

TWENTY-EIGHTH SUNDAY AFTER PENTECOST
THIRTEENTH SUNDAY OF LUKE



Icon of the Mother of God and Christ -- The Fountain.



November 27, 2016
28TH SUNDAY AFTER PENTECOST – TONE 3
THE HOLY GREAT MARTYR JAMES THE PERSIAN;
OUR VENERABLE FATHER PALLADIUS

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 27 – DECEMBER 4

SATURDAY, DECEMBER 3

6:00 PM – Great Vespers for Sunday

SUNDAY, DECEMBER 4 – 29TH SUNDAY AFTER PENTECOST; THE HOLY GREAT MARTYR BARBARA;
OUR VENERABLE FATHER JOHN OF DAMASCUS

9:30 AM – Divine Liturgy

For All Parishioners

St. Nicholas Celebration

Mark your Calendars! Sunday, December 11th we will welcome St. Nicholas on his annual visit to our parish:

- Following the Divine Liturgy there will be a light meal.
- Parents please note: «Небесна Канцелярия» (The Heavenly Office) will be open starting at 9:00 AM. Please see Pani Olena in the Pastor's Office. Please limit packages to 1 per child with a maximum value of \$25.00.
- Varenyky will be available for purchase for \$7.00/dozen. Pre-orders are encouraged: See Olena Bankston to place your order.



Greeting Cards

Christmas Cards and various other greeting cards are for sale in the Church Hall. Please see Mary Kitt to purchase.

THE AGE OF CASUAL CATHOLICISM IS OVER. THE AGE OF HEROIC CATHOLICISM HAS BEGUN. WE CAN NO LONGER BE CATHOLICS BY ACCIDENT BUT INSTEAD WE MUST BE CATHOLICS BY CONVICTION.

FR. TERRENCE HENRY, TOR,
FRANCISCAN UNIVERSITY OF STEUBENVILLE



LET'S GO CAROLING!

BETWEEN DECEMBER 25 AND FEBRUARY 2 LET'S VISIT PARISHIONERS, SHUT-INS, AND NURSING HOMES TO BRING CHRISTMAS CHEER. PLEASE CONTACT FR. JAMES IF YOU ARE INTERESTED IN PARTICIPATING, WOULD LIKE TO BE VISITED OR KNOW OF SOMEONE WHO WOULD LIKE TO BE VISITED.

Flower Collection

Special envelopes are available in the back of the church to help with the purchase of flowers for the Feast of the Nativity.

TRAVELING ICON OF OUR LADY OF POCHAIV

Why is it called the Traveling Icon?

Each week beginning next Sunday immediately following the Divine Liturgy, the Traveling Icon of Our Lady of Pochaiv will be formally passed from one family to the next. The recipient family will display the Icon throughout the week in their home and pray with it, as a family, once a day—total time about 15 minutes per day. The suggested prayers will be provided, along with scripture readings for each day.



Why are we doing this?

The purpose of the Traveling Icon is to recognize and encourage family unity. It is one element of a vibrant parish, and dovetails with the desire of our Bishops to encourage more time spent in prayer. The Icon will help bring the family together at least once each day in prayer, thus allowing the Holy Spirit to be present

daily amongst us. The goal is to encourage and enrich the daily prayer life of each parishioner and their family.

What if I'm single and/or live alone?

By all means, sign up for the Traveling Icon. Venerating the Icon is appropriate for individuals as well as families. Also, Fr. James will deliver the Traveling Icon to those parishioners who are homebound or otherwise unable to attend Liturgy.

How do I participate?

There will be a signup sheet in the back of the Church. Please sign up for a week to ensure there are no blanks. Volunteer for one or more weeks today!



On Consumerism in Church

People like that say one thing, but something else is in their heart; on their tongue it is, “Lord, have mercy!” but inside, “Have me excused.”

– St. Theophan the Recluse

In Christianity, we constantly use familial themes: we call each other “brother” and “sister,” we call upon God as “Father,” we get together and partake from one Cup, after each service we sit down for a meal at the common table, we are taught to care for each other as one would for family... But do we adhere to these teachings? Do we think of our Church as our home, of God as our Father and of each other as a brother or a sister? Quite the opposite often appears to be true. In this age of individualized consumerism, we often treat our Church as a spiritual “supermarket.” We properly recognize that the Church offers us treasures, **but instead of communing we consume.** If our soul is alive and hungers for God, we come to Church more frequently; if it is on its way to atrophy, we do not feel much of a need and seldom come to Church; and if our soul does not require food any longer because it neither lives nor grows, we may find our way to Church once every few years, if ever. But when we do come, we act like shoppers, rather than children of the kingdom. As in a supermarket, we browse for what we need or like, we “sample,” we may smile at another “shopper” or ask a question at the “customer service desk.” We are untouched by the lives of others and we keep our own life private, hidden from other “shoppers.” We may even like the “store” enough to show up for a “sale” or a “promotion event,” but soon move on with our thoughts, our feelings, our life, with our “loaf of bread” in our shopping bag.

Our consumer-like behavior starts with the least noticeable things: we treat the very building of our church and its grounds as if they belonged to someone else. We see trash on the walkway—why pick it up? We see items out of order in the narthex—why bother? It is not ours, we do

not know where it belongs. Aren’t there people who work here? Isn’t there staff? “Clean up on isle 2!” This attitude of separation from the Church begins with benign things, but it enters our prayer and our very being. Our Father calls us to attend His Divine Feast. He calls us to the Holy Eucharist—we may come if it is not too inconvenient. Having received an invitation from our relatives to attend a family gathering or a celebration, we make arrangements, travel plans, feel bad if we cannot go due to circumstances beyond our control, call and apologize... But when God, our heavenly Father, calls us to His service, we think nothing of just not showing up. At best, we have reasons: “I have bought a piece of land... I have bought five yoke of oxen... I have a business... Have me excused” (Luke 14:18-19, Matthew 22-5).

If we don’t go “shopping” we think nothing of neglecting our serious obligation to support the church because we weren’t present and did not receive any product worth “paying” for.

Even when we are present at the Liturgy, we are absent from it. *Liturgy* by its very definition is “common work,” but we stand with a wall of our self-importance all around us, alone in a Church full of people, thinking private thought and praying private prayers. **We watch the Liturgy, not taking part in it;** we are consumers, not participants in a common work. We completely forget that the Church is not a concert or a spectacle, nor a neighborhood supermarket, it is the Body of the Living God, it is our home, the ark of our salvation, the ship which takes us to the calm harbor.

As in any living body, a member of the Body of Christ is either fully connected with all Its members and is nourished by the same Blood, or

it is cut off and dead. A foot cannot be by itself, choosing when to be in the body and when to leave because it is inconvenient, when to help the body walk, and when to say, "Because I am not a hand, I do not belong to the body" (1 Cor. 12:15). In the same way, a member of Christ's Body is connected to the Whole by the Blood which runs through all Its members and is either fully living with and in the Body, or is cut off from It and is dead to It. Why is it so important to be in the Body rather than just near It? **Because there is no "individual" salvation, alone, by yourself, in your own body.** Because only Christ's Body and no other conquered death, only Christ's Body and no other ascended into heaven, and if are to have hope of salvation, we must be in that Body and no other.

So, how do we enter into the Body and stay in it? The Sacrament of our salvation is *Liturgia* or "common work," and we are to become co-laborers with God. The Holy Spirit draws us to the doors of the Church, Christ heals and restores us, the Father adopts us and gives us strength to be victorious in our struggle against sin. But we must answer the call of the Spirit and enter, we must preserve our baptismal garment unsoiled, we must also adopt God as our Father and His children as our brothers and sisters. We can start with small things: treat the church as our home and others as our family, try to show genuine interest, care, and love toward the lives of others, consider every church service as an invitation from the Father to a family feast and

be there if possible. And when you come, do your best to be a participator in the common work, not merely a spectator. These external things, even if done sometimes with effort, will internalize and undoubtedly reflect in our prayer: not "I came to the Liturgy," but "we came to the Liturgy"; not "I am praying," but "we are praying"; not "I am taking Communion," but "we are entering into Communion"; and not "I am being saved," but "the Body of Christ is being saved."

Of course, there is room for solitude in Christianity, for privacy, for lonely silence and for secluded prayer, but not at the core of it, not in the Liturgy and not in the Eucharist. Christ said, "where two or three are gathered together in My name, I am there in the midst of them" (Matthew 18:20). If we do not learn to be in the Body, to live in It in this temporal existence, how can we hope to spend eternity in It after we depart this world? And if we cannot learn to act like God's children in the physical matters, what hope do we have to suddenly one day transcend into the spiritual realm? Let us then gather together not in our names, but in God's, and let us celebrate the Divine Liturgy as our common work, let us be co-laborers with Christ and with one another, let us Commune with His Body and be connected by His Blood, because only in this can we have hope of salvation.

— *adapted* from article by Fr. Serhei
September 2007

SCHEDULE OF SERVICE FOR THE FEAST OF NATIVITY

SATURDAY, DECEMBER 24 - VIGIL OF THE NATIVITY

9:30 AM - Divine Liturgy of St. John Chrysostom

10:00 PM - *З Нами Бог!* "Велике Повечір'я" "God is with us" Great Complines

SUNDAY, DECEMBER 25 – THE NATIVITY IN THE FLESH OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST

9:30 AM - Divine Liturgy For All Parishioners

The Single Most Misinterpreted Bible Verse

<https://steubenvilleconferences.com/bible-misinterpreted>

Judge not...

Easily the most misquoted, misused, and abused verse in the Bible is Matthew 7:1 “Judge not, that you be not judged.” This verse is used time and time again to equivocate sin, justify a person's actions, and to deflect any admonishment. People would have you believe that this verse forbids anyone from commenting or correcting the actions of another person, and that is flat out false. This verse means NO such thing.

You'll hear people use this misguided logic in ways like “sure, they cheat on their husband and taxes, but hey, judge not, we're all sinners.” or maybe “what's right for one person is not right for another, the Bible says not to judge other people”.

This kind of thinking is completely wrong. What Our Lord was warning about was not a ban on judging another's actions, but instead about hypocrisy. If people bothered to read the full context, they would see that Jesus follows it up with, “For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.”

He is saying that in order to judge another's actions (and YES, you should judge) you need to be just in your judgments and hold yourself to the same standard you would hold others. Otherwise, you get into a logic loop that if it's wrong to judge the actions of someone else, they would be wrong for judging you for judging them. That's just not the way it works.

In fact, the Bible in many places specifically commands believers to judge others and their actions. In 1 Corinthians 5:12-13 the Apostle Paul says, “Is it not your business to judge those within? God will judge those outside. “Purge the evil person from your midst.” He says it is your DUTY to specifically judge those in the Church.



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Although *New Star* is in a different format, it has a familiar feel in its set up.

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If you do not have access to a computer, please inform the pastor.

Sunday offering for November 20

Amount	Number
\$15.00	1
\$16.00	1 loose
\$20.00	5
\$30.00	1
\$40.00	3
\$50.00	3
\$85.00	1
\$150.00	1
\$400.00	1
<hr/>	
\$1066.00	

Parishioner Total: \$896.00
 Visitor: \$20.00
 Special Donation: \$150.00
 Average / parish household (42): \$11.49
 Weekly Stewardship Goal: \$1288.00

Deficit: (\$392.00)

PARISH COMMITTEES

FINANCE COMMITTEE:

Myra Heltsley
 Stephen Hojsan
 Maria Hughes
 Bohdan Kniahynyckyj

PASTORAL COUNCIL:

Vladimir Bachynsky
 Olena Bankston
 Gabriel Espedal
 Mark Hartman
 Luke Miller

STEWARDSHIP (FUNDRAISING) COMMITTEE:

Bohdan Knianynyckyj
 Susan Avant
 John Heltsley (*fundraising consultant*)

SOCIAL COMMITTEE

Olena Bankston
 Olga Fedunyak
 Michael Miller
 Olga Miller
 Lubomyra Yoldas



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
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Ukrainian Greco-Catholic Church**

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The Word Took Our Nature from Mary

The Apostle tells us: The Word took to Himself the sons of Abraham, and so had to be like His brothers in all things. He had then to take a body like ours. This explains the fact of Mary's presence: she is to provide Him with a body of His own, to be offered for our sake. Scripture records her giving birth, and says: She wrapped him in swaddling clothes. Her breasts, which fed him, were called blessed. Sacrifice was offered because the child was her firstborn.

Gabriel used careful and prudent language when he announced His birth. He did not speak of "what will be born in you" to avoid the impression that a body would

be introduced into her womb from outside; he spoke of "what will be born from you" so that we might know by faith that her child originated within her and from her.

Even when the Word takes a body from Mary, the Trinity remains a Trinity, with neither increase nor decrease. It is forever perfect. In the Trinity we acknowledge one Godhead, and thus one God, the Father of the Word, is proclaimed in the Church.

St. Athanasius the Great

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