

*Glory to Jesus Christ!*  
*Слава Иисусу Христу!*

St. Mary Byzantine Catholic Church  
4480 Route 981 Latrobe, PA 15650

*Glory Forever!*  
*Слава на вьку!*

Pastor: Father Paul-Alexander Shutt, O.S.B.  
St. Mary's Email: st.marytrauger@yahoo.com  
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Confessions:  
Saturday 4 – 4:30 PM  
Sunday 9:30 – 10:00 AM  
or by appointment

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## 16 November 2014: Twenty-Third Sunday after Pentecost

*The Holy Apostle and Evangelist Matthew.*

### LITURGICAL SCHEDULE

Sat. Nov. 15	<b>5:00 PM: Sunday Vigil</b> +Suffrages for Sarah Lipko by Bill & Cid Gillott
Sun. Nov. 16	<b>10:30 AM: Twenty-Third Sunday after Pentecost: pro populo Dei</b>
Wed. Nov. 19	<b>7:00 PM: EMMANUEL MOLEBEN</b>
Thurs. Nov. 20	<b>7:00 PM: VESPERAL DIVINE LITURGY: Entrance of the Theotokos into the Temple in Jerusalem w/ Mirovanije</b> +Suffrages for Anthony Giacobbi by Sis D'Angelo & Carl
Sat. Nov. 22	<b>5:00 PM: Sunday Vigil</b> +Suffrages for John Lezo by Wife Mary Lezo
Sun. Nov. 23	<b>10:30 AM: Twenty-Fourth Sunday after Pentecost: pro populo Dei</b>

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	<u>Acolytes</u>	<u>Readers</u>	<u>Ushers</u>	
Sat. Nov. 15	-----	J. Kontir	J. Snitzer, D. Mihalko	
Sun. Nov. 16	M. Ruggieri M. & T. Syphan	T. Tomosky	R. Knouse, J. Knouse	
Wed. Nov. 19	M. & T. Syphan	TBA	-----	
Thurs. Nov. 20	M. & T. Syphan	TBA	Any 2 Present	
Sat. Nov. 22	-----	J.H.Krynicky	D. Mihalko, R. Garber	
Sun. Nov. 23	E. R. & A. Hess	P. Krynicky	R. Knouse, R. Garber	
<b>11/9/14</b>	Adult \$1020.00;	Candles \$70.00;	Students \$10.00	
<b>Collection</b>	Holy Days \$190.00	Fuel Oil \$100	<b>Total: \$1390.00</b>	

The «**Angel of Peace**» Litany will be added to the Divine Liturgy during the Pre-Nativity – Epiphany Season. This is located on pages 64 – 65 in the Pew Book. According to the eminent Jesuit scholar Archimandrite Robert F. Taft «**The Synapte w/ Aiteseis**» or «**biddings**» is [...] cited in the writings of St. Basil and St. John Chrysostom and other 4<sup>th</sup> century sources, and are common also to the ancient Jerusalem, Armenian, and Assyro-Chaldean liturgical traditions. [...] These «biddings», as they are called, are one of the **most beautiful eschatological prayers in Christian tradition, worthy of meditation day after day**; biddings in which we **pray for the ultimate needs of life's end, when the time for**

**earthly liturgies has passed, and we stand before the dread judgment seat of Christ**, facing eternity, more than ever in need of that eschatological “peace from on high” that the world cannot give.» Archimandrite Robert Taft, SJ is former professor of Liturgy at the Pontifical Oriental Institute in Rome. The above is taken from the July 2014 issue of Theosis.

Ἐσχατο = last λογία = words. In Christianity, **eschatological prayers** deal with the **last things** concerning man as an individual being: his death and his life in the hereafter; it also deals with the **last things** concerning the end of the historical and civilized life of man in general; and lastly, it pertains to the **last things** concerning the end of the cosmic universe. **Eschatological hope** permeates the entire New Testament as seen when the individual believer in Christ and doer of His will is assured of eternal life in a state of beatitude, more commonly called the Kingdom of Heaven or the Kingdom of God.



Today's Apostolic Reading tells us that **two unequal kingdoms are at war**. Each is spiritual in nature; each stamps its image on its subjects and requires strict obedience. Yet they are opposites. **The king of the lesser realm** is a created being, Satan. His domain is of the air, neither fully of earth nor of heaven. He is the author of disobedience, rebellion. The beginning of his rule is spiritual death [total separation from the Trinity]. The desires of his subjects are lustful, of the flesh and of the mind. Their deeds are trespasses and sins. The result of his rule is wrath, and hence eternal death.

**The King of the other Kingdom** is uncreated, God the Father. His realm is the heavenly places. He rules by mercy and love. The beginning of His rule is redemption to eternal life. The desires of His subjects are thankfulness and glorifying God. Their deeds are righteous, as is proper to those who reign with Christ. The result of His rule is exceeding riches and kindness, and hence eternal life.

How can one get from the one kingdom to the other? By the unity of grace, faith, and works. Not that they are equal, for grace is uncreated and infinite, whereas our faith is limited and can grow; good works flow out of authentic faith. Works cannot earn us this great treasure – it is a pure gift – but those who receive this gift do good. We are not saved **by** good works, but **FOR** good works.

Orthodox Study Bible p. 1600

**St. Maximos the Confessor**, writing in the seventh century, states clearly the view of the Church concerning **dead works**: «Many human activities, good in themselves, are not good because of the motive for which they are done. For example, fasting, vigils, prayer, psalmody [the singing of hymns], acts of charity and hospitality are by nature good. But when performed for the sake of self-esteem [vainglory, self-glorification] they are not good. In everything we do, God searches out our purpose to see whether we do it for Him or for some other motive . . . quite clearly, He bestows blessings only when something is done for the right purpose. For God's judgment looks not at the actions, but at the purpose behind them.»

**CREATED FOR GOOD WORKS.** **CYRIL OF ALEXANDRIA:** Human beings choose their own way of life and are entrusted with the reins of their own intelligence, so as to follow whatever course they wish, either toward the good or toward the contrary. But our [original, created] nature has implanted in it a zealous desire for whatever is good and the will to concern itself with goodness and righteousness. For this is what we mean by saying that humanity is «in the image and likeness of God», that the creature is naturally disposed to what is good and right. DOCTRINAL QUESTIONS AND ANSWERS 2.

**Next Sunday's Readings:**

**Ephesians 2: 14 – 22** *One in Christ*

**Luke 12: 16 – 21** *The Parable of the Rich Fool*



One concrete way to «**Keep Christ in Christmas**», one sure way to lessen the stress of the secular, commercial holiday season is to prayerfully attend the **Emmanuel Moleben** on Wednesday evenings at 19:00 in our parish church. Invite a friend. Remember Christ's invitation to Philip, «Follow Me!», and Philip's invitation to his friend Nathanael, «Come and see!» Indeed, come, see, and rediscover the goodness of the Lord that awaits us in the cave at Bethlehem.