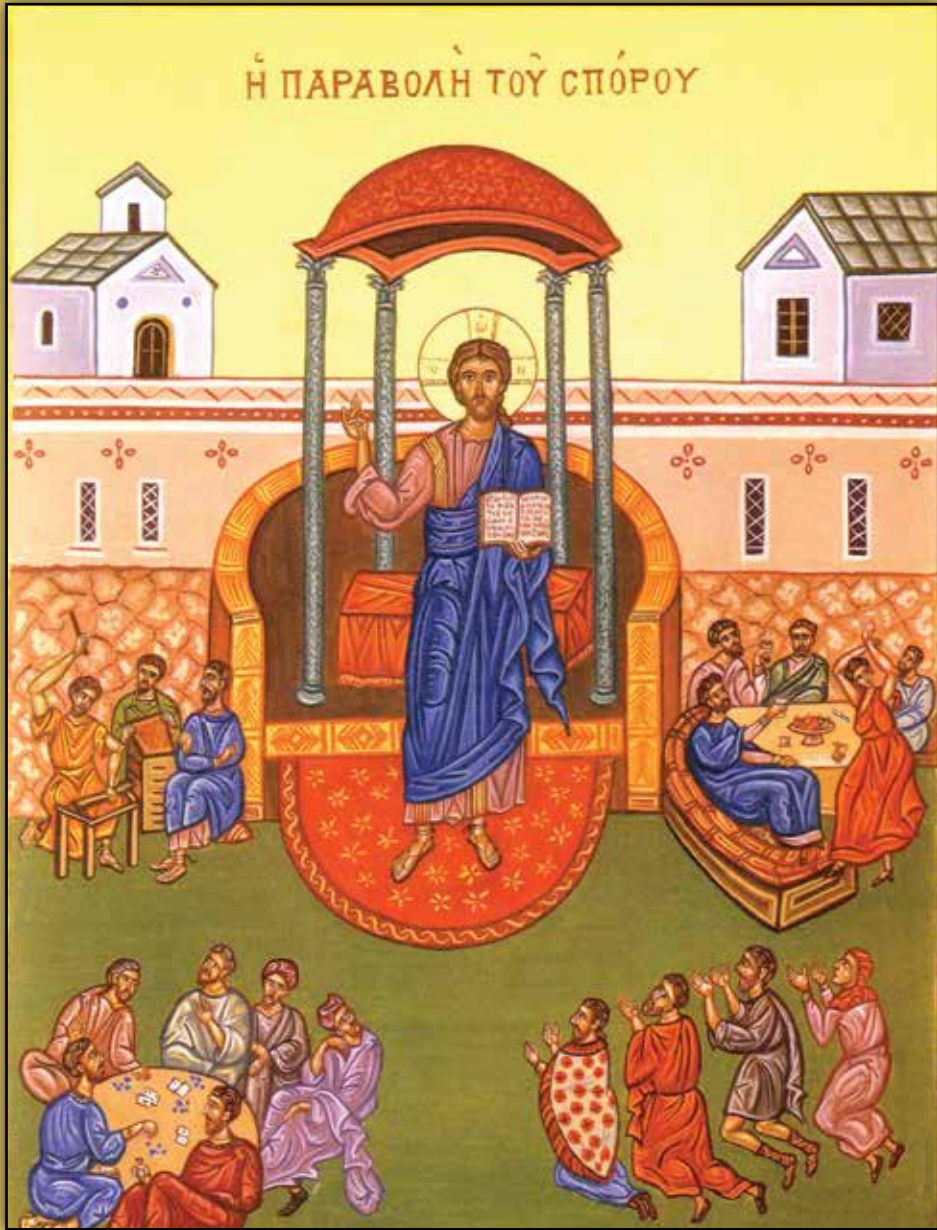


SUNDAY OF THE FATHERS OF THE  
SEVENTH ECUMENICAL COUNCIL



*Icon of the Parable of the Sower (Luke 8:5-15)*

<b>Oct. 17, 2021: Fathers of the 7<sup>th</sup> Ecumenical Council</b>		
Epistle: Heb. 13: 7-16		Gospel: Jn. 17: 1-13
<b>Mon., Oct. 18</b>	9:00	Health & God's Blessings on Father Nestor
<b>Tues., Oct. 19</b>	9:00	+ Deceased of the Kawa & Marcinko Families (Pat, Cathy & Patrick Marcinko)
<b>Wed., Oct. 20</b>	9:00	+ Nadine Rudd (Andrea & Andy)
<b>Thurs., Oct. 21</b>	9:00	+ Dorothy Chezik (Children)
<b>Fri., Oct. 22</b>	9:00	+ Evelyn Yeck (Bob & Joan Yeck Family)
<b>Sat., Oct. 23</b>	<b>No Morning Divine Liturgy</b> 2:00 pm Confessions 4:00 pm + Jimmy Maslar (Family)	
<b>Sun., Oct. 24</b>	10:00	For Our Parishioners

## **SUNDAY OF THE FATHERS OF THE SEVENTH COUNCIL**

Today is a commemoration of an historical event — which, to allay all critics — is not found “in the Bible” — because it observes the fact which happened after the written part of our Tradition was closed to further addition. The living Tradition of the Church is that experienced by those people who follow the norms of Scripture and are thus sanctified by these writings,

and give witness to ways of interpreting them for their lives — and a proof of the invaluable worth of the Scripture. Such is the case of celebrating the Sunday of the Fathers of the Seventh Ecumenical Council. During the early development of the codification of the Christian Doctrine and clarification of the elements of the Truth to be found — sometimes hidden —

in the Sacred scripture, there were at times people who would profess ideas which were not in conformity with what was and is written. The Fathers of the Seventh Council who battled the

heretical thought are honored in the Liturgy in the Tropar while the Kondak of the feast proclaims the Truth over which they so valiantly — even physically — fought.

## **PLANNING IN THE ARCHEPARCHY OF PHILADELPHIA: THE PREPARATORY PHASE**

Over the next year, with prayer, mutual listening and discussion, the global Ukrainian Greek Catholic Church is elaborating a general pastoral plan that should serve as a framework for the long-term pastoral plans of individual eparchies. At the same time the eparchies are engaging in their own discernment regarding where the Lord is leading them. The Preparatory Phase of the Archeparchy's planning process anticipates certain important concrete steps that need to be taken immediately. In this phase the Archeparchy will already incorporate many elements expected to be proposed by the Pastoral Council of the UGCC by the end of 2022.

As the members of the Philadelphia Archeparchy continue to share the news about our salvation in Christ, we focus on bringing the Paschal proclamation to the suffering world around us: "Christ is risen from the

dead, conquering death by death, and to those in the tombs giving life." We will best witness to this joyful and liberating message if we live it in personal relationships that reflect the love of the Triune God — Father, Son and Holy Spirit. That is the heart of the Church's pastoral vision. We also need to address practical issues that are necessary for the Church to flourish.

The goal of this preparatory phase is to position the Archeparchy for long-term pastoral planning by December 2022 while strengthening existing evangelization and pastoral initiatives and developing new ones. At the end of the preparatory phase, our Philadelphia Archeparchy should be better prepared to fulfill its mission "to go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28, 190).

## WHAT IS THE JESUS PRAYER?

The Jesus Prayer is a short mental prayer or chant used repetitively to help one “pray without ceasing” (1 Thessalonians 5:17), to focus one’s thoughts on Jesus, to tap into divine power, or (in Hesychasm) to attain union with God. The Jesus Prayer - “*O Lord Jesus Christ, Son of God, have mercy on me, a sinner,*” is particularly popular in Eastern Orthodoxy, although Catholics use it, too. It is believed that this prayer was first used by the ascetic or hermit monks of the Egyptian desert in the fifth century A.D. Saint Paul urges us to “pray without ceasing,” and this prayer is one of the best ways to start doing so. It takes only a few

minutes to memorize, after which you can recite it whenever you remember to do so. According to Christian belief, if you fill the empty moments of your day with the holy name of Jesus, you will keep your thoughts focused on God and grow in His grace. The “Jesus Prayer” is mirrored in a prayer offered by a tax collector in the temple in a parable that Jesus tells about the Publican (tax collector) and the Pharisee (religious scholar) in Luke 18:9-14: The tax collector said, “God, be merciful to me, a sinner!” This sounds resoundingly close to the “Jesus Prayer.”

## WHY DO WE NEED TO GO TO CHURCH?

Many people who rarely attend church have a kind of consumer’s attitude towards church. They come to church, for instance, before a long trip – to light a candle just for the sake of it, so that nothing would happen on the road. They come for two or three minutes, hurriedly cross themselves and, having lit a candle, go on their way. Some, entering a church, say: “I want to pay money so that priest would pray for such-and-such” – and

pay money and leave. The priest needs to pray, but these people themselves do not participate in the prayer.

This is a wrong attitude. The Church is not a machine for buying “Snickers”: drop your coin and candy falls out. The Church is a place to go to live and study. If you are experiencing certain difficulties or if one of your neighbors has fallen ill, do not limit yourself to going and putting up a candle. Come to church for the

Divine Service, immerse yourself in the elements of prayer, and lift up your prayer for your need along with the priest and the community. It is important that attendance at church be regular. It is good to attend church every Sunday. The Sunday Divine Liturgy, as well as the Liturgy on great Feast Days, is the time when we can, by giving up one or two hours of our earthly affairs, plunge ourselves into the elements of prayer.

It is good to come to church with one's entire family, in order to receive Confession and Communion. If one learns to live from Sunday to Sunday, in the rhythm of the church services, in the rhythm of the Divine Liturgy, then one's whole life will change dramatically. Above all, it will become disciplined. The believer knows that next Sunday he will have to give an answer to God, and he lives differently: he does not allow himself many sins

that he would otherwise allow himself if he did not go to church. Moreover, the Divine Liturgy itself is an opportunity to receive Holy Communion, that is, to unite with God not only spiritually, but also physically.

Finally, the Divine Liturgy is a comprehensive service at which the entire church community and each of its members can pray for everyone that troubles or worries him or her. The faithful during the Liturgy can pray for themselves, and for their neighbors, and for their future, bringing repentance for their sins and asking God's blessing for their further ministry. It is very important to learn to participate fully in the Divine Liturgy, because the Liturgy is the center of church prayer, AND IT SHOULD BECOME THE CENTER OF THE SPIRITUAL LIFE OF EVERY CHRISTIAN AND EVERY CHRISTIAN FAMILY.

## **ABOUT THE THREE-BARRED CROSS**

The Three-barred Cross is common to most Slavic lands. The smaller upper bar represents the sign placed above the Lord's head, which read, "Jesus of Nazareth, King of the Jews". The slanted lower bar reflects the fate of the thieves crucified on either side of the

Lord: one side pointing up to Paradise, the other downward to Hades. On either side of the Cross are often images of the spear used to pierce the Lord's side, and the pole with the sponge used to give Him sour wine to drink.

## FROM OUR CATECHISM... ANGELS

In Holy Scripture, angels manifest the presence of God in the world, announcing to human beings the will of God. Holy Scripture refers to some of them by name: Michael (see Rev. 12:7; Jude 1:9), Raphael (see Tob. 12:15), Gabriel (see Lk. 1: 19, 26). Angels assist human beings in their spiritual growth (see Heb. 1:14). The Tradition of the Church teaches that God grants every human being a guardian angel: "You appointed angels as guardians." The unity of visible and invisible creation -- human beings

and angels -- becomes manifest in the Divine Liturgy, where the earthly expresses the heavenly, and humans serve together with angels: "Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity..." and "Holy, holy, holy, Lord of Sabaoth, heaven and earth are full of your glory! Hosanna in the highest! Blessed is he who comes in the name of the Lord."

*Catechism of the Ukrainian Catholic Church: Christ Our Pascha, #117*

## DOCTOR'S SERVICE!

A doctor quickly entered the hospital after being called in for an urgent surgery. He changed his clothes and went directly to the surgery block. He saw the boy's father walking back and forth in the hall waiting for the doctor.

Once seeing the doctor, the dad yelled: "Why did you take all this time to come? Don't you know that my son's life is in danger? Don't you have the sense of responsibility?"

The doctor smiled and said: "I am sorry, I wasn't in the hospital and I came the fastest I could... now, I wish you'd calm down so that I can do my

work."

"Calm down?! What if your son was in this room right now, would you calm down? If your own son dies now what will you do?" said the father angrily.

The doctor smiled again and replied: "I will say what is said in the Holy Bible 'From dust we came and to dust we return, blessed be the name of God.' Doctors cannot prolong lives. Go and intercede for your son, we will do our best by God's grace."

"Giving advice when we're not concerned is so easy" murmured the

father.

The surgery took some hours after which the doctor went out happy, "Thank God! Your son is saved!"

And without waiting for the father's reply he carried on his way running. "If you have any question, ask the nurse."

"Why is he so arrogant? He

couldn't wait some minutes so that I ask about my son's state?" commented the father when seeing the nurse minutes after the doctor left.

The nurse answered: "His son died yesterday in a road accident, he was in the burial when we called him for your son's surgery."

### **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, Wednesday, October 20, 2021. Penne with meatballs, salad, bread, dessert will be available in the hall for Takeout or Curbside.

4pm to 6 pm. Adults are \$9.00 and children age 5-11 are \$4.00. Tickets at the door or Call ahead/email to preorder for takeout or curbside 570-343-6092, [melkite.scranton@gmail.com](mailto:melkite.scranton@gmail.com). See us on facebook or [melkite.scranton.org](http://melkite.scranton.org).

### **PIGS-IN-THE-BLANKET DINNER**

Eureka Hose Company No. 4 will sponsor take-out only Pigs-in-the-Blanket Dinner on Saturday October 23rd, 3 to 7 pm at the Fire Station 717 East Grant St. Olyphant.

Limited \$10.00 tickets available from members. Dinner includes two piggies, potatoes, green beans and roll and butter.

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

The Collection Processing Team for the month of October 2021 is Team #2: Eugene Zinsky, John Turko,

Jr., Leonard Mitchko and Michael Shumek.

**Sunday Collection for Oct. 9 & 10, 2021: \$**



## **Ss. Cyril & Methodius Ukrainian Catholic Church**

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Rev. Nestor Iwasiw, Pastor

### ***Listening to the Word of God***

In the icon of the Parable of the Sower on the front cover of the bulletin we see Jesus sowing seeds of Divine Wisdom – His words – to four groups of people. Only one group, however, is listening attentively. The other three hear but do not listen. Rather, they are preoccupied with the “anxieties, riches and pleasures of this life.” (Luke 8:14)

Which group are we in? We hear the Word of God spoken and preached in church each week, but do the cares and concerns of life and living cause us to quickly forget the lessons and examples taught by Jesus?

If we fail to integrate the teachings of Christ into our daily life, are we very different than the members of those three groups who heard but did not act on the Word of God? Consider the simple lesson from the following illustration:

Young Johnny reached for the ringing phone one Saturday evening, and his father told him, “If it’s that guy from work calling, tell him I’m not home!” Later that evening, the family went out for dinner. Johnny’s mother noticed that the waitress had undercharged them. “That’s bad for them but good for us!” laughed mom. On the way home, dad explained to Johnny that the new radar detector he recently had installed on his car was to “beat the police” and avoid speeding tickets. Later that night, as Johnny finished his Sunday school lesson, he reflected on what a good Saturday it had been. It was much better than last Saturday when his parents grounded him for cheating on his math test.

What lessons do we teach by the examples we set?