



Sunday January 21, 2018 33rd SUNDAY AFTER PENTECOST — Tone 8. Sunday of Zacchaeus. Ven. Maximus the Confessor (662). Martyr Neophytus of Nicæa (303-305). Martyrs Eugene, Candidus, Valerian, and Aquila, at Trebizond (3rd c.). Virgin Martyr Agnes of Rome (ca. 304). Martyr Anastasius, disciple of Ven. Maximus the Confessor (662). Ven. Neophytus of Vatopedi (Mt. Athos). Ven. Maxim the Greek (1556).

This Week's Schedule

Wednesday 1/24 Small Paraklesis 6:30 p.m.

Thursday 1/25 Vespers (Diocesan Assembly) 6:00 p.m.

Friday 1/26 Divine Liturgy (Diocesan Assembly) 8:30 a.m.

Saturday 1/27 Great Vespers 5:00 p.m.

Sunday 1/28 Divine Liturgy 9:00 a.m.

Followed by Coffee Hour & Church School

Reader Schedule

DATE	3RD HOUR	6TH HOUR	EPISTLE
Jan-21	WALES	WALES	WALES
Jan-28	SULPIZI	SOUDER	LEWIS
Feb 2	MEETING OF THE LORD		

Hymns and Prayers

Tone 8 Troparion *(Resurrection)*

Thou didst descend from on high, O Merciful One!
Thou didst accept the three day burial
to free us from our sufferings!//
O Lord, our Life and Resurrection, glory to Thee!

Tone 8 Troparion *(for Maximus the Confessor)*

Champion of Orthodoxy, teacher of purity and of true worship,
enlightener of the universe and the adornment of hierarchs:
all-wise Father Maximus, thy teachings have gleamed with light upon all
things.//
Intercede before Christ God to save our souls!

Tone 4 Troparion *(for Martyr Neophytus)*

Thy holy martyr Neophytus, O Lord,
through his suffering has received an incorruptible crown from Thee,
our God.
For having Thy strength, he laid low his adversaries,
and shattered the powerless boldness of demons.//
Through his intercessions save our souls!

Tone 8 Kontakion *(Resurrection)*

By rising from the tomb, Thou didst raise the dead and resurrected
Adam.
Eve exults in Thy Resurrection,
and the world celebrates Thy rising from the dead, O
greatly Merciful One!

Tone 6 *Kontakion *(for Maximus the Confessor)*

The Thrice-radiant Light took up abode in thy soul, O all-blissful father,
and displayed it as an elect vessel, manifest to the ends of the earth.
O blessed Maximus, thou didst explain hard-to-grasp doctrines with
brilliance and clarity.//
proclaiming the transcendent and unoriginate Trinity to all.

Tone 4 Kontakion *(for Martyr Neophytus)*

Thou didst shine forth from the mount like lightning,
glorifying Christ through thy struggles and death as a martyr.//
Therefore, thou hast received an unfading crown, O Great-martyr
Neophhytus.

Tone 8 Prokeimenon *(Resurrection)*

Pray and make your vows before the Lord, our God! (*Ps 75/76:11*)

v: In Judah God is known; His name is great in Israel. (Ps 75/76:1)

Epistle 1 Timothy 4:9-15

This is a faithful saying and worthy of all acceptance.

For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.

These things command and teach.

Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

Till I come, give attention to reading, to exhortation, to doctrine.

Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

Meditate on these things; give yourself entirely to them, that your progress may be evident to all.

Tone 8

Alleluia, Alleluia, Alleluia!

v: Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! (Ps 94/95:1)

v: Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise! (Ps 94/95:2)

Gospel Luke 19:1-10

Then Jesus entered and passed through Jericho.

Now behold, there was a man named Zacchaeus who was a chief tax collector, and he was rich.

And he sought to see who Jesus was, but could not because of the crowd, for he was of short stature.

So he ran ahead and climbed up into a sycamore tree to see Him, for He was going to pass that way.

And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house."

So he made haste and came down, and received Him joyfully.

But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner."

Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I restore fourfold."

And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham;

for the Son of Man has come to seek and to save that which was lost."

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps 148:1*)
Alleluia, Alleluia, Alleluia!

This Week's Announcement

2018 DIOCESAN ASSEMBLY The 2018 Diocesan Assembly will be held this week, January 25-26. We will need help with the preparations, the food, hospitality, and cleanup. We will also need help with the singing of the responses for the divine services. Please see Jeff Kendall if you can help. We will have Vespers for the Assembly on Thursday Jan 25th at 6:00 p.m. followed by a guest speaker. All are welcome to attend. Then on Friday Jan. 26th we will have Divine Liturgy with Archbishop MARK at 8:30 a.m. (reading of the 3rd & 6th hour will being at 8:10 a.m.)

House Blessings House blessings are available. Please see Mat. Daria or Fr. Barnabas at coffee hour for scheduling.

AAC Special Parish Meeting On Sunday, February 11th, during the coffee hour, we will have an all parish meeting to elect a delegate for the OCA All American council July 23-July 27, 2018. If you are interested in serving as a delegate or an observer, please see Fr. Barnabas or one of our newly elected parish council members.

Study Group Our weekly study group continued this past Thursday where five of us continued with “Courage to Pray” by Metropolitan Anthony. Please feel free to join us on Thursday mornings at 10 a.m. All are encouraged to come for continued Adult Education.

Paraklesis Small Paraklesis will continue this Wed. at 6:30 p.m. Please consider making a commitment to be a reader or to learn and help offer the responses. Come be a part of the mid-week service of supplication. Note: Small Paraklesis will continue Wednesday evenings until the start of Great Lent.

Meeting of the Lord in the Temple The feast of the Presentation or Meeting of the Lord in the Temple takes place forty days following the Nativity of Jesus. The feast celebrates Christ’s fulfillment of the Law of Moses calling for all the first born; “whatever is the first to open the womb among the people of Israel, be consecrated to God”. At this time, we also see His mother Mary undergo the ritual purification offering the sacrifices prescribed in the Law. In the feast Christ’s encounters, the Elder Simeon who had long awaited His coming, and inspired by the Holy Spirit, leads the Messiah into the Temple. We will celebrate the feast this on Thursday evening February 1st at 6:30 p.m. with Vespers and Liturgy. Join us!

The Divine Liturgy

Written by Protospesbyter Thomas Hopko

The word liturgy means common work or common action. The Divine Liturgy is the common work of the Orthodox Church. It is the official action of the Church formally gathered together as the chosen People of God. The word church, as we remember, means a gathering or assembly of people specifically chosen and called apart to perform a particular task.

The Divine Liturgy is the common action of Orthodox Christians officially gathered to constitute the Orthodox Church. It is the action of the Church assembled by God in order to be together in one community to worship, to pray, to sing, to hear God’s Word, to be instructed in God’s commandments, to offer itself with thanksgiving in Christ to God the Father, and to have the living experience of God’s eternal kingdom through communion with the same Christ Who is present in his people by the Holy Spirit.

The Divine Liturgy is always done by Orthodox Christians on the Lord's Day which is Sunday, the "day after Sabbath" which is symbolic of the first day of creation and the last day—or as it is called in Holy Tradition, the eighth day—of the Kingdom of God. This is the day of Christ's resurrection from the dead, the day of God's judgment and victory predicted by the prophets, the Day of the Lord which inaugurates the presence and the power of the "kingdom to come" already now within the life of this present world.

The Divine Liturgy is also celebrated by the Church on special feast days. It is usually celebrated daily in monasteries, and in some large cathedrals and parish churches, with the exception of the week days of Great Lent when it is not served because of its paschal character. As the common action of the People of God, the Divine Liturgy may be celebrated only once on any given day in an Orthodox Christian community. All of the members of the Church must be gathered together with their pastor in one place at one time. This includes even small children and infants who participate fully in the communion of the liturgy from the day of their entrance into the Church through baptism and chrismation. Always everyone, always together. This is the traditional expression of the Orthodox Church about the Divine Liturgy. Because of its common character, the Divine Liturgy may never be celebrated privately by the clergy alone. It may never be served just for some and not for others, but for all. It may never be served merely for some private purposes or some specific or exclusive intentions. Thus there may be, and usually are, special petitions at the Divine Liturgy for the sick or the departed, or for some very particular purposes or projects, but there is never a Divine Liturgy which is done exclusively for private individuals or specific isolated purposes or intentions. The Divine Liturgy is always "on behalf of all and for all."

Because the Divine Liturgy exists for no other reason than to be the official all-inclusive act of prayer, worship, teaching, and communion of the entire Church in heaven and on earth, it may not be considered merely as one devotion among many, not even the highest or the greatest. The Divine Liturgy is not an act of personal piety. It is not a prayer service. It is not merely one of the sacraments. The Divine Liturgy is the one common sacrament of the very being of the Church itself. It is the one sacramental manifestation of the essence of the Church as the

Community of God in heaven and on earth. It is the one unique sacramental revelation of the Church as the mystical Body and Bride of Christ.

As the central mystical action of the whole church, the Divine Liturgy is always resurrectional in spirit. It is always the manifestation to his people of the Risen Christ. It is always an outpouring of the life-creating Spirit. It is always communion with God the Father. The Divine Liturgy, therefore, is never mournful or penitential. It is never the expression of the darkness and death of this world. It is always the expression and the experience of the eternal life of the Kingdom of the Blessed Trinity.

Wisdom from the Holy Fathers

Do not be surprised that you fall every day; do not give up, but stand your ground courageously. And assuredly the Angel who guards you will honor your patience ... With God all things are possible.”

+St. John Climacus

On Control of the Stomach

I shall speak first about control of the stomach, the opposite to gluttony, and about how to fast and what and how much to eat. I shall say nothing on my own account, but only what I have received from the Holy Fathers. They have not given us only a single rule for fasting or a single standard and measure for eating, because not everyone has the same strength; age, illness or delicacy of body create differences. But they have given us all a single goal: to avoid over-eating and the filling of our bellies. They also found a day's fast to be more beneficial and a greater help toward purity than one extending over a period of three, four, or even seven days. Someone who fasts for too long, they say, often ends up by eating too much food. The result is that at times the body becomes enervated through undue lack of food and sluggish over its spiritual exercises, while at other times, weighed down by the mass of food it has eaten, it makes the soul listless and slack.

+St. John Cassian

Prayers for the Departed: *Anna Dahulich*

Prayers for the Sick and Those in Need: *Fr. John Zabinko, Fr. Joseph Chupeck, Fr. Josef Petranin, Fr. John Nightingale, Fr. Deacon James Carpenter, Mat. Julia Petranin, Mat. Ellen Chupeck, Mat. Jennifer Franchak, Mat. Lisa Weremedic, Matushka Myra Kovalak, Lemlem Resat, Peter Melnik, Olga Riley, Marie Holowatch, Marie Karawulan, Barbara Hicks, James Hicks, Anna Herko, Zack Bajuyo, Luke & Anna Wales, Nona Carey, Mona Elia, Lydia Kendall, Maria and Doug Dozier, Mary Anne Farrell, Catalina (Mary) & Jeremy (John) Finck, John Griffith, Cynthia Griffith, Benjamin, Charles, Patrica, Lubov, Marilyn Coyle, Alfred Mokhiber, Stephanie Hojnicky, Cathy Souder*

Prayers for Women and the Child to be born: *Mary (Misty) Robinson, Laura Cristina Najemy, Maria Peck, Rachel Facaros, Leah Reed*

Prayers for Catechumens: *Stephanie Smiertka Riley*

Date	<u>Coffee Hour</u>	<u>Service Duty</u>	<u>Church Cleaner</u>	<u>Library</u>
21-Jan	Sulpizi/Skomorucha	Telep/Baldychev	Farrell	Farrell
28-Jan	Souder/Riley	Bunitsky/Lewis	Clause/Whalen	Skomorucha
4-Feb	POT LUCK - Oberto	Elia/Morjana	Finck	Maloney
11-Feb	MEAT FARE	Riley/Riley	Skomorucha/Lewis	Lewis

Church School Reminder

Jan. 14 Class
Jan. 21 Class
Jan. 28 Class
Feb. 4 Class
Feb. 11 Class

ALTAR SERVER SCHEDULE

Jan-14 Roel
Jan-21 Rafael
Jan-28 Roel
Feb-4 Rafael
Feb-11 Roel