

**SAINTS PETER & PAUL ORTHODOX CHURCH**  
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**BULLETIN OF JANUARY 27, 2013**

**SUNDAY/JANUARY 27**

**34th Sunday After Pentecost**

**St. Nina of Georgia (O.S.)**

**Sanctity of Life Sunday**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour and Question/Answer Period

**TUESDAY/JANUARY 29**

7:00p.m. Vespers

**WEDNESDAY/JANUARY 30**

**Three Hierarchs:**

9:30a.m. Akathist to the Three Hierarchs:  
Ss. John Chrysostom, Basil the Great and  
Gregory the Theologian

**FRIDAY/FEBRUARY 1**

7:00p.m. Vigil & blessing of candles

**SATURDAY/FEBRUARY 2**

**MEETING OF THE LORD IN  
THE TEMPLE**

**(One of "the 12 Great Feasts")**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
5:30p.m. Vigil; Confessions

**SUNDAY/FEBRUARY 3**

**35th Sunday After Pentecost**

**St. Nicholas of Japan**

**Souper Bowl of Caring**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
Coffee Hour



Icon of the Presentation of Christ in the Temple.

### **Offerings Week of January 27**

**Olive Oil** – in memory of Michael, Justina, and Rosalia; in memory of Vaschen and Emilia; for the health of Helen; for the health of Perpetua (Rebecca) Gorbatuk on namesday.

**Litya Breads** – for the health of Ekaterina

### **Parish Synodicon – Memory Eternal!**

Feb. 20<sup>th</sup> 40<sup>th</sup> Day Slawko Yadowsky

Jan. 28, 1995 Olga Small

Jan. 29, 1974 Paul Monko

Jan. 29, 1988 John Macinko

Jan. 31, 1952 Jacob Michaelski

Feb. 02, 1940 Michael Petro

Feb. 02, 1949 Theodora Mahalick

Feb. 02, 1984 Natalie Kuntzevich

Feb. 02, 1986 Sonia Esposito

Feb. 02, 1994 Kalioppi Alexis

Feb. 03, 1929 Jonah Lasin

### **Coffee Hour Hosting**

Jan. 27 Combs, Mantzafos, Parsells and Sokol

Feb. 03 Sarchisian and Dunaenko

Feb. 10 Peterson, Bakaletz and Mattei

### **Ushers Schedule**

Jan. 27 - E. Sarchisian and L. Khuzaurashvili

Feb. 03 - T. Smith and P. Bakaletz

Feb. 10 - T. Gorbatuk and J. Stone

### **The Blessing of Homes Season – January 6<sup>th</sup> thru February 23<sup>rd</sup>**

After the Great Blessing of Waters on Theophany, January 6<sup>th</sup>, it is the custom to have one's home blessed with the Precious Cross and Holy Water. All of the faithful are encouraged to arrange for a visitation of the priest to your home during the period of time indicated above. You may do so, by phone, e-mail or in person.

### **Namesday Greetings: Many Blessed Years!**

St. Perpetua/Feb. 1: Perpetua (Rebecca) Gorbatuk.

### **Friends of Ss. Peter and Paul Church**

This is our parish site on Facebook. Join us and share your news, ideas, recipes, photos, and good will.

### **The Calendar**

Jan. 30 Wed: Deadline for Annual Mtg. Reports

Feb. 02 Sat: Feast of the Meeting of Our Lord

Feb. 03 Sun: Annual Mtg. Reports Distributed

Feb. 03 Sun: Scout Sunday

Feb. 08-10 Fri/Sun: Winter Teen Retreat, Dalton

Feb. 10 Sun: Annual parish Meeting, 12:00p.m.

Feb. 10 Sun: NY-NJ Diocese DDD, 5:00p.m.

Mar. 01-03 Fri/Sun: Diocese Altar Servers Retreat

### **Winter Teen Retreat – Feb. 8-10 for Grades 7 thru 12 in Dalton, Pa.**

"The Adventures of the 12 Apostles," is the theme of this annual retreat sponsored by the OCA Diocese of Eastern Pennsylvania. Information and registration forms are posted on the bulletin board.

### **Since the 1973 Roe v. Wade Supreme Court Decision – More Than 54, 500 million persons have been killed by abortion**

This is the population of the States of New Jersey, New York, Pennsylvania, Delaware, Maryland, Connecticut, Rhode Island, West Virginia, and New Hampshire. Imagine all this land being empty of people. Every day 3,300 infants are allowed to be aborted by a civil law, contrary to the Divine Law. Lord have mercy!

### **New Parish Council Members Are Sought.**

Please speak with Father James or Symeon Combs in this regard for ministry description.

### **The 2013 Annual Meeting – Feb. 10<sup>th</sup>, Sun.**

The Reports for the Annual Meeting will be distributed on Sunday Feb. 3<sup>rd</sup>. Please read ahead and bring to the Meeting these Reports. The Meeting itself will begin at 12:00p.m. and be of one hour duration.

### **The Parish Library Is Open Sundays**

At the Coffee Hour, you have an opportunity to check out a book, video or audio for your spiritual edification. A listing of new books available is part of the bulletin today.

January 20, 2013

To the Hierarchs, Clergy, Monastics, and Faithful of the Orthodox Church in America

Dearly Beloved in the Lord:

As we make our way into the civil New Year, we continue to grieve over the tragic loss of the innocent lives at the Sandy Hook Elementary School. Those directly affected by this most recent act of violence, as well as those who have suffered through the many other examples of inhuman brutality during the past year, undoubtedly will require a long period during which they can find healing for their broken hearts and answers to their questions concerning the providence of God and the goodness of humanity.

Our society is increasingly weary of the sting of death and human sin and wary of the proclamations of hope and life coming from religious circles. Young people, unconvinced by shallow theology and hypocritical sermonizing, are increasingly identifying themselves as unbelievers, atheists, questioners or simply confused. People of all ages are losing faith or becoming critical of it, in part because they do not seem to find a satisfactory Christian response to tragedies such as the Newtown and Aurora massacres.

As Orthodox Christians, we too dwell under the shadow cast by every assault on the sanctity of human life, whether it be against the unborn, the infirm, the terminally ill, the condemned, or innocent school children. We, too, wrestle with the same questions with which society wrestles, since every one of us faces the same reality of death. But unlike those who have no hope, we know that, just when death seems to have gained the victory, life blossoms forth, as seen most clearly in Christ's arising from the tomb on the third day.

The same paschal confirmation of death being swallowed up by life is revealed in our most recent celebration of the feasts of the Nativity and Theophany of Christ. The months of December and January are the richest in commemorations of the some of the most venerable saints of the Church: Prophets and Ancestors who pave the way for the birth of the savior and Hierarchs, Confessors and Monastics who shine with the glory that was revealed at His baptism. But no less proclaimers of His glory and His life are the martyrs, including those little ones who suffered incomprehensibly -- the Holy Innocents.

We proclaim, as Orthodox Christians, that *all* life is a participation in and reflection of the One Who is Life Itself. And we do so, even in the midst of the insanity of this world, knowing that human passions and human sin may cause destruction in our communities. But Christ Himself, by His example of voluntary suffering, Who reminds us that we have our part to play in proclaiming life. If we are to transform the collective heart and mind of our society, we must begin by transforming our own hearts and minds.

Heeding the Gospel, let us remain faithful to the vision of human life as a sacred gift, recommitting ourselves to defending the lives "of all mankind," as we pray at every Divine Liturgy. And let us commit ourselves to bearing witness to the life of Christ in all we do, say and think, so that even in small ways, we might proclaim the glory of the Kingdom not yet fully revealed, but already fully present in our midst.

Sincerely yours in Christ,



+TIKHON  
Archbishop of Washington  
Metropolitan of All America and Canada



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## THE MEETING OF THE LORD IN THE TEMPLE

*Celebrated February 2<sup>nd</sup> – From the Prologue of Ochrid*

The fortieth day after His birth, the All-Holy Virgin brought her Divine Son into the Temple of Jerusalem, in accordance with the Law, to dedicate Him to God and to purify herself. "Consecrate to me every first-born that opens the womb among the Israelites both of man and beast, for it belongs to me" (Exodus 13:2). "Tell the Israelites: when a woman has conceived and gives birth to a boy, she shall be unclean for seven days, with the same uncleanness as at her menstrual period. On the eighth day, the flesh of the boy's foreskin shall be circumcised, and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. If she gives birth to a girl, for fourteen days she shall be as unclean as at her menstruation, after which she shall spend sixty-six days in becoming purified of her blood. When the days of her purification for a son or for a daughter are fulfilled, she shall bring to the priest at the entrance of the meeting tent a yearling lamb for a holocaust and a pigeon or a turtle-dove for a sin offering. The priest shall offer them up before the Lord to make atonement for her, and thus she will be clean again after her flow of blood. Such is the law for the woman who gives birth to a boy or a girl child" (Leviticus 12:2-7). Even though neither the one nor the other was necessary, nevertheless the Lawgiver did not, in anyway, want to transgress His own Law whom He had given through Moses, His servant and prophet. At that time, the high-priest Zaccharias, the father of John the Forerunner [Precursor], was on duty in the Temple["serving as a priest before God in the order of his division" St. Luke 1:8]. Zaccharias placed the Virgin, not in the temple area reserved for women but rather in the area reserved for virgins. On this occasion, two unusual persons appeared in the Temple: the Elder Simeon and Anna, the daughter of Phanuel. The righteous Simeon took the Messiah in his arms and said: " Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (St. Luke 2: 29-32). Simeon also spoke the following words about the Christ-child: "Behold, this child is destined for the fall and rise of many in Israel" (St. Luke 2:34). Then Anna, who from her youth served God in the Temple by fasting and prayers, recognized the Messiah and glorified God and proclaimed to the inhabitants of Jerusalem about the coming of the long-awaited One.



### **Troparion – tone 1**

Rejoice, O Virgin Theotokos full of grace! From you shone the Sun of Righteousness, Christ our God, Enlightening those who sat in darkness! Rejoice and be glad O righteous elder, you accepted in your arms the Redeemer of our souls, Who grants us the resurrection!

### **Kontakion – tone 1**

By Thy Nativity Thou didst sanctify the Virgin's womb, and didst bless Simeon's hands, O Christ God. Now Thou hast come and save us through love, grant peace to all Orthodox Christians, O only Lover of men!

The Pharisees present in the Temple, who having seen and heard all, became angry with Zacharias because he placed the Virgin Mary in the area reserved for virgins and reported this to King Herod. Convinced that this is the new king about whom the Magi from the east spoke, Herod immediately sent his soldiers to kill Jesus. In the meantime the Holy Family had already left the city and set out for Egypt under the guidance of an angel of God. The Feast of the Meeting of our Lord in the Temple was celebrated from earliest times but the solemn celebration of this day was established in 544 AD during the reign of Emperor Justinian.

### **Concerning the Virgin Birth**

According to the Law, "Every male child that opens the womb shall be called holy to the Lord." Only with Christ did this literally occur. He Himself opened the womb of the Virgin at birth, while all other wombs which have born a child have first been opened by a man.



- Blessed Theophylact

# Onward, Christian Soldiers

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



**On January 27 we read Saint Paul's words to the Colossians: "Put to death what is earthly in you" (3: 5a). He names the earthly things that must be put to death: fornication, impurity, passion, evil desire, and covetousness, which is idolatry.**

This verse makes some people uncomfortable because its tone is militant. It urges us to make war on certain parts of ourselves, even actually to kill those parts. How can this talk of "putting to death" relate to Jesus Christ's gentle message of love and mercy?

The 19th-century English hymn "Onward, Christian Soldiers" creates discomfort in some people in much the same way. They read its words, "Onward, Christian soldiers, marching as to war," as a call to take up arms and go out to kill others in a field of battle.

But the important words in that line are "as to war." The same thought might be expressed by saying "as if to war." It isn't an actual battlefield war that the hymn describes, but the kind of fight against sin and temptation that Saint Paul describes. In the next verses the hymn assures that we can overcome Satan if we will faithfully worship God: "Hell's foundations quiver at the shout of praise...Gates of hell can never gainst that Church prevail; we have Christ's own promise and that can never fail."

The Service of Baptism is replete with images of soldiering and war—the Christian's war on sin and Satan. As the priest blesses the water for baptism he identifies the crafty enemy: the "evil spirit which instills darkening of intentions and rebelliousness of thought." He prays that the one to be baptized will be protected from the "demon of darkness" that is able to conceal itself in the water.

As he blesses the oil to be used for anointing, he prays that it may be an "armor of righteousness...to the averting of every assault of the devil." Then, during the rites of ablution and tonsuring, he asks God to "maintain the shield of his/her faith unassailed by the enemy." He prays that the baptized person will be "ever a warrior invincible in every attack of those who assail him/her and us, and make us all victors, even unto the end, through Thy crown incorruptible."

In the Orthodox Church we honor a saint who knew the war of the battlefield very well. Saint Titus of the Kiev Caves began adult life as a soldier, and then sustained a severe injury in war. He left the military to spend the rest of his life as a monk, repenting for his sins. During his long years in the monastery he came to know the other kind of battle, the fight against sin and the work of repentance, equally well.

Though he didn't live in 19th-century England or in the time of the apostle Paul, Saint Titus thoroughly understood the words of the English hymn, and also Saint Paul's exhortation to "put to death" the evil in us.



SUNDAY, FEBRUARY 3, 2013

+ FEBRUARY 10

# Help Our Parish Become Souper Bowl Champions!

On Super Bowl Sunday, Feb. 3, 2013, team up with our parish's youth to help the needy in our community and around the world. Help our team in the "Souper Bowl of Caring" by bringing one dollar and a canned good with you to Liturgy. Please support this effort and help our parish become Souper Bowl Champions!



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