

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 NOVEMBER 14, 2021**

**November 14th – Twenty-Fifth Sunday after Pentecost and Feast of St. Phillip**

Divine Liturgy: 10 AM Propers: Tone 8 and Festal Tones Vestments: Bright

Epistle: Ephesians 4: 1-6 Gospel: Luke 10: 25-37

Intention: For all Parishioners and for blessed repose of the souls of all **+Deceased Veterans of our Armed Forces** with Panakhyda

**Saturday, November 20th (10 AM):** For the blessed repose of the soul of **+Helen** Horangic with Panakhyda,offered by the Horangic Family

**Saturday, November 20th (7 PM):** Vespers Service

***Divine Liturgy & Vespers Services Schedule for November and December***

**Sunday, November 21st (10 AM):** For all Parishioners and for the blessed repose of the souls of all **+Victims of the 1932-33 Holodomor in Ukraine**, with Panakhyda, offered by the PBVM Parish Family

**Thursday, November 25th (10 AM):** Thanksgiving Day

**Saturday, November 27th (10 AM):** For the blessed repose of the soul of **+Romana** Maksymowych with Panakhyda, offered by the Maksymowych Family

**Saturday, November 27th (7 PM):** Vespers Service

**Sunday, November 28th (10 AM):** For all Parishioners

**Saturday, December 4th (10 AM):** For the blessed repose of the soul of **+Walter** Horangic with Panakhyda,offered by the Horangic Family

**Saturday, December 4th (7 PM):** Vespers Service

**Sunday, December 5th (10 AM):** For all Parishioners

**Saturday, December 11th (10 AM):** For the blessed repose of the souls of **+Jack and +Mary** Morales with Panakhyda,offered by the Babski and Morales Families

**Saturday, December 11th (7 PM):** Vespers Service

**Sunday, December 12th (10 AM):** For all Parishioners

**Saturday, December 18th (10 AM):** For the blessed repose of the soul of **+Doris** Schaefer with Panakhyda,offered by the Maksymowych Family

**Saturday, December 188h (7 PM):** Vespers Service

**Sunday, December 19th (10 AM):** For all Parishioners

***Christmas Week and Theophany Services:***

**Friday, December 24th (10 AM): Liturgy of St. Basil the Great followed by Liteeya Service;** for the blessed repose of the souls of **+Fr. Roman** Dyky, **+Dobroslava Adriana** Dyky and **+Kornelia Elysaveta** Mykycej

**Friday, December 24th (4 PM): Christmas Eve Divine Liturgy** (All English Language Liturgy)

**Saturday, December 25th (10 AM): Nativity of Our Lord and Savior Jesus Christ (Holy Day of Obligation)**

**Sunday, December 26th (10 AM):** For all Parishioners

**Monday, December 27th (7 PM):** Feast of St. Stephen, Protomartyr

**Saturday, January 1st (10 AM): Liturgy of St. Basil the Great - Feast of the Circumcision of Our Lord**

**Sunday, January 2nd (10 AM):** For all Parishioners

**Thursday, January 6th (7 PM): Feast of Theophany with Great Water Blessing (Holy Day of Obligation)**

**Friday, January 7th (7 PM): Christmas Day according to the Julian Calendar** (All Ukrainian Language Liturgy)

**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 (9 AM during the summer months) 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 9 or 10 AM Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a 9 or 10 AM Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

**Суботні Богослужіння**

Oтeць Ігор святкує Bечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участи. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвoнити дo o. Iгopя нa нoмep (860) 617-6357 aбo дo дякa п. Яpocлaвa Maкcимoвичa нa нoмep (603) 627-2042. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (о годині 9-тій ранком y лiтниx мicяцяx) кoли замoвлeні. Якщо Літургія в певну суботу не будe замовлeнa, то в цей день не буде жодна відпpaвлeна. Порядок Богослужінь в бюлетeнi 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 нa Baшe замовлeня.

***Liturgical Propers, Readings and Sermon for Sunday***

**Liturgical Propers for the Twenty-Fifth Sunday After Pentecost and Feast of St. Phillip**

**Resurrectional Tropar – Tone 8:** You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

**Festal Tropar – Tone 3:** O Philip, proclaimer of God's word, the world is adorned and Ethiopia dances for joy, for it is arrayed in beauty as with a crown. Enlightened by you it celebrates your memory. For you taught all to believe in Christ, finishing the course of the Gospel worthily. And so, Ethiopia boldly lifts its hands to God. Pray to Him to grant great mercy to us.

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

**Festal Kondak – Tone 8:** The God-inspired Philip, Your friend, disciple and imitator of the Passion, proclaimed You as God to the whole world, O Christ, all merciful. By his intercessions and those of the Mother of God, guard your Church and every city from lawless enemies.

…now and forever and ever. Amen.

**Resurrectional Kondak – Tone 8:** When You rose from the tomb, You also raised the dead, and resurrected Adam. Eve exults in Your resurrection, and the ends of the world celebrate Your rising from the dead, O Most Merciful One.

**Prokimen – Tone 8:** Make promises to the Lord your God, and always be faithful to them.

VERSE: In Judea God is known, His name is great in Israel.

**Prokimen – Tone 8:**  Throughout all the land their voices resound; to the ends of the world their message is heard.

VERSE: The heavens declare the glory of God, and the firmament proclaims the work of His hands.

**25-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА**

**Апостол (Eф 4: 1 – 6)**

До Eфecян поcлaння cв. aпоcтoлa Пaвлa читaння.

Браття, благаю вас я, Господній в’язень, поводитися достойно покликання, яким вас візвано, в повноті покори й лагідности, з довготерпеливістю, терплячи один одного в любові, стараючися зберігати єдність духа зв’язком миру. Одне бо тіло, один дух, в одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрищeння. Один Бог і Отець усіх, що над усіма й через усіх в усіх.

**Epistle Reading for the Twenty-Fifth Sunday after Pentecost (Ephesians 4: 1 – 6)**

A reading of the letter of St. Paul to the Ephesians.

Brethren: I plead with you, then, as a prisoner for the Lord, to live a life worthy of the calling you have received, with perfect humility, meekness, and patience, bearing with one another lovingly. Make every effort to preserve the unity, which has the Spirit at its origin and peace as its binding force. There is but one body and one Spirit, just as there is but one hope given all of you by your call. There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.

**Tone 8: Alleluia, alleluia, alleluia.**

VERSE: Come, let us rejoice in the Lord; let us acclaim God our Savior.

**Tone 8: Alleluia, alleluia, alleluia.**

VERSE: Let us come before His countenance with praise and acclaim Him with psalms.

**Tone 8: Alleluia, alleluia, alleluia.**

VERSE: The heavens shall confess Your wonders, O Lord, and Your truth in the church of the saints.

**Tone 8: Alleluia, alleluia, alleluia.**

VERSE: God is glorified in the assembly of the saints.

**Tone 8: Alleluia, alleluia, alleluia.**

**Євангелія (Лк 10: 25 – 37)**

У тoй час, якийсь законовчитель устав, щоб його випробувати, та й каже: “Учителю, що мені робити, щоб вічне життя осягнути?” А Ісус мовив до нього: “В законі що написано? Як там читаєш?” Озвався той і каже: “Люби Господа, Бога твого, всім серцем твоїм, усією твоєю душею і всією силою твоєю і всією думкою твоєю; а ближнього твого, як себе самого.” “Ти добре відповів,” сказав Ісус, - “роби це й будеш жити.” Та той, бажаючи себе самого виправдати, каже до Ісуса: “А хто мій ближній?”

Мовив тоді Ісус, кажучи: “Один чоловік спускався з Єрусалиму до Єрихону й потрапив розбійникам, що його обдерли й побили тяжко та пішли геть, зоставивши півмертвого. Випадком ішов якийсь священик тією дорогою; побачив його й, збочивши, пройшов мимо. Так само й левіт прийшов на те місце, глянув на нього й пройшов мимо. Але один самарянин, що був у дорозі, зненацька надійшов на нього, й, побачивши його, змилосердився. Він приступив до нього, перев’язав йому рани, полив їх оливою і вином; потім посадив його на власну скотину, привів до заїзду й доглянув за ним. На другий день він вийняв два динарії, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся.

Хто з оцих трьох, на твою думку, був ближнім тому, що потрапив розбійникам в руки?” Він відповів: “Той, хто вчинив з ним милосердя.” Тоді Ісус сказав до нього: “Іди і ти роби так само.”

**Gospel Reading for the Twenty-Fifth Sunday after Pentecost (St. Luke 10: 25 – 37)**

At that time, a lawyer stood up to pose Jesus this problem: “Teacher, what must I do to inherit everlasting life?” Jesus answered him: “What is written in the law? How do you read it?” He replied: “You shall love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and your neighbor as yourself.”

Jesus said, ”You have answered correctly. Do this and you shall live.” But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” Jesus replied: “There was a man going down from Jerusalem to Jericho who fell prey to robbers. They stripped him, beat him, and they went off leaving him half dead. A priest happened to be going down the same road; he saw him but continued on. Likewise there was a Levite who came the same way, he saw him and went on. But a Samaritan who was journeying along came on him and was moved to pity at the site. He approached him and dressed his wounds, pouring in oil and wine. He then hoisted him on his own beast and brought him to an inn, where he cared for him. The next day he took out two silver pieces and gave them to the innkeeper with the request: “Look after him, and if there is any further expense I will repay you on my way back.”

“Which of these three, in your opinion, was neighbor to the man who fell in with the robbers?” The answer came, “The one who treated him with compassion.” Jesus said to him, “Then go and do the same.”

**Sermon for the Twenty-Fifth Sunday after Pentecost**

Slava Isusu Khrystu! My Dear Brother and Sisters in Christ!

Tomorrow, we begin the Nativity Fast, also known as Phillip’s Fast or in Ukrainian, Pilipeewka. Before or at the beginning of the fast, we always read the Parable of the Good Samaritan in Sunday Liturgy. This parable answers the question “Who is my neighbor” by describing the Incarnation in a parable. If we are to be Christian in any way, we must understand this parable and have it resonate in our souls. The person who has these words living in his soul not only understands the infinite beauty of the Incarnation and the reason why it was necessary, but he also does not need anyone to ask him, “Who is your neighbor?” We know the answer to that. It is all of humanity, especially everyone whom we meet throughout our life. What gives us the ability to live the Christian life? Of course, we know, it is only by God’s grace, but how did He give us this ability and this power?

A lawyer in Jesus’ time was a Jew who studied and interpreted the Law. He was not like we understand lawyers to be today. This lawyer should have been a man of character and high moral standing. Instead, this lawyer was one of many flunkies who would go to Christ and try to trip Him up somehow. This question that he asks is amazing. It is a foolish question. To stand in front of the God-man and ask Him, “What should I do to inherit eternal life” – is to be filled with pride and self-absorption.

Christ refers him to the law because Christ upheld the law. His answer should have been enough for the lawyer just as it should have been enough for the rich man and his brothers, since they had the law and the prophets. He also wanted to show how one can be a lawyer, and know all manner of things about the law, and how one could, to extend it to our time – know all manner of things about the Saints, and the Typicon, and the church, and yet, not understand the inner meaning and the essence of what our life is all about. Jesus said to him, “What is written in the law? How do you read it?” And answering he said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.

As represented by the priest and by the Levite in this parable, if our prayer and if our study of Scripture is not penetrating our heart and elevating our soul to compassion, then we are missing the mark. The Apostle Paul writes: “Though I speak with the tongues of men and of angels, but have not love, I have become a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could move mountains, but have not love, I am nothing.” We must love God with all of our heart, with all of our soul, with all of our strength, and with all our mind. And this compassionate love must be extended to our neighbor… Christ’s revolutionary message extends the concept of ‘neighbor’ from the confines of those within one’s immediate circle of family and friends to encompass all of God’s creation!

Every person is my neighbor. Every person is created in dignity and bears within them the stamp of God’s love. It is much easier to love an abstraction like ‘humanity’ than it is to love the flesh and blood person standing right before you. Our neighbor may be someone in need outside our normal sphere of life in which case we should extend ourselves to that person. Our neighbor may also be someone in need so close to us that we cannot even see their need, perhaps someone under our own roof.

As we enter into the season of thanksgiving and gratitude, let us be fully aware of the generosity, mercy, patience, and love, which God shows to all of us despite our shortcomings and sins. Therefore, let us also extend some measure of this same generosity, mercy, patience, and love to our neighbor which includes everyone we meet. Amen!

**Пpoпoвiдь на 25-y Hеділю Пicля 3icлaння Cвятoгo Дyxa**

Cлaвa Icycy Xpиcтy! Дорогі в Xpиcтi браття і сестри!

Притча про милосердного самарянина, яку ми сьогодні чули в Євангельському читанні, була сказана Господом на пояснення одному законнику, який не розумів, що йому слід робити, щоб успадкувати вічне життя. Питання про зміст життя, про спасіння, про вічне життя і зараз непокоїть багатьох. Гранично ясну відповідь на це питання, яке хвилює людину, дав Ісус Христос. На закінчення притчі Господь дав йому настанову: «Йди і ти роби так само». Ця настанова в особі законника звернена до всього християнського світу і до кожного християнина зокрема.

Перше, на що потрібно звернути увагу, це місце, де відбувається подія, про яку розповідає притча. Чоловік ішов з Єрусалиму до Єрихону, тобто з Божого міста у світ. На цій дорозі його тяжко побили і пограбували розбійники. Через деякий час тією самою дорогою ішли священик і левіт. Побачивши потерпілого чоловіка, вони пройшли мимо. На перший погляд священик і левіт не зробили нічого злого потерпілому, але й не зробили нічого доброго.

Хоча євангеліст Лука не уточнює мети їхньої подорожі, правдоподібно вони верталися із служіння в Єрусалимському храмі, до дому, від Бога до світу. І що ж відбувається? Ті, що були покликані і посвятилися служити Богові і людям, побачивши на своїй дорозі потерпілого, відмовилися надати йому першу невідкладну медичну допомогу. Їхня поведінка показала правдивий стан їхньої душі, що вони прославляли Бога лише устами, а не серцем, тому не побачили Божого образу в потерпілому; їхня побожність виявилася пустою, не принесла бажаних плодів любові і милосердя до ближнього. Цю правду потвердив сам Ісус своїми словами: „О лицеміри! Добре про вас пророкував був Ісая: Оцей народ устами мене поважає, серце ж їхнє далеко від мене” (Мт. 15, 7-8).

З однієї сторони відмова священика і левіта допомогти потерпілому є оправданою, бо вони дотримувалися обряду чистоти. Адже ізраїльський закон забороняв дотикатися померлого чи крові, бо хто це вчинив, ставав нечистим, не міг молитися, доки не пройшов обряд очищення. Однак причина їхньої відмови криється в іншому – їхньому самолюбстві. Зберігаючи релігійну чистоту, священик і левіт насправді думали про себе, про власне добро і славу, ніж про Бога і ближніх, про добро своєї душі.

Натомість самарянин, котрим євреї погорджували, виявився більш побожним, ближче до Бога, бо думав і дбав про потерпілого. Що ж він зробив такого особливого, надзвичайного, що Сам Господь поставив його за приклад людинолюбства? Та нічого особливого. Він зробив тільки те, що підказували йому серце і совість, зробив просто і природно, за одним порухом співчуття. Просто і природно це виходить лише у тих, хто мас добре серце і чисту совість.

На жаль, зовнішня побожність може тільки маскувати душевні лінощі, черствість і байдужність до чужих страждань. Справжня віра в Бога кличе нас на допомогу всім, хто перебуває в потребі, незалежно від їхньої віри, національности та кольору шкіри, громадянства чи світогляду. «Іди, і роби так і ти!» – промовляє Христос до кожного з нас, вказуючи на приклад самарянина. Адже на своїй життєвій дорозі, як на євангельському шляху до Єрихону, ми зустрічаємо безліч покривджених життям, позбавлених дому, батьківщини, батьківської опіки. Кожна зустріч із ними є викликом для нас. Як і священик або левит, ми можемо ухилятися від зустрічі з ними, винахідливо вишукуючи мотиви, що кличуть нас у дальшу дорогу, заважають зупинитися, поспівчувати, допомогти ближньому. Ось тоді ми й повторимо трагічну помилку тих священнослужителів з цієї притчі, котрі, гордо прямуючи до храму на зустріч із Богом, не помітили, як проминули Його образ і подобу, даровані нам Господом у наших ближніх.

Любов до ближніх навертає і до нас любов Божу, а без неї немає доступу в Царство Боже. Сама тільки віра без любові не врятує людину. Без любові віра мертва і, як пустий звук, пропадає безслідно. Суха, черства душа не здатна до співчуття ближнім, не знайде співчуття і до себе на суді Божому. Її чекає там одна невблаганна суворість Божа. За словом апостола Якова: «Немилосердний суд тому, хто не творить милостині». Амінь.

**Communion Verse:** Хваліть Господа з небес, хваліть Його на висотах. Praise the Lord from the heavens, praise Him in the highest. Throughout all the land their voices resound; to the ends of the world their message is heard. Alleluia, Alleluia, Alleluia.

***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 sacramentally, 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 the forgiveness of sins, for the pardon of offenses, for the 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 Cвятiй 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 ввесь 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.

**Biтaємo Bac!**

Якщо Bи відвідуєте нашу церкву сьогодні, нашa парафіяльна громада рада вітати Вас тут! Щире cпасибі Baм, і нехай Бог благословить Bас за Baшi відвідини з нами сьогодні! Ми запрошуємо сім’ї та осіб, які бажають стати членами, зареєструватися у нас пo телефонi о. Ігоря на номер (860) 617-6357.

**Please Pray for our Sick and Homebound Parishioners**

Father Ihor Papka, Father Zbigniew Brzezicki, Oleh and Valentina Babski, Marylou Blaisdell, Ian Brown, Adrianna Halloran, Cole Cheney-Halloran, Carmel Horangic, Christine and Kozma Kolagji, Helen Kucman, Martha Majkut, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Tanya and Ronald Morales, Alice Morris, Elizabeth Mozina, Olympia Pasicznyk, Alan Pasicznyk, Billie Sheesley, Richard Smith, John Terninko, Elisha Wallace, Greg and Mary. Please contact Fr. Ihor or a Trustee if you wish to add a friend or loved one to this prayer list.

**November Birthdays and Anniversaries**

The following parishioners are celebrating a birthday or wedding anniversary this month:

November 1 – Doug V.

November 6 – John T.

November 6 – Yurij S.

November 10 – Maria and Andrew B. (wedding anniversary)

November 15 – Laurent M.

November 17 – Pamela Y.

November 21 – Katarina V.

November 25 – Cassie G.

November 28 – Richard Y.

Our parish community wishes this month’s birthday and anniversary 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, Happy Anniversary and Ha Многая літа! (Na Mnohaya Lita!).

**Dean’s Visitation to our Parish**

Rev. Fr. Kiril Manolev will be visiting our parish today in his capacity as Dean of the New England Ukrainian Catholic Protopresbytery. If anyone would like to meet with Father Kiril Manolev, please stop by the church hall at 3 PM this afternoon.

**Візитaція Декана до Hашої Парафії**

Преподобний o. Кирило Манолев сьогодні відвідає нашу парафію яко декан yкраїнського католицького протопресвітерію Нової Англії. Якщо хтось хоче зустрітися з отцем Кирилом Манолeвим, завітайте сьогодні о г. 15:00 до церковної залi.

**St. Philip’s Fast**

St. Philip’s Fast or Pilipeewka, as it is called in Ukrainian, is the pre-Christmas fast, which begins the day after the feast of St. Philip (November 15) and lasts through Christmas Eve. It is a forty-day period of spiritual preparation for the celebration of the Nativity/Theophany cycle of the church year. It was once a time of strict fasting, which has now been abrogated in favor of voluntary fasting and works of penance so that we can prepare ourselves to worthily welcome the infant Jesus at His birth on Christmas Day.

**Hall and Church Cleaning and Decorating for St. Nicholas Dinner and Christmas**

Volunteers are needed to help clean and decorate the church hall for the St. Nicholas dinner and the church for Christmas. Church hall cleaning and decorating will take place on Saturday December 4th beginning at 10 AM. Please see Karen Maksymowych to volunteer your time for this effort. Cleaning and decorating of the church for Christmas will take place on Sunday, December 19th after coffee hour. Please see Trustee Douglas Vogel if you can volunteer some of your time that day keeping in mind that many hands make quick work. Thank you.

**October, 2021 Financial Summary**

Total Income from October Donations: $4,522.00

Total Expenditures for October: $4,988.69

Deficit for October: $466.69

Average attendance for October: 32

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. The funds raised by parishes throughout the Eparchy help to fund Bishop Paul’s Episcopal services and ministries. This year our parish has been tasked with the goal of raising $1,200 for this worthwhile cause, and we will be collecting donations thru the end of October. Donation envelopes and forms are located at the back of the church. Kindly take the envelope that has your name on it. 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) and your check in the envelope provided.  Kindly put your donation along with your completed donation slip into the envelope and place it in Sunday’s collection basket. **DO NOT send your donation directly to Stamford** because our parish will not receive credit for your donation. Please be generous keeping in mind that if we fall short of our $1,200 parish goal, the difference must be paid out of our parish treasury. Please see a Trustee if you have any questions regarding this fundraiser. Thank you for your generosity.

**Ladies’ Sodality Announcements**

**Holodomor Remembrance**

On Sunday, November 21st, our parish will commemorate the solemn anniversary of the man-made famine (Holodomor) that claimed seven million victims in Ukraine during 1932-33. A Panakhyda will be celebrated for the blessed repose of the souls of these victims after the Sunday Dicine Liturgy. To honor the memory of the famine victims, we will be collecting non-perishable food items during the month of November. A box will be located in the church hall into which to place your donated food items. Each parishioner is asked to donate two non-perishable food items. All items will be given to New Horizons food pantry. Thank you for your generosity.

***Weekly Reflection***

**Learning about Our Catholic Faith – Loving Every Sinner**

***Jesus said to his disciples, “Things that cause sin will inevitably occur, but woe to the one through whom they occur.  It would be better for him if a millstone were put around his neck and he be thrown into the sea than for him to cause one of these little ones to sin.”***[*Luke 17:1–2*](https://biblia.com/bible/rsvce/Luke%2017.1%E2%80%932)

Having a millstone placed around your neck and thrown into the sea is very descriptive. Jesus is using very evocative language. A millstone was a large round stone with a hole in the center. If it were to be placed around someone’s neck and they were thrown into the sea, they would obviously sink to the bottom and die. Thus, Jesus is clearly stating that this awful fate is actually better than the fate of those who cause “one of these little ones to sin.”

First of all, it should be clarified that no one can actually cause us to sin. Sin is our own free choice, and we, and we alone, will be held accountable for our own sin. One thing that Jesus is pointing out here is that even though every person must take responsibility for their own actions and their own sins, we must also take responsibility for the ways that we act as tempters of others. We are all sinners. Therefore, by our sin, we will all tempt others to sin also. Sometimes we will tempt people to sin by provoking them to anger. At other times we will tempt others to sin by setting a poor example. And on the contrary, we also have the ability to “tempt” people to virtue or more properly speaking, to inspire and encourage them.

With that said, Jesus explains that the fate of those who act as tempters of others, especially the “little ones,” will suffer consequences graver than an untimely death. The little ones of which Jesus speaks should be understood as those who are weak in faith, overly sensitive, particularly vulnerable at that time in their life, and susceptible to outside influence. This could be a child, or it could be someone who is currently teetering on the edge of despair, confusion, anger, or any serious sin.

When you encounter people like this, how do you treat them? Jesus has a deep heart of compassion for these people and wants us to have the same depth of compassion. But sometimes we fail. We may be negligent in our duty to reach out to them. Even this negligence could be a form of causing “one of these little ones to sin.” Of course, it is even far worse if we were to actively agitate them, harshly judge them, provoke their anger, draw them into some sin of weakness and false consolation by our temptation, etc. The simple truth is that Jesus loves those who are weak, vulnerable and sinful, and He wants us to love them with His heart. When we fail to do so, Jesus will hold us accountable for their further fall from grace.

Reflect, today, upon the person or persons in your life that appear especially vulnerable, sinful, confused and lost at this time. Who is it that struggles with anger, or an addiction or some sinful lifestyle? Ponder your attitude toward them. Are you judgmental, condemning, belittling and the like? Do you tempt them to fall further into any sins of weakness they commit in a vulnerable state, thus leading them into further sin? Or, when you encounter someone who is greatly struggling, do you turn to them with the deepest compassion and mercy, forgiving any ways that they may sin against you, and work hard only to be there for them in their need, no matter how hard it is on you? Commit yourself to a profound love of all of God’s “little ones” and seek to serve them with the heart of Christ so that one day they will eternally rejoice with you in Heaven.

Let us pray: *My most compassionate Lord, You love the sinner and deeply desire that they turn to You in their need. Please give me Your heart of compassion so that I will be free to love them as You love them. May I never become an instrument of temptation for them to fall further away from You but, instead, become an instrument of Your unfailing mercy. Jesus, I trust in You. Amen.*