

# SUNDAY OF THE MYRRH-BEARING WOMEN



*Icon of the Myrrh-bearing Women*

## **April 15, 2018: Sunday of the Myrrh-Bearing Women**

Epistle: Acts 6: 1-7

Gospel: Mk. 15: 43-16

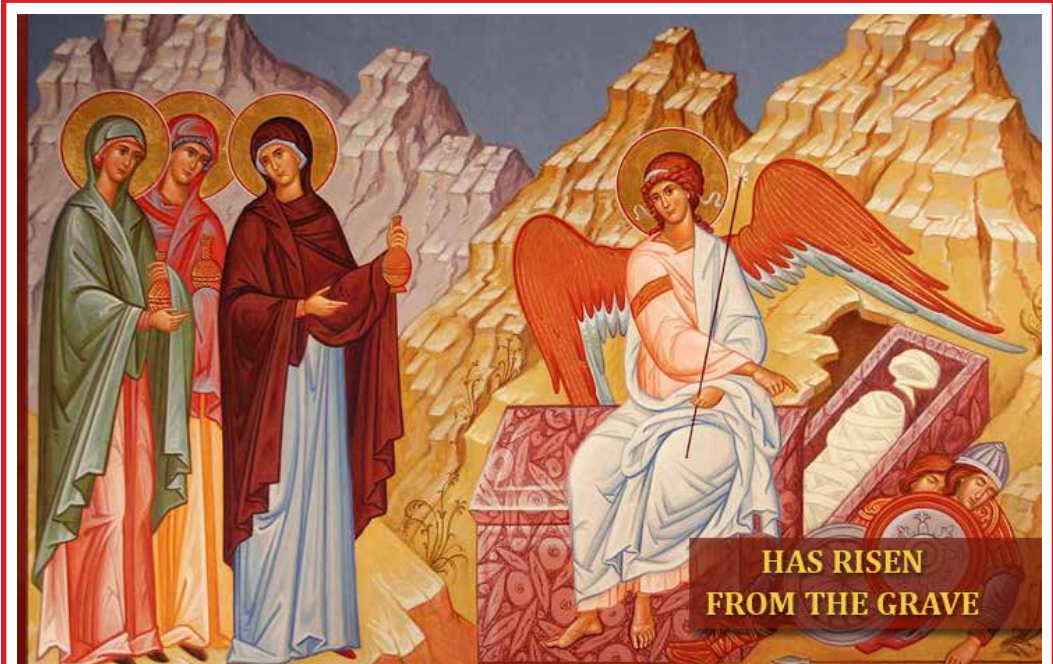
<b>Mon., April 16</b>	8:00	+ Mildred Wondolowski (Niece)
<b>Tues., April 17</b>	8:00	+ Souls in Purgatory (Dorothy Zinsky)
<b>Wed., April 18</b>	8:00	+ Michael & Mary Stanko (Daughter Elaine & Bob)
<b>Thurs., April 19</b>	8:00	+ Andy Baranik (Paul & Mary Anne Kozmoski)
<b>Fri., April 20</b>	8:00	+ Michael Stanko Jr. (Sister Elaine & Bob)
<b>Sat., April 21</b>	<b>No Morning Divine Liturgy</b> 10:30 Confessions 2:00 pm Confessions 4:00 pm + Mary Marushock (Daughter, Lucille Marushock)	
<b>Sun., April 22</b>	9:00	For Our Parishioners 11:30 + Joan Turko (Children)

## **Sunday of the Myrrh-Bearing Women and Joseph of Arimathea**

About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the

Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to anoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers.

Of those whose names are known are the following: first of all, Mary, the mother of James and Joses; Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna,



wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee; Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14).

Together with them we celebrate also the secret disciples of the Savior, Joseph and Nicodemus. Of these, Nicodemus was probably a Jerusalemite, a prominent leader among the Jews and of the order of the Pharisees, learned in the Law and instructed in

the Holy Scriptures. He had believed in Christ when, at the beginning of our Savior's preaching of salvation, he came to Him by night. Furthermore, he brought some one hundred pounds of myrrh-oils and an aromatic mixture of aloes and spices out of reverence and love for the divine Teacher (John 19:39). Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counselors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of an-

other tomb, he placed the Lord's body in his own tomb which was hewn out

of rock, as the Evangelist says (Matt. 27:60).

## Kneeling in Our Church

The Pastoral Guide of the Ukrainian Catholic Church in the United States (the official rule book for our Parishes in all four Eparchies), states in article 464: "Because kneeling is a sign of

penance in the Eastern tradition, the faithful should be discouraged from kneeling during the Paschal [Easter] Season and all Sundays of the year.

## Frequently Asked Questions: What is an Eastern Catholic Church?

Many people think of the Catholic Church as a monolithic structure with a clear leadership and traditions. People also mistakenly refer to the whole as the Roman Catholic Church. But this is not quite accurate.

The Catholic Church actually comprises twenty-two particular Churches in full communion with one another. There are twenty-one Eastern Catholic Churches, and one Latin Catholic Church (i.e., the Church of Rome). Each of these particular Churches is self-governing (the term in Latin is *sui iuris*, "of their own law"), even while being in communion with the Church of Rome.

Each of these particular Churches is self-governing (*sui iuris*) because they have their own hierarchy. In

other words, what makes a particular Church self-governing (*sui iuris*) is that each particular Church has its own leaders which govern all the faithful Christians belonging to that particular Church. These hierarchs (whether Patriarchs, Major Archbishops, Metropolitan, Bishops, or otherwise) are in communion with one another, and with the Church of Rome. The correct term is to be in communion with Rome, and not "under the Pope" (as many people will mistakenly say).

Eastern Catholics are the minority in terms of the number of Catholics worldwide. However, they are the vast majority in terms of diversity within the Catholic Church (twenty-one to one!). Eastern Catholics are distinct from the Latin Church in that they

have four distinguishing characteristics. They have their own (1) theology, (2) spirituality, (3) canon law, and (4) liturgy. In other words, the Eastern Churches have their own theological way of understanding the mysteries of God, their own spirituality and devotional practices, their own laws and customs, and their own styles of liturgy. This is what distinguishes them from the Latin Church.

People mistakenly refer to the Eastern Catholic Churches as ‘Eastern Rite Roman Catholics’, or simply as ‘The Eastern Rite,’ as if there is only one. There are many rites within the Catholic Church, and what makes an Eastern Church is more than simply its liturgical rite. An Eastern Church also has its own theology, spirituality, and canon law. Even the term ‘The Eastern Church’ is wrong, since there are more than one Eastern Churches.

Almost all Eastern Catholic Churches have counterparts in the Eastern and Oriental Orthodox Churches. In fact, those with coun-

terparts all came from their mother Orthodox Churches throughout the past four hundred years or so. Therefore, many Eastern Catholics choose to identify themselves as ‘Orthodox Christians in communion with Rome,’ since Eastern Catholics are meant to be an example of how to be fully Eastern, and yet fully in communion with Rome.

Eastern Catholic Churches are traditionally found in Eastern Europe, the Middle East, North Africa, and India. However, nowadays we can find Eastern Churches throughout the world, speaking a multitude of languages, and serving a vast array of people.

ALL of the particular Catholic Churches share “equal dignity, so that none of them is superior to the others as regards rite, and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world (cf. Mark 16:15)...” (Second Vatican Council, Decree on the Eastern Catholic Churches).

## 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*]

## **Collection for Catholic Home Missions Appeal Financially Benefits Our Archeparchy; Please Be Generous in Your Offerings During Our Parish Collection for Catholic Home Missions**

The annual collection for the Catholic Home Missions Appeal will be taken up in all parishes of our Philadelphia Archeparchy the weekend of April 28-29. The resources from this collection provide grants for projects to strengthen the faith of the people in the United States. Over forty percent of all dioceses in the United States, over 80 dioceses, receive Catholic Home Missions financial support. Our Ukrainian Catholic Archeparchy of Philadelphia will receive funding from this collection in the sum of \$125,000 for the

year 2018, far in excess of the amount collected from our parishes. Your generous support of this collection will continue to provide to our archeparchy much needed resources for our Seminary, Religious Education, Evangelization, Communication (the museum, The Way and website), Mission Parishes, and Human Life Ministries, and other areas of faith development. Thank you for your financial support of the Catholic Home Missions Appeal.

## **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 encour-

aged to share your thoughts! Thank you for your anticipated participation.

## **“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 April 7 & 8, 2018: \$**

### **Altar Boy and Lector Schedule for April 21 & 22, 2018**

	<b>Altar Boys</b>	<b>Lectors</b>
4:00 pm	Nicholas Muchisky -- Brett Lowe	John Sakson
9:00 am	John Nasevich -- Cole Marcinko	Pat Marcinko
11:30 am	Brian Radle -- Jordan Radle	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](http://stcyrils.weconnect.com)



E-Mail: [sscyrilandmethodius@comcast.net](mailto:sscyrilandmethodius@comcast.net)

Rev. Nestor Iwasiw, Pastor

### *The Myrrh-Bearing Women*

The Sunday of the Myrrh-Bearing Women ... reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world. For centuries, the world still had the weak, but still

flickering and shining, glow from that faithfulness, love and co-suffering which was silently present at the sufferings of the Man cast aside by all. And we need to cling, as if to a last thread, to everything in our world that still thrives on the warm light of simple, earthly, human love. Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of the woman. An image of care, self-giving, love, compassion. Without this presence, without this light, our world, regardless of its successes and accomplishments, would be a world of terror.

*Father Alexander Schmemmann*