

## TWELFTH SUNDAY AFTER PENTECOST



*Icon of the Rich Young Ruler and Christ (Matthew 19:16-26)*

<b>August 23, 2020: Twelfth Sunday After Pentecost</b>			
Epistle: 1 Cor. 15: 1-11		Gospel: Mt. 19: 16-26	
<b>Mon., Aug. 24</b>	9:00	+ Vera & David Elkins (John Spryn)	
<b>Tues., Aug. 25</b>	9:00	+ Jeff Marcinko (St. Cyril's Holy Name Society)	
<b>Wed., Aug. 26</b>	9:00	+ Diann Yuhnicks (Shirley Romanovitch)	
<b>Thurs. Aug. 27</b>	9:00	+ Evelyn Trently (St. Cyril's Holy Name Society)	
<b>Fri., Aug. 28</b>	9:00	+ Zenia & Emmett & Baby Girl Hooper (Family)	
<b>Sat., Aug. 29</b>		<b>Beheading of St. John the Baptist</b>	
	9:00	For the Souls in Purgatory	
	1:00	Confessions.	
	3:00	+ Nicole Yeck Crimard (Parents & Siblings)	
<b>Sun., Aug. 30</b>	10:00	For Our Parishioners	



## **BEHEADING OF ST. JOHN THE BAPTIST**

***Commemorated on August 29<sup>th</sup>***

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Isaiah 40:3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another

Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32. Without any cause, and against every commandment of the

Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18).

Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger.

Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). The findings of his holy head are commemorated on

February 24 and May 25.

This is a significant feast in the Eastern Churches. For Ukrainian Catholics, it is a fasting day, and dark vestments are worn for all services. And some of the customs that Slavic Ukrainian Catholics have formed around it are, besides fasting, that day nothing in the shape of a head is eaten (i.e. cabbage, apple, lettuce, etc.) and nothing is eaten on plates or platters, because of the head of St. Jon the Baptist was presented to Herodias on a plate.

## **PATRIARCH SVIATOSLAV SPEAKS ABOUT HOW THE SEVENTH DAY SHOULD BE GIVEN TO GOD**

To celebrate a holy day means to give it to God and neighbor. Six days



a week a man reserves for himself, because he “eats the fruit of the labor of his hands.” The seventh day should be given to God as a sign that we do not live only from the work of our own hands but also because God sustains us. This was stated by His Beatitude Sviatoslav, Father and Head of the Ukrainian Greek Catholic Church.



According to him, the seven day period of our work and rest is a legacy of the Judeo-Christian culture. The commandment to celebrate a holy day responds to human needs for it helps to restore our strength. Therefore, we must thank God for the gift of the weekdays and of the holy day. That is why it is so important, on the Lord's day, to refrain from hard work and dedicate it to our Creator. However, it is important to remember some rules to do it right.

"The seventh day which we sacrifice to God shows our correct understanding of the basic foundations of life. It shows us the eternal source on which our well-being, health, our present and future depend," the Head of the UGCC is convinced.

"Christians, while celebrating the holy day, must attend the Divine Liturgy. When a person does not do this consciously and voluntarily, then he sins. In this way, he distorts the meaning of this day and experiences it incorrectly," he said.

When a person cannot participate in the Divine Liturgy due to certain obstacles, for example, there is no church where he lives, or during a pandemic, when there are strict quar-

antine restrictions, it is necessary to celebrate the holy day as much as the circumstances allow," as the Head of the Church.

In his view, modern culture gives us various opportunities to do so including online broadcasts. It is important not to fall out of the spiritual rhythm.

In addition, personal prayer is one of the elements of devotion to God. That is why it is important to pray on this day, to read the Holy Scriptures, to meditate, to communicate with God. That is, to direct time and personal attention to your Creator.

On the one hand, Patriarch Sviatoslav warns people against the temptation to work hard on Sunday, and on the other hand, he says that good deeds should be done on a holy day as well.

"Therefore, when you visit your parents only on Sunday and see that they need help that requires hard work, then listen to your conscience and help them. However, in order not to be reproached by your conscience, it is better to find an opportunity to visit your parents on Saturday, Monday, or another weekday," he says.

*UGCC Department for Information.*

## WHAT DOES THE CHANT “ETERNAL MEMORY” MEAN AT MEMORIAL SERVICES?

When we chant “eternal memory” (*Вічна́я Память - Vichnaya Pamyat*) at the end of Memorial Services and Funerals, it is often falsely assumed that this memory of the departed be preserved on earth not only in the minds of loved ones, but even for many generations after. In fact, however, this hymn is not addressed to the loved ones of the deceased, nor is it addressed to the deceased, nor does it have any mortal purpose, but it is addressed as a prayer to God, who is eternal, on behalf of the departed.

One day the apostles came to Christ with joy saying: “Lord, even the demons submit to us in Your name.” Jesus replied: “Do not rejoice that the spirits submit to you, but rejoice that your names are written in the heavens” (Lk. 10:17-20). In other words, Christ told His apostles to not rejoice over something here on earth that bears nothing on their salvation, but to rejoice over the fact that their

names are eternally remembered in the kingdom of heaven. Their names are written in what is commonly known in Holy Scripture as the “Book of Life”. This is best illustrated in the Parable of Lazarus and the Rich Man. Poor Lazarus after death is found in God’s kingdom, and his name has become eternally remembered, while the miserable rich man lingers in Hades, utterly nameless. The name of a person is their identity.

“Eternal Memory - *Вічна́я Память*” is equivalent to saying “may you ever be in God’s memory.” The Church says this prayer so that the deceased “continue” in God’s memory. Because if God “forgets” us, if He says “I never knew you” (Matt. 7:23), we are led into spiritual extinction. But if He remembers us, then like the thief on the Cross who asked Christ to remember him, we also will live eternally with Him in Paradise.

## CONTINUING RELIGIOUS EDUCATION

The Eastern Catholic Education Directors (ECED) will again present free online course offerings as part of

the God With Us online faith formation program during the fall and spring 2020-2021.

To register visit EasternCatholic.org or GodWithUsOnline.org. At these websites you can access recordings of previous God With Us online webinars as well as find further study resources,

the Byzantine Gospel reflections, make donations and sign up for upcoming events and webinars. It will be a valuable religious education resource.

## **A THOUGHT TO PONDER**

God will not force us to live in communion with Him (free from sin in the state of grace); when we keep on rejecting Him, (a.k.a. sin), He is

not going to keep pouring out all these extra graces that we keep trampling on. This is why these souls need people like us to pray for them.

## **SATURDAY 4 PM DIVINE LITURGY**

Please note that as of September 5<sup>th</sup> the Saturday Divine Liturgy will be going back to 4 pm. The Sunday Divine

Liturgy will remain at 10 am until further notice.

## **RUMMAGE SALE 2020/2021**

Due to the corona Virus, St. Cyril's annual 10th Rummage Sale fundraiser is still on hold. When Gov. Wolf declares a room can have more than 25 people in attendance, etc... a date will be set. There is a flyer (pink) in the back of the church, "Pre-Rummage Sale information" stating that items are being accepted, NOW. We have listed the items we DO accept: clean, saleable, and that it works (electric items etc...) and items we DO NOT accept.

We have already accumulated merchandise from the community since January 2020. With all the years of experience, we need to specify what we will accept and not accept for the Sale. Contact Lauren (570-383-0319) about donating items. We look forward to the 10th year of this event and helping St. Cyril's wherever necessary. (L.T.)

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

The Collection Processing Team for the month of August 2020 is Team #4:

Joe Smagula & Ronald Barkofsky.

**Sunday Collection for Aug. 15 & 16, 2020: \$**

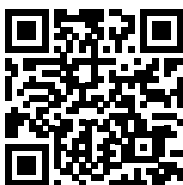
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Rev. Nestor Iwasiw, Pastor

### ***The Danger of Riches***

One day, an Indian boy found a large pearl. It represented the fulfillment of all his hopes and dreams. His days of hardship and toil would be over. He would never have to work again. But, when he tried to sell the pearl, his real problems began. Buyers tried to trick him, bandits tried to attack him, and even his friends tried to manipulate him. Possessing great wealth was nothing like he expected it would be, so he took the pearl and threw it back into sea.

The boy in this story is quite a contrast to the young man of whom Jesus spoke in the Gospel reading for this Sunday. Jesus spoke of a young man who desired to be justified by God. He had faithfully kept all the commandments, but Jesus told him that there

was one thing he still needed to do: sell all he had and give to the poor. With that, the young man went away saddened because he was not able to easily part with all his possessions. Jesus then spoke one of His most enduring statements, "It will be easier for a camel to pass through the needles eye, than for a rich man to enter the kingdom of God." (Matthew 21:24)

What type of hold do our possessions have on us? Are we willing to share what we have with others, including our time, our talents, as well as our treasure? Everything that we have is a gift from God, which must be freely shared with others as a gift. Our Lord Himself tells us, "The gifts you have freely received, now give as a gift." (Matthew 10:8)