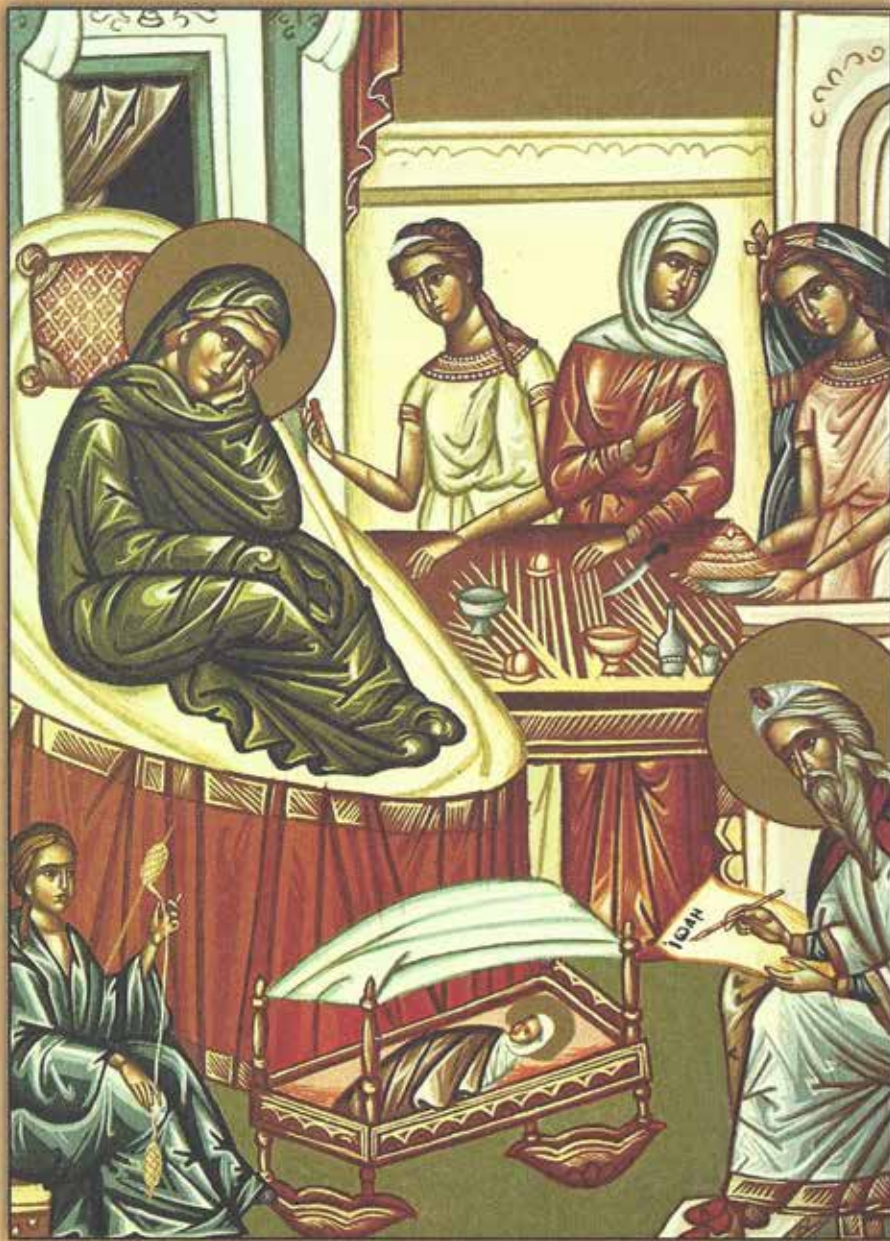


NATIVITY OF THE FORERUNNER JOHN THE BAPTIST



Icon of the Nativity of John the Baptist -- June 24

June 24, 2018: Fifth Sunday After Pentecost

Epistle: Rom. 10: 1-10

Gospel: Mt. 8:28 - 9:1

Mon., June 25 8:00 + John & Ellie Priblo; + Spurge Chidillo (Dolly Daniels)

Tues., June 26 8:00 + Mildred Gazella (M/M Michael Wargo)

Wed., June 27 8:00 + Debra Altier (Nancy Kohut)

Thurs., June 28 8:00 + Ann & Jacob Jablonski (Daughter, Gloria)

For the Holy Day:

7:00 pm For Our Parishioners

Fri., June 29 **Ss. Peter & Paul (Holy Day of Obligation)**

9:00 + Florence Chomo (Sandy & Ray Lill)

6:30 Moleben to Jesus Christ

Sat., June 30 **No Morning Divine Liturgy**

10:30 Confessions

2:00 pm Confessions

4:00 pm For Our Parishioners

Sun., July 1 9:00 + Leo & Christine Danylak (Leo Danylak)

11:30 + John Yeck & Family (Grandchildren)

Feast of the Nativity of Saint John the Baptist

Commemorated June 24th

He that was greater than all who are born of women, the Prophet who received God's testimony that he surpassed all the Prophets, was born of the aged and barren Elizabeth (Luke 1:7) and filled all his kinsmen, and those that lived round about, with gladness and wonder. But even more wondrous was that which followed

on the eighth day when he was circumcised, that is, the day on which a male child receives his name.

Those present called him Zacharias, the name of his father. But the mother said, "Not so, but he shall be called John." Since the child's father was unable to speak, he was asked, by means of a sign, to indicate the child's

name. He then asked for a tablet and wrote, “His name is John.”

And immediately Zacharias’ mouth was opened, his tongue was loosed from its silence of nine months, and filled with the Holy Spirit, he blessed the God of Israel, Who had fulfilled the promises made to their fathers, and had visited them that were sitting in darkness and the shadow of death, and had sent to them the light of salvation.

Zacharias prophesied concerning the child also, saying that he would be a Prophet of the Most High and Forerunner of Jesus Christ. And the child John, who was filled with grace, grew and waxed strong in the Spirit; and he was in the wilderness until the day of his showing to Israel (Luke 1:57-80). His name is a variation of the Hebrew “Johanan,” which means “Yahweh is gracious.”

Feast of Saints Peter and Paul

Commemorated on

June 29th

The Feast of Saints Peter and Paul came to be observed early in the history of the Church. Although they died at different times and places, their commemoration has universally been kept on the same day to highlight the central role they had in the foundation of the early Church. It is for the same reason that they are called the “Leaders of the Apostles” in the



Liturgy.

St. Peter, whose original name was Simon, was a fisherman in Galilee when Jesus called him to be a Disciple. “Come after me and I will make you fishers of men.” (Mt. 4: 19). After Jesus’ Ascension, Peter was the spokesman of

the Apostles, and a witness of Christ's divinity. He delivered the first sermon on Pentecost and received the first Gentiles into the church. From Jerusalem He went to preach the gospel in Asia at Antioch (Ga. 2:11), then to Cappadocia, Galatia, Pontus, and finally Rome. He was crucified, head downward, most probably in 67 A.D.

St. Paul, known as Saul before his conversion, was born at Tarsus in the Roman province of Cilicia. As a youth, he went to Jerusalem to receive his education in Judaism from the celebrated rabbi, Gamaliel (Acts 22:3). At the time of Jesus' ministry he had already left Jerusalem. Saul did not see the Lord during His earthly ministry. By the grace of God, Saul was miraculously converted on the way to Damascus around the year 34 A.D. After receiving baptism Paul left for a long retreat in Arabia to prepare himself for his future mission. He was

most zealous to preach the gospel of Christ to the world. He established many churches and visited many other churches. To these he wrote numerous letters which form a significant part of the New Testament canonical writings.

The Icon of Peter and Paul is simple and direct, striving only to represent the holiness and wisdom of the two Apostles whose lives were totally devoted to witnessing the Good News of Jesus Christ and our salvation. They stand majestically, as pillars of the Church and teachers of the Lord Jesus. The liturgy hails the chief Apostles with beautifully composed hymns. Peter is called the "rock of faith" and Paul "pride of the universe." Together they are celebrated as "luminaries of those in darkness, two rays of the sun and pillars of divine doctrines, and friends of Christ."

(adapted from God With Us Icon Series)

Baba's Wisdom

When I asked Baba why she loved the Mother of God so much she would tell me this story. I never got tired of hearing it.

"One day, Our Lord was sitting at the gates of heaven on His Judgment Seat. He decided that he needed a day

off, so He called St. Peter and asked him to cover for Him. Our Lord gave St. Peter a list of names of those He expected and after each name he had noted the eternal destination of the person coming. St. Peter said that he understood the directions and he took over

the job. When Our Lord returned at the gates later in the day, He asked St. Peter how things had gone. St. Peter assured Him that everything had gone very well. But when Our Lord took a look around, He noticed someone who was not destined for heaven on the list He had given St. Peter. He figured St. Peter had made a mistake. But as he looked further, He saw more and more people who were not supposed to be admitted to heaven. So Our Lord asked St. Peter for an explanation. St. Peter said: 'Ev-

ery so often when I told someone that they could not be admitted, they would go to the side door and Your Mother would let them in.'" Baba's devotion to the Mother of God might seem naïve to many, but Baba knew that she needed help to get into heaven as we all do. She would say: "When you want something important, you ask your friends to pray for and with you. Well, I figure the best person to pray with and for me would be Jesus' Mother."

To The Parents Of Our Young Children

- Sit toward the front where it is easier for your little ones to see and hear what's going on at the altar. They tire of seeing the back of others' heads.

- Quietly explain the actions of the Liturgy (what the priests, deacon, altar boys are doing).

- Sing the hymns and responses. Children learn how to worship in church by copying you.

- Incidental noise and movement are not reasons to take your child out of church. If a child's crying or movements become a distraction to others,

then it is time to leave until they are calm.

- If you have to leave the church with your child, do so but please come back. Our Lord said, "Let the children come to me and forbid them not, for such is the Kingdom of Heaven."

- Remember that the way we welcome children in church directly affects the way they respond to the Church, to God, and one another. Let them know that they are at home in our house of worship.

From the Chancery on Creains in Church

Bishop Andriy Raby reminds us that the policy of the Ukrainian Catho-

lic Church on bringing creains into Church remains unchanged, that is, we

do not bring cremains into Church. If cremation is desired, the procedure is as follows: the body is first brought into the Church for the Funeral Services; after the Funeral Service in the Church, the body may be cremated. The cremains **MUST** be interred as would a body involved in Christian

Burial, that is, in the ground or mausoleum. It is inappropriate to scatter, dispose of, or save the cremains in any other way, then to have them properly interred immediately after the funeral thus maintaining a sense of decorum, respect and dignity for the human body.

It's Vacation Time... (But Not for Church Bills)

It's that time of year again...Vacation Time. We take time out of our normal routine for rest and relaxation. Sometimes we stay at home; sometimes we take trips to visit friends, explore new places or go on adventures. We may even forget about our normal routines for a little while.

Unfortunately, our bills and fi-

nancial obligations never take a vacation. This includes our Church's bills, which always seem to INCREASE during summer time. Please, when you prepare to go on vacation, don't forget about **YOUR CHURCH!** You can always mail in your Sunday Collection envelopes and then can enjoy your vacations.

Vacationing at the Jersey Shore?

For all who are vacationing during the Summer months in Wildwood Crest, NJ, the Ukrainian Catholic Summer Mission in Wildwood Crest invites you to come and worship with us! We celebrate the Divine Liturgy of St. John Chrysostom in Ukrainian (homily in English and Ukrainian) every Sunday evening at 6:30 pm from Sunday, July 1st, through Sunday, September 2nd, 2018, located at:

Crest Community Church

5901 Pacific Avenue

Wildwood Crest, NJ 08260

Crest Community Church is located on the corner of Pacific Avenue and Crocus Road. For more information, please contact Father Roman Sverdan at 856-482-0938 or Marusha Cyhan at 609-522-2811. We look forward to having you and your family spiritually refresh yourselves with us during your vacation at the Jersey Shore in Wildwood Crest!

Peter's Pence Collection

During June, our Archeparchy will take up the Peter's Pence Collection, which provides Pope Francis with the funds he needs to carry out his charitable works around the world. The proceeds benefit the most disadvantaged: victims of war, oppression,

and disasters. Join our Holy Father as a witness of charity to those who are suffering. Please use the special "Peter's Pence" envelope in your donation envelope packet box to make your offering. It is not too early to already submit your offering.

Annual Ukrainian Seminary Day

The Clergy and faithful of the South Anthracite Deanery of Pennsylvania will host the 84th Annual Ukrainian Seminary Day on Sunday, July 29, 2018 at St. Nick's Picnic Grove in Minersville, PA. All funds raised will

go to support St. Josaphat Seminary in Washington, D.C. We encourage all our faithful to go and observe 84 years of celebrating our Ukrainian Catholic Faith, culture and heritage. You will have a good time!

Collection Processing Team...

The Collection Processing Team for the month of June 2018 is Team #2:

Eugene Zinsky, John Turko, Jr., Leonard Mitchko, and Michael Shumek.

Sunday Collection for June 16 & 17, 2018: \$

Altar Boy and Lector Schedule for June 30 & July 1, 2018

	Altar Boys	Lectors
4:00 pm	Nicholas Borowski -- Brett Lowe	Michael Shumek
9:00 am	Cole Marcinko -- John Nasevich	Pat Marcinko
11:30 am	Jordan Radle -- Thomas Radle	Frank Lesnefsky

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

Sermon by St. Augustine of Hippo

The Church observes the birth of John as in some way sacred. And, you will not find any other of the great men of old whose birth we celebrate officially. We celebrate John's, as we celebrate Christ's. This point cannot be passed over in silence, and if I may not perhaps be able to explain it in the way that such an important matter deserves, it is still worth thinking about it a little more deeply and fruitfully than usual. John is born of an old woman who is barren; Christ is born of a young woman who is a virgin. That John will be born is not believed, and his father is struck dumb; that Christ will be born is believed, and He is conceived by faith.

John, it seems, has been inserted as a kind of boundary between the two Testaments, the Old and the New. That he is somehow or other a boundary is something that the Lord himself indicates when He says the law and the prophets were until John. So he represents the old and heralds the new. Because he represents the old, he is born of an elderly couple; because he represents the new, he is revealed as a prophet in his

mother's womb.

Finally, he is born, he receives a name, and his father's tongue is loosed. Zachary is struck dumb and loses his voice, until John, the Lord's forerunner, is born and releases his voice for him. What does Zachary's silence mean, but that prophecy was obscure and, before the proclamation of Christ, somehow concealed and shut up? It is released and opened up by his arrival, it becomes clear when the One who was being prophesied is about to come. The releasing of Zachary's voice at the birth of John has the same significance as the tearing of the veil of the Temple at the crucifixion of Christ. If John were meant to proclaim himself, he would not be opening Zachary's mouth. The tongue is released because a voice is being born – for when John was already heralding the Lord, he was asked, who are you and he replied I am the voice of one crying in the wilderness. John is the voice, but the Lord in the beginning was the Word. John is a voice for a time, but Christ is the eternal Word from the beginning.