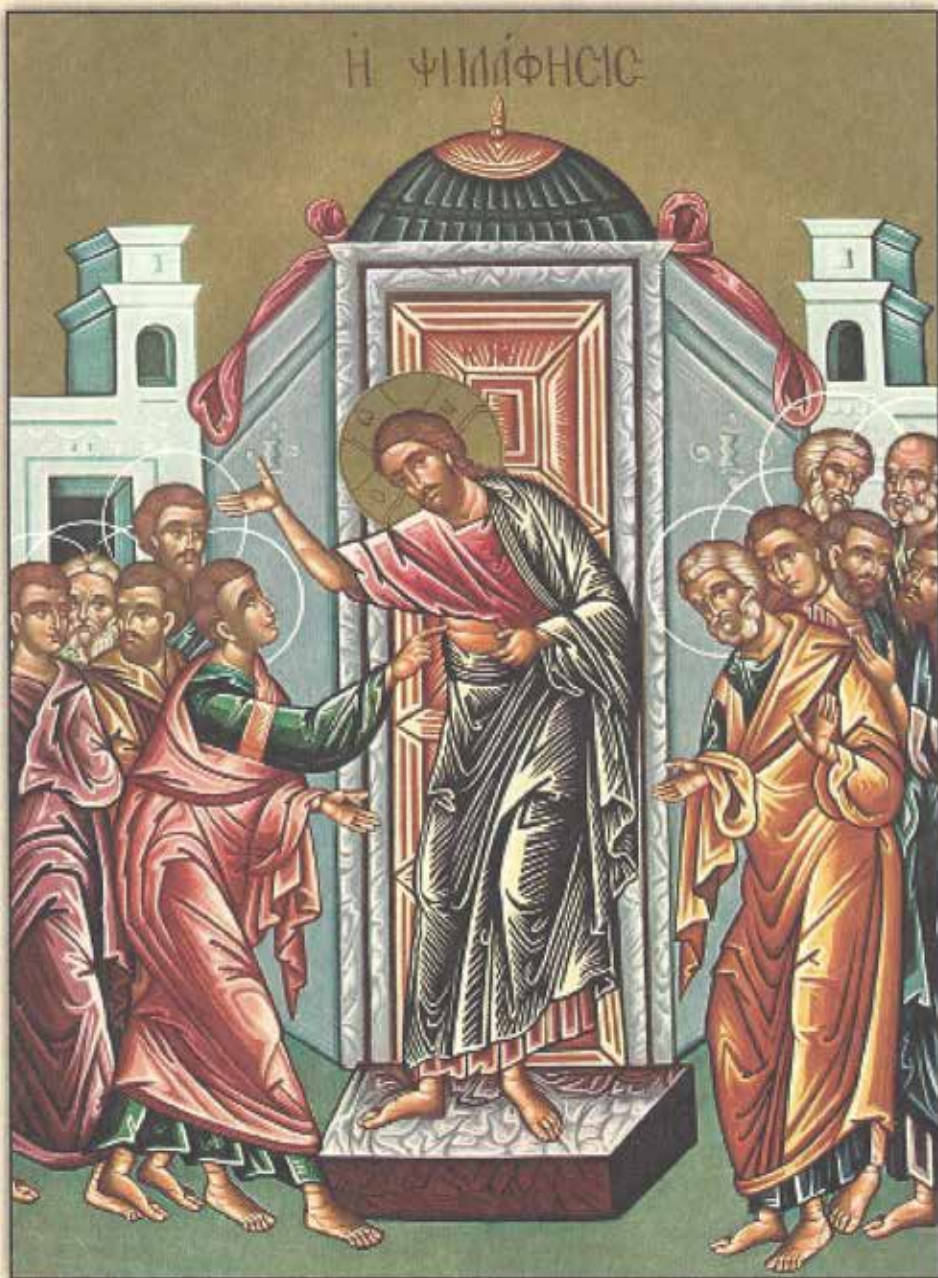


THOMAS SUNDAY



Icon of Saint Thomas and the Lord

April 8, 2018: Thomas Sunday

Epistle: Acts 5: 12-20

Gospel: Jn. 20: 19-31

Mon., April 9

to

No Services This Week

Fri., April 13

Sat., April 14

No Morning Divine Liturgy

No Confessions Today

4:00 pm + George & Marie Chmil (Rosemary Mizerak)

Sun., April 15

Sunday of the Myrrh-Bearing Women

9:00 + Michael Augustine (St. Cyril's Choir)

11:30 For Our Parishioners

In Case of an Emergency...

Father Nestor will be away this week on vacation. In case of an emergency,

please call Fr. Myron Myronyuk in Scranton at 570-342-7023.

Sunday of Saint Thomas

The Sunday after Pascha is called the Sunday of Thomas. The name comes from the gospel that is read on this Sunday. The Gospel begins with Jesus appearing to His Disciples on the evening of His Resurrection.

When it was late that same day, the first day of the week. . . Jesus came and stood in the midst and said to them, "Peace be to you".

...And after eight days, his Disciples were again inside and Thomas with them. Jesus came, the doors be-

ing closed, and stood in their midst and said, "Peace be to you!" (Jn. 20:19-27)

Thomas was not present when Jesus first showed Himself to His Disciples. When the Apostles told Thomas of the Lord's appearance, he said that he would not believe until he saw Jesus Himself. Eight days later, Jesus again appeared and called Thomas to Him and showed His hands and side that Thomas might believe.

The Church remembers this gath-



ering of the Disciples and celebrates Thomas' confession on the eighth day after the feast of The Resurrection. Thomas' brief but pointed affirmation of belief "My Lord and my God," (Jn. 20:28) is the title often given to the Icon

and the closed doors witness to Christ's entering even though the doors were locked. This Icon is a witness of the Resurrection. It is a witness to us and a call to believe and profess our faith in Christ, our Lord and our God.

of St. Thomas. It portrays the greatest confession of anyone in the Gospels. Thomas, who has seen Christ in His earthly existence, now is transformed to see Christ through the eyes of faith.

In the Icon, Christ shows Himself to Thomas. Christ, the dominant figure at the center, initiates the activity in the Icon as He bends toward Thomas and shows him His side. Thomas is called to see and believe. The remaining Apostles stand as witnesses to the Risen Lord. This event takes place in the upper room where the Disciples gathered,

Something to Ponder

“This is the way the church sometimes looks to the pastor when he goes to the pulpit. BUT

The church would look like this if everybody brought somebody else to church with them.”

Our Sincerest Thanks

Our sincerest thanks to all the members of our church who gave of their time and talent to decorate and prepare the church for Holy Week and the celebration of Pascha -- We thank you for all your help. We also thank all those

who helped with the singing. I would thank all the altar servers for all of their help. May God bless all of you for bringing the Risen Christ in our midst. [*Fr. Nestor*]

Liturgical Notes About the Paschal Season

This period of great festivity and joy finds its liturgical expression in the following manner:

Easter Greeting - we greet each other with the Paschal salutation, “Christ is risen! Indeed He is risen!” for 40 days, until Ascension Day.

No Kneeling - Please remember that here is NO kneeling during the entire Easter Season. Kneeling has been our position of prayer during the Holy Season of the Great Fast (Lent) as the expression of our humility and our repentance.

The Paschal Troparion - “Christ is risen from the dead” is sung or said at the beginning or end of all prayers until the Eve of Ascension.

The Paschal Artos Bread - “Artos” is a Greek word which means bread made with yeast. The Artos is blessed on Easter Sunday after the Ambon Prayer which is said at the end of the Liturgy. It remains on a table before the Iconostasis throughout Bright Week. It is customary, to kiss the Artos, as a way of greeting the Risen Christ. On Thomas Sunday (i.e. the

Sunday after Easter), the Artos bread is distributed after the Liturgy. The Artos reminds the faithful that Christ came from Heaven to Earth, took on a human body, suffered for us, was

crucified, and on the third day arose from the dead to be with us always to the end of the world. Our Lord said of Himself: "I am the living bread who came down from Heaven"(John 6:51)

My Church

My Church is composed of people like me. We make it what it is.

It will be friendly, if I am.

Its pews will be filled, if I help to fill them.

It will do great work, if I work.

It will make generous gifts to many causes, if I am a generous giver.

It will bring other people into its worship and fellowship, if I bring

them.

MY CHURCH will be a church of loyalty and love, of fearlessness and faith, and a church of noble spirit, if I, who make what it is, am filled with those things. Therefore, with the help of God, I shall dedicate myself to the task of being all the things that I want my church to be.

[*St. Stephen Cathedral – Phoenix AZ*]

Interesting Facts About the Bible

1. The first book of the Bible never used the word "apple" when referring to the "forbidden fruit. Some believe it was a grape, fig, pomegranate, or mushroom. (Gen 2:16-17)
2. In 1238, the books of the Bible were separated into chapters by Cardinal Hugo de S. Caro. Verse divisions did not come about until 1551 by Robertus Stephanus.
3. Sacred Scripture is historically accurate. During the time the New Testament was being written, the events of the time were also being reported by a secular Jewish historian by the name of Josephus. A Roman historian named Tacitus also confirmed the events.
4. All of the books of the Bible have been translated into more than 1,200 languages and is the best-selling book in history.
5. The shortest verse in the Scriptures is John 11:35 "Jesus wept."
6. What came first, the chicken or the egg? The chicken, of course. Solved in Genesis 1:20-22.

Youth Questionnaire



Bishop Bryan Bayda, CSsR, the delegate of the Ukrainian Catholic Synod of Bishops to the 2018 Papal Synod with the theme “Youth, Faith and Vocational Discernment”, invites the youth of our Ukrainian Catholic Church worldwide to contribute their thoughts, needs and aspirations in an on-line questionnaire for youth, (<https://www.surveymonkey.com/r/NNDBRYR>). The deadline for youth participating in this survey is May 30th, 2018. Youth are encouraged to share your thoughts! Thank you for your anticipated participation.

L.U.C. Meeting

The North Anthracite Council of the League of Ukrainian Catholics will meet at 6:00 pm, Thursday, April 12, 2018 at Grotto Pizza, 36 Gateway Shopping Center, Edwardsville/

Kingston PA. Agenda items will include the schedule for spring and summer meetings and the upcoming October National Convention in Amherst/ Buffalo, New York.

Sviachene: Easter Dinner

Father Myron Myronyuk and his Parish Family of Scranton’s Saint Vladimir Ukrainian Greek Catholic Church will conduct their annual Easter Dinner “Sviachene” celebration on Sunday, April 15, 2018, beginning at 12:15 pm in the Parish Center at 428 North Seventh Avenue. Dinner will consist of Ukrainian borshch, ham, kobasa, red

horseradish, holubchy, potato salad, rye bread, rolls, dessert and beverages. Takeouts available by advance order - must be picked up promptly between 11:30 am and 12 noon. A theme basket and 50/50 raffle will be available. Admission: \$13.00 adults; \$8.00 students; age 5 and under free. Advance reservations only - no tickets at the door.

For reservations contact Maria Black at 570 503-1514. Deadline is Monday,

April 9. Everyone is invited to our welcoming church and at our table!

“Barvinok” Ukrainian Dance Ensemble

Scranton’s St. Vladimir Ukrainian Greek Catholic parish is sponsoring a performance by the Ukrainian Folk-dance group “Barvinok” [Periwinkle in Ukrainian] on Sunday, May 6, 2018 at 4:00 pm at its parish center 428 North Seventh Avenue. The highly acclaimed dance group which hails from the Metropolitan New Jersey/ New York City area has appeared in numerous venues on the East Coast and in Ukraine where they took first place in an international folk dance competition. Under the direction of Mr. Gregory Momot, the troupe per-

forms traditional dances from various regions of Ukraine while attired in colorful embroidered costumes. Mr. Momot was trained at the Kyiv Cultural University and danced with the world renowned Virsky Ukrainian National Dance Company. His energetic and intricate choreography along with beautiful regional costumes bring alive the electrifying spirit of Ukrainian dance. Tickets are \$10.00 in advance - \$12.00 at the door and can be purchased by contacting Kristen Waznak at 570 241-1223.

Collection Processing Team...

The Collection Processing Team for the month of April 2018 is Team #4:

Ed Stecco, and Joe Smagula.

Sunday Collection for March 31 - April 1, 2018: \$

Altar Boy and Lector Schedule for April 14 & 15, 2018

	Altar Boys	Lectors
4:00 pm	Samuel Sczesniak -- Brett Lowe	Michael Shumek
9:00 am	Joseph Chylak -- Patrick Marcinko	Pat Marcinko
11:30 am	Thomas Radle -- David Slachtish	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

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched ...

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great