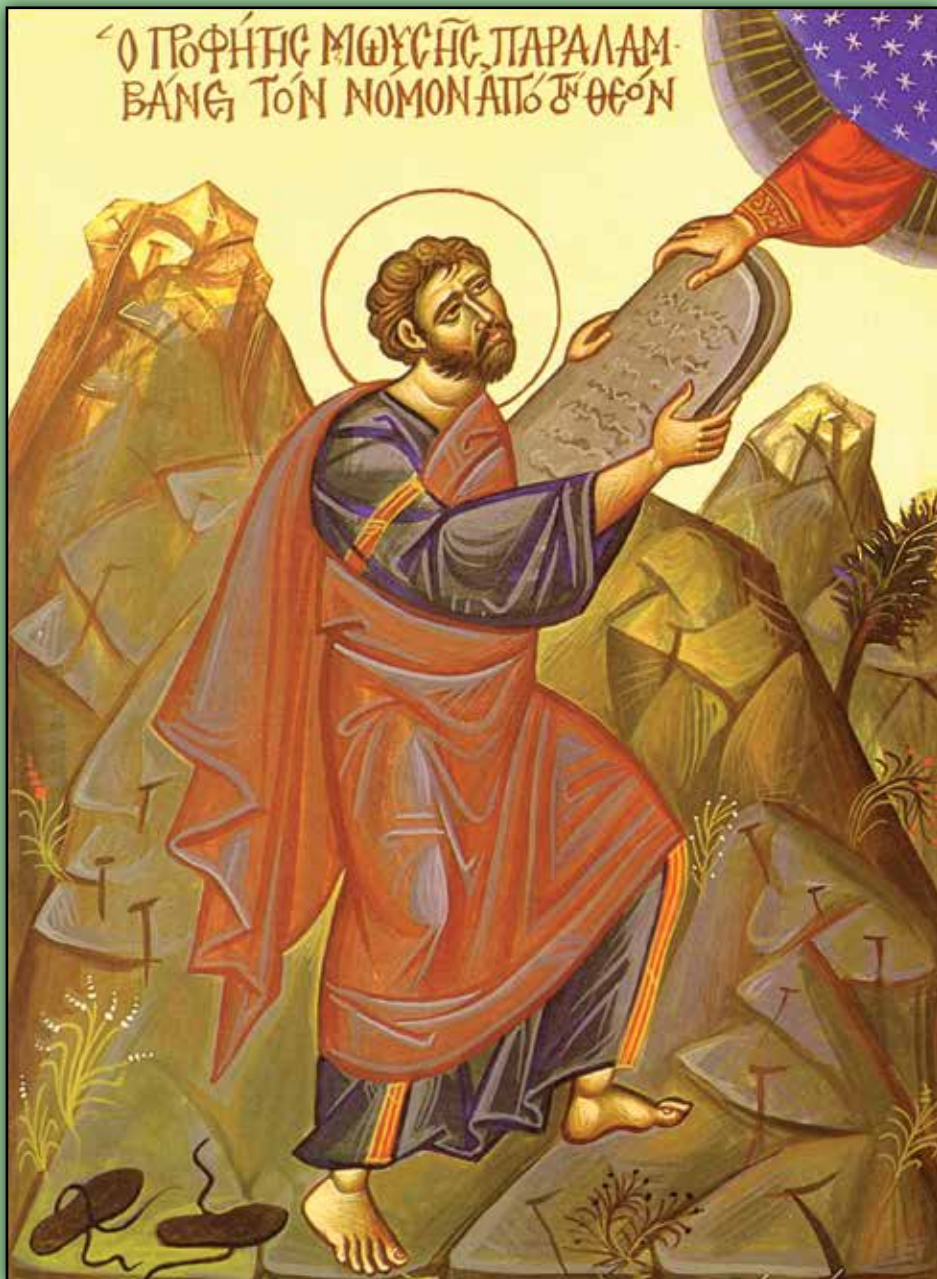


TWELFTH SUNDAY AFTER PENTECOST



Icon of Moses and the Ten Commandments

August 28, 2022: Twelfth Sunday After Pentecost

Epistle: 1 Cor. 15: 1-11

Gospel: Mt. 19: 16-26

Mon., August 29	Beheading of St. John the Baptist (Simple Holy Day) 9:00 + Nicole Yeck Cremard (Parents, Brother & Sisters)
Tues., August 30	9:00 + Emmett & Zenia Hooper (Family)
Wed., August 31	9:00 + William & Anna Stracka (Bill & Jane Granza)
Thurs., Sept. 1	9:00 + Alex & Joanna Bious (Daughter, Sandra)
Fri., Sept. 2	9:00 + Halyna Iwasiw (Father Nestor)
Sat., Sept. 3	No Morning Divine Liturgy 2:00 pm Confessions 4:00 pm For Our Parishioners
Sun., Sept. 4	10:30 + John Melnick (St. Cyril's Choir)



BEHEADING OF ST. JOHN THE BAPTIST

Commemorated on August 29th

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. John the Baptist was presented to Herodias on a plate.

SEVEN REASONS WHY THE SAINTS ARE IMPORTANT

In these challenging times, it's wise to "get back to the basics" and reflect on what a great gift we as Christians have been given in the examples and the living intercession of the saints. Let's consider just seven of the many, many reasons why the saints are important in our lives.

1. The Saints are real. Seeing a photograph of Saint Therese of Lisieux resting in a chair near the end of her life, some American parochial students surprised their teacher with the question: "You mean she was real?" The reality of the saints is the place for us to start; these men and women and their stories and words are not legends, or some kind of religious equivalent of

super heroes, or even two-dimensional historical figures, however inspiring. They really lived, and still live in the heavenly world.

2. The Saints struggled with the very problems we do -- and much worse. When we're anxious about the pandemic and the shutdowns, we should remember Saint Catherine of Siena, who ministered lovingly to the sick when her townspeople were dying in the streets from the Black Plague. When we're dismayed by the limitations placed on Christian worship and the aspersions cast on Christian faith that we see today, we should remember Saint Lawrence the Martyr who, while being roasted to death on a grill, told

his pagan torturers, “I’m well done on this side. Turn me over!” When we’re troubled by harmful thoughts, we should remember Saint Mary of Egypt, who struggled heroically and alone in the Palestinian desert for decades, fighting the urge to return to the decadent life from which she had been called. The saints know what we are going through and will respond to our calls for their help.

3. The Saints are our heavenly helpers. Many of us have experienced for ourselves what millions of Christians have found during the long history of the church – that the saints are ready to respond to our prayers, to bless, protect, heal, and sanctify us. And during their own earthly sojourn the saints themselves discovered this for themselves. See how Saint John Vianney continually turned toward the martyr Saint Philomena for her miraculous intercession; how Saint Andre of Montreal found Saint Joseph to be a healer and helper in all troubles and counseled all he met to “Go to Saint Joseph”; how the little-known contemporary Egyptian saint Pope Kyrillos VI made the third-century martyr Saint Mina his miraculous helpmate in his difficult task of leading the Coptic Christians.

4. The message of the Saints’ lives and teachings are timeless and timely. We may not face an emperor demanding we sacrifice to pagan gods, or a king requiring us to condone his adultery, but the supernatural courage and heroic examples of a Saint George or a Saint Thomas More are an inspiration for all times. And how pertinent they are to our own struggles, as the Christians of today face a new degree and manner of persecution.

5. The words and actions of the Saints are a sure guide and authority on how we should live. In an age when millions find celebrity more attractive than sanctity, and virtue-signaling takes the place of real virtue, we need to move our focus from the ways of the world and turn to the saints for a guiding light. And why not use the very tools of this age to do this? You can find excellent videos of the lives of the saints on YouTube, and Amazon is a great source for biographies of the saints and books of their writings, many of which are out of print and only available from the many independent bookstores that list their inventory there.

6. The Saints are the best role models for sanctity. If we make the remembrance of the saints our con-

stant companion and study, we will find their example becoming the measure for our own behavior. You become what you contemplate, as someone once wrote about his own veneration of the saints and their icons.

7. Make friends with the Saints and they will be with us and help us. Christian tradition clearly shows us the way to open a window into heaven.

If we place the icons and images of the saints in our home and church, honor and pray to them (especially on their feast days), and remember to always turn to them for guidance and help in every need, however great or small, we can experience for ourselves their blessed protection, healing, and intercession.

TEN COMMANDMENTS FOR A HAPPY CHURCH!

- 1) Speak to people. Speak to everyone, especially to those whom you don't know. There is nothing quite so nice as a cheerful word of greeting.
- 2) Smile at people. It takes 72 muscles to frown and only 14 to smile. Your smile is one of your finest assets. Use it! It doesn't cost a thing!!
- 3) Call people by name. The sweetest music to any person's ears is the sound of his or her own name. If you don't know the person's name, introduce yourself and likely the person will respond with his or her name.
- 4) Be friendly & helpful. If you want friends, learn to be a friend. Everyone needs them. No one has too many.
- 5) Be cordial. Try to speak and act as if everything you do is a genuine pleasure.
- 6) Be genuinely interested in people. Try to like everybody and everybody will like you. Do not limit yourself to a few friends when there are so many likable people about you.
- 7) Be generous with praise. And be just as sparing with criticism.
- 8) Be considerate of the feelings of others. Usually, there are three sides to a controversy: yours, the other person's and the right one.
- 9) Be alert to give service. What we do for others counts most in life. Try giving yourself away. It's fun!
- 10) Develop a sense of humor. To this good sense of humor, add a generous dose of patience and a dash of humility. Then get ready to receive many blessings. They're sure to come!

SCHEDULING DIVINE LITURGIES FOR 2023

Recently we have received some requests to schedule certain Divine Liturgies in 2023. **We have not yet received the Calendar Scheduling Book for 2023**, and therefore, we do not yet have anywhere to schedule

them. As soon as the book arrives, notice will be made in the Church Bulletin. **Please wait until then to submit your requests for 2023.** Thank you for your understanding.

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.

Ukrainian Food Festival

Transfiguration of Our Lord Church, Bliss & Center Street, Nanticoke, Pa will hold it's annual Ukrainian food Festival on Saturday, September 3 from 11AM to 4PM. Featured food

items will be Holubsti, Pyrohy, Potato Pancakes, Borsch, Clam Chowder, Baked Goods, Sausage & Peppers, and more.

COLLECTION PROCESSING TEAM...

The Collection Processing Team for the month of August 2022 is Team

#4: Ron Barkofsky and Joe Smagula.

Sunday Collection for Aug. 20 & 21, 2022: \$

Ss. Cyril & Methodius Ukrainian Catholic Church

135 River St., Olyphant, PA 18447-1435

Telephone: 570-291-4451 Fax: 570-489-6918

Web Site: stcyrils.weconnect.com

E-Mail: sscyrilandmethodius@comcast.net



Rev. Nestor Iwasiw, Pastor

Christ and the Law

When Christ says to him, “if you would enter life, keep the commandments,” the man expects him to add immediately, “My commandments.” “Which ones?” he asks. He was quite deceived in his expectation. For Christ did not answer him as he expected, but simply pointed him to the law.

This is not because the law is perfection, for “no one is justified by the law,” as it is written, but because the life lived according to the law is a kind of introduction to the eternal life, briefly acquainting trainees to the things above. “For the law was put in charge to lead us to Christ.”

The law is the starting point for social justice. Christ is the perfection. For the beginning of good is to act justly, He says. Just action then is shown by the law, but goodness is shown by Christ. The law taught us to repay those who wish to harm us, as in “eye for eye, tooth for tooth.”

But Christ taught us to let go such balanced vengeance, with the view to the greater good, teaching that “if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take your coat, let him have your cloak as well.”

St. Cyril of Alexandria