

# ICHC NTKRA SAINTS PETER AND PAUL ORTHODOX CHURCH

A Parish of the Orthodox Church in America  
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## *Happy New Year!* *God Bless us all in this New Year!*

Gelukkige Nuwejaar!	E Glöckliches Nöies!	سعيد عام	Sretna Nova Godina!
Šťastný Nový Rok!	Godt Nyttår!	Head Uut Aastat!	Onnellista Uutta Vuotta!
Bonne Année!	ἡγιασμένη χρονιά		Ein Gutes Neues Jahr!
Boldog Új Évet!	Ath bhliain faoi mhaise!		Buon Anno!
Felix sit annus novus!	Laimīgu Jauno Gadu!	ose:rase	Laimingu Naujuju Metų!
Godt nyttår!	Szczęśliwego nowego roku!	Feliz ano novo!	La multī ani!
С Новым Годом!	Bliadhna mhath ur!	Срећна нова година!	Gesælig Niw Gear!
Manigong bagong taon!	Iniya puthandu nalVazhthukkal	नवसँदीपिँहम	З Новим роком!
Chúc Mừng Năm Mới	Blwyddyn newydd dda!	Kamgan Ukudigaa!	新年快樂!
Καλή χρονιά!	新年おめでとうございます!		Faoi mhaise duit!

கிறிஸ்துமஸ் மற்றும் இனிய புத்தாண்டம் வாழ்த்துக்கள்

**This week's Bulletin in memory of the Prawlocki, Gromadzky, Stehnach and Jovorosky Families is given by Sonia Buttino.**

<b>December 29, 2013</b>	<b>Sunday after the Nativity of Our Lord</b>	Divine Liturgy	9:30 am
<b>The Holy Righteous Ones: Joseph the Betrothed, David the King, James Brother of the Lord</b>			
<b>January 1</b>	<b>Wednesday: Saint Basil the Great. New Year's Day</b>	<b>Divine Liturgy</b>	<b>9:30 am</b>
January 4	Saturday	Great Vespers	4:00 pm
January 5	Sunday. Eve of Theophany	Divine Liturgy	9:30 am

**This week's Bulletin in memory of the departed members of the Prawlocki, Gromadsky, Stehnach and Jovorosky Families is offered by Sonia Buttino.**

**Saints of the Day:** The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem (1st c). Venerable Marcellus, Abbot of the Monastery of the Unsleeping Ones (485). Saint Basiliscus the Hesychast of Siberia (1824). New Hieromartyr Priest Theodosius (1938), Virgin-martyrs Natalia, Natalia, Eudokia, Anna, Matrona, Barbara, Anna, Eudokia, Ephrosia, Agrippina and Natalia (1942). Venerable Mark the Grave-digger of the Kiev Caves (11th c). Saints Theophilus and John of the Kiev Caves (11th-12th c). Venerable Theophilus of Luga and Omutch (1412). Venerable Laurence of Chernigov (1950). Venerable Thaddeus, Confessor, of the Studion (818). Venerable Monk Benjamin of Nitria, Egypt (392). Venerable Athenodorus, Disciple of Saint Pachomius the Great (4th c.). Saint George, Bishop of Nicomedia (9th c). Saint Trophimus, first Bishop of Arles (3rd c). Commemoration of all Orthodox Christians who died from hunger, thirst, the sword, and freezing.

**Please remember in your prayers:** Abducted nuns and orphans of Saint Tekla Monastery in Syria, Suffering Christians of Egypt, Syria and the Middle East. Bishop BOULOS Yazigi, Bishop YOHANNA Ibrahim, of Aleppo. Archimandrites Alexander, Athanasy, Isidore, Nectarios, Pachomy. Archpriests Jason, John, Vincent. Priests Bohdan, Sergius, Jacobus, Andrij, Vasil, Vasil. Deacons Mark, Demetrios, Philip. Mother Raphaela, Dimitri, Nina, Daniel, Catherine, Helen, Anna, Peter, Helen, Michael, Stephanie, Zara, Nolan, Emelie, Connie, Michael, Ed, Nettie, Maria, Michael, John, James, Nancy, Susan, Daniel, Aaron, Mark, Jennifer, Nina, Nadine, Michael, Anna, Gregory, Marianna, Mykola, Helen, Isaiah, Albert, Kevin, Robert, Robert, Andrew, David, Warren, Vincent, Archpriest Leonid, Diane, Abigail.

**God Grant Many Years!** Prayers for the health of Father Sergius Willis, Matushka Naomi Takahashi, Priftereshe Tina Rhodes and Gregory Polk were offered today at Liturgy and Litiya at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of grandfather John Udics, uncle John Kurap and cousin Paul Udics were offered at Liturgy and Litiya today at the request of Father John Udics.

**Memory Eternal.** Prayers for the repose of Wasil Krenichyn and Michael and Helen Sobolewski were offered at Liturgy and Litiya today at the request of the "Memory Eternal Requiem Service Fund."

**To the Honorable Clergy, Venerable Monastics, and Pious Faithful of the Orthodox Church in America,**  
My Beloved Brethren and Blessed Children in the Lord,

**Christ is Born! Glorify Him!**

Today, as we proclaim with joyous hearts that “God is With Us,” we give glory to God for the Feast of the Nativity in the Flesh of our Lord, God and Savior Jesus Christ. At the same time, we are surrounded by a host of images, symbols, icons, and representations of what the world thinks this Feast is, and what it should be. From Christmas trees live and fake, to reindeer and snowmen, the world is drowning in empty images of Christmas. And even in those images that seem to follow the tradition of the Church, we find lacking a true engagement with the brokenness and emptiness around us.

In the Church, we behold “a strange, most glorious mystery” — a child, born in a tomb-like cave, laid in the feeding trough of animals, born into this world to a people unprepared to receive His message, a people unable to accept His message. This is indeed a strange image, an image of weakness, an image of defeat, poverty and lowliness. It is an image which could easily be dismissed if it were not so wondrous in its inexplicability. It is an image that has at its core the message of the life of the world to come. It is the image of our salvation.

When faced with this image of Christ born in a tomb, we are, as the Mother of God was, faced with a choice to say: “Yes Lord enter into my members, my veins, my heart; cleanse me, purify me, adorn me.” Or, we can choose to turn away and reject the joy, health and gladness offered us through the Christ and our communion with Him. And yet, this choice is not simply an intellectual assent to some vague and nebulous idea or concept.

When we decide to turn to Christ and invite Him into our hearts, we commit to a life of action, a life in which we not only hear, but act upon the commandments of Christ and the teaching of the Holy Fathers of the Church. In speaking of the motherhood of the Theotokos, Father Georges Florovsky reminds us that the act accepting Christ into our lives is not one that is exhausted by the initial moment, “even as natural motherhood is not exhausted by the fact of physical birth. The fulfillment of motherhood lies in sacrificial love. By this love for the One born the passive self-centeredness of the heart is broken. In this love is shown the natural image of love for another person, for the neighbor.”

Our turning to the tomb-like cave of Christ’s birth, and our acceptance of Him into our lives, commits us to a life of love for our neighbor and for all mankind. Our turning to the One Who laid in a manger is our accepting of the call to minister to our fellow man, here and now. Our turning to the One Who was born of a Virgin is a proclamation of our love of Christ and of His Cross. Indeed, our turning to the God Who is now with us is a proclamation of our anticipation of the life of the world to come.

With heartfelt prayers and in the ineffable love of the Holy Christ child,

With love in the Lord,

**+TIKHON**

Archbishop of Washington, Metropolitan of All America and Canada

His Beatitude’s greetings also appear on the parish web page.

**The Holy Martyred 14,000 Infants** were killed by King Herod in Bethlehem. When the time was come for the fulfilling of the greatest of events -- the Incarnation of the Son of God and His Birth of the Most Holy Virgin Mary, Magi in the East beheld a new star in the heavens, foretelling the Nativity of the King of the Jews. They set off immediately to Jerusalem to worship the Born-Child, and the star showed them the way. Having worshipped the Divine-Infant, they did not return to Jerusalem to Herod, as he had ordered them to, but rather -- receiving a revelation from on high -- they went back to their country by another way. Herod finally realized that his scheme to find the Infant would not have success, and he gave orders to kill all the male children two years and younger at Bethlehem and its surroundings. He reasoned, that among the dead children would be also the Divine-Infant, Whom he considered a rival. The murdered infants became the first martyrs for Christ. The rage of Herod fell also on Simeon the God-Receiver, who declared in witness in front of everyone in the Temple that the Messiah had been born. When the holy elder died, Herod would not give permission that he be properly buried. And on the orders of King Herod, the Holy Prophet and Priest Zachariah also was killed: they murdered him in the Jerusalem Temple betwixt the Offertory and the Altar – because he would not tell the whereabouts of his son John, the future Baptist of the Lord Jesus Christ.

The wrath of God soon fell upon Herod himself: a horrid condition struck him down and he died – devoured by worms while still alive. Before his death the impious king accomplished full measure of his wicked deeds: he murdered chief-priests and scribes among the Jews, and also his brother by birth, and his sister and her husband, and also his own wife Mariam and three of his sons, and likewise 70 men of wisdom that were members of the Sanhedrin.

**The Monk Thaddeus the Confessor**, a disciple of Theodore the Studite, was a defender of the veneration of holy icons. He suffered during the reign of Leo V (813-820). During these times of iconoclast rule he was brought to trial. The heretics, in mockery of Saint Thaddeus, put an icon of the Saviour on the ground and, forcibly shoving the saint, compelled him to tread upon it. After this the judge said: "Thou hast trampled upon the icon of Christ, now join together with us". But Thaddeus boldly answered that he would rather venerate and kiss the holy icon of the Saviour, and that the treading had been accomplished deliberately against his will. He proceeded to curse the impiety of the iconoclasts. For this they beat him with canes. They then dragged the breathless martyr by the legs and threw him beyond the city walls. But he was still alive. A certain Christian took him into his own home and washed off the grime. Saint Thaddeus lived yet another three days, and then gave up his soul to God.