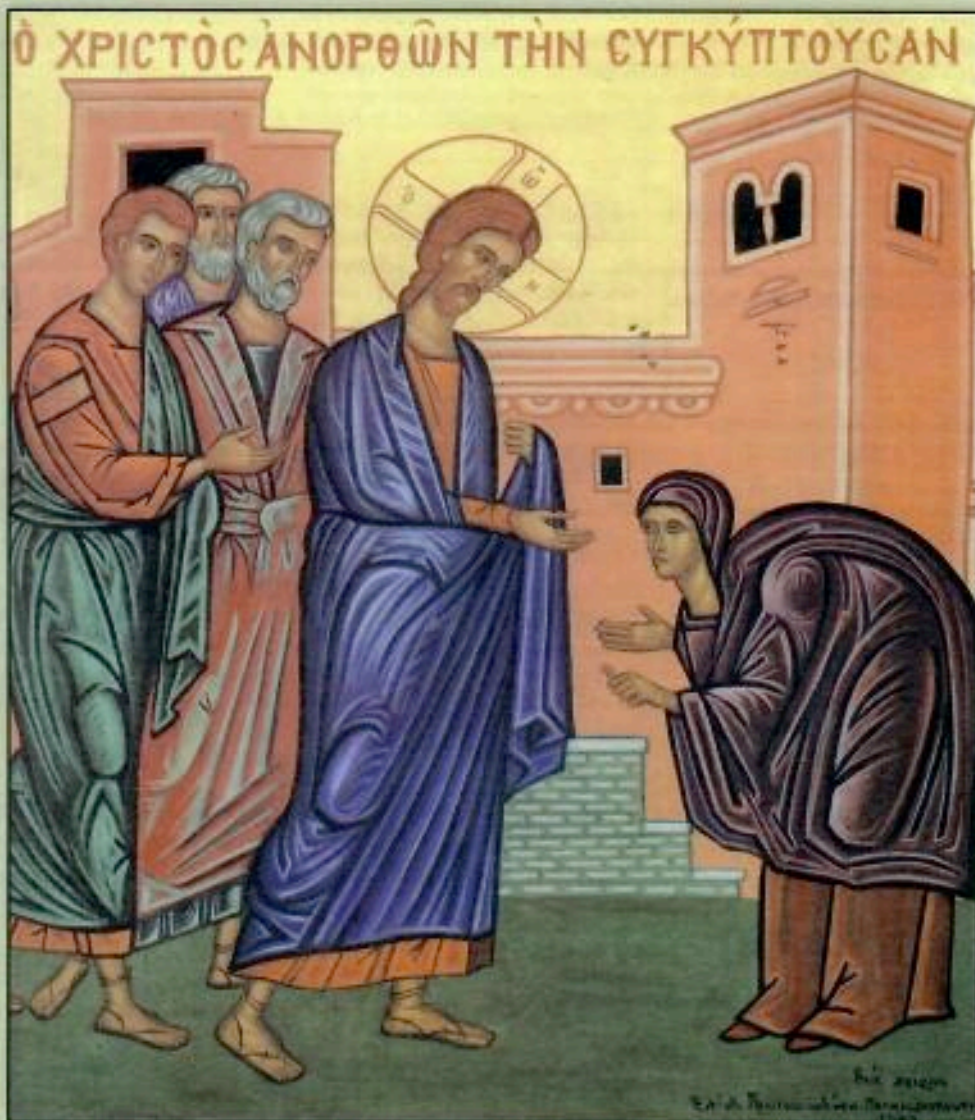


TWENTY-FIFTH SUNDAY AFTER PENTECOST



*Icon of the Disabled Woman (Luke 13:10-17)*

## St. Barbara Byzantine Catholic Church

### Glory to Jesus Christ ! Glory Him forever ! This Week's Liturgy Schedule

<b>Saturday</b> <b>November</b> <b>26th</b>	<b>4:00pm Vesper Divine Liturgy</b> <b>Intention:</b> <b>Gal 1:3-10;</b> <b>Luke 10:19-21</b>	<b>Our Venerable Father, Alpius, Stylite</b> , who remained on his lofty perch 53 years and attained the age of 118, A.D. 608 — <b>Dedication of the Church of St. George in Kiev.</b>  <b>Vesper: Exodus 19:1-13; Isaiah 6:1-12; Jer 11:1-8</b>
<b>Sunday</b> <b>November</b> <b>27th</b>	<b>8:00am Divine Liturgy</b> <b>Intention: Pro Populo</b> <b>Eph 4:1-6;</b> <b>Luke 13:10-17</b>	<b>St. James the Persian, Great Martyr</b> , suffered a fearful martyrdom A.D. 421, under the Persian ruler Varanes V. He was progressively cut to pieces; first fingers, then toes, hands, feet, arms, and legs were successively cut from his living body while he praised God in Psalmody. — <b>Our Venerable Father, Palladius.</b>
<b>Monday</b> <b>November</b> <b>28<sup>th</sup></b>	<b>No Divine Liturgy</b> <b>1Tim 1:1-7;</b> <b>Luke 19:37-44</b>	<b>St. Stephen, "the Younger". Venerable Martyr</b> , suffered martyrdom with 343 other Christians, victims of the fury of the Iconoclast Emperor Constantine Copronymus, A.D. 766. — <b>St. Irenarchus, and Seven Women, Martyrs</b> , who suffered death with him, A.D. 292.
<b>Tuesday</b> <b>November</b> <b>29<sup>th</sup></b>	<b>No Divine Liturgy</b> <b>1Tim 1:8-14;</b> <b>Luke 19:45-48</b>	<b>SS. Paramon and Philemonus, Martyrs</b> ; the former martyred during the reign of Emperor Decius, A.D. 250; the latter under Aurelian, Emperor. — <b>Our Venerable Father, Bessarion.</b> — <b>Venerable Acacius</b> , spoken of in "The Ladder of Perfection."
<b>Wednesday</b> <b>November</b> <b>30<sup>th</sup></b>	<b>No Divine Liturgy</b> <b>1Cor 4:9-16,</b> <b>John 1:35-51</b>	<b>St. Andrew, the "First-called" Apostle</b> , brother of St. Peter, Prince of the Apostles. He was a disciple of St. John the Baptist. Tradition has it that he was crucified on a cross shaped in the form of an X at Patras in Achaia (Greece) A.D. 60, under the reign of Nero, Emperor.
<b>Thursday</b> <b>December</b> <b>1<sup>st</sup></b>	<b>No Divine Liturgy</b> <b>1Tim 3:1-13;</b> <b>Luke 20:9-18</b>	<b>St. Nahum, Prophet</b> . One of the Minor Prophets, lived in the 7th century B.C. He saw the fulfillment of his prophecy of the destruction of Niniveh. — <b>St. Filaret, the "Almsgiver" and St. Ananias, Martyrs.</b>
<b>Friday</b> <b>December</b> <b>2<sup>nd</sup></b>	<b>No Divine Liturgy</b> <b>1Tim 4:4-8, 16;</b> <b>Luke 20:19-26</b>	<b>St. Habakkuk</b> , one of the twelve minor prophets of the tribe of Simeon, lived in the 5th century B.C. His relics were discovered in the reign of the Emperor Theodosius the Great about A.D. 379
<b>Saturday</b> <b>December</b> <b>3<sup>rd</sup></b>	<b>4:00pm Vesper Divine Liturgy with anointing</b> <b>Intention:</b>	<b>St. Zephaniah, Prophet</b> , said to be of the Tribe of Simeon, foretold the judgments of God upon Jerusalem and the ultimate conversion of the Jews. He lived in the 7th century B.C. — <b>Our Venerable Father Theodulus</b> , was Prefect of Constantinople A.D. 320. <b>Gal 3:812; Lk 12:32-40 Vesper: Ex 24:1-18; 1Sam 1:1-18; Isa 40:1-8</b>



<b>Sunday December 4<sup>th</sup></b>	<b>8:00am Divine Liturgy</b> <b>Intention: Pro Populo</b> <b>Eph 5:9-19;</b> <b>Lk 17:12-19</b>	<i>St. Barbara, Great Martyr, endured death A.D. 290, during the reign of Diocletian and Maximianus, Emperors. — Our Venerable Father St. John Damascene, Doctor of the Church, born in Syria, educated by St. Comas, succeeded his father as the Caliph's Vizier. He distributed his possessions among the poor, retired to the monastery of St. Sabbas at Jerusalem. Laboring and writing much, he championed the "Faith against the Iconoclast" Emperor Leo the Isaurian and was sentenced to have his right hand cut off. It was miraculously restored by Our Blessed Lady. By him was composed the beautiful "Canon of the Resurrection." He lived to be 104 years old; died in the 2nd half of the 8th century A.D.</i>
---	--	---

### Last Sunday's Gift to the Lord

<b>Saturday Attendance: 24</b>	<b>Tithe: \$6,221.00</b>	<b>Total income for St.Barbara</b>
<b>Sunday Attendance: 32</b>	<b>Donation:\$200.00</b>	<b>\$6,421.00</b>
<b>Please Remember Your Community In Your Last Wills and Bequests!</b>		

### +++ PARISH INFORMATION AND IMPORTANT DATES +++

- November 27<sup>th</sup>** St. Barbara's Men's Group at 3:00pm in Fr. Milan's house  
**December 3<sup>rd</sup>** Parish Potluck to celebrate St. Barbara – Patron of our Church  
**December 5<sup>th</sup>** Feast of St. Nicholas Divine Liturgy at 6:00pm  
**December 8<sup>th</sup>** Feast of the maternity of the Holy Anna  
**December 10<sup>th</sup>** Advisory Council meeting

**Anniversaries:** Ryan and Melissa Grooms God grant them many and Blessed years

*Thank you for the support of the 2022-2023 Stewardship Appeal. The Stewardship Appeal I s doing very well as we enter into the second month of the appeal. Currently, we are at 58% of our goal of \$3500.00 with \$2045.00 raised.*

**Phillip's Fast** According to the forty-day tradition, the Phillip's Fast in preparation for Christmas begins on Monday. During this fast it was the custom to observe a strict abstinence on Monday, Wednesday and Friday and lesser abstinence(mitigation for wine and oil) on Tuesday and Thursday. The fast is observed more strictly from December 10 (in some traditions) or from December 20( in other traditions), with daily strict abstinence, and a mitigated abstinence (wine and oil) on Saturday and Sunday (cf. The Great fastand the Dormition Fast). The Ruthenian Metropolia has identified this period as penitential season(Canon 880,&2) This fast may be observed voluntarily, partially or in its entirety.



**Welcome!** We are honored to have you come to worship with us. If you are unfamiliar with the worship of the Byzantine Church, simply listen to the Liturgy and allow the rest of the congregation to carry you in worship. We extend our hands and hearts in Christian fellowship to you here, celebrating with us, whether long-time residents or newly arrived in the parish. We thank God that you are with us. If you are not registered, please fill out the form below and place in the collection basket or mail to the Parish Office. We invite you to join us for Cafe Social, held immediately after the Divine Liturgy and ask that you make yourself known to our Priest who would be happy to answer your questions.

NAME \_\_\_\_\_ PHONE \_\_\_\_\_ ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ZIP \_\_\_\_\_ EMAIL \_\_\_\_\_

**CONFESSIONS:** One half hour before all Holy Services to 10 minutes before the start of the Service. Or by appointment.

**ANointing OF THE SICK:** After the Holy Services in church before hospitalization. For emergencies, call immediately Father Milan.

**BAPTISM/CHRISMATION/EUCHARIST:** Must be arranged three months in advance.

**CROWNING OF MARRIAGE:** Must be arranged six months in advance.

**EASTERN CHRISTIAN FORMATION:** Contact EMMA or Fr. Milan

**LITURGY INTENTIONS:** Contact Fr. Milan Parish Office:(602) 622-6310 e-mail:

frmkasperek@parma.org

### *Healing of the Disabled Woman*

Moreover, in this infirm woman, it is like the figure of the Church which presents itself: when it has fulfilled the measure of the Law and of the resurrection, in this endless rest, raised to the summit of greatness, she will no longer be able to experience the curvature of our infirmity. And this woman could be healed only by means of the Law and grace: the Law by its precepts, in baptism the grace by which, dead to the world, we are resurrected for Christ; for in the ten words is the completion of the Law, in the number eight the fullness of the resurrection. So this work of a Sabbath signifies what will happen: whoever has fulfilled the Law and grace will be rid of the miseries of this crippled body through the mercy of Christ. This is why sanctification was first given in the figure by Moses, because the practice of future sanctification and spiritual

observance was to abstain from works of the century. Even God rested from the works of the world: not of (all) works, since his activity is perpetual and continual, as the Son says: "My Father is still working now, and I too are acting" (Jn, V, 17), so that the example of God will cease for us the works of the world, not those of religion. It is for lack of understanding that the head of the Synagogue did not want anyone to be healed on the Sabbath, while the Sabbath is the image of future recreation? So it is not the good works, but the bad ones, which are idle? And that for this reason we are required to carry no burden, errors, and not being fasting, good works, to celebrate the sabbaths that will take place after death?

*Ambrose of Milan*