

Parish established on January 29, 1993 - Church blessed in October 4, 2007

OUR LADY OF WISDOM

ITALO-GREEK BYZANTINE CATHOLIC CHURCH

2120 Lindell Road, Las Vegas, NV 89146 – (702) 873-5101

E-mail: OLOVIS@embarqmail.com – Website: www.OurLadyOfWisdom.net

Office Hours: Monday – Friday, 9:00am - 4:30pm

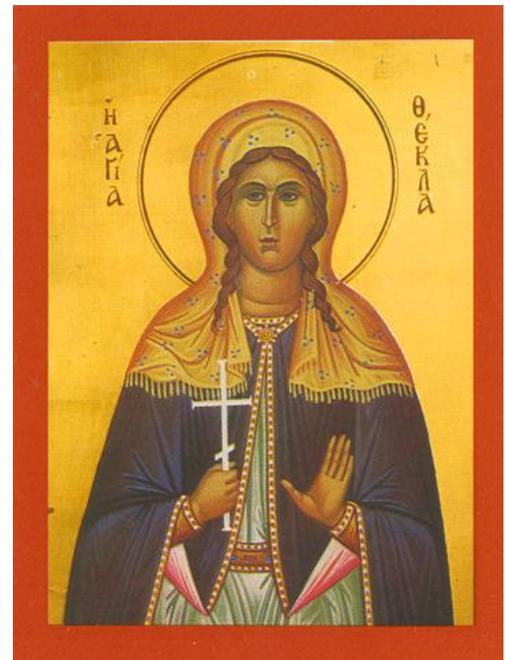
September 24th and 25th, 2016

PARISH SERVED BY:

Rt. Rev. Archimandrite Francis M. Vivona, S.T.M., J.C.L., Pastor
Rev. Fr. Stephen E. Casmus, M.A.T., Parochial Vicar
Rev. Subdeacon Paul F. Kilroy (Contact for Parish Safe Environment Program)
Rose Watkins, Christodoulah
Toni Ritchey, Secretary – Claire Lynott, Finance Officer
Mary Weishaar, ECF Director
William St. George, Prayer Line Director (702-379-5268 / Bill@lvac.com)

LITURGIES AND SERVICES:

Vesper Divine Liturgy: Saturday, 5:00 PM
Third Hour – Sunday: 10:00 AM
Divine Liturgy – Sunday 10:30 AM
Third Hour and Communion – Mon, Tues, Thurs, and Fri: 9:00 AM
Confessions: 15 minutes before each Liturgy or by appointment
Supplicatsia: [Prayer of Supplication]
Last Thursday of every month: all day adoration 9AM-7PM
Closing with Divine Liturgy and Moleben to Saint Jude
Supplicatsia will resume in September
Myrrh-Bearers: 2nd Monday of every month: 7PM



Saint Thekla

Our Lady of Wisdom Mission Statement

Our mission is to foster a Catholic and Godly renewal with worship through the awe-inspiring Liturgy of the Byzantine Catholic Church; in order to bring the message of the Living Lord to the faithful and seekers of truth.

Parish Membership

The Family of Our Lady of Wisdom is open to any Catholic, and to anyone:

- who is interested in seeking the Lord Jesus Christ through His Word and Sacred Mysteries (Sacraments)
- who accepts the teachings of the Catholic Church
- who will help us form a community based on the Lord's love
- who is willing to grow as a Christian within the legitimate traditions of the Byzantine Catholic Church
- who acknowledges the authority of the Pope, Bishop and Pastor
- who will attend Liturgical Services on Saturday or Sunday, and on the Great Holy Days
- who is willing to support the growth of the Church by sharing their Time, Talent and Treasure (financial support)
- who will participate in the yearly Bishop's Appeal

For registration information, please contact the Parish Office.

CHRIST IS AMONG US! HE IS AND ALWAYS WILL BE!

LITURGICAL SCHEDULE FOR THE WEEK

Saturday, Sept 24 – Thecla, Proto Martyr

5:00pm – Vesper Liturgy: +Frances Manzi

Readings: 1 Cor 15:58-16:3; Lk 4:31-36

Readings for the Martyr: 2 Tim 3:10-15; Mt 25:1-13

Sunday, Sept 25 – 19th Sunday After Pentecost

10:00am – Third Hour

10:30am – Divine Liturgy: +Ann Kolosinizsky

Readings: 2 Cor 11:31-12:9; Lk 5:1-11

Teaching: Video – Story of Jacob

Monday, Sept 26 – The Passing of John, Apostle-Evangelist

9:00am – Third Hour and Communion

7:00pm – Divine Liturgy: +Ben Lorusso

Readings: Phil 2:12-16; Lk 4:37-44

Readings for John: 1 Jn 4:12-19; Jn 19:25-27; 21:24-25

Tuesday, Sept 27 – Callistratus and Others

9:00am – Third Hour and Communion

Readings: Phil 2:16-23; Lk 5:12-16

Wednesday, Sept 28 – Chariton, Venerable-Confessor

11:00am – Divine Liturgy: +Rev Ralph Besendorfer

6:00pm – Teaching: Joseph – Fr. Francis

Readings: Phil 2:24-30; Lk 5:33-39

Readings for Venerable: 2 Cor 4:6-15; Lk 6:17-23

Thursday, Sept 29 – Cyriacus, Venerable

9:00am – Third Hour and Communion

Readings: Phil 3:1-8; Lk 6:12-19

Readings for Venerable: Gal 5:22-6:2; Lk 6:17-23

Friday, Sept 30 – Gregory Illuminator, Bishop-Martyr

9:00am – Third Hour and Communion

Readings: Phil 3:8-19; Lk 6:17-23

Readings for St. Gregory: 1 Cor 16:13-24; Mt 24:42-47

Saturday, October 1 – Protection of the Theotokos

5:00pm – Vesper Liturgy: +Ruth Spernak

Readings: Heb 9:1-7; Lk 10:38-42; 11:27-28

Sunday, October 2 – 20th Sunday after Pentecost

10:00am – Third Hour

10:30am – Divine Liturgy: +Marie Marlene Santo

Readings: Gal 1:11-19; Lk 6:31-36

Teaching: Video – Story of Joseph

24th – **St. Thecla**, First Virgin-Martyr. One of the most celebrated of the Saints of the Early Church. St. Epiphanius and others relate that she was converted at Iconium in Lycaonia by St. Paul (*Acts 14*) A.D. 51. She died before the close of the 1st century.

25th – Our Venerable Mother, **Euphrosyna**, was an Egyptian maiden of pious Christian parents at Alexandria. To avoid marriage and preserve her virginity, she assumed male attire, entered a monastery of Monks to frustrate a search for her. She retired into a cell and, for 38 years, was looked upon as a holy man. Even her own father sought spiritual advice from her and appreciated her counsels. He assisted at her last moments. Only then did she disclose her identity. After her death, about A.D. 470, her father took possession of her cell where he passed the rest of his days in penance and prayers.

26th – **The Passing of St. John the Theologian, Apostle and Evangelist.**

27th – **St. Callistratus**, Soldier-Martyr and a **body of 50 African soldiers** were put to death at Constantinople under the Emperor Diocletian, A.D. 295, for the Christian Faith. It is related that they were sewn up in sacks and cast into the sea.

28th – Our Venerable Father **Chariton**, Confessor-Martyr, appears to have been burned to death A.D. 362.

29th – Our Venerable Father, **Cyriacus**, Hermit, was a Greek by birth, embraced monastic life in Palestine. He lived for 198 years and died A.D. 500.

30th – **St. Gregory**, Bishop Martyr and the Illuminator of Greater Armenia. He is considered an Apostle of his country. It seems certain that he was consecrated first Patriarch of the Armenians, that he converted Tiridates, King of the country and suffered much from the heathens. He died about A.D. 332.

1st – **Protection of the Theotokos**. This special Feast Day of the Byzantine Rite Church celebrated every year since A.D. 911, when the Immaculate Virgin miraculously appeared in the Church of Blachernae in Constantinople. **St. Ananias**, Apostle, one of the 70, who baptized St. Paul, the Apostle. Our Venerable Father, **Roman**, the sweet-singer, author of many Kondaks, about A.D. 496.

2nd – **St. Cyprian**, Priest-Martyr, a cultured Carthaginian, was converted and consecrated Bishop of Carthage. He wrote much and was a cordial friend of the Martyr Pope St. Cornelius. He won his crown of Martyrdom by beheading, A.D. 258, under the Emperor Valerian. – **St. Justina**, Virgin-Martyr, beheaded at Nicomedia under Emperor Diocletian, A.D. 300 – **St. Andreas**, who became a “fool for Christ’s sake.”

OUR VENERABLE FATHER AND CONFESSOR CHARITON

Chariton was a distinguished and devout citizen of the city of Iconium. Imbued with the spirit of his compatriot, St. Thecla, Chariton openly confessed the name of Christ. When a bitter persecution of Christians began during the reign of Emperor Aurelian, Chariton was immediately brought to trial before the Eparch. The judge ordered him to worship the gods, but Chariton replied: “All your gods are demons and were cast from the heavens into the nethermost hell.” Chariton clearly proclaimed his faith in the One Living God, the Creator of all, and the Lord Jesus, the Savior of mankind. The Eparch ordered that he be tortured and beaten until his whole body was like one great wound. When Aurelian’s evil deeds caught up with him and he died an evil death, Chariton was freed from torture and prison. He then set out for Jerusalem. On the way he was seized by robbers, but escaped from them by God’s providence. Chariton, not wanting to return to Iconium again, withdrew to the wilderness of Pharan, where he founded a monastery and gathered monks. He established a rule for the monastery and then, to avoid the praise of men, withdrew to another wilderness near Jericho. There he founded another monastery called the Monastery of Chariton. Finally, he founded a third monastery, Souka, which the Greeks called the Old Lavra. Chariton died at a great old age, and took up his abode in the glory of his Lord on September 28, 350. His relics repose in his first monastery. The composition of the rite of monastic tonsure is attributed to St. Chariton.

+++ **PARISH INFORMATION AND IMPORTANT DATES** +++

CANTORS' MEETING – A Cantors' meeting is scheduled for Saturday, October 1, 2016 at 10:00am. All cantors should make every effort to attend.

SPECIAL COLLECTION – Priest Medical Collection will be taken October 1st and 2nd. Your continued generosity is very much appreciated.

AKATHIST TO THE BLESSED VIRGIN MARY will be celebrated before the Divine Liturgy on Sundays during the month of October.

THE BYZANTINE CATHOLIC CROSS

The cross is the most prominent of all Christian symbols. It is symbolic of the crucifixion of Christ and His suffering and death for the sins of the world.

The use of the cross as a symbol of faith goes back at least to the A.D. 100's. Tertullian, an early Christian writer, said that Christians of that era used it daily. The cross, however, was rarely displayed in public during the first 300 years after Christ's death because of fear of persecution by the Roman government. This status changed after Constantine, the Emperor of the Roman Empire, replaced the symbolic eagles of Caesar with the cross of Christ. He had received a vision in which he was told that with the sign of the cross he would be victorious in battle. After victory, Constantine became a strong supporter of Catholicism. During his reign, the Catholic Church gained freedom of worship and the public use of the cross spread.

The Byzantine Cross is distinctive, especially in that it includes the lower bar or foot rest set at a diagonal. There are several historical explanations for this. Beginning in the ninth century, crucifixes began to have the additional footboard in the shape of a horizontal bar in addition to the earlier form, which had an upright bar and a single cross bar. This lower bar provided a place for Christ to rest his feet. Byzantine artists used this form of the cross regularly.

The first Byzantine crosses had the added footboard placed horizontally, but successive crosses put the lower bar at a sharp diagonal. This change took place between the tenth and the eleventh centuries.

One explanation of the symbolism of the three-barred cross is that it served as a graphic rebuke to those who held the opinion that Christ did not actually suffer on the cross, but only seemed to suffer. The inclined position of the lower bar indicates the intense reality of the suffering in the flesh by Jesus as He hung on the cross when He thrust one foot down while drawing the other up.

Another religious interpretation is that the right side (Christ's, as he hung on the cross) of the footboard points up to indicate the lightened burden for believers and the left side down to indicate the weighing down of disbelievers. The uplifted right side also indicates that, on the second advent of Christ, believers will soar up to Him. Christ's head on the cross is also usually inclined to the right to beckon disbelievers to follow Him, worship Him, and be saved.

Still another interpretation on the slanting footboard is that it symbolizes the part played by the two thieves, who were crucified with Christ. The thief on the right repented and is represented by the raised right side of the lower crossbar, while the lowered left side represents the other thief, who blasphemed Christ.

The extra bar at the top represents the inscription board nailed above Christ on the cross. The inscription, "*This is Jesus, The King of the Jews,*" was written in three languages: Greek, Latin, and Hebrew.

One explanation sometimes given in Eastern Church literature is that the three-barred cross is a replica of the cross planted by the Apostle Andrew when he looked northward over the mountains of the Caucasus and predicted that a great church would arise. St. Andrew thus became the prophet of the Slav-Byzantine Church. The modern St. Andrew's cross, however, is in the form of an "X", the shape of the cross upon which this disciple was crucified.

The Byzantine cross, with its added inscription at the top and the added slanting footboard bar below, more fully symbolizes the crucifixion than the commoner, simple cross, which has only one upright bar and only one crossbar.

