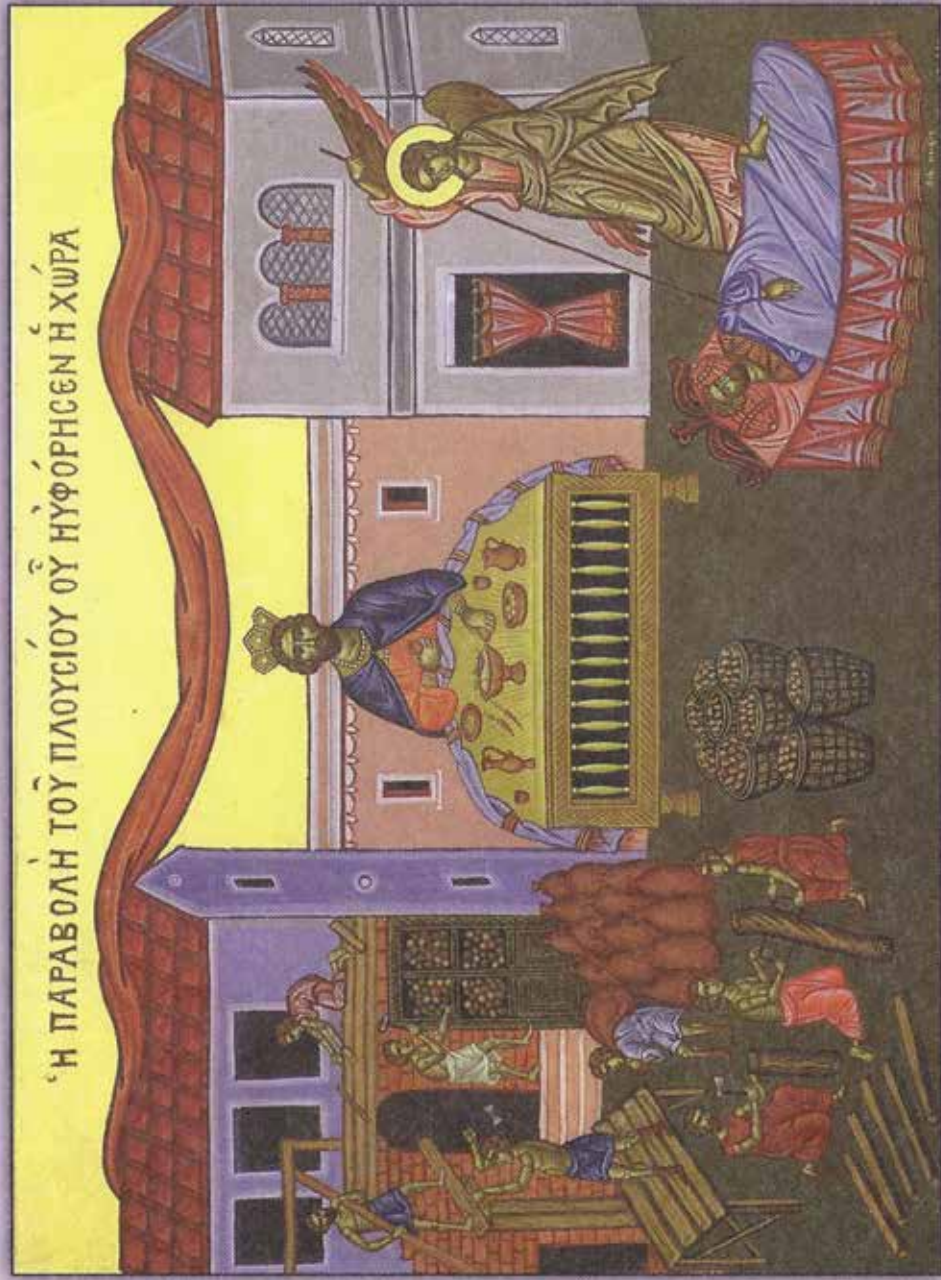


TWENTY-THIRD SUNDAY AFTER PENTECOST

Ἡ ΠΑΡΑΒΟΛὴ τοῦ Πλοῦσιοῦ οὗ ἠψόρησεν ἡ ψυχή



Icon of the Parable of the Rich Fool

November 17, 2019: 23rd Sunday After Pentecost

Epistle: Eph. 2: 4-10

Gospel: Lk. 12: 16-21

| | |
|------------------------|---|
| Mon., Nov. 18 | 8:00 + Fred Jacobs (John & Joann Bistran) |
| Tues., Nov. 19 | 8:00 + Rose Marie Kordish (Trudy Marie Stroney) |
| Wed., Nov. 20 | 8:00 + John Krenitsky (Daughters Loree, Daria & Jeanne) <i>For the Holy Day:</i> 7:00 pm + Gloria Hughes (Joe, Sandra & Nikki Berta) |
| Thurs., Nov. 21 | Entrance of the Mother of God (Solemn Holy Day) 9:00 + John Sereditch (Leo Danylak) |
| Fri., Nov. 22 | 8:00 + Helen Krenitsky (M/M Alan Krenitsky) |
| Sat., Nov. 23 | No Morning Divine Liturgy 10:30 Confessions 2:00 pm Confessions No Confessions Today 4:00 pm + Mildred Harrigan (Shirley Jacobs) |
| Sun., Nov. 24 | 9:00 For Our Parishioners 11:30 + Lawrence Krisanda (Wife, Anna Mae) |

FEAST OF THE ENTRANCE OF THE THEOTOKOS

Commemorated November 21st

When Mary was three years of age, Joachim and Anne took their daughter, Mary, to the Temple so that she might be consecrated to the service of the Lord. According to legend, they invited the young girls of the town to walk before her with lighted torches. As soon as they had reached the temple, Mary, alone and unhesitatingly, went up the steps of the sanctuary where she was to remain, living in

the contemplation of God and miraculously fed by the Archangel Gabriel, until the day she was espoused to Joseph, shortly before the Annunciation. The theme of this feast is that Mary the Immaculate One, the Temple of the living God, is offered to the Almighty in his holy house in Jerusalem. This day witnesses the bond between the Word and the Virgin predestined in eternity; this day is the fountain-

head of all her privileges. This event is not recorded in the Bible but Tradi-

tion remembers the event because of its theological importance.

PYLYPIVKA (ADVENT) PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.

Glory to Jesus Christ!

We, the faithful experience the life of the Church by means of the unending cycle of the liturgical year. The liturgical year is not simply how we mark the passage of time in the church calendar year. The liturgical year tells the story of God's life in the world, a story in which we are participants, not just spectators or listeners. It is a re-living of the life of Christ, His Most Holy Mother and the Saints. And liturgy is the means by which we tell, live, and experience the story. Through liturgy it becomes real to us and becomes part of our own lives.

It has been said that liturgy is humanity's yearning for God, and that grace is God's yearning for humanity. Liturgically, this story of holy yearning - God's yearning for us and our yearning for God - begins at the point in the liturgical year that we find ourselves at the present moment: Pylypivka: the 40-day period of waiting and watching for the fulfillment of God's promises,

and the coming together of humanity and divinity in the Christ child, who, with his nativity, will bring new life and new hope into our world and our lives.

Too often we see this time of Pylypivka, through the secular lens of our modern post-Christian society, as the final countdown to Christmas, the time when we get things ready for the holidays. By now the malls and stores have long been decorated for Christmas. Christmas gift lists are growing and the number of shopping days is shrinking. Party menus are being planned. Travel plans are being made. Families are gathering. Expectations and hopes are growing. Christmas trees need decorating and presents need wrapping. The pressure is mounting. There is so much to do and so little time to do it in. We feel stressed and distracted.

This is not the liturgical or spiritual understanding of Pylypivka proposed by the Church. This is not the ideal way of spending this holy time. Pylypivka

is not the time when we prepare for Christmas. It is the time in which we are prepared for Christmas. It is the time not so much for action as for reflection, a time not for doing but for being open and receptive. Pylypivka is the time when the Church offers to us an alternative to the secular model of “getting ready for the holidays” and asks us to slow down, be still, and be quiet. We are called to keep awake, to be looking and listening for the God who is coming to us. We are called to prepare the way of the Lord in our hearts. It is a time to watch and reflect on who we are. It is a time to look for Christ in all the unexpected places – in the ordinary events of everyday life, in the poor, the hungry, and the needy. And we wait and watch for the angelic messenger who will tell us of the birth of the Christ child.

Being still and keeping attentive is hard work at any time but especially now, during one of the busiest times of the year, so full of distractions and stress, which makes keeping still and attentive even more necessary for us. The time of Pylypivka reminds us that waiting and watching is holy work. So

how do we do this?

The tradition of the Church teaches us that silence is the key. Silence is a way of waiting, a way of watching, and a way of listening to what is going on within and around us. Through stillness and silence, through attentiveness and watchfulness we come to self-knowledge and the true spiritual meaning of the coming of Christ.

Of course, it is unrealistic for us to completely detach ourselves from the world in which we live. Our daily obligations and responsibilities prevent us from doing so.

However, during this time of Pylypivka, we encourage you to take just a few minutes each day to sit in silence and stillness, with perhaps the aid of Holy Scripture or a spiritual book, and meditate on the coming of the Lord in the flesh in the feast of His Nativity. If you do this, be prepared to be surprised at what the Lord might whisper to you in your heart!

May the blessings of the Lord Jesus, whose birth in a cave in Bethlehem we joyfully await, descend upon all of you.

+ Borys Gudziak (Archbishop of Philadelphia)

+Paul Chomnycky, OSBM (author & Eparch of Stamford)

+Benedict Aleksiychuk (Eparch of St. Nicholas in Chicago)

+ Bohdan J. Danylo (Eparch of St. Josaphat in Parma)

+John Bura (Auxiliary Bishop of Philadelphia)

+Andriy Rabiyy (Auxiliary Bishop of Philadelphia)

Q & A

QUESTION: *What is the difference between the “Anointing of the Sick” and the “Last Rites?” Can they be combined in one visit or is each one a Mystery (Sacrament) in themselves?*

ANSWER: “The Last Rites” was the language used to refer to giving the Anointing of the Sick to a person who was dying. In fact, this Mystery used to be called Extreme Unction or Last Anointing. In the renewal of the Sacraments which took place at the Second Vatican Council, the language

and the concept was changed and the updated expression is the Mystery of the Anointing of the Sick. All too often family and loved ones wait until the last minute to call for the priest to anoint a person who is seriously ill. All the Mysteries are loving encounters with God and this particular Mystery is meant to join us in a special way to Christ in His suffering and His Passion as He undergoes His death and Resurrection.

SINGING IN CHURCH

There are many who would say “I don’t have a good voice” or “I’m not a singer.” To them I would say -- We are God’s greatest creation -- and within each of us is the voice God gave us. It is the only musical instrument created

by God for all others are the invention of man. Who are we to judge, to decide that the voice inside each of us if good or bad? Remember, God also created the birds -- and each, including the crow, SINGS!

OUR CONDOLENCES

In your Christian Charity, please pray for the blessed repose of the soul of + **Douglas Kanuik**, who fell asleep

in the Lord on Friday, November 8th. May his memory be eternal! Vichnaya Pamyat!

WHAT IS OUR RULE ABOUT FASTING BEFORE COMMUNION?

We all have a strict obligation to fast for one hour before receiving the Body and Blood of our Lord Jesus Christ in Holy Communion. This means no eating or drinking at all for one hour before. Those who have medical conditions (diabetes, etc.) and must take

medication or eat at certain times are certainly exempted from this fasting rule. While a very beneficial spiritual practice, fasting and abstinence should never be practiced to the detriment of one's physical health and well-being.

A LITTLE HUMOR...

A little girl came home from school and said to her mother, "Mommy, today in school I was punished for something that I didn't do."

The mother exclaimed, "But that's

terrible! I'm going to have a talk with your teacher about this... by the way, what was it that you didn't do?"

The little girl replied, "My homework."

ARCHIEPARCHIAL RAFFLE

Once again the Archeparchy of Philadelphia is holding a raffle for the benefit of the Ukrainian Catholic School Scholarship Fund. Tickets are \$10.00 each with 3 Cash Prizes awarded: 1st Prize \$5,000.00, 2nd Prize

\$3,000.00, and 3rd Prize \$2,000.00. The Raffle will take place on December 20, 2019. Winners of the cash prizes will be notified by the Chancery. Please stop by the Rectory to purchase a ticket.

VALLEY COMMUNITY LIBRARY'S VETS' GROUP

Join us for our monthly Vets' Group held on every second Tuesday of the month at 5:00pm at the Valley Community Library. Active Duty, Reserves, Retired—or just served one enlistment period or more... No matter whether you served during war

time or peace time. Please join us as we thank you for your service to our country with a free meal and to meet new people! New members, please call (570)489-1765 if you are interested in joining, so we can have enough supplies for each month.

AMERICAN UKRAINIAN VETERANS ASSOCIATION

The American Ukrainian Veterans Association of Lackawanna County, 237 Railroad Ave., Scranton, warmly welcomes new regular members. Individuals must be at least 21 years of age and whose parent or grandparent is/was of Ukrainian descent. Must

have proof of either military or maritime service. Come join your fellow veterans in camaraderie and promote your Ukrainian heritage. For further information contact Mr. Ed Chomko, Sr. at 570-342-5834.

HARVEST DINNER

Sponsored by Scranton's St. Vladimir Ukrainian Greek Catholic Church on Sunday, November 17, 2019 - 12:30pm at St. Vladimir Parish Center - 428 North Seventh Avenue. Roast beef, mashed potatoes, gravy, hot vegetables, dinner rolls, dessert, coffee, tea and other beverages. Adults \$13.00; Students 6 to 12 years \$8.00; no charge for children

age 5 and under. Reservations close Monday, November 11 - no tickets sold at the door. Take-outs available only 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 and Ukrainian tablecloth raffles. For reservations contact Maria at 570 503-1514.

COLLECTION PROCESSING TEAM

The Collection Processing Team for the month of November 2019 is Team #3: Helen Pagnotti, Marlene Zelno,

Dorothy Zinsky, and Cheryl Matuszewski.

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

| | Altar Boys | Lectors |
|----------|--------------------------------------|-----------------|
| 4:00 pm | Nicholas Muchisky -- Hunter Wegforth | John Sakson |
| 9:00 am | Patrick Marcinko | Pat Marcinko |
| 11:30 am | Jordan Radle -- Brian Radle | Frank Lesnefsky |

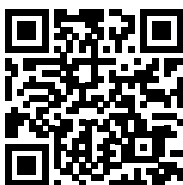
Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-291-4451 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

Commentary on Riches

The land of a rich man produced abundant harvests, and he thought to himself, "What am I to do? I will pull down my barns, and build larger ones." Now why did that land bear so well, when it belonged to a man who would make no good use of its fertility? It was to show more clearly the forbearance of God, whose kindness extends even to such people as this. He sends rain on both the just and the unjust, and makes the sun rise on the wicked and good alike. But what do we find in this man? A bitter disposition, hatred of other people, unwillingness to give. This is the return he made to his Benefactor. He forgot that we all share the same nature; he felt no obligation to distribute his surplus to the needy. His barns were full to bursting point, but still his miserly heart was not satisfied. Year by year he increased his wealth, always adding new crops to the old. The result was a hopeless impasse: greed would not permit him to

part with anything he possessed, and yet because he had so much there was no place to store his latest harvest. And so he was incapable of making a decision and could find no escape from his anxiety. What am I to do?

You who have wealth, recognize who has given you the gifts you have received. Consider yourself, who you are, what has been committed to your charge, from whom you have received it, why you have been preferred to most other people. You are the servant of the good God, a steward on behalf of your fellow servants. Do not imagine that everything has been provided for your own stomach. Make decisions regarding your property as though it belonged to another. Possessions give you pleasure for a short time, but then they will slip through your fingers and be gone, and you will be required to give an exact account of them.

St. Basil the Great