



**PARISH WEEKLY NEWSLETTER  
SAINT JOHN THE BAPTIST  
UKRAINIAN CATHOLIC CHURCH**  
*Byzantine Rite*



**109 S. 7<sup>th</sup> STREET,  
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**“Catholic” comes from the Greek, meaning:  
“according-to-the-whole” or “universal”**

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

*From Christmas until January 4 inclusive, there is a general dispensation from all abstinence & fasting, even on Wednesdays and Fridays;*

*Normally we are NOT supposed to kneel and/or prostrate to the floor for prayers that would occur either at home, or at church, on any Sunday of the Year or on any Major Feast-Day. But the Typikon is also clear that from December 25 until January 4, this prohibition refers to all days, including Wednesdays and Fridays.*

**SUNDAY BEFORE “ENLIGHTENMENT”, ALSO KNOWN AS “THEOPHANY”:**  
**Tone 7. Matins Gospel # 10. Bright vestments. On January 2, we also commemorate: the Fore-feast of Theophany;** Our Holy Father Sylvester, Pope of Rome (335); the passing of the venerable Father Seraphim of Sarov (1833), miracleworker; and our father among the saints, Sylvester of the Kyiv Caves (12<sup>th</sup> cen.) (1392)

**CIRCUMCISION OF OUR LORD and St. Basil the Great: SAT., JANUARY 1**  
**11:00 AM +Julia Kulak (Roman & Sophie Kozak and Family)**

**THERE WILL BE NO 5:00 PM – DIV. LIT. ON SATURDAY, JANUARY 1**

**There will be no MATINAL LITURGY on SUNDAY, JANUARY 2**  
**9:00 AM - DIVINE LITURGY (Ukrainian and Old Church Slavonic; choir)**  
**God’s Blessings on Parishioners (Fr. Ivan Chirovsky)**  
**The next E.C.F. class will be on January 9, 2011**  
**11:30 AM – DIVINE LITURGY (English; plainchant)**  
**+Mykola Durkacz (Birthday remembrance) (Family)**

**WORSHIP SERVICES and PARISH EVENTS IN THIS COMING WEEK**

**Fore-feast of Theophany. MONDAY – JANUARY 3**  
Holy Prophet Malachi (5th c. BC); the Holy Martyr Gordius (313-24); the holy and Venerable Mother Genevieve (Jenny) of Paris (502/512).  
**9:00 AM +Margaret Klimko (Daughter, Margie Klimko)**

**Fore-feast of Theophany. TUESDAY JANUARY 4**

Synaxis (Gathering-Co6op-Sobor) in honor of the Seventy Holy Apostles; Our Venerable Father Theoctistus (800), Hegumen (Abbot) of the Cucomo Monastery in Sicily.  
**NO DIVINE LITURGY** on this day in the morning  
**7:00-8:25 PM - “Royal Hours-Office of Readings” for Theophany of our Lord. (bi-lingual, almost all English, cantored).** This most important Liturgy of the Word teaches us how to meditate properly on the scriptures implied by the Feast of the Theophany, namely, *using Septuagint Greek text and numbering for O.T.:* **(1 hour)** Psalms 5, 22 and 26, Isaiah 35:1-10, and Acts of the Apostles 13:25-33 with Matthew 3:1-11; **(3 Hour)** Psalms 28, 41 and 50, Isaiah 1:16-20, and Acts of the Apostles 19:1-8 with Mark 1:1-8; **(6 Hour)** Psalms 73, 76 and 90, Isaiah 12:3-6, and Romans 6:3-11 with Mark 1:9-15; and **(9 Hour)** Psalms 92, 113 and 85, Isaiah 49:8-15, and Titus 2:11-

14 and 3:4-7 with Matthew 3:13-17. Attendance at this Office of Readings does not satisfy the obligation to gather for Theophany.

## **Theophany Eve. WEDNESDAY:**

**JANUARY 5**

Holy Martyrs Theopemptus and Theonas (284-305); the Venerable Syncletica of Alexandria (c. 350)

**NO DIVINE LITURGY on this day in the morning**

ABSTINENCE FROM MEAT is OBLIGATORY, while

ABSTINENCE FROM DAIRY PRODUCTS is ENCOURAGED

**All are invited to come and join our parish family for**

**the Supper of Generous-Bountiful Eve (Щедрий Вечір) on January 5<sup>th</sup>.**

**We ask that everyone start arriving no sooner than 4:45 pm, but also so that we may begin the Dinner no later than 5:00 pm. In this way we hope that the volunteers may be ready to clean up at 6:15 pm and thus participate in worship services by 7:00 PM.**

**FEAST OF "ENLIGHTENMENT", ALSO KNOWN AS "THEOPHANY"  
ONE OF THE TWELVE MAJOR FEASTDAYS A HOLY DAY OF OBLIGATION**

**ALL SHOULD DO THEIR BEST TO ATTEND  
THE "ROYAL HOURS" ON TUESDAY EVENING AT 7:00PM, AND THEN  
ONE OF THESE TWO SERVICES:**

**WEDNESDAY EVENING (mostly English, cantored)**

**JANUARY 5<sup>th</sup>**

**6:45 PM – Altar servers are asked to arrive by this time.**

**7:00 PM – Segment of Great Compline.**

**7:15 PM – First Divine Liturgy of Theophany will be the Vigil Service** (first part of Vespers of Theophany with Epistle, Gospel and remainder of the Divine Liturgy of St. Basil the Great for Theophany ending with First (Great) Water Blessing. According to St John Chrysostom, we should come prepared for this service by having read at home and by reflecting upon the scriptures of this day: (1) Genesis 1:1-13; (2) Exodus 14:15-18, 21-23, 27-29; (3) Exodus 15:22-16:1; (4) Joshua 3:7-8 and 3:15-17; (5) 2[4] Kings 2:6-14; (6) 2[4] Kings 5:9-14; (7) Isaiah 1:16-20; (8) Genesis 32:1-10; (9) Exodus 2:5-10; (10) Judges 6:36-40; (11) 1[3] Kings 18:30-39; (12) 2 [4] Kings 2:19-22; (13) Isaiah 49:8-15; (Prokeimenon verses) Ps 26[27]:1; (14) Epistle: 1 Corinthians 9: 19-27 (1 Corinthians 10:1-4 if Jan 5 is on a Saturday or Sunday); (Alleluia verses) Ps 44 [45]:1a, 3a; (15) Luke 3:1-18. At the water blessing: (16) Isaiah 35:1-10; (17) Isaiah 55:1-13; (18) Isaiah 12:3-6. (Prokeimenon verses) Ps 26[27]:1; Epistle: (19) 1 Corinthians 10:1-4; (Alleluia verses) Ps 28 [29]:3, Ps 113 [114]:5; Gospel: (20) Mark 1:9-11.

**God's blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

**NOTE FOR ROMAN (LATIN) RITE CATHOLICS:** the vespers part of the Wednesday evening service is not a "prelude to the Mass." The vespers at the beginning & the water blessing at the end are both integral parts of this special "First Mass" of this very holy and very great feast day.

**THURSDAY MORNING (mostly Ukrainian, cantored)**

**JANUARY 6<sup>th</sup>**

**10:45 AM – Altar servers are asked to arrive by this time.**

**11:00 AM – Segment of Great Compline.**

**11:15 AM – Second Divine Liturgy of Theophany will be the Divine Liturgy of St. John Chrysostom, with a Second (Lesser) Water Blessing.** According to St

John Chrysostom, we should come prepared for this service by having read at home and by reflecting upon the scriptures of this day: (Matins) Mark 1:9-11; (Divine Liturgy) (Prokeimenon verses) Ps 117[118]:26,27,1; (Epistle) Titus 2:11-14,3:4-7; (Alleluia verses) Ps 28:1,3; (Gospel) Matthew 3:13-17.

God’s blessings on Parishioners

(Fr. Ivan Chirovsky)

Post-feast of Theophany; FRIDAY

JANUARY

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Synaxis (Gathering-Co6op-Sobor) in honor of the Holy and Glorious Prophet, Forerunner and Baptist John.

NO DIVINE LITURGY on this day

Post-feast of Theophany; SATURDAY after Theophany

JANUARY

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Our Venerable Father George the Chosebite (610-41); Our Venerable Mother Dominica (474-91); and the holy Father Emilian, Confessor of the Faith (9<sup>th</sup> century)

NO DIVINE LITURGY ON SATURDAY MORNINGS

**SUNDAY AFTER “ENLIGHTENMENT”, ALSO KNOWN AS “THEOPHANY”:**  
**Tone 8. Matins Gospel # 11. Bright vestments. On January 9, we also commemorate: the Post-feast of Theophany; Holy Martyr Polyeuctus (249-51)**

<b>5:00 PM – DIV. LIT. (all English, recited)</b> <b>+Anna Husar</b>	<b>SATURDAY, JANUARY 8</b> <b>(Irene Iwanonkiw)</b>
<b>There will be no MATINAL LITURGY on</b> <b>9:00 AM - DIVINE LITURGY (Ukrainian and Old Church Slavonic; choir)</b> <b>God’s Blessings on Parishioners</b> <b>9:30-10:45 – Eastern Christian Formation Classes</b> <b>11:30 AM – DIVINE LITURGY (English; plainchant)</b> <b>+Anne Hoskowicz</b> <b>&amp; Blessing of Panakhyda (Memorial) Table in Memory of Anne Hoskowicz</b>	<b>SUNDAY, JANUARY 9</b> <b>(Fr. Ivan Chirovsky)</b> <b>Christine &amp; David Bernstein</b>

**The full name of the feast celebrated on January 6 could also sound like this: “The Holy Theophany of our Lord, God and Savior, Jesus Christ, together with His beginningless Father and His All-Holy, Good and Life-Giving Spirit, which occurred during the Lord’s baptism in the River Jordan.” Why?**

ABOUT THE NAME OF THE FEAST: The current name of the feast, **Theophany-Boho-Iavlinnia**, comes from the Greek words, *theo* (God), and *phainein* (to show forth). It means the “showing forth of God”, the Trinity, to mankind, or the Divine Disclosure. The variant current name of the feast, **Epiphany-Iavlinnia-Na-Nas**, also comes from two Greek words, *epi* (on, upon), and *phainein* (to show forth). This means “appearance” or “manifestation” of Jesus, the Son of God, upon mankind. The ancient names of the Feast included such names as “Feast of Lights” or **“Feast of Enlightenment-Prosveeshchennia”**.

ABOUT THE ORIGINS OF THE FEAST: The observance of this feast had its origins in the fourth century in the Eastern Christian Churches, and was originally a general celebration of the fulfillment of the Incarnation of Jesus Christ, and included the com-

memoration of four things: (1) of his birth; (2) of the visit of the Magi or "Wise Men", who arrived in Bethlehem; (3) of all of Jesus' childhood events, up to and including his baptism in the Jordan by John the Baptist; and (4) of the miracle at the Wedding of Cana in Galilee. After the Pascha of our Lord on Easter Sunday, Theophany is the second greatest feast-day of the church year.

**ABOUT THE WEST CHANGING THE CELEBRATION OF THE FEAST:** By the year AD 534, the Western Church had separated out the celebration of the Nativity of Christ into a separate feast-day of Christmas and set that date as December 25, reserving January 6 as a commemoration of the coming of the Magi, alone. Thus in the West, this feastday is not only known as **Epiphany** but also as the **Twelfth Day of Christmas** or **Three Kings Day**. The reforms after Vatican II in the Latin Rite allow the feast to be transferred to a Sunday.

**ABOUT THE EAST NOT CHANGING THE CELEBRATION OF THE FEAST:** The East continued the ancient practice of celebrating January 6 as a composite feast. Only later did the East adopt December 25 to commemorate both Jesus' birth and the coming of the Magi, but it still left January 6 as the day for commemorating the manifestation of the Trinity at Jesus' Baptism. In the East, the Feast of Theophany was originally an eight-day festival, so that until January 14, inclusive, all the normal penitential and fasting laws of Wednesdays and Fridays used to be suspended. But when the fasting rules were mitigated for the afterfeast of Christmas (Dec 26-31), then it seemed to make sense not to duplicate this mitigation. So, **in our times, we celebrate the feast until January 14, but the usual fasting rules for any Wednesday or Friday that would occur** (between January 7-14) **are still applied**. The Saturday and Sunday after Theophany (if Easter Sunday does not occur too early) have special Epistle and Gospel Readings assigned to them, which relate to the Temptation of Christ and to penance and perseverance in the Christian struggle. There is thus a liturgical continuum between the Feast of Theophany and the Great Fast (Lent).

**ABOUT WHAT EAST AND WEST HAVE IN COMMON:** However, in both cases the essence of the feast is the same: the manifestation or showing forth of Christ to the world (whether as an infant in Bethlehem, or as an adult in the Jordan), and the continued celebration of the fact that the Mystery of the Incarnation, begun at the Annunciation (originally celebrated in the forty days before Christmas and not on March 25), is now brought to completion in the nativity and saving ministry of our Lord, Jesus Christ.

## **ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА в НЕДІЛЮ ПЕРЕД БОГОЯВЛІННЯМ: НЕДІЛЯ КОТРА ВИПАДАЄ ВІД 2 ДО 5 СІЧНЯ**

### **Scripture Readings FOR THE SUNDAY BEFORE THEOPHANY BEING THE SUNDAY WHICH OCCURS BETWEEN JANUARY 2 AND 5**

**(1) На Вечірній Літургії, в Неділю Перед Богоявлінням: Старий Завіт: П'ЯТОЇ КНИГИ МОЙСЕЯ ЧИТАННЯ (Второзаконня 31:7-13).** В ті дні, закликав Мойсей Ісуса Навина, і сказав йому перед усім Ізраїлем: Будь мужній і підкріпися, бо ти ввійдеш перед лицем цього народу до землі, якою поклявся Господь вашим батькам, їм дати її; і ти її унаслідуєш їм. Сам же Господь – той, хто йде з тобою; не оставить тебе і не відступить від тебе. Не бійся ані не жахайся. І записав Мойсей всі слова цього закону до книги, і дав її священикам, синам левіїним, що несуть

кивот господнього завіту, і старшинам ізраїльських синів. І заповів їм Мойсей в тім дні, кажучи: По сімох роках, в часі року, – відпущення в празник шатер, коли сходиться ввесь Ізраїль, щоб з'явитися перед Господом Богом твоїм на місці, яке вибере Господь; прочитаєте цей закон перед усім Ізраїлем у їхні вуха. Зберіть народ: чоловіків, і жінок, і дітей, і твого приходука, що в ваших містах, щоб послухав і навчився боятися імені Господа Бога вашого, і послухались чинити всі слова цього закону. І їхні сини, які не знають, почують і навчатися боятися Господа Бога вашого в усі дні, які ви є живі на землі, до якої ви, туди, переходите Йордан, щоб її унаслідувати.

**(1) At the Vesperal Liturgy: For the SUNDAY BEFORE THEOPHANY: Old Testament: A READING FROM THE BOOK OF FIFTH BOOK OF MOSES (Deuteronomy 31:7-13).** In those days, Moses called Jesus, son of Navi (*Joshua, son of Nun*), and said to him in the sight of all Israel, "Be strong and of good courage, for you must go with this people to the land which the LORD has sworn to their fathers to give them, and you shall cause them to inherit it. And the LORD, He is the One who goes before you. He will be with you, He will not leave you nor forsake you; do not fear nor be dismayed." So Moses wrote this law and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of the LORD, and to all the elders of Israel. And Moses commanded them, saying: "At the end of every seven years, at the appointed time in the year of release, at the Feast of Tabernacles, when all Israel comes to appear before the LORD your God in the place which He chooses, you shall read this law before all Israel in their hearing. Gather the people together, men and women and little ones, and the stranger who is within your gates, that they may hear and that they may learn to fear the LORD your God and carefully observe all the words of this law, and that their children, who have not known it, may hear and learn to fear the LORD your God as long as you live in the land which you cross the Jordan to possess."

**(2) На Вечірній Літургії, , в Неділю Перед Богоявлінням: Старий Завіт: ПЕРШОЇ КНИГИ ЦАРІВ ЧИТАННЯ (1 Самуїл 2:18-21).** В ті дні, Самоїл же служив перед Господом хлопчиною, будучи підперезаний в священичу лляну ризу. І подвійну одіж зробила йому його матір, і приносила йому з днів і до днів, коли з своїм мужем ішла приносити жертву, в тих днях. І поблагословив Ілій Елкана і його жінку, і сказав: Хай Господь віддасть тобі насіння з тієї жінки, за дар, який ти дав Господеві, і чоловік пішов до свого місця. І відвідав Господь Бог Анну, бо зачала і породила ще трьох синів і дві дочки. І великим став хлопчина Самоїл перед Господом в тих днях.

**(2) At the Vesperal Liturgy: For the SUNDAY BEFORE THEOPHANY: Old Testament: A READING FROM THE FIRST BOOK OF KINGS (1 Samuel 2:18-21).** In those days, Samuel ministered before the LORD, even as a child, wearing a linen ephod. Moreover his mother used to make him a little robe, and bring it to him year by year when she came up with her husband to offer the yearly sacrifice. And Eli would bless Elkanah and his wife, and say, "The LORD give you descendants from this woman for the loan that was given to the LORD." Then they would go to their own home. And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the LORD."

**(3) На Вечірній Літургії, в Неділю Перед Богоявлінням: Старий Завіт: КНИГИ ПРОРОКА МІХЕЯ ЧИТАННЯ. (7:14-20).** Так каже Господь: «Паси свій народ палицею, своє плем'я. Вівці твого насліддя, що поселилися самі в лісі, посеред Кармилу, вони пастимуть Васанитиду і Ґалаадитиду, так як і дні віку. І після

днів твого виходу з Єгипту побачите подиву гідне, країни побачать і засоромляться всією їхньою силою. Руки покладуть на їхні уста, їхні вуха оглухнуть. Вони полизуть порошок, як змії, плазуючи по землі, будуть стривожені ні їхнім оточенням. Жахнуться нашому в Господі Бозі і злякаються його. » « Хто такий Бог як Ти? Що мстиш беззаконня і переступає несправедності для осталих його насліддя? І не затримав Він свідчення свого гніву, бо Він є Той, хто бажає милосердя. Той поверне і помилує нас, і затопить наші несправедності, і кине в морські глибини всі наші гріхи. Даси правду Якову і милосердя Авраамові, так як ти поклявся нашим батькам у перших днях. »

**(3) At the Vespertal Liturgy: For the SUNDAY BEFORE THEOPHANY: Old Testament: A READING FROM THE PROPHECY OF MICAH (SAAS, 7:14-20).** Thus says the LORD: "Shepherd Your people with Your staff, the sheep of Your inheritance, those dwelling solitarily in the thicket in the midst of Carmel; they will feed in Bashan and in Gilead, as in days of old. And as in the days of your departure from the land of Egypt, you will see many wonders. The Gentiles will see and be ashamed of all their might; they will cover their mouth with their hands, and their ears will become deaf. They shall lick the dust like serpents crawling on the earth; they will be confounded in their confinement and be amazed at the LORD our God, and they will be afraid of You." "Who is a God like You, removing wrongdoings and passing over the ungodliness of the remnant of His inheritance? He does not keep His anger as witness, for He delights in mercy. He will return and have compassion on us. He will subdue our transgressions and all our sins will be cast into the depths of the sea. You will give truthfulness to Jacob and mercy to Abraham, as You swore to our "fathers" (*ancestors*) from days of old."

**(4) На Утренній Літургії, Новий Завіт, Десяте Утреннє Євангеліє: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** У той час, з'явився Ісус учням своїм при Тиверіадському морі. З'явився ж так: Симон Петро, Тома, на прізвище Близнюк, Натанайл з Кани Галилейської, сини Заведея і двоє інших його учнів були разом. Каже до них Симон Петро: « Іду рибу ловити. » Ті йому кажуть: « Підемо й ми з тобою. » Отож пішли й сіли в човен, але тієї ночі нічого не піймали. Як настав ранок, стояв над берегом Ісус, але учні не знали, що то Ісус. Каже до них Ісус: « Діти, чи маєте що перекусити? » Ті йому відповіли: « Ні. » Тоді він каже до них: « Закиньте лишень сіті праворуч від човна і піймаєте. » Вони закинули, але не могли їх витягнути, така була сила риби. Каже тоді той учень, якого любив Ісус, до Петра: « То — Господь! » Симон Петро, почувши, що то Господь, накинув одежу, бо був нагий, і кинувся в море. Інші учні припливли човном, були бо недалеко від землі, ліктів зо двісті (метрів зо 90), і притягнули сіті з рибою. Коли, отже, вони вийшли на землю, бачать — жар розкладено, а на ньому риба та й хліб. І мовить їм Ісус: « Принесіть тієї риби, яку ви тепер піймали. » Пішов Симон Петро, витягнув на землю сіті, повні великої риби — сто п'ятдесят три. І хоч як багато її було, сіті не прорвалися. Мовить до них Ісус: « Ходіть снідайте! » І ніхто з учнів не зважився його питати: « Хто ти? » — знаючи, що то Господь. Підходить тоді Ісус, бере хліб, роздає їм, і рибу — теж. Це вже втретє з'явився Ісус учням по тому, як воскрес з мертвих. (21:1-14).

**(4) At the Matinal Liturgy: New Testament: Tenth Matinal Gospel: A Reading from the Holy Gospel according to JOHN:** [At that time,] Jesus revealed Himself again to the disciples by the Sea of Tiberias; and He revealed Himself in this way. Simon Peter, Thomas called Didymus (the Twin), Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to



them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered Him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask Him, "Who are You?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after He was raised from the dead. (21:1-14).

***On page 123 of the "Blue Book", this Reading is taken:***

**(5) На Божественній Літургії, апостол неділі Перед Богоявлінням: Новий Завіт: ДО ТИМОТЕЯ ДРУГОГО ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Сину Тимотею! [Заклинаю тебе перед Богом і Христом Ісусом, який має судити живих і мертвих з його приходом і його Царством. Проповідуй слово, наполягай вчасно і невчасно, картай, погрожуй, напоумляй із усією терпеливістю і наукою. Бо буде час, коли люди не знесуть здорової науки, але за своїми похотями зберуть навколо себе вчителів, щоб уприємнювати собі слух, і від правди відвернуть вухо, а повернуться до байок.] Ти ж будь тверезим у всьому, знось напасті, виконуй працю євангелиста-благовістуючого, виконуй твою службу. Бо мене вже приносять у жертву, і час мого відходу настав. Я боровся доброю борнею, біг скінчив, віру зберіг. Тепер же приготований мені вінок справедливості, що його дасть мені, того Дня, Господь, справедливий Суддя; та не лише мені, але й всім тим, що з любов'ю чекали на ЙОГО ЯВЛІННЯ (4: [1-4] 5-8).

**(5) At the Divine Liturgy: SUNDAY BEFORE THEOPHANY: New Testament: A READING FROM THE SECOND LETTER OF SAINT PAUL, THE APOSTLE, TO TIMOTHY (4: [1-4] 5-8):** Timothy, my Son! [I charge you in the presence of God and of Christ Jesus who is to judge the living and the dead, and by his APPEARING and his kingdom: preach the word, be "urgent" (*persistent*) whether it is convenient or inconvenient, convince, "rebuke" (*reprimand*), and "exhort" (*encourage*), be unfailing in patience and in teaching. For the time is coming when people will not "endure" [*tolerate*] sound teaching, but having "itching ears" [*insatiable curiosity*] they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander into myths. As for you, ] always be "steady" (*self-possessed*), endure suffering, do the work of an "evangelist" (*proclaimer of the Good News*), fulfill your ministry. For I am "already being poured out like a libation" (*on the point of being sacrificed*); the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth, there is laid up for me the crown of right-



eousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved HIS APPEARING. <sup>1</sup>

**On page 127 of the "Blue Book", this Reading is taken:**

**(6) На Божественній Літургії, Євангеліє в Неділю Перед Богоявлінням: Новий Завіт: ВІД МАРКА СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** Початок євангелія Ісуса Христа, Сина Божого. Як написано в пророка Ісаї: *Ось я посилаю мого посланця перед тобою, який приготує тобі дорогу. Голос вопіючого в пустині: готуйте дорогу Господеві, вирівняйте стежки його (Малахія 3, 1; Ісаїя 40, 4; Вихід 23, 20).* Так виступив Іван, хрестячи у пустині та проповідуючи хрещення покаяння гріхів. І виходили до нього вся країна юдейська та всі мешканці Єрусалиму, хрестились від нього в ріці Йордані і визнавали гріхи свої. Іван був одягнений в одіж з верблюжого волосу, носив ремінний пояс на бедрах і їв сарану й дикий мед. Він проповідував, кажучи: *Слідом за мною йде сильніший від мене, якому я недостойний, нахилившись, розв'язати ремінця його сандалів. Я вас хрестив водою, а він хреститиме Духом Святим (1:1-8).*

**(6) For the SUNDAY BEFORE THEOPHANY: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO MARK: (1:1-8):** The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, *Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight -- (Malachi 3, 1; Isaiah 40, 3; Exodus 23, 20)* John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

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### **ЗА-АМВОННА МОЛИТВА на Празник Богоявління AMVON PRAYER for the FEAST OF THEOPHANY**

Your goodness to us is beyond expression, O Lord our God, for it pleased You to make Your Only-begotten Son like us in every way except sin, through His birth from a pure woman. Though He had no need of purification, as a man He was baptized for our sakes by John the Forerunner, that He might sanctify the nature of water and favor us with rebirth from water and the Spirit. He was baptized, so that recognizing You, eternal Father, we might worship Your beloved Son from heaven Whom You proclaimed at His baptism, and that we might glorify Your Holy Spirit, Who descended upon Him and showed Him to the Baptizer. In this Spirit, You sealed and anointed us through [the Holy Mysteries of] Baptism [and Chrismation], making us sharers in Your Christ. Through Him

<sup>1</sup> It is so easy for us to take offense where none was intended. So perhaps a note of clarification needs to be given here. The translation in italics is given not because the editor presumes that the reader does not know what the first word means. Rather, the second word is, in fact, an "alternate" translation that can be used as a substitute for the words in quotes. As has been stated many times before, the Greek language often uses words that have a much richer meaning than does the English language. May this be a help for those who wish to keep the scriptures in their hearts and ponder upon them.

do not fail us sinners but strengthen us against all evil powers. Strengthen the government against all tyranny and guide us all into Your kingdom. In us may + Your holy name, and that of Your only-begotten Son and that of Your Holy Spirit be glorified, now and ever, and unto ages of ages. Amen.

**Інша ЗА-АМВОННА МОЛИТВА на Празник Богоявлення**  
**ALTERNATE AMVON PRAYER for the FEAST OF THEOPHANY**

O Master, Christ our God, You manifested Yourself in the Jordan and were baptized by John. You enlightened the people sitting in darkness and the Father witnessed, "This is My beloved Son, in Whom I am well-pleased, listen to Him." You deemed us worthy to become partakers of Your glory through Communion in Your holy and life-giving mysteries, which You have given us to fulfill the representation of Your death and resurrection. Through these mysteries, therefore, keep us in Your holiness, as we always remember Your grace and live in You through Your death and resurrection for us. Grant our concelebrants and those serving Your divine mysteries full confidence before Your awe-inspiring and fearful judgment-seat. For You are the true God and eternal Life, and to You we give glory and thanksgiving, to the + Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

*НАСТУПНОЇ НЕДІЛІ: ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА: 9 СІЧНЯ, 2011 Р.Б.: В НЕДІЛЮ ПІСЛЯ ПРОСВІЩЕННЯ, ТОБТО БОГОЯВЛІННЯ. На Вечірній Літургії, неділі: (1) Друга Книга Мойсея (Вихід) 13:17-14:4; (2) Церковна Книга (Книга Мудрости від Ісуса, сина Сираха) 7:29-36; (3) Книга Пророка Ісаїї 1:16-20. На Утренній Літургії, неділі: (4) від Івана 21:15-25. На Євхаристійній (Божественній) Літургії, неділі: (5) до Ефесян 4:7-13; (6) від Матея 4:12-17. За-амвонна Молитва: # 55 or # 56, БОГОЯВЛІННЯ.*

**NEXT SUNDAY: Scripture Readings: *January 9, 2011: The Sunday after Theophany of Christ, also called the "Feast of Enlightenment"*: At the Vespereal Liturgy, for Sunday: **(1) the Second Book of Moses, also known as "Exodus" 13:17-14:4; (2) the Church Book (also known as "Book of Wisdom of Jesus, the Son of Sirach) 7:29-36; (3) the Prophecy of Isaiah 1:16-20;** At the Matinal Liturgy, for Sunday: **(4) John 21:15-25.** At the Eucharistic (Divine) Liturgy, for Sunday: **(5) Ephesians 4:7-13; (6) Matthew 4:12-17.** Amvon Prayer: **# 55 or # 56, for Theophany****

**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.

**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 12-31-2009 "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 monas-

teries, Religious orders, Congregations, and those in consecrated life, let us pray to the Lord.

**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.

**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.

**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.

**PRO-LIFE MESSAGE AND PETITION**

How like King Herod today's abortion providers are. First, he pretends he wants to worship the new born Baby Jesus, but hidden behind his deceitful words is a heart set on destruction of the Child. The magi, wise men that they were, saw in a dream Herod's true intentions and did not report the child's location to the destruction-minded king. Today's Herods tell women that they have their best interests at heart, meanwhile planning the destruction of their unborn children.

**Deacon:** That our celebration of the birth of the Christ Child and the gift of a new year may renew our commitment to protect the lives of all unborn children, let us pray to the Lord.

**POPE BENEDICT XVI'S PRAYER INTENTIONS FOR JANUARY 2011**

**General intention, regarding Care for Creation:** That the riches of the created world may be preserved, valued, and made available as God's precious gift to all, and ...

**Mission intention, regarding Unity of Christians:** ... that Christians may attain full unity, witnessing to all the universal fatherhood of God, let us pray to the Lord.

**PROPOSAL for ACOLYTE ASSIGNMENTS**

**If servers would like this to be modified, they are asked to notify the office**

**5:00 PM — SATURDAYS: David Sawczak; Rick Sawczak**

**7:30 AM — SUNDAYS: Antony Chirovsky**

**9:00 AM — SUNDAYS: Joseph Levy; Michael Levy; Mark Rad**

**11:30 AM — SUNDAYS**

**Drew Buckholt; Antony Chirovsky; Andrew Hodowanec; Steven Sawczak**

**LECTOR ASSIGNMENTS FOR JANUARY 2011**

**SUNDAY BEFORE THEOPHANY**

**EPISTLE READING: 2 Timothy 4:5-8**

Saturday, January 1, 2011 – 5:00 PM – Joanne Giancola

Sunday, January 2, 2011 – Irene Borodycia

***SUNDAY AFTER THEOPHANY******EPISTLE READING: 2 Timothy 4:7-13***Saturday, January 8, 2011 – 5:00 PM – Stephanie VargoSunday, January 9, 2011 – Joan Hess***34<sup>th</sup> SUNDAY AFTER PENTECOST******EPISTLE READING: Colossians 3:4-11***Saturday, January 15, 2011 – 5:00 PM – Joanne GiancolaSunday, January 16, 2011 – Irene Borodycia***35<sup>th</sup> SUNDAY AFTER PENTECOST******EPISTLE READING: Colossians 3:12-16***Saturday, January 22, 2011 – 5:00 PM – Stephanie VargoSunday, January 23, 2011 – Joan Hess***36<sup>th</sup> SUNDAY AFTER PENTECOST & THREE HOLY HIERARCHS******2 EPISTLE READINGS: 1 Timothy 1:15-17 & Hebrews 13:7-16***Saturday, January 29, 2011 – 5:00 PM – Joanne GiancolaSunday, January 30, 2011 – Irene Borodycia**ARCHEPARCHIAL - ARCHDIOCESAN NEWSPAPER:**

Our Philadelphia Archdiocesan newspaper, *The Way*, is available in both languages; Ukrainian and English but is no longer printed and sent out to people's homes. However those who wish, may access it at [www.ukrarcheparchy.us](http://www.ukrarcheparchy.us) or you can sign up to receive it in your emails by writing to [theway@ukrarcheparchy.us](mailto:theway@ukrarcheparchy.us)

**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.

**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 PRODUCTION AND SALES**

**No pyrohi orders will be taken from December 7, 2010 to January 10, 2011. We wish all of our workers a healthy, happy New Year and a blessed Theophany!**

**E.C.F. CLASSES AT OUR PARISH**

Our Eastern Christian Formation program of studies began on Sept. 19. To register

please call Irene Borodycia at 412-881-4635. The ECF classes – when they do occur – are usually held at 9:30 am-10:45am. **No classes from Dec. 19, 2010 to Jan 2, 2011.**

**DECEMBER 26, 2010 and JANUARY 2, 2011**  
**UKRAINIAN CULTURAL TRUST CHOIR**

The Ukrainian Cultural Trust Choir of Western PA is pleased to present its 19<sup>th</sup> ANNUAL "Concerts for Christmas". The First concert will held at Sts. Peter and Paul Ukrainian Orthodox Church, corner of Arbor Street and Evergreen Drive, **Lyndora/Butler** on Sunday, December 26, 2010, 3:00 PM. The Second concert will held at St. Demetrius Ukrainian Catholic Church, 1015 Gaskill Avenue, in **Jeanette**, on Sunday, January 2, 2011, 3:00 PM. Come and listen to the sounds of Ukrainian Christmas and Generous Eve Carols (koliady and shchedreevki), sung in traditional Ukrainian and Old Church Slavonic. It will bring back memories of carols, perhaps long forgotten, but always treasured. The choir is directed by Dorothy Waslo. There is no Admission Fee but a free will offering will be accepted. For more information contact Dorothy Waslo at 412-487-0208.

**JANUARY 5, 2011 – "SHCHEDRIY VECHEER-GENEROUS EVE" DINNER**  
**AND FIRST LITURGY FOR FEAST OF THEOPHANY**

On Wednesday, January 5, 2010, at 5:00-6:30 pm, we would like to meet together as a parish family to share a special meal in celebration of the Theophany (Epiphany) of Our Lord, the second holiest feast of the year after Pascha (Easter). We are asking people to bring a covered dish from the items listed below. It is very important that you tell us ahead of time what you will be bringing so that we can properly plan. Since this is a fast day, items must be prepared accordingly. If you cannot cook, we are asking for a \$10.00 donation if you plan to attend. Here's a list of items which we need.

- 1 dozen holubtsi made with kasha or rice or buckwheat B just no meat
- 1 quart of mushroom gravy
- 1 quart of mushroom soup
- 2 gallon of borshch B no meat
- 1 quart of kapusta (your specially prepared sauerkraut dish)
- 2 gallon mashed potatoes B homemade B not instant
- 1 dozen pampushki B prune filled baked buns
- 2 gallon fresh fruit cocktail
- dried fruit
- 2 gallon red wine
- One 12 inch nut, or poppy seed, roll
- Kutya (flummery) - recipe with about 1/2 pound of wheat in it
- Braided bread centerpiece with 4 garlic heads and a candle
- 2 bags of ice cubes
- chocolate
- cookies

Our church will provide the pyrohy, prosphora, honey, garlic, holy water and tea.

**Please call Margie Klimko at (412 ) 431-0430 by January 3, 2010 to tell us if you will be attending and what you will be bringing.**

Vespers with First Divine Liturgy and First Solemn Water Blessing for the feast will follow after the meal at 7:00 pm.

**JANUARY 15, 2011 - Malanka – Melanie's Eve Dinner / Dance**

Our community's 21<sup>st</sup> annual "Old Style" or "Julian Calendar" Malanka will be held on Saturday, January 15, 2011. More info to follow.

**DEADLINE: SUNDAY, JANUARY 23**

**Diaper Drive for women and their children.** To provide real, concrete help to women and their children in the face of the *Roe. v. Wade* anniversary on January 22, our parishioner, Jerry Nora has arranged for our parishioners to be able to help by hosting a diaper drive for the Women's Choice Network (<http://www.mypregnancycenter.org/>), which has multiple centers helping women who wish to keep their children find the support to do so. They need, in particular, diapers in sizes Newborn Size and size 3, 4, 5, and 6 only. (Sizes 1-2 are well-stocked already.) If you are interested in doing so, please leave your donations in special boxes that will soon be designated for this purpose and will be located in the narthex. We expect a pickup date sometime after Sunday, January 23. For any questions, please contact Jerry Nora at [gjnst3@pitt.edu](mailto:gjnst3@pitt.edu)

**SATURDAY, FEBRUARY 5, 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 Deetey – 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.

**PAINLESS FUNDRAISING FOR OUR PARISH BY CHURCH AUXILIARY**

As you purchase food, you can save money and help your church at the same time. **GFS Marketplace** is a store that offers a variety of food, cleaning products, paper items, etc. at prices comparable to the discount warehouses—except there is no membership fee and our church gets a rebate on the items that you purchase. There are flyers that describe the program. Also on this flyer is an application for a free membership card and a coupon for \$10.00 off a \$50.00 purchase. The closest GFS Marketplace store is on Route 51. There is also one across from Costco’s in Robinson and one in Monroeville. You can also sign up at our parish web site at <http://www.stjohnspittsburgh.com/>, under “Updates” where it says “Like to shop?”

**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. Mitred Archpriest 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. **Estimates received for equipment and installation: \$ 6,099.87 – BestBuy given in March of 2008; \$ 10,618.00 – RPC Video in June of 2010. After the third bid is received (we’re still waiting for it), Father Ivan will meet with the PAC to discuss the matter. Then after a decision has been made, the parishioners will be informed about it. If you know of someone who should offer a fourth bid please let Father Ivan know ASAP.**

DATE	DONOR	DONATION
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<b>2008-04-27</b>	<b>Hodowanec, Oleh and Motria</b>	<b>\$ 100.00</b>
<b>2008-05-18</b>	<b>Scherba, Natalia</b>	<b>\$ 25.00</b>
<b>2008-05-18</b>	<b>Germansky, Andrew</b>	<b>\$ 25.00</b>
<b>2008-06-15</b>	<b>Kasofsky, Thomas and MaryAnn</b>	<b>\$ 100.00</b>
<b>2008-06-29</b>	<b>Horback, John</b>	<b>\$ 20.00</b>
<b>2008-09-07</b>	<b>Lesyk, Kathy</b>	<b>\$ 100.00</b>
<b>2008-09-28</b>	<b>Sawczak, Steve and Bonnie and Family</b>	<b>\$ 1,000.00</b>
<b>2008-11-09</b>	<b>Anonymous</b>	<b>\$ 15.00</b>
<b>2009-01-04</b>	<b>Anonymous</b>	<b>\$ 249.00</b>
<b>2009-05-03</b>	<b>Anonymous</b>	<b>\$ 100.00</b>
<b>2009-08-23</b>	<b>Chomko, John and Linda</b>	<b>\$ 100.00</b>
<b>2009-11-08</b>	<b>Chirovsky, Fr. John, Maria and Family</b>	<b>\$ 150.00</b>
<b>2009-11-22</b>	<b>Anonymous</b>	<b>\$ 175.00</b>
<b>2009-11-29</b>	<b>Cheren, Oles and Lyubov</b>	<b>\$ 70.00</b>
<b>2009-11-29</b>	<b>Anonymous</b>	<b>\$ 25.00</b>
<b>2009-11-29</b>	<b>Poronovicz, Andrew</b>	<b>\$ 150.00</b>
<b>2009-12-18</b>	<b>Pergzola, Larry</b>	<b>\$ 100.00</b>
<b>2009-12-20</b>	<b>Mural, Gerald and Genny</b>	<b>\$ 500.00</b>
<b>2009-12-20</b>	<b>Sirko, MS, PhD, Stephen</b>	<b>\$ 20.00</b>
<b>2009-12-26</b>	<b>Anonymous</b>	<b>\$ 100.00</b>
<b>2010-01-24</b>	<b>Anonymous</b>	<b>\$ 249.99</b>
<b>2010-02-28</b>	<b>Burlando, Mary &amp; Family IMO Mary Witkowsky</b>	<b>\$ 500.00</b>
<b>2010-03-07</b>	<b>Schultz, Dolores &amp; Martin IMO Mary Witkowsky</b>	<b>\$ 100.00</b>
<b>2010-03-14</b>	<b>Breen, Rose &amp; Joe, In thanksgiving for mother's health (Olga Walko)</b>	<b>\$ 25.00</b>
<b>2010-03-21</b>	<b>Cooke, Monte IMO Larry Pergzola</b>	<b>25.00</b>
<b>2010-03-21</b>	<b>Wilder, Bruce, Joanne &amp; Charlie IMO Larry Pergzola</b>	<b>100.00</b>
<b>2010-04-11</b>	<b>Anonymous</b>	<b>100.00</b>
<b>2010-04-18</b>	<b>Maggio, Eva IMO Mary Witkowsky</b>	<b>50.00</b>
<b>2010-04-18</b>	<b>Hunter, John &amp; Katarina IMO Mary Witkowsky</b>	<b>20.00</b>
<b>2010-04-18</b>	<b>Kurhan Family IMO Mary Witkowsky</b>	<b>10.00</b>
<b>2010-04-18</b>	<b>Mathews, Irene &amp; Tom</b>	<b>10.00</b>
<b>2010-04-18</b>	<b>Schultz, Dolly &amp; Martin IMO Mary Witkowsky (additional)</b>	<b>20.00</b>
<b>2010-04-26</b>	<b>Suchy, Anne</b>	<b>100.00</b>
<b>2010-04-26</b>	<b>Gogniat, Willis</b>	<b>100.00</b>
<b>2010-05-03</b>	<b>Walko, Olga and Family IMO Anne Hoskowicz</b>	<b>10.00</b>
<b>2010-05-03</b>	<b>Smith, Rebecca M. IMO Anne Hoskowicz</b>	<b>300.00</b>
<b>2010-05-10</b>	<b>Bernstein, Mother, Stevie, Nancy, Sarah &amp; Brant IMO Anne Hoskowicz</b>	<b>100.00</b>
<b>2010-05-10</b>	<b>The OSS Team/Bryan White Group Manager IMO Anne Hoskowicz</b>	<b>60.00</b>
<b>2010-05-10</b>	<b>Diehm, James W. IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-05-16</b>	<b>Walak, Bertha J. IMO Anne Hoskowicz</b>	<b>25.00</b>
<b>2010-05-24</b>	<b>Falcon, Janet &amp; Klein, Fred (Detroit, MI) IMO of Sophie Reft</b>	<b>25.00</b>
<b>2010-05-24</b>	<b>Breen, Rose &amp; Joe IMO Sophie Reft</b>	<b>100.00</b>
<b>2010-05-24</b>	<b>Shiry, Dora IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-06-01</b>	<b>Hayes, Frankie IMO Anne Hoskowicz</b>	<b>40.00</b>
<b>2010-06-01</b>	<b>Panella, Matthew &amp; Nancy IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-06-07</b>	<b>Giglio, Ray and Olga and Family IMO of Godson,</b>	<b>25.00</b>



	Gerald J. Bacasa, Jr. for his birthday	
2010-06-07	Bodziuch, John J. IMO of parents, Karol and Mary Bodziuch	250.00
2010-06-14	Rickley (Shiry) Joanne & Mark R. IMO of Aunt, Anne Hoskowicz	100.00
2010-06-21	DePlatchett, Susan IMO Anne Hoskowicz	100.00
2010-07-05	Anonymous	30.00
2010-07-05	Giancola, Joanne & Jeff (In Memory of her father, Michael Wolk)	200.00
2010-07-05	Harrison, William	200.00
2010-07-18	Komichak, Raymond & Slava (In Memory of Maria Polatajko & Anna Komichak)	300.00
2010-08-01	Kotow, Nickolas	50.00
2010-08-01	Wuschunowski, Joseph & Julia (In Memory of Father, John; and Mother, Rose)	500.00
2010-08-16	Breen, Rose & Joe, Tom, Kathy & Dan Walko and Walko Grandchildren Celebrating Olga Walko's 85 <sup>th</sup> Birthday.	50.00
2010-09-12	Swiderski, Estate of William	5,376.00
2010-10-17	Drechsler, Daria	50.00
2010-12-26	Hodowanec, Yaroslaw	100.00
TOTAL		\$ 12,674.99

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

**THE SUMMARY OF SUNDAY COLLECTIONS:  
SUNDAY, DECEMBER 24<sup>th</sup> & 25<sup>th</sup> , 2010**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	202.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	904.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	155.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	106.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	216.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	140.00
WEEKLY CANDLES	121.75
HEALTH INSURANCE EXPENSES (Dr. and Mrs. Leo Chirovsky)	1,000.00
1/1/2010 – INITIAL OFFERING	5.00
12/5/2010 – DECORATIONS AND FLOWERS FOR NATIVITY OUR LORD (CHRISTMAS)	45.00
12/6/2010 – RETIRED CLERGY COLLECTION	42.00
12/9/2010 – CONCEPTION OF THEOTOKOS BY ST. ANNA	25.00
12/25/2010 - FEAST OF NATIVITY OF OUR LORD (CHRISTMAS)	2,861.00
12/25/2010 – CHRISTMAS SEMINARY FUND	799.00
TOTAL	6,621.75

**THE SUMMARY OF SUNDAY COLLECTIONS:  
SUNDAY, DECEMBER 26<sup>th</sup> , 2010**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	15.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	944.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	55.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	125.00
ROOF FUND	125.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	0.00

MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	160.00
WEEKLY CANDLES	16.00
ST. MICHAEL'S HALL FUND (Yaroslav Hodowanec)	100.00
4/25/2010 – MOTHER'S DAY	5.00
12/25/2010 - FEAST OF NATIVITY OF OUR LORD (CHRISTMAS)	360.00
12/25/2010 – CHRISTMAS SEMINARY FUND	80.00
<b>TOTAL</b>	<b>1,985.00</b>

### **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.

**No donations this week**

### **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**

### **CHURCH PAINTING / RECARPETING FUND**

**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. There is a possibility for us to get a grant for money to repair not just the roof but also other aspects of our church structures. Anyone interested in assuming responsibility for filling out the forms and helping our parish to get these funds, should contact Fr. Ivan, ASAP. \$ 125.00 – Fr. Deacon Alex and Jessica Wroblecky and Family**

### **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**

### **SEMINARIAN EDUCATION FUND**

**No donations this week**

***Our thanks to Steve Zinski for supplying us with these thoughts – Father Ivan and parish***

**SUNDAY BEFORE THEOPHANY: Mark 1:1-8 Repentance, by Fr. Philip Merdinger**

A great many words, both written and spoken, have been used on the subject of repentance in the Christian life. Perhaps a certain dull feeling comes in the heart at the sound of the word because I know only too well how little I have repented of. Or perhaps there is a certain impatience when the subject is mentioned because I don't really care to go too deeply into my own unrepentant life. We all suffer from word fatigue these days and it is hard to sweep away the past accumulations and associations. Yet it is possible to do this, because our understanding and acceptance

of the message of the Lord does not depend on us alone but on the presence, the active presence, of the Spirit of the Lord Who will work inside us if we but allow it. Refreshed with the Spirit, we can tackle any part of the Word of God without any sorrowful or guilt-ridden feelings springing up from deep inside ourselves.

That John the Baptist was a figure of repentance is certainly clear from the Gospel today. He comes across as a rather wild man, given to living in harsh places and saying harsh things about people's lives. There appears to be a certain lack of compassion in what he says. Perhaps that was the style of the day. Apparently it was a way of living and speaking that seemed normal to people and to which they responded. It is interesting to see that the repentance of which John spoke is not related to some horrible moral crisis or outstanding example of spiritual defection from the Law of Moses. Rather it seems that John was talking about an ongoing practice, a continuing process which had to do with the long-term preparation of the Jews for the coming of the Messiah. One of the most persistent energies in the life of the Chosen People is the spirit of repentance which was constantly brought to the people's attention by the prophets. By repentance of course is meant a serious examination of the actions and attitudes of living in light of God's Word coupled with a serious and practical effort at change. The cleansing with water was an obvious symbol of the process, a symbol which has been kept in Christian baptism even though it really has to do with the coming of the Holy Spirit. It is the willingness to redirect my life, to challenge what I have done and am doing, to accept the Spirit of the Lord in new ways—these are the basic building blocks of the Christian life. This is what repentance is all about.

### **EXPECT A MIRACLE** by *L. J. Huber*

A miracle is an effect or an event in the physical world deviating from the known laws of nature, or transcending our knowledge of these laws. It is an abnormal event brought about by a superhuman agency. It is usually considered to be an act of God.

With this definition in mind, most of us are prone to be reluctant about hoping for a miracle in our personal affairs. And there are not many of us who could not, at some stage in our life, use a miracle.

There are few families who do not have within its circle someone who is seriously ill or who has been crippled by an accident. We pray for those who are afflicted and, with all our faith, we feel that we will be heard.

This brings us to an evident question: Do we have a right to expect a miracle? Have we lived well enough, have we been good enough, have we prayed devoutly enough? The answer is that we do have a right to expect the impossible and the improbable.

We must believe that the thirty-plus miracles performed by Christ were done at random. He did not ask whether the recipient was good or bad, tall or thin, rich or poor. When He fed four thousand with but seven loaves of bread and a few fish, there must have been some sinners among them.

One basis for a reasonable answer to our petition is that the plea must be reasonable. We can hardly hope for a new arm if we have been unfortunate to lose one. Another sane attitude is the knowledge that, in the event that our miracle does not happen, other things must be remembered. We have been created by God and that, in itself, was a miracle.

### **JANUARY 6: THE THEOPHANY** by *+Rev. Vladimir G Vancik, S. T.D.*

There are four great feasts of the Church and the Baptism of Christ (Epiphany), is one of them. In our Byzantine Rite this feast echoes as much solemnity, celebration and joy as does Christmas, Easter or Pentecost. Initially there was no separate holyday of the Baptism of Jesus. Under the name of Theophany the Christian East celebrated both Christ's birth and His baptism.

The celebration of Christmas on December 25th was introduced in Antioch by St. John Chrysostom in the year 380 A.D. With this, the central theme of Theophany became the baptism of Christ. On Christmas, Jesus was not made known to many, it is on the day of His baptism that He is presented to Israel and to the world.

The Theophany inaugurates Christ's public life as God's messenger, prophet, Messiah and the Son of God. At His baptism the mystery of the Holy Trinity is revealed. God the Father is signified by His declaration that Jesus is His beloved Son, while the Son is being baptized as He became Man and the Holy Spirit appears in the shape of a dove. This revelation, however, is a Christian projection and insight into the event. Those present could not understand it. It was for Jesus to gradually reveal this supreme truth of our faith.

The event itself is shrouded in mystery. Why should Jesus be baptized and be identified with those who needed repentance for their sins and who were readying themselves for the coming into their midst of *"the one who is greater"* than John the Baptist? No wonder that St. John at first refused to baptize Jesus. When the baptizer said: *"I should be baptized by You, yet You come to me."* Jesus replied, *"Give in for now. We must do this if we would fulfill all of God's demands."* Then Jesus humbly joined the repentant crowd and was baptized.

The witnessing of the Father follows immediately. The heavens *"opened and He saw the Spirit of God descend like a dove and hover over Him."* With that, a voice from the heavens said: *"This is My beloved Son. My favor rests on Him."*



The apostolic church understood many things in this event and our Byzantine liturgical tradition expanded on it. As Jesus is here publicly called the Son of God, so do we become children of God when we are baptized. Through Jesus, the true Son of God, we become the adopted sons and daughters of God. This event concerns everyone of us. New and great things were happening as the Son of God appeared on this earth as Man.

St. John as the last prophet of the Old Testament is the official witness of the fulfillment of God's promises that He would send salvation to Israel and to mankind. The icons of the baptism in the River Jordan depict St. John placing his right hand upon the head of our Lord. St. Ephraim and other Syrian Fathers interpret this as an act by which St. John, as the last prophet and representative of the Old Testament, transfers the prophetic office upon Jesus Who is the fulfillment of all prophecies given to Israel. To the question of which prophet was the first to receive this "ordination" and appointment, they say it was Moses. God placed His hand upon Moses on the mountain of Sinai and called him to receive the Law and other instructions.

Thus we see how in this moment and in this place there is that great meeting of the two covenants of God: the Old and the New. There is Jesus as the fulfillment and St. John as the rejoicing witness. The new age was inaugurated. The expectations of many through the ages are being fulfilled. The Savior is here; the Son of God is among us. No more a messenger or a mediator on the human level but God Himself is with us.

Our Church displays its spiritual excitement and ecstasies when the celebrating priest, as he is praying over the water to be blessed, says: *"Great are You, O Lord, and marvelous are Your works; no words can adequately sing the praise of Your wonders."*

This feast is also called the Illumination or Enlightenment. It is St. Matthew who sees in the coming of Christ into the region of Zebulun and Naphtali, the fulfillment of the prophet Isaiah who

said: *"A people living in darkness have seen a great light. On those who inhabit a land overshadowed by death, light has arisen."* The kontakion of this holyday says: *"Today You manifest Yourself to the universe and Your light, O Lord, shines upon us. And in our understanding, rightly do we sing out to You: O Light inaccessible! You have come and manifested Yourself."*

**ST. JOHN THE BAPTIST  
UKRAINIAN CATHOLIC CHURCH**

***The next four pages are a "work-in-progress". Please bring any errors or suggestions to the attention of the church office. Thank you.***

**PASTORAL STAFF**

Fr. John (Ivan) Chirovsky, Pastor, office: (412) 431-2531

Fr. Yaroslav Koval,

Priest-in-Residence/Sick & Shut-Ins, cell: (412) 770-4915

Fr. Deacon Alexander Wroblicky, Krilos, cell: (412) 527-8456

*In alphabetical order:*

Irene Borodycia, Director of Religious Education, Pyrohy

Ministry, and Intercessory Prayer Group Ministry,

John Chomko, Faith Outreach Ministry

Sr. Olga Faryna, Sick and Shut-Ins

Margie Klimko, Beauty of the House of the Lord and Church Auxiliary

Cathy Sawchak, Parish Secretary, (412) 431-2531

Diane Vargo, Youth Ministry

Michael Vargo, Church Sign Ministry

Steve Zinski, Cantor and Director of Church Choir

The direct supervision of the Altar Servers (i.e. Brotherhood of the Entrance of the Mother of God) and Lectors' Ministry is currently defaulting to Fr. Pastor, but there is no reason why someone could not contact Fr. Ivan about becoming more involved in these ministries.

**PASTOR'S ADVISORY COUNCIL**

Fr. John (Ivan) Chirovsky, Pastor,

Fr. Yaroslav Koval

Fr. Deacon Alexander Wroblicky

*By appointment:*

Irene Borodycia (DRE)

Michael Haritan

*We used to have two other members, but they passed away since then.*

*By special invitation:*

Margie Klimko

In our St Josaphat Eparchy, the whole Body of Christ is to act in mutual communion in the furthering of the saving work of the Church. The mission of the Church is the responsibility of both Fr. Pastor and of the lay people, who work together. This makes obvious sense because although the Pastor is responsible before Church and civil authorities for overseeing all aspects of parish life, there is no way that he can complete all of the tasks personally. Thus, His Beatitude Patriarch Lubomyr (Cardinal Husar) has often stated: *"The first task of the Church is to evangelize, to share the Good News. We must consider how to do this best, how to prepare for it, how this should be understood. In fact, by the power of baptism we are all called to evangelization."*

The Pastor's Advisory Council (henceforth PAC) of each parish is concerned with the spiritual, pastoral, educational, financial and social needs of the parish. Depending on the size or needs of the parish, the lay membership of the PAC should be selected by the Pastor with an eye towards a balanced representation of the parish. So, there can be no less than three and nor more than nine lay members. Their selection by the pastor should ideally be representative of both genders, the various ministries of the parish, and the following age groups – 18-35, 36-55, and 55+. The *ex-officio* members of the PAC are the pastor/administrator, the parochial vicar(s), the pastoral associate(s), and the deacon(s), as well as the director of religious education

Although it is inaccurate to say that "all heads of lay organizations are *automatically* members of the PAC", this does not mean that Fr. Ivan is not allowed to choose them, to ask for their advice, or that he cannot invite such persons

to attend a PAC meeting, or that they, in turn, cannot agree to be nominated by Fr. Ivan *to become official PAC members at a future date*. Father Ivan is currently spiritually discerning about the names that were suggested to him by Fr. John Ropke (before he passed away in June of 2009) and by our parishioners in June of 2010. Soon all will be ready, and then the Lay Members of the PAC will be nominated by Fr. Ivan in a letter to His Grace Bishop John (Bura), who may then write a confirmation-appointment letter, if he so wishes. When it is received by Fr. Ivan, it will be published in the church bulletin. The Pastor sets the agenda and members may propose items for the next meeting. This must be done prior to any meeting and be approved by the Pastor. The decisions of the PAC are advisory only. They are not binding on the Pastor, or on the Parish

**WHOM CAN THE PASTOR NOMINATE TO THE PAC?**

Obviously, the people he chooses need to be Catholics in good standing who model their lives on the moral principles of the Church, frequent the Holy Mysteries, cause no scandal and are not hostile to the Church or to her authorities. The Pastor is to determine that those people whom he appoints to the PAC are ALSO: (a) regular communicants who attend the Divine Services; (b) active parishioners involved in the life of the community, caring for the physical and spiritual needs; (c) parishioners eager to support and promote the parish's spiritual, educational, charitable, financial and social life by their direct involvement; and (d) people who are respected by the parish community. In our St Josaphat Eparchy, those who agree to serve on the PAC must be free to commit for a minimum of three years of service. The Recording Secretary of the PAC can be elected by the PAC or appointed by the Pastor.

**PARISH FINANCIAL BOARD:** meets once every six weeks to review our financial status and report its findings back to the PAC. Its current members are Fr. John Chirovsky, Fr. Yaroslav Koval, Fr. Deacon Alexander Wroblicky, Cathy Sawchak, Secretary, and James C Kaiser, Consultant. Bookkeepers who prefer to remain anonymous are not on this board, but we do appreciate their hard volunteer work for the good of the parish.

**WEB-SITE:** [www.stjohnspittsburgh.com](http://www.stjohnspittsburgh.com)

**E-MAIL ADDRESS:** [stjohnucc@comcast.net](mailto: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 (MASS SCHEDULE:)** (each week's bulletin will post any changes to the schedule given below):

**Mondays, Tuesdays, Wednesdays, Fridays** at 9:00 AM

**Saturdays** (*Anticipated, English, recited*): 5:00 PM

**Sundays: as follows:**

**REGULAR SUNDAYS in 2011:**

7:30 am – Matins in English, plainchant

9:00 am – Old Church Slavonic and Ukrainian Divine Liturgy sung by choir; homilies mostly in Ukrainian, but sometimes

in English, or in both languages.  
9:30 to 10:45 am – E.C.F. classes  
(September 19, 2010 thru April 17, 2011)  
11:30 am – English plainchant Div. Lit. with English homily

**COMMUNITY SUNDAYS in 2011:**

**March 6, May 1, and June 26:**

No Matins  
No 9:00 AM Ukrainian Choral Divine Liturgy  
No E.C.F. classes  
10:00 AM - Divine Liturgy in three languages; sung by choir; Liturgical propers and homily in English

**GENERATIONS OF FAITH SUNDAY in 2011**

**March 20:**

No Matins  
No 9:00 AM Ukrainian Choral Divine Liturgy  
GOF and E.C.F. classes occur together at 10:00 AM  
11:00 AM - Divine Liturgy sung in plainchant with Liturgical propers and homily in English  
12:45-1:10 pm: Lunch in lower church hall  
1:10-1:30 pm: Conclusion and dismissal

*Every year the new church calendar year begins on September 1 and ends on August 31.*

**THE MAJOR FEAST DAYS ARE:**

**THE FEAST ABOVE ALL FEASTS**

**Pascha (Passover) of our Lord:**

3:00 pm to 5:30 pm on April 23, 2011, or  
8:00 am to 11:15 am on April 24, 2011  
Easter Breakfast: 12:00 NOON on May 1, 2011

**THE TWELVE MAJOR FEAST DAYS ARE:**

- (1) Nativity of the Mother of God:  
11:00 am on September 8, 2011
- (2) Exaltation of the Holy Cross of our Lord:  
11:00 am on September 14, 2011
- (3) Entrance of the Mother of God  
11:00 am on November 21, 2011
- **(4) Nativity of our Lord:**  
9:00 pm on December 24, 2011, or  
10:00 am on December 25, 2011
- **(5) Theophany of the Trinity at the Baptism of our Lord:**  
7:00 pm on January 5, 2011, or  
11:00 am on January 6, 2011
- (6) Encounter of our Lord:  
11:00 am on February 2, 2011
- **(7) Annunciation to the Mother of God:**  
7:00 PM on March 25, 2011
- **(8) Entrance of our Lord:**  
5:00 pm on April 16, 2011, or  
9:00 am on April 17, 2011, or  
11:30 am on April 17, 2011
- **(9) Ascension Thursday:**  
7:00 pm on June 1, 2011, or  
11:00 am on June 2, 2011
- **(10) Pentecost Sunday:**  
5:00 pm on June 11, 2011, or  
9:00 am on June 12, 2011, or  
11:30 am on June 12, 2011
- (11) Transfiguration of our Lord  
*Blessing of Fruits:*  
9:00 am on August 6, 2011
- **(12) Dormition of the Mother of God:**

*Blessing of Flowers and Herbs*  
7:00 pm on August 14, 2011, or  
11:00 am on August 15, 2011

**HOLY DAYS OF OBLIGATION:**  
**Pascha (Easter),**  
**Every Sunday** (which is a "little Pascha"),  
**# 4, 5, 7, 8, 9, 10 and 12,** above, and  
**Sts. Peter and Paul:**  
7:00 pm on June 28, 2011, or  
11:00 am on June 29, 2011

**OUR CHAPEL** with its entrance off of East Carson Street - across from our parking lot - is dedicated to the Mother of God in the Feast of her Protection, which is celebrated every year on October 1.

**OUR PARISH PATRONAL FEAST DAY IS:**

- **Nativity of St. John the Baptizer:**  
Great Vespers: 7:00 pm on June 23, 2011  
Divine Liturgy: 11:00 am on June 24, 2011
- Annual Patronal Social Event: June 26, 2011

**LITURGIES DURING the GREAT FAST**  
**also known as the 40 days' Lent**

CHEESEFARE SUNDAY: Luncheon at 12:00 NOON; Vespers at 1:30 pm – Byzantines give forgiveness as a way of beginning the Great Lent. The Latins begin 2.5 days later and give ashes.

CONFESSIONS DURING LENT: please call one of the priests at any time to make an appointment.

All SOULS DAYS in 2011:  
PARASTAS LITURGY: 6:00 PM on February 25, March 18, April 1, June 10.  
DIVINE LITURGY: 9:00 AM on February 26, March 19, April 2, June 11.

His Grace Bishop John (Bura), if he so wishes, may release a priest from this duty, but only due to hardship. So, normally THE PRESANCTIFIED LITURGY may be celebrated on any weekday of Lent, but it MUST BE CELEBRATED on: the First Monday evening of the Great Fast, and on every Wednesday and Friday of Lent. **Last year in our parish this was at 7:00 PM, but some have asked that – for the sake of young families and children, - it be moved, so that we can gather right from work. At 5:00-5:30 pm, some very simple lenten soup, salad and bread in the church hall prepared by families on a rotating basis, then Presanctified at 6:30 pm, and go home by 8:00 pm. Do you agree? Call, or e-mail, Fr. Ivan to voice your opinion.**

Latin-Roman Rite services, such as Stations of the Cross, have no public and communal place in our Byzantine churches. You may pray this personally on your own, but sooner or later it begs the question: if dogs do not rebel against God because God made them so that they must bark, rather than meow, why do Byzantines rebel against God when they are told that God made their Church in such a way that it's wrong for Byzantines to replace (personally or communally) the Presanctified Liturgy with the Latin Stations of the Cross?

If it cannot be arranged that a cantor or choir director leads the singing, the Liturgy of the Presanctified Gifts may be offered in simple *recto tono* chant.



The revised Old Church Slavonic editions of the liturgical books (published in Rome) are to be used or translations approved by the Synod of Bishops. Any other service, such as a Funeral Parastas or Funeral Liturgy, that would make the Presanctified Liturgy impossible to schedule and serve at its proper place and time, is strictly forbidden.

The Divine Liturgy of St. John Chrysostom, being a joyful celebration of the Resurrection, is not to be celebrated on the weekdays of the Great Fast, since it is theologically and thematically **opposed** to the preparatory period of penitential prayer and almsgiving, fasting and repentance, which has assumed a preeminent position in the 40 day Great Fast period of the Constantinopolitan tradition. This obligation binds all of the priests of any given parish *in solidum*.

The only exception to this rule occurs when the *Typikon-Ordo-Ustav* gives directions for adding St. John Chrysostom's Divine Liturgy to the Lenten Vespers, as a way of breaking that weekday's lenten fasting by "celebrating" for a few hours in a joyful resurrectional fashion the importance of a feast worthy of such paschal joy, for example: February 24, March 9, or March 25.

Between March 7, 2011 and April 23, 2011, the SATURDAY AND SUNDAY DIVINE LITURGIES will be "lenten", as far as fasting and abstinence are concerned, but they are "non-lenten", as far as the joyful celebration of the Lord's Resurrection (i.e. consecration of holy gifts) is concerned. This is why ideally Bright (never dark) Vestments are worn on these days.

HOLY and GREAT WEEK (April 18-22, 2011) is not part of the Great Fast (Lent); for, it is a separate liturgical season of increased vigilance with the Presanctified Liturgy being served on the first three days and Anointing of the Sick also available to everyone on Holy and Great Wednesday.

### **HOLY MYSTERY OF CONFESSION**

Saturdays: 4:00 PM and by request

Lenten Weekdays: before or after services

### **HOLY MYSTERY OF ANOINTING OF THE SICK**

If requested, it can occur on a Saturday after the 5:00 pm Divine Liturgy, or at another time agreed upon between the recipient and the priest. In cases of emergency, it may be administered by the priest wherever the recipient is: at home, at a hospital, at a nursing home, etc.

### **MINISTRIES:**

If you feel called to a ministry or think you have a particular talent that you would like to develop, then don't be shy but please do contact Father Pastor, who has the duty not only to oversee these ministries, but also to help you to discern and develop them. Our parish already has various functioning ministries, but we are open as new ones get called into being by the Holy Spirit. What follows is a list (not in any specific order):

### **GENERATIONS OF FAITH MINISTRY**

Generations of Faith for Byzantine Churches is an intergenerational catechetical process for the whole parish, regardless of the membership, based on the Eastern Christian liturgical year, scripture, patristics and the Divine Office. GOF is a new approach to lifelong faith formation that prepares all ages in the same session to participate actively in the events and life of the Byzantine Ukrainian Catholic Church. It is designated to nurture the Christian identity of all pari-

shioners for a lifetime; re-engage all generations to participate in church life, especially Sunday Liturgy; equip and support families and adults especially parents, to create a pattern of family faith sharing and a Christian way of life; involve all the generations in learning together; and to transform the parish community into a community of lifelong learners. On November 11, 2010, His Grace Bishop John (Bura) mandated that all parishes of our eparchy should do everything possible to implement GOF as a way of revitalizing our parishes to share the Good News of Jesus Christ. Currently, the GOF is handled by:

Fr. Ivan Chirovsky, Fr. Yaroslav Koval, Fr. Deacon Alexander Wroblicky, Irene Borodycia (DRE), Presbyteria Mariyka Chirovsky, Margie Klimko, Diane Vargo and volunteers who work the kitchen and set-up and clean-up, for which we are very grateful.

### **MINISTRY TO SICK AND SHUT-INS**

If you wish to receive Holy Communion on a regular basis, but can no longer come to church, please call Sr. Olga Faryna, OSBM at (724) 266-5578; If you wish to have your confession heard or to receive Anointing of the Sick, please tell Sr. Olga to call one of the priests, or notify Fr. John (Ivan) Chirovsky directly at (412) 431-2531, or Fr. Yaroslav Koval, directly at (412) 770-4915.

### **PYROHI MINISTRY**

To some it may seem strange to call this a ministry, but if one looks closely enough it truly is a very important one. Not only do the ladies and gentlemen of all age groups form a social network of support for one another, but they also fulfill an important task of sustaining a steady source of income so that our parish may be equipped to fulfill its task of evangelization.

### **SPIR. DIR. OF CHURCH STUDY GROUP**

#### **& JESUS FILES:**

Fr. John (Ivan) Chirovsky

### **CANTOR/CHOIR DIRECTOR**

Stephen H. Zinski and all of the church choir. Though not all members of the church choir are also members of our parish, they are nevertheless dedicated volunteers. The choir is always interested in acquiring new members. If you like to sing in this fashion, please see Steve Zinski.

**KLIROS MINISTRY:** This ministry was started as a result of our Eparchial Cantor's Workshop led by Joseph Roll and after the 11:30 am Divine Liturgy came into existence, in October of 2010. The name derives from the Greek word for "lot", since originally those who read (chanted) and sang did not volunteer but were chosen by lot because the church needed them to learn and was calling them to receive this training for the good of the entire parish. Currently, **Fr. Deacon Alexander Wroblicky is responsible for training and leading in this ministry.** When we have reached a sufficient number of lay people to lead two Kliroi, then Fr. Deacon will return to serving at the Holy Table. Also, Ukrainians sometimes say "Krilos", but it is the same ministry.

### **YOUTH MINISTRY**

Diane Vargo, Stephanie Vargo

**BEAUTY OF THE HOUSE OF OUR LORD** Margie Klimko keeps our temple decorated, with the help of dedicated volunteers, all of this within the boundaries permitted by church law. If a love of art and beauty is your niche for

glorifying God, please ask Margie if she can use your help.

**CHURCH AUXILIARY** The Church Auxiliary of our parish functions in ways resembling a Lay Organization in any other parish, thus Fr. Pastor allows it to choose its own officers, but its activities and expenditures still require the pastor’s knowledge and consent. Currently Margie Klimko is the head of the Church Auxiliary.

**EASTERN CHRISTIAN FORMATION (2008-2010),  
Sundays – 9:30 am to 10:45 am**

Irene Borodycia (DRE)                      Presbyteria Mariyka Chirovsky  
Motria Hodowanec

**St Nonna’s INTERCESSORY PRAYER GROUP  
MINISTRY**

Currently our group’s patrons are the Mother of God and the mother of St Gregory the Theologian - St. Nonna (August 5, 374). The group meets once a month on the first Saturday at 10:00 am in the chapel. Although not limited to this, its major activity is to intercede for the children and grandchildren of our parish. See Irene Borodycia for more details.

**LECTOR MINISTRY**

Irene Borodycia                      Joanne Giancola  
Joan Hess                              Stephanie Vargo

Fr. Ivan would love to hear from you, if you think you would be able to share this ministry with others on a rotating basis. We are always in need of more lectors. Our parish is currently in need of someone from the young adults who would be willing to learn how to read the Epistle in Ukrainian at the 9:00 am Divine Liturgy.

**SIGN MINISTRY**

Michael Vargo

**WEB-SITE MINISTRY**

Bob Gardner

Although we must pay for posting a web site, Bob, member of the Byzantine Catholic Church, has graciously donated all of his time and energy to creating this for us. He maintains it for us cost-free, as a donation to our parish.

**FAITH OUTREACH MINISTRY**

John Chomko

**BAPTISM PREPARATION MINISTRY** - 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 Laszok, OSBM, 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 & fulfill all obligations and financial support to their parish, attested to by their pastor.

**MARRIAGE PREPARATION MINISTRY** - 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. The location for the Pre-Canas Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Canas Program Registration Form, Please go to web site at: **<http://www.archeparchy.org>**. 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 \$125.00 paid by the couple. Our Parish is billed another \$125.00 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, by the pastor, or a delegated priest or deacon, performing the usual rite of interment.

