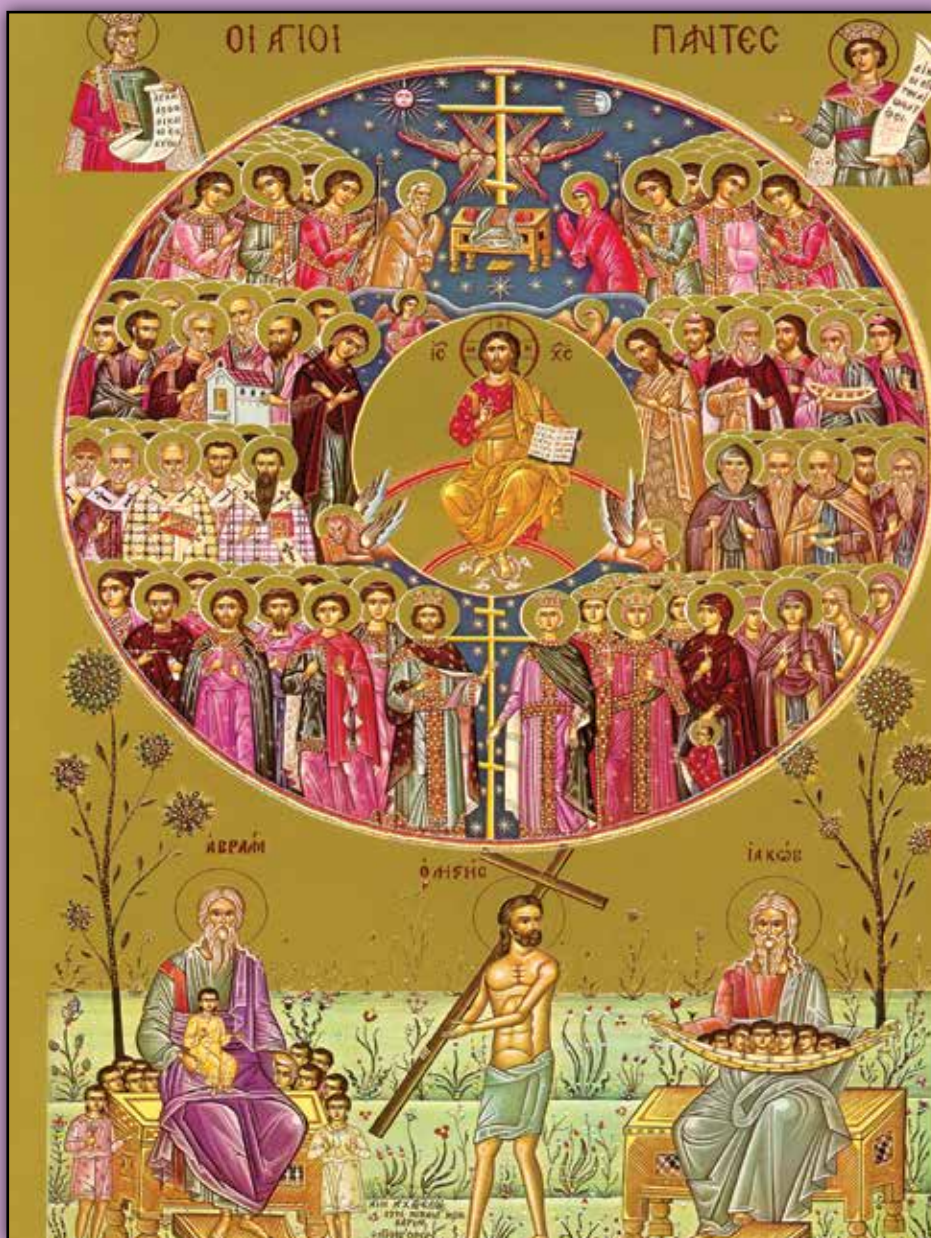


SUNDAY OF ALL SAINTS



Icon of All Saints

June 4, 2023: Sunday of All Saints		
Epistle: Heb. 11:32 - 12:2a		Gospel: Mt. 10:32-33, 37-38 & 19: 27-30
Mon., June 5	10:30	Funeral: + Michael Wargo
	6:00	Moleben to Jesus Christ
Tues., June 6	9:00	Health & God's Blessings on Father Nestor
Wed., June 7	9:00	+ Bill Davis (Wife, Michaelene)
Thurs., June 8	9:00	+ Nancy Trygar (Carmen & Lori Novitski)
Fri. June 9	9:00	+ Michael & Anne Shumek (Michael Shumek Family)
Sat., June 10	No Morning Liturgy	
	2:00 pm	Confessions
	4:00 pm	+ Stephen & Amelia Malinchak (Jule Harris)
Sun., June 11	10:30	For Our Parishioners

FEAST OF ALL SAINTS CELEBRATED BY THE EARLY CHURCH ON THE SUNDAY AFTER PENTECOST

All Saint's Day is a Christian holy day observed by Eastern churches on the first Sunday after Pentecost, keeping the traditional date as celebrated in the early church. The feast was transferred for the Latin church to November 1 in 835 by Pope Gregory IV. The day now honors all saints of the church, even those not known by name.

All Saint's Day is celebrated by Roman Catholics, Eastern Christians, both Catholic and Orthodox, Anglicans, and Lutherans. However,

because of their differing understandings of the identity and function of the saints, what these churches do on the Feast of All Saints differs widely. For Roman Catholics, Eastern Christians, both Catholic and Orthodox, and to some extent, Anglicans, All Saints is a day to remember, thank God for, but also to venerate and pray to the saints in heaven as intercessors for various helps.

In the early days the Christians were accustomed to solemnize the anniversary of a martyr's death for

Christ at the place of martyrdom. In the fourth century, neighboring dioceses began to interchange feasts, to transfer relics, to divide them, and to join in a common feast. Frequently groups of martyrs suffered on the same day, which naturally led to a joint commemoration. In the persecution of Diocletian the number of martyrs became so great that a separate day could not be assigned to each. The Church, feeling that every martyr should be venerated, appointed a common day for all.

The first trace of the observance of this feast on the Sunday after Pentecost is found in Antioch. In the fourth and fifth centuries there is also mention of a common day in a sermon of Saint Ephrem the Syrian, and in the 74th homily of Saint John Chrysostom of Constantinople.

At first only martyrs and Saint John the Baptist were honored by a

special day. Other saints were added gradually, and increased in number when a regular process of canonization was established. As early as 411 there is in the Chaldean Calendar a *Commemoratio confessorum* for the Friday after Easter.

In the sixth century, Pope Boniface IV accepted the Pantheon as a gift from the Emperor Phocas and proclaimed May 13, 610 as the Feast of All Holy Martyrs. He dedicated it as the Church of Santa Maria Rotonda in honor of the Blessed Virgin and all martyrs.

During Pope Gregory III's reign, the festival was expanded to include all saints and a chapel in St. Peter's church was dedicated accordingly. In 835, Pope Gregory IV changed the date to November 1 for the Latin Church and the name to Feast of All Saints.

FREQUENTLY ASKED QUESTIONS

Q: What is an Eastern Catholic Church?

A: 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, Metropolitans, 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 counterparts 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*).

HOW BIG IS ONE?

As a man walked a desolate beach one cold, gray morning he began to see another figure, far in the distance. Slowly the two approached each other, and he could make out a local native who kept leaning down, picking something up and throwing it out into the water. Time and again he hurled things into the ocean.

As the distance between them continued to narrow, the man could see that the native was picking up starfish that had been washed upon the beach and, one at a time, was throwing them back into the water.

Puzzled, the man approached the native and asked what he was doing. “I’m throwing these starfish back into the ocean. You see, it’s low tide right now and all of these starfish have been

washed up onto the shore. If I don’t throw them back into the sea, they’ll die up here from lack of oxygen.”

“But there must be thousands of starfish on this beach,” the man replied. “You can’t possibly get to all of them. There are just too many. And this same thing is probably happening on hundreds of beaches all up and down this coast. Can’t you see that you can’t possibly make a difference?”

The local native smiled, bent down and picked up another starfish, and as he threw it back into the sea he replied, “Made a difference to that one!”

Each of us is but one person: limited, burdened with our own cares and responsibilities. We may feel there is so much to be done, and we

have so little to give. We're usually short of everything, especially time and money.

When we leave this shore, there will still be millions of starfish

stranded on the beach. Maybe we can't change the whole world, but there isn't one of us who can't help change one person's whole world. One at a time. We can make a difference.

OUR CONDOLENCES

In your Christian Charity, please remember the soul of + **Roman Kushner** who fell asleep in the Lord on Wednesday, May 24th. + Roman was buried from St. Cyril's on Tuesday, May 30th.

+ Roman had been our long-time maintenance man taking care of both the Parish grounds and the Cemetery before he retired.

May his memory be eternal!
Vichnaya Pamyat!

LASAGNA DINNER

Saints Peter & Paul Ukrainian Greek Catholic Church will hold a Lasagna Dinner on Wednesday, June 21, 2023 in their school hall on the corner of North River and West Chestnut Streets, near the General Hospital Parkade in Wilkes-Barre. This dinner will be Take-Out Only and Pre-Orders are strongly encouraged.

Dinners will be \$15 and will include; a generous portion of meat lasagna, garden salad, bread and dessert. Place your order by calling the School Hall Kitchen (570) 829-3051. Pick-Ups will be from 4:00 to 7:00pm. Tickets will also be sold for a Basket Raffle. Remember...When Baba Cooks, Everybody's Happy!"

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of June 2023 is Team #2: Eugene Zinsky, John Turko,

Jr., Leonard Mitchko, and Michael Shumek.

Sunday Collection for May 27 & 28, 2023:

*Children Who Received
The Sacrament of Penance on June 3, 2023
and
First Solemn Holy Communion on June 4, 2023*



Jackson S. Beckage

Adalee Hoenie

Josephine Grace Muchisky

Dean George Rabel

Micah James Semanision

Richard C. Sestili

Jill DeSales Walsh

Austin John Wegforth

Eliana Joann Wegforth

“Congratulations to all the children who have received the Sacrament of Penance for the first time and First Solemn Communion”

*“Many, Many Happy and Blessed Years!”
Mnohaya i Blahaya Leeta!*

Ss. Cyril & Methodius Ukrainian Catholic Church

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Rev. Nestor Iwasiw, Pastor



All Saints

God is wonderful in his saints. He will give strength and power to his people. Consider the meaning of these prophetic words and try to understand them. The psalm says that God gives strength and power to all his people, for with God there is no partiality; nevertheless it is only in his saints that he fills us with wonder.

The Church of Christ honors even after their death those who have lived a truly godly life. Every day of the year it commemorates the saints who departed hence on that day, leaving this mortal life. It sets the life of each of them before us for our benefit, and also shows us how each died, whether they fell asleep in peace or ended their lives in martyrdom. On this day, however, the Church gathers them all together and sends up a common hymn in their honor.

My brothers and sisters, let us too honor the saints of God. How shall we honor them? By imitating them, by purifying ourselves from every stain of body and spirit and by ceasing to sin until, by this abstinence, we are brought to a sanctity like theirs. On these festival days at least let us offer God bodies and souls that are acceptable to him, so that we too, by the prayers of the saints, may gain a share in their glory and eternal bliss. May we all attain to this by the grace and mercy of our Lord Jesus Christ, to whom with his eternal Father and the most holy, good, and life-giving Spirit belongs glory now and always and for endless ages. Amen.

From a sermon by St. Gregory of Palamas

For books on Eastern Christianity, visit www.ecpubs.com
To view over 300 videos, visit www.oltv.tv