



# PARISH BULLETIN

HOLY ARCHANGHEL MICHAEL'S ROMANIAN ORTHODOX CHURCH

No. **147**/3 February 2019



**Thirty-Second Sunday after  
Pentecost (Zacchaeus)**

## **Resurrectional Apolytikion. Mode 3.**

*Let the heavens rejoice, and let things on earth be glad, for the Lord hath wrought might with His arm; He hath trampled on death by death; He hath become the first-born of the dead. From the bowels of Hades hath He delivered us, and hath granted great mercy to the world.*

## **Seasonal Kontakion. Mode 1.**

*Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.*

## **Prokeimenon. Mode Plagal 4.**

**Psalms 75.11,1**

**Make your vows to the Lord our God and perform them.**

**Verse: God is known in Judah; his name is great in Israel.**

The reading is from St. Paul's First Letter to Timothy 4:9-15

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and suffer reproach, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech

and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.



### **The Gospel According to Luke 19:1-10**

At that time, Jesus was passing through Jericho. And there was a man named Zacchaïos; he was a chief collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaïos, make haste and come down; for I must stay at your house today." So he made haste and came down, and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a

man who is a sinner." And Zacchaïos stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of man came to seek and to save the lost."

### **Word of the week – Reflection "Becoming Visionaries of the Face of the Divine Child"**

#### **Metropolitan Seraphim of Kastoria**

The Reception of our Savior Christ (Feb. 2<sup>nd</sup>) is simultaneously a Despotism and Mother of God feast, and once again gives us the opportunity to go back to the Spirit-bearing texts of the God-bearing Fathers of our Church, to draw crystal clear water to quench the spiritual thirst that exists within us and around us, which has the presence of sin as its cause.

The Fathers did not write these homilies just to write in their time, but to nourish the people of God, irrigating them with the pure milk of the Faith, but also to shield them from the presence of heresy.

In this heartwarming celebration we will use as a guide a Cappadocian Father of the Church, a bosom friend of Basil the Great, a deep theologian and important orator. It is Saint Amphilochios, Bishop of Iconium.

In his homily titled "On the Reception of our Lord Jesus Christ and to the Theotokos and Anna and Symeon" (PG 39, 43-60), he analyzes all the contents of this feast.

...This feast does not only show us who Christ is, Who is perfect God and perfect man, the Angel of Great Counsel (in the Old Testament), Who was incarnated (in the New Testament), in order to reveal to us the Father, abolish death and grant us eternal life, but it also shows us what the purpose of our life is, which is the vision of His face and our meeting with Him.

The sacred hymnographers of our Church insist on this very much: "Let us inspired sing to meet Christ and receive Him as savior, Who was seen by Symeon" (Sticheron of Vespers).

This vision of the face of Christ always occupied the Righteous of the Old and New Testaments, from Moses who insistently asked, "Show me Your glory" (Ex. 33:18), to the last ascetic and Christian who cries out in silent sighs, "Illumine my darkness" and "Lord Jesus Christ, have mercy on me." All this implies we have a similar life, namely being purified, keeping the commandments of God, having a humble spirit, living an ascetic life. It requires crucifying our flesh with its desires, to become visionaries of the face of Christ.

This vision of God is not only for the ascetics of the desert, but for all people. Salvation does not depend on

what kind of life we choose to live, but what relationship we have with Christ. We will achieve this if we implement the way of life of our Church and her method of therapy.

But we have in our lives something very important. We have a key that can open the door of Divine Compassion. We have one person who leads us directly to the Master Christ. It is the Panagia.

The sacred hymnographer urges us: "Let us run to the Theotokos, to willingly perceive her Son."

This is why the Fathers of the Church in their lives used this secret key, the person of the Panagia that is, in order to reach the vision of the Person of Christ.

The God-bearing Damascene, Saint Gregory Palamas, Saint Nektarios, Saint Sophia of Kleisoura, Saint Porphyrios of Kavsokalyva, Saint Paisios, the chorus of our newer saints remind us that we should be grasped by the hand of the Panagia, by the garment of the Panagia to reach her Son and God.

This is what the Saints did. This is what we should all do. This is why we her children together with the sacred hymnographer, always and especially today, supplicate her: "Theotokos the hope, of all Christians, cover, guard and protect those who hope in you."

Source: Translated by John Sanidopoulos.



## Liturgical Schedule for this week

<b>Wednesday</b> <i>February 6</i>	<b>6:00 pm</b>	<b>Paraklesis</b>
<b>Friday</b> <i>February 8</i>	<b>5:30 pm</b>	<b>Akathist</b>
<b>Saturday</b> <i>February 9</i>	<b>9:00 am</b> <b>5:00 pm</b>	<b>Divine Liturgy &amp; Memorial</b> <b>Vespers &amp; Litia</b>
<b>Sunday</b> <i>February 10</i>	<b>9:00 am</b> <b>10:00 am</b>	<b>Matins</b> <b>Divine Liturgy – St. Haralambos</b>



### Announcements:

- **Happy name day** to Symeon Downie (Righteous Symeon – Feb. 3<sup>rd</sup>), Anna Tanka (Prophetess Anna – Feb. 3<sup>rd</sup>), and Theodore Yanka (Great Martyr Theodore the Commander – Feb. 8<sup>th</sup>).
- **Happy birthday** to Gloria Giavara and Melania Collazo (Feb. 6<sup>th</sup>).
- **Bible study** – Thursday, February 7<sup>th</sup>, at 6:00 pm.
- **House blessings** – Please contact Fr. John by phone, email, or in person to schedule a time.
- **Coffee hour** is sponsored by Tom and Mary Andrea.

