
St. Michael the Archangel Orthodox Church

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Sunday January 5, 2020 29th SUNDAY AFTER
PENTECOST – Tone 4. *Eve of Theophany . Sunday
before Theophany. Hieromartyr Theopemptus, Bishop
of Nicomedia, and Martyr Theonas (303). Ven.
Syncretica of Alexandria (ca. 350). Prophet Micah
(9th c. BC). Virginmartyr Apollinaria of Egypt (ca.
470). Ven. Phostorius the Hermit (9th c.). Ven.
Menas of Sinai (6th c.). Ven. Gregory of Crete (ca.
820). Ven. Romanos, Martyr (1694).*

This Week's Schedule

Tonight 1/5 Eve of Theophany Vigil 7:00 p.m.

Monday 1/6 Hours 9:10 a.m. Divine Liturgy 9:30 a.m.

Great Blessing of Water

Saturday 1/11 Great Vespers 5: 00 p.m.

Sunday 1/12 Hours 8:40 a.m. Divine Liturgy 9:00 a.m.

Followed by Coffee Hour

Reader Schedule

<u>DATE</u>	<u>3RD HOUR</u>	<u>6TH HOUR</u>	<u>EPISTLE</u>
Jan-5	LEWIS	SKOMORUCHA	LEWIS
Jan 6		THEOPHANY	
Jan-12	DORAZIO	BUNITSKY	CAREY
Jan-19	J PECK	PECK	PECK

Hymns and Prayers

Tone 4 Troparion *(Resurrection)*

When the women Disciples of the Lord
learned from the Angel the joyous message of the Resurrection,
they cast away the ancestral curse
and elatedly told the Apostles:
“Death is overthrown!
Christ God is risen, //
granting the world great mercy!”

Tone 4 Troparion of the Forefast

The river Jordan was turned back by the mantle of Elisha,
after Elijah had been taken up to heaven.
The waters were parted in two,
and the stream became a dry path.
This was truly a type of baptism,
by which we pass over the stream of life. //
Christ has shone forth in the Jordan to sanctify the waters.

Tone 4 Kontakion *(Resurrection)*

My Savior and Redeemer
as God rose from the tomb and delivered the earth-born from their
chains.
He has shattered the gates of hell,
and as Master, //
He has risen on the third day!

Tone 2 Kontakion *(Forefast)*

O Christ, in Your compassion and infinite mercy,
You are coming as a man to be baptized in the Jordan,
in order to take away the many transgressions of us all,
clothing me in the garment of ancient glory
of which I was cruelly stripped bare.

Tone 4 Kontakion *(Forefast)*

Today the Lord enters the Jordan and cries out to John:
“Do not be afraid to baptize me, //

for I come to save Adam, the first-formed man!”

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)*

Epistle 2 Timothy 4:5-8

But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

For I am already being poured out as a drink offering, and the time of my departure is at hand.

I have fought the good fight, I have finished the race, I have kept the faith.

Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

Tone 8

Alleluia, Alleluia, Alleluia!

v: *O God, be bountiful to us and bless us, show the light of Your countenance upon us, and have mercy on us!. (Ps 66/67:1-2)*

v: *That we may know Your way upon the earth, and Your salvation among all nations. (Ps 66/67-3)*

Gospel Mark 1:1-8

The beginning of the gospel of Jesus Christ, the Son of God.

As it is written in the Prophets: “Behold, I send My messenger before Your face, Who will prepare Your way before You.

The voice of one crying in the wilderness: ‘Prepare the way of the LORD; make His paths straight.’”

John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey. And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Communion Hymn

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

This Week's Announcements

Theophany (Baptism) of our Lord The feast of Theophany, 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 Vigil on the eve of Theophany, Sunday, Jan 5th at 7:00 p.m. then on Monday January 6th Theophany Divine liturgy of St. Basil the Great at 9:30 a.m. followed by the Great Blessing of Waters.

Holy Water and Home Blessings Holy water will be available following Holy Theophany's Great Blessing of Waters (Jan. 6). Fr. Barnabas will also be available for home blessings, please see Fr. Barnabas or Mat. Daria for scheduling.

Parish Giving This year, our Parish has achieved a level 5 giving to the Diocese and National Churches. As a result, the assessment for each adult will be \$200 per year or \$50 per quarter. Envelopes are available in the Narthex for your use and to be used as reminders for you throughout the year. Thank you for your continued support.

Study Group this Week Our Study group will resume Thursday Jan. 9th at 10 :00 a.m. We will read and discuss chapter 9 in the Gospel of St. Matthew.

Good Samaritan Just a reminder that the Good Samaritan collection will be taken Today and the first Sunday of each month. Please be generous with your offering. The funding is to provide relief for those who are struggling.

Parish Council Meeting The parish council will try to meet this Thursday Jan.9th at 7:00 p.m. Please see Jeff Kendall if you are able to attend.

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>.

Wisdom from the Holy Fathers

"Humility, in an inexplicable manner, elevates us above created things and preserves the Grace of God in our lives. So let's bear in mind the wise warning which says: 'The devil doesn't eat and doesn't drink, so in a sense that makes him the greatest ascetic. But it doesn't make him any less the devil'. Humility is the only weapon that defeats the devil, the necessary condition for salvation, the mystical divine force which gathers everyone into it. Where there is humility, there also is the glory of God. The eye of the flower of the soul blossoms into a plant that never fades."

-Saint Isaac the Syrian

"If one, lacking prayer, compels himself to only one prayer, in order to have the grace of prayer, but does not compel himself to meekness, to

humility of mind, to love, to fulfill other commandments of the Lord, and does not care about and does not make work and effort to succeed therein; then in proportion to his dispensation and free will, and according to his petition, is given some measure of prayerful grace, though his disposition remains the same as it was before. He is not meek, because he has not sought work and has not prepared himself to become meek. He is not humble, because he did not ask and did compel himself to that. He has not love for all, because he did not care about this and did strive for it while asking in prayer."

St. Macarius of Egypt

"If [the disease of sin] is natural, then it cannot be cured. Thus it would remain always, no matter how hard you worked to rid yourself of it. If you accept this thought, you will lose heart, and say to yourself: this is how it is. For this is that woeful despair, which, once it has been introduced into people, they have given themselves over to lasciviousness, to work all uncleanness (Ephesians 4: 19). "I shall repeat again: Maintain the conviction that our disorderliness is not natural to us, and do not listen to those who say, 'It is no use talking about it, because that is just how we are made, and you cannot do anything about it.' That is not how we are made, and if we undertake to cure ourselves, then we will be able to do something about it."

St. Theophan the Recluse, The Spiritual Life: And How to Be Attuned to It

"Labor, force yourself, search - and you will find; knock, and it will be opened to you. Do not relax and do not despair. But all the while remember that these labors only comprise the experience of our struggle to attract grace..."

St. Theophan the Recluse "The Path to Salvation"

Bishop Theoleptos of Philadelphia (+1322) explains why we prostrate: "It provides an image of man's fall into sin and expresses the confession of our sinfulness. Getting up, on the other hand, signifies repentance and the promise to lead a life of virtue. Let each prostration be accompanied by a noetic invocation of Christ, so that by falling before the Lord in soul and body you may gain the grace of the God of souls and bodies."

St. Theoleptos of Philadelphia (ca. 1250-1322),

Prayers for the Departed: Fr. John Kuchta, Peter Melnik, Michael Sinovich, Marie Karawulan, David Rex

Prayers for the Sick and Those in Need: Fr. John Zabinko, Fr. Joseph Chupeck, Fr. Josef Petranin, Fr. Daniel Kovalak, Fr. John Nightingale, Mat. Ellen Chupeck, Lemlem Resat, Olga Riley, Barbara Hicks, James Hicks, Anna Herko, Luke & Anna Wales, Nona Carey, Maria & Doug Dozier, Mona Elia, Mary Anne Farrell, John Griffith, Cynthia Griffith, Lubov Baldychev, Stephanie Hojnicky, Laura Cristina Najemy, Harry Kutch, Dimitrios Jim Petrides, Albert Shock, Elizabeth Melnik, Alexandra Grishin, Sam Sylvest

Prayers for Catechmens Kristin Mackenzie, Edward Jones

Date	<u>Coffee Hour</u>	<u>Service Duty</u>	<u>Church Cleaner</u>
5-Jan	Bacuta/Fravel/Riley	Hojnicky/Najemy	S. Peck
12-Jan	Stephanie P/Grishin/Afoworkis	Telep/Baldychev	N. Carey
19-Jan	Hojnicky/Flynn/Roberts	Bunitsky/Morjana	Baldychev/Shatley/ Sylvest
26-Jan	Gerissimakis/Bunitsky	Riley/Riley	Suplizi

Upcoming Dates to Keep in Mind

Theophany Jan. 6th

Entrance of our Lord into the Temple Feb. 2nd

Important Dates for 2020

Great Fast Begins.....March 2

Holy Pascha..... April 19

Ascension.....May 28

Pentecost.....June 7