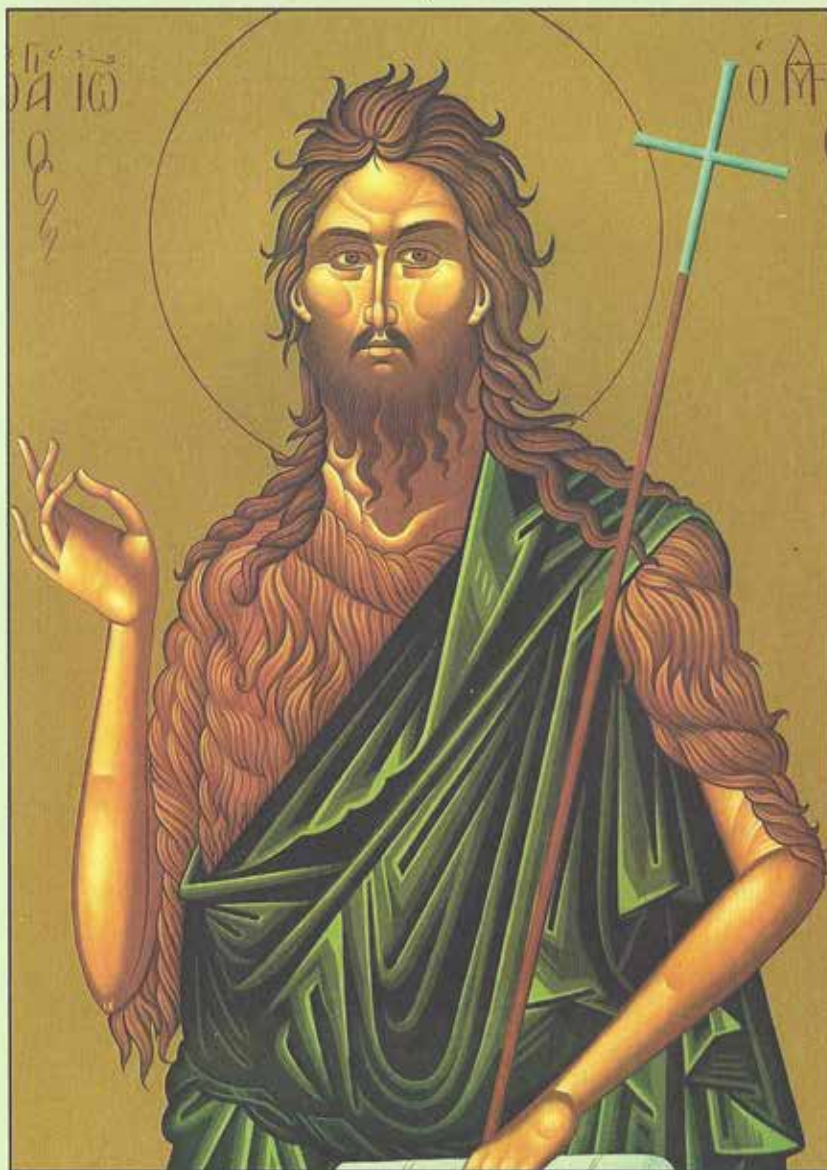


SUNDAY AFTER THEOPHANY (EPIPHANY)
SYNAXIS OF SAINT JOHN THE BAPTIST



Icon of Saint John the Baptist

January 7, 2018: Sunday After Theophany

Epistle: Eph. 4: 7-13

Gospel: Mt. 4: 12-17

Mon., Jan. 8	8:00	+ Mildred Gazella (Bob, Linda, David & Sara Sebastianelli)
Tues., Jan. 9	8:00	Debra Altier (John & Jo Ann Bistram)
Wed., Jan 10	8:00	+ Julia & Leo Anderson (Micky Klapatch)
Thurs., Jan. 11	8:00	+ Yvonne Andrews (Lauren Telep)
Fri., Jan. 12	8:00	+ Emmett & Zenia Hooper (Family)
Sat., Jan. 13		No Morning Divine Liturgy 10:30 Confessions 2:00 pm Confessions 4:00 pm + Bill Zinsky (Roman & Eileen Kushner)
Sun., Jan. 14	9:00	For Our Parishioners
	11:30	+ Joseph Chmil (Nephew Terry Chmil & Family)

Postfeast of The Holy Theophany of Our Lord

Antiphon 1

When Israel and Jacob's children came forth from Egypt, out from a barbarian people, * Judah became His sanctuary, Israel became His domain.

*Through the prayers of the Mother of God, * Savior, save us.*

The sea saw God's people coming and parted for them; * when the Jordan saw them coming, its running waters ceased to flow.

*Through the prayers of the Mother of God, * Savior, save us.*

Why is it, O sea, that you parted, * and what caused you,
O Jordan, to turn back your flow?

Through the prayers of the Mother of God, Savior, save us.

* * * * *

Third Antiphon

Come, let us sing joyfully to the Lord, let us acclaim God, our Savior.
O Son of God, baptized by John in the Jordan, save us who sing to You Alleluia.

Let us come before His face with praise, and acclaim Him in psalms.
O Son of God, baptized by John in the Jordan, save us who sing to You Alleluia.

For God is the great Lord and the great king over all the earth.
O Son of God, baptized by John in the Jordan, save us who sing to You Alleluia.

* * * * *

Entrance Hymn

Come, let us worship and fall down before Christ.
O Son of God, baptized by John in the Jordan, save us who sing to You Alleluia.

* * * * *

Hymn to the Mother of God

Extol, my soul, Christ the King, who was baptized in the Jordan. No tongue can fittingly sing your praises. * Even superior intelligences far above your world appear feeble when they praise you, O Mother of God. * But in your goodness, accept our faith; * for you see that godly love we bear towards you, * as you are the Patroness of Christians.

* * * * *

Communion Verse

The grace of God has appeared * bringing salvation to all people.
Alleluia, alleluia, alleluia.

Q & A

QUESTION: What is the symbolism of gold, frankincense, and myrrh that magi brought to Jesus?"

ANSWER: Gold is a precious metal and as such was a very valuable commodity. Its value could very well have financed Joseph and Mary's trip to Egypt. Gold is a symbol of divinity and is mentioned throughout the Bible.

The gift of gold to the Christ child was symbolic of His divinity — God in the flesh.

Frankincense is a white resin or gum. It is obtained from a tree by making incisions in the bark and allowing the gum to flow out. It is highly fragrant when burned and was therefore used in worship, where it was burned

as a pleasant offering to God (Exodus 30:34). Frankincense is a symbol of holiness and righteousness. The gift of frankincense to the Christ-child was symbolic of His willingness to become a sacrifice, wholly giving Himself up, analogous to a burnt offering.

Myrrh was also a product of Arabia, and was obtained from a tree in the same manner as frankincense. It was a spice and was used in embalming. It was also sometimes mingled

with wine to form an article of drink. Such a drink was given to our Savior when He was about to be crucified, as a stupefying potion (Mark 15:23). Matthew 27:34 refers to it as “gall.” Myrrh symbolizes bitterness, suffering, and affliction. The baby Jesus would grow to suffer greatly as a man and would pay the ultimate price when He gave His life on the cross for all who would believe in Him.

We Are the Church

So, why do we drag ourselves out of bed on Sunday mornings and make the trek to River Street? Habit? Obligation? Piety? Fulfillment? Our answers are often these and more, and may not be the same from week to week. It is also just as easy to do the contrary and stay home. Tired? Ill? Overcommitted? Angry? Newspaper and breakfast? There will always be a Liturgy again next week... These answers are equally varied and, at times, valid for those who are “absent with just cause,” but they are more often easily rebutted.

Do we come for the beauty of the edifice, the icons, the hymnody, the sermon? While these are often pleasant, what we tend to forget is

they are only external aspects of the Liturgy. Our presence at Church should not be solely for our emotional support, or even for working on our salvation, important though they are, but the simple fact that without our presence the Church ceases to be. The essence of the Church is the coming together of believers to partake of the Body and Blood of Christ our Savior, to join with Him, with the Saints, in communion with other believers, with all that have gone before and all that will come, in a singular point of time – outside of time. And we do that not simply by attending, but by active participation in the Divine Liturgy. The priests, the deacons, the choir and the people all contribute. The people

say the word “I” in only two places in the Liturgy of St. John Chrysostom – the Creed and the Communion Prayer, everything else said by the people is as a corporate act. To be Christian is to be in the Community, in the Church and of the Church.

We have a weekly opportunity to experience heaven on earth, to live momentarily in eternity “putting aside all earthly cares,” and to renew in ourselves a right spirit so that we

may, by putting on Christ, be able to keep the faith, fight the good fight, and be the proper Christian example to our families, our friends and our community. And maybe, take one more step on that long journey toward heaven.

My dear parishioners, in the New Year of 2018, don’t just come for the services out of habit, don’t just come to Church – **Be a part of the Church!** God bless you!

Keep Greeting One Another

A reminder to all: just as we prepared for Christmas with a 40 day preparation and fasting period, so now we celebrate

the bright days of Christmas, New Year’s, and Theophany for 40 days. Please continue to sing our beautiful Christmas carols, and to greet one another with our traditional “*Christos Razhdayetsia! Slavite Yeho!* Christ is

Born! Glorify Him!” During the darkness of the Winter months, do all you can to keep the bright light of Christ burning brightly! Let Christ shine through you!

Note: according to tradition, we continue to sing Christmas carols up until the Feast of the Presentation of Our Lord on February 2nd.

**CHRIST IS BORN!
GLORIFY HIM!
CHRISTOS RAZHDAYETSIA!
SLAVITE YEHO!**

Holy Name Society Raffle

Once again St. Cyril’s Holy Name Society mailed raffle tickets to our Parishioners. Please support the work of St. Cyril’s Holy Name Society by

dropping your returns into the Sunday Collection Basket as soon as possible. Additional tickets may be obtained from any Holy Name Society member.

Our Condolences

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

- **Michal Bojko** was buried from St. Cyril's Church on Thursday, December 7, 2017.
- **John Krenitsky** was buried from

St. Cyril's Church on Monday, December 4, 2017.

- **Michael Russen** was buried from St. Cyril's Church on Friday, January 5, 2018.

May their memory be eternal! Vichnaya Pamyat!

Winter Pyrohy/Pierogy Sale

Scranton's St. Vladimir Ukrainian Greek Catholic Church winter homemade pierogy sale will take place on Saturday, January 13, 2018 from 2:00 pm to 6:00 pm at the parish center, 428

North Seventh Avenue. Cost is \$7.00 per dozen. Advance orders can be placed no later than Tuesday, January 9 by calling Leslie at 570 342-3749.

Annual Festival of Christmas Carols



The Annual Festival of Christmas Carols will be

held next Sunday, January 14, 2018 at 3 p.m. at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia. Choirs from different parishes will participate. Everyone is welcome.

Myasopusna 2018

Transfiguration of Our Lord Church is pleased to announce that dinner tickets are now available for our Annual Myasopusna Festival, held at the church's banquet hall at 240 Center Street, Nanticoke, on Sunday, February 4, from noon to 4 pm. The Myasopusna

(Meatfare) Festival is the parish's pre-lenten celebration, preceding the Great Fast. Dinner (a platter of holuptsi, kobasi, pyrohy, borscht, black bread and butter, and a homemade dessert) will be served from 12:30 to 2:00 pm, followed by live Ukrainian dance per-

performances by Saint Mary's Ukrainian Dancers. A variety of Ukrainian crafts will be on display and for sale. Dinner tickets are \$13 if purchased by

January 29 (\$15 at the door). Tickets can be purchased by calling Helen (735-4654) or Geri (824-3880).

Collection Processing Team...

The Collection Processing Team for the month of January 2018 is Team #1: William Vervan, Sr., Roger Barren, and Jerry Sereditch.

Sunday Collection for Dec. 30 - Jan.

Altar Boy and Lector Schedule for January 13 & 14, 2018

	Altar Boys	Lectors
4:00 pm	Nicholas Borowski -- Nicholas Muchisky	Andrew Augustine
9:00 am	John Nasevich -- Cole Marcinko	Pat Marcinko
11:30 am	Thomas Radle -- David Slachtish	Frank Lesnefsky

House Blessing Request

Fr. Nestor:

I (we) would like you to come and bless my (our) home, if possible, this year during the Theophany Season (2018).

PLEASE PRINT

NAME: _____

ADDRESS: _____

CITY: _____ TELEPHONE: _____

Father Nestor will call to arrange a convenient time.

Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-489-2271 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

The Voice is John, the Word is Christ

John is the voice, but the Lord is the Word who was in the beginning. John is the voice that lasts for a time; from the beginning Christ is the Word who lives forever.

Do you need proof that the voice passes away but the divine Word remains? Where is John's baptism today? It served its purpose, and it went away. Now it is Christ's baptism that we celebrate. It is in Christ that we all believe; we hope for salvation in Him. This is the message the voice cried out.

Because it is hard to distinguish word from voice, even John himself was thought to be the Christ. The voice was thought to be the word. But the voice acknowledged what it was, anxious not to give offense to the word. I am not the Christ, he said, nor Elijah, nor the prophet. And the question came: Who are you, then? He replied: I am the voice of one crying in the wilderness: Prepare the way for the Lord.

The voice of one crying in the wilderness is the voice of one breaking the silence. Prepare the way

for the Lord, he says, as though he were saying: "I speak out in order to lead him into your hearts, but he does not choose to come where I lead him unless you prepare the way for him."

To prepare the way means to pray well; it means thinking humbly of oneself. We should take our lesson from John the Baptist. He is thought to be the Christ; he declares he is not what they think. He does not take advantage of their mistake to further his own glory.

If he had said, "I am the Christ," you can imagine how readily he would have been believed, since they believed he was the Christ even before he spoke. But he did not say it; he acknowledged what he was. He pointed out clearly who he was; he humbled himself.

He saw where his salvation lay. He understood that he was a lamp, and his fear was that it might be blown out by the wind of pride.

St. Augustine of Hippo

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