

DIVINE LITURGIES FOR THIS WEEK**Sunday of the Publican and Pharisee, January 24, 2021**

9:00 AM - Lit. God's Blessings on Our Parishioners

11:30 AM - Lit. + Ed Pawlak r/by Ana & Ron Mascenik

Monday, January 25, 2021

No Liturgy Scheduled

Tuesday, January 26, 2021

8:00 AM - Lit. + Ann Redus - Legate

Wednesday, January 27, 2021

8:00 AM - Lit. + Wilson r/by Miller

Thursday, January 28, 2021

8:00 AM - Lit. + Carol r/by M.S.M.G.

Friday, January 29, 2021

8:00 AM - Lit. + Volodymyr (40 Days) r/by Myroslava

Saturday, January 30, 2021

9:00 AM - Lit. + Joseph Yurechko

r/by Diane Basniak Wiesen

5:00 PM - Lit. + Anton J. Massopust r/by Michael Romanko

Sunday of the Prodigal Son, January 31, 2021

Epistle - 1 Cor 6:12-20; Gospel - Lk 15:11-32

9:00 AM - Lit. + Nicholas Lyszyk r/by Mojsa Family

11:30 AM - Lit. God's Blessings on Our Parishioners

Important Safety Reminders

As we remain open for in-person worship, it is very important that we continue to observe recommended safety measures. In particular, we ask for your cooperation with the following:

- If you have ANY symptoms, even low risk symptoms (e.g. runny nose, congestion, sore throat, nausea, headache, fatigue), PLEASE stay home.
- If you do attend services, please wear a mask that covers both your nose and mouth at all times.

Thank you in advance for helping us maintain a safe environment for our attendees, especially the most vulnerable. God bless!

Donation to Church

\$500.00 - Stelle Gadek

New Epistle Book

Thank you to Joan Zaleski for donating a new English Epistle Book, in memory of + ANTON J. MASSOPUST II.

Pyrohy for Sale!

We will be selling pyrohy (from Passiac parish) in the church hall following liturgies. Potato or sauerkraut, only \$8.00 for 14 pyrohy!

Sorokousty Memorial Services

As in the past, we will honor the memory of our beloved deceased with Sorokousty Memorial Services at 9 a.m. on all Saturdays of Lent beginning February 20, 2021. This is a time to remember our departed family and friends.

If you would like your deceased family members commemorated during these services, please submit your envelope with the names clearly listed, by Feb. 7.

Envelopes for Sorokousty are available in the church vestibule; please add your name. If you use the one in your envelope box, please clearly PRINT the first names of the deceased on the blank side. It is a pale grey envelope with only your name and number printed on it. If there is no change from last year, please write "same as last year" on the envelope.

Christmas Decorations

Last week, the crèche was packed away until next year, the wreaths taken down, and all the poinsettias are yours for the taking. Just help yourself. Christmas season is almost over, (the Presentation of the Lord on February 2 marks the final conclusion of the "Christmas cycle") but the spirit lingers, and, for me, it is a spirit of gratitude. Specifically, I am grateful for the ways you decorated the church: - with Christmas trees and lights and flowers and manger; Thank you to the men from Holy Name Society who climbed ladders decorating and then took down all Christmas decoration. The church looked (and smelled!) wonderful both inside and out! Today, the church seem plainer, but certainly no less bright.

God's blessings to all of you for the giving of your time, talents and treasure for our Parish!

SUNDAY OF THE PHARISEE AND THE PUBLICAN

Today, we remember the Parable of the Pharisee and the Publican, which occurs in the Holy Gospel according to Luke the Evangelist (18.10-14). In our Savior's parable, Jesus uses a Pharisee, a leader of the synagogue who was regarded in public opinion as virtuous, and a publican, a tax collector who was regarded as oppressive, greedy and a sinner. In their prayers to God, we discover the real hearts of these two men. We thus learn of the harm that comes from pride and the good that comes from humility. The godly Church Fathers sought to alert and prepare the Christ-loving clergy and laity for the upcoming period of the Great Fast. Therefore, on this Sunday we are reminded that humility is the greatest weapon against pride, as we imitate the humility of the publican to ascend to the divine heights.

Catholic Schools Week: Feb. 1-Feb. 5*This year's theme is**Catholic Schools: Faith. Excellence. Service.*

Over the past year, faced with a national pandemic, Assumption Catholic School has been successfully operating both in-person and virtually. We have much to be grateful for. Assumption Catholic School is AdvancEd accredited, the school provides a Christ-centered, Catholic environment to a diverse population of pre-k (age 4) through 8th grade students. • STREAM focused Curriculum. • Pre-K through 8th grade Chromebook and iPad technology integrated with Google Classroom. • Smartboards, Technology-Media Center, and Science Lab all enhance our academic programs. • After School Extra Curricular Activity Opportunities: Track, Bowling, Drama, Musical Groups, Student Council and many others. • Before Care and After Care are available.

For more information about ENROLEMENT, please call 732-826-8721 or visit www.assumptioncatholicsschool.net.

We speak English, Spanish, Portuguese, and Ukrainian.

ASK THE PASTOR:

Question: *Recently the Roman Catholic and Lutheran Churches signed an agreement regarding salvation. They now agree that we are "saved by grace," but that works are important as well. This agreement was seen as an important step towards union. One important issue still separating Catholics and Lutherans is their opposing views of the Eucharist.*

Consubstantiation, the Lutheran view, states that the body and blood of Jesus coexist with the bread and wine.

Transubstantiation, the Catholic view, states that the bread and wine become the body and blood of Jesus.

How do you Byzantine Catholics view Holy Communion? What is the sense of the Greek phrase used in the Liturgy which is translated as "making the change by your Holy Spirit"?

Answer: Clearly, from the tenor of the Divine Liturgy, receiving Holy Communion is indeed the reception of the body and blood of Jesus Christ. The pre- and post-Communion prayers also attest to this. Though some Christians have used the term "transubstantiation," its usage with regards to the Eucharist is quite late. Even in the West, "transubstantiation" as a term connected with the Eucharist appears no earlier than the twelfth century.

The earlier Fathers were primarily interested in teaching that the Eucharist: 1) enabled the communicant to become one with Christ [cf. St. Basil the Great, *Letter* 8.4]; 2) was the very presence of Christ manifested on the altar [cf. St. John Chrysostom, *Homilies on 1 Corinthians* 24.1]; and 3) the means of dwelling in immortality and becoming deified [cf. St. Gregory of Nyssa, *Great Catechism* 37].

Thus, in the celebration of the Eucharist, the faithful gather to proclaim and reveal God's inaugurated Kingdom. Through the Holy Spirit, the body of believers is "changed" into the living body of Christ. In this ecclesial context, the Holy Spirit changes the bread and wine of this world into the food of God's Kingdom. The bread of this world is changed into the body of Christ, who is the "bread of life" and the "food of immortality." And it is this bread that is imparted to the faithful. In the Divine Liturgy, it is the Holy Spirit who is called to "change" bread and wine into the true body and blood of Jesus Christ.