

and Theodore the Branded (Dec. 27, 840); although the commemoration of the Holy Apostle of the Seventy: Codratus (Quadratus) of Magnesia (249-52) and **the anniversary of the uncovering in 1752 of the uncorrupt relics of our father among the saints, Demetrius, metropolitan of Rostov (1709)** occurred upon the 21st, these are taken on the 22nd due to the Leave-Taking of the Feast on the 21st.

NO DIVINE LITURGY ON THIS DAY

WEDNESDAY (Acts of penance are encouraged on all Wednesdays) SEP. 23

Feast of the Conception of the Honorable and Glorious Prophet, Forerunner and Baptizer of the Lord, John; holy virgin-martyr Rhais of Alexandria (also called "Rose", "Raissa", or "Iraida"), circa 311). *In the Latin (Roman) Rite today is the memorial of Saint "Fr. Pius" (Padre Pio) of Pietrelcina (1968). He is the patron of civil defense volunteers, Catholic adolescents, as well as the unofficial patron of stress relief and New Year's "blues".*

9:00 AM +Mary Stec (Maria & Dorothy Kupchak)

THURSDAY – NO PYROHI MAKING/SALES TODAY SEPTEMBER 24

Holy, glorious and right-victorious First-Martyr and Equal-to-the-Apostles Thekla of Iconium, disciple of the holy apostle Paul (Acts 14) (1st century); Our venerable father Nykandrus, desert dweller and wonderworker of Pskov (1581); **the passing of the holy and venerable father Abramius, Abbot of Mirozh-Pskov (1158);** Veneration of the miraculous icon of the Mother of God of the Mirozh Monastery (1198)

(NO DIVINE LITURGY ON THIS DAY)

FRIDAY - (Acts of penance are obligatory on all Fridays) SEPTEMBER 25

CHURCH OFFICE OPENED TODAY; Our Venerable Mother Euphrosyne of Alexandria (c. 445); **Our venerable father Sergius, Hegumen (Abbot) and wonderworker of Radonezh (1392); Our Venerable Mother Euphrosyne of Suzdal, called Teodulia in the world, daughter of the holy Grand-Prince Michael (see Sep. 20) (1250).**

(NO DIVINE LITURGY ON THIS DAY)

SATURDAY SEPTEMBER 26

Passing of the Holy Apostle and Evangelist John the Theologian (101); Righteous Gideon, Judge of Israel (1307 B.C)

NO DIVINE LITURGY ON SATURDAY MORNINGS

17th SUNDAY after Pentecost

Tone 8. Matins Gospel # 6. On September 27 we commemorate: Holy Martyr Callistratus, his Wife, and forty-eight companions (304); Our Venerable Father Nilus, Founder and first Hegumen (Abbot) of the Grottaferrata Monastery (1002); Our venerable father Sabbatius, wonderworker of Solovetsk (1435).

5:00 PM – DIVINE LITURGY (all English, recited) SATURDAY, SEPTEMBER 26
+Stephanie Fedyshin (Irene & Leroy Grimm)

There will be no MATINAL LITURGY-MORNING PRAYER on SUNDAY, SEP. 27

9:00 AM – Eastern Christian Formation Classes begin

10:00 AM – DIVINE LITURGY (Ukr., Eng. & OCS / Sermon in Eng)

God's Blessings on Parishioners (Fr. Ivan Chirovsky)

Choir practice: 7:30 pm: Tuesday, September 29, and Tuesday, October 6.

Continued from the cover



**FEAST OF THE EXALTATION OF THE HOLY CROSS
(SECOND OF TWELVE MAJOR FEAST DAYS):**

September 12, 2009 – Saturday before Exaltation of Holy Cross

September 13, 2009 – Sunday before Exaltation of Holy Cross

September 13 – Pre-Feast of the Exaltation of Holy Cross

September 14 – Major Feast of the Exaltation of Holy Cross

September 15-20 – Post-Feast of the Exaltation of Holy Cross

September 19, 2009 – Saturday after Exaltation of Holy Cross

September 20, 2009 – Sunday after Exaltation of Holy Cross

September 21 – Leave-taking of the Exaltation of Holy Cross

**ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА
У НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯМ ХРЕСТА:
SCRIPTURE READINGS FOR THE
SUNDAY AFTER THE EXALTATION OF THE CROSS:**

(1) На Вечірній Літургії, у НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯМ ХРЕСТА: Старий Завіт: КНИГИ ІСУСА НАВИНА ЧИТАННЯ (10:12-18). Ісус Навин промовив до Господа, того власне дня, коли Господь віддав аморіїв на поталу синам Ізраїля, а сказав це перед Ізраїлем: « Сонце спинись над Гівеоном; а ти, о місяцю, в Аялон-долині. » І зупинилося сонце, і став місяць, аж доки народ не помстивсь над ворогами. Чи ж не стоїть це написано в книзі Яшар? І сонце зупинилося серед неба й не квапилось заходити майже цілий день. Не було більш такого дня, як той день, ні передше, ні після цього, щоб Господь слухав голос людини, бо Господь воював за Ізраїля. І повернувся Ісус Навин і з ним увесь Ізраїль до табору в Гілгал. П'ять же царів тих втекло та й сховались у печері Македи. І донесли Ісусові Навинові: « Найшлися п'ять царів, схованих у печері Македи. » Ісус Навин велів: « Прикотіть велике каміння до входу в печеру й поставте кілька чоловік коло неї стерегти їх. »

(1) At the Vespereal Liturgy for SUNDAY AFTER THE EXALTATION OF THE CROSS: Old Testament: A READING FROM THE BOOK OF JESUS (JOSHUA), SON OF NAVI (NUN) (10:12-18). At that time, when the LORD delivered up the Amorites to the Israelites, Jesus prayed to the LORD, and said in the presence of Israel: "Stand still, O sun, at Gibeon, O moon, in the valley of Aijalon!" And the sun stood still, and the moon stayed, while the nation took vengeance on its foes. Is this not recorded in the Book of Jashar? The sun halted in the middle of the sky; not for a whole day did it resume its swift course. Never before or since was there a day like this, when the LORD obeyed the voice of a man; for the LORD fought for Israel. Then Jesus and all Israel returned to the camp at Gilgal. Meanwhile the five kings who had fled, hid in a cave at Makkedah. When Jesus was told that the five kings had been discovered hiding in a cave at Makkedah, he said, "Roll large stones to the mouth of the cave and post men over it to guard them."

(2) На Вечірній Літургії, у НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯМ ХРЕСТА: Старий Завіт: ТРЕТОЇ КНИГИ ЦАРІВ ЧИТАННЯ (1 Царів 1:1–9). Цар Давид постарівся, став ветхий деньми, і хоч як його загортали покривалами, не міг зігрітися. І кажуть йому його слуги: « Нехай би пошукали нашому добродієві цареві молоду дівчину, нехай би вона царя доглядала й слугувала йому й лежала б при його грудях в ложі, і буде тепло нашому добродієві цареві. » От і шукали по всіх околицях Ізраїля гарну дівчину та й знайшли Авішагу, шунамійку, та й привели її до царя. Дівчина ж була гарна-прегарна; вона доглядала за царем і служила йому, але цар не спізнав її. Аж ось Адонія, син Давида від Хаггіти, запишавшись, почав говорити, « Я буду царювати! » Завів він собі колісниці, коні і п'ятдесят чоловіка, що бігли поперед ним. Батько ж його поки жив, ніколи не картав його, запитувавши: « Навіщо ти так чиниш? » А був він також дуже гарний з виду. Мати породила його після Авесалома. І був він у змові з Йоавом, сином Церуї, та з священиком Евіатаром, і тягли вони за Адонією. Та священик Цадок, Беная, син Єгоя-

ди, і пророк Натан, і Семей, і Реї, і Давидові хоробрі не були за Адонією. Раз якось нари-зав Адонія овець, волів і годованих телят коло Слизького Каміння, що біля джерела Рогел, і закликав своїх братів, синів царських, і всіх мужів юдейських, що служили в царя.

(2) At the Vesperal Liturgy for SUNDAY AFTER THE EXALTATION OF THE CROSS: Old Testament: A READING FROM THE THIRD BOOK OF KINGS (1 Kings 1:1–9). At that time, when King David was old and advanced in years, though they spread covers over him he could not keep warm. His servants therefore said to him, "Let a young virgin be sought to attend you, lord king, and to nurse you. If she sleeps with your royal majesty, you will be kept warm." So they sought for a beautiful girl throughout the territory of Israel, and found Abishag the Shunamite, whom they brought to the king. The maiden, who was very beautiful, nursed the king and cared for him, but the king did not have relations with her. Adonijah, son of Haggith, began to display his ambition to be king. He acquired chariots, drivers, and fifty henchmen. Yet his father never rebuked him or asked why he was doing this. Adonijah was also very handsome, and next in age to Absalom by the same mother. He conferred with Joab, son of Zeruiah, and with Abiathar the priest, and they supported him. However, Zadok the priest, Benaiah, son of Jehoiada, Nathan the prophet, and Shimei and his companions, the pick of David's army, did not side with Adonijah. When he slaughtered sheep, oxen, and fatlings at the stone Zoheleth, near En-rogel, Adonijah invited all his brothers, the king's sons, and all the royal officials of Judah.

(3) На Вечірній Літургії, у НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯ ХРЕСТА: Старий Завіт: КНИГИ МУДРОСТИ ІСУСА, СИНА СИРАХА (ЕКЛЕСІЯСТ) ЧИТАННЯ (46:13–47:4 та 47:8–10). Улюблений Господом своїм САМУЇЛ, пророк Господній, царство заснував і помазав князів над своїм народом. Ім'ям Господнім судив він громаду, тож і Господь до Якова навідався. За свою вірність об'явивсь він пророком: промовами довів, що в видіннях він — правдивий. До Господа могутнього він взивав, як вороги налягли з усіх-усюдів на нього, — приніс бо в жертву ссущє ягнятко. Отож Господь загримів із неба, в гуркоті великім дав свій голос почути. Він винищив тирських князів і всіх филистимлянських зверхників. А перед часом вічного спочинку САМУЇЛ засвідчив перед Господом та його помазаником: « Ні від кого не вязв я грошей, ні навіть сандалів пари » — тож ніхто його й не оскаржив. Ба навіть як заснув, то ще пророкував він, передсказавши цареві його кінець: він з-під землі озвався голосом у пророцтві, щоб стерти беззаконність люду. А після цього почав НАТАН пророкувати за днів Давида. Так, як сить відокремлюють від жертви, так Давида — з-між синів Ізраїля. Він з левами бавився, як з козенятами, а з ведмедями — мов із ягнятами. Чи ж велетня не вбив він, як був ще хлопцем? Чи не змив же він із народу ганьбу, як ото підняв руку з каменем у пращі та й ізламав гординю Голята? ... У кожнім своїм ділі воздавав він шану Святому Всевишньому словами прослави, з усього серця співав піснопіння й любив свого Творця. Перед жертвником настановив співаків, і лунав їхнім голосом спів милозвучний. Святам-празникам блиску надав він, досконало прикрасив чини вчисті: хвалили вони його ім'я святе, а святиня вже від ранку бриніла !

(3) At the Vesperal Liturgy for SUNDAY AFTER THE EXALTATION OF THE CROSS: Old Testament: A READING FROM THE WISDOM OF JESUS, THE SON OF

SIRACH (46:13–47:4 and 47:8-10). Beloved of his people, dear to his Maker, dedicated from his mother's womb, consecrated to the LORD as a prophet, was SAMUEL, the judge and priest. At God's word he established the kingdom and anointed princes to rule the people. By the law of the LORD he judged the nation, when he visited the encampments of Jacob. As a trustworthy prophet he was sought out and his words proved him true as a seer. He, too, called upon God, and offered him a suckling lamb. Then the LORD thundered forth from heaven, and the tremendous roar of his voice was heard. He brought low the rulers of the enemy and destroyed all the lords of the Philistines. When Samuel approached the end of his life, he testified before the LORD and his anointed prince, "No bribe or secret gift have I taken from any man!" and no one dared gainsay him. Even when he lay buried, his guidance was sought; he made known to the king his fate, And from the grave he raised his voice as a prophet, to put an end to wickedness. After him came NATHAN who served in the presence of David. Like the choice fat of the sacred offerings, so was DAVID in Israel. He made sport of lions as though they were kids, and of bears, like lambs of the flock. As a youth he slew the giant and wiped out the people's disgrace, when his hand let fly the slingstone that crushed the pride of Goliath. ... With his every deed he offered thanks to God Most High, in words of praise. With his whole being he loved his Maker and daily had his praises sung; He added beauty to the feasts and solemnized the seasons of each year. With string music before the altar, providing sweet melody for the psalms so that when the Holy Name was praised, before daybreak the sanctuary would resound.

(4) На Утренній Літургії, Новий Завіт, П'яте Утреннє Євангеліє: ВІД ЛУКИ СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ: У той час, Петро встав, побіг до гробу і, нахилившись, побачив лиш пов'язки; і вернувся назад додому, дивуючися тому, що сталося. Аж ось того самого дня двоє з них ішли в село, що звалось Емаус, шістдесят стадій (6.9 миль) від Єрусалиму, і розмовляли між собою про те, що сталося. Як вони розмовляли та сперечалися між собою, Ісус наблизився й ішов разом з ними, але очі їм заступило і вони його не пізнали. Він їх спитав: « Що то за розмова, що ви, ідучи, ведете між собою, повні смутку ? » Ті зупинились, повні смутку. Озвався тоді один із них, на ім'я Клеопа, і йому каже: « Ти один, хіба, що мешкаєш у Єрусалимі, і не знаєш, що цими днями в ньому сталося? » І він спитав їх: « Що? » Вони йому сказали: « Те, що сталося з Ісусом Назарянином, мужем що був пророк могутній ділом та словом перед Богом і всім народом, та як наші первосвященики і князі видали його на засуд смертний і розп'яли. А ми сподівались, що він той, хто має визволити Ізраїля. До того ж усього, ось третій день сьогодні, як це сталося. Деякі з наших жінок, щоправда, нас здивували: вони пішли були ранесенько до гробу, та, не знайшовши його тіла, вернулись і нам оповіли, що бачили ангелів, які їм з'явилися і сказали, що він живий. Деякі ж з наших пішли до гробу й знайшли так, як жінки сказали; але його вони не бачили. Тоді він до них промовив: « О нерозумні й (обважнілі) заскорузлі серцем, щоб повірити всьому, що пророки були сповістили! Хіба не треба було Христові (Месії-Помазаникові) так страждати і так увійти у свою славу? » І почавши від Мойсея та від усіх пророків, він вияснював їм те, що в усім Писанні (написано) стояло про нього. Коли вони наблизилися до села, куди йшли, Ісус удав, що хоче простувати далі. Вони ж на-

полягали, кажучи: « Зостанься з нами, бо вже вечоріє і день уже похилився. » Він увійшов, щоб зостатись. І от як він був за столом з ними, взяв хліб, благословив і, переломивши його, дав їм. Тоді відкрилися в них очі, і вони його пізнали. Та він зник від них. І казали вони один до одного: « Чи не горіло наше серце в нас у грудях, коли він промовляв до нас у дорозі та вияснював нам Писання ? » І негайно вони рушили й вернулися в Єрусалим, де знайшли зібраних одинадцятьох і тих, що були з ними, які їм сказали: « Хриотос справді воскрес і з'явився Симонові. » А ці розповіли те, що сталося в дорозі і як вони його пізнали при ламанні хліба. (24:12-35).

(4) At the Matinal Liturgy: New Testament: Fifth Matinal Gospel: A Reading from the Holy Gospel according to LUKE: [At that time,] Peter got up and ran to the tomb, bent down, and saw the burial cloths alone; then he went home amazed at what had happened. That very day two of them were going to a village named Emmaus sixty stades (about seven miles) from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad. Then one of them, named Cleopas, answered Him, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" And He said to them, "What things?" And they said to Him, "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find His body; and they came back saying that they had even seen a vision of angels, who said that He was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but Him they did not see." And He said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ (*Messiah-Anointed*) should suffer these things and enter into His glory?" And beginning with Moses and all the prophets, He interpreted to them in all the scriptures the things concerning Himself. So they drew near to the village to which they were going. He appeared to be going further, but they constrained Him, saying, "Stay with us, for it is toward evening and the day is now far spent." So He went in to stay with them. When He was at table with them, He took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight. They said to each other, "Did not our hearts burn [within us] while He talked to us on the road, while He opened to us the scriptures?" And they rose that same hour and returned to Jerusalem; and they found the eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how He was known to them in the breaking of the bread. (24:12-35).

(5) На Божественній Літургії, у НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯ ХРЕСТА: Новий Завіт: ДО ГАЛАТІВ ПОСЛАННЯ СВЯТОГО АПОСТОЛА

ПАВЛА ЧИТАННЯ: Браття! Довідавшись, що людина виправдується не ділами (*Мойсеєвого*) Закону, але вірою в Ісуса Христа, ми (*єврейські християни*) увірували в Христа Ісуса, щоб виправдатися нам вірою в Христа, а не ділами Закону, бо ділами Закону не виправдається ніхто. Коли, отже, шукаючи виправдання в Христі, (*би*) виявилось, що й ми самі (*далі*) грішники (*тому, що ми не залишилися підлеглими Законові*), невже тоді Христос служитель гріха? Не бути цьому! Бо коли я знову відбудовую те, що був зруйнував (*тобто старозавітні правила й приписи, що від Закону Мойсеєвого*), я сам себе визнаю переступником. Я бо через закон для закону вмер (*тобто, простудіювавши Старий Завіт я зрозумів, що ні Закон, ні моє старання дотримуватися всіх його приписів, не мають сили спасати, а радше*), щоб жити для Бога: я з Христом розп'ятий. Живу вже не я, а живе в мені Христос. А що живу тепер у тілі, то живу вірою в Сина Божого, який полюбив мене і видав себе за мене (*2,16-20*).

(5) At the Divine Liturgy: for SUNDAY AFTER THE EXALTATION OF THE CROSS: New Testament: A READING FROM THE LETTER OF SAINT PAUL THE APOSTLE TO THE GALATIANS (*though uncertain, most agree that it was written either in 49 AD or circa 53-56 A.D.*): Brothers and Sisters! We, who were born Jews and not gentile sinners¹, have nevertheless learnt that someone is reckoned as upright (justified) not by practicing the (Mosaic) Law but by faith in Jesus Christ; and we too came to believe in Jesus Christ so as to be reckoned as upright (justified) by faith in Christ and not by practicing the Law: since no human being *can be found* upright by keeping the Law. Now if we too are found to be sinners on the grounds that we seek our justification in Christ, it would surely follow that Christ was at the service of sin. Out of the question! If I now rebuild everything I once demolished, I prove that I was wrong before. In fact, through the Law I am dead to the Law² so that I can be alive to God. I have been crucified with Christ and yet I am alive; yet, it is no longer I, but

¹ "Gentile sinners" is a technical term, perhaps used with a touch of irony; though of course Paul never doubted that Israel kept a privileged position, Rm 1: 16; 3:1; 9:4-5, even though unfaithful for a time, Rm. 11:12 seq.

² So laconic as to be obscure; it can be understood in two ways: (1) Christians, crucified with Christ, are dead with Christ and therefore, like Christ, dead to the Mosaic Law, see Rm 7:1 seq. – and indeed in virtue of that Law, 3: 13; this is why Christians already share the life of the risen Christ, see Rm 6:4-10; 7:4-6 with notes; (2) Christians are dead to the Mosaic Law only in obedience to a higher law, the law of faith and of the Spirit, Rm 8:2.

Christ living in me.³ The life that I am now living, subject to the limitation of human nature, I am living in faith,⁴ faith in the Son of God⁵ who loved me and gave himself for me (*New Jerusalem Bible: 2:16-20*).

(6) На Божественній Літургії, у НЕДІЛЮ ПІСЛЯ ВОЗДВИЖЕННЯ ХРЕСТА: Новий Завіт: ВІД МАРКА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ: Каже Господь: « Коли хто хоче йти за мною нехай зречеться себе самого, візьме на себе хрест свій та йде слідом за мною. Бо хто хоче спасти своє життя, той його погубить; а хто погубить своє життя мене ради та євангелія, той його спасе. Яка бо користь людині здобути увесь світ і занепасти своє життя? Що бо людина може дати взамін за власне життя? Хто, отже, буде соромитися мене й моїх слів перед родом цим, перелюбним та грішним, того буде соромитися Син чоловічий, коли прийде у славі Отця свого зі святими ангелами. І сказав їм: Істинно кажу вам: є деякі з отут присутніх, що не зазнають смерти, аж поки не вздріють царства Божого, що прийде у могутості (*8:34 – 9:1*). »

(6) At the Divine Liturgy: for SUNDAY AFTER THE EXALTATION OF THE CROSS: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO MARK: At that time, Jesus summoned the crowd with his disciples and said to them all, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his "life" (psyche) will lose it, but whoever loses his "life" (psyche) for my sake and that of the gospel will save it. What profit is there for one to gain the whole world and forfeit his "life" (psyche)? What could one give in exchange for his "life" (psyche)? Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of, when he comes in his Father's glory with the holy angels." He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power" (*8:34b-9:1*).

За-амвонна Молитва - Amvon Prayer for the Feast of the Exaltation of the Cross: Almighty Lord, you are more powerful than all those who live on high and you care for

³ By faith, Rm 1:16, Christ becomes in a sense the subject of all the living acts of a Christian, Rm 8:2, 10-11, 10f; Ph 1:21; cf Col 3:3.

⁴ Though still living "in the flesh", Christians already have the life of the Spirit, Rm 7:5c; cf. Ep 3:17; on this paradox, see Rm 8:18-17.

⁵ Var. "faith in God and in Christ".

those who are humble. By your own will you went up upon the Cross and stretched out your hands desiring to save all people and to bring them to knowledge of the truth. By your honorable ascent you fulfilled all humility and were revealed to the nations as the great power of the heavenly Father, the Most High and Unseen God. By the Cross, you revealed our exaltation from the ancient fall of which we were condemned, the first miserable fall. Therefore, we pray you, Master, Lover of Mankind and our God, look upon us, your sinful and unworthy servants, who today celebrate with love the exaltation of your venerable Cross and who offer worthy honor and worship. Do not turn from our prayers, O King of heaven and earth, and keep our nation and all nations in peace and tranquility. Watch over your Church and guide our hearts and all our thoughts, that we may be worthy of eternal exaltation, for by your venerable death on the Cross you wished to raise up our hearts from worldly corruption and to lead them into your heavenly kingdom, for it is you who have mercy and save us, and to you we return glory, together with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

Інша За-амвонна Молитва - Alternate Amvon Prayer for the Feast of the Exaltation of the Cross: O Lord all-high, exalted above all, you willingly endured the lifting up of your body on the Cross, that by your pure outstretched hands you might draw everyone to yourself. By the fullness of your humility you raised our nature even from the depths of Hades, and exalted it beyond false pride and vain conceit. Before all nations you are extolled in praises, for you are the uplifted hands of the Father on high glorified by sacrifices of praise. You are glorified by the exaltation of your venerable Cross and by it accomplish our purification from the pride of demons. You led death in triumph to show our restoration from the ancient fall. Do not ignore our prayers now, for we have asked and still beg you to be merciful to us in your compassion and mercy, as we celebrate the exposition and veneration of your trophy of victory. Grant us a powerful aid against all the spiritual dragons that terrorize our souls. Be kind to us as you were to the Israelites of old, who were healed of the bites of serpents by looking up at a bronze serpent in the upraised hands of Moses. Humble the pride of sin, which rises against us and through heroic deeds against it, raise up those of us cast down by it. Subdue the uprisings of brutal people for the sake of those whose boast is your Cross, and crush weapons of hate and the arrogance of tyranny that they might not succeed. As the hands of Moses lifted up in the form of a Cross turned back the attack of Amalek, cast down all hands rising against your Church. Demolish every proud pretension that raises itself against your knowledge, and close every mouth opened in blasphemy, but enlighten every heart darkened by ignorance, and raise our minds from all thoughts that would draw us away from you, so that raised up by heavenly and blessed contemplation, we might attain to the eternal, perpetual and true exaltation granted to those whose destiny is to have you as their shepherd forever in the joy of your kingdom. For you are the one who exalt and humble, and we give glory to you, to the Father, and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.

НАСТУПНОЇ НЕДІЛІ: (27 вересня, 2009): ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА: Неділя після Воздвиження Хреста. **На Вечірній Літургії:** (1) Ісус Навин 14:6-13; (2) 1 Царів 19:1-10; (3) Сирах 47:12-48:9; **На Утренній Літургії:** (4) від Луки 24:36-53. **На Євхаристійній (Божественній) Літургії:** (5) 2 до Коринтян 6:16-7:1; (6) від Луки 5:1-11. **За-амвонна Молитва:** св. Івана Золотоустого # 1, або звичайна (тобто св. Василя Великого).

NEXT SUNDAY: Scripture Readings for September 27, 2009: Scripture Readings for the Sunday after the Exaltation of the Cross. At the Vespertal Liturgy: (1) Joshua 10:12-18; (2) 1 Kings 1:1-9; (3) Sirach 46:13-47:4.8-10; **At the Matinal Liturgy:** (4) Luke 24:36-53. **At the Eucharistic (Divine) Liturgy:** (5) 2 Corinthians 6:16-7:1; (6) Luke 5:1-11. **Amvon Prayer:** St. John Chrysostom # 1: "What praise or what hymn...", or the usual one by St. Basil the Great: "O Lord, you bless those who bless you..."

About the use of the word "psyche-soul" in today's Gospel

Matthew, Mark, Luke and Paul's use of the term "psyche" means "individual life" or "personal life", or "the whole of a person where things like faith, joy, sorrow, love and hate reside", and it is a kind of life restricted to the physical sphere and which can be persecuted and slain. Although this life can express a "true self" that is lived before God by following Jesus, practicing denial of the false self, yet it is still a life that can be limited by sickness, persecution, hardship and even death, so that Jesus is preparing a new body for this kind of psyche-life to continue. In Mark's Gospel, the word "psyche-life" is used in two ways: first, the kind of life and lifestyle that the Creator intended, lived in openness to God and neighbor, according to God's purpose and in God's presence, so that God can preserve this type of lifestyle even if it involves the loss of physical life. Second, "psyche-life" can also be a word to describe a type of life that expresses a "false self" that is lived with the world and everything it holds dear at the center (instead of God) by giving in to the world (instead of surrendering to Jesus). Because this type of life denies the true self, it is a destructive lifestyle for which Jesus has no choice but to prepare judgement and "the fires of Gehenna". What we do with the psyche determines how things will go for us on the last day. Thus, Saint John the Theologian goes a step further in his Gospel developing this Greek word "psyche-life" to mean more precisely that for which Saint Paul usually uses the term "pneuma" or "spirit" or "spirit-filled life". (Also, for Saint Paul, a human being IS, not *has*, soma-body, psyche-soul-mind and pneuma-spirit.) Therefore, "psyche", in the way that Saint John uses the word (Jn. 12:25), more strongly expresses continuity beyond the grave: a "life of eternal quality, rather than just numberless quantity", which is hinted at in the way this word is used by Matthew (10:39), Mark (8:35) and Luke (17:33). John goes all the way: "psyche" implies a responsible and radically committed life that is bodily, but not fleshly; it is lived in the body, but liberated from earthly goals. To put it another way: for John the "psyche" is the real and authentic kind of life, that embraces the totality of what it means to be human – in the way that God intended it to be - and which is a gift from God, which, if received properly, we can "hand back" (sacrifice) to God as our gift to Him. Once attained,

this type of psyche-life is kept for eternity. **Only many centuries later, does theological thought, in some Western circles, stop using the biblical meanings of the word "psyche" as "eternal life" and replace it with the word "soul", but redefining "soul" to mean an "immortal substance" in and of itself, disconnected from the way one lives, and something that is possessed by or trapped in a body, rather than being an integral part of what it means to be a healthy & whole human being. Some English and Ukrainian Bible translations even went so far as to replace the word "life" with the word "soul", but retaining "soul" as if it were a piece of property, rather than as a way of living, thereby changing what the Gospel writers intended to say.**

МОЛИТВА СЛУГИ БОЖОГО МИТРОПОЛИТА АНДРЕЯ ШЕПТИЦЬКОГО ПРО ДОБРЕ УКРАЇНСЬКЕ ДУХОВЕНСТВО, яку Проголошення вірним УГКЦ 2009 року Божого Роком християнського покликання з особливим наголосом на священничому покликанні поручає молитися усім вірним нашої Церкви

Господи, Господи, поглянь з неба, подивись і відвідай виноградник, який насадила правиця Твоя. Нехай всемогутня Твоя Рука буде завжди над цим народом, що його Ти полюбив. Дай йому, Предвічний Боже, у кожному поколінні, аж до кінця світу, єпископів і священників святих, повних Твого Духа, — пастирів й учителів Твого Закону, що вмiли б незмінно зберігати правду Твого святого Об'явлення та з любов'ю навчати й вести цей великий нарід. Даруй українському духовенству ласку ніколи не боятися пожертвування, де тільки йде про Твою славу й добро цього народу. Розпали в серцях українських священників духа ревності про спасіння душ. Відкрий перед їхніми очима премудрість Твого Об'явлення і дай їм високе почуття святості того діла, до якого Ти їх покликав. Благослови їхню працю і їхні наміри. Хорони від усякого лиха. І єднай їх Твоєю благодаттю, щоб любов'ю були одно, – як Ти, Отче, зі Сином і Син з Тобою. Амінь.

PRAYER FOR GOOD UKRAINIAN CLERGY

by Servant of God Metropolitan Andrey Sheptytsky (+1944) recommended by the Synodal "PROCLAMATION TO THE FAITHFUL OF UKRAINIAN GRECO-CATHOLIC CHURCH: 2009 – THE YEAR OF CHRISTIAN VOCATION WITH A PARTICULAR EMPHASIS ON THE PRIESTLY VOCATION"

Lord, O Lord, look down from Heaven, behold and visit Your vineyard, which Your right hand has planted. May Your mighty hand be always upon this people, whom You have beloved. O Eternal God, grant Your people in every generation to the end of the world holy bishops and priests filled with Your Spirit – pastors and teachers of Your Law, capable of preserving unaltered the truth of Your holy Revelation and lovingly teaching and leading this great people. Grant to the Ukrainian clergy the grace to never fear any sacrifice, whenever it concerns Your glory and the good of this people. Ignite the hearts of Ukrainian priests with a spirit of zeal for the salvation of souls. Open before their eyes the wisdom of Your Revelation and grant them a deep sense of the holiness of the task to which You have called them. Bless their work and their intentions. Protect them from every evil. And unite them by Your grace so that in love they may be one – as You, Father, are with the Son, and the Son with

You [together with Your Most-Holy, Good and Life-Giving Spirit, now and ever and unto ages of ages]. Amen.

PRAYER FOR BISHOPS

Heavenly Father, in these trying times when the spirit of the age threatens Christian values, give our bishops holiness of life and wisdom to direct and guide our eparchial/diocesan families so that we may grow in Your love. We pray that You grant them strength and power in prudently guiding Your spiritual flocks entrusted to them, and that they may enrich those over whom they watch, that together with the flocks committed to their care, they may attain eternal life through Your Only-begotten Son, our Lord Jesus Christ, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen.

PRAYER FOR OUR NATION'S HEALTH CARE REFORM

O Lord Jesus, you are the Divine Physician, and the source of all life and health. Guide our nation at this critical moment, as our government seeks health care reforms. Give our elected officials the humility to know that they are servants, not masters. Give them the wisdom to realize that every life has equal value. Give them the strength to resist the idea that some lives can be sacrificed to save other lives or that killing the unborn is a part of health care. Give your people the courage to speak up and to hold public officials accountable for their actions. Save us, Lord Jesus, from a culture of death, and let every reform in our public policy be based on the reform of our hearts (spirits) and thoughts/feelings (souls) in the light of your holy Gospel. For you are truly Lord and we give glory to you, together with your eternal Father, and your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen.

Special PETITIONS modified for use in the Great Ekteniya (Litany of Peace) originally intended for the Insistent Litany (Ekteniya of Fervent Supplication)

PETITION *mandated by the Synodal 12-31-2008 "Proclamation to the faithful of the Ukrainian Greco-Catholic Church in the year of God 2009 as the Year of Christian Vocations with Special Emphasis on Priestly Vocations":*

Deacon: During this Year of 2009 when we have been asked by our Patriarch and Synod of Bishops to remember all Christian Vocations in our prayers, but with a Special Emphasis on Priestly Vocations, for all our priests, deacons and seminarians, that their vocations may be lived out in holiness, let us pray to the Lord.

Faithful: Lord, have mercy.

PETITIONS *requested by Church in Ukraine & Archeparchy of Philadelphia, 5-23-2008*

Deacon: Uniting in fervent prayer with our brothers and sisters in Ukraine, for God's blessings upon them, that they continue to strive to build their nation based on the principles of democracy and justice for all, let us pray to the Lord.

Faithful: Lord, have mercy.

Deacon: Humbly beseeching, the Almighty God, One in the Holy Trinity, that the

government officials of Ukraine may be guided by and granted God's wisdom, peace, and charity, that in their service to the nation they will reflect the goodness and love of God's people which exist in the +Father, Son and Holy Spirit, let us pray to the Lord.

Faithful: Lord, have mercy.

PETITION mandated by His Grace Bishop Robert in a letter dated 9-18-2008, at the request of the League of Ukrainian Catholics:

Deacon: That God's faithful Servant Metropolitan Andrey Sheptytsky be numbered among the saints, let us pray to the Lord.

Faithful: Lord, have mercy.

PRO-LIFE MESSAGE AND PETITION

When abortion claimed the lives of both her unborn grandchild and her daughter, Mrs. Eileen Smith said she and her husband Tom experienced a 'baptism of fire' into the pro-life movement. She vowed that she would tell Laura's story in the hope that at least one woman would choose life after hearing it.... Since then, she has heard about several... young women who have turned away from abortion after hearing about Laura's death. *NRL News*, May,-2008.

Deacon: For those who speak up on behalf of the unborn, the disabled, and the frail elderly, let us pray to the Lord.

Faithful: Lord, have mercy (3x).

ACOLYTE ASSIGNMENTS

5:00 PM — SATURDAYS

**Joseph & Michael Levy; Richard Vargo;
Richard Sawczak; David Sawczak; Stephen Sawczak**

ACOLYTE ASSIGNMENTS

10:00 AM — SUNDAYS

Abby & Drew Buckholt; Antony Chirovsky; Joseph & Michael Levy; Gregory Holowatyj; Alex & Andrew Hodowanec; Mark Rad

LECTOR ASSIGNMENTS

SUNDAY AFTER EXALTATION OF THE CROSS: Galatians 2:16-20

Saturday, September 19, 2009 – 5:00 PM – David Drapala

Sunday, September 20, 2009 – 10:00 AM – Joan Hess

SEVENTEENTH SUNDAY AFTER PENTECOST: 2 Corinthians 6:16-7:1

Saturday, September 26, 2009 – 5:00 PM – Stephanie Casey

Sunday, September 27, 2009 – 10:00 AM – Irene Borodycia

MAINTENANCE, REPAIRS and RENOVATIONS

A few weeks ago, we were surprised to find out that our upper church hall, St. Michael's Hall, ceiling uses as many as **NINETY** light bulbs; thus new bulbs were purchased to replace old ones (half immediately - the rest as needed) in the amount of \$ 78.84.

In late August-early September, we were finally able to repair certain areas of the church

roof **again:** (1) Preventive maintenance - \$ 369.00; (2) replacing some old tin downspouts near the altar area and sacristy, which were rusted through, while re-routing others-\$1,250; (3) and repairing sections of the flashing in the bell towers which were torn off during the major rain/wind storms in June/July - \$ 1,491.

Starting September 15, the interior is undergoing some renovations, also, including repair to plasterwork and repainting of interior walls below the main dome and in the main altar area, as well as the below and in the choir loft. Much of the "footwork" and planning for these projects was done by Fr. Canon John Ropke, of blessed memory. Pews will be moved around to make room for scaffolding and some of them, in the front and middle, will be removed to make room for the easier celebration of sacraments of initiation, crowning in marriage and funerals, as well as to create a handicapped ramp inside of the church to match the existing ramp on the outside. This will also make it possible to have easier processions inside the church for Vespers on Holy and Great Friday, Matins on Pascha, Litiya at Vespers, etc. A new carpet, to match the one in the altar area, will be installed in those places where there are no pews. Our church was last painted and new carpeting installed in 1989. The estimates were approved by His Grace Bishop John (Bura). The final costs are expected to come to: \$ 14,900.00 for the carpeting, \$ 6,600.00 for repair to plasterwork and repainting of interior walls below the main dome and in the main altar area, and \$ 2,500.00 for the same type of work below, and in, the choir loft. The major portion of the latter two expenses is to pay for union carpenters, as per Pittsburgh code, to come in and set up the scaffolding which must be rented for the job. The job for the choir has been added to the job for the rest of the church, since renting scaffolding twice would be an unnecessary and expensive duplication. **Please keep these projects in your prayers. Donations/sacrifices are always welcome.**

SUNDAY, SEPTEMBER 20, 2009: CATECHETICAL SUNDAY
and beginning of ECF CLASSES AT OUR PARISH

Our Eastern Christian Formation program of studies will begin on Sunday, September 20. There will be a short meeting with parents and students. To register, please call Irene Borydycia at 412-881-4635.

SUNDAY, SEPTEMBER 20, 2009: Catholic Medical Association

Mass at 9:00 am, UPMC-Mercy Holy Family Chapel; Breakfast Program to immediately follow in Clark Auditorium, Speaker - Deacon Larry Sutton, PhD, Topic - "Preparing those with Autism to be full members of our Church". RSVP by September 16 to Secretary/Treasurer Brian W. Donnelly, M.D. at donnellyb@pediatricalliance.com. Cost - \$10/adult.

SATURDAY, SEPTEMBER 26, 2009: OUTING FOR ALL

The Singles Group from Saints Peter and Paul Ukrainian Catholic Church in Ambridge is inviting everyone who is interested to join them for Skyblast III on September 26, 2009. The evening includes the Pirates vs. Dodgers, Zambelli Fireworks, and Foreigner in concert. A free Pirate cap is included. Cost of a ticket is \$17 per person. A bus will be provided from Saints Peter and Paul Church for \$9 per person. Please e-mail Nadine Palichat at npalichat@msn.com to make your reservation. **This event is open to all interested people, not just singles.**

SUNDAY, SEPTEMBER 27, 2009: UKRAINIAN FESTIVAL at ST. ANNE'S

St. Anne Ukrainian Byzantine Catholic Church in Austintown, OH is cordially inviting you to their **1st Annual Ukrainian Festival** which will take place at **4310 Kirk Rd. in Austintown, OH (330-792-8555)** (corner of Kirk and Raccoon Roads) on **SUNDAY, SEPTEMBER 27, 2009 from 12:00 Noon till 8:00 PM.** You will be able to enjoy traditional Ukrainian Homemade food, such as St. Anne's famous Pyrohy, Holubtsi (cabbage rolls), Ukrainian Kovbasa (sausage) with Sauerkraut, Borshch, Halushky (noodles with cabbage) and more... St. Anne's Kolachi and other baked goods, and "Imported" Ukrainian Beer. The Festival will also feature Entertainment by "St. Anne - Holy Trinity" Ukrainian Dancers; Guest Performance by "Happy Hearts Tamburitzans"; Ukrainian Music by Jack Vasko Orchestra. Baskets Auction, Children's Activities, different Raffles, Ukrainian handcrafted items, Ukrainian jewelry, Ukrainian Pysanky (Easter eggs), Ukrainian religious items etc.

7:00 PM - SEPTEMBER 30, 2009 – GREAT VESPERS FOR FEAST OF THE PROTECTION OF THE MOTHER OF GOD

As many already know, our new chapel is dedicated to the Mother of God in her feast of the Protection (Pokrov). This being the first year of its use, we will be having Great Vespers with refreshments afterwards. Guests from the area have been invited to attend.

OCTOBER 3-4, 2009: A TRADITION 78 YEARS IN THE MAKING

Since 1931, the Sisters of the Order of Saint Basil the Great have hosted an annual Pilgrimage that focuses on the healing power of prayer and refreshing one's spiritual self. This event, held on the Sister's property in Jenkintown, PA brings together over 1,000 attendees each year. This year the Pilgrimage, Under the Protection of the Mother of God will be held on Saturday, October 3rd from 6 PM to 10 PM and Sunday, October 4th from 10 AM to 5 PM. The full schedule of the day is available on the Sisters' website - www.stbasils.com. The theme this year is, "Mother of God, Omophor of Life", prompting us to see how Mary loves, cares, and works to protect each of us. Join us for this fantastic weekend - come for one service or stay all day! The services will be bilingual; Ukrainian and English. The Sisters of the Order of Saint Basil the Great are a worldwide religious community. They respond to the needs of God's people today, embodying the welcoming presence of the Lord. In leading uniquely effective and innovative ministries in education, spiritual direction, evangelization, and lay collaboration, they bring the rich traditions and mysteries of the Eastern Church to those they encounter. For more information concerning this rich heritage, please call 215-379-3998 or visit them at www.stbasils.com

SATURDAY, OCTOBER 4, 2009
ATTENTION: PARENTS AND GRANDPARENTS

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin, a number of men and women have created a special prayer group for satisfying the need to intercede in prayer for the welfare of our children and grandchildren. Whenever he can, Father Ivan facilitates this prayer gathering for us. Currently we use the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel'ka Ditey – Виховувателька Дітей – Nurturer of Children (venerated on March 5) and then add spon-

taneous prayers, if necessary. If you are interested, then please call Irene Borodycia at 412-881-4635. For the time being, it has been decided that we will meet IN THE CHAPEL on **first Saturday of each month**, at 10:00 am.

**OCTOBER 9-10, 2009 – ANNUAL ELEANOR MALBURG
EASTERN CHRISTIAN CHURCHES SEMINAR**

FRIDAY, OCTOBER 9 - At Holy Trinity Orthodox Church in America, 6822 Broadview Road, Parma, OH 44134, 6:30 p.m. – REGISTRATION, 7:00 p.m. - PRAYER SERVICE, WELCOME and MODERATOR - Father Vladimir Berzonsky, pastor, 7:30 p.m. - "St. Paul's Teaching on One Body: Ecclesial and Sacramental" by Msgr. Paul McPartlan, STL, D.Phil., Carl J. Peter professor of systematic theology and ecumenism in the School of Theology and Religious Studies at the Catholic University of America, Washington, D.C.; 8:30 p.m. - RECEPTION AND REFRESHMENTS.

SATURDAY, OCTOBER 10 - At Notre Dame College, 4545 College Road, South Euclid, OH 44121, 8:30 a.m. - REGISTRATION AND REFRESHMENTS - Administration Building, ground floor; 9:00 a.m. - WELCOME - Andrew P. Roth, Ph.D., president, Notre Dame College; MODERATOR - Father Joseph Hilinski, pastor of Our Lady of Mercy Church, Cleveland, and delegate of Ecumenical Interfaith Affairs for the Catholic Diocese of Cleveland; 9:15 a.m. – "Eucharist in Eastern Orthodoxy", Father Alexander Rentel, Ph.D., professor of canon law and Byzantine studies at St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y.; 10:15 a.m. – BREAK; 10:30 a.m. - "Eucharist in Oriental Orthodoxy (the Armenian, Assyrian, Coptic, Ethiopian, Indian and Syrian Orthodox churches)", Father Daniel Findikiyan, PhiD., dean and the Archbishop Tiran Nersoyan professor of Liturgy at St. Nersess Armenian Seminary, New Rochelle, N.Y.; 11:30 a.m. – PRAYER; Noon – LUNCH; 1:00 p.m. - "Eucharist in the Western Tradition", Father David A. Novak, M.Div., MA, pastor of Holy Trinity Church, Lorain, Ohio; 2:15 p.m. - CONVERSATION WITH OUR SPEAKERS; 2:45 p.m. - CONCLUSION OF SEMINAR.

For more information, contact (216) 373-5389 or mbaran@ndc.edu.

OCTOBER 9-11, 2009 – ANNUAL LUC NATIONAL CONVENTION

THE WESTERN PA LEAGUE OF UKRAINIAN CATHOLICS IS HOSTING THIS YEAR'S ANNUAL LUC NATIONAL CONVENTION to be held at the Ramada Inn and Conference Center, 401 Holiday Drive, 15220, 412-922-8100, from 10:00 am on Friday, October 9 to Closing ceremonies at the Hotel at 12:30 pm on Sunday, October 11. There is a cost for Journal and Gift, as well as the meals, but **LISTENING TO SPEAKER PRESENTATIONS IS FREE. ALSO YOU DO NOT NEED TO BE A MEMBER OF LUC IN ORDER TO ATTEND, SO EVERYONE IS ENCOURAGED TO ATTEND THE CONVENTION, BUT ATTENDEES MUST REGISTER BY SEPTEMBER 30.** Bishop Nicholas (Samra) of the Melkite Byzantine Catholic Church will be one of the main speakers (Stewardship and Leadership at 11:30 and 1:30 at the hotel), and **will join our very own Bishop John (Bura) in serving the Hierarchical Divine Liturgy at our parish on Sunday, October 11, at 10:00 am.** Other speakers include: Sister Ann Laszok, OSBM (Our Roots and our Future at 2:30 at the hotel), Stephen Haluszczak (Ukrainians of Western Pennsylvania at 3:30 at the hotel), Monsignor George Appleyard (Priests in the Royal Priesthood at the banquet at the hotel at

7:00 pm); the Poltava Ukrainian Dance Company and the Continental Dukes Band are also in the schedule for the evening.

They are especially promoting attendance of local laity at the Saturday morning Divine Liturgy at St George's Ukr. Cath. Ch. on the northside at 9:30 am, and the program prepared by the Religious Education Children of St George's at 10:30 am, and Saturday morning Brunch at St George's: children under five, free; children 6-12 for \$ 10.00, and children and students 13 and up - \$ 15.00.

There will be a Convention raffle, and donations of gift items for door prizes and Chinese Auction are always welcomed. Please feel free to let the LUC know how you are doing and what is new with you. Names of members who have been born to eternal life since the last convention for remembrance at the Divine Liturgy are now being collected. Please keep the LUC in your prayers. For more info, please contact Nicholas Kotow, 6390 Churchill Road, Bethel Park, PA. 15102, 724-337-5704.

Sat.-Sun., October 10-11 - UKRAINIAN FOOD FESTIVAL at ST. VLADIMIR'S

St. Vladimir's Ukrainian Orthodox Church will be holding their annual Fall Ukrainian Food Festival on Saturday and Sunday, Oct 10 and 11, from 11:00 AM to 3:00 PM in their church hall, located at 73 S. 18th Street, South Side, Pittsburgh, 15203. Admission is free. They will have homemade Ukrainian food including Stuffed Cabbage, Pyrohy, Halushky, Kobasa and Kraut Sandwiches plus Roast Pork and Kraut Sandwiches with mouthwatering desserts from the bake sale table. There will also be a Chinese Auction and Raffle! For more info please call 412-431-0687. This is how their parish tries to raise money each year for building renovations for their church. Please support them and have some fun while you're at it.

OCTOBER 17-18, 2009 – TENTATIVE DATE FOR OUR ANNUAL AUXILIARY BAZAAR

Our annual Church Auxiliary Bazaar is scheduled to occur on this weekend; there will be no ECF classes on whichever Sunday occurs during the weekend of the Bazaar.

OCTOBER 24-25, 2009 – ANNUAL YOUTH RETREAT AT SLIPPERY ROCK

Saints Peter & Paul Ukrainian Catholic Church is inviting all youth, Grades 7 – 12+, to attend their ANNUAL YOUTH RETREAT, which is being called ROCK STAR this year. It will be held at the Crestfield Camp and Conference Center in Slippery Rock, PA. Come join other teens for a backstage pass... Bring a friend for even more fun! Activities include: mega zip-line, canoeing, campfire, Ukrainian Idol Competition, wii ROCK BAND, prayer, football, messy games, skits, Divine Liturgy. **ONLY \$30, including T-SHIRT, ALL ACTIVITIES, ALL MEALS, AND 1 NIGHT STAY!** Parents: It would cost you more to keep them home! Registration and deposit due no later than October 3, 2009. For more information, please contact Lisa Hladio at 724-934-1026 or 724-266-2444 or lmhladio@zbzoom.net. The actual cost of the weekend is \$60 per person. Saints Peter & Paul, Ambridge, has chosen to offset this cost with their own fundraising efforts. **If anyone of our St John's parishioners would like to attend this event, please see, or call, Father Ivan, 412-431-2531, press nine to leave a message.**

TENTATIVE DATES/Topics
FOR GENERATIONS OF FAITH sessions at our Parish

DECEMBER 6, 2009: The Meaning of the Feast of the Encounter of our Lord with visit from St Nicholas; FEBRUARY 7, 2009: The Meaning of Holy and Great Week; MARCH 7, 2009: The Meaning of Holy and Great Friday. The date for a smaller parish session on the meaning of the Divine Liturgy is yet to be chosen.

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 call Margie Klimko: 412-431-0430.

MEMORIAL CANDLES

If you would like to sponsor a candle in front of the copy of the miraculous Pochayiv 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 at our Altar (Holy Table), for whatever intention you desire, at \$5.00 per week, please write to or call Cathy Sawchak, parish secretary: 412-431-2531.

**IN MEMORY OF THERESA HENTOSZ
 (1 YR. ANNIVERSARY OF BIRTH TO ETERNAL LIFE):**

Seven candles: \$10.00 – Family

HEALTH OF ANGELINA HENTOSZ:

Pochayiv Mother of God: \$5.00 – Terry Hentosz

IN MEMORY OF GRANDPARENTS, SOPHIE & PHILIP BODNAR:

Cross of Our Lord: \$5.00 – Terry Hentosz

MEMORIAL FUND

All donations collected in this fund will be used to purchase new Liturgical items, including any new vestments or repairs to liturgical items. In the meantime, as we use what we have for the greater glory of God, please remember that we are still paying off certain items from the last few years. Your generosity, as always, will be greatly appreciated.

CHURCH AUXILIARY'S SARRIS "Candy Sales" and ENJOY books

The Church Auxiliary is once again selling a variety of Sarris chocolate bars (including pretzel, dark chocolate, plain milk chocolate, chocolate with almonds, crispies, peanut butter and caramel) 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 delicious candy at a bargain price. Also we are selling ENJOY books at \$ 27.00 each. Please see Rose Breen or Margie Klimko about the books.

PYROHI SALES

Pyrohi MAKING resumed on September 15-17 and will occur again on September 29-October 1, and will then be held on each week afterwards. Pyrohi SALES began on September 17 and will be held again on October 1 and then on every Thursday afterwards. We thank all of our wonderful and hard-working volunteers. May God richly reward them all. **Our first week's gross income was a surprising: \$ 2,047.00. This is incredibly well for an opening day**

after summer. Nevertheless, we have had to cut back production and turn away some customers. The lack of an adequate amount of "pinchers" meant that we could not make enough pyrohi to meet the high demand. That's too bad with all the repairs that need to be done to keep our church structures in good shape. WE REALLY DO NEED MORE VOLUNTEERS. SO DON'T BE SHY, OR AFRAID, BUT DO COME AND HELP OUT. Also, please help to get the word out that to place an order for pyrohi, our customers need to please call 412-481-5022 either Tuesdays (8:00 AM – 12:00 NOON) or Wednesdays (10:00 AM – 12:00 NOON). Sales and pick-up on Thursdays are 10:00 AM – 3:00 PM, except for the week of September 21-25, due to the G-20 Summit meeting.

POPE BENEDICT XVI'S PRAYER INTENTIONS FOR SEPTEMBER 2009

General: That the word of God may be better known, welcomed and lived as the source of freedom and joy. **Mission:** That Christians in Laos, Cambodia, and Myanmar, who often meet with great difficulties, may not be discouraged from announcing the Gospel to their brothers, trusting in the strength of the Holy Spirit.

JANUARY 4, 2009 - ANNUAL CEMETERY MAINTENANCE ENVELOPE

Reminders to those parishioners who have a cemetery plot at our St. John the Baptist Ukrainian Catholic Cemetery: since 2003, the annual Cemetery Maintenance Fee is \$ 20.00 per year. Before 2003, it was less. If you are in arrears & are not sure of what you should pay, please phone the office, Mondays and Fridays between 9:00am and 1:00pm and we will be more than happy to help you. Also, if you gave only 2.00 or 5.00 in the January 7, 2007 or January 6, 2008 envelopes, then please be advised that you need to bring it up to 20.00 for each of those two years ASAP. Thank you. If you were simply making a free will offering for our cemetery then a hearty "God bless" for that also.

The annual 2009 Cemetery Maintenance Fee is marked in your new 2009 envelopes as being due on January 4, 2009. Please indicate the "lot name" on the outside of the envelope if it differs from your last name.

PARISHIONERS' PRAYER LIST

Our parish's listing for people IN NEED OF OUR PRAYERS has been updated recently. This would include those who might be suffering from some illness, or who might simply - for whatever reasons - be unable to attend church services. This may be because they are caregivers at home, or may themselves have some temporary minor illness, or they may be shut-ins at home, or in hospitals and nursing homes due to age or infirmity. The names reported to us were: Anna Belz, Ahafia Berketa, Nancy Borodycia, Iwanna Chirovsky, Elsie Damas, James & Rose DePalma, Irene Dragan, Harry Drevna, Bazyli Dytko, Fran Gable, Katherine Gradnik, Steven and Frances Hladonik, Vera Holubiak, Helen Hoskowicz, Maria Jacyszyn, Sister Andrew Kallok, Thomas and MaryAnn Kasofsky, Julia Kostiuik, Catherine Marinos, Maria Mudrick, Aloisia Mural, Helen Pergzola, Walter Popatak, Catherine Popiel, Joseph & Ruth Postol, Maria Pyptyk, Carol Ann Sulick, Anna Szmul, Helen Sywyj, Frances Trageser, Marie Turek, Olga Walko, Olga Walsko, Wasyl (Bill) Wanat, Mary Witkowsky, Julia Woytowich, Joseph & Julia Wuschunowski and Alberta Yanief.

In the future, we would like to print these names on a regular basis so that everyone

may have a chance to keep these people and their families in their prayers. Please submit the information to Cathy Sawchak as soon as it becomes available.

REMINDER

It is important, from time to time that the people of our Eparchy be reminded that if anyone has been the victim of sexual abuse by the clergy, he or she should come forward and make that known to our Bishop, His Grace John (Bura), to our pastor, Father John (Ivan) Chirovsky, or to a member of the special Eparchial Review Board that handles such cases. The bishop can be reached at his Chancery by dialing (440-888-1522) or by writing to him at: P. O. Box 347180, Parma, OH. 44134-7180.

REMINDER about Marriage Preparation

Couples who wish to get married at our parish are required to attend The **PRE-CANA PROGRAM** offered by the Office of Religious Education (ORE) for the Byzantine Catholic Archeparchy of Pittsburgh, which contributes towards the usual preparations that occur on the parish level. For the past ten years, the ORE has helped hundreds of couples prepare for the Mystery of Marriage by sponsoring lessons that address topics pertinent to their future *Catholic Christian* marital lifestyle. Session I – February 27, 2010 & Session II – March 20, 2010, both sessions beginning at 9:30 a.m. and ending at about 6:00 or 7:00 pm. The location for the Pre-Cana Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. You may also call the Office of Religious Education at 412-322-8773 for more information. To print a Pre-Cana Program Registration Form, please go to <http://www.archeparchy.org/pdfs/preCanaRegForm2009.pdf>

UKRAINIAN COMMUNITY RADIO PROGRAM

Serving the Ukrainian Community in the tri-state area since July 15, 1950, under the direction of Michael Komichak. One may listen to this program **on Sundays 1:00-2:00 pm on WPIT 730 AM**. For those who have a computer and an Internet connection, you may now listen to the Ukrainian Radio Program at home at your own convenience. Go to: <http://www.wpitam.com/>. The program is presented in Ukrainian and English and features music, news, commentaries, social announcements, anniversaries, commercials and obituaries. Its primary objective is to maintain the Ukrainian identity of its listeners through music, language and traditions. You can write to the radio program at P.O. Box 52, Pittsburgh, PA., 15230, or call: 412-937-1500. Or you can send an E-mail to: URPBox52@aol.com.

UKRAINIAN CATHOLIC RADIO PROGRAM "Christ Among Us"

During his pastoral visits to the shut-ins, Very Rev. Msgr. Mitrat Michael Poloway, pastor of St. John Ukrainian Catholic Church on the Southside of Pittsburgh, was always overwhelmed by the response from his parishioners who could not attend Divine Services at the parish church due to their illness. There were always many faithful parishioners who were residents of nursing homes and assisted living facilities. In order to respond to their spiritual needs Msgr. Michael Poloway founded the Radio Program "Christ Among Us", which would be a Sunday radio broadcast for the elderly, homebound and shut-ins of the tri-state area. The

response was overwhelming. Now the shut-ins were able to tune in to listen to the Divine Word of Our Lord Jesus Christ and to sing our beautiful liturgical hymns. A great help in organizing this program was Mr. Michael Komichak, Director of the Ukrainian Radio Program, who with his professional experience was able to assist Msgr. Michael Poloway in getting the program on air. On Sunday, October 7, 1973, "Christ Among Us" began its mission to the faithful on WPIT AM 730. For 31 years until his retirement in the year 2004, Msgr. Michael Poloway faithfully hosted this program which brought so much joy into the lives of God's people. The faithful of various ecclesiastical jurisdictions in the tri-state area continue to tune in **each Sunday at 2:00 p.m. on radio station WPIT, AM 730**, to listen to this program. For those who have a computer and an Internet connection, you may now listen to "Christ Among Us" at home at your own convenience. Go to: <http://www.wpitam.com/>. The program is presented in Ukrainian and English and features liturgical hymns, Gospel reading, homilies and announcements of church events. Today the program is brought to our listeners by the Central Deanery (protopresbyterate) of the Ukrainian Catholic Eparchy of St. Josaphat and the moderator is Fr. Valerian M. Michlik. You can write to the radio program at "Christ Among Us", St. George's Ukrainian Catholic Church, 3455 California Avenue, Pittsburgh, PA., 15212, 412-766-8801, or send an E-mail to Saintgeorgepghs@aol.com.

BYZANTINE CATHOLIC RADIO PROGRAM

One may listen to this program on **Relevant Radio WZUM 1590 AM on Fridays at 10:30 am and on Sundays at 12:00 pm (noon)**. For those who have a computer and Internet connection, you may now listen to the Byzantine Catholic Radio Program "Light of the East" at home at your own convenience. Go to: <http://www.byzantinecatholic.com/radio.htm>.

DIOCESAN DEACON TRAINING PROGRAM

The deacon training program has been reactivated. The requirements for application are: applicants must be men 25 years of age if single, or 35 if married; baptized or formally received into the Catholic Church, be a practicing Catholic in good standing, be a citizen of the United States and in good health. Married applicants must have been legally and canonically married for at least five years and have the expressed consent of their wives. Deacons, married or single, cannot (re) marry after ordination and so applicants must agree to accept the Catholic discipline regarding Holy Orders and Marriage. If you have an interest in becoming a parochial deacon, please contact the director of the program, Monsignor George Appleyard, 730 Washington Avenue; Carnegie, PA. 15106-4109, or at htucc@comcast.net.

Leave something of yourself or your loved ones in

THE PATRIARCHAL CATHEDRAL OF THE RESURRECTION OF CHRIST IN KYIV

Bricks, inscribed with the name of the donor, will be set in the fabric of the building. Each brick is numbered, and its location will be listed as a link on the website of the patriarchal cathedral: www.kyivsobor.ugcc.org.ua.

The portion of the certificate that accompanies each brick to Kyiv will be handed over to the clergy of the cathedral and prayers will be offered specifically, for

the donor. Depending on the location of the brick, they are available for donations of \$ 50, \$ 100, \$ 250, \$ 1,000, \$ 2,500 and \$ 5,000.

ST. MICHAEL'S HALL FUND

Genesis: Following the birth to eternal life of Fr. Deacon Michael Levy it was suggested to Father Ivan Chirovsky that we give our hall a proper name: "St Michael the Archangel's Hall", instead of just referring to it as "the upper church hall." One might very well add that the two longest serving pastors of our parish were also named "Michael": +Fr. Michael Kindey (1931-1955) and Fr. Michael Poloway (1966-2004). By naming it "St. Michael's Hall" we would, of course, be honoring all of them. **Purpose:** to make it possible for us to show DVD movies, from Ukraine, in Ukrainian, as well as to facilitate & enrich other social, youth & catechetical gatherings with English language materials, simultaneously accommodating the needs of larger groups of people. The ability to rent the hall to raise funds also becomes plausible.

Date	Donor	Donation
2008-04-27	Hodowanec, Oleh and Motria	\$ 100.00
2008-05-18	Scherba, Natalia	\$ 25.00
2008-05-18	Germansky, Andrew	\$ 25.00
2008-06-15	Kasofsky, Thomas and MaryAnn	\$ 100.00
2008-06-29	Horback, John	\$ 20.00
2008-09-07	Lesyk, Kathy	\$ 100.00
2008-09-28	Sawczak, Steve and Bonnie and Family	\$ 1,000.00
2009-11-01	Anonymous	\$ 249.00
2009-05-03	Anonymous	\$ 100.00
2009-08-23	Chomko, John and Linda	\$ 100.00
TOTAL		\$ 1,819.00

NOTE: FUNDS DONATED TO ST. MICHAEL'S HALL FUND WILL NOT BE USED FOR expenses having to do with any other Fund.

ROOF & POINTING REPAIR FUND

Parishioners are advised that holes and leaks in the roof of our church and other buildings are repaired periodically, as needed. In late summer of 2008, **we had to repair the roof of the building located at 95 South 7th Street (credit union building), at a cost of \$ 23,514.00.** We are continuing to collect funds for a new church roof; we have received two bids: cheapest new church roof would be circa \$ 250,000, guaranteed not to leak for about five years and the most expensive church roof, circa \$ 650,000, would have a fifty to one hundred year guarantee. **If any parishioners would like for someone they know and trust to make a bid for a new church roof, they are always welcome to speak with Father to arrange for this.** In any case, we are still far away from making any final decisions about a new church roof. Since its inception in 1993, by Monsignor Michael Poloway, the funds invested into a Money Managed Account seem to have totaled about \$ 331,072.00. Currently the expert advice is that this is no time to sell stocks at all. In December of 2007 the FACE VALUE of those stocks was about \$ 647,000; in February 2009 - \$ 391,000; in August 2009 - \$ 476,000. Fr. Canon Dr. John A. Ropke, of blessed memory, advised our parish that the only smart thing to do is to sit on those stocks until the market turns in the future. Only the dividends can be used as cash, if necessary. Monsignor also placed lesser sums of money into savings accounts. These would be used for purchasing a new church roof only if there was danger of imminent collapsing. Otherwise, we are saving these funds in order to safeguard our parish's ability to use savings dividends to pay salaries & other major repair bills in the future.

NOTE: FUNDS DONATED TO THE ROOF FUND WILL NOT BE USED FOR expenses having to do with any other Fund.

THE SUMMARY OF SUNDAY COLLECTIONS For SEPTEMBER 12th & 13th, 2009

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	6.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	982.00

MONTHLY FUND FOR REPAIRS, IMPROVEMENTS & REDEVELOPMENT (1 st Sunday of every month)	34.00
MONTHLY MEMBERSHIP DUES (2 nd Sunday of each month)	349.00
MONTHLY UTILITIES & INSURANCE (3 rd Sunday of each month)	15.00
MONTHLY DIOCESAN COLLECTION (4 th Sunday of each month)	40.00
CHURCH PAINTING (Margie Klimko in Thanksgiving)	1,000.00
WEEKLY CANDLES	64.45
St. MICHAEL'S HALL RENTAL (Kay Terleski)	50.00
CANDLE SPONSORS	20.00
09/08/09 – FEAST OF NATIVITY OF THE THEOTOKOS	71.00
09/14/09 – FEAST OF EXALTATION OF THE CROSS	131.00
TOTAL	\$ 2,762.45

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

PASTORAL STAFF

Fr. John (Ivan) Chirovsky, Pastor
Cathy Sawchak, parish secretary

PASTOR'S ADVISORY COUNCIL

Fr. John (Ivan) Chirovsky, Pastor
Irene Borodycia Michael Haritan
And the head of each Parish organization/ministry

Improvements and Redevelopment

Sub-Council the PAC

Geoffrey Giancola Yaroslav Hodowanec
Raymond Komichak Stephen Sawczak

Parish Financial Board

Fr. John Chirovsky, Cathy Sawchak

WEB-SITE: www.stjohnspittsburgh.com

E-MAIL ADDRESS: stjohnucc@comcast.net

PARISH TELEPHONE NUMBERS

Church Office 412-431-2531
Press NINE, to leave a message for the office
Press ONE, in an emergency requiring a priest,
if you have a rotary phone, stay on the line
Church Office Fax (call ahead) 412-431-2531
Lower Hall & **PYROHI SALES** 412-481-5022
Diocesan Pastoral Ministry Office 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): 10:00 AM
Holy Day of Obligation:
Evening before 7:00 PM
Morning of 9:30 AM

HOLY MYSTERY OF CONFESSION

Saturdays: 4:00 PM and by request
Lenten Weekdays: before or after services

HOLY MYSTERY OF ANOINTING OF THE SICK

Saturdays: after Divine Liturgy and by request

MINISTRY TO SICK AND SHUT-INS

Sr. Olga Faryna, OSBM (724) 266-5578

SPIR. DIR. OF CHURCH STUDY GROUP

& JESUS FILES: Fr. John (Ivan) Chirovsky

CANTOR/CHOIR DIRECTOR

Stephen H. Zinski

YOUTH MINISTRY

Diane Vargo

CHURCH AUXILIARY & BEAUTY OF HOUSE OF OUR LORD

Margie Klimko

CATECHISTS (2008-2009), Sundays – 9:00 am

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 9 to 6 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 *because the responsibility for marriage preparation takes place at the parish level*. It is also required that you attend the **PRE-CANA PROGRAM** offered by the Office of Religious Education (ORE) for the Byzantine Catholic Archeparchy of Pittsburgh which contributes towards the usual preparations that occur on the parish level. For the past ten years, the ORE has helped hundreds of couples prepare for the Mystery of Marriage by sponsoring lessons that address topics pertinent to their future *Catholic Christian* marital lifestyle. **Session I – February 27, 2010 & Session II – March 20, 2010**, both sessions beginning at 9:30 a.m. and ending at about 6:00 or 7:00 pm. The location for the Pre-Cana Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Cana Program Registration Form, Please go to <http://www.archeparchy.org/pdfs/preCanaRegForm2009.pdf>. You may also call the Office of Religious Education at 412-322-8773 for more information. Topics covered are: Eastern Spirituality & Traditions, Marriage Roles Today, Natural Family Planning, Worship in the Byzantine Church, Finances and The Theology of Crowning, Communication, etc. They average 10-15 couples and there is usually a different speaker for each topic. Registration for both lessons \$175.00 paid by the couple. Our Parish is billed another \$175.00 afterwards. Marriages at St John's Parish will be celebrated only after all the normal spiritual requirements have been met to the Church's satisfaction. So, do not order church halls or send out your invitations until you are absolutely sure that you took care of the spiritual preparations!!! In fact, if the couple continues to choose to ignore them after being warned about this, 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.