



SUNDAY BEFORE EXALTATION OF CROSS; 16<sup>th</sup> SUNDAY after PENTECOST

**Tone 7. Matins Gospel # 5.** *On September 12, we also commemorate: LEAVE-TAKING OF THE NATIVITY OF THE MOTHER OF GOD*; the commemoration of the saints of the day is transferred to the 11<sup>th</sup>. (On Sep. 9, or the closest Sunday, we may also observe Grandparents’ Day, see pages 1137-1138 in *The Divine Liturgy: An Anthology for Worship*)

5:00 PM – DIV. LIT. (all English, recited)  
+Joseph Postol

SATURDAY, SEPT. 11  
(John & Rose Evosevic)

7:45 AM – MATINAL LITURGY-MORNING PRAYER on  
9:00 AM – DIVINE LITURGY (Ukr., Eng. & OCS / Sermon in Eng)  
God’s Blessings on Parishioners

SUNDAY, SEPT. 12  
(Fr. Ivan Chirovsky)

WORSHIP SERVICES and PARISH EVENTS IN THIS COMING WEEK

MONDAY – Forefeast of Exaltation of Precious & Life-Giving Cross  
Commemoration of the Restoration and Dedication of the Holy Church of the Resurrection of Christ Our God in Jerusalem which took place on September 13, 335 A.D; Holy Priest-Martyr Cornelius, the Centurion (Acts 10), Disciple of the holy apostle Peter, and Bishop of Skepsis.  
9:00 AM God’s Blessings on Antony Chirovsky

SEPT. 13  
(Family)

TUESDAY – DAY OF FASTING FROM MEAT PRODUCTS  
THE UNIVERSAL EXALTATION OF THE PRECIOUS AND LIFE-GIVING CROSS (326); On September 14, we exalt the Holy Cross, see pages 292-295 in *The Sacrifice of Praise*, or pages 1119-1125 in *The Divine Liturgy: An Anthology for Worship*. **WHATEVER DAY OF THE WEEK IT MAY BE, EVEN SUNDAY, THE NATURE OF THIS FEAST CALLS FOR FASTING FROM MEAT AND WEARING DARK RED VESTMENTS.** Matins Gospel: John 12:28-36. (Because of the feast of the Cross, the commemoration of the passing of our father among the saints, John Chrysostom, archbishop of Constantinople, which occurred on this day in 407, is transferred to November 13. In some places, the Holy Fathers gathered at the Seventh Ecumenical Council are commemorated on this day but the chief remembrance occurs each year on the Sunday between October 11 to 17 and again on the First Sunday of the Great Fast).  
9:30 AM +Mary Stec

SEPT. 14  
(John & Irene Borodycia)

WEDNESDAY - (Acts of penance are encouraged on all Wednesdays)  
POST-FEAST OF THE EXALTATION OF THE CROSS; Holy Great-Martyr Nicetas, the Goth (374); Coronation of the miraculous Kholm Icon of the Mother of God (1765) by Bishop Maksym Ryllo; and of the Weeping Icon of Our Lady of Sambir (1727)  
9:00 AM +Maria Spilnyk

SEPT. 15  
(Roman Spilnyk)

THURSDAY - POST-FEAST OF EXALTATION OF THE CROSS  
Holy Great-Martyr Euphemia, the All-Famed at Chalcedon in Bithynia (303, also on July 11); holy Sebastiana, disciple of Saint Paul the Apostle, martyred at Heraclea (1st century); holy Dorotheus, hermit of Egypt (4th century); holy Martyr and Princess Liudmilla (921); the passing of the holy Cyprian, Metropolitan of Kyiv (1375-1381) and Metropolitan of Moscow (1381-1406).  
ON SEP. 16, WE BEGIN OUR PYROHI MAKING AND SELLING SEASON  
“Pinchers” are asked to come to begin at 9:00 AM; thus there will usually be NO DIVINE LITURGY ON THURSDAYS until May 2012.

SEPT. 16

FRIDAY - (Acts of penance are obligatory on all Fridays)  
POST-FEAST OF THE EXALTATION OF THE CROSS; Holy Martyrs “Wisdom” (Sophia-Mudra),

SEPT. 17

and Her Three Daughters "Faith" (Pistee-Veera), "Hope" (Elpidee-Nadeeya) and "Love" (Agape-Liubov), who suffered in Rome during the reign of emperor Hadrian (circa 137); the passing of the holy hierarch Arcadios, bishop of Novhorod (1163).

### NO DIVINE LITURGY ON THIS DAY

#### SATURDAY – POST-FEAST OF EXALTATION OF THE CROSS

SEPT. 18

Our Venerable Father Eumenes, Bishop of Gortyna in Crete (7<sup>th</sup> century); Holy Martyr Ariadna of Promysia (Phrygia) who suffered during the reign of the emperor Hadrian (circa 130).

### NO MORNING DIVINE LITURGY ON SATURDAYS

#### SUNDAY AFTER EXALTATION OF CROSS; 17<sup>th</sup> SUNDAY after PENTECOST

**Tone 8. Matins Gospel # 6.** *On September 19, we also commemorate:* **POST-FEAST OF THE EXALTATION OF THE CROSS;** Holy Martyrs Trophimus, Sabbatius and Dorymedontus (276-82); passing of the blessed great prince Theodore of Smolensk (1299) and his two sons, the blessed princes David (1321) and Constantine (14 century), wonderworkers in Yaroslav; martyr Zosima, hermit in Cilicia (IV century); righteous and God-pleasing Great-Prince Ihor (in baptism, George) of Chernihiv and Kyiv (1147).

**5:00 PM – DIV. LIT. (all English, recited)**

**SATURDAY, SEPT. 18**

**+Leo & Anna Mathews**

**(Family)**

**7:45 AM – MATINAL LITURGY-MORNING PRAYER on**

**SUNDAY, SEPT. 19**

**9:00 AM – DIVINE LITURGY (Ukr., Eng. & OCS / Sermon in Eng)**

**God's Blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

### ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА

### У П'ЯТЬНАДЦЯТУ НЕДІЛЮ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ:

### SCRIPTURE READINGS FOR THE FIFTEENTH SUNDAY AFTER PENTECOST:

**(1) На Вечірній Літургії, у НЕДІЛЮ ПЕРЕД ВОЗДВИЖЕННЯМ ХРЕСТА: Старий Завіт: ЧЕТВЕРТОЇ КНИГИ МОЙСЕЯ (ЧИСЕЛ) ЧИТАННЯ.** Сини Ізраїля прийшли цілою громадою у Сін-пустиню першого місяця, і народ зупинився у Кадеші. Там умерла Марія (Міріам-сестра Мойсея), і там її поховано. А що не було води для громади, зібрались вони проти Мойсея та Арона, і став народ сваритися з Мойсеєм та промовляти: « Ох, коли б ми були померли, як то повмирали брати наші перед Господом ! І навіщо привели ви громаду Господню в оцю пустелю, — щоб і нам тут загинути, і скотині нашій ? І навіщо вивели ви нас із Єгипту, щоб завести нас в оце погане місце, де нема ні землі на сівбу, ні смоковниць, ні винограду, ні ґранатів, ні питної води. » Пішли отож Мойсей та Арон від громади в намет-шатро зборів і впали обличчям до землі; і з'явилась їм слава Господня. І сказав Господь до Мойсея: « Візьми жезло та збери громаду, ти й твій брат Арон, і на очах їхніх промовите до скелі, і вона дасть вам воду; виведете їм воду зо скелі, і напоїш громаду та їхню скотину. » Узяв Мойсей жезло з-перед Господа, як він повелів йому. І зібрав Мойсей з Ароном громаду перед скелею, і сказав їм: « Слухайте, ворохобники, чи добудемо вам із цієї скелі воду ? » І звів Мойсей руку і вдарив жезлом об скелю двічі;<sup>1</sup> і линула сила води, і напилася громада й скотина. Господь же сказав Мойсееві та Аронові: « За те, що ви не вірили мені, коли треба було показати мою святість в очах Ізраїля,

<sup>1</sup> Мойсей вдарив двічі, а не один раз, так як йому наказав був Господь. В усій поведінці Мойсея тут явний певний брак довіри до Бога, до Божого всемогутнього слова, як рівнож Мойсееві сумніви про Боже милосердя звернене народові котрий весь час бунтувався проти Бога. Бачивши те, народ так само втрачав віру. Тим то Бог і докоряє Мойсееві й не дає ввійти в обітовану-обіцяну землю.

не введете ви цю тремаду в землю, що її я дав їм. » Це вода (що називається) *Меріва*,<sup>2</sup> (там) де сини Ізраїля ремствували на Господа, а він явив їм свою святість. ... І рушили вони від Гор-гори шляхом до Червоного моря, щоб оминати Едом-землю. Та люди в дорозі підупали на дусі, і почали вони нарікати на Бога й на Мойсея: « Для чого вивели ви нас із Єгипту, -- щоб помиррати в цій пустелі ? Хліба нема, води нема, а той легенький хліб<sup>3</sup> набрид нам ! » Тоді Господь наслав на людей вогненних гадюк, і почали вони кусати їх. І вимерло в Ізраїля сила народу. Прийшли люди до Мойсея та й кажуть: « Згрішили ми, бо говорили проти Господа й проти тебе; помолися ж до Господа, щоб віддалив від нас гадюк. » І Мойсей помолився за народ. Господь же мовив до Мойсея: « Зроби собі вогненну гадюку й повісь її на стовпі, а як укусить когось гадюка, то він погляне на неї й зостанеться живий. » І зробив Мойсей мідяного змія<sup>4</sup> й повісив його на стовпі; і коли когонебудь кусала гадюка, то він звертав очі на мідяного змія й лишався живий. (20:1-13 та 21: 4-9).

**(1) At the Vesperal Liturgy for SUNDAY BEFORE THE EXALTATION OF THE CROSS: Old Testament: A READING FROM THE FOURTH BOOK OF MOSES (Numbers):** The whole Israelite community arrived in the desert of Zin in the first month, and the people settled at Kadesh. It was here that Miriam (in Latin: Maria), the sister of Moses, died, and here that she was buried. As the community had no water, they held a council against Moses and Aaron. The people contended with Moses, exclaiming, "Would that we too had perished with our kinsmen in the LORD'S presence! Why have you brought the LORD'S community into this desert where we and our livestock are dying? Why did you lead us out of Egypt, only to bring us to this wretched place which has neither grain nor figs nor vines nor pomegranates? Here there is not even water to drink!" But Moses and Aaron went away from the assembly to the entrance of the meeting tent, where they fell prostrate. Then the glory of the LORD appeared to them, and the LORD said to Moses, "Take the staff and assemble the community, you and your brother Aaron, and in their presence order the rock to yield its waters. From the rock you shall bring forth water for the community and their livestock to drink." So Moses took the staff from its place before the LORD, as he was ordered. He and Aaron assembled the community in front of the rock, where he said to them, "Listen to me, you rebels! Are we to bring water for you out of this rock?" Then, raising his hand, Moses struck the rock twice<sup>5</sup> with his staff, and water gushed out in abundance for the community and their livestock to drink. But the LORD said to Moses and Aaron, "Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them." These are (called) the waters of *Meribah*,<sup>6</sup> where the Israelites contended against the LORD, and where he revealed his sanctity among them. ... From Mount Hor they set out on the Red Sea road, to by-pass the land of Edom. But with their patience worn out by

<sup>2</sup> « Меріва » у перекладі означає « опір, задирливість, сварка ».

<sup>3</sup> Легенький хліб — дослівно: негодящий, тендітний хліб. Тут йдеться правдоподібно про манну, що її Бог посилав з неба: дивись у Книги: Виходу 16:21-35, Чисел 11:6-9, Второзаконня 8:3 та 8:16, Ісуса Навина 5:12, Неємії 9:20, Псалмів 77:24, Євангеліє від Івана 6:31 і 6:49, послання до Євреїв 9:4, й Одкровення Іванове 2:17.

<sup>4</sup> Потім цей мідяний змій був перенесений до Єрусалиму й зберігався у храмі аж до часів царя Єзекії (2 Цар. 18, 4). Символічне його значення об'явив сам Христос (Йоан 3,14-15). У наступньому читанню, у книзі Мудрости 16,6-7 пишеться, що змій зціляв силою не своєї подоби, а силою Того, що став Спасителем усіх. Єпископський жезл у східньому обряді задержав вигляд цього ж змія, як також багато із світських гербів лікарської обслуги, що на заході.

<sup>5</sup> Moses struck twice, not once, as he was ordered by the Lord to do. In all of his behavior, Moses displays a certain lack of trust in God and in God's almighty word, as well as in God's right to bestow mercy upon a people that is constantly rebelling against God. Moses' example gave reason for the people to loose faith and also not to trust in God. Therefore, God rebuked Moses and did not allow him to enter into the Promised Land.

<sup>6</sup> « Meribah » means « opposition, quarrelsomeness, disagreement ».

the journey, the people complained against God and Moses, "Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this light bread!"<sup>7</sup> In punishment the LORD sent among the people seraphic (fiery) serpents, which bit the people so that many of them died. Then the people came to Moses and said, "We have sinned in complaining against the LORD and you. Pray the LORD to take the serpents from us." So Moses prayed for the people, and the LORD said to Moses, "Make a fiery serpent and mount it on a pole, and if anyone who has been bitten looks at it, he will recover." Moses accordingly made a bronze serpent<sup>8</sup> and mounted it on a pole, and whenever anyone who had been bitten by a serpent looked at the bronze serpent, he recovered (*20:1-13 and 21: 4-9*).

**(2) На Вечірній Літургії, у НЕДІЛЮ ПЕРЕД ВОЗДВИЖЕННЯМ ХРЕСТА: Старий Завіт: КНИГИ МУДРОСТИ СОЛОМОНОВОЇ ЧИТАННЯ.** Такий краще від усіх інших знає, що грішить вироблюючи з тієї самої землі й крихкий посуд, і кумирів (ідолів). Та всі вони безглузді вельми й нещасливіші від розуму-душі немовлятка, - вороги твого народу, які його гнобили. Вони бо за богів уважали всіх бовванів поганських, які не можуть користатись ні очима, щоб дивитись, ні ніздрями, щоб вдихати повітря, ні вухами, щоб чути, ні пальцями на руках, щоб дотикатись, ані ноги в них ходити нездатні. Бо це людина їх зробила, той, у кого дух позичений, зліпив їх; нема бо чоловіка, що міг би зробити подібного собі бога. А будши смертним, він тільки мертво робить злочинними руками. Він же вартісніший за своїх божків, бо він сам жив, вони ж - ніколи. Ба поклоняються тваринам найогиднішим, бо глупотою вони гірші від інших і не мають навіть того привабливого, і що буває інколи у вигляді звірів, - вони бо позбавлені й Божої похвали і благословення. Тому справедливо були вони покарані подібними створіннями, коли то їх мучила безліч докучливих животин. Своєму ж народові ти, замість тієї кари, добро діяв і, щоб задоволити їхнє жадібне бажання, дивну поживу зготував - перепелиць! Отак одні, що хотіли їсти, збридившись насланими животинами, навіть природну охоту до їжі втратили, другі ж, зазнавши короточасної нестачі, скуштували неабиякої страви. Адже треба було, щоб отих гнобителів неминуче спіткала нестача, а цим тільки показати, яких мук зазнали їхні вороги. Бо ж як прийшла й на них страшна звірів лютя, і вони гинули від укусів в'юнких гадюк, то не до кінця простягся гнів твій. Вони для остороги були стривожені на час короткий, і мали знак спасіння - на пам'ятку про заповідь твого закону; бо хто повертався до нього, спасався - не тим, що бачив, але тобою, Спасителю всього. Тим так само довів ти нашим ворогам, що ти рятуюєш від усякого лиха. » (*15:15-16:8*).

**(2) At the Vespereal Liturgy for SUNDAY BEFORE THE EXALTATION OF THE CROSS: Old Testament: A READING FROM THE BOOK OF THE WISDOM OF KING SOLOMON.** King Solomon said, "For this man more than any knows that he is sinning, when out of earthen stuff he creates fragile vessels and idols alike. But all quite senseless, and worse than childish in mind, are the enemies of your people who enslaved them. For they esteemed all the idols of the nations gods, which have no use of the eyes for vision, nor nostrils to snuff the air, nor ears to hear, nor fingers on their hands for feeling; even their feet are useless to walk with. For a man made them; one whose spirit has been lent

<sup>7</sup> « Light bread » — literally: unsuitable, frail bread. This is most likely a reference to manna, which God sent from the heavens: see the Books of: Exodus 16:21-35, Numbers 11:6-9, Deuteronomy 8:3 and 8:16, Joshua 5:12, Nehemiah 9:20, Psalms 77:24, Gospel of John 6:31 and 6:49, epistle to the Hebrews 9:4, and Revelations of John 2:17.

<sup>8</sup> Later this bronze serpent was transferred to Jerusalem where it was kept in the Temple until King Hezekiah's time (2 Kingdoms 18, 4). Its symbolic meaning is given to us by the LORD himself in today's Gospel (John 3,14-15). In the following reading, the Book of Wisdom 16,6-7, it is explained that the serpent healed not by strength of its own image but by the power of the one who is the Savior of all. To this day, the staff of bishops in the Eastern Churches, as well as a few secular insignias in the West, such as those of medical personnel, continue to use the fiery serpent as signs of their authority and services.

him fashioned them. For no man succeeds in fashioning a god like himself; being mortal, he makes a dead thing with his lawless hands. For he is better than the things he worships; he at least lives, but never they. And besides, they worship the most loathsome beasts -- for compared as to folly, these are worse than the rest, nor for their looks are they good or desirable beasts, but they have escaped both the approval of God and his blessing. Therefore they were fittingly punished by similar creatures, and were tormented by a swarm of insects. Instead of this punishment, you benefited your people with a novel dish, the delight they craved, by providing quail for their food; that those others, when they desired food, since the creatures sent to plague them were so loathsome, should be turned from even the craving of necessities. While these, after a brief period of privation, partook of a novel dish. For upon those oppressors, inexorable want had to come; but these needed only be shown how their enemies were being tormented. For when the dire venom of beasts came upon them and they were dying from the bite of crooked serpents, your anger endured not to the end. But as a warning, for a short time they were terrorized, though they had a sign of salvation, to remind them of the precept of your law. For he who turned toward it was saved, not by what he saw, but by you, the savior of all. And by this also you convinced our foes that you are He, who delivers from all evil." (15:15-16:8).

**(3) На Вечірній Літургії, у НЕДІЛЮ ПЕРЕД ВОЗДВИЖЕННЯМ ХРЕСТА: Старий Завіт: КНИГИ ПРОРОКА ЗАХАРІЇ ЧИТАННЯ.** Надійшло до святого пророка Захарії таке слово Господнє: «Того дня Господь захистить мешканців Єрусалиму, і той, хто спотикається між ними, буде в той день, як Давид, а дім Давида буде, як Бог, як ангел Господній перед ними. І станеться в той день: я візьмусь нищити всі народи, що вирушать проти Єрусалиму, а на дім Давида й на мешканців Єрусалиму зіллю дух благодаті (ласки) та благання, і вони глядітимуть на мене, якого прокололи,<sup>9</sup> і голоситимуть по-ньому, як по синові одинакові, й будуть гірко плакати по ньому, як плачуть по первородному. Того дня в Єрусалимі здійсниться великий лемент, як лемент Гадад-Ріммону на Мегіддо-долині. І ридатиме країна, кожна сім'я окремо. Сім'я дому Давида окремо й жінки їхні окремо. Сім'я дому Натана окремо й жінки їхні окремо. Сім'я дому Леві окремо й жінки їхні окремо. Сім'я дому Шімеї окремо й жінки їхні окремо. Всі сім'ї, що zostались, кожна сім'я окремо й жінки їхні окремо. (12:8-14).

**(3) At the Vesperal Liturgy for SUNDAY BEFORE THE EXALTATION OF THE CROSS: Old Testament: BOOK OF THE PROPHECY OF ZECHARIAH.** This word of the LORD came to the holy prophet Zechariah, saying: "On that day, the LORD will shield the inhabitants of Jerusalem, and the weakling among them shall be like David on that day, and the house of David godlike, like an angel of the LORD before them. On that day I will seek the destruction of all nations that come against Jerusalem. I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through,<sup>10</sup> and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a first-born. On that day the mourning in Jerusalem shall be as great as the mourning of Hadad-rimmon in the plain of Megiddo. And the land shall mourn, each family apart: the family of the house of David, and their wives; the family of the house of Nathan, and their wives; the family of the house of Levi, and their wives; the family of Shemei, and their wives; and all the rest of the families, each family apart, and the wives apart." (12:8-14).

**(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

<sup>9</sup> *Якого прокололи:* Натяк на терплячого Раба Господнього - Христа (Ісая 52,15; 53-12). Дивись Євангеліє від Івана 19, 37.

<sup>10</sup> *him whom they have thrust through:* a reference to the Suffering Servant of the Lord mentioned in Isaiah 52,15 and 53-12, namely Jesus Christ. See John 19, 37.

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 наполягали, 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 вернулись 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 ПЕРЕД ВОЗДВИЖЕННЯМ ХРЕСТА: Новий Завіт: ДО ГАЛАТІВ ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Гляньте якими буквами пишу вам власною рукою. Ті, що хочуть похвалитися, що вони гарні тілом, силують вас обрізатися, щоб тільки уникнути переслідування за хрест Христа. Бо навіть обрізані, не зберігають (*Мойсеєвого*) Закону, але хочуть, щоб ви обрізувалися, щоб їм хвалитися вашим тілом (*тобто вашим підчиненням їхнім правилам*). Мене ж не доведи, Боже, чимсь хвалитися, як тільки хрестом Господа нашого Ісуса Христа, яким для мене світ розп'ятий і я розп'ятий світові; бо ні обрізання, ні необрізання є чимсь, але нове сотворіння (*в Христі*). На всіх тих, що ходитимуть за цим правилом, мир і милосердя на них, на (*істинного*) Ізраїля Божого. А втім, віднині нехай ніхто не завдає мені клопоту, бо я ношу на моїм тілі (*замість перестарілого обрізання*) рани Ісуса.<sup>11</sup> Благодать Господа нашого Ісуса Христа нехай буде з вашим духом, браття. Амінь. (6:11–18).

**(5) At the Divine Liturgy: for SUNDAY BEFORE 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.*):** Brethren! See with what large letters I have written to you with my own hand! As many as desire to make a good showing in the flesh (*i.e. Judaizers*), these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.<sup>12</sup> For not even those who are circumcised keep the law (of Moses), but they desire to have you circumcised that they may boast in (the submission of) your flesh (to their rules). But God forbid that I should boast except in the cross of our Lord Jesus Christ,<sup>13</sup> by whom this (present sinful) world has been crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.<sup>14</sup> And as many as walk according to this rule, peace and mercy *be* upon them, and upon the (true) Israel of God. From now on let no one trouble me, for I bear in my body the marks of the Lord Jesus.<sup>15</sup> Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen. (NKJV – 6:11-18).

**(6) На Божественній Літургії, у НЕДІЛЮ ПЕРЕД ВОЗДВИЖЕННЯМ**

<sup>11</sup> *Рани Христа* – невідомо, чи то буквально рани-стигмати, чи то лише шрами від апостольських трудів, які позначають Павла як такого, що належить до Христа.

<sup>12</sup> The legalizers choose to offend God that they may please human beings.

<sup>13</sup> How does one **boast...in the cross?** Throughout the history of the Church, Christians have preached the Cross, displayed the Cross in their homes and altars, venerated the Cross in the liturgy, and signed themselves with the Cross in worship of the Holy Trinity and during times of fear or temptation. In many pious village homes in Ukraine before WWII, even a new loaf of bread, as it was being taken out of the oven, was blessed with the hand or knife in the form of a cross before anyone dared to consume it. The Slavonic priest's "Book of Needs" (Trebnik) from the times of St. Peter Mohyla, Metropolitan of Kyiv (+1647), includes prayers of blessing for almost anything that could be found on a typical farm, from farming tools to animals to buildings.

<sup>14</sup> The **new creation** is our way of life **in Christ Jesus**.

<sup>15</sup> Some traditions explain that Paul had the actual stigmata, others claim that by this he means the scars of ill treatment in body, thoughts-feelings (soul) and heart (spirit) that stem from his apostolic labors. Ultimately, either one of the two alone, would, in his opinion, mark Paul as belonging to Christ.



**ХРЕСТА: Новий Завіт: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУ-ВАННЯ) ЧИТАННЯ:** *[З фарисеїв один чоловік був, Никодим на ймення, зверхник серед юдеїв. Прийшов він до Ісуса вночі й каже до нього: ... « Як воно може статись? » Ісус же до нього у відповідь: « Ти вчитель Ізраїля, а того й не знаєш? (3:1-2, 9-10)]* Каже Господь: « Ніхто не зійшов на небо, крім того, хто зійшов з неба: Син чоловічий. І як Мойсей підняв змія в пустині (Числа 21, 9), так Син Чоловічий має бути піднесений, щоб кожен, хто вірує у нього жив життям вічним. Бог бо так полюбив світ, що дав Сина свого єдиного-родного, щоб кожен, хто вірує в нього, не загинув, але жив життям вічним. Бо Бог не послав у світ Сина, щоб світ засудити, але щоб ним спасти світ. » (3:13-17).

**(6) At the Divine Liturgy: for SUNDAY BEFORE THE EXALTATION OF THE CROSS: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN** *(written while in exile on the island of Patmos circa 96 A.D.): [Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night. Nicodemus said to him, "How can these things be?"<sup>16</sup> And Jesus answered him, "Are you the teacher of Israel, and do not know (understand) these things? (3:1-2, 9-10)]* The Lord says, "No one has ascended to heaven but He who came down from heaven, *that is*, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness (Numbers 21, 9), even so must the Son of Man be lifted up,<sup>17</sup> that whoever believes in Him should not perish but have eternal life.<sup>18</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved."<sup>19</sup> (3, 13-17))

**НАСТУПНОЇ НЕДІЛІ: ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА:** 19 вересня, 2010 р.Б.: Неділя після Воздвиження Хреста. **На Вечірній Літургії:** (1) Ісус Навин 10:12-18; (2) 1 Царів 1:1-9; (3) Сирах 46:13-47:4.8-10; **На Утренній Літургії:** (4) від Луки 24:36-53. **На Євхаристійній (Божественній) Літургії:** (5) до Галатів 2:16-20; (6) від Марка 8:34б-38. **За-амвонна Молитва:** # 47 або # 48, на Воздвиження Хреста.

**NEXT SUNDAY: Scripture Readings for September 19, 2010: Sunday after the Exaltation of the Cross. At the Vespereal 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) Galatians 2:16-20; (6) Mark 8:34b-38. **Amvon Prayer:** #47 or #48 for the Exaltation of the Cross.

<sup>16</sup> In John 3:4 and following, Nicodemus misunderstands, questioning the possibility of a **second** physical birth. Misunderstandings occur frequently in John's Gospel (see 2:19-21; 4:10-14, 30-34; 6:27; 7:37-39; 11:11-15). Christ uses these opportunities to elevate an idea from a superficial or earthly meaning to a heavenly and eternal meaning.

<sup>17</sup> **Moses lifted up** an image of a **serpent** to cure the Israelites from deadly bites of poisonous snakes (Nm 21:4-9). This miracle-working image prefigured Christ being lifted up on the Cross. As believers behold the crucified Christ in faith, the power of sin and death is overthrown in them. Just as the image of a serpent was the weapon that destroyed the power of the serpents, so the instrument of Christ's death becomes the weapon that overthrows death itself.

<sup>18</sup> To show the reason the Son must be crucified ("lifted up" — v. 14), Jesus declares God's great love not only for Israel, but for **the world**. This single verse expresses the whole of the message of John's Gospel, and indeed, of salvation history.

<sup>19</sup> While Christ came to save and not **to condemn**, we have free will. Thus, we can reject this gift, and we become **condemned** by our own rejection — by ourself, and not by Christ.



**MAJOR FEAST OF THE EXALTATION AND VENERATION  
OF THE HOLY, PRECIOUS AND LIFE-GIVING CROSS  
OF OUR LORD, GOD AND SAVIOR, JESUS CHRIST**

**(SECOND OF TWELVE MAJOR FEAST DAYS OF THE YEAR):**

**Saturday before Exaltation of Holy Cross**

**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**

**Saturday after Exaltation of Holy Cross**

**Sunday after Exaltation of Holy Cross**

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

**Troparion of Exaltation of the Holy Cross, Tone 1:**

Save your people, O Lord, and bless your inheritance. \* Grant victory to your faithful people against enemies \*\* and protect your community by your Cross!

**Kontakion of Exaltation of the Holy Cross, Tone 4:**

By Your own choice, O Christ our God, \* You were lifted on the cross. \* Grant Your mercies to Your new community \* that bears Your Name. \* By Your power gladden the faithful people, \* and grant them victory against enemies. \* May they have the help of Your instrument of peace, \*\* the invincible sign of victory.

**Ikos of Exaltation of the Holy Cross**

He, who was caught up in the third heaven to Paradise and who heard unspeakable and divine words which human beings cannot express, wrote to the Galatians. Study the Scriptures, and you will read and understand what he wrote: "God forbid that I should glory in anything except the Cross of the Lord on which He suffered the passion." Therefore, let us continue to

praise this Cross of the Lord with confidence, for it is the glory of us all. This Wood is our salvation, ... "an instrument of peace, \*\* the invincible sign of victory."

Fr. Deacon Daniel Dozier, in *The Twelve Great Feasts of the Messiah and the Mother of God*, (Fairfax, Virginia: Eastern Christian Publications, 2007), pages 29 and 30, reminds us, ...

**THE STORY OF THE FEAST:** The Holy and Life-giving Cross of Jesus is discovered in Jerusalem by Helena and Patriarch Macarius of Jerusalem in 326 A.D. The Cross was lifted up by the Patriarch and venerated by the people who proclaimed "Lord, have mercy!"

**Each of the Twelve Major Feastdays has something to teach us about The Mission of the Messiah (Virtue of Faith).** Each Feast points our minds and hearts to Jesus and His saving mission on earth. Many Old Testament prophecies and signs were fulfilled by Jesus and His Holy Mother. In this feast we remember that the Holy Cross is the instrument of our redemption. Jesus carried His cross through Jerusalem and up to Golgotha, where He was executed through crucifixion by the Romans at the request of the Jewish leaders. The Cross which was an instrument of death became the "Tree of Life" for the New Adam. Through the Cross, Jesus conquered sin and death by taking on its power through His own suffering and death. This victory would be made complete when Jesus rose from the dead on the third day.

**Each of the Twelve Major Feastdays has something to teach us about Our Life in Christ (Virtue of Love).** Each Feast teaches us something about how we are called to be saved and to be holy. We learn the path to *theosis* (being the children of God) by living according to the commandments to love God and our neighbor. In this feast, we are reminded that the sign of the Cross is the sign of a Christian - a disciple and follower of Jesus. It is the strength and power to love God and our neighbor by giving ourselves to God like Jesus did on the Cross. When we struggle with sin, the circumstances of life or the faults of others, the Cross is our refuge and strength. We can also help others carry their Cross as well, as they struggle through difficult moments in life. It is a ladder by which we climb to heaven and an instrument of spiritual healing in the hands of the Divine Physician. Jesus said that we must carry our cross every day if we desire to be His disciple.

**Each of the Twelve Major Feastdays has something to teach us about The Kingdom of God (Virtue of Hope).** Each Feast teaches us something about our life in the Kingdom of God here on earth and in heaven. We learn through the Church's worship how we are to live in heaven after we die and when Jesus returns at the end of time. This feast reminds us that when we were Baptized and Chrismated (Confirmed), the Cross was made over all of our bodies through the anointing and blessing of the priest. We make the sign of the Cross on ourselves when we pray in the name of the Holy Trinity. We are blessed by and kiss the Cross at the end of every Divine Liturgy. The Divine Liturgy itself is a commemoration of the sacrifice that Jesus made as both the Priest and the Lamb of God on the Precious Cross. The Cross is the sign of hope that the Kingdom of God is at hand, and through it we can defeat sin and death and wage battle against the devil and the kingdom of darkness.

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***On September 12, in the Ukrainian Byzantine Churches, we celebrate primarily the LEAVE-TAKING OF THE NATIVITY OF THE MOTHER OF GOD;*** therefore the remembrance of the saints of the 12<sup>th</sup> is transferred to the 11<sup>th</sup>;

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#### **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.

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

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**PETITION** *mandated by the Synodal 12-31-2009 "Proclamation to the faithful of the Ukrainian Greco-Catholic Church in the year of God 2010 as the Year of Christian Vocations with Special Emphasis on Religious Vocations":*

**Deacon:** During this Year of 2010 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 Religious Vocations, for the communities of religious life and their holy vocation: the monasteries, Religious orders, Congregations, and those in consecrated life, let us pray to the Lord. **Faithful:** Lord, have mercy.

**PETITION** *COMMONLY USED IN MANY OF OUR EPARCHIES:*

**Deacon:** Since the Lord, Jesus Christ, Our God, told us to pray for vocations to the spiritual life, saying; "The harvest is great, but the workers are few. Ask the harvest master to send out workers to gather his harvest" (Mat. 9: 37-38), that our Lord would call and send our Church, good and generous souls from among our youth to become good and fervent sisters, brothers, nuns, monks, deacons, and priests, let us pray to the Lord.

**Faithful:** Lord, have mercy.

**PETITIONS** *requested by His Beatitude  
Patriarch Lubomyr Cardinal Husar, 12-28-2009*

**Deacon:** Uniting our hearts in prayer for a better future for Ukraine under the protection of the Mother of God (Theotokos), 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), together with all of our Church's holy Martyrs and Confessors of Faith in Christ, be glorified among the saints, let us pray to the Lord. **Faithful:** Lord, have mercy.

**PRO-LIFE MESSAGE AND PETITION**

As we struggle to "fix" Social Security, how few public officials consider the millions of potential workers who have been lost to abortion? Unborn babies grow up to be economic contributors, helping support through their work the generation of workers now retired.

**Deacon:** For women who have had abortions, that may they accept God's grace and reach out for God's healing love, let us pray to the Lord.

**Faithful:** Lord, have mercy.

**POPE BENEDICT XVI'S PRAYER INTENTIONS FOR SEPTEMBER 2010**

**General intention, regarding The Word of God as Sign of Social Development:** That in less developed parts of the world the proclamation of the Word of God may renew people's hearts, encouraging them to work actively toward authentic social progress, and ... **Mission intention, regarding The End of War:** ... that by opening our hearts to love we may put an end to the numerous wars and conflicts which continue to bloody our world, let us pray to the Lord. **Faithful:** Lord, have mercy (3x).

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<b><u>ACOLYTE ASSIGNMENTS</u></b>	<b>5:00 PM — SATURDAYS</b>
<b>Joseph &amp; Michael Levy; Richard Vargo; Richard, David and Steven Sawczak</b>	
<b><u>ACOLYTE ASSIGNMENTS</u></b>	<b>10:00 AM — SUNDAYS</b>
<b>Abby &amp; Drew Buckholt; Antony Chirovsky; Joseph &amp; Michael Levy; Gregory Holowatyj;</b>	

**Alex & Andrew Hodowanec; Mark Rad**

## **LECTOR ASSIGNMENTS**

### ***SUNDAY BEFORE THE EXALTATION OF THE CROSS:***

#### ***EPISTLE READING: Galatians 6:11-18***

Saturday, September 11, 2010 – 5:00 PM – Joanne Giancola

Sunday, September 12, 2010 – 9:00 AM – Irene Borodycia

### ***SUNDAY AFTER EXALTATION OF THE CROSS:***

#### ***EPISTLE READING: 1 Corinthians 1:26-29***

Saturday, September 18, 2010 – 5:00 PM – Stephanie Vargo

Sunday, September 19, 2010 – 9:00 AM – Joan Hess

### ***18<sup>th</sup> SUNDAY AFTER PENTECOST***

#### ***EPISTLE READING: 2 Corinthians 9:6-11***

Saturday, September 25, 2010 – 5:00 PM – Joanne Giancola

Sunday, September 26, 2010 – 11:00 AM – Irene Borodycia

## **EPARCHIAL CAPITAL CAMPAIGN**

In a letter dated, March 18, 2010, our Bishop, His Grace John Bura, asks for our generosity and help. He writes, **“At the last meeting of the Eparchial College of Consultors, it was decided to begin a Capital Campaign in order to help defray the expenses of our Eparchy. Special envelopes have been prepared and mailed to all the parishes. Please encourage your faithful to be generous in their response. The needs of the eparchy are great and assessments from some of the parishes are either incomplete or delinquent. The eparchy cannot operate without your support. I ask you to help make this campaign a success. As printed on the envelopes, all donors will be listed in the Eparchial Newsletter. Thanking you in advance for your cooperation, I remain sincerely yours in Christ.”** Let's be supportive in our generosity for the needs of our eparchy/diocese. Fr. Ivan trusts that we will do as best as we can to help our diocese and His Grace Bishop John at this time of need.

## **PYROHI PRODUCTION AND SALES**

We look forward to seeing all of our wonderful and hard-working volunteers this week. We hope the Lord has rewarded you with the rest during the summer season which you so rightly deserved. See you on September 15-16, 2010!

## **MONDAY, SEPTEMBER 13, 2010-UKRAINIAN INDEPENDENCE DAY CELEBRATION**

### **WRAP-UP MEETING**

7:00 PM at CARNEGIE UKRAINIAN CITIZENS CLUB, Pizza Will Be Ordered In - Don't Be Late! Congratulations To All the Planners And Workers For a Job Well Done! Notice is being sent to known planners. Please also invite those that you know that were workers at the event. We need to capture all the lessons learned from the August 29<sup>th</sup> event. Reports are needed on: (1) Attendance- Do we need a larger venue for 2011? (2) Food- how were the sales? Was the food too little or too much for the attendance? (3) How did the cooking go at Holy Trinity Church? (4) How did the food service and baked goods lines work out? Keeping food hot? (5) How did the Club's kitchen work out? (6) How was the Program? What could have been better? (7) How was the zabava? (8) What comments from the Alpine Club staff? (9) How did procedures for advance ticket sales and at gate sales go? Was the advertising sufficient? (10) Were there enough workers? (11) Do we need organized games for the children and youth? (12) Please bring your reimbursable receipts and/or any income monies you have. Please write down your observations and comments while still fresh in your mind and bring to the meeting. We need your input! If you cannot attend, please mail your comments to: Kris Szmul, c/o Ukrainian Citizens Club, 302 Mansfield Avenue, Carnegie, PA 15106.

## **SATURDAY, SEPTEMBER 18, 2010 – 40 DAYS OF LIFE - KICK-OFF EVENT**

Please see flier in this bulletin for more details - page 17.

### **SUNDAY, SEPTEMBER 19, 2010: ECF CLASSES BEGIN AT OUR PARISH**

Our Eastern Christian Formation program of studies will begin on Sunday, September 19. **During the 9:00 am Divine Liturgy, we will be commissioning and blessing our catechists and also blessing our students.** After the Divine Liturgy, there will be a short meeting with parents and students. To register please call Irene Borodycia at 412-881-4635. On September 26 we will have a Generations of Faith Session and therefore, one Divine Liturgy at 11:00 am. then, beginning with October 3, 2010, we will be having two Divine Liturgies on Sundays (9:00 am in Old Church Slavonic and Ukrainian and 11:00 am in English), thus the ECF classes – when they do occur – will be held at 9:30 am. A calendar for the whole year is being prepared and should be ready for distribution within the next few weeks.

### **SUNDAY, SEPTEMBER 19, 2010 - CONGRATULATIONS TO STEPHEN SAWCZAK**

On September 19th, our parishioner, Stephen Sawczak, will make his public profession in the Third Order Secular Franciscans at Our Lady of the Angels Roman Catholic Church, 225 37th Street, Pittsburgh (Lawrenceville), PA. 15201-1805. He and his family invite us to share in their celebration. The church will be opened starting at 1:30 pm. The Celebration of Roman Catholic Mass with Profession will begin at 2:00pm and at 3:00pm a Reception/Dinner will follow in the church's Social Hall.

### **SEP 26, OCT 31, NOV 21, MAR 20 - GENERATIONS OF FAITH SUNDAYS**

**This year the theme of all the sessions of the GENERATIONS OF FAITH PROGRAM at our parish will center upon how Our Lord and His Body-the Church invite us to "growth in life, in faith, and in spiritual understanding" through some of the FEASTS OF THE MOTHER OF GOD. Our parish "Marian year" will include sessions on: September 26: DORMITION; October 31: PROTECTION; NOVEMBER 21: ENTRANCE; and March 20: ANNUNCIATION. There will be only one Divine Liturgy on GOF Sundays, at 11:00 AM.** The GOF Divine Liturgies will be cantored by anyone who chooses to join our very own Fr. Deacon Alexander Wroblicky. He will lead the congregational-samoilka responses using the 1988 Ukrainian Catholic Synod of Bishops English translation and melodies of the Divine Liturgy, as published in *The Divine Liturgy: An Anthology for Worship*, Rev. Peter Galadza, Editor-in-Chief, (Ottawa: Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, 2004).

### **SEPTEMBER 25-26, 2010 - UKRAINIAN HERITAGE FESTIVAL**

**SS Peter & Paul Ukrainian Catholic Church**, 404 Sixth St, Ambridge, PA; Contact: Nadine Palichat - (724) 601-1877.

### **SATURDAY, OCTOBER 2, 2010**

#### **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 – Викохувателька Дітей – Nurturer of Children (venerated on March 5) and then add spontaneous 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.

### **SUNDAY, OCTOBER 3, 2010 – NEW SUNDAY DIVINE LITURGY SCHEDULE**

As the Catholic Church we are called to evangelize "all nations" and all cultures. The Second Vatican Council in its document on the Liturgy made two very important points. One, was that the Eucharist is the source and summit of our Faith in Christ. The Second is the mandate that all the faithful should be enabled to worship with full, active participation. That means that the heart and

mind both need to be formed during our worship. It has been brought to our attention that with a Divine Liturgy where all three languages are being used, the heart of some can be formed by the beauty of the liturgy, the smells and incense and the sight of gold and icons, but their mind is not able to be formed in the Christian faith because they simply cannot understand the language they are praying in. A number of years ago, it was requested that a homily and Divine Liturgy be done in Ukrainian for the sake of those who do not understand English and for the sake of those who may belong to the recent "fourth wave" immigration from Ukraine. On the other hand, there are those families who are not of Ukrainian descent and who do not understand either the Ukrainian or the Old-Church-Slavonic. This presents difficulties for any parish that has both immigrant and culturally assimilated populations. It is difficult to try to meet everyone's needs and still not cause new concerns, but at least we can be sensitive and try. From the evangelization point of view off we want to grow as a parish, and we need to, because our numbers are declining. We need to be able to offer the general population something of value when our Lord, God and Savior, Jesus Christ, leads them to make St. John's their spiritual home. Nevertheless, Love must always begin at home. Thus, beginning with October 3, 2010, we will be having two Divine Liturgies on Sundays (9:00 am in Old Church Slavonic and Ukrainian and 11:00 am in English). There will, however, be one bi-lingual choir liturgy on those Sundays that coincide with either one of the 12 major feast days, or with a vigil rank saint, for example, Palm Sunday, St. Nicholas, etc. (The exception to this will be the GOF Sundays which will have one bi-lingual Divine Liturgy at 11:00 am which will be cantored). We ask for your prayers and patience as we try to listen to our parishioners as they express their needs. Fr. Ivan Chirovsky and Fr. Deacon Alexander Wroblicky would like to express their gratitude to the favorable advice and counsel which they received from Fr. Monsignor George Appleyard during his visitation of our parish last May-June, as well as from Mr. Steve Zinski, Director of the Choir, the members of the Pastor's Advisory Council and the Church Auxiliary. We will be trying to see if this works, for a trial period of one year.

### **SATURDAY and SUNDAY, OCTOBER 2-3, 2010**

Because of the Feast of the Protection of the Mother of God on October 1, **we will be commissioning and blessing those persons who regularly visit the sick and shut-ins of our parish at the Divine Liturgies during this weekend.**

### **SUNDAY, OCTOBER 3, 2010 – VYSHYVANI VECHORNYTSI**

**With Presentation of Debutantes; Radisson Hotel – Greentree;** Contact: Mrs. Ann Konecky; (412) 343-0309. Originally the date was Oct 1, but it has now been changed.

### **OCTOBER 8-10, 2010 – LITURGICAL MUSIC WORKSHOP**

Come experience a great opportunity to grow in faith and experience the joy of music. Prof. Joseph Roll is offering a Workshop on the Liturgical Music of the Ukrainian Catholic Church at the Gilmary Center, 601 Flaugherty Run Road, Coraopolis, PA. 15108, from Friday, October 8 until Sunday, October 10, 2010. Join with us as we familiarize ourselves with our Liturgical texts (1988 Ukr. Cath. Synod of Bishops English translation) and raise our voices in harmony to God. Please contact Fr. Valerian Michlik, 412-766 8801, in order to register. **Price: \$200.00 Double Occupancy; \$250.00 Single Occupancy (Includes Lodgings, meals, music, and workbooks) OR Classes, workbooks and meals \$150 (does not include lodgings).** If any registered and practicing members of our parish wish to attend but paying for the workshop is a hardship, please see Fr. Ivan Chirovsky. Professor Joseph Roll has dedicated much of his life to the spiritual and liturgical music life for our Ukrainian Catholic Church. He has published many manuscripts for liturgical services, folk music, hymnals and choral arrangements. He has been the Director for the Ukrainian Catholic Cantor's Institutes held annually in the United States and Canada. He holds a Bachelors of Arts: Catholic University of USA, Graduate Studies: Philosophy: University of Toronto, Master of Arts: Theology: John XXIII Institute NY, Master of Arts: Philosophy: Fordham University, NY.

### **OCTOBER 9-10, 2010 – ANNUAL EPARCHIAL YOUTH RETREAT**

Please see flier in this bulletin for more details – page 18.

**OCTOBER 16-17, 2010 – CHURCH AUXILIARY BAZAAR**

The weekend dates for our parish’s annual Church Auxiliary Bazaar have been chosen. More info to follow as it becomes available.

**OCTOBER 23, 2010 – 100th ANNIVERSARY**

St. Demetrius Parish in Jeannette will be commemorating its 100th anniversary on Saturday, October 23, 2010. His Grace, Bishop John Bura, will be celebrating Divine Liturgy at 10 AM. A banquet at the Grand Concourse at Station Square in Pittsburgh will be held after Divine Liturgy from 12 NOON until 4 PM. The cost of the banquet is \$40 for adults and \$20 for children 12 and under. All are welcome. If anyone is interested in attending, please call Karen at (724) 864-1897 or email [stdemetriusjeannette@gmail.com](mailto:stdemetriusjeannette@gmail.com) to have an invitation sent to you. And as always, please visit us on the Web at <http://www.stjosaphateparchy.org/stdemetrius>.

**SATURDAY and SUNDAY, NOVEMBER 6-7, 2010**

Because of the Feast of the Holy Archangel Michael and all the Angels on November 8, **we will be commissioning and blessing those persons who regularly care for children, the elderly and the infirm of our parish at the Divine Liturgies during this weekend.**

**SUNDAY, NOVEMBER 21, 2010**

New altar servers are usually commissioned at the Divine Liturgy for the Feast of the Entrance of the Mother of God, November 21. Anyone interested in joining should see Fr. Deacon Alex or Fr. Ivan AS SOON AS POSSIBLE.

**SUNDAY, DECEMBER 5, 2010**

During St Philips’ Fast our Church Auxiliary usually conducts a collection for the poor and needy. These items are usually then blessed during the Great Vespers for the Feast of our Holy Father Nicholas, December 5. More details to follow as they become available.

**SATURDAY and SUNDAY, DECEMBER 11-12, 2010**

Because of the Feast of the HOLY GRANDPARENTS (FOREBEARS) of OUR LORD LORD, **we will be blessing the grandparents of our parish at the Divine Liturgies during this weekend.** Grandchildren are asked to send out invitations to their grandparents to attend the Divine Liturgy with them; or, if they live far away, to send them a prayer card in celebration of this occasion.

**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.

**No Donations This Week**

**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 still paying off certain items from the last few years. Your generosity, as always, will be greatly appreciated.

**No Donations this week**

**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.

**NO DONATIONS THIS WEEK**  
***NOTE: FUNDS DONATED TO THE ROOF FUND WILL NOT BE USED***  
***FOR expenses having to do with any other Fund***

**CHURCH PAINTING / RECARPETING FUND**  
**NO DONATIONS THIS WEEK**

**SEMINARIAN EDUCATION FUND**  
**(No donations this week)**

***Please join us for***



# **KICK OFF EVENT**

***Saturday, September 18, 2010***

***2:00 P.M.***

***933 Liberty Avenue  
Downtown Pittsburgh  
In front of Planned Parenthood***

Come! Join with other Christians for a time of prayer and worship to kick off the fall “40 Days for Life” campaign! You will be inspired by music from Leroy Mabins and motivated by speakers, including Pastor Keith Tucci, Fr. Deacon Alexander Wroblicky (speaking on behalf of His grace, Bishop David Zubik) and others.

***Bring your spouse, your family,  
your pastor, your friends.***

**For more information, go to  
[40daysforlife.com/Pittsburgh](http://40daysforlife.com/Pittsburgh)**

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