

St. John the Baptist Orthodox Church

A Parish of the Orthodox Church in America - www.saintjohnnewken.org

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33rd SUNDAY AFTER PENTECOST — Tone 8. Sunday of Zacchaeus. Translation of the Relics of Hieromartyr Ignatius the Godbearer, Bishop of Antioch (107).

Epistle: 1 Timothy 4:9-15

Gospel: Luke 19:1-10

Parish Schedule This Week

Wed. Feb. 1st

6:30 PM Great Vespers & Litya, followed by bible study

Thurs. Feb. 2nd

The Meeting of the Lord in the Temple (Candlemas)

9:30 AM Divine Liturgy

Sat. Feb. 4th

5:00 PM Great Vespers, followed by Orthodoxy 101 class

Sun. Feb. 5th

Hours @9:40; Liturgy, 10:00AM, followed by coffee hour

House blessing sign up is posted in the back and will continue through February. ; **please find a time for your home to be blessed** (nearby households are encouraged to group in times close together).

Friday Feb. 3rd from 8-11 the St. George's food bank distribution needs volunteers (first Friday of every month).

Choir members are asked to attend rehearsal on Sun. **Feb. 12**, beginning at **9:00AM**. All are welcome, even if you don't usually sing in the choir.

Parish bowling night! Friday, Feb. 10, let's have some fun at Wildlife Lanes. Let Fr. John know if you plan to come and how many you're bringing—families welcome!

Saturday, 2/25 at 8:00 AM onward—we will be making Pierogies. Many hands make light work; please come help if you can, even part of the day!

Sunday 2/26 we will have our **annual meeting** following liturgy. All parish members are asked to attend, including catechumens & inquirers

Bulletin and Website Information Please email saintjohnnewken@gmail.com with any information you need printed in the bulletin and/or uploaded to the parish website by the Friday before.

“Let us also go to meet Christ... and welcome Christ the King.”

This text from the feast of the Meeting of the Lord applies to each of our souls. Each soul is to be a Temple of God, to which Mary brings Jesus. And each one of us has the opportunity, like Simeon, to take the Child in our arms and say to the Father: “Mine eyes have seen thy salvation.” The prayer of Simeon, “Now lettest Thou Thy servant depart in peace” does not simply mean that someone who has seen Jesus and has held Him in his arms can now leave this life and die in peace: It also means for us that, having seen and touched the Savior, we are released from the hold that sin has on us, and, in peace, can leave the realm of evil.

In the service of the Feast, the fact emphasized is that Christ, the Son and Word of God through whom the world was created, now is held as an infant in Simeon's hands; this same Son of God, the Giver of the Law, now himself fulfills the Law, carried in arms as a human child.

The Vespers and Matins of the feast of the Meeting of the Lord are filled with hymns on this theme. The Divine Liturgy is celebrated with the lines from the canticle of Mary forming the prokeimenon and the words of Simeon being the verses for the Alleluia. The gospel readings tell of the meeting, while the Old Testament readings at Vespers refer to the Law of the purification in Leviticus, the vision of Isaiah in the Temple of the Thrice-Holy Lord, and the gift of faith to the Egyptians prophesied by Isaiah when the light of the Lord shall be a “revelation to the Gentiles” (Lk 2:32).

The celebration of the Meeting of the Lord in the Church is not merely an historical commemoration. Inspired by the same Holy Spirit as Simeon, and led by the same Spirit into the Church of the Messiah, the members of the Church also can claim their own “meeting” with the Lord, and so also can witness that they too can “depart in peace” since their eyes have seen the salvation of God in the person of his Christ.