

25TH SUNDAY AFTER PENTECOST



Welcome to St. Nicholas of Myra Byzantine Catholic Church. We invite you to join us for coffee hour, which is held in the fellowship hall, immediately after the Divine Liturgy. We ask that you introduce yourself to our Pastor or Deacon, who would be happy to answer your questions.

Please visit our Mission in Wasilla. Blessed Theodore Romzha (Bishop and Martyr—murdered by Communists in 1947, whose feast day is October 31st). We meet on Sunday afternoons at 4 p.m. Blessed Romzha mission is an outreach to the Mat-Su Valley and we are delighted to welcome all who choose to attend our Divine Liturgy at Sacred Heart Roman Catholic Church. Please see the address on back of this bulletin.

Divine Liturgy Schedule Nov 6— Nov 13, 2016

25TH SUNDAY AFTER PENTECOST

Sat	11/5	5:00 pm	+Betty Bich (Joseph Bich)
Sun	11/6	10:00 am	YongChu Heller (Anthony Heller)
		4:00 pm	Living and Deceased Members of Parish Mission in Wasilla

Mon	11 /7	No Service	
Tues	11 /8	5:30 pm	Fr. Michael and Family Archangel Michael & all Angels
Wed	11 /9	2:00 pm	Church Lady of Guadalupe <u>Installation Archbishop Paul Dennis Etienne</u>
Thur	11/10	No Service	
Fri	11/11	5:30 pm	Anthony Heller (Bruce & YongChu Heller)

26TH SUNDAY AFTER PENTECOST

Sat	11/12	5:00pm	David (Fr. Michael)
Sun	11/13	10:00 am	Ted , Mary Pat and Patty Heller (Family Heller)
		4:00 pm	Living and Deceased Members of Parish Mission in Wasilla

TONE 8

Readings: Lk 8:41-56, Eph4:1-6

Metropolitan Cantor Institute <http://www.metropolitancantorinstitute.org>

Bible Study with Dean Mandrell Sunday 8:15am and in Wasilla 2:30 pm.

7 DAY CANDLE INTENTIONS (Please Use Envelopes*)

EUCARIST LIGHT: Sidun Family

THEOTOKOS: David (Fr. Michael)

CZESTOCHOWA: For cantors

*7 DAY Candle intentions may be requested by filling out an envelope at the entrance. Donation is \$10.00

Happy November Birthdays!

11/4/ Elias Davidson, 11/8/ Dameon Kowalke, 11/10/ Noah Miller, 11/13/ Katherine Leyden, 11/22/ Truman Beer, 11/23/ Robert Wills, 11/24/ Josiah Davidson, 11/24/ Travis Christensen, 11/25/ Rachel Jones (Bich)

May God grant them many blessed years!



Special Priests' Medical Insurance Collection

Is your opportunity to support Bishop Jonn Pzak and our priests with your generous contribution to the special priests' medical insurance collection. We ask you to please be as generous as you can in your contribution. Our goal is \$100 per household, higher contributions will be greatly appreciated!

God bless you!

Saturday, November 12 at 9:00 am, Byzantine Catholic Liturgy will be celebrated in Holy Family cathedral for the Feast of Saint Josaphat, Archbishop. This is our annual opportunity to share the beauty of our Liturgy with our host Archdiocese of Anchorage, at their gracious invitation. Please, PLEASE, if at all possible, seize this opportunity to share our beautiful eastern tradition with our Latin brothers and sisters in Christ. Volunteers will be needed to pass out menaia, songbooks, etc;

***Dear Parents St. Nicholas Church**

We will start our ECF classes on November 6th after Liturgy. Registration forms are at the entrances; please complete these within the near future to allow us to make our plans for the classes. With honor, respect and prayers for all families and children Father Michael Sidun

Blessed Theodore Rhomza

We would like to thank everyone for their participation and attendance. The celebration was a great success.

***Thank you: to Sherry Whah for hosting last week's coffee social . Thank you to the Trombley family hosting this week. We appreciate everyone's hospitality.**

Parish Calendar & Upcoming Events

- * Saturday, November 12 at 9:00 am, Byzantine Catholic Liturgy will be celebrated in Holy Family cathedral for the Feast of Saint Josaphat, Archbishop. This is our annual opportunity to share the beauty of our Liturgy with our host Archdiocese of Anchorage, at their gracious invitation. Please, PLEASE, if at all possible, seize this opportunity to share our beautiful eastern tradition with our Latin brothers and sisters in Christ. Volunteers will be needed to pass out menaia, songbooks, etc;
- * Tuesday, November 8th, 5:30 pm Liturgy for Feast: Archangel Michael & All Angels
- * Monday, November 21st, 5:30 pm Liturgy for Feast: Entrance of the Theotokos.

Please take and read your bulletin.

St. Nicholas of Myra Byzantine Catholic Church

2200 Arctic Blvd., Anchorage AK, 99503-1909 Tel: 907-277-6731

Email: pastorstnicholas@yahoo.com

Webpage: www.ak-byz-cath.org

Pastor: *Rev. Father Michael Sidun*

Deacon: *Joseph Kaiser*

Divine Liturgy Schedule

Weekday Divine Liturgy: 5:30pm

Saturday Divine Liturgy: 5:00 pm

Sunday Divine Praises: 9:40 am Divine Liturgy: 10:00 am

**Holy Mystery of Confession: 20 minutes before every Divine Liturgy
and upon request**

Blessed Theodore Romzha Byzantine Catholic Mission

Sacred Heart Church, 1201 Bogard Road in Wasilla

Email: pastorstnicholas@yahoo.com

Tel: 907-277-6731

Holy Mystery of Confession: Sundays—After Liturgies

Divine Liturgy: 4:00 pm

**Our Parish and Mission are in Communion with the Pope of Rome and the
Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix**

Giving our tithes and offerings reflects a grateful heart that wants to give back to God a portion of what He has given us; in reality, what is already His. This is our opportunity to show God that He is first in our lives. The Bible says, The purpose of tithing is to teach you always to put God first in your lives (Deuteronomy 14:23 TLB). Tithing is a reminder that God is the supplier of everything we have. It is also God's personal invitation to an outpouring of his blessing in your life.

We are blessed in this day and age that we no longer have carry cash or write a check for our offerings. We now have PayPal Here! which can accept your generous tithe or other donations to the church via debit or credit card. This can be done at our website, or now at church. Any church board member is available to help you process your donation via Paypal Here at church.

Q: What type of cards are accepted?

A: MasterCard, VISA, Discover or American Express debit or credit cards.

Q: What will my debit/credit card statement show?

A: It will show a transaction line item for St. Nicholas of Myra Byzantine Catholic Church.

Q: Does the church have a preferred method of payment?

A: Your bank's Online Bill Pay system is the preferred method of giving online since this results in the lowest cost to the church. Your On-Line Bill Pay can be set up for a repeating gift.

Q: How long will it take for my online gift to be reflected on my bank statement or credit card account?

A: In most cases credit and debit card transactions should post to your credit card account or bank account within 1 day.

Q: Is online giving secure?

A: Yes, our online giving system uses high grade 256-bit SSL encryption, the strongest level of Secure Sockets Layer (SSL) supported by web standards.

Q: Will my gifts be included on my annual giving statements?

A: Yes.

Q: How can I get a receipt of my online gift?

A: Once your online gift is completed you will automatically be sent an email confirmation.

Q: What about my offering envelopes?

A: Envelopes are available at no cost to all parishioners who requests them in order to establish faithful patterns of giving. You may continue to use your offering envelopes on special occasions, if you wish. If you prefer to no longer receive offering envelopes, please notify Father Michael Sidun

Q: Can I set up recurring donations?

A: Not at this time, however it is something we will look to do in the future.

Q: Do I pay any additional fees to give online?

A: There is no cost to the giver, although the church will incur a small transaction fee.

Presentation of the Instruction Ad resurgendum cum Christo regarding the burial of the deceased and the conservation of the ashes in the case of cremation, 25.10.2016

Presentation of the Instruction Ad resurgendum cum Christo regarding the burial of the deceased and the conservation of the ashes in the case of cremation, 25.10.2016

This morning a press conference was held in the Holy See Press Office to present the Instruction from the Congregation for the Doctrine of the Faith entitled Ad resurgendum cum Christo, regarding the burial of the deceased and the conservation of the ashes in the case of cremation. The panel was composed of Cardinal Gerhard Ludwig Müller, prefect of the Congregation for the Doctrine of the Faith; Fr. Serge-Thomas Bonino, O.P., secretary of the International Theological Commission; and Msgr. Angel Rodríguez Luño, consultant of the Congregation for the Doctrine of the Faith.

The document, as Cardinal Müller noted, is addressed to the bishops of the Catholic Church, but directly regards the life of all faithful, in part since in many countries there has been a continual increase in the number of requests for cremation rather than burial, and it is likely that in the near future cremation will be considered a commonplace practice. This development is accompanied by another phenomenon: the conservation of ashes in domestic environments, as commemorative items or their dispersal in nature.

The ecclesiastical legislation on the cremation of cadavers is regulated by the Code of Canon Law, which states: “The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed; nevertheless, the Church does not prohibit cremation unless it was chosen for reasons contrary to Christian doctrine”. “Here it is necessary to reveal that, despite this rule, the practice of cremation is significantly widespread also within the Catholic Church. With regard to the practice of conserving ashes, no specific canon law exists. For this reason, some episcopal conferences have addressed the Congregation for the Doctrine of the Faith, raising troubling questions regarding the practices of conserving a funerary urn in the home or in places other than the cemetery, and especially that of dispersing ashes in nature”.

“After consultation with the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous episcopal conferences and Synods of bishops of the Eastern Churches, the Congregation for the Doctrine of the Faith considered it appropriate to publish a new Instruction with a dual aim: to reiterate the doctrinal and pastoral reasons for the preference for the burial of the dead, and secondly, to issue rules for guidance on the conservation of ashes in the case of cremation”.

“The Church, first of all, continues to recommend strongly that the bodies of the deceased be buried in the cemetery or in another sacred place. In the remembrance of the death, burial and resurrection of the Lord, inhumation continues to be the most suitable form for expressing faith and the hope in bodily resurrection. Furthermore, the burial in cemeteries or other sacred places responds adequately to the piety and respect due to the bodies of the deceased faithful. Taking care of the bodies of the departed, the Church confirms her faith in resurrection and distances herself from attitudes and rites that see death as the definitive annulment of the person, a phase in the process of reincarnation or as a fusion of the soul with the universe”.

“If for legitimate reasons the decision is made to cremate a cadaver, the ashes of the faithful must be conserved in a sacred place, that is, in a cemetery or in a church, or in an area specifically dedicated for the purpose. The conservation of ashes in the home is not permitted. Only in the case of grave and exceptional circumstances, in agreement with the episcopal conference or the Synod of bishops, may permission be granted for the conservation of ashes in the domestic environment. To avoid any form of pantheistic, naturalistic or nihilistic misunderstanding, it is not permitted to scatter ashes in the air, on earth, in water or in any other way, or to convert the cremated ashes into any form of commemorative item”.

“It is hoped that this new Instruction may contribute to making Christian faithful more aware of their dignity as children of God. We are faced with a new challenge for the evangelisation of death. Acceptance on the part of the human person of being a creature, not destined for disappearance, demands that God is recognised as the origin and destiny of human existence: from the earth we come and to the earth we return, awaiting resurrection. It is therefore necessary to evangelise the meaning of death in the light of faith in the Risen Christ, ardent furnace of love, that purifies and recreates, awaiting the resurrection of the dead and the life of the world to come. As Tertullian wrote, ‘The resurrection of the dead is Christian men's confidence: by believing it we are what we claim to be’”.

Fr. Bonino, in his presentation, emphasised that the practice of burial, on account of its high anthropological and symbolic meaning, harmonises on the one hand with the mystery of resurrection and, on the other, with Christian teaching on the dignity of the human body.

“As affirmed in the Gospel accounts, between the pre-Paschal Jesus and the risen Jesus, there are simultaneously discontinuity and continuity. Discontinuity, because the body of Jesus after resurrection is in a new state and has properties that are no longer those of the body in its earthly condition, to the point that neither Mary Magdalene nor the disciples recognise Him. But at the same, the body of the risen Jesus is that body that was born of the Virgin Mary, crucified and buried, and bears the traces. ... Therefore, it is impossible to deny the real continuity between the buried body and the risen body, a sign that historical existence, both that of Jesus and our own, is not a game; it is not abolished by eschatology, but rather is transfigured. Christian resurrection is not therefore a reincarnation of the soul in an indifferent body; nor is it an ex nihilo recreation. The Church has never ceased to affirm that it is precisely the body in which we live and die that will be revived on the final day. Besides, it is the reason why the Christian people, guided by the *sensus fidei*, likes to venerate the relics of saints. These are not a simple memorial kept on a shelf, but are instead linked to the identity of the saint, once the Temple of the Holy Spirit, and await resurrection. Certainly, we are aware that even if the material continuity should be interrupted, as is the case in cremation, God is powerful enough to reconstitute our body precisely from our immortal soul alone, which guarantees the continuity of our identity between the moment of death and the moment of resurrection. But it remains that, at the symbolic level – and man is a symbolic animal – continuity is expressed in the most appropriate way by means of burial, ‘a grain of wheat [that] falls in to the earth’, rather than by cremation, which destroys the body brutally”.

“Christianity, religion of incarnation and resurrection, promotes what the Instruction calls ‘the great dignity of the human body as an integral part of the human person whose body forms part of their identity’. ... For Christian faith, the body is not all the person but it is an integral and essential part of his or her identity. Indeed, the body is like the sacrament of the soul that is expressed in it and by means of it. As such, the body forms part of the intrinsic dignity of the human person and the respect due to it. This is why burying the dead is, already in the Old Testament, one of the works of mercy with regard to one’s neighbour. The integral ecology that the contemporary world yearns for should therefore begin with respecting the body, which is not an object for manipulation according to our will for power, but rather our humble companion for eternity”.

Msgr. Angel Rodríguez Luño, referring to the question of the scattering of ashes, remarked that it is a decision that “often depends on the idea that with death the human being is completely annihilated, as if it were its final destiny. At times it may even proceed from mere superficiality, from the desire to obscure or privatise that which refers to death, or from the spread of more than questionable tastes. It may be objected that in some case the decision to conserve in one’s own home the ashes of a dear departed relative (parent, wife, husband, child) is inspired by the desire for closeness and piety, that it facilitates memory and prayer. It is not the most frequent reason, but in some case it may be this way. There is, however, the risk that it may produce forgetfulness or lack of respect, especially once the first generation has passed, or may give rise to unhealthy forms of mourning. But above all it must be observed that the departed faithful form part of the Church, they are the object of prayer and commemoration by the living, and it is right that their remains be received by the Church and conserved with respect throughout the centuries in the places that the Church blesses for the purpose, without being removed from the memory and prayer of other relatives and the community”.

Anne McCarron recently took a course at Providence Hospital called Faith Community Nursing. In the course she was taught how to assist her church in the capacity of a parish nurse. Anne can give referrals and answer questions. She can do just about anything in the nursing realm at St. Nicholas, except invasive procedures. If Anne can be of assistance to you, please let her know.

At the October meeting of the parish nurses Providence graciously gave all nurses 16 pairs of ice cleats to distribute at their congregation. Anne will be happy to distribute the cleats to those she feels might have a particular need, however, if she does not approach you and you need ice cleats, please let her know.

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