

35th SUNDAY AFTER PENTECOST

January 23, 2022

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

DIVINE SERVICES/EVENTS FOR THE WEEK

Monday, January 24th NO SERVICES

Tuesday, January 25th

9:30AM **H/B for Chris Ross – by a friend**

Wednesday, January 26th

9:30AM **+ Genevieve Benedick – by Jeannette Wolansky**

5:00PM Confessions in the Sacristy (or by appointment)

6:30PM BIBLE STUDY

Thursday, January 27th

9:30AM **+ Thomas Richards – by Michael Mosyjowski**

Friday, January 28th

9:30AM **+ Archpriest Canon Taras Durbak – by Mary & Steve Covert**

Saturday, January 29th

5:00PM **Vespers**

Sunday, January 30th Sunday of Zaccheus

8:40 AM Rosary

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

We are pleased to announce we will be hosting a one day Liturgical Music Convention on **Saturday, March 12, 2022**. The theme will be: **Make a Joyful Noise...Music of the Divine Liturgy!** Music presented will be of the Galician, Carpathian (Ruthenian) and Kiyivan traditions. Any cantors, priests and singers interested are encouraged to attend! The tentative schedule will be as follows:

10:00am - Noon Morning session

Noon - 1:00pm. Lunch and fellowship

1:00pm - 3:00pm Afternoon session

3:00pm - 3:15pm Break

3:15pm - 4:30pm Recap/Review and discussion/feedback on the day's events

5:00pm Divine Liturgy for the Second Sunday of the Great Fast (Convention participants will lead the congregation in the responses featuring music learned that day)

CONGRATULATIONS:

Sophia Katherine Shevchuk was born on January 20th at 00:44am 9lbs 8oz, 19in. Mom and baby doing well!

“First comes love, then comes marriage, then comes a baby in the carriage!”

There was a time when that little playground rhyme was known by every child in America; it was a joyful way to learn and understand the correct and expected cultural order of things. In today's culture, however, children are taught there is no correct order at all! Our task is to restore in children's minds the proper order of marriage, sex, and babies, and we should begin to do that as early as possible!

PRAY FOR UKRAINE!!!!!!!!!!!!!!

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!

Today's Readings:

Tone 2; Vespers Readings: Isaiah 60:1-14

Isaiah 66:18-23; Matins Gospel II

Epistle: §182b, 2 Cor 6:16-7:1

Gospel: §62, Matthew 15:21-28

On Sunday, January 24, 2021, we will celebrate **SUNDAY OF THE WORD OF GOD** throughout the Eparchy of St. Josaphat.

The Sunday of the Word of God was instituted by Pope Francis to be held every year to remind pastors and faithful alike, of the importance and value of Sacred Scripture for the Christian life, as well as the relationship between the Word of God and the liturgy.

"As Christians, we are one people, making our pilgrim way through history, sustained by the Lord, present in our midst, who speaks to us and nourishes us. A day devoted to the Bible should not be seen as a yearly event but rather a year-long event, for we urgently need to grow in our knowledge and love of the Scriptures and of the Risen Lord, who continues to speak His word and to break bread in the community of believers. For this reason, we need to develop a closer relationship with Sacred Scripture; otherwise, our hearts will remain cold and our eyes shut, inflicted as we are by so many forms of blindness". Francis, *Aperuit illis*

May our celebration of the Sunday of the Word of God help us, His people, to grow in religious and intimate familiarity with the Sacred Scriptures.

ENVELOPES HAVE ARRIVED!:

Please pick up your 2022 envelopes in the Church vestibule. If you wish to have envelopes, please contact Fr. Sal.

2022 Church Calendars

are available for you in the vestibule.

The following intercessions will be inserted in this Sunday Liturgy:

- For the Church, that we may continue to respond to the Word of God which is proclaimed in our midst.
- For all who listen as the Scriptures are proclaimed, that God's Word may take root in their lives.
- For those who have not heard the message of Christ, that we may be willing to bring them the *Good News* of salvation.

**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.

INSTEAD OF THE SYNAXARION READING, adapted from www.oca.org

The Hiero-Martyr Clement was born in the Galatian city of Ancyra [modern Ankara, Turkey]] in the year 258, of a pagan father and a Christian mother. He lost his father when he was an infant, and his mother when he was twelve. She predicted a martyr's death for him because of his belief in Christ. A woman named Sophia adopted him and raised him in the fear of God. During a terrible famine in Galatia several pagans turned out their own children, not having the means to feed them. Sophia took in these unfortunates and fed and clothed them. Saint Clement assisted her in this. He taught the children and prepared them for Baptism. Many of them died as martyrs for Christ. Saint Clement was made a reader, and later a deacon. When he was eighteen, he was ordained to the holy priesthood, and at age twenty he was consecrated Bishop of Ancyra. Soon afterwards the persecution against Christians under Diocletian (284-305) broke out. Bishop Clement was denounced as a Christian and arrested. Dometian, the governor of Galatia, tried to make the saint worship the pagan gods, but Saint Clement firmly confessed his faith and valiantly withstood all the tortures. They suspended him on a tree, and raked his body with sharp iron instruments so that his entrails could be seen. They smashed his mouth with stones, and they turned him on a wheel and burned him over a low fire. The Lord preserved His sufferer and healed his lacerated body. Then Dometian sent the saint to Rome to the emperor Diocletian himself, with a report that Bishop Clement had been fiercely tortured, but had proven unyielding. Diocletian, seeing the martyr completely healthy, did not believe the report and subjected him to even crueller tortures, and then had him locked up in prison. Many of the pagans, seeing the bravery of the saint and the miraculous healing of his wounds, believed in Christ. People flocked to Saint Clement in prison for guidance, healing and Baptism, so that the prison was literally transformed into a church. When word of this reached the emperor, many of these new Christians were executed. Diocletian, struck by the amazing endurance of Saint Clement, sent him to Nicomedia to his co-emperor Maximian. On the ship, the saint was joined by his

disciple, [deacon] Agathangelus [of Rome], who had avoided being executed with the other confessors [of faith in Christ], and who now wanted to suffer and die for Christ with Bishop Clement. The emperor Maximian in turn sent Saints Clement and Agathangelus to the governor Agrippina, who subjected them to such inhuman torments, that even the pagan on-lookers felt pity for the martyrs and they began to pelt the torturers with stones. Having been set free, the saints healed an inhabitant of the city through the laying on of hands and they baptized and instructed people, thronging to them in multitudes. Arrested again on orders of Maximian, they were sent home to Ancyra, where the ruler Cyrenius had them tortured. Then they were sent to the city of Amasea to the proconsul Dometius, known for his great cruelty. In Amasea, the martyrs were thrown into hot lime. They spent a whole day in it and remained unharmed. They flayed them, beat them with iron rods, set them on red-hot beds, and poured sulfur on their bodies. All this failed to harm the saints, and they were sent to Tarsus for new tortures. In the wilderness along the way Saint Clement had a revelation that he would suffer a total of twenty-eight years for Christ. Then having endured a multitude of tortures, the saints were locked up in prison. Saint Agathangelus was beheaded with the sword on November 5 [c. AD 311]. The Christians of Ancyra freed Saint Clement from prison and took him to a cave church. There, after celebrating [the Divine] Liturgy, the saint announced to the faithful the impending end of the persecution and his own martyrdom. On January 23, [c. AD 312] the holy hierarch was killed by soldiers from the city, who stormed the church. The saint was beheaded as he stood before the altar and offered the Bloodless Sacrifice. Two deacons, Christopher and Chariton, were beheaded with him, but no one else was harmed.

[From the booklet "Church of the Martyrs – The New Saints of Ukraine". General Editor Oleh Turij – L'viv, Ukraine, St. John's Monastery, Publishing Division Svichado, 2006]

Nun and Martyr Sister Olympia (Bidá) (Олімпія Бідá) was born Ol'ha, daughter of Oleksiy (Ольга Олексіївна) in 1903 in the village of Tsebliv (Цеблів, today Sokal, Сокал),

L'viv Region. At a young age she entered the congregation of the Sisters of Saint Joseph. In 1938, she was assigned to the town of Khyriv (Хирів) where she became superior of the house. After the establishment of the Soviet regime, she and the other sisters suffered a number of attacks on the convent. She, nevertheless, continued to care for the children, to catechize, to organise underground religious services (often without a priest). In 1950, she was arrested by soldiers of the NKVD (KGB) and taken to a hard labour camp in Boryslav. Eventually she was sentenced to lifelong exile in the Tomsk region of Siberia for “anti-Soviet activities”. Even in exile, Sr. Olympia tried to preform her duties as superior. She was a support for her fellow sisters. She patiently endured inhuman living conditions. She died a martyr’s death on January 23, 1952.

[from Sister Olympia’s letter to her provincial superior, Sister Neonylia]

“God Almighty, God’s Providence will not allow His little children to perish in a foreign land. For He is with us here, in the midst of these forests and waters. He doesn’t forget about us ... Because of our faith, because of a divine matter, we suffer, and what could be better than this? ... Let’s follow Him bravely. Not only when all is well, but even when times are bitter, let us say: Glory to God in all matters.”

It is unclear as to why Ukrainian sources such as *dyvensvit* and *The Divine Liturgy: An Anthology for Worship* provide the 23rd for her memorial, while various other sources, including the annual *Typicon* by the Rev. Dr. David Petras, state that the UGCC commemorates her on January 28th.

By the prayers of the sHoly Priest-Martyr Clement, Bishop of Ancyra, and his disciple, the Holy Martyr and Deacon Agathangel, whose day it is; and of the Blessed Venerable Woman-Martyr Olimpia, Superior of the Sisters of St. Joseph, whose Passing into Eternal Life we also commemorate this day; O Lord Jesus Christ, Son of God, have mercy on us and save us. Amen.