



## Words of Wisdom

*From the Saints & Teachers*

## Today Readings

Epistle: 1 Timothy 4:9-15

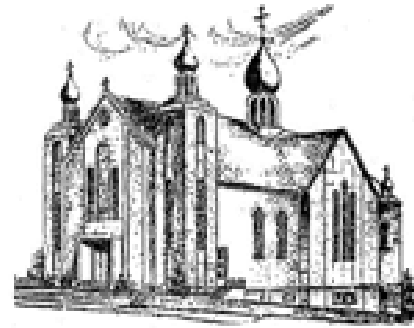
Gospel: Luke 19:1-10

### 4:14a *The Gift You Have*

**Do Not Neglect This Gift.** St John Chrysostom: If you are willing, you will have more success with each other than we can have. For you both are with one another for a longer time, and you know more than we of each other's affairs. Further, you are not ignorant of each other's failings, and you have more freedom of speech, and love and intimacy. These are no small advantages for teaching but great and opportune moments for it. You will be more able than we both to reprove and exhort. And not this only, but because I am but one, whereas you are many; and you will be able, however many, to be teachers. Therefore I entreat you, do not "neglect this gift." **Homilies on Hebrews 30.1.** Gorday, P. (Ed.). (2000). [Colossians, 1-2 Thessalonians, 1-2 Timothy, Titus, Philemon](#) (p. 193). Downers Grove, IL: InterVarsity Press.

### 19:2-4 *Zacchaeus Seeks Jesus*

**To See Christ.** St Cyril of Alexandria: Come and let us see what was the method of Zacchaeus's conversion. He desired to see Jesus and therefore climbed into a sycamore tree, and so a seed of salvation sprouted within him. Christ saw this with the eyes of deity. Looking up, he also saw Zacchaeus with the eyes of humanity, and since it was his purpose for all to be saved, he extends his gentleness to him. To encourage him, he says, "Come down quickly." Zacchaeus searched to see Christ, but the multitude prevented him, not so much that of the people but of his sins. He was short of stature, not merely in a bodily point of view but also spiritually. He could not see him unless he were raised up from the earth and climbed into the sycamore, by which Christ was about to pass. The story contains a puzzle. In no other way can a person see Christ and believe in him except by climbing up into the sycamore, by making foolish his earthly members of fornication, uncleanness, etc. **Commentary on Luke, Homily 127.** Just, A. A. (Ed.). (2005). [Luke](#) (p. 290). Downers Grove, IL: InterVarsity Press.



## *From The Ambvon*

ST MICHAEL ORTHODOX CHURCH,  
OLD FORGE, PA

Priest Michael Shepherd ([frmichael@stmichaelof.org](mailto:frmichael@stmichaelof.org))

Phone: 570-457-3703 Web: [www.stmichaelof.org](http://www.stmichaelof.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).

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### **Birthdays & Anniversaries for December**

**Birthdays:** Gregory Krenitsky (1/9); Paula Stavisky (1/17); Eli Stavisky (1/22);

**Nameday:** Gregory Krenitsky (1/25)

**Anniversary:**

**Baptism:**

**Travelers:**

**Prospora Schedule:** Please sign up to bake prospora.

**February. Thank you to Matushka Emilia for this week's Prospora!**

**Visitors:** PLEASE JOIN US FOR COFFEE HOUR DOWNSTAIRS

Service Attendance: Last weekend Divine Liturgy:

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DEAR GUESTS AND FRIENDS: A most sincere and heartfelt welcome to you from our community. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive themselves by fasting and a recent (monthly) confession..If you have questions please ask Fr Michael!



**Service Schedule**  
**WEEK of 30Jan-Feb5**

Wed, Feb 1st: @ 6:00PM Vesperal Liturgy Co-Celebration with Holy Resurrection at Holy Trinity Wilkes Barre for the Presentation of our Lord  
SAT, Feb 4th: @ 5:00 PM Great Vespers  
Sunday of the Publican and the Pharisee (Beginning of the Lenten Triodion)  
SUN, Feb 5th: Hours @ 9:20 Hours, Divine Liturgy @ 9:30 AM

**UP COMING**

SAT, Feb 11th: @ 5:00 PM Great Vespers  
SUN, Feb 12th: Hours @ 9:20 Hours, Prodigal Son - Divine Liturgy @ 9:30 AM  
SAT, Feb 18th: Soul Saturday - Divine Liturgy @ 9:00 AM



**Announcements**

**& Upcoming Parish & Diocesan Events**

**Silent Prayers:** Every Wednesday 11:00AM - 1:30PM  
**Church Work Day:** Every Friday is Church Maintenance day. Come help!  
**Catechumen Class:** Every Saturday 3:30 PM Catechumen Class - All are invited  
**Theophany Home blessings continue. Please Schedule with Fr Michael to bless your home!** Thank you all for patience as some were rescheduled due to weather and sickness.  
**Clergy Peer Group:** 9Feb Frackville  
**Fast Free Friday Fiesta:** 10Feb 6-9pm, Tacos, Cupcakes, Games, and More!  
Open to all local Orthodox kids, ages 5-18 St. Michael's Orthodox Church, For more info or to RSVP, email erin.m.azar@gmail.com  
**Clergy Wives Peer Group:** 11Feb St Michaels, Old Forge  
**Annual All Parish Meeting - 26Feb23 after Liturgy. PLEASE SPEAK TO FR ABOUT YOUR MEMBERSHIP/VOTING STATUS**

**Kontakion, Synaxis of Archangel Michael & all the Bodiless Hosts**

Commanders of God's armies and ministers of the divine glory, princes of the bodiless angels and guides of mankind, ask for what is good for us, and for great mercy, supreme commanders of the Bodiless Hosts.

*Holy Archangel Michael Pray unto God for us!*

**Proposed Budget**

**Reminder Full services Started in April**

**2022 Exenditures**

Priest Salary:	\$31062.16	\$46,741
Housing/Utilities:	\$5500	\$24,000
Pension Plan:	\$	\$8,488.92
SECA:	\$2498.96	\$5,411.69
*Diocesan/OCA Meetings:	\$	\$3000
*Life Insurance:	\$466.64	\$700
*Health Insurance:	\$6400	\$0
*Travel Allowance:	\$3200	\$4800
Electric:	\$6456.09	\$7500
Water:	\$854.73	\$1000
Gas:	\$8069.22	\$9000
Comcast:	\$905.77	\$2500
Candles:	\$	\$
Trash/Recycle	\$	\$
Grounds/Maint.	\$	\$
Evangelism:	\$	\$
Sunday School:	\$	\$
Clergy Enrichment:		
Office Supplies:		
Church Supplies		
Liturg. Supplies		
Charity: 10% of our proposed budget/ideally 10% of monthly collections		

Est. \$65,413.57 \$113,141.61

\*\*\*If we have 80 tithing units - \$1414.27 per tithing unit yearly. That's if your yearly salary is \$14,142.70 and tithe 10%. The latest PEW report shows that the average tithe to a church is .03%. Note .03%, not 3% but .03%! Please look at what you tithe and round up to the next whole decimal. Start there.

**\*Required Non-Compensation**

\*\* This list will grow as I continue to research 2021/2022 expenditures. So far this is a quick search of expenditures that are on auto pay that I can pull.  
\*\*\* This will grow as the Budget is expanded

# Guidelines for Clergy Compiled under the guidance of the Holy Synod of the Orthodox Church in America - 1998

## The Mystery of Penance

*Confession, the mystery of reconciliation with the Church, must be regular and frequent. It must be an abiding element in the lives of the faithful, deformalized and revitalized as the most common and normal actions of a people continually united and reunited with each other and with God. See: On Spiritual Life in the Church, Encyclical.*

1. The priest, as spiritual father and confessor of the flock entrusted to his care, must determine the frequency with which the spiritual child confesses his/her sins.
2. For those who seldom receive Holy Communion, the priest must keep in all its strictness the obligation for confession before communion. However, if someone wants to confess more often than he/she communes, the Spiritual Father should be prepared to hear that person's confession at all times.
3. For reception of Holy Communion more than once a month, Confession must be on a regular basis, and heard not less than once a month.
4. If General Confession is practiced, then the Order of Prayers before Confession must be read. The General Service of Prayers Before Confession is not meant to replace or be a substitute for personal confession.
5. The clergy are reminded that they must also avail themselves of the Mystery of Penance regularly and faithfully. The priest who does not have a Spiritual Father upon beginning his priestly ministry must seek one. If he cannot find one, then he must turn to his hierarch to appoint one for him. In some instances, there is a senior priest who has been appointed by the hierarch as diocesan confessor to whom the priest can turn.

6. The secrecy of the Mystery of Penance is considered an unquestionable rule in the entire Orthodox Church. Theologically, the need to maintain the secrecy of confession comes from the fact that the priest is only a witness before God. One could not expect a sincere and complete confession if the penitent has doubts regarding the practice of confidentiality. Betrayal of the secrecy of confession will lead to canonical punishment of the priest.
7. St. Nicodemus the Hagiorite exhorts the Spiritual Father to keep confessions confidential, even under strong constraining influence. The author of the *Pedalion* (the *Rudder*), states that a priest who betrays the secrecy of confession is to be deposed. The Metropolitan of Kos, Emanuel, mentions in his handbook (*Exomologeteke*) for confessors that the secrecy of confession is a principle without exception.
8. The testimonial given by the Spiritual Father before an ordination does not constitute an exception. If the confessor discovers an impediment to ordination, he is not obligated to deliver the testimonial, and does not need to provide any reason for justifying his refusal. See Confidentiality of Confession, *Holy Synod of the Orthodox Church in America, 1988*. See: Confession and Communion, *Report to the Holy Synod of the Orthodox Church in America by Protopresbyter Alexander Schmemmann, 1972*.

**EXCERPT: "In February 1972 the Holy Synod of Bishops of the Orthodox Church in America promulgated a document, "Confession and Communion: Report to the Holy Synod of Bishops of the Orthodox Church in America" by Protopresbyter Alexander Schmemmann, in which General Confession is discussed. It is clear in this document that General Confession is proposed as a "school of repentance," as a means of strengthening one's spiritual life and bolstering one's experience of individual Confession. It is stated quite clearly that "General Confession is not meant simply to replace individual confession" and that it "is not and must not become a substitute." Father Schmemmann also notes: "Experience shows, that those who take part in such a General Confession begin to have a much better individual confession."**

**In the nearly three decades since this document was produced, there have been a variety of experiences, positive as well as negative, which people have shared concerning General Confession. While indeed many who take part in General Confession are much better prepared for individual Confession, there have also been cases in which, as a result of General Confession, people have in fact stopped going to individual Confession. This, of course, contradicts the intention of General Confession as a supplement to and preparation for individual Confession, thus making it the only form of Confession some people acknowledge."**

