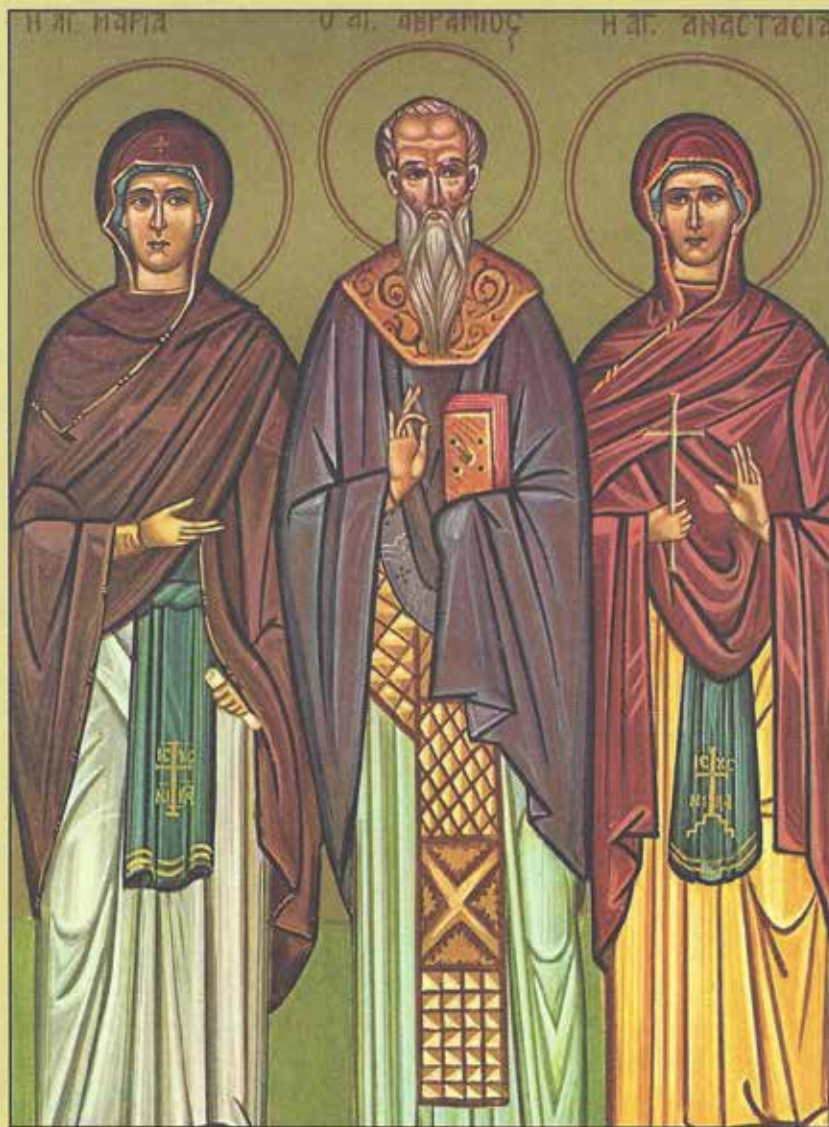


TWENTY-FIRST SUNDAY AFTER PENTECOST
SEVENTH SUNDAY OF LUKE



Icon of Saints Mary, Abram and Anastasia -- October 29th

October 29, 2017: Twenty-First Sunday After Pentecost

Epistle: Gal. 2: 16-20

Gospel: Lk. 8: 26-39

Mon., Oct. 30	10:00	Funeral: + Thomas Matkosky
Tues., Oct. 31	8:00	+ Daniel Telep, Sr. (Daughter Lauren Telep)
Wed., Nov. 1	8:00	+ Louis & Julia Daniels & Family (Dolly Daniels)
Thurs., Nov. 2	8:00	+ Msgr. Stephen Hrynuck (Sr. Judith Piszyk, OSBM)
Fri., Nov. 3	8:00	+ Helen & Joseph Beckage (Daughters)
Sat., Nov. 4	No Morning Divine Liturgy. 10:30 Confessions 2:00 Confessions 4:00 pm + Joseph Muchisky (Wife Pauline & Sons)	
Sun., Nov. 5	9:00	For Our Parishioners
	11:30	+ Martha Myshrall (Father Nestor)

Pastor's Corner

Are Byzantine Catholics really Catholic?

Unequivocally, YES. We are Catholics in union with the Bishop of Rome (the Pope) whom we recognize as the visible Head of the Catholic Church. The Catholic Church is a communion of churches. It is composed of churches from the Eastern Tradition and Western Tradition, also known as Roman Catholic. The Eastern churches, also called Eastern rites, help to complete the fullness of the Catholic Church, both historically as the customs developed over centuries and theologically.

As Catholics, Eastern and Roman Catholics share the same faith and same sacraments; the way of expressing them differs. The difference is that we Eastern Catholics have a distinctive way or rite of expressing our faith in regards to Liturgy and customs. There are many Eastern churches, each with their own heritage of theology, liturgy, and discipline developed with their own respective languages, and ecclesiastical organizations. They are identified by their national origin, such as Ruthenian and Ukrainian (those of eastern Slavic descent), Hungarian, Romanian, Armenian, Chaldean

(Iraq), Maronite (Lebanon), and Syrian. The Ukrainian Catholic Church is the largest Byzantine Jurisdiction.

What is the Byzantine Catholic Church?

At the Last Supper, after Jesus changed bread and wine into His own Body and Blood, He told His disciples to “Do this in Memory of me.” This they did. As the disciples brought the Gospel to different parts of the world, they adapted ceremonies of the Liturgy to the customs and music of that people. In the end, four great centers of Christianity emerged with distinctive Christian customs, but the same faith. These centers were located in the great cities of Jerusalem, Antioch, Rome and Alexandria. A couple of centuries later when the capital of the Roman Empire was moved to the Eastern city of Byzantium and renamed Constantinople, an adaptation of the Antiochian way of celebrating Liturgy was made. Thus a new center of Christianity arose in Constantinople and her ritual became known as the Byzantine Rite. From Constantinople the Slavic peoples of Eastern Europe were converted by Sts. Cyril and Methodius and naturally followed the Byzantine Rite.

What are additional differences between Byzantine and Roman Catholics?

We use the Liturgy of St. John Chryso-

stom, which dates back to the 300's. Some of the Eastern liturgy distinctive characteristics are:

- The Priest faces East towards the altar along with the people, rather than facing the people across the altar.
- The Sign of the Cross is made many times during the Liturgy as a sign of our faith and the receiving and accepting of God's blessings.
- Chanting or singing of all divine Services are sung to melodies passed down and preserved for generations. Byzantine liturgical tradition emphasizes that we offer ourselves to God as we are, bringing only ourselves and worship with our God-given voices. Therefore the use of musical instruments during the divine services is not permitted; all liturgical prayer is sung a capella (without accompaniment).
- Incense is used throughout the Liturgy as a sign of reverence for the sacred place, the sacredness of the people who are made in God's image, and as a sign of preparing for something important about to happen in the Liturgy. It is our prayer ascending like the smoke of incense before the throne of God, recalling the Psalmist's words: Let my prayer arise like incense before you.
- Icons (the Greek word icon means image), which are the distinctive art form

for the Eastern Churches, are used in place of statues. Icons, which express the public teaching of the Church, radiate divine life by their tranquil brilliance and symbolize the human and divine aspects of Christ, His most Holy Mother, the EverVirgin Mary, important feast days, and the saints.

- The Iconostasis: The most striking feature in a Byzantine church is the Icon Screen or Iconostasis, which divides the sanctuary, representing heaven, from the nave, representing the created, worshipping earth. The screen is seen as a symbol of joining the created with the Creator, a welcome into the mystery of God Himself by personal and public worship. The opening and closing of the Royal Doors repeatedly emphasizes our relationship with the Almighty. The royal doors are flanked

by the icons of Christ (on the right) and the Mother of God (with Christ) on the viewer's left. Generally, on the far right is the patronal icon of the parish. Depending on tradition, other icons may also be on the iconostasis and other areas of the church.

- Language: In the Byzantine Catholic Church in America, the liturgy was translated into English from Old Slavonic in the 1950s. Many churches continue to include some Old Slavonic or Ukrainian in worship, especially hymns and seasonal greetings.
- The altar (holy table) is square in shape symbolizing the four corners of the world, where the apostles were sent to spread the Word. The ornate vestments worn by the priest date back to early Byzantine empire clothing.

BINGO PARTY

Bingo Party featuring The Pampered Chef

Hosted by SS. Peter and Paul Ukrainian Catholic Church of Simpson

Sunday, November 5, 2017 at 2:00pm

Trinity Hall, 37 Prospect Street

20 games plus Specials and 50/50 -- Refreshments available

\$20.00 in advance - \$25.00 at the door -- Phone Marge at 570 282-5680

In Sincere & Heartfelt Gratitude

A sincere & heartfelt thank you has been extended from The Homeless Disabled Military Veterans Initiative, based in Covington Township, to The Very Rever-

end Fr. Nestor Iwasiw; Ms. Lauren Telep, Chairwoman; Volunteers, & Parishioners, for the six SUV deliveries of donations received from The 7th Annual Rummage Sale. This all voluntary action initiative is the personal endeavor of Ms. Annie Griffiths, who was assisted by volunteer, Ms. Sandra Chekansky DeMatteo, who helped select, pack and deliver the donations. This outreach includes, but, is not limited to, ensuring that our local Veterans, along with their immediate families become socially acclimated upon arriving state side. This operative also supports active, retired, & discharged Veterans. Lo-

cally known as Annie, she & her all volunteer network, ensure Veterans receive: proper medical care, & assistance acquiring disability benefits; & clean, affordable housing. As the owner & operator of, "The Mess Hall," Moscow, Pa., Annie provides a place for all to gather & enjoy her culinary delights. The donations received consisted of: assorted domestics; furniture; artificial pre-lit Christmas Trees, ornaments, lights, & decorations; toys; arts & crafts materials, & miscellaneous items. The donations were processed & distributed to those Veterans & their families.

State Property Tax Rebate

Genevieve Lupini, Jessup Tax Collector will be available to assist any qualifying senior citizens with their 2016 State Property Tax/Rent rebate.

The income limit for the rebate is \$35,000, counting only half of Social Security benefits. Renter's limit of income is \$15,000. There are many people who do not realize this program is available to them, which gives rebates of \$250-\$650 or more.

Qualifications: Senior citizen property owners age 65 as of December 31 of claim year; If you are a widow or widower age 50 by December 31 of claim year; permanently disabled, age 18 to 64 may also apply. A reminder: only half of Social Security benefits are counted for income.

Eligibility guidelines and assistance required can be obtained by contacting the Jessup tax office. Must call for appointments, 570-383-1217.

Annual Turkey-Fest

Saints Peter and Paul Ukrainian Greek Catholic Church, will host their annual Turkey Fest on Saturday, November 4th

from 2 to 7 pm in their school hall on the corner of North River and West Chestnut Streets in Wilkes-Barre. This event fea-

tures a traditional turkey dinner, festival games, raffle and a basket auction. Diners will be \$11.00 for adults and \$7.00 for children. Eat-In or Take-out. Walk-Ins are welcome, but reservations are encouraged. Call (570) 829-3051 to make

a reservation. Non-perishable food items will be collected for donation to a local food pantry. Receive a ticket for each item donated for our special food drive raffle.”

Homemade Pyrohy for Your November Supper

The parishioners of Scranton’s St. Vladimir Ukrainian Greek Catholic Church are sponsoring a homemade pyrohy sale on Saturday, November 4, 2017 from 2:00 to 6:00 pm in the Parish Center, 428 North Seventh Avenue. These are

freshly made that day and are not frozen. Cost is \$7.00 per dozen. Orders must be placed no later than Monday, October 30 and are being taken by Leslie at 570 342-3749.

Annual Harvest Dinner

Sponsored by St. Vladimir Ukrainian Greek Catholic Church
Sunday, November 12, 2017 - 12:30pm

St. Vladimir Parish Center - 428 North Seventh Avenue, Scranton PA

Roast beef, mashed potatoes, gravy, hot vegetables, dinner rolls, dessert, coffee, tea and beverages.

Adults \$13.00; Students 6 to 12 years \$8.00; no charge for children age 5 and under.

Reservations close Monday, November 6 - no tickets sold at the door.

Take-outs available by advance order - must pick up promptly between 11:30am and 12:00 noon.

Several door prizes will be awarded along with a Basket of Cheer raffle.

For reservations contact Maria Black at 570 503-1514.

Bus Trip

Scranton’s St. Vladimir Ukrainian Greek Catholic Church is sponsoring a Christmastime bus trip to New York City on Saturday, December 9, 2017.

There will be three stops in Manhattan: the Ukrainian Village on the lower East Side, Bryant Park’s Winter Village housing 125 vendors in midtown, and the

Christmassy Fifth Avenue area. We'll have an opportunity to buy some tasty Ukrainian goodies, see many beautiful Christmas decorations as only New York City can do it including the famous Christmas tree at Rockefeller Center and more. Participants can follow the above three-stop itinerary or are free to do their own thing for part or all of the day. Departure from St. Vladimir Church, 428

North Seventh Avenue will be at 8:00am and departure from New York City for home will be at 8:30pm. Cost is \$42.00 per person. For additional details and to make reservations contact Paul Ewasko at 570 563-2275. Checks should be made out to St. Vladimir Church and mailed to Paul at 55 Waterford Road, Dalton PA 18414.

○ Xto ! ○ Xto !

SAVE THE DATE ~ Sunday December 17, 2017

St. Nicholas, Bishop of Myra, and Wonderworker, is scheduled to arrive at our parish, on Sunday, December 17, 2017, at 1:00pm! In keeping with last year's visit, this will be a non-publicized, private Church Community event. Parishioners are encouraged to bring their

friends, neighbors, and, extended family members, to enjoy one of our most beloved Ukrainian Traditions. Children of all ages are welcome, and encouraged to attend. More details regarding this very special visit will be posted in upcoming weekly bulletins.

Collection Processing Team...

The Collection Processing Team for the month of October 2017 is Team #2: Eu-

gene Zinsky, John Turko, Jr., Leonard Mitchko and Michael Shumek.

Sunday Collection for October 21 & 22, 2017: \$

Altar Boy and Lector Schedule for November 4 & 5, 2017

	Altar Boys	Lectors
4:00 pm	Brett Lowe -- Patrick Marcinko	Michael Shumek
9:00 am	Joseph Chylak -- John Nasevich	Pat Marcinko
11:30 am	Thomas Radle -- Nicholas Muchiksy	Frank Lesnefsky

Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-489-2271 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

Saint Anastasia of Rome

According to legend, the Holy Martyr Anastasia was born in 281 A.D. in Rome to a very wealthy family. Her father Pretestatus was a Senator. Her mother Fausta was Christian. However, during these times to be a Christian could mean giving up your life. With this in mind, Fausta baptized her daughter in secret and chose Chrysogonus, a Christian gentleman, as her tutor. As a young girl she visited the catacombs with him and began to develop her Christian identity. In a strange twist of fate, Anastasia would later marry Publius, a pagan, who prohibited her from helping the poor and Christian people persecuted in Rome. However, her husband died during a violent storm. After his passing, Anastasia was now able once again to practice freely her Christian charity.

After her mentor Chrysogonus was arrested and martyred, she moved to Sirmio which was the capital of North Illyria, in Orient. There she

carried out her acts of charity and helped the Christian prisoners endure their sufferings, curing their sores and injuries and bringing them food. She used to pay the jailers in order to carry out her merciful service.

Later on, Anastasia was discovered and accused in front of the Prefect Probus. He interrogated her but failed to make her renounce her Christian beliefs, so he shackled her by her feet for one month and then had her placed on a damaged ship, along other people convicted to death, in order to drown them. But the ship didn't sink and finally came to rest on the shores of Palmaria Island, where all the survivors who by then had converted to the Christian belief, were killed. Anastasia, after being crucified on four poles, was burned and subsequently beheaded. Her remains were gathered by a woman, Apolonia, who buried them in a vineyard in 304.

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