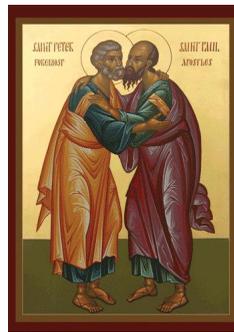




Saints Peter & Paul Byzantine Catholic Church



431 GEORGE STREET * BRADDOCK, PENNSYLVANIA 15104 * TELEPHONE (412) 461-1712

E-mail: stspeterpaulbc@gmail.com

YOU CAN WATCH US ON:

<https://www.facebook.com/SSPeterPaulBraddock/> or

on our web-page: <https://stspeterpaulbcc.com/on-line/>

YOU CAN SEND YOUR CONTRIBUTION TO PARISH OFFICE

ADMINISTRATOR: FATHER VITALII STASHKEVYCH

PARISH OFFICE: 4200 HOMESTEAD DUQUESNE RD, MUNHALL, PA, 15120

TELEPHONE: 412-461-1712

Sunday, June 21st, 2020

Tone 2

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SCHEDULE OF DIVINE SERVICES FOR THIS WEEK: (COULD BE CHANGED)

| | | | | |
|---------|------------|------------|--|---|
| Sunday | 06/21/2020 | 11:00 AM | 3 rd Sunday after Pentecost | Father's Day (On-Line) |
| Tuesday | 06/23/2020 | 06:30 P.M. | Liturgy for Birth of John the Baptist | +Ruth A Drabik By Donna, Francine & Francis Simko (On-Line) |
| Sunday | 06/28/2020 | 11:00 AM | 4 th Sunday after Pentecost | +Phillip Fall By Mary & Dan Joscak (On-Line) |

CONTRIBUTIONS

Dear parishioners!

If you are going to send your contribution to parish office please include your envelopes and write amount on them. It will help to quickly put them on record. We are printing our bulletins on Wednesday night. All envelopes received after Wednesday will go to the following Sunday. Thank You!

JOAN SKINTA AT CARE CENTER

Woodhaven Care Ceeter, c/o Joan Skinta Room 107, 2400 McGinley Rd., Monroeville Pa 15146

SICK AND SHUT-INS Please remember in your prayers our parishioners who are sick, homebound, hospitalized, living in nursing facilities, or need your prayers for their personal intentions:



Andrew Cencarik, Don Downeyl, Anna D. Fialkovich, Mark Fialkovich, Benjamin Kaefer, Jr., John Kopay, Jr., Sylvia Kopay, Mary Anne Ference Mistick, Richard Paloscko, Nancy Pcolar, Bob Newton, Rebecca McCullough, Will McCullough, Marie Churley, Joanne Skinta, John Gegick and Those serving in the Armed Forces, Gerry Petticca and Family, Rosemary Rynn.

****If you have a family member in the hospital or other facilities, and would like us to remember them in prayer, contact Father Vitalii and we will be glad to publish their name in the bulletin – even if they are not a parishioner of Saints Peter & Paul Parish.**

LIVE STREAM VIEWING

Liturgy on Sunday June 14th was 209.

DIVINE SERVICES ATTENDANCE

The attendance for Sunday, June 14th was 27.

PARISH MEMBERSHIP

We welcome anyone to become a parishioner of Sts Peter and Paul Byzantine Catholic Church. Only those who are registered are considered members of the Parish. When one registers to become a parish member, they assume the responsibility of rendering stewardship of time, talent and treasure to this parish family. Worship at this parish is always expected. Registration is done only by the pastor.



A CELEBRATION OF MARRIAGE - 3 P.M. – SEPTEMBER 13, 2020 – ST ELIAS

Though it is uncertain right now if the actual celebration can be held, we are still asking for you to submit the names of the wedding anniversary celebrants for this year, so that they can be honored in some way.

This will take place at St Elias in Munhall on September 13th 2020. A Divine Liturgy will be celebrated at 3:00 p.m., followed by a dinner in the Social Hall. **If you are celebrating or have already celebrated your wedding anniversary of 10, 25, 30, 35, 40, 45, 50, 55, 60, 65**, or beyond during this year of 2020, contact Fr. Vitalii. **Dead line is July 19th 2020.**

CATHOLIC TEACHING

I. THE CHURCH - PEOPLE OF GOD

"At all times and in every race, anyone who fears God and does what is right has been acceptable to him. He has, however, willed to make men holy and save them, not as individuals without any bond or link between them, but rather to make them into a people who might acknowledge him and serve him in holiness. He therefore chose the Israelite race to be his own people and established a covenant with it. He gradually instructed this people.... All these things, however, happened as a preparation for and figure of that new and perfect covenant which was to be ratified in Christ . . . the New Covenant in his blood; he called together a race made up of Jews and Gentiles which would be one, not according to the flesh, but in the Spirit."

Characteristics of the People of God

782 The People of God is marked by characteristics that clearly distinguish it from all other religious, ethnic, political, or cultural groups found in history:

- It is the People of God: God is not the property of any one people. But he acquired a people for himself from those who previously were not a people: "a chosen race, a royal priesthood, a holy nation."

- One becomes a member of this people not by a physical birth, but by being "born anew," a birth "of water and the Spirit," that is, by faith in Christ, and Baptism.

- This People has for its Head Jesus the Christ (the anointed, the Messiah). Because the same anointing, the Holy Spirit, flows from the head into the body, this is "the messianic people."

- "The status of this people is that of the dignity and freedom of the sons of God, in whose hearts the Holy Spirit dwells as in a temple."

- "Its law is the new commandment to love as Christ loved us." This is the "new" law of the Holy Spirit.

- Its mission is to be salt of the earth and light of the world. This people is "a most sure seed of unity, hope, and salvation for the whole human race."

- Its destiny, finally, "is the Kingdom of God which has been begun by God himself on earth and which must be further extended until it has been brought to perfection by him at the end of time."

A priestly, prophetic, and royal people

Jesus Christ is the one whom the Father anointed with the Holy Spirit and established as priest, prophet, and king. The whole People of God participates in these three offices of Christ and bears the responsibilities for mission and service that flow from them. On entering the People of God through faith and Baptism, one receives a share in this people's unique, priestly vocation: "Christ the Lord, high priest taken from among men, has made this new people 'a kingdom of priests to God, his Father.' the baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood." "The holy People of God shares also in Christ's prophetic office," above all in the supernatural sense of faith that belongs to the whole People, lay and clergy, when it "unfailingly adheres to this faith . . . once for all delivered to the saints," and when it deepens its understanding and becomes Christ's witness in the midst of this world. Finally, the People of God shares in the royal office of Christ. He exercises his kingship by drawing all men to himself through his death and Resurrection. Christ, King and Lord of the universe, made himself the servant of all, for he came "not to be served but to serve, and to give his life as a ransom for many." For the Christian, "to reign is to serve him," particularly when serving "the poor and the suffering, in whom the Church recognizes the image of her poor and suffering founder." The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ.

The sign of the cross makes kings of all those reborn in Christ and the anointing of the Holy Spirit consecrates them as priests, so that, apart from the particular service of our ministry, all spiritual and rational Christians are recognized as members of this royal race and sharers in Christ's priestly office. What, indeed, is as royal for a soul as to govern the body in obedience to God? and what is as priestly as to dedicate a pure conscience to the Lord and to offer the spotless offerings of devotion on the altar of the heart?

("I BELIEVE IN THE HOLY CATHOLIC CHURCH")

LENTEN FASTING



A special word must be said about fasting during lent. Generally speaking, fasting is an essential element of the Christian life. Christ fasted and taught men to fast. Blessed fasting is done in secret, without ostentation or accusation of others (Mt 6.16; Rom 14). It has as its goal the purification of our lives, the liberation of our souls and bodies from sin, the strengthening of our human powers of love for God and man, the enlightening of our entire being for communion with the Blessed Trinity.

The Church rules for lenten fasting are the monastic rules. No meat is allowed after Meatfare Sunday, and no eggs or dairy products after Cheesefare Sunday. These rules exist not as a Pharisaic "burden too hard to bear" (Lk 11.46), but as an ideal

to be striven for; not as an end in themselves, but as a means to spiritual perfection crowned in love. The lenten services themselves continually remind us of this.

Let us fast with a fast pleasing to the Lord. This is the true fast: the casting off of evil, the bridling of the tongue, the cutting off of anger, the cessation of lusts, evil talking, lies and cursing. The stopping of these is the fast true and acceptable (Monday Vespers of the First Week).

The lenten services also make the undeniable point that we should not pride ourselves with external fasting since the devil also never eats!

The ascetic fast of Great Lent continues from Meatfare Sunday to Easter Sunday, and is broken only after the Paschal Divine Liturgy. Knowing the great effort to which they are called, Christians should make every effort to fast as well as they can, in secret, so that God would see and bless them openly with a holy life. Each person must do his best in the light of the given ideal.

In addition to the ascetic fasting of the lenten season, the Byzantine alone among Christians also practice what is known as eucharistic or liturgical fasting. This fasting does not refer to the normal abstinence in preparation for receiving the holy eucharist; it means fasting from the holy eucharist itself.

During the week days of Great Lent the regular eucharistic Divine Liturgy is not celebrated in Byzantine churches since the Divine Liturgy is always a paschal celebration of communion with the Risen Lord. Because the lenten season is one of preparation for the Lord's Resurrection through the remembrance of sin and separation from God, the liturgical order of the Church eliminates the eucharistic service on the weekdays of lent. Instead the non-eucharistic services are extended with additional scripture readings and hymnology of a lenten character. In order that the faithful would not be entirely deprived of Holy Communion on the lenten days, however, the Liturgy of the Presanctified Gifts is celebrated on Wednesday and Friday evenings.

Even during Great Lent, Saturday (the Sabbath Day) and Sunday (the Lord's Day) remain eucharistic days, and the Divine Liturgy is celebrated. On Saturdays it is the normal Liturgy of Saint John Chrysostom, usually with prayers for the dead. On Sundays it is the longer Liturgy of Saint Basil the Great.

The well-known teaching that Saturdays and Sundays are never days of fasting in the Byzantine Church, an issue emphasized centuries ago when controversy arose with the Latin Church, refers only to this eucharistic-liturgical fast. During Great Lent, even though the eucharistic fast is broken on Saturdays and Sundays, the ascetical fast continues through the weekends since this fasting is an extended effort made from Meatfare Sunday right to Easter itself.

PROJECTS

After several thunder storms and strong winds, the roof shingles from our chapel on Monongahela cemetery came off. The **Welte Roofing** fixed it for \$ 500.00.

All walls and floor of our Social hall was fixed and painted. Total cost for materials (2 Five gallons of paint for walls; 2 Five gallons of paint for floor, paint brushes and all stuff for painting and fixing walls and floor etc.) and labor was \$ 2,100.00

PROJECTS

| | | |
|--|----|-----------------|
| COST OF PROJECTS: | \$ | 2,600.00 |
| All pledged & unpledged Donations received to Date: | \$ | 705.00 |
| Shortfall: | \$ | 1,895.00 |

All MONTHLY envelopes donations are going to pay off our projects

AN IMPORTANT ANNOUNCEMENT ABOUT THE ANNUAL PILGRIMAGE



GLORY TO JESUS CHRIST!

My dear Friends,

As we put up our 2020 calendars, I'm sure we did so hoping to fill each page with many plans, hopes, goals, and aspirations. We had it all figured out...

Needless to say, having passed through one fourth of this year, the picture looks entirely different. We all find ourselves in situations that we never expected or imagined stretching our faith and trust. We need to dig deep into our spiritual treasure chest for encouragement. One phrase I like to remember is: "The only way to stay above the water is to trust the One who walked on the waves."

When we make plans, I imagine the Lord looks down upon us, shaking his head and smiling as He looks at what is actually on the horizon. So what do we do? We trust, we pray, we hold our plans with open hands. We surrender them to Him.

Such has been our need as Sisters of St. Basil. We met, we discussed, we came up with ideas and plans to celebrate our 100th anniversary – a Century of Ministry to the Byzantine Catholic Church. Then COVID-19 arrived on the scene, and everything changed. We, too, need to remember that just because what's going on now doesn't feel good, it doesn't mean God's not working. Worrying does not empty tomorrow of its troubles, it empties today of its strength. We, too, strive to give up control and allow the Spirit of God to lead our lives.

One of the most difficult changes that we need to accept is the decision to cancel the Pilgrimage gathering in honor of Our Lady of Perpetual Help. In the interest of safety and well-being of all, we will follow the lead of so many others and adhere to the guidelines provided. It is our intent, however, to work on providing a series of internet services which pilgrims can watch from their own homes. So, this year we will be making a pilgrimage of the "heart" rather than a pilgrimage of the "feet".

We know that all of you are likewise going through your own life changes and adjustments. Together, we Sisters and friends are like a quilt with lots of different shapes, sizes, colors, and patterns. Together, through our prayers for each other, we find warmth and comfort in a support system that makes our lives richer and fuller. Together, we discover God's plan for us.

With our loving prayers and support,
Sister Ruth Plante, OSBM

INTRODUCTION TO THE OLD TESTAMENT: BOOK OF MICAH



Author: Micah of Moresheth; Date Written: 750-686 BC

Micah was from a village southwest of Jerusalem called Moresheth-Gath. His name is an abbreviated form of the name Mikayahu which means, "Who is like the Lord?" He prophesied sometime during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah (750-686 BC). His prophecies may have been compiled in this book after his death. Micah is mentioned in Jeremiah 26:18.

He ministered during a time of change in the politics of Israel and Judah. Assyria was threatening the borders of Israel and Syria, so those two countries bullied Judah to make an alliance with them against Assyria. But instead Ahaz, king of Judah, made a pact with Tiglath-Pileser, king of Assyria (2 Kgs 16). Thus Assyria overran Israel in 722 and dragged the

people into exile and assimilation, but left Judah untouched. Later however, Assyria nearly conquered the whole of Judah, but was miraculously thwarted by the Lord (2 Kgs 19).

It was also a time of religious confusion. While Jotham was a good king, he permitted some idolatry to continue under his leadership. Yet his successor Ahaz launched a full-blown project of idolatrous worship in his effort to win the trust of the Assyrians and firm up his alliance with Tiglath-Pileser (2 Kgs 16). During this time, the northern kingdom of Israel was in a continuous pattern of idolatry.

The book of Micah follows a simple structure of judgment and salvation. Three times, the prophet announces impending doom followed by a word of hope for the future. The Lord will punish the people for their sins, but then the Lord will re-gather the "remnant of Jacob" in the land (5:8) and re-establish the kingdom with a new David-like king born in Bethlehem (5:2). Matthew 2:6 cites Micah 5:2 to show that the birth of Jesus brings this prophecy to fulfillment.

The Lord's message to his people through Micah is an indictment. The people have forsaken the Lord and sought other gods. Their idolatrous worship has led them to indulge in all sorts of immoral practices like prostitution (1:7), bribe-taking (3:11), oppression of the poor (2:2), false prophecy (3:5), sorcery (5:12) and fraud (6:11). The Lord places especially heavy responsibility on the leaders for the errors and sins of the whole people (3:1, 11). Their judgment consists in being conquered, in experiencing the disaster of the sword (6:14). The destruction is to be shattering (5:14). Yet there is hope. Micah announces the re-gathering of the remnant (2:12), the worship of the nations at the mountain of the Lord (4:1), the new ruler from Bethlehem (5:2), and the forgiveness of sins (7:18-19).

Micah's message comes to us as a confrontation of our patterns of sin, a call to repentance. It shows the evil nature of sin, how one kind of idolatry leads to another. But Micah's message includes a promise of salvation, inviting us to repent while expecting the Lord's forgiveness. Repentance is how we re-enter our broken love relationship with God.

FINANCIAL & ADVISORY BOARD MEETING



*The Financial and Advisory meeting is scheduled on **Friday July 3rd, 2020** at **6:30 pm** at our Social Hall.*

3RD SUNDAY AFTER PENTECOST

In today's Gospel reading Christ urges us not to be anxious about our lives and bodies—what we shall eat, drink, or wear. But how can this be, if we must eat and drink, and clothe ourselves? Are we not earthly beings, who are bound by laws of biological existence? Do we not come from our forefather Adam, who is dust, and as he was so we also are? This is true; we are descendants of Adam, and find ourselves in a fallen state. We sustain our lives by devouring the created world, we wrap our bodies in that which is corruptible, our soul draws its inspiration from the lusts and desires of our bodies, and our spirit feeds on the passions of the soul. This is the order of life that has become habitual to us, but it is not natural for us; God did not create us for such an existence.

Christ came to restore our nature, to lift us out of the fallen state, and to give a new and original order to our lives. Our spirit must now find nourishment in God, the source of being; our soul must be inspired by things divine, even as the spirit draws it to God; even our bodies must not live “by bread alone, but by every word that proceeds from the mouth of God”, that is to say, by Christ Himself, Who is the Word of God; and instead of our old corrupt nature, we must now put on new nature - Christ Himself. And as He is, so we also are.

Finding the basis of our being in the things of this temporal world, we mold our lives in accordance with that which is not the source of being, and today is, “but tomorrow is thrown into the oven”. By being anxious about corruptible things, in other words, by treating them as treasure, as something that has worth, we unite our hearts to corruption; for where our treasure is, there our heart will be also”.

On the contrary, seeking “first the kingdom and his righteousness”, that is to say, directing our lives toward God, finding the basis of our lives in Him Who is life itself, we “become heirs of the kingdom” and of eternal life with God.

Christ is not calling us to stop eating - He Himself ate and drank, and His disciples did the same; He is not calling us to disregard our clothing - He Himself wore a robe made for Him by His Most Pure Mother. Christ is not calling us to reject our life, but to sanctify it: to bring every aspect of our life to the service of the kingdom, to remember that the goal of Christian life is theosis - a union with Christ and ascension of our nature to the right side of the Father, not shop-osis - a union with groceries and ascension to the nearest shopping mall.

“Seek first his kingdom and his righteousness, and all these things shall be yours as well”. Note that Christ is saying that these things will be yours as well. God knows that we need all these things. He placed us in this world, and He blesses the labor of our hands. But let us not be like the man to whom God said “Fool! This night your soul is required of you; and the things you have prepared, whose will they be?”. Let us instead firmly bind our hearts to heaven by making it – heaven - our treasure. Only such a life is pleasing in God's sight, because only such a life is truly life - life in the fullness of being and life abundant.

ENCYCLICAL LETTER

6. Sure of her competence as the bearer of the Revelation of Jesus Christ, the Church reaffirms the need to reflect upon truth. This is why I have decided to address you, my venerable Brother Bishops, with whom I share the mission of “proclaiming the truth openly” (2 Cor 4:2), as also theologians and philosophers whose duty it is to explore the different aspects of truth, and all those who are searching; and I do so in order to offer some reflections on the path which leads to true wisdom, so that those who love truth may take the sure path leading to it and so find rest from their labours and joy for their spirit.

I feel impelled to undertake this task above all because of the Second Vatican Council's insistence that the Bishops are “witnesses of divine and catholic truth”.³ To bear witness to the truth is therefore a task entrusted to us Bishops; we cannot renounce this task without failing in the ministry which we have received. In reaffirming the truth of faith, we can both restore to our contemporaries a genuine trust in their capacity to know and challenge philosophy to recover and develop its own full dignity.

There is a further reason why I write these reflections. In my Encyclical Letter *Veritatis Splendor*, I drew attention to “certain fundamental truths of Catholic doctrine which, in the present circumstances, risk being distorted or denied”.⁴ In the present Letter, I wish to pursue that reflection by concentrating on the theme of truth itself and on its foundation in relation to faith. For it is undeniable that this time of rapid and complex change can leave especially the younger generation, to whom the future belongs and on whom it depends, with a sense that they have no valid points of reference. The need for a foundation for personal and communal life becomes all the more pressing at a time when we are faced with the patent inadequacy of perspectives in which the ephemeral is affirmed as a value and the possibility of discovering the real meaning of life is cast into doubt. This is why many people stumble through life to the very edge of the abyss without knowing where they are going. At times, this happens because those whose vocation it is to give cultural expression to their thinking no longer look to truth, preferring quick success to the toil of patient enquiry into what makes life worth living. With its enduring appeal to the search for truth, philosophy has the great responsibility of forming thought and culture; and now it must strive resolutely to recover its original vocation. This is why I have felt both the need and the duty to address this theme so that, on the threshold of the third millennium of the Christian era, humanity may come to a clearer sense of the great resources with which it has been endowed and may commit itself with renewed courage to implement the plan of salvation of which its history is part.

To be continued...

ENCYCLICAL LETTER, *FIDES ET RATIO* OF THE SUPREME PONTIFF, JOHN PAUL II

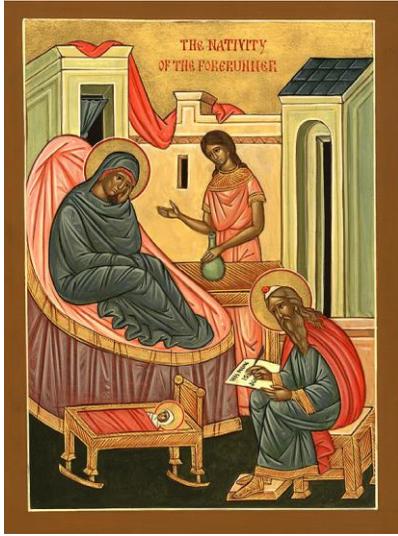
The Lord said, “...you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” Pray for an increase of vocations to the ordained and consecrated life. If you think God is calling you to be a priest, religious or deacon, **contact Fr. Vitalii Stashkevych.**



PRAY FOR VOCATIONS

The **Byzantine Catholic Serra Club of Pittsburgh** is an organization that fosters and promotes priesthood and religious vocations in the Byzantine Catholic Church. They also support Seminarians, Priests and Religious Sisters in their sacred ministry. The Byzantine Serra Club meets monthly. If you would like to join, call William Kress 412-761-1499 or email kb.kress@gmail.com
Join the Serrans in their work to ensure the future of our Church.

NATIVITY OF THE HOLY GLORIOUS PROPHET, FORERUNNER AND BAPTIST, JOHN



Commemorated on June 24

The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Luke. 1: 5) relates that the righteous parents of Saint John the Baptist, the Priest Zachariah and Elizabeth (September 5), lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, Saint Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that Saint Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her Her own joy. Elizabeth, "filled with

the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. Saint John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked Saint Zachariah about this, he motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and Saint Zachariah glorified God. He also prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

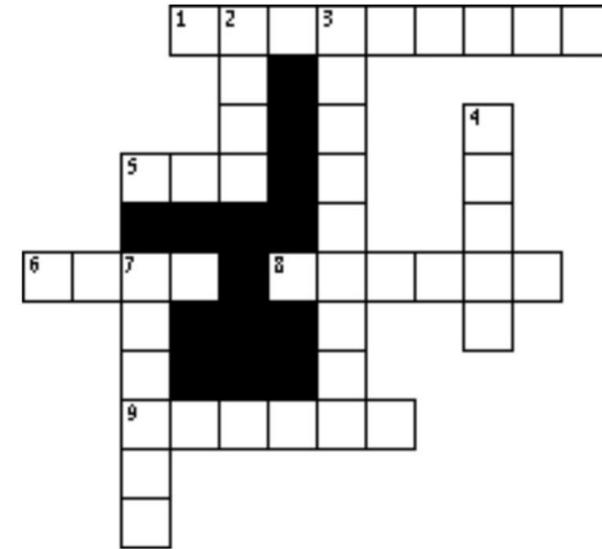
After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.

PARISH PICNIC



*Sts Peter and Paul parish picnic day
has been postponed.*

ZACHARIAS AND ELIZABETH (LUKE 1:5-25)



- 3 DOWN "There was in the days of Herod, the king of Judea, a certain priest named _____, of the division of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth." **LUKE 1:5**
- 1 ACROSS "But they had no child, because _____ was barren, and they were both well advanced in years." **LUKE 1:7**
- 9 ACROSS "So it was, that while he was serving as _____ before God in the order of his division, according to the custom of the priesthood, his lot fell to burn incense when he went into the temple." **LUKE 1:8-9**
- 4 DOWN "Then an _____ of the Lord appeared to him, standing on the right side of the altar of incense." **LUKE 1:11**
- 8 ACROSS "But the angel said to him, 'Do not be afraid, Zacharias, for your _____ is heard; and your wife Elizabeth will bear you a son, and you shall call his name John.'" **LUKE 1:13**
- 2 DOWN "And he will turn many of the children of Israel to the _____ their God." **LUKE 1:16**
- 5 ACROSS "And Zacharias said to the angel, 'How shall I know this? For I am an _____ man, and my wife is well advanced in years.'" **LUKE 1:18**
- 6 ACROSS "But behold, you will be _____ and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time." **LUKE 1:20**
- 7 DOWN "But when he came out, he could not speak to them; and they perceived that he had seen a vision in the _____, for he beckoned to them and remained speechless." **LUKE 1:22**