

34th SUNDAY AFTER PENTECOST

January 16, 2022

8:40 AM Rosary
9:00 AM **H/B for All Parishioners**

DIVINE SERVICES/EVENTS FOR THE WEEK

Monday, January 17th Martin L. King Day

9:30AM **+ James Robb** – by the Family

Tuesday, January 18th

9:30AM **H/B for Isabel Elizabeth Syvanych** – by the Shevchuk Family

Wednesday, January 19th

9:30AM **H/B for Katherine Taras** – by a friend

6:30PM BIBLE STUDY

Thursday, January 20th

NO SERVICES

Friday, January 21st Saint Maximus the Confessor

9:30AM **H/B for Robert West** – by Michael Mosyjowski

Saturday, January 22nd

5:00PM **+ Joseph & Sophia Szabat** – by Bill Szabat

Sunday, January 23rd 35th Sunday After Pentecost

8:40 AM Rosary

9:00 AM **H/B for All Parishioners**

SUMMIT COUNTY MARCH FOR LIFE:

This year marks the 49th anniversary of the tragedy of legal abortion across the United States. Just because something is legal doesn't make it right. Please join Right to life of Northeast Ohio as they sponsor the Summit County March for Life at 9:00 am on Saturday, January 22 in Cuyahoga Falls as we work to end abortion. The 1.5 mile route starts and ends at the Community Vineyard Church and goes past the Northeast Ohio Women's Center abortion business. For more details, visit www.RightToLifeofNortheastOhio.com and click on the **events** page. To carpool contact *Michael Mosyjowski*.

SAVE THE DATE January – April 2022:

Our parishioners are invited to participate in upcoming series for parents & adults Fridays 6:30-8:00pm in Memorare Center at St. Francis Parish.

This is an 11-week course beginning Jan 14 running through April 1. Come to as many sessions as you are able. Each week covers a different topic. This books equips parents of young children, as well as older children into adulthood with separate age-appropriate dialogue.

To register, contact Mike & Michelle Powers at mpower36@yahoo.com.

The only cost is for the book, which is \$5.

All are welcome.

Babysitting will be provided!

Church Envelopes:

Unfortunately, due to some printing delays we have not yet received our new 2022 church envelopes. We should get them soon. Thank you for patience!

MOLEBEN FOR PEACE IN UKRAINE:

On January 21, 2022, at 6:30 PM, we will have a special Moleben for Peace in Ukraine, with clergy from our local parishes, at St. Josaphat Cathedral. All are invited to attend.

2022 Church Calendars

are available for you in the vestibule.

We will have Vespers on Saturday, Jan. 29th at 5pm

Today's Readings:

Tone 1; Vespers Readings: Judges 16:1-30
2 Kings 6:8-23; Matins Gospel I
Epistle: §Mid-280, 1 Timothy 15:17
Gospel: §93, Luke 18:35-43

Love is at the core of communion among Christ's disciples (1 Cor 13:13):

“By this all people will know that you are my disciples, if you have love for one another” (Jn 13:35). The community of Christ is, in essence, a network of love and service. Witness to this is wonderfully borne in the Acts of the Apostles: “Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common” (Act 4:32). How good when there is cooperation and solidarity! This network of souls through the millennia embraced the destitute, healed wounds, overcame divisions among people, raised those who found themselves at the bottom of the social ladder, and continues to do so to this day.

The development of media technologies—from the discovery of writing and printing to the internet—expresses this same communication network, which is natural, indeed, essential for a human being. Human life in its many facets is a network of intricate relationships. The famous Catholic writer of the 20th century, Thomas Merton, noted “No man is an island.” We are rediscovering this in contemporary culture with its tendency towards individualism and polarization and are experiencing this deeply in a time of pandemic. We need contact with other people, like we need air. However, such relationships must be healthy, whole, marked by an ability to listen and hear one another, and not poisonous or toxic. We must become a Church of healthy relationships.

**Trust in the Lord with all your heart,
And do not rely on your own insight.
In all your ways acknowledge him and he will make straight your paths.
Do not be wise in your own eyes; fear the Lord, and turn away from evil.
It will be a healing for your flesh and a refreshment for your body.**

Proverbs 3:5-6

During the month of January, each year we reflect on the Supreme Court's decision of *Roe v. Wade*. We pray for the preservation and protection of all human life from the time of conception to natural death.

Every human person who has ever lived, every human person who will be born today, and every human person who will come into existence in the future, is KNOWN and LOVED by our heavenly Father from all eternity. This loving Father in the knowledge, care and compassion that He has for each one of his sons and daughters, has made us unique and unrepeatable. He tells us...

"Before I formed you in the womb I knew you, and before you were born I consecrated you." (Jer. 1:5)

4. **The Path to Curing Wounds and Healing Traumas.** Journeying through the cities, towns, and villages of the Holy Land, Jesus gathered disciples and preached the Kingdom. At the same time, He demonstrated the essence of the Kingdom in a manner understood by all—listening, showing mercy, and healing: “And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction” (Mt 9:35). He healed haemorrhage and blindness, demonic possession and leprosy, paralysis, and the ultimate human illness—death. Healing is an expression of God's love and a sign of the presence of His Kingdom: “He welcomed them and spoke to them of the kingdom of God and cured those who had need of healing” (Lk 9:11). The Lord provides us an example of how we are to act and preach—to heal the wounds and illnesses of others, especially in the context of the lived experiences intent on destroying the human being and crushing its dignity.

We cannot dream about the future of our Church if we do not reflect on the need for a healing of traumas—personal, familial, societal, ecclesial, national, historical, and global. Contemporary understanding of how the human psyche works, the dynamics of consciousness, will, and feelings of a person, the experience of pastoral ministry and relationships demonstrate how all of us need healing. Entire generations of our Church's faithful experienced great upheavals, which, unfortunately, have not ceased, but take on new forms. The terror of genocidal regimes and world wars, colonialism and violence,

imprisonment and forced emigration, and the pandemic—all leave profound wounds on human souls, on families, and on all of society.

These wounds require the healing of God's mysterious, tender, and personal touch. Otherwise, pain, fear, and mistrust lead to aggression, destructive passions, and addictions. Where there is no genuine love among God's sons and daughters, there seductive, populist ideologies take root. Cheap promises, simplistic and deceptive answers to the profound needs of the human soul cripple and deform the psyche and thinking of entire societies. The power that heals, the grace of the Holy Spirit, capable of healing the wounds of the past and present—these come from an encounter with the living Christ, the Physician of soul and body, Who makes Himself present in the mutual love of His followers. And the vehicle for this Source of healing is and must be our Church, all its communities and institutions.

The pandemic, which every one of us is experiencing, has given us the opportunity to see even more clearly the face of a crippled humanity and the needs of the wounded person, who suffers from loneliness, fear, anxiety, addictions, disquiet, and injustice. We need a Healer and we ourselves must be instruments of healing in order to reveal the Kingdom that we preach. It is the road of healing, which intertwines with the paths of repentance, that opens up the way towards an authentic mission. The children of the Church, who have experienced her life-giving love, and have understood their Baptismal vocation to divine sonship and daughterhood, become missionaries who preach a Gospel of redemption and healing.

On the Human and Angelic Races

In Byzantine liturgical hymnography, there are two races: human and angelic. Since the wall of separation between heaven and earth has been healed by Christ, these two races now come together when, in worshipping, their praise and thanksgiving are offered up to God, One in the Holy Trinity. This is why it has been said that just as fish were meant to swim in water, so the human race was meant to be doxological and eucharistic. And so, “Master, Lord our God, who have established in heaven orders and armies of Angels and Archangels for the service of your glory, let there be with our entrance an entry of holy Angels, serving with us and joining us in glorifying your goodness. For to you belong all glory, honour and worship, +Father, Son and Holy Spirit, now and ever, and unto the ages of ages. Amen.” (Prayer at the Entrance at the Divine Liturgy). This idea is also expressed poetically, especially at the Litiya of the Lord's Nativity: “Let heaven and earth today prophetically be glad. Let us, Angels and mortals, spiritually keep festival, for God has appeared in flesh, ... Heaven and earth have been made one today, now that Christ is born. Today God has come upon earth, and humanity gone up to heaven”. Furthermore, the human race is subdivided into two categories and this is not accomplished by God, but by each member using

their free will and choice to respond to this invitation for uniting with heaven and fulfilling their destiny of praising and thanksgiving. On the one hand, there will be those who upon hear the invitation will choose to listen attentively to (i.e. obey) the clarion call for repentance (Mt. 3:2 with 3:8 and 4:17) and will therefore confess their faith in the Lord (Lk. 23:42 and Mt. 16:16), and then, with whatever time and resources open to them, they will - by the grace-filled power, action and descent of the Holy Spirit upon them - proceed to establish their lives, offering their “most excellent deeds as the fruit of repentance” (Apostikhera of Theophany from Jan. 10), true faith and piety (Eph. 2:10, James 2:26, Titus 2:11-13), in such a way as to persistently and consistently “attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ” (Eph. 4:13). On the other hand, there will be those who refuse with a similar persistence and consistency to listen and repent (Mt. 25:12 and 12:32). Christ prophesied regarding this division of the human race by word (Mt. 10-33-35) and by image (Mk. 15:38). It is a division to which the Holy Spirit, the Advocate, will also bear witness (Eph. 6:17 and Heb. 4:12) in front of the Lord, the Just Judge. Modern translations sometimes tend to “correct” the Litany of Supplication by adding “Lord” at the end of the petition: “for a good defense at the awesome tribunal of Christ, let us beseech the Lord”. However, unlike the other petitions of this Litany which do indeed address our Lord Jesus, the “Lord” being addressed in this particular petition, if one insists on adding the word “Lord”, is in fact the Holy Spirit acting as our Paraclete (Advocate, Consoler and Comforter) before the Lord Jesus, Who is the Just Judge. And so also, the Love of God, so often portrayed in icons of the Last Day as a river of fire emanating from the throne of God (Dan. 7:10), is one and the same towards everyone. However, the way it is perceived changes according to each recipient: whether it be experienced as a purifying and illumining light by the righteous or experienced as a scorching flame, darkening and tormenting the unrighteous.

INSTEAD OF THE SYNAXARION READING, we may reflect on this text:

The Veneration of the Honorable Chains of the Holy and All-Praised Apostle Peter: In about the year 42, on the orders of Herod Agrippa, the Apostle Peter was thrown into prison for preaching about Christ the Savior. In prison he was held secure by two iron chains. During the night before his trial, an angel of the Lord removed these chains from the Apostle Peter and led him out from the prison (Acts 12:1-11). Christians who learned of the miracle took the chains and kept them as precious keepsakes. For three centuries the chains were kept in Jerusalem, and those who were afflicted with illness and approached them with faith received healing. Patriarch Juvenal (July 2) presented the chains to Eudokia, wife of the emperor

Theodosius the Younger, and she in turn transferred them from Jerusalem to Constantinople in either the year 437 or 439. Eudokia sent one chain to Rome to her daughter Eudoxia (the wife of Valentinian), who built a church on the Esquiline hill dedicated to the Apostle Peter and placed the chain in it. There were other chains in Rome, with which the Apostle Peter was shackled before his martyrdom under the emperor Nero. These were also placed in the church. On January 16, the chains of Saint Peter are brought out for public veneration.

Through the intercession of the holy chief apostle Peter whose chains are venerated on this day, and of the other saints commemorated on this day, especially the holy Priscilla, who hosted St. Peter circa AD 42, at her villa near the Roman catacomb, and our Venerable Father Honoratus, Archbishop of Arles and founder of Lerins Monastery, **O Lord Jesus Christ, Son of God, have mercy on us and save us. Amen.**