



OUR LADY OF PERPETUAL HELP
UKRAINIAN CATHOLIC CHURCH

4136 Jacob Street, Wheeling, WV 26003
Rectory (304) 232-2168 Church Hall (304) 232-1777

Rev. Father Jason Charron
(412) 639-1416

Sunday, November 22, 2020
25th Sunday After Pentecost

Epistle: Ephesians 4:1-6

Gospel: Luke 12:16-21

Saturday, November 28, 2020
26th Sunday After Pentecost
Divine Liturgy – 5pm

DIVINE LITURGY INTENTIONS

SUNDAY, NOVEMBER 22 – For the repose of the soul of Mary Ann Paluch
-requested by Barb, Dawn, Allan, Vincent

SATURDAY, NOVEMBER 28 – For the repose of the soul of Mary Ann Paluch
-requested by Dan & Barb Bandi

DIVINE LITURGY SCHEDULE

Sunday, November 22 – Divine Liturgy 8am
Saturday, November 28 – Divine Liturgy 5pm

PIEROGI NEWS

-Sales of our cabbage rolls are sky rocketing. We are asking you to spread the word to your family and friends to place their orders by Friday for the following week as we are selling out every week. **Call 304-232-1777 TO PLACE ORDERS.**

-November, we **will not** be making or selling this week because of Thanksgiving.

-December, time to think of getting your pierogi and cabbage rolls for Christmas is now. The last day to order these items is December 11 and the last day to pick them up is Thursday, December 17. **Call 304-232-1777 to place orders.**

The Preparatory Season for the Nativity of Our Lord - The Phillipian Fast

Rev. Msgr. Russell A. Duker, Archdiocese of Pittsburgh

The oldest Christian feast is the Resurrection of our Lord (Pascha). This Holy Day includes a whole cycle of feasts such as the Ascension and Pentecost. It is the great feast of our redemption and sanctification. Later Holy Days followed slowly until the fourth century. After the Church won official recognition and full freedom of worship and evangelization, our present calendar of festal celebration began to develop. This development was motivated by the Church's desire to honor both the events in the life of our Lord and the memory of the holy martyrs. Eventually the Church established a full year Christian calendar.

We are familiar with the preparatory period before the Resurrection. This is the "Great Fast" or the "Holy Forty Days' Fast". The celebration of the birth of our Lord cannot be ascertained

before the middle of the fourth century. The Church at Rome was the first to celebrate our Lord's birth. Many think that the date of December 25 was chosen to supplant the feast of the god Mithra and the solemn celebration of the birth of the invincible sun god. Others think that the date was chosen for the same reason that the Roman pagans honor the victory of the sun. It is around this date that the sun overcomes the darkness and the days become longer. Several times the prophets call Jesus Christ "Sun of Justice." It was deemed proper to choose the day when the sun begins its victorious cycle of light by shortening the duration of the night.

According to some sermons of St. Gregory of Nazianzus, he introduced this feast into the Eastern Church about the year 379 or 388. After his departure from Constantinople the celebration of Christ's Nativity on December 25 was neglected. In 395 Emperor Honorius reinstated the celebration. St. John Chrysostom tells us how he introduced this feast at Antioch sometime around 380. He explicitly says how he introduced it in imitation of the Church at Rome. St. John believed that the Roman Christians knew the date of Christ's birth better than anybody else since the imperial city archives were accessible to them.

The first mention of a preparatory period before Christmas is mentioned in a decree of the Council of Saragossa (380). The Council Fathers stated that every Christian should daily go to church from December 17 until the Theophany (January 6th). At the Synod of Mac (581) in present day France it was decreed that from November 11, the day of St. Martin, until December 24 every Christian should fast 3 times a week (Monday, Wednesday, Friday).

Our pre-Nativity period of preparation developed rather late. Scholars do not agree about the exact time it began. Some hold that it began in the sixth century. Others believe it began in the seventh or eighth century. The present liturgical pre-Nativity season was finally established at the Council of Constantinople (1166). The Council decreed that the fast would begin on November 15 and last until December 24 inclusive. Thus, there was created another 40 day fast.

The pre-Nativity fast is often called "Phillip's Fast" because it begins on the day after the feast of St. Phillip. The fast was introduced to prepare the Church for a worthy celebration of the great and holy day of the Birth of Christ. The regulations for the fast were far more lenient than the Great Fast before Pascha. Only Monday, Wednesday, and Friday were days of strict fasting without meat, dairy products or oil (in Slavic countries). On Sundays fish was permitted. Laymen were at first permitted to eat fish on other days, too, until the monastic rigoristic influence prevailed. It is interesting to observe that the famous 12th century Byzantine canonist Balsamon expressed the opinion that it would be enough if laymen fasted only one week before Christmas. In 1958 a modern Greek author, Christos M. Enislides, welcomes Balsamon's suggestion and believes that the best solution would be for the Church at large to abstain from meat and dairy products for 33 days. During the last seven days of the fast everybody should observe the strict fast.

To worthily meet our Lord and Savior, we should sanctify this pre-Nativity season of the Phillipian Fast. Sanctifying means spending our time in faith and in the service of God and in kindness towards our neighbor, especially those who are in need of our assistance. And we

should think of what we would have been had Christ not come to our lowliness and poverty. Together with the whole of the Byzantine Church we should try to meet Christ as he deserves to be met and as it will, in His mercy, best serve our spiritual benefit!

PRAY FOR THE SICK AND SHUT-INS

Lord God, through the prayers of Mary, Our Mother, bring your healing presence to all who are sick, injured, or troubled. Amen

Esther Grimm, Ann Comas, Mark Zien, Delores Zien, Walter Zien, Karene Dzmura, Dave, Rosella George, Dawn Paluch, Sister Mary Bowman, Shelley Weaver, Vera Kohut, Mary Rose Koreny, Leo Zambori, Pete Kohut Sr., Betty Rushkevich, Carolissa Woodruff, Jean Fisher, Dominic Alexander, Elliana Jewell George, Dillon Osecky, Garrett Holubek, Paula Earl, Sharon James, Freddie Bulinski, Barbara (Harasuik) Brayec, Deb Howe, Declan McCombs, Veronica Piehowicz, Marty Joe Michaels, Janice McCart, Traci Renner, Ruth Gorczyca, Steve Kanick, Sandy Zombek, Sue Stoehr, Joe Gonchoff, Joanne Potts, Ann Louise Hudson, Patti Kudlak Kettler, Deacon (4 year old boy), Pete Kohut, Jr., Jeff Coulson, Linda Jasko, Judy Habrack, Isabella Wood, Matt & Michelle Piszczor

If you would like to submit a name for our prayer list please write the name on a piece of paper and drop it in the collection basket.

Financial Report – November 15, 2020

Sunday Collection: \$405.00 Second Collection: \$25.00

Candles: \$16.00

Total Collection: \$446.00

PIROHY: \$406.00