

Glory to Jesus Christ!

Saint Mary Byzantine Catholic Church

Glory Forever!

Слава Иисусу Христу!

4480 Route 981, Latrobe, PA 15650

Слава на вики!

Pastor: Father Paul-Alexander Shutt, O.S.B.

Confessions:

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Saturday 4 – 4:30 PM

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Website: www.stmarybyzantinecatholic.org

Sunday 9:30 – 10:00 AM

Hall: 724-423-8838

or by appointment

17 November 2013: Twenty-Sixth Sunday after Pentecost

Our Holy Father Gregory the Wonder-Worker, Bishop of Neocaesarea.

The Passing of the Blessed Martyr Josaphat Kocylowskyj, Bishop of Peremyshal (1947)

LITURGICAL SCHEDULE

Sat.	Nov. 16	5:00 PM: Sunday Vigil <i>+ Joseph S. Christie requested by Stephanie Proseri</i>
Sun.	Nov. 17	10:30 AM: Twenty-Sixth Sunday after Pentecost: pro populo
Wed.	Nov. 20	7:00 PM: Vespereal Liturgy: Entrance of the Theotokos: Solemn: w/Mirovanije <i>+ William Lipko requested by Marge Hulyk</i>
Thurs.	Nov. 21	9:30 AM: Entrance of the Theotokos: Solemn: w/Mirovanije <i>+ John & Suzanna Muchoney requested by Joanne H. Krynicky</i>
Sat.	Nov. 23	5:00 PM: Sunday Vigil <i>+ Virginia Schachte requested by St. Mary's Rosary Society</i>
Sun.	Nov. 24	10:30 AM: Twenty-Seventh Sunday after Pentecost: pro populo

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	<u>Acolytes</u>	<u>Readers</u>	<u>Ushers</u>	
Sat. Nov. 16	M. Mihalko	J. Kontir	J. Snitzer, R. Garber	
Sun. Nov. 17	D. Cianciotti	F. Chappell	J. Knouse, R. Garber	
Wed. Nov. 20	Any Present	to be contacted	----Any 2 Present----	
Thurs. Nov. 21	Any Present	M. Hulyk	----Any 2 Present----	
Sat. Nov. 23	M. Mihalko	TBA	J. Kontir, D. Mihalko	
Sun. Nov. 24	D. Cianciotti	L. Cianciotti	W. Furwa, C. Cianciotti	

Collection: Adult \$ 840; Student \$ 05; Candles \$ 60; Loose \$ 128; Holy Day \$ 253;
11/10/13: Total: \$ 1286.00

PHILLIP FAST: According to the forty-day tradition, the Phillip Fast – also known as the Nativity Fast–begins the day after the feast of the Apostle Phillip, **14 November**. During this fast it was the custom to observe a strict abstinence on Mondays, Wednesdays, and Fridays; a lesser abstinence (mitigation for wine and oil) on Tuesdays and Thursdays. Our Ruthenian Metropolia has identified this period as a penitential season (**Canon 880, §2**). This fast may be observed voluntarily, partially or in its entirety.



The Servant of God Bishop **Josaphat Kotsylovsky** was born on 3 March 1876 in the village of Pakoshivka, Lemko Region (then part of the Austro-Hungarian Empire). He graduated with a degree in theology in Rome in 1907, and later in that same year on October 9 he was ordained to the priesthood. Not long after that he was appointed to be vice-rector and professor of theology at the Greek-Catholic seminary in Stanislaviv (now Ivano-Frankivsk). On 2 October 1911 he entered the novitiate of the Order of Saint Basil the Great. He was ordained to the episcopacy on 23 September 1917 in Przemysl. In September 1945 the Communist regime in Poland arrested him for the 1st time then released him, and again in 1946 for the 2nd time handing him over again to Soviet authorities. He died a martyr for the faith on 17 November 1947 in the Chapaivka concentration camp, near Kyiv. He was beatified by Pope John-Paul II, on June 27, 2001, in Lviv, Ukraine.

Testimony:

"I came to Protection Monastery and the hegumena [abbess] told me the story. When they arrested Bishop Kotsylovsky they arrested their Orthodox bishop of Kyiv at the same time. When they brought a package to Chapaivka, that Orthodox bishop said: 'Uniate Bishop Josaphat Kotsylovsky is confined in the same camp with me. And he asked those nuns, if they could, to bring a package to Bishop Josaphat as well. So they brought a package for the one bishop and for the other... Once when she brought a package, the bishop said that Kotsylovsky had died. And he asked her, because the dead were all thrown into one hole, if they could borrow or obtain some money somewhere. He asked her «to bury him in a separate grave, because this was a holy man.» — From the testimony of Father Josaphat Kavatsivo



«The blood of the martyrs is the seed of the Church!»
 Quintus Septimius Florens Tertullianus
(Apologeticus, Chapter 50)



SURROUNDED BY WEALTH, BLIND TO CHARITY. CYRIL OF ALEXANDRIA: What does the rich man do, surrounded by a great supply of many blessings beyond all numbering? In distress and anxiety, he speaks the words of poverty. He says, "What should I do?" ... He does not look to the future. He does not raise his eyes to God. He does not count it worth his while to gain for the mind those treasures that are above in heaven. He does not cherish love for the poor or desire the esteem it gains. He does not sympathize with suffering. It gives him no pain nor awakens his pity. Still more irrational, he settles for himself the length of his life, as if he would also reap this from the ground. He says, «I will say to myself, 'Self, you have goods laid up for many years. Eat, drink, and enjoy yourself.' » «O rich man,» one may say, 'You have storehouses for your fruits, but where will you receive your many years? By the decree of God, your life is shortened.'

COMMENTARY ON LUKE, HOMILY 89.

THE BELLIES OF THE POOR ARE SAFER STOREHOUSES THAN OUR BARNs. AUGUSTINE:

“The redemption of a man’s soul is his riches.” This silly fool of a man did not have that kind of riches. Obviously he was not redeeming his soul by giving relief to the poor. He was hoarding perishable crops. I repeat, he was hoarding perishable crops, while he was on the point of perishing because he had handed out nothing to the Lord before whom he was due to appear. How will he know where to look, when at that trial he starts hearing the words “I was hungry and you did not give me to eat”?

He was planning to fill his soul with excessive and unnecessary feasting and was proudly disregarding all those empty bellies of the poor. He did not realize that the bellies of the poor were much safer storerooms than his barns. What he was stowing away in those barns was perhaps even then being stolen away by thieves. But if he stowed it away in the bellies of the poor, it would of course be digested on earth, but in heaven it would be kept all the more safely. The redemption of a man’s soul is his riches. SERMON 36.9.



Next Sunday’s Readings: Epistle, Ephesians 6: 10-17 *The Battle against Evil*
Gospel, Luke 13: 10-17 *Healing on the Sabbath*