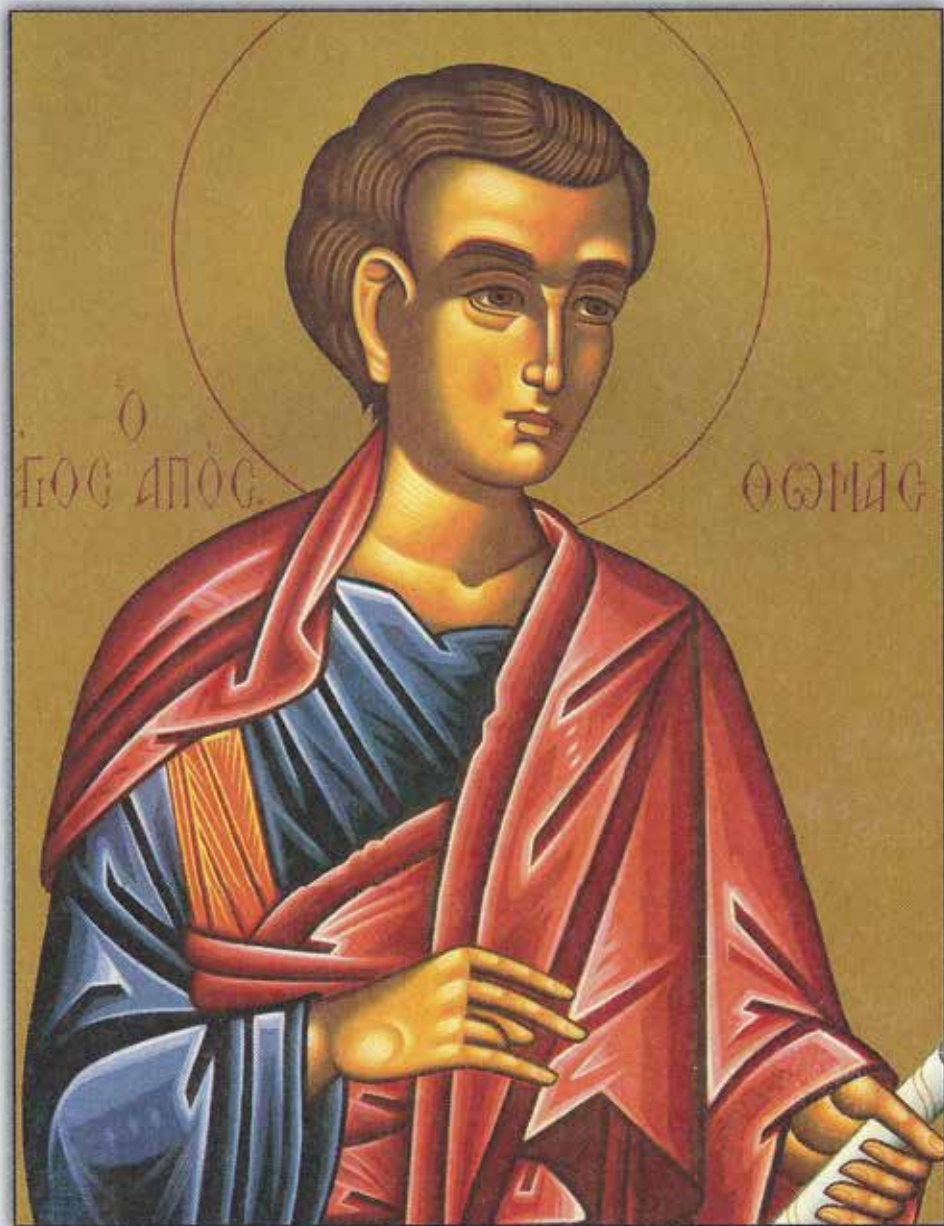


SEVENTEENTH SUNDAY AFTER PENTECOST



*Icon of the Holy Apostle Thomas -- October 6th*

## October 6, 2019: 17<sup>th</sup> Sunday After Pentecost

Epistle: 2 Cor. 6:16 - 7:1

Gospel: Lk. 7: 11-16

|                        |   |  |
|------------------------|---|--|
| <b>Mon., Oct. 7</b>    | 8:00  | + Fred Jacobs (Frank Cole & Carol Zadarosni)                         |
| <b>Tues., Oct. 8</b>   | 8:00  | + Diann Yuhnick (Michaelene Davis)                                   |
| <b>Wed., Oct. 9</b>    | <b>No Divine Liturgy Today -- Sobor in Philadelphia</b>   |  |
| <b>Thurs., Oct. 10</b> | 8:00  | + John & Nellie Priblo, & Spurge Chudillo (Dolly Daniels)            |
| <b>Fri., Oct. 11</b>   | 8:00  | + John Sereditch (Olyphant Knights of Columbus)                      |
| <b>Sat., Oct. 12</b>   | <b>No Morning Divine Liturgy</b><br>10:30 Confessions<br>2:00 pm Confessions<br>4:00 pm + Petra Sedlak (Family) |  |
| <b>Sun., Oct. 13</b>   | 9:00  | For Our Parishioners<br>11:30 + Alexandra Westington (Grandma Ilona) |

### WHAT IS AN ICON SCREEN AND WHAT IS IT USED FOR?

The iconostasis is a central feature of Eastern Churches that has a rich history and symbolism. For many Eastern Christians, the primary piece of architecture within their churches is an icon screen, also called an iconostasis. It is typically a large wall that separates the sanctuary from the main part of the church where the people stand.

On that wall are many different icons, and a holy door through which the clergy make processions during the Divine Liturgy. The icon screen has developed over time and became what

it is now by the 16th century.

In its architecture, the entire building represents the theology of our Church. The Sanctuary represents The Church Triumphant (Heaven). The Nave represents The Church Militant (Earth). Heaven is linked to earth by the Iconostasis, which is the successor to the curtain that delineated the Holy of Holies from the rest of the Temple, as described in the Old Testament.”

In the book of Exodus, God instructed Moses to place a veil in front of the Ark of the Covenant, and only the

High Priest was allowed to pass through it to the inner chamber. This place became known as the “Holy of Holies” and was replicated in the Temple constructed in Jerusalem. Eastern Christians have incorporated elements of the Temple into the architecture of their churches, respecting the Old Law, while being faithful to the New Law in Jesus Christ.

At first glance the icon screen appears to be a barrier that is meant to separate. Yet, according to Eastern Christians, it is meant to be a sign of unity with Heaven and earth. As one Byzantine church explains, “The icon screen is never a barrier to worship. Some may be inclined to think it restricts what can be seen during worship services. Instead, it is a unifying element, bridging the holy sanctuary and the nave. Together, these symbolically and in reality form the Body of Christ, the Church — the Kingdom of God. As the icon screen signifies this uniting of heaven and earth, in Eastern Churches the priest and faithful also unite their prayers and hymns of praise. Together, they direct their attention to God, towards the altar which faces east. This is the direction cited in Holy Scripture of

the Second Coming of Christ. The focus of Liturgy is the divine eternal and timeless sanctity of praise to God, which is why it is called ‘Divine Liturgy.’”

Additionally, the icon screen serves as a strong reminder of the communion of saints. It often features an entire row of icons with pictures of various saints and angels, reminding the faithful that these holy men and women are united with them, most especially during the Divine Liturgy. The Incarnation and the Second Coming of Jesus Christ are also central parts of many icon screens, featuring the Virgin Mary holding the Child Jesus as well as a prominent icon of Jesus Christ, the Pantocrator, pictured as a Judge at the end of time.

Eastern Christians are instructed that the icons are not to be worshiped, but are used as “windows to Heaven,” gateways to another spiritual realm. Icons are made for this specific purpose, typically never signed by the artist, and painted in such a way they invite worship of God. Everything in an Eastern church is oriented toward God and has the primary purpose of lifting up a soul from the mundane of this world to contemplate the beauty of Heaven.

## **WHO DIVIDED THE BIBLE INTO CHAPTERS AND VERSES?**

Christians around the world are accustomed to citing the Bible by chapter and verse. However, this wasn't always the case. In fact, dividing up scripture in this manner is rather new and developed only recently during the past several centuries. Considering that the book of Genesis dates to about 1,400 BC, the invention is something that Jews and Christians did not have for many years.

It took until the 13<sup>th</sup> century for a Catholic cardinal in England to divide up the sacred text into the chapters we are familiar with today. Prior to that, the Bible was copied on individual scrolls. The Old Testament was already separated into paragraphs and sections, but did not have a specific numbering system. Also, traditionally both the New and Old Testaments were transmitted orally. In particular, chanting sacred scripture was an ancient way of passing on the words of Divine Revelation to the next generation. Christians learned this method from the Jewish people, who have been chanting the words of scripture for thousands of years.

For this reason, in ancient and early medieval homilies, there is no citation of biblical verses. Quotations from scripture came from memory or were copied from scrolls or books used by clergy and religious. The laity did not have access to any physical copies and passed on the Bible to their children from what they heard at Mass as well as through the artwork seen in paintings and church architecture.

Then everything changed with Cardinal Stephen Langton, Archbishop of Canterbury in the 13<sup>th</sup> century. He divided up the Latin Vulgate into chapters, upon which all other modern Bibles have based their own numbering system. Later, it was the work of Robert Estienne, a Protestant layman in the 16<sup>th</sup> century, to further separate the Bible into verses. He is often credited as the first person to print the Bible with verse numbers in each chapter. Ever since, Bibles everywhere have been produced with chapters and verses to help all people study the words of Sacred Scripture.

## **FIRST SESSION OF PHILADELPHIA ARCHIEPARCHIAL SOBOR WILL BE HELD WEDNESDAY, OCTOBER 9**

The first session of the Philadelphia Archieparchial Sobor will be held on

Wednesday, October 9 at the Ukrainian Catholic Cathedral of the Immaculate Conception social hall.

In convening the archiepiscopal sobor, Metropolitan-Archbishop Borys Gudziak invited all the clergy, two representatives from each parish, the superiors and one representative of each religious order in the Philadelphia Archeparchy to attend the first session.

The second session will be held Saturday and Sunday, December 7 and 8, also in Philadelphia.

Between the October and December archiepiscopal sessions, each deanery will hold a local sobor at a time and place to be determined by the respective protopresbyters.

On December 17, 2018, His Beatitude Sviatoslav, Head and Father of the Ukrainian Catholic Church, signed a

decree to convene the VII session of the Patriarchal (All-Church) Sobor (Council) of the Ukrainian Catholic Church on the topic “Emigration, Settlement and Global Unity of the UGCC,” which will take place on August 26-29, 2020 in Lviv. Bishops, representatives of the clergy and institutions of consecrated life, rectors of theological seminaries, laity of the eparchies and exarchates are invited to participate in the Sobor.

The local deanery sobors and the October and December sessions of the Philadelphia archiepiscopal sobor are being convened in preparation for the 2020 Patriarchal Sobor.

Between now and the summer of 2020, sobors will also be held in all the archeparchies and eparchies of the Ukrainian Catholic Church throughout the world.

## **RELIGIOUS EDUCATION FOR CHILDREN**

Religious Education for the school year 2019/2020 will begin on Saturday, October 12, 2019. Grades 3 through 8 will take place in the New Hall as in previous years beginning at 9:00 am and dismissing at 10:00 am. Grades 1 and 2 will take place in the rectory basement. Grade 1 will begin at 10:30 am and dismiss at 11:30 am. Grade 2 will begin

at 9:00 am and dismiss at 10:00 am. All children already registered in our program are expected to return.

To receive First Penance, all children must attend two years of Religious Ed classes. Please contact Sandra Berta at 570-383-9487 to register your child who should be in our first grade program.

## WHITE CANE DAYS

The Lions Club and the Mid-Valley Leo Club will conduct their annual "White Cane Days" this Saturday and Sunday, October 5<sup>th</sup> and 6<sup>th</sup>. All funds received from this solicitation are designated for ongoing sight

conservation and eye research projects, hearing programs and other community betterment projects. For further information, contact Donna Kropa at 570-498-9696.

## RUSYN GENEALOGY AND HERITAGE CONFERENCE

Join the Eastern PA Chapter of the Carpatho-Rusyn Society for the 7th Rusyn Genealogy and Heritage Conference held Sat, Oct 12 from 8:30AM to 4:30 PM at King's College, Sheehy-Farmer Campus Center, Wilkes-Barre, PA. Opening comments by MaryAnn Sivak, President National Organization followed by presentations by John Righetti (One people, 6 churches. How did that

happen?), Bill Tarkulich, ("the Battle for Dukla Pass"), Tom Peter, ("The Perils of Pelagia and Petro"), and Kathryn Peters on ("Five Rusyn artists.") Registration fee of \$45 includes breakfast buffet, lunch, and snacks. Contact: Sharon Pohanish Jarrow, 599 Fehr Rd., Nazareth , PA 18064 shangp@rcn.com 610-759-2628. Checks can be mailed to the above address.

## STEAMTOWN MARATHON

Just a little reminder: the Steamtown Marathon takes place next Sunday, October 13<sup>th</sup>. As we know, this Marathon shuts down half the Valley and makes it

difficult for some people to get to Church. Please plan accordingly so as not to be "trapped" by the Marathon.

## HOLUPKI DINNER

Eureka Hose Co. No. 4 will be sponsoring a Holupki Dinner (Pigs in the Blanket) on Saturday, October 26, 2019 from 3:00 to 7:00 pm.

The Dinner will be held at the Fire

Station, 717 East Grant St., Olyphant. Dinner will include two Piggies, mashed potatoes, a vegetable, and a roll and butter, and a beverage. Donation is \$10.00.

## PASTA DINNER

The Women's Society of St. Joseph Melkite Catholic Church on North St. Frances Cabrini Avenue, West Scranton, is sponsoring its annual Pasta Dinner, Tuesday, October 29,

2019 in the church hall. Penne with meatballs, salad, bread, dessert and coffee will be served. Take outs available beginning at 4 pm. Dinner served 5pm to 8 pm. Adults

are \$9.00 and children age 5-11 are \$4.00. Tickets at the door. 570-343-6092, email melkitescranton@gmail.com, facebook or melkitescranton.org.

## **ONE DAY SALE... RUMMAGE SALE**

Save the Date! Our “One Day SALE” RUMMAGE SALE will be held on Saturday, October 19, 2019, at St. Cyril’s School Gym, 133 River Street, from 9:00 a.m. to 4:00 p.m. The special prices will reflect 50% off the price of furniture, lamps and home decor (wall hangings) and everything else will be sold for .25 cents each with few exceptions. Refreshments and a 50/50 raffle will be offered. We have this sale to offer special savings to the customers on the remaining items from the September Rummage Sale. After the sale, the remaining merchandise will be donated by “Paying it forward” to non-profit organizations.

Volunteers will be needed to support the success of this event. On Thursday, October 17 and Friday, October 18, 2019, the items from Father Nestor’s garage need to be moved outside and have the school gym set up for the public to attend this event.

## **SCHEDULE FOR”THE ONE DAY SALE”**

Setting up for the ONE DAY SALE Rummage Sale- October 17, Thursday and October 18, Friday.... 10:00 a.m.

“ONE DAY SALE” RUMMAGE SALE October 19, 2019, Saturday... 9 a.m. to 4 p.m.,

After the Sale, Monday, October 21, 2019, and Tuesday, October 22, 2019 Packing and clearing out the gym, Starting at 10:00 a.m. More information to follow regarding “Paying it forward” to nonprofit organizations.

**MAKE TIME TO VOLUNTEER!!!**

## **COLLECTION PROCESSING TEAM...**

The Collection Processing Team for the Eugene Zinsky, John Turko Jr., Leonard month of September 2019 is Team #2: Mitchko, and Michael Shumek.

## **Sunday Collection for Sept. 28 & 29, 2019: \$**

### **Altar Boy and Lector Schedule for October 12 & 13, 2019**

|          | <b>Altar Boys</b>                    | <b>Lectors</b>   |
|----------|--------------------------------------|------------------|
| 4:00 pm  | Hunter Wegforth -- Nicholas Borowski | Andrew Augustine |
| 9:00 am  | Patrick Marcinko -- Nicholas Chylak  | Pat Marcinko     |
| 11:30 am | Jordan Radle -- Thomas Radle         | Frank Lesnefsky  |

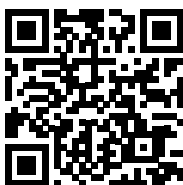
## Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

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

Web Site: [stcyrils.weconnect.com](http://stcyrils.weconnect.com)

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



Rev. Nestor Iwasiw, Pastor

### *St. Thomas the Apostle*

Poor Thomas! He made one remark and has been branded as “Doubting Thomas” ever since. But if he doubted, he also believed. He made what is certainly the most explicit statement of faith in the New Testament: “My Lord and My God!” (see John 20:24-28) and, in so expressing his faith, gave Christians a prayer that will be said till the end of time. He also occasioned a compliment from Jesus to all later Christians: “Have you come to believe because you have seen me? Blessed are those who have not seen and have believed” (John 20:29).

Thomas should be equally well known for his courage. Perhaps what he said was impetuous – since he ran, like the rest, at the showdown – but he can scarcely have been insincere when he expressed his willingness to die with Jesus. The occasion was when Jesus proposed to go to

Bethany after Lazarus had died. Since Bethany was near Jerusalem, this meant walking into the very midst of His enemies and to almost certain death. Realizing this, Thomas said to the other apostles, “Let us also go to die with him” (John 11:16b).

Thomas shares the lot of Peter the impetuous, James and John, the “sons of thunder,” Philip and his foolish request to see the Father – indeed all the apostles in their weakness and lack of understanding. We must not exaggerate these facts, however, for Christ did not pick worthless men. But their human weakness again points up the fact that holiness is a gift of God, not a human creation; it is given to ordinary men and women with weaknesses; it is God who gradually transforms the weaknesses into the image of Christ, the courageous, trusting and loving one.