

SAINT MARY'S ORTHODOX CHURCH

(PROTECTION OF THE THEOTOKOS)
242 SUNSET DRIVE CORNING, NEW YORK 14830

FATHER DANIEL MAHLER, PASTOR
MAILING ADDRESS: 7 CHATFIELD PLACE EAST
PAINTED POST, NEW YORK 14870

RECTORY OFFICE: 607-962-5285 CHURCH HALL 607-936-0689
FATHER'S CELL: 607-377-0587 OR EMAIL: CARPATHIANPRIEST@GMAIL.COM

(A PARISH OF THE CARPATHO-RUSSIAN ORTHODOX DIOCESE OF THE ECUMENICAL PATRIARCHATE)

OUR WEBSITE: SAINTMARYSORTHODOXCHURCHCORNING.ORG

SUNDAY February 14, 2016

WEEKLY SCHEDULE



Sunday, February 14, 2016

9:30am Divine Liturgy
Panachida memory of +Walter Sosonka
offered by wife Millie Sosonka
Coffee Social

11:45am Great Vespers/Litya
Mtg of the Lord in the Temple

Monday, February 15, 2016

9:00am Divine Liturgy
Mtg of the Lord in the Temple

Saturday, February 20, 2016

4:00pm Great Vespers/Confession

Sunday, February 21, 2016

9:30am Divine Liturgy
Potluck Social
CHURCH COUNCIL MEETING

Hail Birthgiver of God, Virgin full of grace.

*From you has shone forth the Sun of
Righteousness, Christ our God, giving light to
those in darkness. Be glad also, righteous
Elder, for you have received in your arms the
Deliverer of our souls, who bestows
upon us the resurrection.*



37th Sunday after Pentecost

Sunday of Zacchaeus

***Commemorating Martyr Tryphon of
Campsada***

Epistle: 1 Timothy 4:19-15

Gospel: Luke 19:1-10

Tone: 4

Liturgical Color: GOLD



CHURCH CLEANING SCHEDULE

Month of FEBRUARY PANI JOAN

Month of MARCH GLORIA EWSUK

SPRING BASKET RAFFLE



It's time to get ready for the Spring Basket Raffle. We already completed 3 baskets and it's just February! There will be a list in the hall if you would like to sponsor a basket. Team up with a partner if you don't want to do a basket by yourself. We will also need door prizes. Ideas need to be firmed up by March 20th so the basket descriptions will be ready for ticket sales.



Looking for.....

TWO COUNCIL MEMBERS!

We are look for two parishioners to join the Council for the ensuing year. If you would like to join the Council during this exciting and historic time in the life of our parish please see Chuck Coons and let him know of your interest in joining.

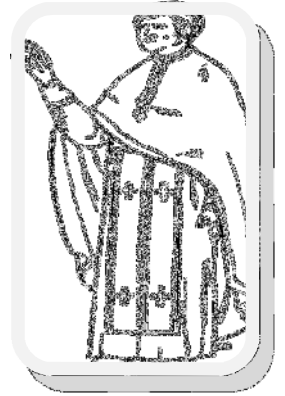
DIOCESAN SOBOR 2016.....



We are looking for two parishioners to serve as delegates to the 2016 Diocesan SOBOR to be held in Johnstown, PA beginning **Sunday October 9** and running through **Wednesday October 12, 2016**. Why not consider being a part of the SOBOR and seeing how our Diocese operates first hand and get to contribute ideas on how to make our Diocese better. If interested please see Chuck Coons or Father Dan.

FROM FATHER'S DESK...

- **If** you would like to meet with Father, please call him @607-962-5285 to arrange a time and place which is convenient for you.
- **Emergency Sick Calls:** Father is available for emergencies at any time. Please call him @ 607-962-5285 or on his cell phone @ 607-377-0587.
- **Our Mailing Address is:**
7 Chatfield Place East Painted Post, NY 14870
- **Confessions** are heard after Vespers on Saturday, after any weekday or Lenten service or by calling Father for an appointment.
- **Marriages** are solemnized on Saturdays. Consult Father at least six months in advance and before plans have been made for the wedding reception. Marriages cannot be celebrated during the fasting seasons of the Church.
- **Baptisms** are normally scheduled on Saturdays or Sundays. Consult Father for scheduling. Two God-parents are required, at least one of whom must be Orthodox by faith and the other a practicing Christian.
- **Church Funerals** are provided for practicing Orthodox Christians who are current in their Spiritual and Financial obligations to the parish otherwise burial is from the funeral home.
- **If** you would like to schedule a Panachida for your loved one please call Father at 962-5285



The Church does not permit cremation.



PLEASE KEEP THE FOLLOWING PEOPLE IN YOUR PRAYERS

His Grace, Bishop GREGORY; Protopresbyter Frank Miloro;
Protopresbyter John Duranko; Protopresbyter Jim Dutko; Protopresbyter Luke Mihaly; Protopresbyter Lawrence Barriger; Protopresbyter Kenneth Bachofsky
Protopresbyter Elias Kozar; V. Rev. Thomas Kadlek; V. Rev. Michael Kleban; V. Rev. Jason Kappanadze; Deacon Robert Kuchta; Deacon Charles Ellis; Deacon Donald Koch; Mother Ralphaela; Pani Joan; Pani Kathleen Dutko; Pani Patricia Duranko; Mat. Anna Kozar; Pani Helen Shutack; Pani-Matka Julia Romanchak; Sally Ellis; Judy Koch; Michael & Jacqueline Banik; Helen Verno; Eleanor Adzima; Amelia Falcon; Stan Lewek; Julio & Judith Falcon; Michael & Delores Kundrat; Mary Kolson; Lyudmyla Hayova; Kathy Preston; Helen Coons; Anna Soraparu; Marge Morse; Victoria Kozey; Orestes Mihaly; Child Zachary Spaulding; Child Michael Cicvak; Mary Benyo; Joan Shaw; Nancy Bleznuck; Karen Fuller; Mertus Family; Anna Chudanic; Paul Rodrigues; Denise Topichak; Rebecca Cooper; George Officer; Linda Benza; Carol Pierson; Baby Madeline; Helen Chernak; Michael Matzkevich; Karen Kluchonic; Marlene Wheet; Michael Herrlich; William Paslawsky; Kathleen Petrochko

All members of our Armed Forces serving our country at home and abroad

Rafael Grigorian Ballet Theatre

presents

"Carmen" and "Lovely"
Choreography by
Rafael Grigorian

"Lovely"



Clemens Center, Elmira, NY
February 23, 2016 7:00PM
t.607-734-8191

Forum, Binghamton, NY
February 27, 2016 2:00PM
t.607-778-1369

BOLD SPEECH

It is always time to speak boldly. For the psalmist said, "I spake in Thy testimonies before kings, and was not ashamed." If we happen to be around heathens, we should shut them up without harshness or anger. If we do it in anger, we do it with passion and the boldness of those who are confident of their case. But if we speak with gentleness, this is boldness. Boldness is a success and anger is a failure. And success and failure can't possibly go together. Therefore, if we want to have boldness, we must clear away our anger so that no one can attribute our words to it. No matter how sound your words may be, no matter how boldly you speak, how fairly you correct, or what not, you ruin everything when you speak with anger. Look at Stephen and how free his words to his persecutors were from passion. He didn't abuse them but reminded them of the prophets' words. In order to show you that it wasn't done in anger, he prayed as he suffered evil from their hands, "Lay not to their charge this sin." He was far from speaking these words in anger. No, he spoke out of grief and sorrow for their sakes. Certainly, the Bible talks about his appearance that "they saw his face as it had been the face of an angel," so that they might believe his words.

Saint John Chrysostom

2016 SUMMER CAMP

Week #1 July 17 ~ July 23, 2016 Pittsburgh, Mid-Atlantic, Tri-State and Washington Deaneries

Week #2 July 24 ~ July 30, 2016 New England, NY, NJ, Florida, and Canada Deaneries

Week #3 July 31 ~ Aug 6, 2016 Johnstown, Pocono, Southern Tier, Youngstown, and Chicago Deaneries

MARK YOUR CALENDARS FOR A WEEK OF FUN!

FEBRUARY BIRTHDAYS/ANNIVERSARIES

Happy Birthday to:

February 15 Gary Herrlich
February 18 Anna Chudanic
February 18 Lee Havalchak
February 19 Denise Topichak
February 19 Gregory Kerrick
February 20 Nicholas Tostanoski
February 24 Lyudmyla Hoyova

Happy Anniversary to:

February 13 Chuck & Nancy Coons

MAY GOD GRANT YOUR SERV-
ANTS ON THEIR SPECIAL DAY
GOOD HEALTH, HAPPINESS, AND
SALVATION FOR MANY BLESSED
YEARS! MNOHAJA L'ITA!

*This week's Bulletin and Eternal Light is
sponsored by*

Chuck Coons

Blessings upon my wife

Nancy Coons

for 23 years together

~Carole Herrlich

In honor of husband on his 75th birthday

Gary Herrlich

In honor of

Anna Chudanic

On her birthday

Mnohaja L'ita!

*This week's bulletin and Eternal Light
is sponsored by*

Mildred Sosonka

In memory of

Walter Sosonka

~

Nancy Lewek

In memory of Dad

George Demyan

Vichnaja Pamjat!

“A LIGHT FOR REVELATION”

To the eyes of the world, the Meeting of our Lord Jesus Christ in the Temple is nothing more than a heartwarming family ceremony. Casual observers would see it as a ceremonial rite of passage, perhaps, or merely a happy “Kodak moment” for proud new parents. It is, many would say, a curious ritual of minor interest, but one without any real spiritual significance.

But to Orthodox Christians who read the Gospel with the eyes of faith, the Fortieth-Day Blessing of Jesus Christ constitutes a high and holy Feast of the Church every Feb. 2/15. For on this day a great milestone is attained in the course of our salvation.

In the Law of Moses it had been decreed that the firstborn son who opened His mother’s womb was to be brought to the Lord on the fortieth day in a solemn act of worship, to be sanctified unto God as His special possession (Exodus 13:2, Leviticus 12). And so, in conformity to the ancient commandment, the Most-Holy Theotokos and Joseph brought their child Jesus to the Temple in Jerusalem.

Their intention was simply to fulfill the law of worship. But what took place was a transformation of the very nature of worship itself.

This should not surprise us who keep the Feast of the Church: He who declared to His apostle John, “Behold, I make all things new.” (Revelation 21:5) had as His saving mission the renewal of all created things.

By His Incarnation? By the descent of His divine person into the life of mortal man? Christ transformed the very essence of our humanity.

And at the Epiphany Christ entered into the Jordan and changed the nature of the waters, transforming the tributary of the Dead Sea into a medium of blessing and new life by His Baptism, along with all the waters of earth.

And in the present Feast our Lord transforms the nature of worship through His participation in the worship of the Old Covenant, signaling the revelation of grace to come in the worship of the New Covenant in His blood. The aging eyes of Simeon behold the transformation as the Christ-child, by His presentation in the Temple blesses and establishes the essence of our Eucharistic worship as Christians. Thus does Simeon declare, “Lord, now let Your servant depart in peace, according to Your word, for mine eyes have seen Your salvation which You have prepared before the face of all peoples” (Luke 2-29-31).

“A LIGHT FOR REVELATION”

From time immemorial, the human race had worshipped through the offering of sacrifices as an expression of fear. Bulls and goats were laid upon altars, offerings of grain and libations of wine were poured out by trembling supplicants before the powers of divinity. These offerings were but a percentage of their possessions, a mere substitute for their souls, which they hoped to atone through the fires of sacrifice. In the same way, on this day the humble new parents from Bethlehem bring an offering of two doves (Luke 2:24) as propitiation to the God of Israel.

But something happens today that marks the end of the era of animal sacrifice and the advent of New Covenant worship. From henceforth we shall say in uttermost truth, “Thine Own of Thine Own we offer to Thee.” For the offering unto God will be God Himself in the flesh, and the broken body and spilt blood will belong to the Lord alone, who in His own person establishes the reconciliation of God and man.

It is this mystery which is revealed in the events of the Presentation of Christ in the Temple. The Mother of God, who is the supreme figure of the Church, places Christ in the hands of Simeon and receives Him back again. What is this but a foreshadowing of our own worship in the Divine Liturgy, week after week?

Like Simeon, every Orthodox priest receives Christ into his hands under the form of the amnos, the Lamb of God. He receives this Gift at the hour of his ordination, when the Church, who is the Mother of us all, by the hand of her hierarchs places into his palms the bread that is consecrated to be the Body of our Lord Jesus Christ. Like Simeon, therefore, every priest bears up Christ within the holy place, with voice lifted up to bless the Most High God (see Luke 2:28). And like Simeon, the priest comes forth again from the holy place to give Christ back to the Church, to distribute His all-pure Body and Blood to the faithful, for the forgiveness of sins and for life everlasting.

In that one glorious moment the righteous Simeon beheld the revelation of God’s plan of salvation in the face of the forty-day old child in his arms. He foresaw the end of blood sacrifices on altars of stones; He apprehended that the Son of God forever lives to make intercession for us (cf. Hebrews 7:25), to be both the Offerer and the Offering, the One who receives and is distributed to His people unto the ends of the earth. And having seen the revelation, Simeon believed, and therefore he spoke these words: “Mine eyes have seen your salvation, a light for revelation to the Gentiles, and for glory to your people Israel” (Luke 2:30, 32).

“A LIGHT FOR REVELATION”

This scene of the presentation of Christ in the Temple contains the essence of our New Testament worship. No longer do we come to God’s temple in fear bearing offerings of dead animals. Now we present a living sacrifice through the Eucharist in the person of the Son of God, who is with us whenever we are gathered together in His Name (Matthew 18:20, 28:20), and Who is given back to us, so that we too may become living sacrifices, holy and acceptable to God (Romans 12:1).

And in turn, each one of us becomes another Simeon when we receive Christ in the person of the poor and needy, the sick and dying, the widows and orphans: whenever, in other words, we receiving the least of our brethren as though they were Christ Himself. It is our Eucharistic task, our liturgy after the Liturgy, to embrace them, to bring them into the Church, and to announce to them the love, mercy, and power of God. So doing, we transform every human encounter, every meeting with another person, into an act of worship, into a new Presentation of Christ.

And at the end of our life’s calling, may we too also be inspired say,

“My eyes, Lord, have seen your salvation! I have seen your light to the nations! I have seen the glory of you people.... Their consolation, and their redemption.”

May Christ our True God, who condescended to be carried in the arms of the righteous Simeon for our salvation, bless and strengthen you, and may He always remember your service in His kingdom, now and ever, and unto the ages of ages.

Amen.

A sermon from a Greek Orthodox Priest,
from the Greek Orthodox Archdiocese Website.