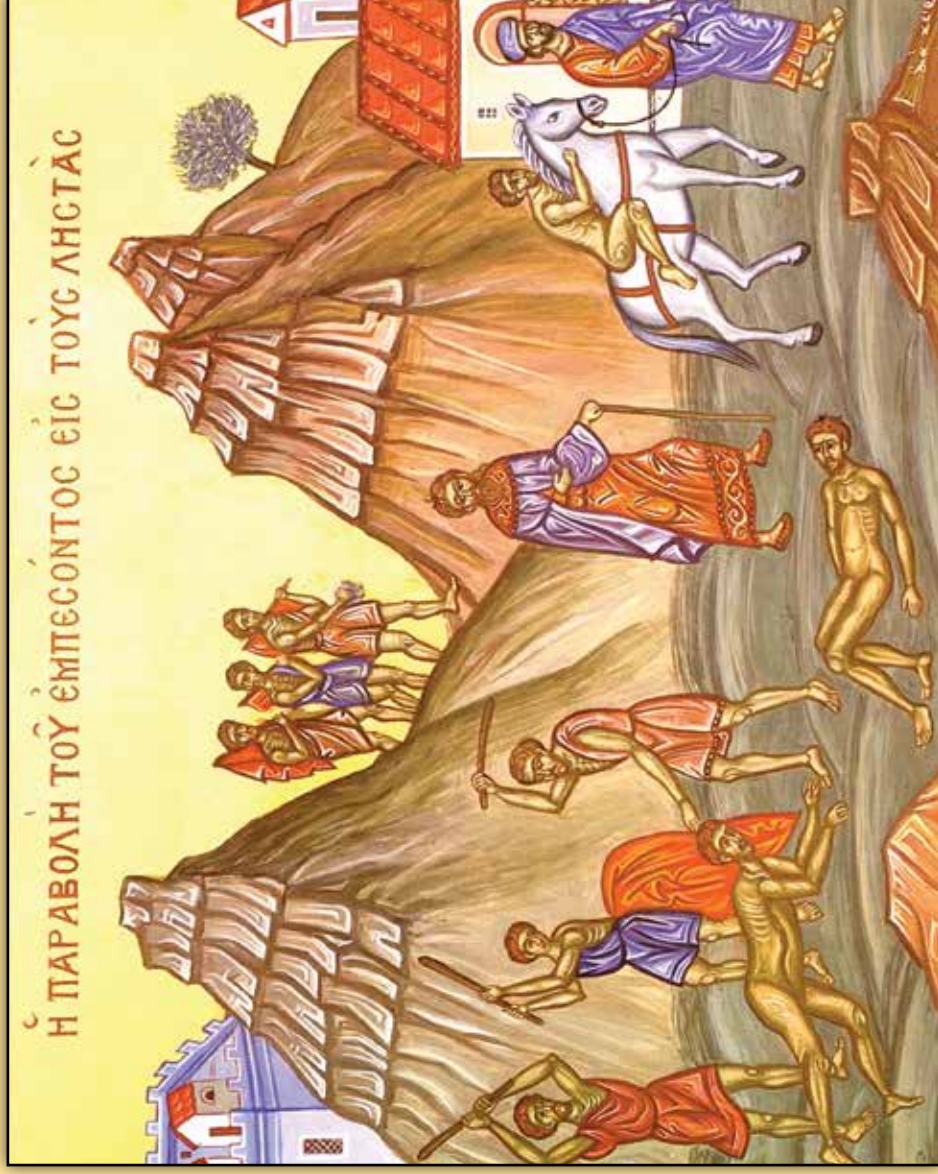


## TWENTY-FOURTH SUNDAY AFTER PENTECOST



*Icon of the Good Samaritan*

<b>Nov. 12, 2023: Twenty Fourth Sunday After Pentecost</b>		
Epistle: Eph. 2: 14-22		Gospel: Lk. 10: 25-37
<b>This Weekend</b>	4:00	+ Michael J. Clark (Sharon Sembrat)
	10:30	For Our Parishioners
<b>Mon., Nov. 13</b>	9:00	+ Gene Hughes (Son & Daughter-In-Law)
<b>Tues., Nov. 14</b>	<b>No Divine Liturgy</b>	
<b>Wed., Nov. 15</b>	9:00	+ Nick Chaykosky (Marlene & Bob Zelno)
<b>Thurs., Nov. 16</b>	<b>No Divine Liturgy</b>	
<b>Fri., Nov. 17</b>	9:00	+ Roman Kushner (Sandra & Nikki Berta)
<b>Sat., Nov. 18</b>	<b>No Morning Divine Liturgy</b>	
	2:00 pm	Confessions
	4:00 pm	For Our Parishioners
<b>Sun., Nov. 19</b>	10:30	+ Barbara & George Ferencik (Michael & Theresa Vacendak)

## THAT ALL MIGHT BE ONE

St. Josaphat Kuntsevych, OSBM, Archbishop of Polotsk and Martyr, was born around 1580 in Wolodymyr Ukraine. As a teenager he was interested in Church matters, often to the detriment of his business duties. After his father's death in 1604, John Kuntsevych entered the Basilian Holy Trinity monastery in Vilna; he took the religious name of Josaphat. During the summer of 1609 Josaphat was ordained a priest. In 1617 Josaphat was nominated much against his will,

Bishop of Polotsk.

In 1620 an event occurred which made Josaphat's position very difficult. Until then the Orthodox Church had no organized hierarchy in the area. But in 1620, under Kozak's protection, the Orthodox Patriarch of Jerusalem, on a trip through eastern Europe, ordained a metropolitan and five bishops for the Ukrainian Orthodox Church. (It is interesting to note that the Jerusalem Patriarch had no jurisdiction to do this and met from resistance from other

Orthodox jurisdictions.) The Catholic bishops found themselves for the first time faced with organized opposition. The government was willing to withdraw its support from the Ukrainian Catholic Church for the sake of peace within the country. Specifically, the government needed the Kozak's help to fight the Turks.

On Sunday, November 12, 1623, a crowd (without the blessing of any Orthodox bishop) gathered outside Josaphat's residence in Vitebsk, one of the towns under his ecclesiastical jurisdiction. Josaphat was in residence preparing to celebrate Matins and Divine

Liturgy. He came out to meet the angry crowd. But the instigators shouted: "Kill him!" and one of them sank an ax into his head.

Some of the immediate effects of his martyrdom were; the conversion of most of his killers and the strengthening of the Church union in the country. But most significant and more important was the discharge of tension between Catholic and Orthodox, leading to cooperation between the two churches.

St. Josaphat was canonized in 1867.

*[From the Redeemer's Voice —  
Ukrainian Catholic Publication]*

## **5 MYTHS ABOUT PURGATORY THAT TOO MANY PEOPLE STILL BELIEVE (MAYBE EVEN YOU!)**

It's probably safe to say that for most Protestant Christians, there are few doctrines more "Catholic" than Purgatory. Unfortunately, most people's understanding of Purgatory is fraught with myths and misconceptions.

First, here's how the Catechism describes Purgatory: "All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven. The Church gives the

name Purgatory to this final purification of the elect, which is entirely different from the punishment of the damned.

"This teaching is also based on the practice of prayer for the dead, mentioned in Sacred Scripture... From the beginning, the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf

of the dead...” (CCC 1030-1032)

Now here are five of the most common myths about Purgatory:

**Myth 1: Purgatory is a second chance at salvation**

**Truth:** At death, a person’s eternal destiny is sealed: he will either spend eternity in heaven or hell. Purgatory is a temporary place that people who are already assured of heaven may go to in order to prepare for heaven. So, once in Purgatory, a person can’t alter their eternal destiny – there are no second chances after death.

**Myth 2: Purgatory isn’t in the Bible**

**Truth:** In 1 Cor. 3, Saint Paul describes a period after death, but before heaven, in which a Christian is purified with fire. That’s Purgatory.

There is other biblical evidence, to name two: In Matt. 12, Jesus mentions the possibility of sins being forgiven after death, and in 2 Macc. 12, the practice of praying for the dead (a practice Purgatory makes sense of) is commended.

**Myth 3: Purgatory is a way of**

**being saved apart from Christ**

**Truth:** As already mentioned, Purgatory is only for people who have died in friendship with Christ and are assured of heaven. Further, the purifying process of Purgatory is only through the grace of Jesus Christ. So rather than being something in competition with Christ, Purgatory is an occasion for the grace of Christ.

**Myth 4: Indulgences are a way of buying salvation**

**Truth:** An indulgence is something granted by the Church that limits or removes a person’s need for Purgatory after death. Indulgences do not, however, determine whether a person goes to heaven or hell.

Further, while historically there have been abuses regarding indulgences, the Catholic Church considers the selling of spiritual things (simony) a sin.

**Myth 5: Praying for the dead is a late medieval corruption of the faith**

**Truth:** Actually, the Jews practiced praying for the dead prior to Jesus, as recorded in 2 Macc. 12. The Early Church also practiced it.

**Help! I am Bored in church.**

**A 7-Step Method to Fix That.**

**1. Turn off the car radio on the way to the Divine Liturgy.**

One of the best ways to mentally prepare for The Divine Liturgy is to begin

before you arrive. Start clearing out your distractions in advance by spending your drive time to the parish in silence. Turn off the car radio, shut off your phone, and quiet down the talking if you have others in the car with you. Leave any important conversations for after the Liturgy. Consciously start making your transition from secular to sacred. Let that silence sink in.

## **2. Get to Liturgy at least ten minutes early.**

By clearing out your mind on the way to Liturgy and making room for silence, you have already taken steps to prepare yourself for prayer. Use that preparation well by spending at least a few minutes in silent prayer before Liturgy begins. This will help to settle you down and keep you attentive. More time is better, but a few minutes is better than none at all. This may take practice, but over time you can develop the habit.

## **3. Pray Business Class.**

Why is it that everyone wants front row seats at a musical concert or at a game, but the last seats in church? Avoid looking for a place in the last pews of the church right at the back, especially when there is plenty of space up front. They say that the front pews receive more grace! Seriously, though, sitting up front will help you avoid distractions.

If all that is in front of you is the altar, it is much easier to stay focused on what is happening there. You will also be less distracted by what is happening in the pews around you.

## **4. Come on out, you bathroom singers.**

Divine Liturgy is not an event for spectators. Participate! Say all the prayers and sing all the songs. If it helps, follow along with each part of Liturgy using the liturgy book. If you are engaging in all of this, it is a rewarding occupation for the mind, and God will undoubtedly assist you to better grasp and understand His sacred truths.

## **5. Homilies are so boring!**

How often have I heard that? And true, sometimes a priest might meander a bit, but homilies are pretty interesting if you really listen to them, and the priest has probably put a lot of effort into preparing it. If you get bored during lectures in school or college or watching the evening news or scrolling through your Facebook feed, ask yourself if the problem is with you. Give yourself a challenge: Listen to the homily and try to capture the essence of it in 140 characters or less.

## **6. 167 to 1.**

Remember that the Eucharist is Thanks-

giving, and if you are just a Sunday churchgoer, then you are giving God your full attention for just 1 hour or less. The rest of the 167 hours each week, God gives you as a gift and doesn't get in your way. Ask yourself how many good things you have received from the Lord. Isn't it right and just that we spend 1 hour each week worshipping the Creator with all our hearts?

### **7. A perfect 7 – Mary.**

The final word belongs to Mary, Queen of heaven and earth and our Mother. Ask Mary to intercede for you during

the Divine Liturgy. Pray to her for guidance and strength. She was always by Our Lord's side and she will remain by yours as well. No human being understands you better than Mary does.

Follow these 7 steps and you will slowly find the beauty of the Eucharist opening up before you. As with any other activity, this too will take time. Don't expect to be charged up on the first Sunday itself. All great tastes develop in time and with patience. You cannot make great music on the first day. Neither was Rome built in a day.

## **OUR CONDOLENCES**

In your Christian Charity, please remember the souls of the following Parishioners who recently fell asleep in the the Lord.

+ **Pauline Kiballa** fell asleep in the Lord on Friday, November 3<sup>rd</sup>. She was buried from St. Cyril's on Wednesday,

November 8<sup>th</sup>.

+ **Robert "Bob" Mitchell** fell asleep in the Lord on Saturday, November 4<sup>th</sup>. He was buried from St. Cyril's on Friday, November 10<sup>th</sup>.

May their memory be eternal!  
Vichnaya Pamyat!

## **BAKERS NEEDED**

Our Thanksgiving Bake Sale will soon be upon us. Please help make this fundraiser a success. Baked goods may be dropped off at the Parish Hall on Friday, November 17<sup>th</sup> from 5:00

to 7:00; Saturday, the 18<sup>th</sup> from 10:00; and Sunday, the 19<sup>th</sup> from 10:00. Please label your items and indicate when an item contains nuts. Thank you for helping our Parish.

## **STS. PETER AND PAUL UGCC 2024-6 MONTH LOTTERY CALENDAR**

**Each \$20 Calendar includes two numbers for the Pick 3 Evening Drawing of  
the Pennsylvania Lottery**

**Prizes include \$25 on weekdays, \$40 on Sundays, and Five \$100 prizes**

Calendars purchased by check will be mailed to return address. Make checks  
payable to SS. Peter and Paul UGCC, and mail to:  
P.O. Box 124, Carbondale, PA 18407

For more information contact Marge 570-282-5680  
or Dorothy at 570-282-2084

## **FALL FUNDRAISER**

Our Parish will be hosting a Thanksgiving Bake Sale on Saturday, November 18<sup>th</sup> from 1:00 to 6:00 and Sunday, November 19<sup>th</sup> from 11:30 to 4:00 (or until sell-out). In addition to the baked goodies, there will be two food vendors: Chili/Cornbread Lady and Street Food Cart, and a basket raffle. ***We are asking all parishioners who can to bake some favorites for this sale.*** This event will be advertised in the community, so the more we have available the better chance we

have of making this another successful fundraiser. If you can bake, please call Michaelene 570-209-2026, Julie 570-357-6171, or Mary Ann 570-489-4648. Messages are fine.

During the **Thanksgiving Bake Sale** we will be hosting a **Winter Coat and Food Drive**. We will be collecting new or gently worn winter coats and non-perishable foods to be given to local charities. Please help our neighbors in need by donating to this worthy cause.

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

The Collection Processing Team for the month of November 2023 is Team #3:

Marlene Zelno, Dorothy Zinsky, and Cheryl Matuszewski.

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**Sunday Collection for November 4 & 5, 2023: \$**

## Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

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

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

Rev. Nestor Iwasiw, Pastor

### *Reflection on the Good Samaritan*

First, we must pity the ill fortune of the man who fell unarmed and helpless among robbers, and who was so rash and unwise as to choose the road in which he could not escape the attack of robbers. For the unarmed can never escape the armed, the heedless the villain, the unwary the malicious. Since malice is ever armed with guile, fenced round with cruelty, fortified with deceit, and ready for fierce attack...

He poured in wine, that is, the blood of His passion, and oil, that is, the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism...

The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are by the working of the remedy restored to their former soundness. Having

poured in wine and oil, he placed him upon His beast...

For the Inn is the Church, which receives travelers, who are tired with their journey through the world, and oppressed with the load of their sins; where the wearied traveler casting down the burden of his sins is relieved, and after being refreshed is restored with wholesome food. And this is what is here said, and took care of him. For outside is everything that is conflicting, hurtful and evil, while within the Inn is contained all rest and health...

He said, if you see any one oppressed, say not surely he is wicked; but be he Gentile or Jew and need help, dispute not, he has a claim to your assistance, into whatever evil he has fallen.

*St. John Chrysostom*