



Sunday December 30, 2018 31st SUNDAY AFTER PENTECOST — Tone 6. Afterfeast of the Nativity of Christ. Sunday after Nativity. Holy Righteous Ones: Joseph the Betrothed, David the King, and James the Brother of the Lord. Virgin Martyr Anyisia at Thessalonica (285-305). Martyr Zoticus, Keeper of Orphans (4th c.). Apostle of the Seventy, Timon the Deacon (1st c.). Martyr Philoterus of Nicomedia (311). Ven. Theodora of Cæsarea in Cappadocia (8th c.). Ven. Theodora of Constantinople (10th c.). Monk Martyr Gideon of Karakallou (Mt. Athos—1818). St. Makáry, Metropolitan of Moscow and All Russia (1563).

This Week's Schedule

Saturday 1/5 Theophany Vesper with Litiya 5:00 p.m.

Sunday 1/6 Great and Holy Theophany

Hours 8:40 a.m.

Divine Liturgy 9:00 a.m.

followed by Great Blessing of Waters

Reader Schedule

<u>DATE</u>	<u>3RD HOUR</u>	<u>6TH HOUR</u>	<u>EPISTLE</u>
Dec 30	SOUDER	SULPIZI	FINK
Jan-6	LEWIS	SOUDER	LEWIS
Jan-13	BUNITSKY	BUNITSKY	CAREY

Hymns and Prayers

Tone 6 Troparion *(Resurrection)*

The angelic powers were at Your tomb;
the guards became as dead men.
Mary stood by Your grave,
seeking Your most pure body.
You took captive hell, //
not being tempted by it.
You came to the Virgin, granting life. //
O Lord, Who rose from the dead, glory to You.

Tone 4 Troparion *(for the Feast)*

Your Nativity, O Christ our God,
has shone to the world the light of wisdom.
For by it, those who worshipped the stars,
were taught by a star to adore You,
the Sun of righteousness,
and to know You, the Orient from on high. //
O Lord, glory to You!

Tone 2 Troparion *(of the Righteous Ones)*

Proclaim the wonder, O Joseph,
to David, the ancestor of God;
you saw a Virgin great with child;
you gave glory with the shepherds;
you worshipped with the Magi;
you received the news from the Angel. //
Pray to Christ God to save our souls!

Tone 3 Kontakion *(of the Righteous Ones)*

Today godly David is filled with joy;
Joseph and James offer praise.
The glorious crown of their kinship with Christ fills them with great joy.
They sing praises to the One ineffably born on earth,
and they cry out: “O Compassionate One, save those who honor You!”

Tone 3 Kontakion of the Feast

Today the Virgin gives birth to the Transcendent One,
and the earth offers a cave to the Unapproachable One.
Angels with shepherds glorify Him;
the Wise Men journey with the star, //
since for our sake the eternal God was born as a little Child!

Tone 6 Prokeimenon

O Lord, save Your people, and bless Your inheritance! (*Ps 27/28:9*)

v: To You, O Lord, will I call. O my God, be not silent to me! (Ps 27/28:1)

Tone 4 Prokeimenon

God is wonderful in His saints, the God of Israel. (*Ps 67/68:35*)

Epistle Galatians 1:11-19 (*Sunday after the Nativity*)

But I make known to you, brethren, that the gospel which was preached by me is not according to man.

For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.

For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it.

And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.

But when it pleased God, who separated me from my mother's womb and called me through His grace,

to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,

nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.

But I saw none of the other apostles except James, the Lord's brother.

Tone 6

Alleluia, Alleluia, Alleluia!

v: He who dwells in the shelter of the Most High will abide in the shadow of the heavenly God. (Ps 90/91:1)

v: He will say to the Lord: "My Protector and my Refuge; my God, in Whom I trust." (Ps 90/91:2)

Tone 4

v: Remember, O Lord, David and all his meekness! (Ps 131/132:1)

Gospel Matthew 2:13-23 (*Sunday after the Nativity*)

Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."

Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

Then was fulfilled what was spoken by Jeremiah the prophet, saying: "A voice was heard in Ramah, lamentation, weeping, and great mourning, Rachel weeping for her children, refusing to be comforted, because they are no more."

Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

saying, "Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead."

Then he arose, took the young Child and His mother, and came into the land of Israel.

But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

(Instead of "It is truly meet," we sing:)

Magnify, O my soul, the most-pure Virgin Theotokos,

more honorable and more glorious than the heavenly hosts.

I behold a strange, most glorious mystery:
heaven—the cave;
the cherubic throne—the Virgin;
the manger—the place where Christ lay—
the uncontainable God, Whom we magnify in song.

(or, the ninth heirmos of the second canon)

Out of fear, we should choose to love silence,
for that is a safer course;
so difficult it is to lovingly compose
intricately woven songs to you, O Virgin.
But grant us strength, O Mother,
equal to our natural calling!

Communion Hymns

Praise the Lord from the heavens, praise Him in the highest! (*Ps 148:1*)
Rejoice in the Lord, O you righteous! Praise befits the just! (*Ps 32/33:1*)
Alleluia, Alleluia, Alleluia!

This Week's Announcement

Theophany (Baptism) of our Lord Epiphany means shining forth or manifestation. The feast is often called, as it is in the Orthodox service books, Theophany, which means the shining forth and manifestation of God. The emphasis in the present-day celebration is on the appearance of Jesus as the human Messiah of Israel and the divine Son of God, One of the Holy Trinity with the Father and the Holy Spirit. Thus, in the baptism by John in the Jordan, Jesus identifies himself with sinners as the “Lamb of God who takes away the sin of the world” (Jn 1:29), the “Beloved” of the Father whose messianic task it is to redeem men from their sins (Lk 3:21, Mk 1:35). We will celebrate this blessed feast with the Eve of Theophany, this Saturday, Jan 5th at 5:00 p.m. with Great Vespers and Litiya. Then on Sunday January 6th we will have Theophany liturgy at 9:00 a.m. followed by the Blessing of Water.

Holy Water and Home Blessings Holy water will be available following next week's liturgy. Fr. Barnabas will also be available for home blessings, please see Fr. Barnabas or Mat. Daria for scheduling.

Nativity Parish Holy Supper Holy Supper is a pious tradition from the Christian faithful of various Eastern European regions. The supper is observed on the eves of our Lord's Nativity in the flesh and His baptism by Saint John in the Jordan River. The meal is a fasting meal with 12 courses representing Christ's twelve apostles. We will once again have a Parish Holy Supper on the Eve of Nativity. We will begin at 5:00 p.m. followed by Nativity Vigil. All are welcome to join us. Please see the sign up in the Narthex.

Study Group Our study group will meet this Thursday, January 10 at 10 a.m. We will continue reading and discussing the Sermon on the Mount in the 4th & 5th chapter of St. Matthew. All are welcome to join us.

Family Promise We'll be co-hosting Family Promise January 14, 15 and 17 at St Philips Lutheran Church, 5320 Limestone Rd, Wilmington 19808. Please sign up on the Family Promise board in narthex. We will serve home cooked meals and share fellowship with 4 homeless families in our community. Please see Ellen Gundersen or email her at puffins1000@gmail.com with questions.

Nativity Thank You A special thank you to all who helped make our Nativity celebration a joyous feast! May our Lord continue to bless St. Michael's with a willing spirit of stewardship and care for all that we have been given.

Cupola Work Begins Our cupola renovation project is underway. Two weeks ago, the main cross was removed for duplication and in the coming weeks the main cupola will be removed, evaluated, and restored. We will also have some widows and siding replaced. Please see Jeff Kendall or Ed Hojnicky for any questions or updates on the progress.

Women as True Witnesses

On January 4 the Church gives equal honor to each of the Seventy Apostles, and the icon for the day shows them all together. This grouping of saints is called a "synaxis."

On this day we also commemorate apostles by name. Among these is the Apostle and Evangelist Luke, writer of the third Gospel and of the Book of Acts. In these days just before the Feast of Theophany, when a multitude will witness the Father's proclamation of His Son's lordship, the Gospel of Luke is especially interesting to read. This is because Luke

records several instances in which women witness to the lordship of Christ, often while those around them doubt or scoff.

In a well-known event, a Pharisee invites Jesus to dinner, and while they are at the table a sinful woman comes and anoints His feet with oil (7: 36-50). She knows Him to be the true Prophet, the One who has compassion and power to forgive her sins. But the Pharisee considers Jesus' acceptance of her gesture to be proof that He isn't a real prophet, because a real prophet would have known "who and what kind of woman this is."

Luke writes about a different kind of witness when he describes Jesus' visit to the home of Mary and Martha (10: 38-42). Martha accepts the usual role of women—to serve guests, and to do all the things that certainly are necessary to maintain a household. Jesus doesn't rebuke her for this, but He lets Mary witness to a wonderful additional truth: women can also be His disciples, sitting at His feet to take in His teaching. In fact, He calls this "the better part." It isn't only open to Mary, of course, but to every person.

While teaching in a synagogue (13: 10-17), Jesus is approached by a woman who has suffered from a crippling spirit for eighteen years. She is a witness to His divine compassion; when He heals her she immediately stands straight and praises God.

The leader of the synagogue completely dismisses her witness, caring only that Jesus has violated the law by curing on the sabbath day. But Jesus answers that anyone will "work" on the sabbath day by giving an animal water. Should not much more a "daughter of Abraham" be set free from the bonds of Satan on that day? His loving—and practical—answer makes the crowd express joy at the wonderful things He is doing. Luke also tells us that the women at the tomb (24: 1-12) have no trouble believing the "men in dazzling clothes" they meet there, who remind them of Jesus' words about His death and resurrection. It is the apostles, the men closest to Jesus, who dismiss the women's witness as an "idle tale." These same apostles, after witnessing the Ascension, will devote themselves to prayer (Acts 1: 8-14). They will be joined by women, including the Theotokos, who have been witnessing all along.

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>.

Prayers for the Departed: Archpriest Joseph Martin, Virginia Sekerak Marie Holowatch, Maria Proch, Mark Gundersen, John Berket, George Sarmousakis, Alfred Mokhiber, Helen Bunitsky and Mary Varner.

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, Lemlem Resat, Peter Melnik, Olga Riley, Marie Karawulan, Barbara Hicks, James Hicks, Anna Herko, Luke & Anna Wales, Nona Carey, Maria & Doug Dozier, Mona Elia, Mary Anne Farrell, John Griffith, Cynthia Griffith, Benjamin, Patrica, Lubov Baldychev, Stephanie Hojnicky, Michael Sinovich, Laura Cristina Najemy, Harry Kutch, Dimitrios Jim Petrides, Catalina Mary Finck, Infant John David Finck

Prayers for Catechumen: Robert Jaquette

Prayers for Women and the Child to be born: Ruth Kendall

Date	<u>Coffee Hour</u>	<u>Service Duty</u>	<u>Church Cleaner</u>	<u>Library</u>
30-Dec	Pacienza/George	Elia/Morjana	Bunitsky	Lewis
6-Jan	C. Peck/Sulpizi/ Skomorucha	Riley/Riley	Farrell	Gundersen
13-Jan	Whalen/Clause/Gabriel	Sulpizi/Finck	Clause/Whalen	Farrell
20-Jan	J. Peck/Sue Doraziocleanu	Hojnicky/Souder	Skomorucha/Lewis Kiflemarian	Skomoruch

Important Dates for 2019

- Great Fast Begins.....March 11
- Holy Pascha.....April 28
- Ascension.....June 6
- Pentecost.....June 16
- Apostles Fast Begins.....June 24