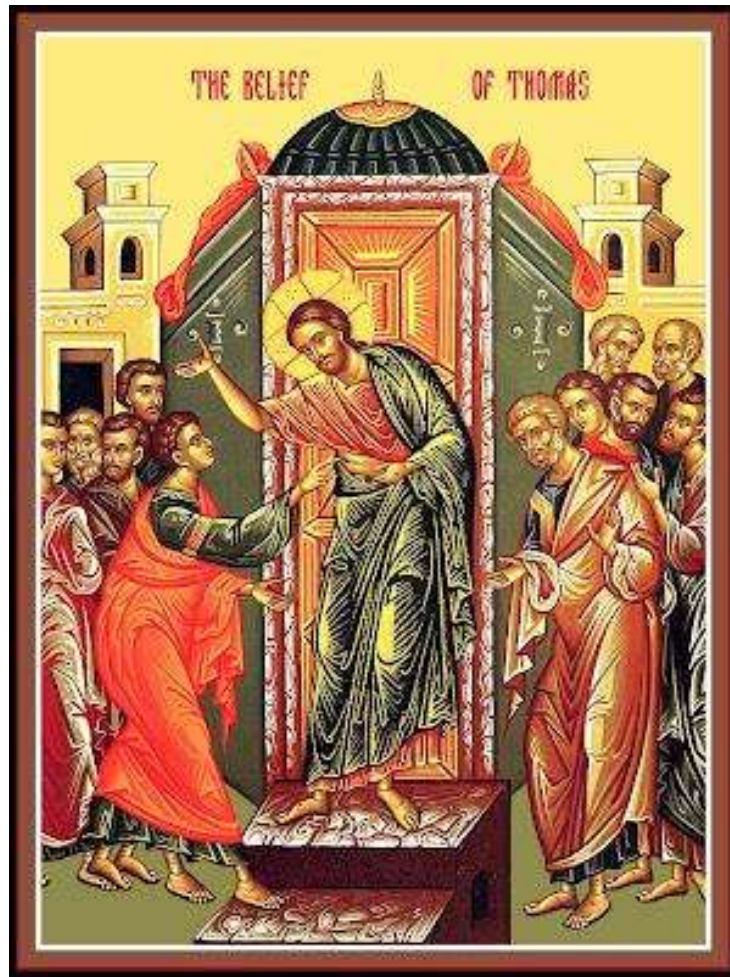


## Twentieth Sunday After Pentecost



### Byzantine Catholic Outreach of Iowa

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**Cantor:** Adam Kemner

### Service Schedule

**Saturday-Vespers 5PM**

**Sunday-Matins 9AM**

**Divine Liturgy 11AM**

**Confession:** Sunday 10:30 and by appointment.

**Feastdays-Vespersal Divine Liturgy 6PM on Eve of Feast.**

Weekly Offering- September 29, 2024		
<b>Sunday:</b> \$0.00	<b>Cash:</b> \$0	<b>Average Monthly Expenditures:</b> \$2767.32
<b>e-Giving:</b> \$0.00	<b>Total:</b> \$0.00	<b>Total this Month:</b> \$21,075.93 <b>Diff:</b> \$18,308.61

Services This Week	
<b>Wednesday, October 9</b>	Vespers. 5PM. (Readers)
<b>Saturday, October 13</b>	Vespers. 5PM
<b>Sunday, October 14. 21<sup>st</sup> Sunday After Pentecost. Fathers of the 7<sup>th</sup> Ecumenical Council</b>	Matins 9AM Confession: 10:30AM Divine Liturgy. 11 AM.

October 20, 2024	
<b>TWENTIETH SUNDAY AFTER PENTECOST</b>	
<p><b>The holy and glorious apostle Thomas</b>, who did not believe the other disciples when they announced that Jesus had risen. When Jesus himself showed his pierced side, he exclaimed, "My Lord and my God." After this demonstration of faith, it is related that he evangelized India.</p>	
<p>Tone 3. Matins Gospel 9            Sunday Antiphons            Troparion of the Resurrection Tone 3 (pg. 135-6)</p>	
<p><b>Troparion, Tone 2.</b> You were both a disciple of Christ and a member of the apostolic college. * Your lack of faith proved the Resurrection, and your touch unleashed reverence. * O Thomas, ever worthy of praise, obtain peace and mercy for us.</p>	
<p><i>Glory. Now and ever.</i> Kontakion of the Resurrection, Tone 3 (pg.136)</p>	
<p>Prokeimenon of the Resurrection, Tone 3 (pg.137) and the Apostle (pg 369)</p>	
<p>Epistle: Galatians 1:11-19</p>	
<p>Alleluia of the Resurrection, Tone 3 (pg 137) and the Apostle (pg 369_</p>	
<p>Gospel: Luke 7:11-16</p>	
<p>Communion Hymn, of Sunday and the Apostle.</p>	

October 13 is "Picture Day" where we' like everyone in attendance for a group photo (public relations purposes).

A commemoration of the 100<sup>th</sup> Anniversary of the Byzantine-Ruthenian Catholic Church in America will air on EWTN in mid-October. The television documentary, "Treasury OF Blessings," has been under production for more than a year. It features archival films, still pictures and videos fathered from the Archeparchial archives, private collections and on-site locations from all four of our

eparchies (dioceses). Archbishop William Skurla is the Executive Producer. EWTN plans to air the documentary of October 11 at 9:30 p.m. CST and again October 12 at 10:30 a.m. CST.

### **From the Desk of Father Bruce**

Glory to Jesus Christ!

Next Sunday we will hold our monthly Parish Meeting for adults following the Agape meal. Please make every effort to attend. Gatherings generally will be held every second Sunday of the month.

Also next Sunday, during the Liturgy our catechists will be commissioned. At a meeting last month, it was decided to offer classes the first and third Sundays of each month thru the month of May starting at 1:00. This will be for children in grades kindergarten through 8th. The first session will be on October 20.

On Wednesday I celebrated a Divine Liturgy at the Iowa Catholic radio chapel in Des Moines. There were about fifteen people in attendance. More importantly I was a guest for two one-hour segments in the afternoon. I not only had the opportunity to explain the Byzantine Rite, but was able to promote what we are doing in Muscatine. Getting the word out on who we are and what we are offering is so crucial.

Today is Respect Life Sunday and October is Respect Life Month. From cradle to grave this issue is so important and, especially in regard to abortion, near the forefront in the presidential race. Make your vote count as a Catholic. The defenseless life in the womb is counting on it!

Have a Blessed Week!

### **Liturgy, Pro-life and Womanhood**

Whenever we attend any liturgical service of the Church we are not just ‘attending’ church, or just ‘satisfying an obligation.’ From the art and architecture itself, to the liturgical texts, chants, gestures and movements, liturgy is an encounter with God’s blueprint for His entire created order, for the very meaning of life itself. It is liturgy, therefore, that provides the context, the model for a true understanding of pro-life issues. Liturgy teaches us to see things “Sacramentally” or “Mystically”, in other words, to see the ultimate “why” and value behind everything in creation.

In one way or the other, pro-life issues have a common beginning and foundation in what does or does not go on in the womb of womanhood. It is therefore the womb of womanhood that must be seen in its liturgical, mystical context.

Historically, classic church design, in both the Western and Eastern Churches, had a separation of the sanctuary from the nave. This is preserved in Byzantine Churches with the use of the icon screen. Like the Old Testament temple symbolism, the Christian sanctuary became the mystical nuptial chamber in which a mystical marriage between Christ the Bridegroom and his Bride the Church, would be consummated upon the nuptial bed of the Altar in the Eucharist. In Byzantine Church design the tabernacle is always on the Altar and in it is the presence of Christ in the form of consecrated bread. On the back wall of the sanctuary in Byzantine churches hovering above the tabernacle is to be painted the icon of the Theotokos. This icon is called the “Platytera” which means “more spacious than the Heavens.” The Blessed Mother presents Christ to us as though we were looking into her very womb. She therefore becomes the “Mystical Tabernacle.” The Byzantine liturgy has many beautiful references to the womb of the Virgin Mary including, “Mystical Paradise.”

The priest is, so to speak, the ‘steward’ of the tabernacle, the protector of it. Like the Old Testament High priest, the Byzantine priest (or bishop) is the only one authorized to approach the tabernacle but only for the loftiest of reasons.

Women are configured to the Theotokos. Therefore, by extension all women have a sacred space in their body as well, a one authorized to approach the tabernacle but only for the loftiest of reasons.

Every woman is configured to the Blessed Virgin Mary which means by extension every woman has a ‘sacred space’ within her own body, a ‘tabernacle’ of sorts where Heaven and earth meet in the miracle of a new life. If the sanctity of the tabernacle on the altar were to be corrupted by something foreign to its character and purpose, the whole Church would become corrupted. So, too if the womb of womanhood is corrupted, seen and approached for other than what it is, the whole moral order of humanity, especially of human sexuality, would become disordered and corrupted.

The marital bedroom is the sanctuary of the human race and woman’s womb is its ‘tabernacle.’ Like the priest to the tabernacle, it is the role of manhood to protect the intrinsic holiness of the body and womb of womanhood. What goes on in the “bedroom” does not “stay there.” Rather, it determines the rise and fall of civilization. All of the sexual disorders and offenses against the sanctity of life in our times ultimately have their origin in the non-sacramental, non-liturgical view of the womb of womanhood. The restoration of the sanctity of human life in all of its forms will not fully happen without a restoration of a liturgical worldview of the human person which begins with the liturgical view of the womb. From art to architecture to liturgical text and gesture that restorative view is found and experienced in the liturgical life of the Byzantine Catholic Church.

Office of Marriage, Family, and Pro-Life Ministry

—Eparchy of Parma