"Catholic" means "Universal"

"Rite" means "One of the twenty-one Eastern Catholic Sister Churches, who are simultaneously in Communion with the Church and Pope in Rome, while living their own distinctly non-Roman (non-Latin), and yet equally Apostolic Tradition (i.e. Theological, Spiritual, Liturgical and Canonical Heritage)."

SCRIPTURE READINGS


NEXT SUNDAY: December 16, 2007 AD: The Second Sunday before the Nativity of Christ is always dedicated to the memory of the Holy “Fore-Fathers and Fore-Mothers in the flesh” (sometimes translated “ancestors”) of our Lord, God and Savior, Jesus Christ, including those who lived before and after the giving of the Law through Moses. On the two Sundays before Christmas the icons on the tetrapod should be those of the Holy Prophet Daniel (Belteshazzar) and the Three Holy Youths: Ananiah (Shadrach), Azariah (Abed-Nego) and Mishael (Meshach) (6th century BC), which purely coincidentally are also the saints celebrated on December 17. At the Vesperal Liturgy, for Sunday of ForeFathers of Christ: (1) (First Book of Moses) Genesis 9:18-29; (2) (2 Kings) 2 Samuel 22:1-3, 26-51; (3) Isaiah 56:1-7; At the Matinal Liturgy, for Sunday: (4) John 20:1-10. At the Eucharistic (Divine) Liturgy on the Sunday of the ForeFathers of Christ: (5) Colossians 3:4-11; (6) Luke 14:16-24. Amvon Prayer: # 49: Common for two Sundays before Christmas.

28th SUNDAY after PENTECOST DECEMBER 8 & 9
Tone 3 and Festive. Matins Gospel: Mother of God. Bright vestments. HOLY DAY - FEAST OF THE CONCEPTION BY SAINT ANNA, WHEN SHE CONCEIVED THE MOST HOLY MOTHER OF GOD; also, holy prophetess Anna, mother of prophet Samuel (1100 BC); and, veneration of miraculous icon of Theotokos known as “Unexpected Joy”.

SATURDAY EVENING (all English) DECEMBER 8
5:00 PM  +Amelia Makitka                          (Margery A. Johnson)

SUNDAY MORNING                                                                                           DECEMBER 9
(50/50 English & Ukrainian with Sermon in English)
8:00 AM  God’s Blessings on our Parishioners             (Fr. Ivan)
(50/50 Old Slavonic & Ukrainian / Sermon in Ukrainian)
10:30 AM  +Margaret Kowal                            (Irene Iwanonkiw)

3:00 PM - Generations of Faith
with visit of St. Nicholas to our children

WORSHIP SERVICES & PARISH EVENTS IN THIS COMING WEEK

29th MONDAY – dark (red) vestments                              DECEMBER 10
Fasting from meat is encouraged; The Holy Martyrs Menas,
Hermogenes, Callicelladus and Eugraphus (circa 313).
7:00 PM  Health of Bill Borodycia                          (Staroschuck, Kutzavitch & Nolte Families)

29th TUESDAY – dark (red) vestments                              DECEMBER 11
Our Venerable Father Daniel the Stylite (493); our ven. Father Nikon the
Thin of the Kyiv Caves, near caves (12th century).
7:15 am  +Roman Lytwn                                         (Charitina Lytwyn)

29th WEDNESDAY – dark (red) vestments                              DECEMBER 12
Fasting from meat is encouraged; If the Veneration of Our Lady in her
miraculous image of Guadalupe in Mexico (1531) is observed today, then
the memory of Our Venerable Father Spiridon the Wonderworker, Bishop of
Tremithus in Cyprus (337-61) and our ven. priest-martyr Alexander, Bishop
of Jerusalem (251) is combined or transferred to another day.
7:15 AM  +Roman Koczerzhuk     (Fr. Ivan Chirovsky & Family)
7:00 PM  Moleben to Christ Emmanuel
(Advent Worship Service)

29th THURSDAY – dark (red) vestments                              DECEMBER 13
Holy Martyrs Eustratios (in Ukrainian “Ostapios”), Auxentius, Eugenius,
Mardarius and Orestes (284-305); Holy Martyr Lucia (Lucy), the Virgin (284-
There is NO DIVINE LITURGY Thursday mornings due to Pyrohi making.

29th FRIDAY – dark (red) vestments  
Fasting from meat is obligatory; Holy Martyrs Thrysus, Leucius and Callinicus (249-51), Philemon, Apollonius, Arianus and Theotyches (284-305)

There will be no Divine Liturgy on Friday morning

Choir Practice is scheduled for Friday, December 14th, at 7:30 pm.

29th SATURDAY – dark (red) vestments  
There is NO DIVINE LITURGY on Saturday mornings. Holy Priest-Martyr Eleutherius and his mother Anthia (2nd century); Our Ven. Fr. Paul of Latra (956); Our Holy & ven. Fr. among the Saints, Stephen the Confessor, Archbishop of Surozh, Asia Minor (8th cent.); Synaxis of Crimean saints; holy deaconess Susannah.

SUNDAY MORNINGS: WEEKLY PRAYERS TO THE THEOTOKOS

Do you pray at home, using the personal & devotional prayer form of the Latin/Roman Rite Marian Rosary? You may be interested in knowing that our parish has a group of parishioners who do the same at home. But we also gather for a Communal & Liturgical (Byzantine Rite) contemplation upon these same mysteries, in the Akathist Hymn to the Mother of God, our Heavenly Ladder of Mystical Height. We do this at about 7:15-7:50 on every Sunday morning. Everyone is welcome to join us.

SUNDAY OF HOLY ANCESTORS (i.e. FORE-FATHERS & FORE-MOTHERS) OF CHRIST IN THE FLESH  
OF CHRIST IN THE FLESH  
GRANDPARENTS SUNDAY: The Second Sunday before the Nativity of Christ is always dedicated to the memory of the Holy “Fore-Fathers and Fore-Mothers in the flesh” (sometimes translated “ancestors”) of our Lord, God and Savior, Jesus Christ, including those who lived before and after the giving of the Law through Moses, especially the holy Patriarch Abraham, to whom God said, "In your seed shall all of the nations of the earth be blessed" (Gen. 12:3, 22:18).

On the two Sundays before Christmas the icons on the tetrapod should
be those of the Holy Prophet Daniel (Belteshazzar) and the Three Holy Youths: Ananiah (Shadrach), Azariah (Abed-Nego) and Mishael (Meshach) (6th century BC), which purely coincidentally are also the saints celebrated on December 17. This Sunday of the Lord's Forebears, which occurs between December 11-17, is also an appropriate occasion for children to invite their grandparents to stand with them during the Divine Liturgy and the special blessing afterwards. It can also serve as an opportunity for the grandparents to share their stories of faith with their grandchildren, whether in a more formal way at catechism classes or in church, or in a less formal way at home.

**Tone 4. Matins Gospel 7. Bright vestments.** The memory of the saints of December 16 (holy prophet Haggai (6th century BC); holy martyr Marina (Margaret) (3rd century); holy priest-martyr Modest, patriarch of Jerusalem (633-634); holy Theophania, empress of Byzantium (893-894)) is transferred to another day or omitted.

**SATURDAY EVENING (all English) DECEMBER 15**
5:00 PM  God’s Blessings On Parishioners  
(Emilia Levy)  
(Fr. Ivan)

**SUNDAY MORNING DECEMBER 16**
(50/50 English & Ukrainian with Sermon in English)
8:00 AM  +Emilia Levy  
(Russell Szagala)

(50/50 Old Slavonic & Ukrainian / Sermon in Ukrainian)
10:30 AM  +Wasyl Kulak  
(Stephen Zinski)

******************************************************************************

**Jesus tests the Faith of the Ten Lepers!**
Fr. Deacon Michael Levy, Doctor of Chemistry – отець диякон, д-р Михайло Лівий

**TWELFTH Sunday after the Exaltation of the Holy Cross**

Biblical scholars tell us that the Samaritans were not only a rude and fierce people, but that their religion was a strange medley of pagan Assyrian cults mixed with segments of worship of the one true LORD God. I am sure that our Lord found this mixture weird, although he showed no disrespect or animosity.
Consequently, there was discord and division in society. A fuming hatred existed between Jew and Samaritan, just as it does in our time between different races, national groups, and religious sects. What provoked the bitter resentment between Jew and Samaritan were both the political differences which usually exist between contiguous nations, as well as the fact that the Samaritans were a racial mixture of Jews and pagan Assyrians. Mixed marriage was strictly forbidden and frowned upon by Mosaic Law.

The story of the ten lepers gives some further conflicting contrasts. St. Luke, the only evangelist who narrates the event by the way, tells us that in this group of lepers one was a Samaritan, while the other nine were Jews. Obviously their wretched condition had extinguished the ingrained hatred between Jew and Gentile, thus having driven them to seek consolation in one another because of their common fate. (Actually “leprosy” is perhaps an English mistranslation of the Hebrew term “tzaraath”, which referred generally not just to leprosy but to any disease that produced sores and eruptions on the skin: psoriasis, eczema, impetigo, erysipelas, tropical sores, ringworm, etc.).

Even so, there is another, more vital lesson involved in this Gospel event. In their loud cry from afar off they expressed a sincere all-encompassing faith in the healing powers of Jesus of Nazareth. And Jesus decides to test this faith. Instead of performing a miracle then and there, he tells them, “Go, show yourselves to the priests.” According to the Levitical law all those suspected of tzaraath had to show themselves to the Jewish priests for inspection (see Leviticus 13). If they were declared infected with tzaraath, they were banished from society. So, they needed permission to go back. We might think of this as a precaution to public safety because the medical and chemical conditions, which scholars consider the descriptions to fit, have obvious natural causes in the light of modern scientific knowledge. But the biblical texts characterise tzaraath as a spiritual affliction with a supernatural cause, bringing ritual religious impurity to its victims. Each victim of tzaraath mentioned by the Bible is stated to have received the condition due to some transgression of biblical laws. So they were banished mostly for moral reasons. That’s not to say that the physical affliction underlying the moral condemnation was small. If
this was not just psoriasis or some other skin condition, but actually leprosy, or what we today call “Hansen’s disease”, then it was not only contagious, but at that time it was incurable. Today only multi-drug therapy can heal leprosy. But in the time of Christ it was a hideous illness that meant certain death after the strong disfigurement of the face due to its swelling, and the rotting of skin, nerves, limbs, and eyes during many slow agonizing years of misery. So the testing of their faith both morally and physically was what Jesus required of them. After all, they had already been judged and definitely declared outcasts, punished and unloveable by God. So why risk another humiliation and go to the Jewish temple priests for a second time? Unless you actually believe that what Jesus said is going to happen will in fact happen. “And it came to pass as they were on their way that they were made clean.” They passed the crucial test of faith and thus all ten were cured.

And now there comes the question of gratitude. The Jewish lepers were nine in number. They were members of the chosen people. The poor Samaritan was an outcast, a son of a despised and hated race. The representation is nine Jews to one Samaritan, and yet not one of the Jews came to thank the great Healer — while it was the poor alien who returned “...with a loud voice glorifying God, and he fell on his face at his feet, giving thanks, and he was a Samaritan.” Thus we learn from this Gospel incident that not all people, even the so-called chosen ones, are grateful for receiving the free gifts of God. Actually, the percentages are quite interesting: from among those who “should know better” it was zero out of nine, or zero per cent, and from those who were outcast and considered “nobody” it was one out of one, or one hundred per cent. Perhaps the same percentage occurs in our day, too. Many – like the zero out of nine - will claim that they actually have nothing to be thankful for! Can we not at least be thankful that none of us has had the leprosy of the past, and many contagious diseases like it? The nine ungrateful Jewish former lepers and the grateful Samaritan former leper were all healed but it was the Samaritan who ultimately received an even greater gift than health of body. Gratitude means one is seeking after eternal health in heaven, and not just healthiness here on earth as we know it. Could this be the meaning of the words of Christ: “Take care, then, how you listen. To anyone who has,
more will be given, and from the one who has not, even what he seems to have will be taken away’?

Still, faith is the predominant factor in the entire Gospel of Jesus Christ: that we all might believe in Him and have a life of quality not just quantity through the act of believing. *His teaching underscores the truth that no power can resist the power of faith.* Faith destroyed even death. It conquered the leprosy for these men. It is the sole connecting link between earth and heaven, the bridge by which we struggle from a world of misery into a world of eternal life and joy on a daily basis. *No person can please God without faith and the thanksgiving that naturally arises out of real faith. No person has anything of lasting worth, without faith and thanksgiving.*

************************************************************************

**АНДРІЇВ ГРІШ - ANDREW’S PENCE**

У кожну неділю грудня можна зложить пожертву на благочинну збірку «Андріїв гріш», щоб допомогти нашому Синодові "огорнути духовною опікою всіх вірних нашої Церкви, хоч би на якому континенті вони перебували і хоч би з яких причин покинули батьківщину, ... забезпечуючи опіку нашим вірним там, де ще немає тривалих структур нашої Церкви.” Просимо використати спеціальні конверти із датою 2-го грудня.

On every Sunday of December, please feel free to make your donation for the charitable collection of our Synod of Bishops, known as “Andrew’s Pence”. It is our desire to envelop all the faithful of our church with their own Church’s spiritual care, no matter what continent or for whatever reasons they emigrated from Ukraine. To that effect our Church is collecting funds especially “TOWARDS SUSTAINING EXARCHATES IN EASTERN UKRAINE AND CLERGY LIVING IN TERRITORIES WITHOUT OFFICIAL CHURCH STRUCTURES.” Please use the Green Envelope in your boxed sets for December 2 which is marked “Andrew’s Pence”. If you wish you can also use a plain envelope but please clearly mark your name on that envelope. Thank you and God bless you for your generosity.

**ADVENT (St. Philip’s) FAST, in Ukrainian: PILIPEEVKA**

As each Christian is called to ongoing repentance and amendment of life, the ancient practice of fasting is to be maintained. Theoretically, the following rules apply to those Catholics who have been baptized in the Ukrainian-Byzantine Catholic
Church regardless of which parish one attends. All those from children who have completed their 7\textsuperscript{th} year to adults who have completed their 59\textsuperscript{th} year, must abstain from meat on each and every Friday of the whole year, except for during certain fast-free or “Privileged weeks”, or if Friday occurs on a Feast of our Lord or of the Mother of God. Abstaining from meat, in addition to eating only one full meal and a smaller snack, obliges us on Christmas Eve, December 24, and on Theophany Eve, January 5, but only if they do not occur on a Saturday or Sunday because Eastern Christians do not fast or abstain on a Day of Rest (Saturday) or a Day of Celebration (Sunday). The obligation to also abstain from all “dairy foods” (products derived from mammals and birds such as milk, eggs, lard, cheese, etc. and their by-products) on these two eves is traditional, but no longer obligatory. Pregnant and nursing mothers, the ill and infirm, those who work at hard physical labor and the very poor (living on alms) are excused from fasting and abstinence. Traditionally, during Advent, from November 15 thru December 23, a strict fast was kept on Monday's, Wednesday's, and Friday's with a lesser fast or abstinence on Tuesday's and Thursday's.

**The regular breaking of the meatless fasting on Fridays without the guidance of one’s Spiritual Director or Father Confessor is a sin and should be confessed before a priest in the Holy Mystery of Repentance-Reconciliation before one dares to proceed to receive Holy Communion.** Also, December 20-23 is called the Fore-Feast or Pre-Feast of Christmas, during which time holy day preparations and decorations are normally attended to; we really should refrain from putting up Christmas decorations in and around our homes until this time if it is reasonably possible to do so. Although in our times the rules for Fasting and wedding receptions have been mitigated, the rules for Prayer and Almsgiving (Spiritual and Corporal Works of Mercy) continue to oblige all, as it was in ages past. Voluntary penance, prayers for the intentions of the hierarchs of the Church, the Bishop of Rome, the Patriarch (Major Archbishop), the Metropolitan, and the Eparchial Bishop; voluntary offerings to the Church, the seminaries, the Church in Ukraine, self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with the explicit permission of your Father Confessor. Bread and water alone is a good fast for those who are able to do it without damaging their health. The eparchial bishop can dispense all the faithful of the eparchy as well as any individuals for a good reason from any of these fasting prescriptions. A pastor may also dispense individual parishioners for a good reason. A pastor cannot, however, dispense the entire parish.

The Advent Moleben to Christ Emmanuel will be served on Wednesday, December 12, at 7:00 pm. Other dates and times for the Moleben to Christ Emmanuel will be announced later. The next Choir Practice is scheduled for Fri-
day, December 14, at 7:30 PM.

Діла Милосердя для Душі й Духа: (1) грішника навернути, (2) невіжу навчити, (3) у сумніві порадити, (4) сумного потішити, (5) кривду терпеливо зносити, (6) образу з серця прощати, (7) за живих і померлих молитися, на приклад, жертвувати на Парастав, чи Бож. Літургію. Чи не Найкращий Подарунок це замовити Службу Божу за здоровля ваших рідних і друзів? Діла Милосердя для Тіла: (1) голодного нагодувати, (2) спраглого напоути, (3) нагого зодягнути, (4) подорожнього в дім прийняти, (5) недужому послужити, (6) в'язня відвідати, (7) померлого похоронити.

**Corporal Works of Mercy (in the Early Church, what deacons should model for us):** feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the imprisoned, sheltering the homeless, visiting the sick and burying the dead. **Spiritual Works of Mercy (in the Early Church, what priests should model for us):** counseling the doubtful, instructing the ignorant, admonishing sinners, comforting the afflicted, forgiving offences, bearing wrongs patiently, praying for the living and the dead!

---

**INVITATION**

We invite all parishioners to the Generations of Faith in our church and church hall at 3:00 pm on Sunday, December 9, 2007 AD.

Refreshments will be served, activities are planned and St. Nicholas will be there.

Please register your child by calling Irene Borodycia at (412) 881-4635

**Note:** There will be no ECF classes on December 9th due to the Generations of Faith.

---

**ACOLYTE ASSIGNMENTS 5:00 PM — SATURDAYS**

Joseph & Michael Levy; Richard Vargo; Richard Sawczak
ACOLYTE ASSIGNMENTS 8:00 AM — SUNDAYS
Abby & Drew Buckholt; Antony Chirovsky; Joseph & Michael Levy

ACOLYTE ASSIGNMENTS 10:30 AM — SUNDAYS
Alex & Andrew Hodowanec; Mark Rad

LECTORS ASSIGNMENTS

28th Sunday and FEAST OF CONCEPTION of the Mother of God:
Colossians 1:12-16 and Galatians 4:22-31
Saturday, December 8, 2007 – 5:00 PM – Stephanie Vargo
Sunday, December 9, 2007 – 8:00 AM – Irene Borodycia

2nd SUNDAY BEFORE CHRISTMAS: HOLY FORE-FATHERS & FORE-MOTHERS:
Colossians 3:4-11
Saturday, December 15, 2007 – 5:00 PM – Joanne Giancola
Sunday, December 16, 2007 – 8:00 AM – Joan Hess

1st SUNDAY BEFORE CHRISTMAS: HOLY FATHERS & MOTHERS
Hebrews 11:9-10, 17-23 & 32-40
Saturday, December 22, 2007 – 5:00 PM – Kathy Drapala
Sunday, December 23, 2007 – 8:00 AM – Irene Borodycia

SUNDAY AFTER CHRISTMAS: Sts. David, Joseph and James:
Galatians 1:11-19
Saturday, December 29, 2007 – 5:00 PM – Bob Casey
Sunday, December 30, 2007 – 8:00 AM – Joan Hess

NEW PARISH WEB SITE
To see our new parish web site please go to http://stjohnspittsburgh.com/

PRO-LIFE MESSAGES
"The world lies to us sometimes and tries to convince us that having our plans and lives disrupted or inconvenienced is not necessary and is to be avoided at all costs. But truly it is in these very disruptions and supposed inconveniences that the purest blessings may arrive." (Brenda Hanson, the mother of a Down Syndrome child, who resisted pressure to abort her daughter Sarah, NRL News, June, 2007)
“That we may recognize the humanity of each person, especially those whose age and fragile condition leave them vulnerable to euthanasia, let us pray to the Lord. Lord, have mercy.”

CANNOT BE RIGHT, BY FATHER FRANK PAVONE
National Director, Priests for Life

When a candidate for public office is wrong on abortion, he or she cannot be right on the other issues. "Indeed, the failure to protect and defend life in its most vulnerable stages renders suspect any claims to the 'rightness' of positions in other matters affecting the poorest and least powerful of the human community" (US Bishops, 1998, Living the Gospel of Life, n.23).

"Above all, the common outcry, which is justly made on behalf of human rights -- for example, the right to health, to home, to work, to family, to culture -- is false and illusory if the right to life, the most basic and fundamental right and the condition of all other personal rights, is not defended with maximum determination" (Pope John Paul II, 1988, The Vocation and the Mission of the Lay Faithful in the Church and in the World (Christifideles Laici), n.38).

Those are clear and strong words.

Why do the bishops say that when a public servant cannot stand up for the right to life, his stand for other human rights is "suspect?" When one says that people have a "right" to be safe, free, educated, and economically secure, on what basis do these rights exist? Are they human rights, that belong to the person simply because he or she is human, and are therefore beyond the authority of anyone to take away? Or are they "rights" granted by those in power? These rights cannot possibly be human rights if life itself isn't a human right. And the public official who says abortion can be legal is saying that life itself is not a human right. This is because he or she is saying that some human beings (those in the womb) can be deprived of that right to life.

Bishop Elio Sgreccia, Vice-President of the Vatican's Pontifical Academy for Life, stated, "Without respect for life, society simply does not exist...all [other] rights presuppose the right to life. If the right to life is not defended, the defense of all these other rights is useless. It becomes a lie, because it would mean that the defense to the right to work, to society, etc. applies only to some, and not to all" (May 2004 interview with Priests for Life).

This is also why the Pope can call the outcry for human rights "false and illusory" without the right to life. Cardinal Renato Martino, President of the Vatican's Pontifical Council for Justice and Peace, "The Holy Father speaks of the protection of life as the fundamental realization and respect for human rights. Without that respect for the right to life, no other discussion of human rights can continue; it must be based upon the foundation of human dignity and the right to life" (May 2004 interview with Priests for Life). In short, to allow legalized abortion is an attack on the entire moral order. If abortion is not wrong, nothing is wrong. If it is wrong, civilization will not survive unless it is set right.
THE RESIGNATION OF THE BISHOP
OF THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC OF THE RUTHENIANS
(USA) AND APPOINTMENT OF A SUCCESSOR

VATICAN CITY, DEC 6, 2007 (VIS) - The Holy Father:


PONTIFICAL ORIENTAL INSTITUTE: A HERITAGE OF WISDOM

VATICAN CITY, DEC 6, 2007 (VIS) - Today in the Vatican the Pope received 280 members of the Pontifical Oriental Institute, which was founded by Pope Benedict XV in 1917. "The time of that Pope was a time of war," said the Holy Father, "while he himself worked for peace. To achieve peace he launched various appeals and even drew up ... a plan for peace, a detailed plan which unfortunately proved unsuccessful. "Nonetheless," the Pope added, "in order to ensure peace within the Church, he created ... three monuments of incomparable value: the Congregation for the Oriental Church (later renamed 'for the Oriental Churches'); the Pontifical Oriental Institute for the study of the theological, liturgical, juridical and cultural aspects of Oriental Christian wisdom; and the 'Codex Iuris Canonici'." Noting his own "particular bond" with Benedict XV, Benedict XVI explained how his predecessor thus favored the Oriental Churches, which came to "enjoy a regime more in keeping with their traditions, under the gaze of the Roman Pontiffs who have never ceased to show their concern with concrete gestures of support." These communities have known "difficult periods" and "harsh trials," said the Pope. "Though physically distant from Rome, they have always remained close through their faithfulness to the See of Peter. However, their progress and their firmness in difficulties would have been unthinkable without the constant support they were able to draw from that oasis of peace and study that is the Pontifical Oriental Institute, a meeting point for scholars, professors, writers and publishers, some of the greatest experts on the Christian East." The Holy Father specifically praised the institute's library, "justly famous throughout the world" and "one of the best on the Christian East," saying he was committed to expanding it still further "as a sign of the interest the Church of Rome has in knowledge of the Christian East, and as a means to eliminate any prejudices which could harm the cordial and harmonious coexistence of Christians. I am, in fact, convinced," he added, "that supporting academic study also has an effective ecumenical value, because drawing from the heritage of wisdom of the Chris-
tian East enriches everyone." "The Pontifical Oriental Institute," Benedict XVI concluded, "represents an outstanding example of what Christian wisdom has to offer, both to people who wish to acquire an ever more accurate knowledge of the Eastern Churches, and to those seeking a more profound orientation of life according to the Spirit, a subject on which the Christian East can justly boast a rich tradition."

**THE WORLD NEEDS OUR COMMON WITNESS TO CHRIST**

**VATICAN CITY, DEC 6, 2007 (VIS) -** The Holy Father today received in audience members of the joint international commission sponsored by the Baptist World Alliance and the Pontifical Council for Promoting Christian Unity, who are currently meeting in Rome to ponder the theme: "The Word of God in the Life of the Church: Scripture, Tradition and Koinonia." That theme, said the Pope in his English-language address to the delegates, "offers a promising context for the examination of such historically controverted issues as the relationship between Scripture and Tradition, the understanding of Baptism and the Sacraments, the place of Mary in the communion of the Church, and the nature of ... primacy in the Church's ministerial structure. "If our hope for reconciliation and greater fellowship between Baptists and Catholics is to be realized," he added, "issues such as these need to be faced together, in a spirit of openess, mutual respect and fidelity to the liberating truth and saving power of the Gospel of Jesus Christ." "Today, as ever, the world needs our common witness to Christ and to the hope brought by the Gospel," Pope Benedict concluded. "Obedience to the Lord's will should constantly spur us, then, to strive for that unity so movingly expressed in His priestly prayer: 'that they may all be one... so that the world may believe.' For the lack of unity between Christians 'openly contradicts the will of Christ, provides a stumbling block to the world, and harms the most holy cause of proclaiming the good news to every creature'."

**BARTHOLOMEW I'S LETTER TO VATICAN DELEGATION**

"We Share the Same Emotions and the Same Intentions of Brotherhood"

**ISTANBUL, Turkey, DEC. 5, 2007 (Zenit.org). -** Here is the text of the address made by the Orthodox Patriarch Bartholomew I to a delegation of the Holy See on Nov. 30, the feast of St. Andrew, patron of the ecumenical patriarchate.

* * *

Your Eminence Cardinal Walter Kasper and beloved brothers in Christ comprising the Delegation of the Church of Rome,

It is with particular joy that we welcome you today at the historical center of Orthodoxy, on the occasion of our celebration of the joyous feast of the Ecumenical Throne. Your presence here both strengthens and seals the bonds of love and trust between our Churches, bonds which have been cultivated in recent decades and which have been especially established by the visit here last year of His Holiness, our most beloved Brother in Christ, Pope Benedict XVI of Rome, and his fervent participation in the thronal feast of the Ecumenical Patriarchate.

We are particularly moved today because, this year, we enjoy the distinct blessing and
spiritual pleasure of honoring the founder and patron of the Church of Constantinople, the
glorious and first-called among the apostles, Andrew, whose sacred relics were generously
and graciously permitted by the love of His Holiness to be donated to us during our recent
visit to Naples, being returned from Amalfi to the Throne of the Patriarchate in order to
remain here for the sanctification of our faithful and as a sign of communion with the
apostle, whom we commemorate today, as well as of fraternal unity of Christians
throughout the world.

It is with fond memories that we recall our recent meeting with His Holiness in Naples,
together with our constructive and brotherly conversation there. This encounter
contributed further to the cultivation of an atmosphere of friendship and cooperation of
our two Churches, strengthening yet further the relations among us. We always believe
that the peaceful coexistence of Christians, in a spirit of unity and concord, must
constitute the fundamental concern of us all.

This is precisely what we confirmed and cosigned jointly with His Holiness in the joint
declaration during his visit here last year, urging "that we share the same emotions and
the same intentions of brotherhood, cooperation and communion in love and truth"
(Common Declaration by Benedict XVI and Patriarch Bartholomew I).

In an age when, as we once again jointly emphasized last year, we observe "the rise of
secularism and relativism, or even nihilism, especially in the western world" (Common
Declaration), we must derive inspiration from the example of the Apostle Andrew, who
"endured many trials in every land and spoke of numerous difficulties" (See the Life of St.
Andrew, according to the Synaxaristes of Constantinople), "and yet remained upstanding
through the strength of Christ and for the sake of the faithful."

Therefore, the feast of this apostle provides the appropriate occasion for us to pray
together more intently for the restoration of unity within the Christian world. The fracture
of this unity has been the cause of so much trouble in humanity, while its consequences
have proved tragic. The philosophy of the Enlightenment in the West and the French
Revolution sparked a truly cultural revolution aimed at replacing the previous Christian
tradition of the Western world with a new, non-Christian, concept of man and society.

This revolution gave rise in many ways to the practical materialism of contemporary
societies, but also to diverse forms of militant atheism and totalitarianism which, over the
last two centuries, have unfortunately claimed the lives of millions of innocent victims.
Those who remained faithful to the Christian values were led to this new cultural
environment by means of various processes to the loss also of the concept of mystery in
God and of His living worship, which is genuinely preserved in the East, as well as to the
reduction of religious life to a humanistic ethic by means of the relativization of doctrinal
formulations.

Today, then, it is our obligation more than ever to reclaim the Christian roots of Europe
and the spiritual, sacramental and doctrinal unity that it enjoyed prior to the schism of our
two Churches. The re-evangelization of our peoples is "today, more so than ever before,
timely and necessary, even within traditional Christian lands," as we admitted and
confessed in common here exactly one year ago.
Thus, we believe that Western and Eastern Europe must cease regarding themselves as foreign to one another. Contact among Christians of the Latin tradition and the Orthodox faith may be rendered most productive for both sides. The feast of the Apostle Andrew, whom we commemorate and celebrate today, constitutes a vocation for all Christians of the world to return to the fullness, youthfulness and purity of the Christian tradition of the early Church. The example bequeathed to us by the Apostle Andrew, who remained faithful to his teacher throughout even the most grueling circumstances, preferring the Cross of Christ in place of any other compromise, invites us to an uncompromising resistance before the destructive consequences of the consumer culture today, before the increasing relativization of our doctrine and faith, before "the diverse forms of exploitation of the poor, migrants, women and children," as we declared again last year, as well as to "joint action to preserve a respect for human rights in every human being created in the image and likeness of God."

The first-called among the apostles, Andrew, could have modified the demands of his preaching in order to yield and avoid a horrible death, threatened at the time by the governor of Patras. Yet, he preferred the eternal glory of the Lord instead of any fleeting compromise, "considering the abuse that he suffered for Christ to be greater wealth" (Hebrews 11.26). It is he who today calls all Christians, and especially ecclesiastical leaders and shepherds, "to choose rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin" (Hebrews 11:26).

Today's celebration is an invitation extended to both our Churches to the unity of the Cross. Just as our Lord Jesus Christ stretched out his arms upon the cross, uniting all that was formerly divided, so also his apostle, in imitation of his Master, stretched out his arms, gathering us all today and calling us to stretch out our arms upon the cross spiritually in order to achieve the unity that we desire.

Elder Rome has the foremost St. Peter as its apostle and patron. New Rome, Constantinople, has the brother of St. Peter, the first-called of the apostles, Andrew. Both invite us to the fraternal unity that they shared with each other and that can only be acquired when the cross becomes our point of reference and experience of approach.

Let us, therefore, beseech these two brothers and greatest of apostles that they may grant peace to the world and lead everyone to unity, in accordance with the particularly timely troparion (hymn) today of St. Symeon Metaphrastes, Archbishop of Thessalonika: "You, Andrew, were first-called of the apostles; * Peter was supremely honored among the apostles. * Both of you endured the cross of Christ, * Proving imitators of your Lord and Master, * And one in mind and soul. Therefore, with him, * As brothers, grant peace to us." Amen.

FROM NOW THRU THE END OF THE SEASON

Our Church Auxiliary is still collecting clothing items for the homeless. These items will be delivered to Project Safety Net, which operates out of Mercy Hospital. This program was founded by Dr. Withers of Mercy Hospital who makes his rounds on the streets of Pittsburgh and provides medical care for the homeless. As he examines the people, the
doctor and his staff deliver clean socks and other clothing items. We will be collecting new socks, hats, gloves and underwear. They also need warm coats, boots, sweatshirts, etc. Thermal clothing and unisex items are very useful since they provide items for men and women. Large sizes of clothing are needed.

**SUNDAY, DECEMBER 9, 2007 – ST. NICHOLAS**

Our annual visit from St. Nicholas, the so-called “Mykolayivka”, will be held in conjunction with our next Generations of Faith session (see below) on Sunday, December 9, 2007, beginning at 3:00 pm.

**SUNDAY, DECEMBER 9, 2007**

**SECOND GENERATIONS OF FAITH SESSION AT OUR PARISH**

On Sunday, October 7, 2007, our Parish held its first session within the Generations of Faith Program. Many thanks to all of our wonderful volunteers who made this a great benefit for the more than 40 parishioners who attended. The general reaction was, “I thought I already knew what I needed to know, but here I learned so much more about our Church Year and our Twelve Major Feastdays.” We look forward to having our second session on December 9, 2007. The topic will be the meaning of Christmas and a visit from St. Nicholas. Don’t miss it!!! OUR PARISH strongly encourages all members of our parish family of all walks of life, and anyone else who is interested from outside of our parish family, to take part in this event. This will be a time for learning, and a time for sharing. Please bring your family and friends (even if they no longer go to our church) as well as your memories. Our Parish will provide the food, the setting & the information, activities, & some special gifts for you to take home.

**Jesus Files Day of Eucharistic Renewal:**

**The Real Presence of Christ in Our Midst**

*Friday, December 21, 2007*

_Providence Villa at 10745 Babcock Blvd. Gibsonia, PA 15044_*

8:30 AM — Arrival; 9:00 AM — Prayer & Conference with Fr. Deacon Michael Levy; 10:30 AM — Brunch;

11:30 AM to 1:00 PM – Quiet time & Meditation in Chapel

1:00 PM — Prayer & Conference with Fr. Ivan Chirovsky

2:30 PM — Quiet time & Confession; 4:00 PM – Discussion;

5:30 PM – Dinner; 7:00 PM – Departure

**Cost — only $25.00**

The *Holy Eucharist* is the oldest experience of Christian Worship as well as the most distinctive. *Eucharist* comes from the Greek word which means *thanksgiving*. In a particular sense, the word describes the most important form of the Church’s attitude toward all of life. The origin of the Eucharist
is traced to the Last Supper at which Christ instructed His disciples to offer bread and wine in His memory. *Christ Himself presented us His Body and Blood at the Last Supper, not symbolically but in complete reality!* This is the most distinctive event of worship because in it the Church gathers to remember and celebrate the Life, Death, and Resurrection of Christ and, thereby, to participate in the mystery of Salvation. Therefore, the Eucharist is truly the center of the life of the Church and the principal means of spiritual development, both for the individual Christian and the Church as a whole. Do we realize this? Do we take this for granted? Maybe during this year’s preparations for Christmas Day, the Lord wants you to take this time to get re-energized & spend time with your God before the “hectic pace” begins!

**COME HOME FOR CHRISTMAS – DECEMBER 24-25 - All are invited!**

Most likely we all know of family members, friends, neighbors, co-workers, or schoolmates, who are Catholic (Latin-Roman and/or Byzantine) and no longer regularly come to Mass (Latin-Roman) or the Divine Liturgy (Byzantine).

Christmas is a great time to invite them to come home to the church. So think about it, pray about it, and invite someone to come to the Liturgies this Christmas. There is always the chance that we can be rejected or our invitation may fall on deaf ears.

Just remember that Jesus often experienced the same kind of “reception” and He did not give up. So, if your invitation receives no response or a negative one, just wait a few weeks and ask again.

In the meantime, pray for that person, but don't give up on them no matter how long it takes. It is hard to persevere and it is hard to be rejected, but just be patient and kind and trust in the Lord. Remember the Lord's lessons in Luke 15:11-32.

**THIS YEAR THE NATIVITY OF OUR LORD FALLS ON A TUESDAY.** **SO, ARE WE SUPPOSED TO FAST ON FRIDAY DEC. 21**ST** OR ON MONDAY, DEC. 24**TH**? WHICH DAY IS A BLACK FAST (NO MEAT AND NO DAIRY), AND WHICH IS JUST A SIMPLE ABSTINENCE (NO MEAT ALL DAY, ONE FULL MEAL WITH DAIRY, AND ONE SNACK)?

**AND THE ANSWER IS: BOTH DEC. 21**ST** AND DEC 24**TH** ARE DAYS OF SIMPLE ABSTINENCE FROM MEAT. THE BLACK FAST ON THE EVE OF CHRISTMAS IS NO LONGER OBLIGATORY. HERE’S WHY:

| THE ORIGINAL RULES ON WORSHIP SERVICES according to the *Typikon* used to be, as follows: |
| If December 25th falls upon any day of the week except Saturday or Sunday: the strict, or black, fast is observed on December 24th. The people gather for the first time for the service of the Royal Hours and Typika-Obeednitsia which is served on the morning of the 24th. After a short break, the First Divine Liturgy, or Eucharist, of Christmas is served. It is made up of the first half of Great Vespers (*Evening Prayer*) and the latter half of the Divine Liturgy of Saint Basil the Great, both of the Feast, are served together as one service; the people disperse to their homes in order to partake of the meatless and dairyless “Holy Supper of Holy Eve-*Sviata vechera sviatoho vechora*”. Those who were |
able to, come back to church after supper for a vigil liturgy which is comprised of the Great Compline (After-Supper Prayer, with Isaiah’s Hymn: God is with us) and Matins-Orthros (Morning Prayer). Some went home for the night, others kept vigil in church until the sun came up. On December 25th, the people gather a third time in the morning when the Second Divine Liturgy, or Eucharist, of Christmas of Saint John Chrysostom is served. Afterwards the feasting and celebrations begin in earnest and they last from Christmas Day until January 4, inclusive. There is a general dispensation from all abstinence and fasting; in keeping with the spirit of festal joy, we do not kneel nor do we prostrate to the ground for prayers either at home or at church during this time.

BUT IN THE CURRENT RULES ON FASTING: The rule about the so-called Black Fast or “strict fasting” on December 24th has been abrogated by Articles 474-475 from The Pastoral Guide of the Ukrainian Catholic Church in the United States of America, Philadelphia, Pa.-1999; which read as follows:

“§ 474. General rules governing abstinence: 1. Meat is to be understood as including not only the flesh but also those parts of warm-blooded animals that cannot be melted down, e.g. the liver, lungs, blood, gravies, etc. Although it is not the authentic practice of the Tradition, the meat of fish and crustaceans may be eaten, as well of those mammals that live constantly in water, as e.g. whales. 2. Dairy products are to be understood as comprising products derived from mammals and birds, but not regarded as meat, e.g. cheese, lard, butter, milk, and its by-products, eggs, etc. 3. Fats of plant origin, e.g. those derived from olives, coconuts, seeds of the sunflower and of the pumpkin, may be used. 4. Voluntary penance, prayers for the intentions of the hierarchs of the Church (Bishop of Rome, the Major Archbishop / Patriarch, the Metropolitan, and the Eparchial Bishop), voluntary offerings to the Church, the seminaries, the Church in Ukraine, self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with permission of a confessor. Bread and water alone is a good fast. 5. Priests who possess a pastoral assignment are empowered to grant dispensations or relaxation from the laws of abstinence to individual persons as well as to individual families (but not the entire parish). 6. The following are exempt from abstinence: (1) the poor who live on alms, (2) sick and frail persons, (3) convalescents who are returning to their strength, (4) pregnant women, and mothers who are nursing their children, (5) persons who perform hard labor, (6) children who have not completed their seventh year of age (from 1994-1999, the Diocesan Statutes of the St. Josaphat Eparchy indicated the age of fourteen), (7) persons who have completed their 59th year of age with the permission of their pastor or confessor (this latter exemption is not automatic).

§ 475. In virtue of rules enacted by the Synod of Bishops under the presidency of the Major Archbishop (Patriarch) in 1969 the following rules of abstinence oblige in the United States: 1. Abstinence from meat on all Fridays of the year, except those which occur in privileged weeks and on holydays of Our Lord and of the Mother of God. 2. Abstinence from meat and all dairy products on the first day of the Great Fast (Lent) and on Good Friday. 3. Abstinence from meat, in addition to eating only one full meal and a
smaller snack, milk products being permitted in accordance with local custom: on Christmas Eve, Epiphany (Theophany) Eve, Exaltation of the Holy Cross (September 14) and Beheading of St. John the Baptist (August 29). 4. During the Great Fast, the faithful may also maintain the tradition of abstaining from meat on Wednesdays.”

**THUS, AS FAR AS THE WORSHIP SERVICES ARE CONCERNED, WE WILL BE PASTORALLY ADAPTING THEM TO OUR LOCAL CONDITIONS and ABILITIES, as follows:**

**ROYAL HOURS**

This most important Liturgy of the Word teaches us how to meditate properly on the scriptures designated for the Feast of our Lord’s Nativity-Christmas. It has not yet been decided when, or even if, we will be having this service.

**THE OBLIGATION TO GATHER FOR WORSHIP FOR CHRISTMAS CAN BE FULFILLED BY ATTENDING EITHER THE SERVICE AT 9:00 PM ON MONDAY (DEC. 24), OR THE SERVICE AT 9:30 AM ON TUESDAY (DEC. 25).**

**MONDAY (CHRISTMAS EVE) - DECEMBER 24th (DAY OF OBLIGATORY ABSTINENCE FROM MEAT & VOLUNTARY FASTING)**

Altar servers are asked to arrive no later than 8:15 pm. At 8:45 pm we will take a short segment from Great Compline Service, known as the “God-is-with-us” song and verses from the Prophecies of Isaiah. A VIGIL service will begin at 9:00 PM with the first part of VESPERS of Christmas (which will be heavily shortened) and continuing (with no break between the two parts of this one service) with the Small Ekteniya and Epistle and Gospel Readings and all the rest of the DIVINE LITURGY of St. Basil the Great for Christmas. This will be served for God's Blessings upon all of our Parishioners. **NOTE FOR ROMAN (LATIN) RITE CATHOLICS:** the vespers part of this service is not a “prelude to the Mass.” That means that it is wrong to come later so as to try and skip it. Rather, the vespers part is an integral part of the Christmas Mass, or actually of the first part of this Mass, which is known in both Latin and Byzantine Rites of the Catholic Church as the “Liturgy of the Word”. For Byzantine Catholics this is a special “First Mass of Christmas” to put it into Latin terms of comparison.

**TUESDAY MORNING (CHRISTMAS DAY) - DECEMBER 25th**

Altar servers are asked to arrive no later than 9:00 AM. At 9:15 AM we will take a short segment from Great Compline Service, known as the “God-is-with-us” song and verses from the Prophecy of Isaiah. The Divine Liturgy of St. John Chrysostom will begin at 9:30 AM and will be served for God's Blessings upon all of our Parishioners. **NOTE FOR ROMAN (LATIN) RITE CATHOLICS:** For Byzantine Catholics this is a kind of “Second Mass of Christmas” to put it into Latin terms of comparison.
SATURDAY, JANUARY 12, 2008 – SISTERHOOD OF ST. NONNA
The Women’s Prayer Group will meet at 10:00 am on January 12 (because January 5 is eve of Theophany) in response to the need to intercede in prayer for the welfare of children and grandchildren, with Father Ivan leading the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel’ka Ditey – Викохувателька Дітей – Nurturer of Children (venerated on March 5) and also spontaneous prayers as necessary. If you are interested in joining, please call Irene Borodycia at 412-881-4635.

JANUARY 17-20, 2008 – WRITING AN ICON
A contemplative experience offered 4 days with overnight stay, Meals provided & materials included in cost. $150.00 Materials - $100.00 Meals & Lodging Each retreat is limited to 8 people. Sister Rosaire Kopczenski will offer a deep transformational experience that is expressed in your “Writing”. No artistic talent needed. To register: send name and deposit (non-refundable) of $50.00 to Tabor House of Prayer, 146 Hawthorne Road, Pittsburgh, PA 15209 or call 412-821-1149 for more info. This will also be offered on March 6-9 & May 1-4 in 2008.

CHURCH AUXILIARY FUNDRAISER
The 2008 ENJOY Coupon book is now available. Our Church Auxiliary is selling the ENJOY coupon books as a fundraiser. Save money on restaurants, cleaners, Shop-n-Save, movies, etc. The cost is $25.00. Call Margie Klimko at 412-431-0430, or Rose Breen at 412-655-9103 to buy your books.

PAINLESS FUNDRAISING FOR OUR CHURCH AUXILIARY
As Christmas approaches, we tend to purchase more food for holiday and holy day feasts. This year, you can save money and help your church at the same time. GFS Marketplace is a store that offers a variety of food, cleaning products, paper items, etc. at prices comparable to the discount warehouses--except there is no membership fee and our church gets a rebate on the items that you purchase. There are flyers in the back of the church that describe the program. Also on this flyer is an application for a free membership card and a coupon for $10.00 off a $50.00 purchase. The closest GFS Marketplace store is on Route 51 (see map on the flyer). There is also a store in Robinson.

CHURCH AUXILIARY “Candy Sales”
The Church Auxiliary is once again selling Sarris’ chocolate bars and chocolate covered pretzels for only $1.00 each. Normally sales are on Thursdays and Sundays after the Divine Liturgies. If you attend Saturday evening services, please see Margie Klimko or Diane Vargo if you wish to buy some of this delicious candy at a bargain price.

CHARITABLE ENDEAVORS
In addition to buying and collecting clothing items for the homeless, the Church Auxiliary also plans to provide some toys for needy children. If you can bring a new, un-wrapped toy to the church by December 5th, it would be greatly appreciated. Collection Baskets for both the toys and the clothing items will be in the church vestibule. We also need someone to deliver the collected items. If you are willing to help with this, please contact Margie Klimko at 412 431-0430.

**PYROHI**

Pyrohy sales are held on Thursdays of each week. Spare time on your hands? We need dough makers and especially MEN to help. Last week’s gross income was: $ 3,336.00. (For those who might be confused the word “gross” means BEFORE paying the bills for repairs, food and other supplies). We thank all of our wonderful and hard-working volunteers. May you keep up the great work and may God richly reward all of you. ATTENTION!!! – Please place your advance orders for Christmas as soon as possible. There will be NO ORDERS TAKEN FROM DECEMBER 11TH UNTIL JANUARY 7TH. Please keep this in mind and mark your calendars.

**MEMORIAL FLOWERS**

If you would like to provide flowers in memory of a loved one, in thanksgiving for blessings, or to celebrate an occasion, please contact Margie Klimko: 412-431-0430.

**BYZANTINE CATHOLIC RADIO PROGRAM**

For those who have an Internet connection, you may now listen to Byzantine Catholic Radio Programs at home at your own convenience. Go to: [http://www.byzantinecatholic.com/radio.htm](http://www.byzantinecatholic.com/radio.htm)

**MEMORIAL FUND DONATIONS**

All donations collected in this fund will be used to purchase new Liturgical items necessary for services to occur. In the past two years, we acquired new sets of burgundy (Penitential-Lenten) and white (Pascha) vestments for priest, deacon and altar servers, as well as green (Palm Sunday, Pentecost, June and July & certain “venerable” saints like Theodosius, Antony, Sabbas and Apostles’ Fast) for altar servers. We also received a set of gold (Ordinary Sundays and Major Feast Days) and blue vestments (Feasts of the Mother of God, August, & certain Polyeleos rank saints: Nicholas, Elijah, John Chrysostom, etc.). A new Gospel Book, Epistle Book, and chalice set are on order as well. As we use these for the greater glory of God please remember that we are far from paying them off. Your generosity, as always, will be greatly appreciated.

**IN MEMORY OF MARY (HLADONIK) TODD (TODOROWSKI):**
$ 10.00 – Anna & Joe Hodiak

**IN MEMORY OF NICK WALKO AND NICK “COACH” KOSTEK:**
$ 15.00 – Olga Walko and Family – (not counted with collection)
IN HONOR OF PARENTS, IVAN AND EVA BLISZCZ AND VASIL AND MARIA MARUSCHAK:
$ 60.00 – Anastasia Bliszcz

IN SUPPORT OF OUR PARISH:
$ 100.00 – Michael & Irene Schubyn

CANDLE SPONSORS
If you would like to sponsor a candle in front of the Mother of God Icon or in front of the Icon of the Cross of Our Lord, or four lamps at the iconostas icons, or seven lamps in the seven-branched candlestick behind our Altar (Holy Table), for whatever intention you desire, at $5.00 per week, please see Fr. Ivan or Fr. Deacon Mike.

IN MEMORY OF MY PARENTS, HAZEL AND STANLEY BARONETT
(Icon of Most-Holy Theotokos):
$5.00 – Joyce Baronett

DONATIONS FOR ROOF & POINTING REPAIR FUND
Note: Not a few persons made very generous donations using the monthly “Improvements” envelope but without a specific notation that these funds are for Roof & Pointing Repairs. In the future, it will be presumed that such donors wish to remain anonymous.

Parishioners are advised that major holes and leaks in our roof have been repaired. The missing downspout on the northeastern part of our church has already been replaced, so the leaks in the altar area (sanctuary) should stop. Upon the advice of the roofing companies we need to wait for some serious rain to see if these repairs were adequate or not. We are continuing to collect funds; the cheapest new roof will be circa $ 250,000, guaranteed not to leak for about five years. Meanwhile, the most expensive roof, circa $ 650,000, would have a fifty to one hundred year guarantee. We are still far away from making any final decisions.

There was no donation for the roof fund this past week.

NOTE: FUNDS DONATED TO THE ROOF FUND WILL NOT BE USED FOR expenses having to do with the MEMORIAL, or any other, FUND.
THE SUMMARY OF SUNDAY COLLECTIONS
For NOVEMBER 24th & 25th, AD 2007

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-Envelope Weekly Sunday Offerings</td>
<td>26.00</td>
</tr>
<tr>
<td>Envelope Weekly Sunday Offerings</td>
<td>1,162.00</td>
</tr>
<tr>
<td>Monthly Fund for Repairs, Improvements &amp; Redevelopment (First Sunday of every month)</td>
<td>330.00</td>
</tr>
<tr>
<td>Monthly Membership Dues (Second Sunday)</td>
<td>110.00</td>
</tr>
<tr>
<td>Monthly Utilities &amp; Insurance (Third Sunday)</td>
<td>30.00</td>
</tr>
<tr>
<td>Monthly Diocesan Collection (Fourth Sunday)</td>
<td>0.00</td>
</tr>
<tr>
<td>Weekly Candles</td>
<td>104.39</td>
</tr>
<tr>
<td>Roof Fund (see above)</td>
<td>0.00</td>
</tr>
<tr>
<td>Memorial Fund (see above)</td>
<td>170.00</td>
</tr>
<tr>
<td>11/4 – Canonization of Ukrainian Saints</td>
<td>0.00</td>
</tr>
<tr>
<td>11/21 – Entrance into the Temple of Theotokos</td>
<td>20.00</td>
</tr>
<tr>
<td>11/22 – Thanksgiving Day</td>
<td>25.00</td>
</tr>
<tr>
<td>12/2 – Andrew’s Pence – supporting missionary work of Ukr. Cath. Church in the whole world</td>
<td>209.00</td>
</tr>
<tr>
<td>12/2 – Christmas Flowers &amp; Decorations</td>
<td>456.00</td>
</tr>
<tr>
<td>12/25 – Nativity of Our Lord</td>
<td>7.00</td>
</tr>
<tr>
<td>12/25 – Christmas Seminary Fund</td>
<td>25.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$ 2,674.75</strong></td>
</tr>
</tbody>
</table>

ST. JOHN THE BAPTIST
UKRAINIAN CATHOLIC CHURCH
109 S. 7th STREET,
PITTSBURGH, PA. 15203-1028

Pastoral Staff
Fr. John (Ivan) Chirovsky, Pastor
Fr. Deacon Michael Levy, PH D (Chemistry)
Cathy Sawchak

**PASTOR’S ADVISORY COUNCIL**
Father John (Ivan) & Father Deacon Michael
Irene Borodycia Michael Haritan

**Improvements and Redevelopment Sub-Committee of the PAC**
Geoffrey Giancola Yaroslav Hodowanec
Raymond Komichak Steve Sawczak

**E-MAIL ADDRESS:** stjohnucc@comcast.net

**PARISH TELEPHONE NUMBERS**
Church Office 412-431-2531
Press NINE, to leave a message
To speak to an operator: Press ZERO,
or, if you have a rotary phone, stay on the line
Church Office Fax 412-431-6404
Parish Hall & Pyrohi 412-481-5022
Diocesan Pastoral Ministry Off. 412-481-9778

**DIVINE LITURGIES**
Mondays (Outside of Lent): usually 7:00 PM
Other Weekdays, except Saturdays
(Outside of Lent): usually 7:15 AM
Saturdays (Anticipated): 5:00 PM
Sundays (Pentecost to Labor Day): 9:30 AM
Sundays (Otherwise): 8:00 AM & 10:30 AM
Holy Day of Obligation:
   Evening before 7:00 PM
   Morning of 9:30 AM

**HOLY MYSTERY OF CONFESSION**
Saturdays: 4:00-4:30 PM & by appointment
Lenten Weekdays: before or after services

**MINISTRY TO SICK AND SHUT-INS**
Sr. Olga Faryna, OSBM  (724) 266-5578

**SPIR. DIR. OF BIBLE STUDY GROUP**
Fr. John (Ivan) Chirovsky

**SPIR. DIR. OF JESUS FILES GROUP**
Fr. Deacon Michael Levy  (724) 910-0352

**DIRECTOR OF MUSIC MINISTRY**
Stephen H. Zinski

**DIRECTOR OF YOUTH MINISTRY**
Diane Vargo

**BEAUTY OF THE HOUSE OF THE LORD**
Margie Klimko
**CATECHISTS (2007-2008)**
Irene Borodycia       Maria Chirovsky           Motria Hodowanec

**LECTORS**
Irene Borodycia        Robert Casey             Stephanie Casey
David Drapala       Kathleen Drapala          Joanne Giancola
Joan Hess            Mary Ann Kasofsky         Stephanie Vargo

**BAPTISMS** - Holy Mysteries (Sacraments) of Initiation are normally administered on the Sunday nearest to the 40th day after the birth of the child. Please notify the parish rectory as soon as you are aware that you are expecting a child. Sister Ann from the Diocesan Pastoral Ministry Office will conduct special baptismal preparation sessions. **These two sessions are for all expectant parents, the Godparents and grand-parents.** Parents must be registered and active members of the parish. The two sessions will help you prepare FOR BIRTH and baptism of your child. It is normal that a saint’s name be chosen for the child. **ELIGIBILITY FOR GODPARENT** - One sponsor must be a practicing Catholic, attend Liturgy regularly, receive the Sacraments and fulfill all obligations and financial support to their parish, attested to by their pastor.

**MARRIAGES** - Arrangements for the Holy Mystery of Crowning are to be made at least six months in advance of the date of marriage by contacting the parish rectory. **Restating the obvious, clearly and loudly: under normal conditions, future Couples are expected to be active members of our parish for at least one year before the date of the marriage and must attend Pre-Marriage instructions with Fr. Deacon Michael Levy.** Marriages will not be celebrated until the normal spiritual requirements have been met to the Church’s satisfaction. So, do not send out your invitations until you are absolutely sure of having done so !!! In fact, if the couple continues to choose to ignore the Church after being warned, then Father Pastor reserves the right to cancel the service even as late as 24 hours before the wedding.

**CREMATION** - Burial is the preferred and traditional Christian funeral practice. Although highly discouraged, cremation is permitted for economic reasons, esp. if it is NOT done for anti-Christian reasons. The cremation should occur after the funeral services are held in Church, since the presence of ashes in church is strongly discouraged. The ashes are to be buried, with the pastor, or a delegated priest or deacon, performing the usual rite of interment.