

Journeying to Pascha

Jesus continues today his work of healing and exorcism, and that is appropriate for this time of Lent, because Lent is a time for healing and exorcism. It is a time for us to heal the wounds of our souls – self-inflicted wounds due to our complacency and laziness and self-indulgence. It is time to get rid of those demons of our own sinful habits and anything that keeps us away from God and from living that abundant life that Christ came to give us.

We start to make our way toward Jerusalem. At the end of today's Gospel already there is the prediction of the passion, the death and the resurrection of Christ, giving a little hint in the Gospel that the course of Lent is moving now towards Jerusalem. We have gone through several weeks now of spiritual preparations, Scripture texts, prayers and activities. Now our focus is starting to turn towards Jerusalem. That will

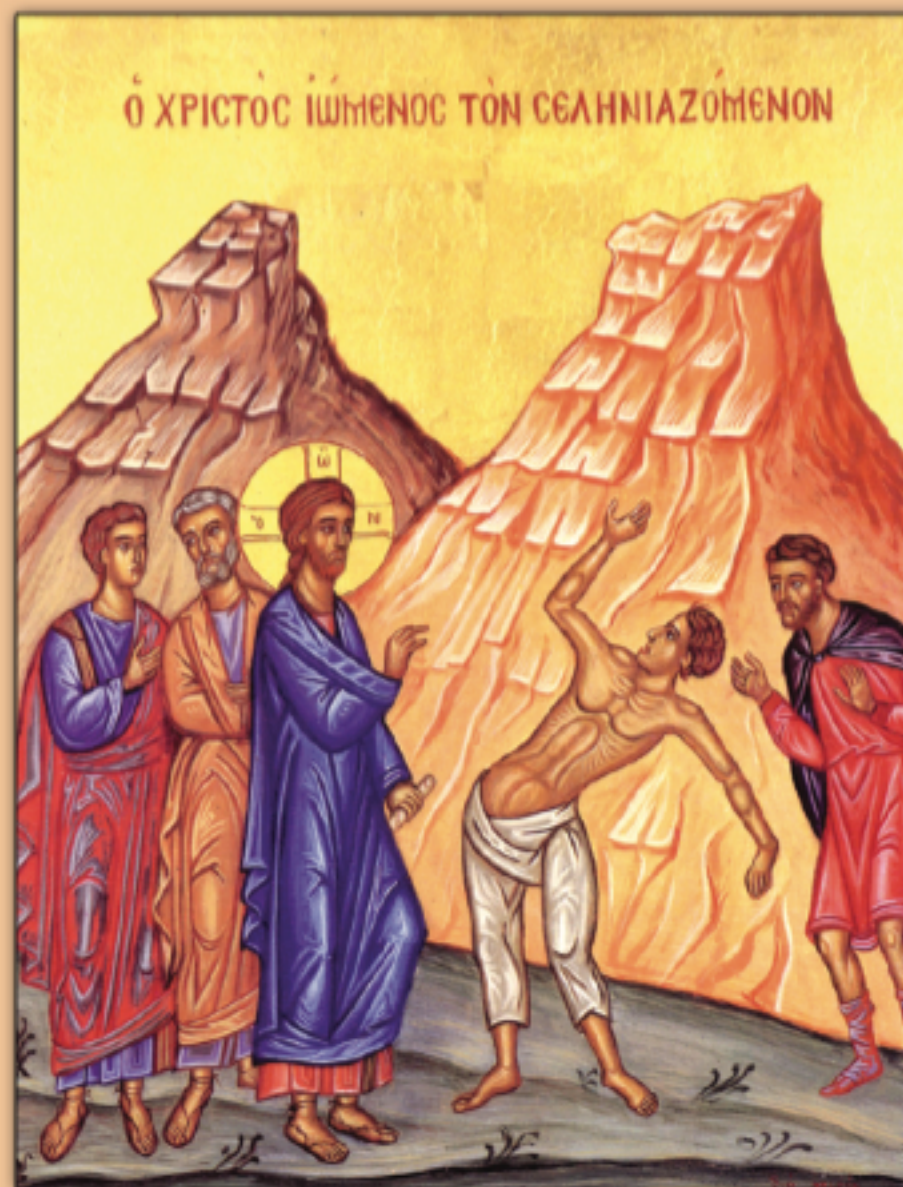
be made more explicit in next Sunday's Gospel, but we are already getting a hint of it now.

There are only three weeks now until Easter, two weeks until Palm Sunday, when we are really liturgically accompanying Christ into the mystery of His Passion.

So it is coming soon, and we have to start turning towards Jerusalem. We have to get focused, we have to get recollected, we have to really revive our Lenten prayer and fasting so that we can make the rest of this journey and be fruitful and overcome the demons and find healing for the wounds of our souls – and go with Christ to his Passion and, through the mystery of His Cross, come to that great, transfiguring, glorious celebration of His Resurrection.

For publications on Eastern spirituality, visit
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FOURTH SUNDAY OF THE GREAT FAST SUNDAY OF ST. JOHN CLIMACUS



Icon of Healing the Boy with a Demon



Annunciation Byzantine Catholic Parish

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Pastor: Fr. Thomas J. Loya, STB, MA

Deacons: J. Timothy Tkach John Evancho

March 10, 2024

4th Sunday of The Great Fast - St. John Climacus Schedule of Services

Sunday	10	<u>4th Sunday of The Great Fast-St. John Climacus</u> 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners
Wednesday	13	7:00 PM Pre-Sanctified Liturgy - +Alex Soley by The Forkal Family
Thursday	14	<u>Great Canon of St. Andrew of Crete</u> 7:00 PM (See insert for explanation) <i>Confession will be available throughout the service</i>
Friday	15	7:00 PM Pre-Sanctified Liturgy - +Mary K. Kenes by Ken & Karen Krown
Saturday	16	8:00 AM Divine Liturgy - Health & Salvation of Judith Feltner by Connie Purcell 5:00 PM Vespers
Sunday	17	<u>5th Sunday of The Great Fast-St. Mary of Egypt</u> 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners

We pray for the sick and homebound of our parish, especially:

Dot Wochok	Mary Ann Baran	Mary Ann Horne	Mary Ellen Haber	Bob Zavada
Francis Hughes	Gloria Paulson	John Oreluk	Abbie Sheedy-wc	Michele Lewis
William Davis	Jean Rusnak	Frank Miko	Fr. Bernard Danber	Gloria Selvy
Ken Hrusosky	Kim & Sally Hughes			

Annunciation of the Mother of God Byzantine Catholic Parish

In all decisions regarding parish membership and Sacramental life, the pastor exercises the final decision and the confidentiality of the persons involved must be respected.

Parish Membership is determined by three things:

1. Being registered in the parish for a sufficient amount of time
2. Faithful and consistent participation in the liturgical life of the parish especially on Sundays and Holy days.
3. Regular financial support of the parish. Use of offertory envelopes by parish members is required for weekly donations

The Sacred Mysteries of Baptism, Chrismation and Matrimony are available only to those persons who comply with the above requirements of parish membership.

A Biblically based stewardship is part of the vision of Annunciation parish. Parishioners are encouraged to practicing tithing and also to consider Annunciation parish in planned giving such as trust funds, etc.

Couples who are planning to be married at Annunciation parish must be free to be married in the Church and must contact the pastor at least six months prior to their proposed wedding date. Persons applying for annulments of a previous marriage should not set a Church wedding date unless their annulment has been granted.

Couples who are cohabitating or involved in same sex civil unions or so-called same sex "marriages," as well as couples who are contracepting are asked to seek the pastor's help in understanding the Church's teaching and in conforming their lives to the moral teaching of the Church. Such persons **cannot receive Holy Communion** until their lives are reconciled with the Church.

Parish members entering the hospital or who are home-bound should contact the pastor or parish business office.

Prior to undergoing surgery or going under anesthesia parish members should contact the pastor.

No eulogies or public addresses by laity are permitted during funeral services.

Cremation is permitted but not encouraged. Ashes are not permitted in the church. Funeral services with the body of the deceased in the church must take place prior to cremation. Ashes are to be buried according to the burial rite of the Church. Ashes cannot be scattered or kept in homes.

Appropriate behavior and dress are required for all liturgical services. No audible conversations, or waving across the church. Electronic devices must be turned off. No food, candy, or gum chewing. Dress code is formal and modest for all services.

Abstinence from meat is to be observed every Friday. If this is not possible an equivalent penitential practice is to be observed.

Glory to Jesus Christ!

We want to express our deepest gratitude to Fr Tom, and our fellow parishioners of Annunciation Byzantine Catholic Church for all of your love, prayers, financial assistance, and support for our family during the treatment and following the passing of our son, Teddy McManigal. We are thankful also to Annunciation parish for hosting the celebrating Teddy's funeral, which, although difficult, was so beautiful and moving. We felt welcomed at Annunciation from when we first started attending Divine Liturgy here in the summer of 2022 and embracing the Byzantine Catholic tradition was already making a huge impact on the faith of our family before Teddy's cancer was discovered. This church has provided a firm foundation, which is helping us to endure this most difficult of trials, both in his treatment and his death. We are grateful to have such a beautiful parish as our spiritual home. Thank you all for your love and support, and our family looks forward to continuing to worship and serve God in the Byzantine Catholic Church alongside you all for the rest of our lives.

Your fellow parishioners,
Theo, Aida, and Margo McManigal



ByzanTEEN Fundraiser for upcoming Rally Trip to San Diego

The teens will be selling Haluski and Byzantine Chocolate Crosses. The crosses will be available in White, Milk and Dark chocolate. Please see the sign up sheet in the narthex to place your order.

Haluski will be available starting on Sun, Mar 17th
Crosses will be available starting on Palm Sunday.



Family Catechesis
Sunday, March 17th
Noon - 1:30pm

Summary of St. John Climacus's "Ladder of Divine Ascent"

Refocusing

- RENUNCIATION** - leaving behind everything opposed to salvation
- DETACHMENT** - letting go of my need for self-gratification
- EXILE** - detaching from by sense of self-importance

Fundamental

- OBEDIENCE** - giving way to others in obedience to Christ
- REPENTANCE** - moving toward God's mercy constantly and with honesty about my need for forgiveness and a fresh start
- REMEMBERING DEATH** - stirring up zeal and not wasting time on what is not good and beneficial
- MOURNING** - shedding God-given tears of repentance and joy

Struggling Against

- ANGER** - enduring wrongs humbly, patiently and without wounded pride
- MALICE** - apologizing and, like God, not remembering the wrong
- GOSSIP** - not judging others and walking away from talk critical of others
- TALKATIVENESS** - avoiding idle chatter (*including texting*) and devoting time daily to silence
- LYING** - not lying about others out of meanness or about ourselves out of a desire to impress
- TEDIUM** - not putting my spiritual life on the back burner and subjecting it to convenience

- GLUTTONY** - fasting and committing myself to a healthy, balanced diet
- LUST** - treating my body as a temple of the Holy Spirit and integrating my sexuality in God-given wholeness
- GREED** - giving lovingly to others and not owning (or wanting to own) more than I really need

- HYPOCRISY** - giving up fake piety by being honest about myself and being eager to serve God and others
- FEAR** - courageously doing good
- VAINGLORY** - accepting honest criticism while complimenting others
- PRIDE** - stop thinking I am better or deserve better than others

Higher

- SIMPLICITY** - approaching God and others openly and honestly
- HUMILITY** - striving to see myself clearly in light of God's infinite goodness
- DISCERNMENT** - with my God-guided conscience and the insight of others, recognizing the will of God for my life

Highest

- STILLNESS** - waiting quietly on God
- PRAYER** - engaging in a dialogue with God faithfully and in simplicity of heart
- DISPASSION** - bringing order to my desires and uniting my desires to God
- LOVE** - trusting in God's love, deeply and sincerely loving God and loving others

In vitro fertilization, surrogate motherhood and uterus transplant

Foundational principles of the Church's moral discernment

The human person is made in the image and likeness of God. The dignity of the human person must be recognized in every human being from conception to natural death. The ethical value of biomedical science is gauged in reference to both the unconditional respect owed to every human being at every moment of his or her existence, and the defense of the specific character of the personal act which transmits life. (*Dignitas Personae*, 2008)

Techniques for treatment of infertility must respect three fundamental goods:

- A. The right to life and to physical integrity of every human being from conception to natural death. The right to come into the world in the natural way—God's way.
- B. The unity of marriage, which means reciprocal respect for the right within marriage to become father and mother only *together* with the *other spouse*.
- C. The specifically human values of sexuality which require that the procreation of a human person be brought about as the fruit of the conjugal act specific to the love between spouses and not *outside* of the mother.

In vitro fertilization is NOT approved by the Catholic Church for three reasons:

1. The massive destruction, and freezing of embryos which are human beings and choosing some children over others, choosing their sex, disregarding the children based on sex and health.
2. Goes against the unitive and procreative dignity of the conjugal act.
(The baby is conceived outside of the womb of its mother)
3. The treatment of the child as a product or commodity instead of a gift:
"We WANT a child" at any cost—a utilitarian worldview.

There are medical procedures that aid in fertility that the Catholic Church approves of because these procedures comply with all of the above principles.

The Church's disapproval of In Vitro fertilization makes no negative reflection on the child that is born of this procedure. All human being as are worthy of love and respect. But this love and respect for the child is precisely what the Church is protecting in its positions on these issues.

Spiritual Perspective on In Vitro Fertilization

Parents should not feel "guilty" if they have conceived children through In Vitro Fertilization **IF** they **did not know** beforehand all of the above principles. This particular teaching by the Church is not as well known and taught as it should be. Many couples acted in good Faith based on what was often the counsel of their priest even though the counsel of the priest may have been in error.

In Catholic moral teaching, a good end can never justify an immoral means. To desire a child is a good thing. However, this desire cannot be satisfied using any means possible. This desire then becomes selfishness. Instead of considering adopting a child a person or couple can turn to immoral options such as using surrogate mothers, or planting the eggs from one woman to another. (*There are cases where a mother has frozen her eggs to be later planted in the womb of her own daughter. The daughter could then give birth to her "half sister" or "half-brother!"*)

Sacramental worldview of the Catholic Faith Verse utilitarian worldview

The best way to understand the teachings of the Catholic Church is to see all things, especially the areas of human sexuality, such as the marital act, through the lens of the sacramental worldview. This means all things and actions designed by God have a holy dimension to them where they reflect and participate in God. They are never just what they seem to be on the surface or at face value. They are not just 'actions' or 'procedures.' To see things just as physical is the "utilitarian worldview" which is based on 'using' people, actions, procedures and things purely for our own desires and purpose. This approach leads down a destructive path that the world does not see but the Church sees. **Out of out of compassion** the Church tries to advise against these ways and instead offer to the world God's ways which always lead to the greatest happiness in this world and in the next.

Resources:

- Donum Vitae (Congregation for the Doctrine of the Faith, Feb. 22, 1987)
- Veritatis Splendor (John Paul II, 1993)
- Evangelium Vitae (John Paul II, 1995)
- Male and Female He Created Them, A Theology of the Body (John Paul II)
- National Catholic Bioethics Center (ncbcenter.org)
- Dignitatis Personae (Congregation for the Doctrine of the Faith, 2008)
- St. Paul VI Institute (for fertility) Omaha, Nebraska