



The Nativity of St. John the Baptist

Orthodox Church O.C.A.

420 Laura Street
Philipsburg, PA 16866
(814) 342-2011

<http://nativityofstjohn-oca.org>

Very Rev. John Horosky - Priest
John Conkey - Council President

October 2013

Glory Be to Jesus Christ!

Service Schedule

October 6

General Confession @ 9:30 AM
Hours @ 9:50 AM
Liturgy @ 10:00 AM
Special collection for Seminarian
Coffee Hour following Liturgy
Council Meeting

October 13

Hours @ 9:30 AM
Liturgy @ 10:00 AM
Coffee Hour following Liturgy

October 20

Hours @ 9:30 AM
Liturgy @ 10:00 AM
Coffee Hour following Liturgy

October 27

Hours @ 9:30 AM
Divine Liturgy @ 10:00 AM
Pot Luck following Liturgy

Reader's Schedule

Hours

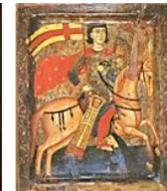
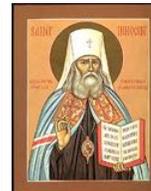
10/6 Mark Ammerman
10/13 Doug Donovan
10/20 Larry Ammerman
10/27 Mike Conkey

Epistle

Mark Ammerman
Doug Donovan
George Sura
Mike Conkey

Feasts & Saints

10/1 Protection of the Theotokos
10/6 St. Innocent, the Metropolitan of Moscow and
Enlightener of the Aleuts, Apostle to the Americas
10/7 Martyr Sergius
10/18 Apostle/Evangelist Luke
10/20 Greatmartyr Artemius at Antioch
10/26 Greatmartyr Demetrius



Birthdays

Stan Demchak	10/07
Rhonda Demchak	10/10
Sarah Mason	10/11
Mary Foster	10/15
Joe Bartko	10/20
Linda Nolder	10/30
Helen Czar	10/31

Anniversaries

Mark and Jennifer Ammerman	October 6, 2007
Sarah and Charles Mason	October 6, 2002
Julie and Mark Blazosky	October 15, 2005
Mary Ann and Larry Ammerman	October 17, 1965

Update on recent ill.

Mike Demchak will have surgery in October. Keep Mike in your prayers.

John Conkey is home from the hospital in Hershey. Thank you all for your prayers, please continue to pray as he heals.

Remember in your prayers: Bishop MELCHISEDEK, Father John, Father Adam, Father Ted, Father Paul, Father Michael, Matushka Judy Horosky, Matushka Ksenia Batchko, Larry Ammerman, Mary Ann Ammerman, Vincent Ammerman, Karen Blackburn, Matthew Boroughf, Chris Conkey, Drew Conkey, John Conkey, James Crites, Helen Czar, Eugene Demchak, Joe Demchak, Mike Demchak, Steve Demchak, Kari Donovan, Matthew Donovan, Michael Evans, Bonnie Fetcenko, Randy Fetcenko, Rose Marie Fetcenko, Olga Finlayson, Kenneth Finlayson, Jack Foster, Mary Foster, Harry Horosky, Alexandra Mamrak, Evan Morgan, Richard Nakles, Harry Socie, Eleanor Sura, Andrew Tocimak, Irene Tocimak, Louise Tocimak, John Tocimak Jr., Walter Varagea, Delores Varagea.

“O Master, the all-sustainer, and Holy King, Who punishes, but reduces not to death, Who strengthens the failing and raises the outcast, Who remedies the bodily sorrows of men, we pray unto Thee, O Our Lord, visit Thine infirm servants with Thy mercy; forgive them every transgression, voluntary and involuntary. Verily O Lord, send down from Heaven Thy healing power, touch the body, extinguish the fever, lessen the suffering and every infirmity of Thy servants, raise them decumbent, from sickness, and from the bed of evilness, make them whole and all-restored, return them to Thy Church well-pleasing and fulfilling Thy will. For it is of Thine own, to be merciful and to save us, O Lord, and unto Thee we send glory, to the Father, and to the Son and to the Holy Spirit. Amen.”

From the Desk of Father John Horosky

The dual ministry of the priesthood—that of sanctifying and that of teaching—finds its roots in the ministry of Christ Himself. Virtually every icon of Christ depicts Him raising his right hand in blessing, emphasizing His role as Sanctifier, while holding an open Gospel in his left hand, denoting that He is likewise a teacher—the rabbi mentioned in the Scriptures. Prior to His Ascension, Christ commissioned the Apostles to continue His ministry of sanctification and education by saying, *“Go, teach all nations, baptizing them...”* The Apostles shared this ministry with the bishops, who in turn passed it on to the priests. So it remains even today in the Orthodox Church, as we continue to acknowledge that any and all forms of teaching are merely an extension of the teaching ministry of Christ Himself.

ANNOUNCEMENT:

Magdalena Radovic-Moreno will be joined in Holy Matrimony to Kurt Smay of Chambersburg on Saturday, October 26, 2013 in the Nativity of St. John the Baptist Church in Philipsburg, Pa. Service will be begin at 1:45 PM.

+++++

A little humor.....

Attending a wedding for the first time, a little girl whispered to her mother, 'Why is the bride dressed in white?' The mother replied, 'Because white is the color of happiness, and today is the happiest day of her life.' The child thought about this for a moment and then said, 'So why is the groom wearing black?'

On Marriage in the Orthodox Church

Marriage was not invented or instituted by Christ. The Lord, however, gave a very specific meaning and significance to human marriage. Following the Old Testament Law, but going beyond its formal precepts in his messianic perfection, Jesus taught the uniqueness of human marriage as the most perfect natural expression of God’s love for men, and of his own love for the Church. According to Christ, in order for the love of a man and woman to be that which God has: perfectly created it to be, it must be unique, indestructible, unending and divine. The Lord himself has not only given this teaching, but he also gives the power to fulfill it in the sacrament of Christian marriage in the Church.

In the sacrament of marriage, a man and a woman are given the possibility to become one spirit and one flesh in a way which no human love can provide by itself. In Christian marriage the Holy Spirit is given so that what is begun on earth does not “part in death” but is fulfilled and continues most perfectly in the Kingdom of God. For centuries there was no particular ritual for marriage in the Church. The two Christians expressed their mutual love in the Church and received the blessing of God upon their union, which was sealed in the Holy Eucharist of Christ. Through the Church’s formal recognition of the couple’s unity, and its incorporation into the Body of Christ, the marriage became Christian; that is, it became the created image of the divine love of God which is eternal, unique, indivisible and unending.

When a special ritual was developed in the Church for the sacrament of marriage, it was patterned after the sacrament of baptism and chrismation. The couple is addressed in a way similar to that of the individual in baptism. They confess their faith and their

love of God. They are led into the Church in procession. They are prayed over and blessed. They listen to God's Word. They are crowned with the crowns of God's glory to be his children and witnesses (martyrs) in this world, and heirs of the everlasting life of his Kingdom. They fulfill their marriage, as all sacraments are fulfilled, by their reception together of Holy Communion in the Church.

There is no "legalism" in the Orthodox sacrament of marriage. It is not a juridical contract. It contains no vows or oaths. It is, in essence, the "baptizing and confirming" of human love in God by Christ in the Holy Spirit. It is the deification of human love in the divine perfection and unity of the eternal Kingdom of God as revealed and given to man in the Church. The Christian sacrament of marriage is obviously available only to those who belong to the Church; that is, only for baptized communicants. This remains the strict teaching and practice of the Orthodox Church today. Because of the tragedy of Christian disunity, however, an Orthodox may be married in the Church with a baptized non-Orthodox Christian on the condition that both members of the marriage sincerely work and pray for their full unity in Christ, without any coercion or forceful domination by either one over the other. An Orthodox Christian who enters the married state with a non-Orthodox Christian must have the sacramental prayers and blessings of the Church in order to remain a member of the Orthodox Church and a participant in the sacrament of Holy Communion.

According to the Orthodox teaching, only one marriage can contain the perfect meaning and significance, which Christ has given to this reality. Thus, the Orthodox Christian tradition encourages widows and widowers to remain faithful to their spouses who are dead to this world but alive in Christ. The Orthodox tradition also, by the same principle, considers temporary "living together," casual sexual relations, sexual relations with many different people, sexual relations between members of the same sex, and the breakdown of marriages in separation and divorce, all as contrary to the human perfection revealed by God in Christ. Through penance, however, and with the sincere confession of sins and the genuine promise of a good life together, the Orthodox Church does have a service of second marriage for those who have not been able to fulfill the ideal conditions of marriage as taught by Christ. It is the practice of the Church as well not to exclude members of second marriages from the sacrament of Holy Communion if they desire sincerely to be in Eucharistic fellowship with God, and if they fulfill all other conditions for participation in the life of the Church.

Because of the realization of the need for Christ in every aspect of human life, and because, as well, it is the firm Christian conviction that nothing should, or even can, be done perfectly without Christ or without his presence and power in the Church by the Holy Spirit, two Christians cannot begin to live together and to share each other's life in total unity and spiritually, physically, intellectually, socially, economically without first placing that unity into the eternity of the Kingdom of God through the sacrament of marriage in the Church.

According to the Orthodox teaching as expressed in the sacramental rite of marriage, the creation of children, and the care and love for them within the context of the family, is the normal fulfillment of the love of a man and woman in Christ. In this way, marriage is the human expression of the creative and caring love of God, the perfect Love of the Three Persons of the Holy Trinity, which overflows in the creation and care for the world. This conviction that human love, imitative of divine love, should overflow itself in the creation and care for others does not mean that the procreation of children is in itself the sole purpose of marriage and the unique and exclusive justification and legitimization of its existence. Neither does it mean that a childless couple cannot live a truly Christian life together. It does mean, however, that the conscious choice by a married couple not to have a family for reasons of personal comfort and accommodation, the desire for luxury and freedom, the fear of responsibility, the refusal of sharing material possessions, the hatred of children, etc., is not Christian, and can in no way be considered as consonant with the biblical, moral and sacramental teachings and experience of the Orthodox Church about the meaning of life, love and marriage.

In light of the perspective offered above, the control of the conception of children in marriage is a very delicate matter, discouraged in principle and considered as perhaps possible only with the most careful examination of conscience, prayer and pastoral guidance. The abortion of a child already conceived is strictly forbidden in the Orthodox Church, and cannot be justified in any way, except perhaps with the greatest moral risk and with the most serious penitence in the most extreme cases such as that of irreparable damage to the mother or her probable death in the act of childbirth. In such extreme situations, the mother alone must take upon herself the decision, and all must be prepared to stand before God for the action, asking his divine mercy.

The Orthodox Faith, Volume II – Worship, The Sacraments
<http://oca.org/orthodoxy/the-orthodox-faith/worship/the-sacraments/marriage>

The Hanging Vigil above the Royal Doors of the iconostasis is supported by Irene Pollock in loving memory of her sister and brother-in-law Margaret and Robert Stefanko.

The Vigils on the Tetrapod are supported by Irene Pollock in loving memory of her parents, sisters, brothers, husband, nephew and stepfather.

The votives in front of the iconostasis, on the candle stands and in front of the icons in the nave are supported by Andrew & Louise Tocimak in loving memory of George Tocimak.