



San Antonio Byzantine Catholic Community

Meeting at St. Alphonsus Catholic Church
 1202 S. Zarzamora St., San Antonio, TX
 November 12, 2017
 23rd Sunday After Pentecost

Welcome guests. Please sign the guest book in the back of the church. If you would like to be added to our mailing list leave your email address. Please stay and visit after Liturgy. Visit www.stanastasiasa.org. Also please leave your email in the guest book so you can be added to the mailing list.

Please join us for hospitality in hallway in the area behind the altar of the church after Divine Liturgy. Always good conversation and a variety of treats.

Here is the schedule for the Liturgical Feasts through January 1, 2018 that we agreed to last Sunday. Please make a note of these dates and times.

- Vigil for Entrance of Theotokos — Monday, November 20, 7:00 p.m.
- Divine Liturgy for St. Nicholas — Wednesday, December 6, 7:00 p.m.
- Vigil for St. Anastasia — Thursday, December 21, 7:00 p.m.
- Divine Liturgy for Synaxis of the Theotokos — Tuesday, December 26, 7:00 p.m.
- Liturgical Hours (lead by laity) for Feast of Circumcision — Monday, January 1, 9:00 a.m.

Fr. Chris Zuggers reflections on the Nazi era and how they relate to current sentiments of some people in the U.S. is well worth reading. <https://frchriszuggers.com/> He also has a well written reflection on the 100th anniversary of the Russian Revolution.

Please pray for those families in our community and all the families that have suffered through the pain of losing a child through miscarriage. Also pray for all the families that were horribly affected by the shootings last Sunday in Sutherland Springs. May God have mercy on us all.

Here is another plug for Humble Habits coffee produced and sold by Holy Resurrection Monastery <http://hrmonline.org/>. Every cup helps out the monks.

We always need help. If you are interested in being a reader or altar server or singing in the choir please see Fr. Ramon.

Please put the books on the table by the entrance door. Drop your donation in the basket on the counter.

Nov 5			
Attendance		25	
Collection		\$125	
none			

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Readings for the 26th Week After Pentecost

11/13	1 Thessalonians 2:20-3:8	Luke 14:12-15
11/14	1 Thessalonians 3:9-13	Luke 14:25-35
11/15	1 Thessalonians 4:1-12	Luke 15:1-10
11/16	1 Thessalonians 5:1-8	Luke 16:1-9
11/17	1 Thessalonians 5:9-13, 24-28	Luke 16:15-18, 17:1-4
11/18	2 Corinthians 11:1-6	Luke 9:57-62

February 20-Mar.3, 2018, Fr. Elias will lead a pilgrimage to the Holy Land and Petra to visit the sites of our Lord's life, death and resurrection. If you are interested contact Fr. Elias at St. John Chrysostom.

Please keep Nancy Sandrock in your prayers as she continues her medical treatments. Also keep the entire Sandrock family in your prayers.

Saint Josaphat, Bishop of Polotsk, Martyr

Commemorated November 12



In 1964, newspaper photos of Pope Paul VI embracing Athenagoras I, the Orthodox patriarch of Constantinople, marked a significant step toward the healing of a division in Christendom that has spanned more than nine centuries.

In 1595, the Orthodox bishop of Brest-Litovsk in present-day Belarus and five other bishops representing millions of Ruthenians, sought reunion with Rome. John Kunsevich— who took the name Josaphat in religious life—was to dedicate his life, and die for the same cause. Born in what is now Ukraine, he went to work in Wilno and was influenced by clergy adhering to the 1596 Union of Brest. He became a Basilian monk, then a priest, and soon was well known as a preacher and an ascetic.

He became bishop of Vitebsk at a relatively young age, and faced a difficult situation. Most monks, fearing interference in liturgy and customs, did not want union with Rome. By synods, catechetical instruction, reform of the clergy, and personal example, however, Josaphat was successful in winning the greater part of the Orthodox in that area to the union.

But the next year a dissident hierarchy was set up, and his opposite number spread the accusation that Josaphat had “gone Latin” and that all his people would have to do the same. He was not enthusiastically supported by the Latin bishops of Poland.

Despite warnings, he went to Vitebsk, still a hotbed of trouble. Attempts were made to foment trouble and drive him from the diocese: A priest was sent to shout insults to him from his own courtyard. When Josaphat had him removed and shut up in his house, the opposition rang the town hall bell, and a mob assembled. The priest was released, but members of the mob broke into the bishop’s home. Josaphat was struck with a halberd, then shot, and his body thrown into the river. It was later recovered and is now buried in St. Peter’s Basilica in Rome. He was the first saint of the Eastern Church to be canonized by Rome.

Josaphat’s death brought a movement toward Catholicism and unity, but the controversy continued, and the dissidents, too, had their martyr. After the partition of Poland, the Russians forced most Ruthenians to join the Russian Orthodox Church.

Reflection

The seeds of separation were sown in the fourth century when the Roman Empire was divided into East and West. The actual split came over customs such as using unleavened bread, Saturday fasting, and celibacy. No doubt the political involvement of religious leaders on both sides was a large factor, and doctrinal disagreement was present. But no reason was enough to justify the present tragic division in Christendom, which is 64 percent Roman Catholic, 13 percent Eastern—mostly Orthodox—Churches, and 23 percent Protestant, and this when the 71 percent of the world that is not Christian should be experiencing unity and Christ-like charity from Christians!

