

SS. PETER & PAUL ORTHODOX CHURCH

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BULLETIN OF JANUARY 19, 2020

**BLESSING OF HOMES SEASON: JANUARY 7 THRU FEBRUARY 23
BY APPOINTMENT**

SUNDAY/JANUARY 19

31st Sunday after Pentecost

St. Mark of Ephesus (+1444)

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

Coffee Hour; Church School; Teen Class

THURSDAY/JANUARY 23

7:00p.m. Parish Council Meeting

FRIDAY/JANUARY 24

St. Xenia of Petersburg

8:00a.m. Akathist to St. Xenia

March For Life in Washington, DC

with Archbishop Michael

SATURDAY/JANUARY 25

9:30a.m. Akathist to Our Lord; Confessions

5:30p.m. Vigil; Confessions

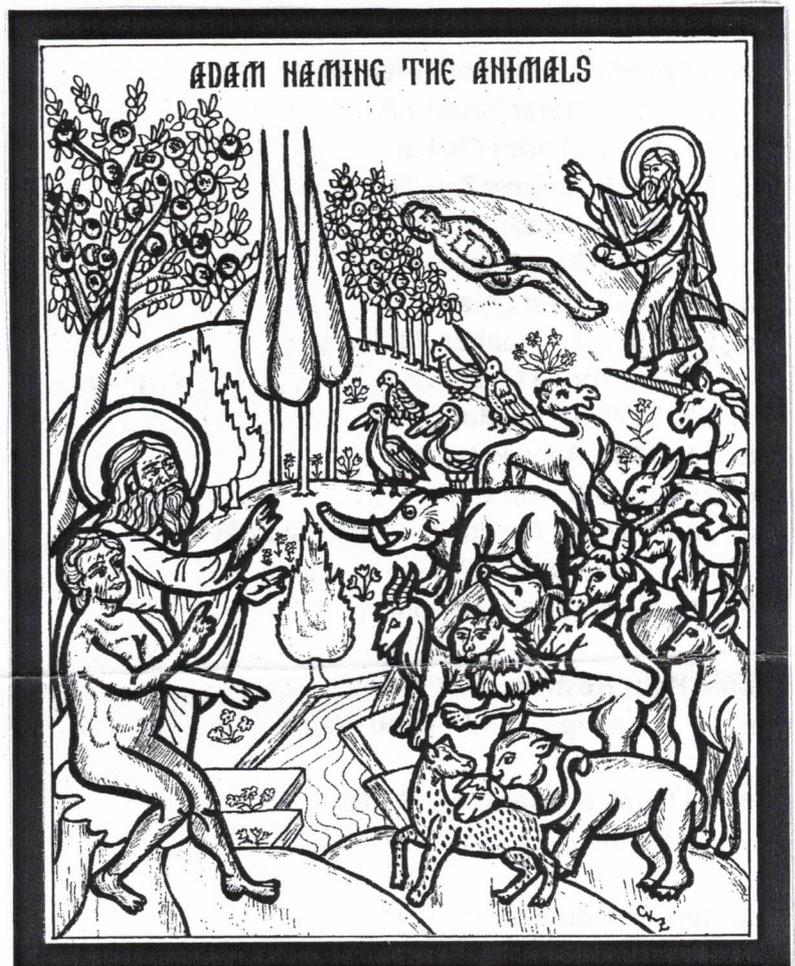
SUNDAY/JANUARY 26

32nd Sunday After Pentecost

New-Martyrs & Confessors of Russia

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

Coffee Hour; Question & Answer Period



Offerings Week of January 19

Relic Candle: in memory of Ivanna; for the health of Alexia; in memory of Michael, Justina, Rosalie, Anastasia, Melania, Paul and Ivanna; for the health of Alexia; for the health of Kulick, Mattei & Lewis families; in memory of Constantin, Floarea, Gheorghe, Gabriela, Elena, Petre, Ilie, Aurelia, Maria, Mihail, Aniceta, Visan and Cristina.

Olive Oil: in memory of Nicholas, Eleanore, Ann Marie, John and Jerome; in memory of Dumitriu and Alexandra; for the health of Amanda Sarah (birthday); for a safe trip.

Wine: in memory of Jacob Mogilevsky

Flowers: in honor of the Theotokos, our Great Protectress.

Parish Synodicon: Memory Eternal!

Jan. 20, 1960 Nazar Pasechnik

Jan. 20, 1963 Charles Chabla

Jan. 21, 1971 Andrew Zorella

Jan. 22, 1923 Tarasius Lasin

Jan. 23, 1936 Paul Dzioba

Jan. 24, 1960 John Lapa

Jan. 24, 1963 Fr. Stephen Podlusk
(rector 1917-1918)

Jan. 24, 1976 Jacob Mogilevsky

Jan. 24, 1985 Anna Putyrsk

Jan. 25, 1976 Simon Leich

Jan. 26, 1965 Fr. Constantine Suchostovsky
(rector 1917-1917)

Jan. 26, 1982 Joseph Wilhousky

Coffee Hour Hosting

Jan. 19 Chirnoaga, Moldoveanu, Vajda
& Sue

Jan. 26 Peterson, Bakaletz, Mattei
& Stone

Counters Schedule

Jan. 19 Irina S. & Lisa K.

Jan. 26 Larissa M. & Paulina N.

Ushers Schedule

Jan. 19 Dennis F. & Nicholas T.

Jan. 26 Edward S. & Kahka K.

Readers Schedule

Jan. 19 Ciprian C. /Jan. 26 Daniel T.

Names Day Greetings

St. Timothy/Jan. 22: Timothy Smith, Timothy Gorbtauk and Timothy Zelinski; Many Blessed Years!

Reports for Annual Meeting

All written reports must be submitted no later than January 30th to Father James. Distribution of reports will be on February 2nd.

Annual Parish Meeting

Sunday, February 9th at 12:00p.m. (1 hour duration). All parishioners are encouraged to attend.

2020 Parish Master Calendar

Our parish website has a complete calendar (subject to change) for the entire year. Please make reference to it when scheduling your own calendar.

What We Say and What We Do

In our fallen nature there exists a dichotomy between thought and action; between word and deed; between what we say and what we do; between *what* we believe and *how* we live.

One truly believes with one's feet, not with one's head. Anyone can talk the talk. But life in the Kingdom of God, is learning how to walk the walk. Walking is done with our feet, that is, walking is the living of our lives. It is with our feet, metaphorically, we live our lives. It is our feet that reveal how we actually live, and reveal who we really are. Leaving the Baptismal Font, we took our first steps of walking further in the reality of the Kingdom of God. We still walk, we still journey.

February 2nd, Sunday

- Feast of the Meeting of Our Lord in the Temple and blessing of candles.
- Food Basket Day for Local Food Pantry, bring staple food items to church vestibule.
- "Souper Bowl of Caring," annual donation for "Great Expectations" (residence for unmarried pregnant mothers).



**Archpastoral Message of His Beatitude Metropolitan Tikhon
Sanctity of Life Sunday
Sunday, January 19, 2020**

To the honorable Clergy, venerable Monastics, and pious Faithful of the Orthodox Church in America,

From ancient times, all who have believed in the One God have believed that He takes special care in the formation of each human being. As God Himself expressed to Jeremiah: "Before I formed you in the womb I knew you, and before you were born I consecrated you" (Jeremiah 1:5).

In the moment of conception in the mother's womb, a human being comes into existence. Yet even before being conceived and formed, this human being is known by God. God exists outside of time, and already knows and loves each one of us personally, knowing what we will do and who we will become both in this life and in eternity. As Solomon proclaims, "God did not make death, and he does not delight in the death of the living. *For he created all things that they might exist*" (Wisdom of Solomon 1.13-14). God wants us to be alive, and certainly, this is why we must speak against abortion and its legalization in our country: it is in opposition to God's loving plan to bring a human being into the world to live.

For just as He consecrated Jeremiah a prophet so that he might speak God's word, God brings each human being into the world with a unique purpose of speaking a unique word to the world, to reveal something to the world that will bring it closer to Him. Our lives are intended to be a period of sanctification, each one of us helping in the salvation and sanctification of our neighbor, and in this way being sanctified ourselves. Whatever occupations we have, together with the universal human callings to be loving children, siblings, parents or friends, can thus be holy and life-giving. For the purpose of all of our lives' activities is ultimately to become sanctified images of God by imitating God in caring for others. Because of this, we must give every human being the opportunity to live their life and work toward sanctification, just as we have been given that opportunity.

And what does this work of sanctification look like? Keeping in mind that David instructs us to "turn away from evil, and do good" (Psalm 33:15), we must begin to sanctify ourselves and the world by preaching the truth about evil, just as Jeremiah did. Above all, we reject Cain's first sin of murder, in all of its loathsome forms: murder against the unborn, murder through violence, murder by starvation or deprivation, and murder of the ill and elderly. We also reject greed, lust, and selfishness, and we reject harming others; being dismissive of others, and hating others. We then "do good" by being imitators of God in caring for one another, by speaking the truth in love, and by emptying ourselves for the sake of others. Remembering that "this is the will of my Father, that every one who sees the Son and believes in him should have eternal life" (John 6:40), we couple our efforts of care for humanity with a call to the world to believe in the Son of God, Jesus the Savior of the human race, who was "given as a ransom for all," because His Father "desires all men to be saved and to come to the knowledge of the truth" (1 Timothy 2:6, 4).

Yet we know that despite our efforts to do good, each of us falls at times and does evil. But with incredible compassion, our God who knew us before we were formed in our mother's womb still loves and respects us. He still loves each and every human being, despite our faults and mistakes, even those who have made terrible mistakes and have worked evil.

Thus, if we recognize that our purpose in this life is to become images of God, we must also forgive, help, pray for, and love all those who have committed wrong. In imitation of our loving God, whose mercy is immeasurable, we too must love those who have been involved in the evil of abortion, showing mercy and compassion to the poor, desperate, and confused parents who have committed abortions, and praying fervently for the repentance of abortion doctors and advocates everywhere. We must love them and forgive them their sins, knowing that God loves all of humanity and is willing to forgive all sins.

At the same time, we cannot allow any excuse for abortion. We firmly believe that a new person comes into being in the moment of conception, and because of this, we must ever strive to prevent abortions from happening, making sure our local communities know of the many Christian-supported pregnancy crisis services available to unprepared and confused young parents. In turn, our churches must ever be willing to love and help such parents and their unborn children.

Thus, this year, as we mark the sorrowful 47th anniversary of the legalization of abortion, we remember to hate the sin of abortion, and to make ever effort we can to stop it from happening, while loving the misguided and confused ones who have been involved in abortions, knowing that God is willing to forgive all transgressions. In this way, we fulfill the purpose that God has given us in this life to become His images and presence in the world, while helping others – unborn and born alike – to have that same opportunity to come to “the knowledge of the truth” and fulfill their own lives’ God-intended purposes. For this “truth,” as we all should be reminded of again and again, is that:

God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have eternal life. *For God sent the Son into the world, not to condemn the world, but that the world might be saved through Him.* - John 3:16-17

With love in Christ,

A handwritten signature in black ink, consisting of a cross symbol followed by stylized cursive letters, likely representing the name Tikhon.

+Tikhon
Archbishop of Washington
Metropolitan of All America and Canada



FOREWORD

Prayer is converse and union with God.

—ST. JOHN CLIMACUS

The Ladder, step 26

IT is our conversation with God that brings about our union with him. Beginning a dialogue with God and putting a stop to the monologue with ourselves and with our passions: this is the essence of prayer and of salvation. The prayers of the Orthodox Church help us learn how to speak to God in a truly Orthodox and right way. They reveal to us the disposition of heart and the height of sanctity which we must internalize and make our own. They act as icon and window, giving us a vision of the Communion of Saints, for, by using the prayers composed by the saints and by their disciples, we slowly bring our lives into harmony with theirs.

We must enter into this work of prayerful dialogue again and again, day by day, moment by moment, during every part of our life, always striving to make a new beginning. The task of prayer is beautiful and mysterious; it is painful and joyful; the task of prayer is salvific: by it we enter into a relationship with the one who saves us.

Prayer is the imprescriptible inheritance of the Church, the Pearl of great price, the return to the Garden of Eden that is in the heart. Prayer is Christ in us, the hope of glory (Col. 1:27); it is the work of the Holy Spirit himself, praying within us, the Spirit of Sonship crying out in our hearts to the Father, so that God may be all in all (cf. Rom. 8:15; 1 Cor. 15:28).

We offer this revised and expanded prayer book with gratitude to God and with the hope that all who make use of it will be led more deeply into true and eternal union with the Bridegroom of our souls.

ARCHIMANDRITE SERGIUS

Abbot of St. Tikhon's Monastery

January 24, 2019

Venerable Xenia of Rome

Blessed Xenia of St. Petersburg



ORTHODOX CHRISTIAN PRAYERS

Priest John Mikitish & Hieromonk Herman
editors

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Various Other Prayers Offered in this Prayerbook

- Beginning of any work, activity or project
- Bathing
- Dressing
- Taking of Holy Water or Prosphora
- When leaving your house
- On your way to church
- Before and after study
- Before using the internet
- To inherit heaven
- For knowing the will of God
- For discernment
- When something has been lost
- For those whom you have wronged
- For enemies and those who grieve you
- Against passions and spirits of darkness
- When being tempted
- For the benefit for the church
- For husbands and wives
- For family
- For children
- For woman with child
- For troubled youth
- For addictions
- For someone who has forsaken the Path of salvation
- For the unbaptized
- For those without repentance
- For suicide
- For First Hour (7:00a.m.)
- For Third Hour (9:00a.m.)
- For Sixth Hour (12:00p.m.)
- For Ninth Hour (3:00p.m.)
- For Any Hour