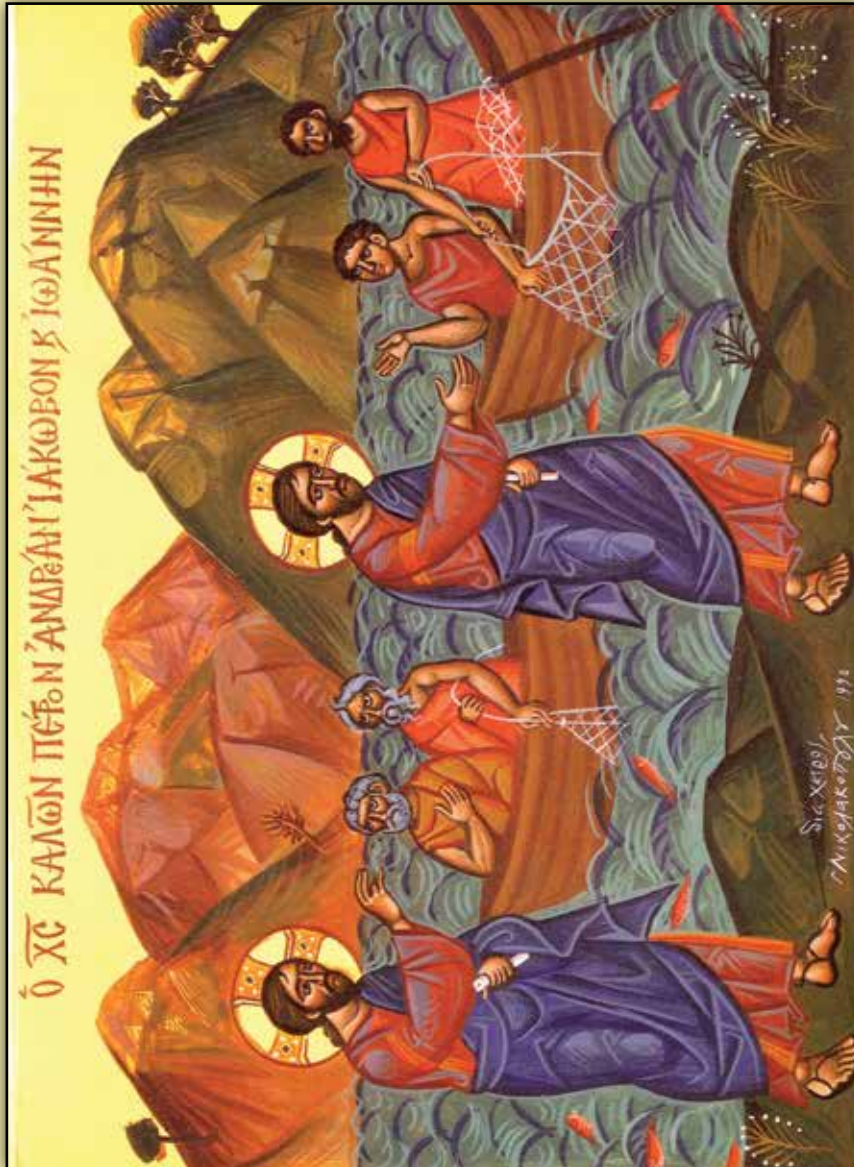


## SECOND SUNDAY AFTER PENTECOST



*Icon of the Call of the First Apostles*

## June 22, 2025: Second Sunday After Pentecost

Epistle: Rom. 2: 10-16

Gospel: Mt. 4: 18-23

<b>This Weekend</b>	4:00 pm For Our Parishioners 10:30 + Elaine Jablonski (Husband, Jim)
<b>Mon., June 23</b>	9:00 + Eugene Hughes (Gene & Lynn Hughes)
<b>Tues., June 24</b>	<b>Birth of St. John the Baptist</b> 9:00 + Dolores & Andrew Kuzmick (Sons, Andrew & Michael Kuzmick)
<b>Wed., June 25</b>	9:00 + Gabriel Drakes (Wife Rose Marie & Son, Tom)
<b>Thurs. June 26</b>	9:00 + Margret Marcinko Heyl (Joseph & Anne Nasevich)
<b>Fri., June 27</b>	9:00 + Alex Bious (Daughter, Sandra)
<b>Sat., June 28</b>	<b>No Morning Divine Liturgy</b> 2:00 pm Confessions 4:00 pm + John, Lucille & George Marushock & + Mildred, Nancy & Evelyn Foster (Sister, Ilona)
<b>Sun., June 29</b>	10:30 For Our Parishioners

## NATIVITY OF ST JOHN THE BAPTIST

*Celebrated on June 24<sup>th</sup>*

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."

## **WHY DO WE TOUCH OUR RIGHT SHOULDERS FIRST, BEFORE OUR LEFT WHEN WE MAKE A SIGN OF THE CROSS?**

Jesus ascended to sit at the right hand of the Father. God separated the sheep from the goats, putting the faithful sheep on His right side and the goats on the left. Because of this precedence, the Church has always treated the right side as the preferred side.

Incensing of the Holy table, the Iconostas, the congregation, and of the church itself always begins with the right side. The priest always gives communion with his right hand, even if he is left handed. We only cross ourselves with our right hand. The priest, when blessing a person, first touches or points to their right side

then their left. When parents make the Sign of the Cross over their children, they cross from left to right, just as the priest blesses. When they make the Sign of the Cross over themselves, they do it the other way in order to touch their own right shoulders first.

Our brothers and sisters in Christ Roman Catholics prayed the Sign of the Cross this way until the 15<sup>th</sup> or 16<sup>th</sup> century. Around that time, they started mimicking the priest's movement, following him first to the left, apparently unaware that when he went to the left it was with the intention of first blessing on their right. The apostolic tradition of moving from

the belly to the right shoulder was never lost in the Christian East and we maintain that tradition to this day.

## **Q AND A: WHAT IS THE UKRAINIAN GREEK CATHOLIC CHURCH (UGCC)?**

The Ukrainian Greek Catholic Church is the largest of the Eastern Catholic Churches. According to recent statistics (Catholic Near East Welfare Association, *Annuario Pontificio* 2011), it is comprised of 4,360,335 members... or 26% of all Eastern Catholics.

This particular Eastern Church traces its immediate origin to the Kyivan (or Kievan) tradition, and its wider origin to the Constantinopolitan (Greek, or Byzantine) tradition.

Kyiv is the capitol of modern Ukraine, and the ancient capital of Kievan Rus, and so our Church takes its name 'Ukrainian.' In 988, Kievan Rus accepted Christian baptism under the leadership of St. Vladimir (Volodymyr) the Great. Therefore, our Church is one of the descendants of the Church of Kiev (now Kyiv), since many Slavic Churches trace their origins to Kievan Rus. It has even be called the Kyivan (Kievan) Catholic Church.

As one of the Eastern Churches stemming from the Greek Christian missionaries (especially Ss. Cyril and Methodius, the great patrons and evangelizers of the Slavs), our Church takes the name 'Greek' or 'Byzantine.' Up until the middle of the second millennium, the Metropolitans of Kiev answered directly to the Patriarch of Constantinople. Therefore, our Church is Greek or Byzantine in origin and life.

In the middle of the second millennium, the Orthodox Christians in those lands found themselves under the Polish-Lithuanian Commonwealth. They were oppressed by the Catholic majority, considered second-class and having very few rights. In 1595/96, mostly for political reasons, some hierarchs of the Kievan Metropolia signed the Union of Brest. This, in effect, broke their communion with Constantinople and united them to Rome.

This, not mentioning many other

historical factors, is the origin of the Ukrainian Greek Catholic Church.

## **FIVE TIPS ON HOW TO ACT IN CHURCH**

**1. Remember whose house you're in!** You are in Heaven on earth! Here, we stand with faith, reverence and joy, just like we would – and hopefully will – in the eternal Heaven. Church hymns instruct us to do this also when they say: “When you stand in the temple, think that you are standing in Heaven!”

**2. Look ahead... or above... not around!** When you stand in Church, don't look to the left or right; don't look at how others are standing and praying, so that you will be blessed like the Publican and not cursed like the Pharisee who spent all his time in the Temple comparing himself to other people! You only need to watch yourself before God. Look up, at the icons! Look ahead, at the Altar, where God, who will eventually judge each of us, is present – and repeat within yourself like the publican, “God, be merciful to me a sinner!”

**3. Focus!** Focus your mind – and your mouth – on God. Pray along with the prayers. Sing along with the hymns. If you are tempted to talk to others, then open your prayer book

and follow the prayers. If someone else talks to you, keep your answer brief and go back to your prayer book. Remind yourself that you can talk with other people – get your business done, and so on – after the Divine Liturgy.

**4. Remember the dead, your own death, and the living who need prayers.** While in Church, remember the dead and think of the day when you will join them – your body will go into the earth, but your soul – very much alive and aware – will go before God. Pray for the dead, ask God to have mercy on them, offer Divine Liturgies for their intention, and light candles for their souls. Thinking of your death will help you pray more sincerely and to lead your life in a more Christ-like way. Remember also, when you are in Church, your loved ones who are alive – your parents, children, relative, friends, the poor, and the sick; light candles for their health and salvation.

**5. Don't just HEAR the Gospel... LIVE the Gospel!** When hearing the Word of God being read, sung, or

preached in Church, strive to fulfill it, and always look for ways to do so in your everyday life. Otherwise, you will be condemned for knowing what to do but not doing it. “Blessed are those who hear God’s word and

keep it” (Lk. 11:28). Remember, God has invested His whole Life in you by dying on the Cross... and one day, He will ask you for the return on His investment.

## **A REMINDER FOR VACATION SEASON**

It is that wonderful time of year once again — Vacation Time! A season for rest and relaxation, when we temporarily step away from our daily routines to recharge. Whether we stay at home or venture out to visit friends, explore new destinations, or embark on exciting adventures, vacations offer a much-needed break for the soul. During these moments, it’s easy to let our usual obligations slip from our minds.

However, there is one reality we cannot escape: bills and financial responsibilities never seem to take a vacation. This includes the operational costs of our Church, which, paradoxically, often increase during the summer months. Whether it’s the upkeep of church facilities or utility bills, these vital

needs continue to require support, even as we are away enjoying time with loved ones.

So, as you pack your bags, finalize travel plans, or settle into your summer routine, please keep your Church in mind. Ensuring that your Sunday Collection envelopes are mailed in while you’re away is an easy and thoughtful way to maintain your contributions to the Church’s mission. This simple act allows you to fully enjoy your vacation, knowing you have supported the work that continues to uplift our community.

Thank you for remembering your Church during this busy season, and may your summer be filled with joy, relaxation, and renewal!

## **BRING A FRIEND TO CHURCH:**

Now that the nicer weather is here, it is a great time to invite a relative or friend to St. Cyril's to appreciate the beauty of our Church

and to experience our Ukrainian culture. Who knows we may gain a new member.

## **WELCOME HOME**

We hope our college students returning home will enjoy their well-deserved summer break! We

also look forward to seeing them at church as their schedules permit.

## **PETER'S PENCE COLLECTION**

During June, our Archeparchy takes up the Peter's Pence Collection, which provides Pope Leo XIV 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 to make your offering. It is not too early to already submit your offering.

## **COLLECTION PROCESSING TEAM**

The Collection Processing Team for the month of June 2025 is Team

#2: Eugene Zinsky, John Turko, Jr., and Michael Shumek.

**Sunday Collection for June 14 - 15, 2025: \$**

*Sincere thanks to all of you for your kindness and generosity.*

## **Ss. Cyril & Methodius Ukrainian Catholic Church**

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Rev. Nestor Iwasiw, Pastor

### ***What Have We Left Behind?***

Most successful people would probably tell you that what separates great people from ordinary people is that great people are willing to risk making decisions, whether right or wrong, and then acting on those decisions. Great people are people who have made great choices, often very risky choices, but in the long run their choices have usually been right. Biblical history is peopled with folks who were confronted by decisions they had to make.

Just imagine the decision required of those fishermen on the shores of Lake Galilee. Simon Peter, Andrew, James and John were fishermen, true, but they were businessmen. Perhaps even prosperous businessmen. Fish was a staple in the diet, and fishermen could often make a very good living. The brothers Peter and Andrew were

probably business partners with the brothers James and John and most likely had a good business going. So when Jesus said to the two sets of brothers, "Follow me," He was not calling them to leave a sport, or a hobby; he was asking them to leave their careers, their livelihoods, and their families! They had everything to lose.

What have we left behind to follow Him? Unless there's some pain, some discomfort, some sacrifice, then most probably we haven't left anything. Perhaps we're still fumbling about in our boats, tossing our nets over the side, and business goes on as usual.

Yet, if we do that, the Great Fisherman might leave us and move on to someone else, and the choice might go by forever.