

November 14, 2021 - Tone 4

21st Sunday after Pentecost

Sun. Nov. 14 - Divine Liturgy - 9am - Hours at 8:45am

Sun. Nov. 21 - Divine Liturgy - 10am - Hours at 8:45am

Sun. Nov. 28 - Divine Liturgy - 9am - Hours at 8:45 am

Sun. Dec. 5 - Transfer of Feast of Presentation of Mother of God from

Dec. 4 - Divine Liturgy -9am - Hours at 8:45am

Galatians 2: 16-20

Luke 8:26-39

Reader Schedule:

Sun. Nov.14 - Joe Crescenz
Sun. Nov.21 - Wesley Hatch
Sun. Nov.28 - Greg Kuzmenchuk
Sun. Dec.5 - Joseph Yevich

Prayer Corner

For the Health of:

Brenda Euler, John Ruzchak, Amber Curry, Nicole DiDomenico, Coby, Paul Domsohn, Erin Bove, Darrell Kinney, Chris Mican, Sandy Knisley, Cathryn Nestorick, Minerva Hawa, Jim Fox.

Please let Father know if anyone needs his services! Names will be posted on the Prayer Corner for 1 month. If someone's condition changes, notify Father Nick ASAP

Birthdays

Nov.18 - Marianne Daily

Anniversaries

Nov.16 - David & Tabitha Bentley

November Charity

ADOPT-A-FAMILY- Coatesville, PA

Parish Board Meeting

Lessons Learned from Food Sale

Meeting

Monday at 7:00pm in Church Hall



No Thanksgiving Day dinner after Church next Sunday due to Covid concerns.

**CHURCH FINANCIALS
SEPTEMBER 2021**

November 7th - Attendance at Divine Liturgy: 39

Forty Days, Forty Years – Understanding Philip’s Fast

Forty days is a familiar period of time, in biblical references. Forty years is another familiar time span in biblical references. When we read the accounts of biblical events, we see “forty days” used in reference to the Flood experienced by Noah and the people and creatures aboard his ark. Forty days is the time Jesus spent fasting in the desert. Forty days is the amount of time Jesus spent after His resurrection before returning to His Father—in the Ascension. Forty years is the time Moses led the wandering Chosen people in the desert, before getting to the promised land. Forty years is the time span between jubilees. All these events are crucial in looking at some of the practices of modern-day observances. We are familiar with the forty-day Great Lent, leading up to Holy Week and the events leading up to the crucifixion, burial, and resurrection of Jesus. A spiritual exercise employs the simile between Christ’s fasting—and ours. We are exhorted to abstain from food, entertainment, and rather unnecessary activities that tend to distract us from lofty spiritual pursuits. Then, having endured some deprivation, we may feel justified in celebrating spiritual victory. Lent is a well-known period set aside for lessening our attention to physical appetites. Another forty-day period of physical deprivation begins this month, with the onset of the pre-Christmas fasting period. Known as the Philip’s Fast because it commences on the feast of St Philip, it seems a more difficult “fast” to keep. People are in a frenzy preparing for Christmas—often not with the Nativity of Christ as the focal point, but with the concept of gift-giving—perhaps in deference to the gifts of the Magi mentioned in the Bible. Looking at this Winter Lent with a view of emulating the long-anticipated birth of the Messiah that the Chosen People expected may cause some to be more willing to accept the rules and regulations. After all, the Birth of Jesus is a pivotal point in history. It was prepared for by generations of people, and rightly celebrated, after it happened, by more generations. Our Church calendar hints at the time of expectation since many prophets are commemorated on days and days and more days as the month progresses.

Since many people pay little heed to the liturgical calendar, this point may be overlooked. Yet it could very well be a turning point in understanding the concept of anticipation of something that would fill the vacuum created by being aware that something is not complete. Peoples’ lives were not complete until the Messiah was born. Maybe we could associate some bit of prayer and fasting added to our day as a means of coping with the absence. Try to avoid some of the frivolous trappings of the merry making in the sales or parties that precede Christmas. (Don’t be tempted to think an “Advent Calendar” that exposes a piece of sumptuous chocolate every day for forty days is appropriate!) After all, we really can wait until the Nativity really happens to joyfully celebrate. That makes a bit more rational sense. And even a more appropriate spiritual sense. In a way it might seem a bit of counter cultural to add some spirituality to the whole “traditional” way of observing 21st Century Christmas. Better, perhaps, is to be steeped in the tradition of the more traditional slow, even pace—culminated by the 12- course Holy Supper of non-animal fare. (Veganism is not a new phenomenon. Our ancestors did it for eons.) It might be beneficial to try to keep the intent of the Philip’s Fast—if not all the details. Keep at least the Friday (and Wednesday) days by abstaining from meat. And, on Thanksgiving—try to attend liturgy at your parish. After all, “thanksgiving” translated into Greek is “Eucharist”.



Part of Pre-Nativity Preparation

Mary’s Presentation before the Birth of Christ preparations were made, specifically in regard His nativity. Mary, according to tradition, was preparing for her role—having been brought to the Temple as a child to be watched after by elder virgins and guided in virtue.