



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 SERVICES SCHEDULE FOR WEEK OF NOVEMBER 10, 2024

Sunday, November 3rd – Twenty-Fifth Sunday after Pentecost

Divine Liturgy: 10 AM Propers: Tone 8 Vestments: Bright
Epistle: Ephesians 4: 1-6 Gospel: Luke 10: 25-37
Intention: For all Parishioners followed by Panakhyda for the blessed repose of the souls of **all Deceased**
+Veterans of the Armed Forces of the USA and Ukraine

Thursday, November 14th (7 PM): Typika Service
Saturday, November 16th: NO SERVICES

Divine Liturgy Intentions and Vespers Service Schedule for November and December

Sunday, November 17th (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 21st (7 PM): Typika Service

Saturday, November 23rd (10 AM): For the blessed repose of the soul of +**Romana** Maksymowych with Panakhyda, offered by the Maksymowych Family

Saturday, November 23rd (7 PM): Vespers Service

Sunday, November 24th (10 AM): For all Parishioners

Thursday, November 28th (10 AM): **Thanksgiving Day**

Saturday, November 30th (10 AM): For the blessed repose of the soul of +**Fr. John** Housty with Panakhyda, offered by the Housty Family

Saturday, November 30th (7 PM): Vespers Service

Sunday, December 1st (10 AM): For all Parishioners

Friday, December 6th (7 PM): Typika Service

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

Sunday, December 8th (10 AM): For all Parishioners

Thursday, December 12th (7 PM): Typika Service

Saturday, December 14th (7 PM): Vespers Service

Sunday, December 15th (10 AM): For all Parishioners

Thursday, December 19th (7 PM): Typika Service

Saturday, December 21st (7 PM): Vespers Service

Sunday, December 22nd (10 AM): For all Parishioners

Christmas Week and Theophany Services:

Tuesday, 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

Tuesday, December 24th (4 PM): Christmas Eve Divine Liturgy (Mixed Language Liturgy)

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

Thursday, December 26th (7 PM): Synaxis of the Holy Mother of God

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

Saturday, December 28th (7 PM): Vespers Service

Sunday, December 29th (10 AM): For all Parishioners

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

Saturday, January 4th (7 PM): Vespers Service

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

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

Tuesday, 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 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 Deacon Jon Messer at (603) 233-9948. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM (9 AM June thru August) 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 Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a 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 діякона Джона Мессера на номер (603) 233-9948. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (9-тій ранку з червня по серпень) 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 Twenty-Fifth Sunday after Pentecost

Resurrectional Tropar – Tone 8: You came down from the heights, O compassionate Lord. You chose to lay buried for three days, so that we might be freed from our passions. You are our Life, our Resurrection. Glory to You, O Lord!

Glory to the Father, and to the Son, and to the Holy Spirit, now and always and forever. Amen.

Resurrectional Kondak – Tone 8: When You rose from the grave, You raised the dead. You lifted Adam, and Eve rejoices in Your resurrection. The world celebrates Your rising from the dead, O Lord. You are rich in mercy.

25-а НЕДІЛЯ ПО ЗІСЛАННІ СВ. ДУХА

Воскресний Тропар (глас 8): З висоти зійшов Ти, Милосердний, і триденне погребення прийняв Ти, щоб нас звільнити від страждань. Життя і воскресіння наше, Господи, слава Тобі!

Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.

Воскресний Кондак (глас 8): Коли Ти воскрес із гробу, то й померлих підняв і Адама воскресив; радіє Єва воскресінням Твоїм і кінці світу прославляють Твоє з мертвих воскресіння, Багатомилостивий.

Прокімен (глас 8): Помоліться і віддайте хвалу Господеві, Богу нашому, Господеві, Богу нашому.
СТИХ: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

Прокімен (глас 8): Помоліться і віддайте хвалу Господеві, Богу нашому, Господеві, Богу нашому.

Апостол (Еф 4: 1-6)

До Ефесян послання св. апостола Павла читання.

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, тай в одній надії вашого покликання, яким ви були візвані. Один Господь, одна віра, одне хрищення. 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 joyfully sing to God our Savior.

Tone 8: Alleluia, Alleluia, Alleluia.

VERSE: Let us come before Him giving thanks, with songs let us hail the Lord.

Tone 8: Alleluia, Alleluia, Alleluia.

VERSE: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

Tone 8: Alleluia, Alleluia, Alleluia.

VERSE: Прийдімо з похвалами перед обличчя Його, і псалмами воскликнім Йому.

Tone 8: Alleluia, Alleluia, Alleluia.

Євангелія (Лк 10: 25-37)

У той час, якийсь законовчитель устав, щоб його випробувати, та й каже: “Учителю, що мені робити, щоб вічне життя досягнути?” 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, залишивши 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 sight. 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!

Today's Gospel reading tells us about the Greatest Commandment and the story of the Good Samaritan. It instructs us on how we should act as Christians, by being compassionate toward our neighbor, and it also defines who is our neighbor. We can also see it in this Gospel lesson, what the meaning of Christianity is, and what is the purpose and activity of the Church.

The Parable of the Good Samaritan is a tremendously important part of the teaching of Christ, precisely because it was a new teaching, a distinctively Christian teaching. Every religion teaches man to care for himself and his family, but Jesus taught the world the true meaning of the word "neighbor."

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" He 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." And He said to him, you have answered correctly: "Do this, and you shall live."

Eternal life with God in heaven is the goal of all serious believers. Believers should fervently pursue this goal. No believer wants to hear: "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels." (Mt. 25:41) Believers are expected to be careful and discerning as they proceed through daily life. Sins can accrue readily. Temptations appear that lead believers down paths to destruction of the soul. Serious believers pray for strength and wisdom from God. Serious believers faithfully follow the road through the narrow gate. (Mt. 7:13) Daily faithfulness to God is the hallmark of serious believers.

Jesus put the responsibility on the inquiring lawyer to answer his own question. Jesus asked the lawyer what the law said about eternal life. Informed believers hear the Gospel regularly in church. The way a believer applies the Gospel to daily life reflects personal Christian faith and seriousness. Serious believers are diligent in heeding and adhering to the message of the Gospel. The lawyer knew the correct answer to Jesus' question. Complete love of God and neighbor are expected. Many people know the Lord Jesus Christ's ways and teachings but are lukewarm in following Christ.

The lawyer, wanting to justify himself, said to Jesus, "And who is my neighbor?" Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him, and beat him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the next day when he departed, he took out two silver pieces, and gave them to the innkeeper, saying, 'Take care of him; and whatsoever you spend more, when I come again, I will repay you. Which of these three was neighbor to him who fell among the thieves?' And he said, 'He that showed mercy on him.'" Then said Jesus to him, "Go, and do likewise."

The lawyer was an intellectual giant, yet he was useless to God and to his own society, for he cared only for himself and his immediate loved ones. Instead of wasting time asking who was his neighbor, he should have been actively engaged in helping his neighbors — all of those who needed his aid. As Jesus said to the lawyer, "Go, and do likewise", He is saying the same to us today, dear brothers and sisters in Christ. Christ is not interested in fruitless intellectual and philosophical theories. He wants us to go "where the action is" — to show love and mercy in His name to those who need it most. One who claims to be a Christian yet feels no compassion for anyone but himself and his loved ones who are but extensions of his own ego, had better investigate the genuineness of his Christian commitment.

Let's try sincere repentance — turning our backs on our sins and our self-centeredness, and turning our faces and hearts to the God who proves His love for us in the Person of Jesus Christ. For when we truly love the Lord our God with all our heart, and with all our soul, and with all our mind, then, and only then, will we love our neighbor as ourselves. Amen.

ПРОПОВІДЬ НА 25-У НЕДІЛЮ ПО ЗІСЛАННІ СВЯТОГО ДУХА

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Притча Ісуса Христа про милосердного самарянина дуже багата на різні біблійні символи. Тим самим її слова мають глибоке духовне значення, несуть нам важливу науку для нашого духовного життя. Відповідаючи на запитання законовчителя — Хто мій ближній?, словами цієї притчі Ісус дав практичну і повну відповідь. Він пояснив не лише хто є моїм ближнім, а також як потрібно любити ближніх.

Роздумуючи над притчею, важливо звернути увагу на історичний контекст, що між двома групами існувала ворожнеча: євреї не сприймали самарян як рівних собі, а вважали їх великими грішниками, що вони не поклоняються правдивому Богу. Тому їх не любили. У притчі про милосердного самарянина Ісус показує через ці дві групи два види любові: розуму і серця. Одні особи можуть добре знати й розуміти правди віри, але іноді загубитися між буквами закону — не побачити Бога у своїх ближніх через брак духа любові. Натомість інші особи не все знають та розуміють, але їхнє серце наповнене щирістю й милосердям до всіх людей. Священник і левіт добре знали Божі правди, виконували всі релігійні звичаї і цим вважали, що люблять Бога. Але коли треба було проявити цю любов на ділі — допомогти потерпілому, вони виявилися не готовими до цього. Буква закону стала для них перешкодою виконати заповідь любові ближнього.

Другий вид любові — це любов серця. Існують люди, які не відзначаються чимось надзвичайним: освітою чи становищем, але мають одну особливість — вони прості й щирі. А тим самим посідають один цінний дар: добрий духовний зір — вміють побачити в людині Бога: зауважити потреби ближнього й надати потрібну допомогу, тобто дарувати йому свою любов і милосердя. Тож у житті буває так, що розум не зажди зауважить Бога там, де побачить його серце. Тому самарянин, допомігши пораненому, був ближче до Бога, ніж священник та левіт, які мали знання про Господа.

З однієї сторони відмова священника 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, священник 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.

Іншим прикладом фальшивої побожності є законовчитель, котрий започаткував сьогоднішню історію про самарянина. Законовчитель звернувся до Ісуса з важливим запитанням: „А хто мій ближній?” Однак вже

сама форма цього запитання викриває його підступність і нещирість. Питаючи Ісуса, „А хто мій ближній?“, законовчитель насправді шукає в ближньому передусім певної особистої вигоди: неначе питає – хто може бути корисний, вигідний мені. Таким чином він не шукав нагоди кому би міг безкорисливо послужити, виявити свою любов людині і Богові. Словами притчі про милосердного самарянина Ісус показав, що законовчитель насправді не шукав правди а особистої вигоди. А дух Господньої заповіді “Люби ближнього свого, як себе самого,” говорить інше: а для кого я можу бути ближнім, кому я можу стати у допомозі, бути корисним. Божі заповіді навчають нас про особисту ініціативу людини, готовність самостійно виявляти добро: любити Бога і любити ближніх, першим спішити на поміч тим, хто цього потребує, а не шукати тих хто творить добро нам.

Законовчитель, питаючи Христа, „А хто мій ближній?“, отримав набагато більше ніж просив. Ісус словами притчі пояснив йому не лише хто є нашим ближнім, а також показав як ми повинні любити наших ближніх, допомагати їм у потребі, незважаючи на особу. Отож, за прикладом Христа, стараймося щиро і в любові служити всім, єднаймося і зближаймося до Христа, а Господь наблизиться до нас, щедро поблагословить нас пізнанням і розумінням Божої правди, дарами Святого Духа, розумінням один одного, повнотою щастя Божих дітей, яке панує у небі. Амінь.

Communion Verse: Хвалить Господа з небес, хвалить Його на висотах. Praise the Lord from the heavens, praise Him in the highest. 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, 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 to join us after services in the church hall for our coffee social. We also 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 вітаємо всіх наших відвідувачів і гостей і запрошуємо Вас на нашу спільну каву у церковній залі після богослужінь. 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, Family Members and Friends

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Stephen Atamanchuk, Oleh and Valentina Babski, Michaelle Baker, Rick Barr, Marylou Blaisdell, Tracy Crews, Patricia Enright, Charlie Garland, Carmel Horangic, Jim Harmon, Josephine Housty, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Jonathan Morales, Tanya and Ronald Morales, Elizabeth Mozina, Dean and Terri Nilson, Alan Pasicznyk, Lina Puciw, Mary and Albert Schaefer, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Christine Vasconcellos, Rick and Wendy Vasconcellos, Elisha Wallace, Cindy Wilson, Dr. Mark Windt, Lenora Zelenski. Please contact Fr. Ihor if you want to add a friend or loved one to this prayer list.

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 November.**

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.

Volunteers Needed

The Trustees are looking for volunteers to help install the stove vent and stainless steel backsplash in the church hall kitchen. The work will take place next Saturday, November 16th at 10 AM. Please see a Trustees if you are available to help with this work. Thank you.

Holodomor Requiem Service in New York City

Following a long-established tradition, Ukrainians in the NY Metropolitan area will commemorate the anniversary of the Great Famine (Holodomor) in Ukraine with a solemn ecumenical service on Saturday, November 23, 2024 at 1:00 PM in the Cathedral of Saint Patrick in New York City. All the faithful of the Stamford diocese are encouraged to attend. For details, see Father Ihor or Deacon Jon.

St. Nicholas Lunch

The Ladies Guild will be hosting the annual St. Nicholas lunch on Sunday, December 8th in the church hall after Divine Liturgy. The Ladies Guild will serve a light brunch. We ask people to bring a dessert or side dish to share. Please see Zhanna Samaruk or Anya Vogel to sign up. Kindly note that this year we will continue the tradition of only one small gift bag being given to each child of the parish from St. Nicholas himself. **Please do not bring any gifts to this event.**

Обід зі Святим Миколаєм

У неділю, 8-го грудня, у церковній залі після Божественної Літургії, Жіноча Гільдія влаштуватиме щорічний свят Миколаївський обід. Жіноча Гільдія подасть легкий банч. Просимо людей принести десерт чи гарнір, щоб поділитися. Будь ласка, зверніться до Жанни Самарук або Ані Вогель, щоб зареєструватися. Зауважаємо усіх, що цього року ми продовжимо традицію, де кожній дитині парафії від самого Святого Миколая буде вручений лише один маленький подарунок. **Будь ласка, не приносіть жодних подарунків на цю подію.**

November Birthdays and Wedding Anniversaries

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

November 1 – Doug V.

November 6 – John T.

November 6 – Yuriy S.

November 15 – Laurent M.

November 17 – Tracy and Andrew W. (wedding anniversary)

November 17 – Pamela Y.

November 21 – Katarina V.

November 25 – Cassie G.

November 28 – Richard Y.

November 30 – Mila B.

November 30 – Maria and Andrew B. (wedding anniversary)

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 На Многая літа! (Na Mnohaya Lita!).

October, 2024 Financial Summary

Total Income from October Donations: \$3,875.00

Total Expenditures for October: \$3,563.34

Surplus for October: \$311.66

Average attendance in October: 33

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

Weekly Reflection:

Learning about our Catholic Faith – Giving Your Whole Livelihood

*Jesus sat down opposite the treasury and observed how the crowd put money into the treasury. Many rich people put in large sums. A poor widow also came and put in two small coins worth a few cents. **Mark 12:41–42***

If you were in charge of the Temple treasury, which would you prefer? The rich putting in large sums of money? Or one poor widow putting in two small coins? Of course, an honest answer to that question might be hard to give. Much good can be done with large sums of money, right? Wouldn't it be better to accept more than a few

cents? The dilemma one would experience in this situation reveals a misperception that we regularly encounter in life. Is more better than less? Is wealth better than poverty? Is success better than failure? It all depends upon the spiritual reality at hand.

Take, for example, success vs. failure. Say one person sets off on a selfish and immoral business venture that quickly produces a huge income. Many would consider that a success. Say another person prayerfully sought to fulfill the will of God and started some other business. After years of trying, that business failed and went into bankruptcy. Which situation is better? Clearly, the one who sought to fulfill the will of God is the winner. Why? Because the spiritual fruit of fidelity to the will of God, despite worldly setbacks, produced an eternal treasure more valuable than earthly wealth.

God judges the heart, not the worldly outcome. In fact, from a worldly perspective alone, Jesus' life was a complete failure. He was arrested, charged with a capital crime, beaten and killed. His earthly kingdom—desired by many of his followers—was never established. Many of them abandoned Him when He was killed. Even after He rose from the dead, He didn't establish an earthly kingdom.

Of course, in the spiritual realm, the realm of eternal realities, Jesus' life was infinitely successful. His death destroyed death itself, and His Resurrection enabled all who believe in Him to share in eternal life. His spiritual Kingdom is now in full bloom and will one day be visible to all.

Back to our original question. If you were in charge of the Temple treasury, and you were given the same option that Jesus pointed to of receiving the large sums of money from the rich, or the two coins from the poor widow, it would certainly be better to accept the two coins. If that is hard to comprehend, then it is a sign that you live more according to the values of the world than the values of the spiritual Kingdom of God.

The poor widow gave more than two small coins; she also gave the spiritual gift of her generosity and complete trust in God. She gave all she had and trusted that God would take care of her and use her gift for good. This is infinitely more fruitful for the building of the Kingdom of God than the gift of someone's excess of money. God does not need our money, but we need to give it, be detached from it, and be ready and willing to give everything we have, all that we are, our entire livelihood to God. This is trust. This is a spiritual gift that will have far greater eternal ramifications for the salvation of souls than all the money in the world.

Reflect, today, upon the compliment Jesus pays to this poor widow. "She, from her poverty, has contributed all she had, her whole livelihood." Do you contribute your whole livelihood? Do you dedicate everything you have, all your energies and gifts, and all that you are to the service of God for His glory? We are called to give everything to God—not just a portion of our lives. Reflect upon how well you imitate this poor widow and seek to follow her holy example.

Let us pray: *Most generous Lord, You gave all that You had and all that You are out of love for the salvation of the world. Help me to imitate Your total gift by returning all to You, entrusting my entire life, all that I am, and my entire livelihood to You. Jesus, I trust, believe, and hope in You. Amen.*