

ANNOUNCEMENTS

Today: Panichida for Helen Arnaut (six months)

January 27: Souper Bowl Sunday

February 17: Men's Breakfast; cost: 3 cans of food for ODO Pantry

March 3: Panichda for Chris Branoff (one year)

Sunday, February 10 coffee hour is available for sponsorship. Please see Mart Todoroff if interested.

Prayer List: POWER OF PRAYER (PoP): Our church has a prayer list. If you, a member of your family or a friend would like to be included on our prayer chain, please call, text, or email Father Robert (810-919-9485, robertjroyer@gmail.com).

Please remember the following in your daily prayers:

Henry (Pepper) Rehn, Boris Christoff, Georgia Runyon, Ray Winowiecki, Kevin Chrzan, Mary Howard, George, Mary Tanasoff, Pam Carolan, Diane, Shaunda, Joel, Kennedy, Adam, Steve, Sophia, Nicholas

Also all caregivers who provide physical and emotional support for those in need.

Special Intentions from 1/13/2019:

Memory Eternal

To **Elena Kabrovich** from Tom Kabrovich, Mary McPhee, Bob Mendryga, Dn. Dave and Karen Rehn, the Lazar family, Jim and Delphine Conner, Mary Roley, Mary Todoroff

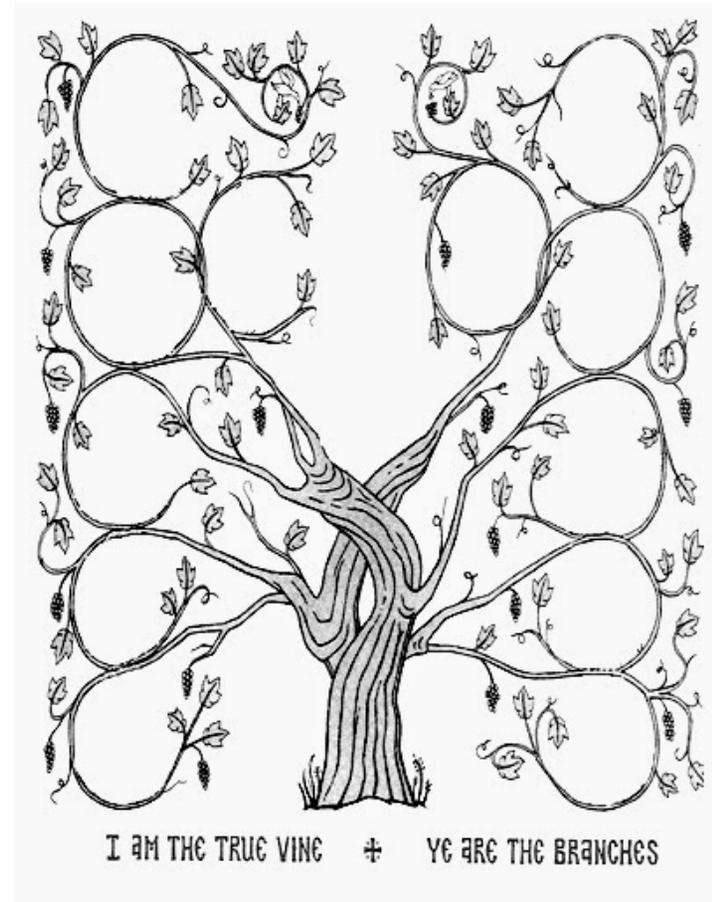
To **Joan Branoff** from the Affeldt family, D. David and Karen Rehn, Helen Kelp, the Lazar family, Jim and Delphine Conner, Mary Roley, Mary Todoroff

To **Vangel Kabrovich** from Tom Kabrovich and Mary McPhee

SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, January 20 – Tone 1
34th Sunday after Pentecost



TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM

SCRIPTURE READINGS

Epistle – Colossians 3:4-11

Brothers and Sisters: When Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scyth'ian, slave, free man, but Christ is all, and in all.

Gospel – Luke 18:35-43

At that time, As he drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to him; and when he came near, he asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed him, glorifying God; and all the people, when they saw it, gave praise to God.

Liturgical Notes:

There is a strange occurrence that takes place during the Anaphora Prayer (the Prayer of Offering), but we see it so much that we don't recognize it:

“Especially for our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary...”

“It is truly meet to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: remaining Virgin you gave birth to God the Word: true Theotokos, we magnify you.”

This hymn will vary on Feasts of Christ and the Theotokos as well as the Divine Liturgy of St. Basil the Great. It is a later addition, added when many of the prayers started to be recited silently and music expanded to cover those silent prayers, that disrupts the flow of the prayer; notice that the sense of the prayer is kept much more intact if this hymn is deleted and the prayer goes directly from “Especially for our most holy...Virgin Mary” to the following (usually said silently while the choir sings the hymn) “for the holy, prophet, forerunner, and Baptist John...” The complete thought is an offering for the whole Church and World, beginning with the Mother of God, John the Baptist, the departed, Church leaders, and the rest of the world:

“So that they may be to those who partake for the purification of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the Kingdom of Heaven, for boldness toward You, and not for judgment or condemnation. Again we offer unto You this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, mothers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith.

Especially for our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary; for the holy Prophet, Forerunner, and Baptist John; the holy, glorious, and all-laudable apostles; Saint ____, whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially ____; grant them rest, O God, where the light of Your countenance shines on them...” [And the rest of the prayer]