Eighteenth Sunday after Pentecost
(The Protection of the Mother of God)
Epistle – 2Cor 9:6-11

DIVINE LITURGIES FOR THE WEEK

**Sunday, Oct. 1, 2023**
9:30 am – Health and Blessings for all Parishioners

**Saturday – Oct. 7, 2023**
9:00 am – Liturgy

**Sunday – Oct. 8, 2023**
9:30 am – Health and Blessing for all Parishioners

**No Liturgy during the weekday (Monday-Friday)** except upon request.

**St. George Ukrainian Catholic Church**
3330 N. 13th Street, Lincoln, NE 68521
Sunday, Oct. 8, 2023 – 12:00 pm

**St. Joseph’s Ukrainian Catholic Church**
526 Virginia Street, St. Joseph, MO 64504
Saturday, Oct. 7, 2023 – 2:00 pm

Please pray for: Toni Jarosz, Zenon Repichowskyj and Ann Wojcichowskyj.

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 13th 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 13th 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 16th 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.

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**Sept. 24, 2023**

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**Relief Fund**

$2,550
Eighteenth Sunday after Pentecost
(The Protection of the Mother of God)

Топарі і Кондаки:

Тропар (1): Хоч запечатали камінь юдеї і воїни стерегли пречисте тіло Твое, воскрес Ти, Спасе, на третій день, даруючи життя світові. Тому сили небесні взвивали до Тебе, Життєдавче: Слава воскресінню Твоєму, Христе, слава царству Твоєму, слава провидінню Твоєму, єдиний Чоловіковілюбче!

Тропар (4): Сьогодні ми, благовірні люди, радісно святкуємо, осяні Твоїм, Божа Маті, явлінням і, дивлячись на Твій пречистий образ, щиро просимо: Покрий нас святим Твоїм покровом і визволь нас від уського зла, благаючи Сина Твого, Христа Бога нашого, щоб спас души наші.

Слава Отцю, і Сину, і Святому Духові.

Кондак (1): Воскрес Ти у славі як Бог із гробу і світ з Собою воскресив; людське есество Тебе, як Бога, оспівус і смерть щезла. Адам же ликує, Владико, і Єва нині, з усіх визволившись, радіє, взиваючи: Ти, Христе, той, Хто всім подає воскресіння. І нині, і повсякчас, і на вік вічні. Амінь.

Кондак (3): Діва сьогодні стоїть перед нами у храмі та з хорами святих невидимо за нас молиться Богу. Ангелі з архієреями поклоняються, апостоли ж з пророками радуються, бо за нас благає Богородиця спокиненого Бога.

Прокімен:

Прокімен (1): Милість Твоя, Господи, хай буде над нами, бо ми надягались на Тебе.

Стих: Радуйтесь, праведні, в Господі, правим належить похвалу.

Прокімен (3): Величає душа моя Господа, і дух мій радіє в Бозі, Спасі моїм.

Стих: Во Він зглянувся на покору слугині Своєї, ось бо віднині ублажатимуть мене всі роди.

Troparion and Kontakion:

Troparion (1): Though the stone was sealed by the Jews and soldiers guarded Your immaculate body, You arose, O Savior, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of Mankind!

Troparion (4): Protected by your coming, O Mother of God, the faithful people solemnly celebrate today; and gazing upon Your immaculate image, they humbly say: Watch over us with your noble protection, and deliver us from all evil by asking your Son, Christ our God, to save our souls. Glory be to the Father, and to the Son, and to the Holy Spirit.

Kontakion (1): You arose in glory from the tomb and with Yourself You raised the world. All humanity acclaims You as God, and death has vanished. Adam exults, O Master; and Eve, redeemed now from bondage, cries out for joy: You are the One, O Christ, Who offer resurrection to all. Now and for ever and ever: Amen.

Kontakion (3): Today the Virgin is present in the Church and with the armies of Saints invisibly prays to God for us. The angels worship with the archangels and the apostles rejoice with the prophets; because, in our behalf, the Mother of God prays to the eternal God.

Prokimenon:

Prokimenon (1): Let Your mercy, O Lord, be upon us, as we have hoped in You.

Verse: Rejoice in the Lord, O you just; praise befits the righteous.

Prokimenon (3): My soul extols the Lord, and my spirit rejoices in God my Savior.

Verse: Because He has looked upon His lowly servant; from this day forward all generations shall call me blessed.