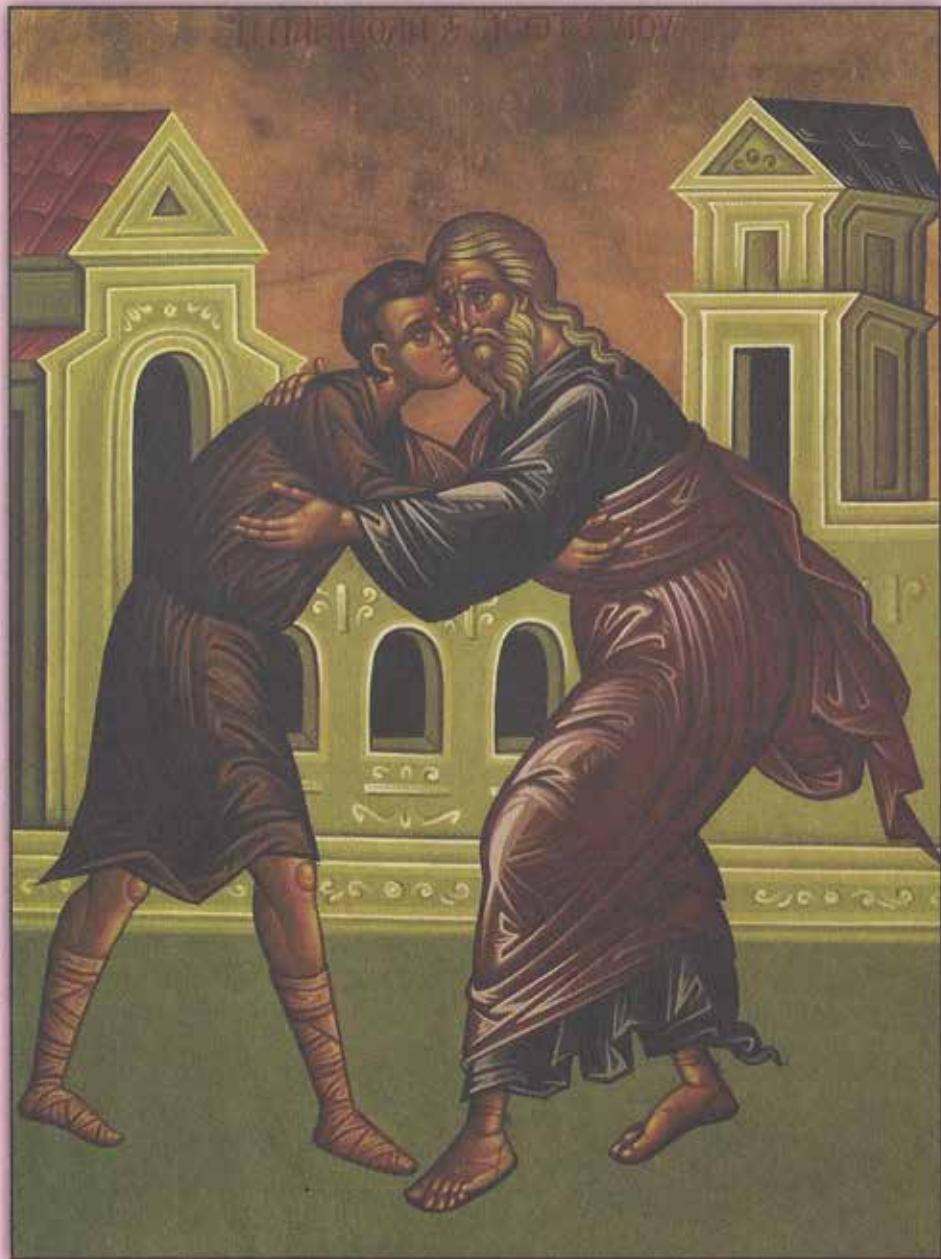


SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

February 17, 2019: Sunday of the Prodigal Son		
Epistle: 1 Cor. 6: 12-20		Gospel: Lk. 15: 11-32
Mon., Feb. 18	8:00	+ John Sereditch (Andy Marcinko & Family)
Tues., Feb. 19	8:00	+ Helen Krenitsky (Stephen Krenitsky)
Wed., Feb. 20	8:00	+ Bill Davis (Marcella & Family)
Thurs., Feb. 21	8:00	+ Andrew & Anna Smagula (Son Joseph Smagula)
Fri., Feb. 22	8:00	+ Gloria Smetana (Legate)
Sat., Feb. 23	No Morning Divine Liturgy	
	10:30	Confessions
	2:00	Confessions
	4:00 pm	+ Michael Hermanovich Sr. (Family)
Sun., Feb. 24	9:00	+ Olga E. & Daniel Telep Sr. (Daughter Lauren)
	11:30	For Our Parishioners

Sunday of The Prodigal Son

Introduction

The Sunday of the Prodigal Son is the second Sunday of a three-week period prior to the commencement of Great Lent. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads us to contemplate the necessity of repentance in our relationship with our Heavenly Father.

Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus

Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country.

After the younger son arrives, he squanders all of his possessions with "prodigal" living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need (vv. 13-14).

He is able to find work feed-

ing swine, but this does not improve his situation. The Scriptures say, “He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything” (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father’s hired servants have enough to eat and food to spare, while he perishes with hunger. He says, “I will arise and go to my father and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants’” (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son’s finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, “For this my son was dead and is alive again; he was lost and is found” (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about

what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance (vv. 25-30).

The father responds by telling his oldest son, “You are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found” (vv. 31-32).

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father’s house. But repentance implies action: “I will rise up and go...” (v. 18). To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this par-

able: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God's divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age

unless we return to God. The world in which we live is not a normal world, but a wasteland. This is why in the Slavic tradition of the Eastern Church the reading of Psalm 137 is added to the Matins service for this and the the following two Sundays. This nostalgic lament of the Hebrew exiles states: "By the streams of Babylon we sat and wept as we remembered Zion. On the willows we hung our harps, for how could we sing the Lord's song in a strange land" (Psalm 137).

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.

Its Cold Outside...

After the 9:00 Divine Liturgy, come over to the Little Hall for some hot cof-

fee or tea.

Also, looking for volunteers to have

a coffee hour after the other Divine Liturgies. If interested, please call Father

Nestor to make arrangements.

Divine Liturgy Attendance on Snowy Days

It is very rare that the Divine Liturgy is canceled, especially on a Sunday. I want to encourage those of you who must walk further or more importantly, who drive to church, to PLEASE USE COMMON SENSE, when making a determination about attending the Divine Liturgy on the snowy, icy, inclement

weekend or even more so on the weekday. If attendance means putting yourself and others at risk, I am sure the Lord understands if you should decide to pray at home. Please use common sense and a well-informed conscience when making such a decision.

St. Cyril's Holy Name Society Raffle

St. Cyril's Holy Name Society THANKS everyone who helped make their annual raffle a success. The raffle winners are: First Prize (\$200.00): Mike N. Shumek;

Second Prize (\$100.00): Sandra Chezik Lex; and Third Prize (\$50.00): Nick Chylak. Congratulations to our winners.

Myasopusna Celebration

Transfiguration of Our Lord Ukrainian Catholic Church announces its 14th annual Myasopusna Celebration, a Pre-Lenten event, to be held on Meatfare (Myasopusna) Sunday, February 24, 2019. A dinner of holubtsi (stuffed cabbage), kobasa, varenyky (Transfiguration pierogies), kapusta, blackbread, and dessert will be served at the Church's Banquet Hall at 240 Center St., Hanover Section of Nanticoke, from 12:30 to 2:00 pm., with borscht also available,

as well as Ukrainian and other beverages. Dinner is followed by entertainment until 4:00 pm from the Holy Year Choir, Kazka Ukrainian Folk Ensemble, and St. Mary's Traditional Ukrainian Dancers. Doors will open at noon, with Ukrainian crafts on display and for sale throughout the event. Dinner tickets are \$13 if purchased before 2/17, \$15 afterwards, by calling 570-735-4654 or 570-824-3880.

Pre-Lenten Pork and Sauerkraut Dinner

Father Myron Myronyuk and his parish family of Scranton's St. Vladimir Ukrainian

Greek Catholic Church cordially invite you to join us for our annual Pre-Lenten pork

and sauerkraut/kapusta dinner on Sunday, February 24, 2019, beginning at 12:15pm at St. Vladimir Parish Center, 428 North Seventh Avenue - between West Lackawanna Avenue and West Linden Street.

Menu: slow roasted pork loin, gravy, Ukrainian kapusta (sweet and sour cabbage), mashed potatoes, vegetable, bread and rolls, dessert, coffee, tea, beverages.

Adults \$13.00; Students \$8.00 (age

6-12); Age 5 and under free.

Musical entertainment will be provided by the delightful Ihor and Regina Duo.

Advance reservations for both sit-down and take-out are required and can be made with Maria Black at 570 503-1514 before Tuesday, February 19th. Take-outs available at 11:30a.m. but no later than 12 noon. Door prizes will be awarded along with a 50/50 drawing.

Upcoming L.U.C. Meeting

The North Anthracite Council of the League of Ukrainian Catholics will meet on Thursday, February 28, 2019 at 5:00 pm at Grotto Pizza, 36 Gateway Shopping Center, Ed-

wardsville. Discussion will focus on the National Board structure, the upcoming Lenten Retreat, the May bus trip to New York City, and 2019 meeting schedule.

Deanery Forgiveness Vespers

On Sunday, March 3, 2019, Forgiveness Vespers will be held at Holy Transfiguration Ukrainian Catholic Church, 240 Center St., in Nanticoke at 4:00 pm. All the faithful are invited to participate. There will be a small, simple reception following the service with no meat or

dairy as the Sunday eve is the beginning of Great Lent. If anyone can bring a “covered” dish to the reception, it would be appreciated. (Ideas include fruit salad, no mayo tuna salad, hummus and vegetables, “hair-ring”; ziti-no meat/cheese, bread with oil and spice dip, chips, etc).

Piggie Dinner

Saints Peter & Paul Ukrainian Greek Catholic Church, Wilkes-Barre will hold a take-out Piggie / Holubtsi Dinner on Sunday, March 3, 2019. Dinners may be picked up between 11:30 am and 2:00 pm at the Parish School Hall, corner of North River and West Chestnut Streets, Wilkes-Barre. Din-

ner includes Piggies (meat stuffed cabbage), mashed potatoes, vegetable, bread and butter and dessert. Dinners will be \$12.00 for adults and \$6.00 for children (12 and under). Walk-Ins Welcome but Reservations are encouraged, call (570)829-3051.

Ukrainian Easter Egg Workshop

Ss. Cyril and Methodius Ukrainian Catholic Church in Olyphant will again be offering Pysanky Classes. At this time there will be three dates, March 10, 17, & 24, 2019, from 2:00 p.m. to 4:00 p.m. The beginner class is approximately two hours long. The cost will be

\$20 and includes the supplies needed to make your egg. For more information or to sign up for the class, please call Sonia Maslar at 570-489-9608 or Tammy Budnovitch at 570-766-1919 (after 5 pm).

Springtime Bus Trip

The North Anthracite Council of the League of Ukrainian Catholics is sponsoring a bus trip to New York City on Saturday, May 18, 2019. The Itinerary includes Brooklyn's Brighton Beach [Little Odessa] and the 43rd Annual St. George Ukrainian Street Festival on the Lower East Side of Manhattan. Participants are free to do their own thing for all or part of the day if they so wish. Bus will pick up at Edwardsville's St. Vladimir Church, 70 Zer-

by Avenue at 8:00am and at Scranton's St. Vladimir Church, 428 North Seventh Avenue at 8:45am. Departure for home will be at 8:00pm. Cost is \$45.00 per person. Full nonrefundable advance payment reserves a seat. For further information and reservations call Paul at 570 563-2275 or Janina at 570 759-2824. Early reservations are recommended as this is a very popular trip and the 55 passenger bus is expected to fill quickly.

Collection Processing Team...

The Collection Processing Team for the month of February 2019 is Team #2:

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

Sunday Collection for February 9 & 10, 2019: \$

Altar Boy and Lector Schedule for February 23 & 24, 2019

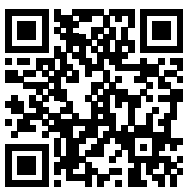
	Altar Boys	Lectors
4:00 pm	Nicholas Muchisky -- Nicholas Borowski	Bill Vervan
9:00 am	Brennin Marcinko -- Cole Marcinko	Pat Marcinko
11:30 am	Tyler Muchisky -- Jordan Radle	Frank Lesnefsky

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Rev. Nestor Iwasiw, Pastor

Who Art in Heaven

These words I think have a very deep meaning. They remind us of the homeland we have abandoned, of the citizenship we have lost. In the parable of the young man who left his father's house, went off the rails and was reduced to living with pigs, the Word of God shows us human wretchedness. That young man did not find his one-time happiness again until he had realized his moral degradation, had looked into his own heart and had pronounced the words of confession. These words almost agree with the Lord's Prayer, because the prodigal son says: "Father, I have sinned against heaven and against you." [Luke 15:21] He would not confess himself to be a sinner against heaven

if he were not convinced that the homeland he had left at the time of his going astray were not in actual fact heaven.

By this confession of his he makes himself worthy once again to stand in the presence of his father who runs towards him, embraces him, and kisses him. The conclusion is this. To return to heaven there is only one route and that is to admit one's sinfulness and seek to avoid it. To make the decision to avoid it is already to be perfecting one's likeness to God.

*St. Gregory of Nyssa
On the Lord's Prayer*