



Protection of the Blessed Virgin Mary Ukrainian Catholic Church

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Celebration of the Holy Mysteries

RECITATION OF THE HOLY ROSARY AND CONFESSIONS: ½ HR BEFORE DIVINE LITURGY

BAPTISM & CHRISMATION / ANNOINTING OF THE SICK / COMMUNION CALLS & VISITATIONS:
CONTACT FR. IHOR TO MAKE ARRANGEMENTS

MARRIAGE PREPARATION:
CONTACT FR. IHOR AT LEAST SIX MONTHS PRIOR TO SETTING THE ACTUAL WEDDING DATE

RELIGIOUS EDUCATION FOR CHILDREN:
CONTACT MRS. CHRISTINA VOGEL AT (603) 686-2092 TO REGISTER YOUR CHILDREN

SCHEDULE OF DIVINE LITURGIES:
SUNDAYS: 10 AM (September thru May) MON THRU SAT: AS NOTED IN WEEKLY BULLETIN
9 AM (June thru August) HOLY DAYS OF OBLIGATION: 7 PM

DIVINE LITURGY AND VESPERS SCHEDULE FOR WEEK OF OCTOBER 9, 2022

Sunday, October 16th – Nineteenth Sunday after Pentecost and Sunday of the Holy Fathers of the Seventh Ecumenical Council

Divine Liturgy: 10 AM	Propers: Tone 2 and Festal Tones	Vestments: Bright
Epistle: 2Corinthians 11: 31-33; 12: 1-9		Gospel: St. Luke 8: 5-15
Intention: For all Parishioners		

Saturday, October 22nd (7 PM): Vespers Service

Divine Liturgy and Vespers Services Schedule and Intentions for October and November

Sunday, October 23rd (10 AM): For all Parishioners

Saturday, October 29th (7 PM): Vespers Service

Sunday, October 30th (10 AM): For all Parishioners

Saturday, November 5th (10 AM): For the blessed repose of the soul of **+Stefan Maksymowych** with Panakhyda, offered by the Maksymowych Family

Saturday, November 5th (7 PM): Vespers Service

Sunday, November 6th (10 AM): For all Parishioners

Saturday, November 12th (10 AM): For the blessed repose of the souls of **+John and +Pelagia Babski** with Panakhyda, offered by the Morales Family

Saturday, November 12th (7 PM): Vespers Service

Sunday, November 13th (10 AM): For all Parishioners followed by Panakhyda for the blessed repose of the souls of all **Deceased +Veterans of Our Armed Forces**

Saturday, November 19th (7 PM): Vespers Service

Sunday, November 20th (10 AM): For all Parishioners followed by Panakhyda for the blessed repose of the souls of all **+Victims of the 1932-33 Holodomor in Ukraine**

Thursday, November 24th (10 AM): **Thanksgiving Day**

Saturday, November 26th (10 AM): For the blessed repose of the soul of **+Romana Khrystyna Maksymowych** with Panakhyda, offered by the Maksymowych Family

Saturday, November 26th (7 PM): Vespers Service

Sunday, November 27th (10 AM): For all Parishioners

Saturday Services

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this beautiful service. Those who wish to have a Divine Liturgy celebrated for a loved one whether living or deceased or for a private intention are still able to do so. Please request your Divine Liturgy by contacting Fr. Ihor at (860) 617-6357 or cantor Jerry Maksymowych at (603) 627-2042. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM whenever they are requested. If no Divine Liturgy has been requested for a particular Saturday, then none will be celebrated on that day. The Divine Liturgy schedule in the bulletin will only show 10 AM Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a 10 AM Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

Суботні Богослужіння

Отець Ігор святкує Вечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участі. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвонити до о. Ігоря на номер (860) 617-6357 або до дяка п. Ярослава Максимовича на номер (603) 627-2042. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком коли замовлені. Якщо Літургія в певну суботу не буде замовлена, то в цей день не буде жодна відправлена. Порядок Богослужінь в бюлетені покаже тільки ті суботні Служби Божі які є замовлені. Якщо в бюлетені не відображається Божественна Літургія на дану суботу, то це означає, що ця субота доступна на Ваше замовлення.

Liturgical Propers, Readings and Sermon for Sunday

Liturgical Propers for the Nineteenth Sunday After Pentecost and Sunday of the Holy Fathers of the Seventh Ecumenical Council

Resurrectional Tropar – Tone 2: When You descended to death, O Immortal Life, You vanquished hell by the splendor of Your divinity. When You raised the dead from depths, all the powers of heaven cried out: “O Giver of life, Christ our God, glory to You!”

Festal Tropar – Tone 8: O Christ our God, You are above all praise, for You established our Fathers as lights upon the earth. You led us to the true faith through them. O most bountiful Lord, glory be to You.

Glory be to the Father, and to the Son, and to the Holy Spirit,

Festal Kondak – Tone 6: How the Son proceeded from the Father, our words cannot express; but having two natures, He was born of a woman. We do not reject His image when we behold it; but, in faith, we venerate and honor it. And the Church professes it as a true belief when she honors the image of Christ's incarnation.

now and always and forever. Amen.

Resurrectional Kondak – Tone 2: You arose from the grave, almighty Savior. Hell was stricken with fear by this miracle, and the dead arose. At this sight, creation rejoices with You. Adam sings in celebration and the world praises You, my Savior.

Prokimen (Tone 2): My strength and my courage is the Lord, for He has been my Savior, for He has been my Savior.

VERSE: The Lord has chastised and corrected me, but He has not delivered me over to death.

Prokimen (Tone 4): Blessed are You, Lord God of our fathers, may Your name be praised and glorified forever.

VERSE: You are just in all You have done for us.

Апостол (2Кор 11: 31-33; 12: 1-9)

До Коринтян послання св. апостола Павла читання.

Браття, Бог і Отець Господа Ісуса, - благословен ввіки! - знає, що я не говорю неправди. В Дамаску правитель царя Арети стеріг місто дамащан, щоб мене схопити; та мене спущено віконцем у коші з муру, і я втік з його рук.

Чи треба хвалитися? Воно й не личить, але я таки приступлю до видінь та до об'явлення Господа. Я знаю чоловіка в Христі, що чотирнадцять років тому, - чи то було в тілі, не знаю, чи то було без тіла, не знаю, Бог знає, - був узятий у рай і чув слова несказанні, яких годі людині вимовити. Таким буду хвалитися, собою ж не буду хвалитися, хіба лише моїми немочами. А коли захочу хвалитися, я не буду безумний, бо кажу правду; але я стримуюся, щоб про мене хтось не сказав більше, ніж у мені бачить або від мене чує.

А щоб не згордів надмірно висотою об'явлень, дано мені колючку в тіло, посланця сатани, щоб бив мене в обличчя, щоб я не зносився вгору. Я тричі благав Господа ради нього, щоб від мене відступився, та він сказав мені: “Досить тобі моєї благодаті, бо моя сила виявляється в безсиллі.” Отож, я краще буду радо хвалитися своїми немочами, щоб у мені Христова сила перебувала.

Epistle Reading for the Nineteenth Sunday after Pentecost (2Corinthians 11: 31-33; 12: 1-9)

Brethren: The God and Father of the Lord Jesus knows – blessed be He forever – that I do not lie. In Damascus the ethnarch of King Aretas was keeping a close watch on the city in order to arrest me, but I was lowered in a basket through a window in the wall and escaped his hands.

I must go on boasting, however useless it may be, and speak of visions and revelations of the Lord. I know a man in Christ who, fourteen years ago, whether he was in or outside his body I cannot say, only God can say – a man who was snatched up to the third heaven. I know that this man – whether in or outside his body I do not know, God knows – was snatched up to Paradise to hear words which cannot be uttered, words which no man may speak. About this man I will boast; but I will do no boasting about myself unless it be about my weaknesses. And even if I were to boast it would not be folly in me because I would only be telling the truth. But I refrain, lest anyone think more of me than what he sees in me or hears from my lips.

As to the extraordinary revelations, in order that I might not become conceited I was given a thorn in the flesh, an angel of Satan to beat me and keep me from getting proud. Three times I begged the Lord that this might leave me. He said to me, “My grace is enough for you, for in weakness power reaches perfection.” And so I willingly boast of my weaknesses instead, that the power of Christ may rest upon me.

Tone 2: Alleluia, Alleluia, Alleluia.

Verse: May the Lord hear you on the day of tribulation; may the Lord of Jacob protect you.

Tone 2: Alleluia, Alleluia, Alleluia.

Verse: Lord, save Your people and hear us when we call upon You.

Tone 2: Alleluia, Alleluia, Alleluia.

Verse: The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting.

Tone 2: Alleluia, Alleluia, Alleluia.

Verse: Summon before Me, My people who made a covenant with Me by sacrifice.

Tone 2: Alleluia, Alleluia, Alleluia.

19-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА

Євангелія (Лк 8: 5-15)

Сказав Господь притчу оцю: “Вийшов сіяч сіяти своє зерно. І як він сіяв, одне впало край дороги й було потоптане, і птиці небесні його видзьобали. Друге впало на камінь і, зійшовши, висхло, бо вогкості не мало. Інше впало між тернину, і тернина, вигнавшись з ним вкупі, його заглушила. Врешті, інше впало на добру землю, і, зійшовши, сторицею вродило.” Кажучи це, Ісус голосно мовив: “Хто має вуха слухати, нехай слухає.” Учні його спитали, що б вона могла значити, оця притча. Він сказав їм: “Вам дано знати тайни Божого Царства; іншим же в притчах, щоб вони, дивлячись, не бачили, і слухаючи, не розуміли.”

Ось що значить оця притча; зерно це слово Боже. Тії, що край дороги, це ті, що слухають, та потім приходить диявол і виринає геть з їх серця слово, щоб вони не увірували та й не спаслися. Ті ж, що на камені, це ті, що почувши, з радістю приймають слово, але не маючи коріння, вірують дочасу й під час спокуси відпадають. А те, що впало між тернину, це ті, що вислухавши, ідуть, та клопоти, багатства і життєві розкоші їх душать, і вони не дають плоду. Нарешті те, що на землі добрій, це ті, що чувши слово серцем щирим, добрим, його держать і дають плід у терпінні.

Gospel Reading for the Nineteenth Sunday after Pentecost (St. Luke 8: 5-15)

The Lord told this parable: “A farmer went out to sow some seed. In the sowing, some fell on the footpath where it was walked on and the birds of the air ate it up. Some fell on rocky ground, sprouted up, then withered through lack of moisture. Some fell among briars, and the thorns growing up with it stifled it. But some fell on good soil, grew up, and yielded grain a hundredfold.”

As He said this, He exclaimed, "Let everyone who has ears attend to what he has heard." His disciples began asking Him what the meaning of this parable might be. He replied, "To you the mysteries of the reign of God have been confided, but to the rest in parables that, 'Seeing they may not perceive, and hearing they may not understand.'

"This is the meaning of the parable. The seed is the word of God. Those on the footpath are people who hear, but the devil comes and takes the word out of their hearts lest they believe and be saved. Those on the rocky ground are the ones who, when they hear the word, receive it with joy. They have no root; they believe for a while, but fall away in time of temptation. The seed fallen among briars are those who hear, but their progress is stifled by the cares and riches and pleasures of life and they do not mature. The seed on good ground are those who hear the word in a spirit of openness, retain it, and bear fruit through perseverance."

Sermon for the Nineteenth Sunday after Pentecost

Glory to Jesus Christ! My Dear Brother and Sisters in Christ!

Today we heard the familiar parable of the sower in the Gospel. When our Lord concludes this parable He says "he who has ears to hear, let him hear." Jesus says this to indicate to those present that there is a deeper meaning to the story than just seeds being scattered and sprouting. The disciples realize this and ask, "What does this parable mean?" The Lord replies to this question with "Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand."

What is the deeper meaning of this parable? "A sower went out to sow his seed" (Luke 8:5) is the start of the parable. The sower is Our Lord God and Savior Jesus Christ who left His eternal existence with the Father and Holy Spirit to enter into time. The incarnate Word of God, Jesus Christ, went out into His world; the world that He created out of nothingness as described in the Book of Genesis. The field that our Lord went out to is that of human souls. He went out into the field of human souls to sow the seeds of salvation. God desires our salvation as it says in Saint Paul's first epistle to Timothy; He "who wants all people to be saved, and to come to the knowledge of the truth." (1Timothy 2:4)

Additionally, God is "not willing that any should perish, but that all should come to repentance." (2 Peter 3:9) The seed of salvation is sown into the souls of men through Christ's teachings. The parable tells us that three parts of the seed are lost. The parable makes it clear that the failure of this seed is not the fault of the sower or the seed but of the ground upon which it fell. We need to be willing to cooperate with God in order to receive salvation. This means that we must abandon our self-will and follow Christ in order to receive salvation. We are given an example of this when our Lord calls His disciples James and John. They leave their work and their father for Christ when He says the words "Follow Me." (Matthew 8:22)

The lost seeds in the parable do not mean that God will not benefit from making His word known to those who will not receive it. We only need to look to the parable of talents to see that even in the case of the servant who made no use of the talent given to him that the Lord still received that talent back. This is further demonstrated for us when Jesus sends His disciples out to teach giving them the following instructions: "And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." (Mt 10:13)

None of us right now are the footpath because we are at least trying to be good Christians. Some of us may be rocky soil, while others may be thorny soil. God knows where each of us are in our personal journey toward salvation, and this will all be revealed in the end. Do you know where you are in your journey? This is an important question you need to answer. Even if you have very little good soil right now, and even if you are choked with thorns and cares, God will help you to become good soil. He will help any person to become good

soil. Any man who desires this will freely be given God's mercy. So take God's mercy and clasp it to your hearts. Hold on to it and cultivate it, and be good soil, and God will save you.

These are marvelous, magnificent words! May they be true in our lives. May we say that we no longer live, but that Christ lives in us. May we live by faith, since this is the only way to accomplish our task. And what is our task? It is to know Jesus Christ. Our Savior was praying to His Heavenly father, shortly before He was going to go to His great passion for our salvation, and He said, "And this is life eternal, that they may know You the only true God, and Jesus Christ, whom You have sent." So my dear brothers and sisters in Christ, let us be the good soil that receives the seed of God's salvation so that we may have the ears to hear and the eyes to see the mysteries of the Kingdom of God. Amen.

ПРОПОВІДЬ НА ДЕВЯТНАДЦЯТУ НЕДІЛЮ ПІСЛЯ ЗІСЛАННІ СВЯТОГО ДУХА

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

У сьогоднішньому Євангелії від Луки Ісус повчає зібраний народ, беручи картини з побуту життя рільника, а саме, коли він сіє зерно. За часів Ісуса Христа не було широких ланів як в Україні, адже Ізраїль - це гориста країна, а сіялося пшеницю поміж доріжками, каміннями і тернинами: отже, коли рільник сіє, деяке зерно паде на доріжку, інше – на камінь, ще інше – між тернину, а ще інше – на добрий ґрунт, і те зерно приносить плід. Отже, насіння добре, але залежить від того, на який ґрунт упаде. Ісус згодом пояснює своїм учням, що зерно – це слово Боже, а земля – це ті, що слухають його і як вони сприймають це слово Боже до свого серця.

Кожного дня в людське серце сіються якісь слова. Почувши Слово Боже в храмі, ми повертаємося до повсякденного життя і тут до нашого серця зі всіх сторін сипляться вже зовсім інші слова-зерна зі всіх сторін. Часто приймаємо зерна ненависті, роздору, осудження, розпусти. Їх нам постійно пропонують знайомі і незнайомі. Ми так оточені цими злими зернами, що здається, зобов'язані прийняти їх, а благословенне Боже зерно маємо викинути. Кожне почуте слово, приносить користь або зло. Тому ґрунт нашої душі має бути настільки сприятливо удобрений розумінням Заповідей Христових, щоби всяка полова і терня не могли знайти місця для свого зросту. Тоді і Слово Боже буде приживатися у людській душі.

Зерном, яке засіває сіяч у сьогоднішній притчі, є не тільки Слово Боже, але і кожне слово людини, тому що містить у собі якусь думку, почуття чи бажання. У людське серце засіваються слова подяки, похвали, підтримки, поради, зауваження, розради в смутку. Разом з ними туди може потрапити також і недобре зерно критики, гострого слова, образи. Тому всі наші слова, промови і розмови повинні мати для нас і для всіх людей навколо нас глибоке значення.

Не раз ми говоримо багато слів, не даючи собі звітності з цього. Думаємо, що слова, сказані нами, нічого не означають. Але це далеко не так. Людське слово, це не порожній звук, але живе зерно, що має властивість принести відповідний врожай, користь або шкоду, і то не лише нам самим, але й іншим, в залежності від того, з ким ми спілкуємось, як ми послуговуємося словом, з яким духом і метою вимовляємо кожне слово. „Ніяке погане слово нехай не виходить з уст ваших, лише гарне, що може збудувати в потребі і що вийшло б на користь тим, які чують його” (Еф. 4, 29), - нагадує апостол Павло.

Боже і людське слово поширюється з допомогою нашої мови. Людська мова, це спосіб спілкування, контакту людини з людиною і з Богом. Мова, це не просто набір слів, чи звуків, які передають думки, чи почуття. Мова, це Божий дар, що відкриває скарби нашого духа. Мова не звуки, а спосіб обміну духовними дарами, коли ми відкриваємо дари своєї душі іншій особі. Отже, наше слово, це не порожній звук, але живе зерно, яке у свій час приносить свої плоди, корисні або шкідливі, як для нас, так і для інших.

Тож стараймося, щоб з наших уст ніколи не виходили скверні слова, порожні і легковажні, що приносять кривду величі Божій і погубу душам нашим.

Насправді нашим завданням – почути слово Боже і не пропускати його мимо вух, а дати йому ріст у душі. Церква є сприятливим середовищем, яке спалює твердий ґрунт серця чи половину пристрастей, бур'яни гріхів, тернину, а молитва стає найкращим добривом душі. Спільною молитвою у храмі легше вирвати бур'яни із свого серця. Один раз в рік прийти на службу Божу і вийти з чистим серцем майже неможливо. Спільна молитва, роздуми над словом Божим мають продовжуватися ціле життя у спілкуванні з нашими близькими, рідними і друзями, щоби вони побачили красу Божого світла і стали гідними християнами, через добрі діла.

Наші християнські вчинки це – плоди милосердя, якими ми віддячуємо Богові за Його зернину, покладену в наше серце, засвідчуючи при цьому, що ми є доброю ріллею. І саме тоді ми реалізуємо найголовнішу зернину, яка покладена у нашу безсмертну душу, що відкриває дорогу до вічності. Саме це є сенсом притчі про сівача. Амінь!

Communion Verse: Хвалить Господа з небес, хвалить Його на висотах. Радуйтеся, праведні, у Господі, бо правим належить похвала. Praise the Lord from the heavens, praise Him in the highest. Exult in the Lord, You just ones, for praise is fitting from the righteous. Alleluia, Alleluia, Alleluia.

Communion Hymn: This Sunday, we will sing hymn #10 on Page 5, "Пливи Світами"/ "Plivi Sveetami" and hymn #84 on Page 38, "Holy This Moment."

Prayer of Spiritual Communion

My Jesus, I believe that You are truly present in these Holy Gifts! I love You above all things and I desire to receive You into my soul. Since I cannot receive You now, I place before You my whole life and hope, O loving Master; and I ask, pray, and entreat You: Make me worthy to partake in a mystical way and with a pure conscience of Your awesome and heavenly Mysteries: for forgiveness of sins, for the pardon of offenses, for communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation. I embrace You as You enter and abide in me, and I unite myself completely to You. Permeate my soul and body, and never permit me to be separated from You. Amen.

Молитва Духовного Причастя

Мій Ісусе! Я вірю, що Ти присутній у цих Святих Дарів!
Люблю Тебе над усе і моя душа тужить за Тобою.
Не можу зараз Тебе прийняти в Святій Євхаристії,
тому хоча б духовно прийди до мого серця!
Запрошую Тебе, відчиняючи навстіж двері мого серця, згадаючи Твої слова:
«Ось стою під дверима і стукаю.
Якщо хто почує Мій голос і відчинить двері,
Я ввійду до нього, і буду вечеряти з ним, а він зі Мною».
Я весь єднаюся з Тобою. Ісусе, моє найвище Добро й моя солодка Любове!
Торкнись мого серця і запали його,
щоб воно завжди палало любов'ю до Тебе! Амінь.

Parish Announcements

We Welcome You!

If you are visiting our church today, our parish family is delighted to welcome you here! Thank you and God bless you for visiting with us today! We welcome all our visitors and guests who worship at our parish. We invite families and individuals who wish to become members to register by calling Fr. Ihor at (860) 617-6357.

Вітаємо Вас!

Якщо Ви відвідуєте нашу церкву сьогодні, наша парафіяльна громада рада вітати Вас тут! Щире спасибі Вам, і нехай Бог благословить Вас за Ваші відвідини з нами сьогодні! Ми запрошуємо сім'ї та осіб, які бажають стати членами, зареєструватися у нас по телефоні о. Ігоря на номер (860) 617-6357.

Please Pray for our Sick and Homebound Parishioners

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Oleh and Valentina Babski, Michaelle Baker, Marylou Blaisdell, Luba Dyky, Carmel Horangic, Christine Kolagji, John Koromaus, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Tanya and Ronald Morales, Alice Morris, Elizabeth Mozina, Olympia Pasiecznyk, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Bob and Cindy Wilson, Dr. Mark Windt, Lauren Zelenski. Please contact Fr. Ihor or a Trustee if you would like to add a friend or loved one to this prayer list.

Fall Harvest Dinner and Ladies Sodality Elections

Today, our parish will celebrate a fall harvest dinner in the church hall after Divine Liturgy. A Ukrainian menu is being featured. We hope you are wearing your stretchy pants! Cost is \$10 per person with a \$30 family max. Also day, the Ladies Sodality will hold their general election and will vote in a new slate of officers including President, Vice-President, Secretary, Treasurer and Event Coordinator. Any woman parishioner 18 and over is eligible to run for office. The Ladies Sodality is encouraging all women who have not held office before to run during this election. Please see Martha, Dawn, Karen, Dorota or Anya if you are interested in running for office.

October Birthdays

The following parishioners are celebrating a birthday this month:

October 8 – Mikeala G.

October 10 – Yaroslav R.

October 29 – Dorota B.

October 30 – Maximilian M.

Our parish community wishes this month's birthday celebrants peace, joy, love and good health on their special day as well as throughout the year. May our dear Lord grant all of you many more healthy, happy and blessed years. Happy Birthday and На Многая літа! (Na Mnohaya Lita!).

September, 2022 Financial Summary

Total Income from September Donations: \$4,778.00

Total Expenditures for September: \$3,286.84

Surplus for September: \$1,491.16

Average attendance in September: 43

Thank you and God bless you for your generous support of our parish.

Bishop's Annual Charity Appeal

The Bishop's Annual Charity Appeal is now underway thru November 6th. The funds raised by parishes throughout the Eparchy help to fund Bishop Paul's Episcopal service and ministries. This year our parish has been tasked with the goal of raising \$1200 for this worthwhile cause. Special envelopes marked with

parishioner surnames are located at the back of the church and include a donation slip. Please contribute to the Bishop's Charity Appeal by making your check payable to "Byzantine Rite of Stamford" and returning the completed slips (yellow and white) along with your check in the envelope provided. Kindly put your donation along with your completed donation slips into the envelope and place it in Sunday's collection basket. **Please do NOT send your donation directly to Stamford** because our parish will not receive credit for it. Please be generous keeping in mind that if we fall short of our \$1200 parish goal, the difference must be paid out of the parish treasury. Please see a Trustee if you have any questions regarding this fundraiser. Thank you and God bless you for your generosity.

Weekly Reflection:

Learning about Our Catholic Faith – Interior Murmuring

*The Jews murmured about Jesus...Jesus answered and said to them, "Stop murmuring among yourselves."
John 6: 41&43*

Jesus was the object of gossip, ridicule, belittlement, etc. They "murmured" about Him. What a silly thing for the people to do.

In the passage above, Jesus was giving one of His most glorious and profound teachings. He was continuing His teaching on the Most Holy Eucharist, the Gift of His Body and Blood as the Bread of Life. He said, "I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world." And upon hearing this teaching, they murmured about Him.

Again, this was a silly thing for many to do at that time. But sadly this same thing still happens in a variety of ways today. Every Sunday (and every day if we are able) we are given the opportunity to consume the Body and Blood, Soul and Divinity of the Messiah, the King of all Kings, the Savior of the World, the Creator, Omnipotent and Glorious God! Yet, what do so many of us do? We come to Mass disinterested, distracted, and more concerned about what we will be doing later in the day than what we are doing at the Holy Mass.

This is a sad truth that needs to be corrected. "If we but understood the gift of the Holy Mass we would die instantly out of love," said St. John Vianney. Do you understand the Mass?

Murmuring about Jesus' teaching on the Eucharist does not necessarily have to be only something we say out loud. We "murmur" about Jesus interiorly when we fail to understand, accept and enter into this glorious gift. Murmuring is the same as lacking a complete conviction and embrace of this gift. Perhaps we do not murmur externally with our words, but we may find that we murmur interiorly in the sense that we lack interest in this Precious Gift.

Reflect, today, upon whether or not your heart is fully engaged with the Holy Eucharist. When you think about going to Mass are you overwhelmed with joy and a deep spiritual longing? Or do you look at it as an obligation you need to fulfill? If it is more of an obligation you need to fulfill, then you may have more of an interior "murmuring" than you realize.

Let us pray: *My Lord, the Living Bread from Heaven, help me to see You in the Holy Mass. Help me to long for You in the Most Holy Eucharist. May I never lack proper faith and devotion. May I always be filled with a deep love for You present in this Sacred Gift! Jesus, I trust in You. Amen.*