

## EIGHTH SUNDAY OF PASCHA: FEAST OF PENTECOST

**Bright (Green) vestments. Special Tones. Matins Gospel: John 20:19-23.**

In the Church's annual liturgical cycle, Pentecost is "the last and great day." It is the celebration by the Church of the coming of the Holy Spirit as the end - the achievement and fulfillment - of the entire history of salvation. For the same reason, however, it is also the celebration of the beginning of the presence among us of the Holy Spirit in a unique way: the new life in Christ, of grace, knowledge, adoption to God and holiness. This is why some modern authors compare it to a kind of "birthday" of the Church.<sup>1</sup> This double meaning and double joy is revealed to us, first of all, in the very name of the feast. *Pentecost* in Greek means *fifty*, and in the sacred biblical symbolism of numbers, the number fifty symbolizes both the fullness of both time and that which is beyond time: the Kingdom of God itself. The number 50 symbolizes the fullness of time by its two components: 49+1. The first component, 49, is arrived at by multiplying the number of days after Pascha times the number of weeks after Pascha, or 7 x 7. Not only was seven considered to be the perfect or complete number (along with 3), but seven was also a deeply religious number because it represented the triumph of spirit (the number 3) over matter (the number 4), 3 + 4 = 7. So, for Christians, 7 x 7 represents the fullness of the triumph of the Spirit. The number 50 also symbolizes that which is beyond time by its second component: +1, where this "plus one" is the new day, the "day without evening" of God's eternal Kingdom. Whereas the ancient Greeks associated the number 8 with unhappiness and imperfection, Christians gave 8 the same meaning which they had already given to the number 50: with the descent of the Holy Spirit upon Christ's disciples, the time of salvation, the Divine work of redemption has been completed, the fullness revealed, all gifts of the Spirit bestowed: it belongs to us now to "appropriate" and develop these gifts, to bring fruits of the Spirit & to live (that which we have become) in Christ: participants and citizens of His Heavenly Kingdom. Thus some Church Fathers speak of Sunday as the "eighth day", while others considered the "last day" to be the "eighth day". Perhaps for this reason our parish church of St John's (Southside Pittsburgh) has eight domes.

Father Alexander Schmemmann explains: "The all-night Vigil service begins (on Saturday evening) with a solemn invitation: "Let us celebrate Pentecost, the coming of the Holy Spirit, the appointed day of promise, and the fulfillment of hope, the mystery which is as great as it is precious." In the coming of the Spirit, the very essence of the

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<sup>1</sup> However, saying that Pentecost is the birthday of the Church with the implication that the Church did not exist until after Pentecost is misleading and wrong. In the second vision of *The Shepherd*, written by the holy Apostle Hermas of the Seventy (Romans 16:14), Bishop of Philoppolis, we read about the Church: "She was created before all things; therefore she is aged, and for her sake the world was framed." Saint Gregory the Theologian also speaks of "the Church of Christ ... both before Christ and after Christ" (PG 35:1108-9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (PG 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (PG 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (PG 35, 589A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little further on, "The Church exists not now for the first time, but has been from the beginning" (*Clement's II Cor. 14*). What was new with Pentecost was therefore not the coming into existence of the Church itself but rather the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of grace of the new Israel – all taking place for the first time within the Church.

Church is revealed: "The Holy Spirit provides all, Overflows with prophecy, fulfills the priesthood, Has taught wisdom to illiterates, has revealed fishermen as theologians, He brings together the whole council of the Church." In the three readings of the Old Testament (Numbers 11:16-17, 24-29; Joel 2:23-32; Ezekiel 36:24-28) we hear the prophecies concerning the Holy Spirit. We are taught that the entire history of mankind was directed towards the day on which God "would pour out His Spirit upon all flesh." This day has come! All hope, all promises, all expectations have been fulfilled. At the end of the Apostikhera hymns, for the first time since Easter, we sing the hymn: "O Heavenly King, the Comforter, the Spirit of Truth..." the one with which we inaugurate all our services, all prayers, which is, as it were, the life-breath of the Church, and whose coming to us, whose "descent" upon us in this festal Vigil, is indeed the very experience of the Holy Spirit "coming and abiding in us." Having reached its climax, the Vigil continues as an explosion of joy and light for "verily the light of the Comforter has come and illumined the world." In the Gospel reading (John 20:19-23) the feast is interpreted to us as the feast of the Church, of her divine nature, power and authority. The Lord sends His disciples into the world, as He Himself was sent by His Father. Later, in the antiphons of the Liturgy, we proclaim the universality of the apostles' preaching, the cosmical significance of the feast, the sanctification of the whole world, the true manifestation of God's Kingdom. The liturgical peculiarity of Pentecost is a very special Vespers of the day itself. Usually this service follows immediately the Divine Liturgy, is "added" to it as its own fulfillment. The service begins as a solemn "summing up" of the entire celebration, as its liturgical synthesis. We hold flowers in our hands symbolizing the joy of the eternal spring, inaugurated by the coming of the Holy Spirit. After the festal Entrance, this joy reaches its climax in the singing of the Great Prokeimenon: "Who is so great a God as our God?" Then, having reached this climax, we are invited to kneel. **This is supposed to be our first communal and liturgical kneeling since Easter Sunday.** It signifies that after these fifty days of Paschal joy and fulness, of experiencing the Kingdom of God, the Church now is about to begin her pilgrimage through time and history. It is evening again, and the night approaches, during which temptations and failures await us, when, more than anything else, we need Divine help, that presence and power of the Holy Spirit, Who has already revealed to us the joyful End, Who now will help us in our effort towards fulfillment and salvation. All this is revealed in the three prayers which the celebrant reads now as we all kneel and listen to him. **In the first prayer**, we bring to God our repentance, our increased appeal for forgiveness of sins, the first condition for entering into the Kingdom of God. **In the second prayer**, we ask the Holy Spirit to help us, to teach us to pray and to follow the true path in the dark and difficult night of our earthly existence. Finally, **in the third prayer**, we remember all those who have achieved their earthly journey, but who are united with us in the eternal God of Love. The joy of Easter has been completed and we again have to wait for the dawn of the Eternal Day. Yet, knowing our weakness, humbling ourselves by kneeling, we also know the joy and the power of the Holy Spirit who has come. We know that God is with us, that in Him is our victory. Thus is completed the feast of Pentecost and we enter "the ordinary time" of the year. Yet, every Sunday now will be called "after Pentecost" - and this means that it is from the power and light of these fifty days that we shall receive our own power, the Divine help in our daily struggle. At Pentecost we decorate our churches with flowers and green branches - for the Church "never grows old, but is always young." It is an evergreen, ever-living Tree of grace and life, of joy and comfort. For the Holy Spirit - "the Treasury of Blessings and Giver of Life - comes and abides in us, and cleanses us from all

impurity," and fills our life with meaning, love, faith and hope."

***We omit the office for the saints of June 12:*** Our Venerable Father Onuphrius the Great (c. 337); Our Venerable Father Peter of Athos (892); Our venerable father Arsenius, miracleworker of Konevsk (1447); veneration of the miraculous Krystynopil' Icon of the Mother of God.

**SATURDAY, JUNE 11**

**5:00 PM – FESTAL VESPERS with DIVINE LITURGY (all English, recited)**

**+Steven & Mary Sawczak**

**(Richard & David Sawczak)**

**7:30 PM – PARASTAS for repose of soul of +John Kurhan,** at John J. Gmitter, Jr. Funeral Home, 119 South 15th Street, Pittsburgh, PA. 15203, 412-431-0867.

**7:45 AM - MATINAL LITURGY (English; plainchant)**

**SUNDAY, JUNE 12**

**9:00 AM - DIVINE LITURGY (English, Ukrainian, Old Church Slavonic)**

**God's Blessing on Parishioners**

**(Fr. Ivan Chirovsky)**

**Circa 12 Noon: General Pannikhida and Lesser Panikhidas with blessing of new crosses and graves at our parish cemetery**

**MONDAY OF THE HOLY SPIRIT**

**JUNE 13**

*We omit or transfer the office for the saints of June 13:* Holy Martyr Aquilina (286-305); the Holy Triphillius, Bishop of Leucosia (Nicosia) on Cyprus (343).

**10:00 AM – FUNERAL LITURGY for repose of soul of +John Kurhan,**  
**afterwards interment at our parish cemetery**

**TUESDAY**

**JUNE 14**

Holy Prophet Elisha (9th c. BC); Our Holy Father Methodius, Patriarch of Constantinople (847); holy Niphont of Mount Athos (14<sup>th</sup> century); The passing of the holy faithful prince Mstyslav, called George in baptism (1180).

**9:00 AM + Peter, Anna, John & Blanche Kronoll**

**(Legacy) Fr. Ivan**

**+ Anna Husar**

**(George Family) Fr. Yaroslav**

**WEDNESDAY (The week after Pentecost is a Fast-free week)**

**JUNE 15**

Holy Prophet Amos (8th c. BC); (holy martyrs Vitus, Modestus and Crescentia); Venerable Doulas the Passion-bearer of Egypt; Venerable Jerome, Presbyter of Stridonium (420); Transferal in 9<sup>th</sup> c. of relics of our Fr. among the saints, Theodore of Sikion (610); Our ven. Fr. Augustine, bishop of Hippo (430); Passing of our holy Fr. Michael, first metropolitan-archbishop of Kyiv (992).

**9:00 AM +Maria Wanat**

**(Grandson, Nick Marino) Fr. Ivan**

**+Emilia Levy**

**(Stephen Zinski) Fr. Yaroslav**

**10:00 am – Beginning of Youth Convention at Gilmary Center.**

**5:45 pm – Vespers at Youth Convention at Gilmary Center**

**THURSDAY**

**JUNE 16**

Our Holy Father and Wonderworker Tychon, bishop of Amathus (408-50); the venerable

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Tychon of Lukhov (1503); holy Tigrius, presbyter, and Eutropius, lector, (404), disciples of St. John Chrysostom (407).

**8:00 AM – Divine Liturgy at Youth Convention at Gilmory Center**

**5:00 PM – checkout and departure of youth convention participants**

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**FRIDAY (The week after Pentecost is a Fast-free week)**

**JUNE 17**

**The office for the Holy Apostle Jude, Brother of the Lord According to the Flesh is transferred to today because of the Feast of All Saints on June 19;**

*June 17:* Holy Persian Martyrs and brothers Manuel, Sabel and Ismael (362); holy Ananias, icon painter of Novhorod (1581); holy Athenian martyrs: Isaurus, Basil, Innocent, Felix, Peregrinus, Jeremiah, Hermes and others; our Venerable Father Hypatius, Hegumen of Ruphenia (446); Veneration of the icon of the Most Holy Theotokos, "Loved by God."

**NO DIVINE LITURGY in the morning TODAY**

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**SATURDAY**

**JUNE 18**

Holy Martyrs Leontius (69-79), Hypatius and Theodulus; holy Leontius the seer (clairvoyant) of Mount Athos (1605); the venerable Leontius, writer of canons and singer at the Kyiv caves (14<sup>th</sup> century); Feast of the Translation of the Relics of the **Holy Right-Believing Passion-Bearer Ichor** (in Baptism George, tonsured Gabriel), Prince of Chernihiv and Great Prince of Kyiv.

**NO DIVINE LITURGY in the morning today**

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**FEAST OF ALL SAINTS: FIRST SUNDAY AFTER PENTECOST (& Father's Day)**

**Bright vestments. Tone 8. Matins Gospel #1.** This feast may have originated at an earlier date, perhaps as a celebration of "All Martyrs". In the East, since the 890's, the Sunday following Pentecost was broadened to include all men and women who had borne witness to Christ by their virtuous lives, even if they did not shed their blood for Him, thus: "All Saints", both those who are known to us, and those who are known only to God. There have been saints at all times, and they have come from every corner of the earth. They were Fore-Fathers and Fore-Mothers, Fathers and Mothers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Hierarchs, Monastics, and Righteous, yet all were perfected in faith by the same Holy Spirit. The Descent of the Holy Spirit makes it possible for us to heal our "stony" sub-human state, and to attain sainthood-holiness, which is our "natural" state (Ezekiel 36:26, NAB), thereby fulfilling God's directive to "be holy, for I am holy" (Leviticus 11:44, 1 Peter 1:16, etc.). Therefore, it is fitting to commemorate "All Saints" on the First Sunday after Pentecost. In the West, beginning in 609, the Feast of All Saints was celebrated on May 13 in some places and on April 20 in others. In the 730's, Rome began celebrating it on November 1. In 835, Nov. 1 was extended to cover all members of the Church of Rome.

**For St Jude, see June 17, 2011 above. We omit the office for the other saints of June 19:** the holy martyr Zosimus the soldier at Antioch in Pisidia (2<sup>nd</sup> century); the holy Paisius the great, desert dweller (5<sup>th</sup> century); Holy Myrrh-bearer Mary, mother of the Apostle James.

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**5:00 PM – DIVINE LITURGY (all English, recited)  
+Mary Witkowsky & Anbastasia Bliszc**

**SATURDAY, JUNE 18  
(Mary Burlando)**

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**7:45 AM - MATINAL LITURGY (English; plainchant)**

**SUNDAY, JUNE 19**

**9:00 AM - DIVINE LITURGY (Ukrainian and Old Church Slavonic; choir)**  
**God's Blessings On Parishioners (Fr. John Chirovsky)**

**11:30 AM – DIVINE LITURGY (English; plainchant)**  
**+Patrica Busowski (Dolly Cook)**

**THE APOSTLES FAST (PETREEVKA) BEGINS ON THE EVENING OF JUNE 19, 2011, AFTER VES PERS. THE TYPICON PRESCRIBES PRAYER, FASTING AND ALMSGIVING. AS TO FASTING: STRICT ABSTINENCE ON MONDAYS, WEDNESDAYS, AND FRIDAYS, WITH A MITIGATED ABSTINENCE (WINE AND OIL) ON TUESDAYS AND THURSDAYS USED TO BE THE RULE. HOWEVER, IN THE EPARCHY OF ST JOSAPHAT, ALONE, WE ARE CURRENTLY OBLIGATED TO DO ACTS OF PENANCE (FOR EXAMPLE: ABSTAINING FROM MEAT) ON FRIDAYS (ENCOURAGED ON WEDNESDAYS); ALL OTHER FASTING IS VOLUNTARY. PRAYER AND ALMSGIVING STILL OBLIGE ALL, AS USUAL. THIS PENITENTIAL SEASON LASTS UNTIL JUNE 28, INCLUSIVE. BRIGHT (GREEN) VESTMENTS MAY BE USED DURING THE FAST OF THE HOLY APOSTLES, UNLESS OTHERWISE NOTED. JUNE 29 IS A HOLY DAY OF OBLIGATION.**

**ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА:  
 НЕДІЛЯ П'ЯТИДЕСЯТНИЦІ,  
 тобто НЕДІЛЯ ЗІСЛАННЯ СВЯТОГО ДУХА:**

**SCRIPTURE READINGS FOR THE SUNDAY OF PENTECOST, ALSO KNOWN AS  
 "SUNDAY OF THE DESCENT OF THE HOLY SPIRIT"<sup>2</sup>**

**(1) На Вечірній Літургії в НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ: Старий Завіт: ЧЕТВЕРТОЇ КНИГИ МОЙСЕЯ ЧИТАННЯ:** Говорить Господь Мойсеєві: «Збери лишень мені сімдесят чоловіків із старшин в Ізраїлі, про яких знаєш, що вони люди розсудливі та вміють правити народом, і приведи їх до "намету" (шатра) зборів; нехай стануть там з тобою. Я зійду й говоритиму там із тобою, і візьму від духу, що на тобі, та й покладу на них, то вони й нестимуть з тобою тягар народу, щоб не одному тобі нести його.» ... Вийшов Мойсей і передав народові слова Господні; потім зібрав сімдесят чоловіків із старших народу й поставив їх навкруги намету. І зійшов Господь у хмарі та й говорив з ними; і взявши з духу, що був на ньому, поклав на сімдесятьох старших: як тільки спускався на них дух, то вони пророкували, а поза тим не пророкували. Двоє чоловіків залишилися були в таборі: один на ім'я Елдад, а другий Медад: і спустився на них дух; були вони записані, але не вийшли були до намету, отож стали вони пророкувати в таборі. Прибіг якийсь хлопчина та й оповів Мойсеєві, кажучи: «Елдад та Медад пророкують у таборі.» А Ісус, "син Наві" (Навин), що usługовував Мойсеєві змалку, урвав йому мову, кажучи: «Мій пане Мойсею, заборони їм!» Мойсей йому й каже: «Чого то ти заздриш замість мене? Ох, коли б то ввесь люд Господній та й зробився пророком! Коли б то Господь зіслав свій дух на (всіх) них!» (*Чисел 11:16-17 та 11:24-29*).

**(1) At the Vespereal Liturgy: For THE SUNDAY of PENTECOST: Old Testament: A READING FROM THE FOURTH BOOK OF MOSES:** The Lord said to

<sup>2</sup> Разом із Понеділком Святого Духа та всіма іншими днями Попразденства, наш нарід популярно називає це "Зелені Свята". Together with Holy Spirit Monday and the other days of the Post Feast, this is popularly called "Green Holy Days".

Moses: Gather to me seventy men of the elders of the people, whom you know to be elders of the people, and their scribes; and you shall bring to the Tent of Witness, and they shall stand there with you. And I shall come down and speak with you there, and I shall take of the Spirit, which is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear them alone. And Moses gathered seventy men of the elders of the people, and stood them around the Tent. And the Lord came down in a cloud and spoke to Moses, and he took of the Spirit, which was upon him and placed it upon the seventy men, the elders. But as the Spirit rested upon them, they too prophesied in the camp, and then did so no longer. And two men had been left behind in the camp; the name of one was Eldad and the name of the second was Modad, and the Spirit rested upon them; and they were of those who had been listed, but they had not come to the Tent; and they prophesied in the camp. And the youth ran and told Moses, and said to him: Eldad and Modad are prophesying in the camp. And Jesus, son of Navi, who was Moses' assistant, his chosen one, said: My Lord Moses, stop them. And Moses said to him: Why, are you jealous for me? And who would not give that all the Lord's people were prophets, whenever the Lord should put his Spirit upon them? (*Numbers 11:16-17 and 11:24-29*).

**(2) На Вечірній Літургії, в НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ: Старий Завіт: КНИГИ ПРОРОКА ЙОЇЛА ЧИТАННЯ.** Так говорить Господь: «Сини Сіону, радуйтеся й веселіться Господом, Богом вашим, бо він дає вам раннього дощу по правді; він посилає дощ вам, дощ ранній і дощ пізній, як і перше. Токи будуть пшениці повні, а тискарні будуть переливатись вином та олією. Я поверну вам ті роки, які пожерла сарана, черва, хробаки та гусіль, - моє велике військо, що я на вас наслав був. Ви їстимете досхочу, донаситу, і славитимете ім'я Господа, Бога вашого, що так учинив дивно з вами. Народ мій не зазнає сорому ніколи. Ви зрозумієте, що я посеред Ізраїля і що я - Господь, Бог ваш, і іншого немає. Народ мій не зазнає сорому повіки. А після цього я виллю мій дух на всяке тіло. Ваші сини й ваші дочки будуть пророкувати, вашим старим сні будуть снитись, і ваші юнаки будуть бачити видіння. Та й на рабів та на рабинь того часу я виллю мій дух. Я знаки дам на небі й на землі: кров, вогонь, і стовпи диму. Сонце обернеться у п'ятьмісяць, а місяць у кров - раніше, ніж настане день Господній, великий і страшний. І кожен, хто призве ім'я Господнє, спасеться (*2:23-32*).

**(2) At the Vespereal Liturgy: For THE SUNDAY of the PENTECOST: Old Testament: A READING FROM THE PROPHECY OF JOEL.** Thus says the Lord: Children of Sion rejoice, and be glad in the Lord your God, because he has given you food for justice; and he will send the early and the latter rain for you, as before; and the threshing floors will be full of corn, and the presses overflowing with wine and oil. And I shall repay you for the years that the locust has devoured, the crawling locust, the consuming locust, the chewing locust and my great power, which I sent against you. And eating you shall eat and be filled, and praise the name of the Lord your God, who has done wondrous things with you, and my people shall no longer be ashamed for ever. And you shall know that I the Lord your God am in the midst of Israel, and there is none beside me, and my people shall no longer be ashamed for ever. And it shall be after these things that I will pour out of my Spirit upon all flesh, and your sons and your daughters will prophesy and your elders will dream dreams and your youths see visions. And upon my servants and my maid servants I shall pour out of my Spirit in those days, and they will prophesy; and I shall show wonders in the heaven above and signs in the earth beneath, blood and fire and the vapour of smoke; the sun will be transformed to

darkness and the moon to blood, before the great and manifest day of the Lord comes; and it shall be that everyone who calls on the name of the Lord will be saved (2:23-32).

**(3) На Вечірній Літургії, в НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ: Старий Завіт: КНИГИ ПРОРОКА ЄЗИКІЇЛА ЧИТАННЯ.** Так говорить Господь: « Я заберу вас з-між народів; я позбираю вас з усіх земель і приведу вас у вашу країну. Я окроплю вас чистою водою, і ви очиститесь; я вас очищу від усіх ваших гидот і від усіх ваших кумирів. Я дам вам нове серце, і новий дух вкладу в ваше нутро. Я вийму кам'яне серце з вашого тіла й дам вам серце тілесне. Я вкладу в ваше нутро дух мій і вчиню так, що ви будете ходити в моїх заповідях та берегти й виконувати мої установи. Ви житимете в країні, що я дав батькам вашим, і будете моїм народом, а я буду вашим Богом. » (36:24-28).

**(3) At the Vespereal Liturgy: For THE SUNDAY of the PENTECOST: Old Testament: A READING FROM THE PROPHECY OF EZEKIEL.** Thus says the Lord: I shall take you from among the nations and gather you from all the lands and bring you into your own land; and I shall sprinkle pure water upon you, and you will be purified from all your impurities and from all your idols, and I shall purify you; and I shall give you a new heart and I shall give you a new spirit; and I shall take away the heart of stone from your flesh and give you a heart of flesh; and I shall put my spirit in you and make you walk in my statutes and you shall keep my judgements and do them; and you shall dwell on the land which I gave to your fathers, and you shall be my people, and I shall be your God (36:24-28).

**(4) На Утренній Літургії, Новий Завіт, Утреннє Євангеліє на Неділю П'ятидесятниці, тобто Празник Зіслання Святого Духа: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** Коли настав вечір, того самого дня, першого в тижні, а двері були замкнені там, де були учні, зі страху перед юдеями, прийшов Ісус, став посередині й каже їм: « Мир вам! » Сказавши це, показав їм руки й бік. І зраділи учні, побачивши Господа. І знову Ісус їм каже: « Мир вам! Як мене послав Отець, так я посилаю вас. » Сказавши це, дихнув на них і каже: « Прийміть Духа Святого. Кому відпустите гріхи — відпустяться їм, кому ж затримаєте — затримаються. » (20:19-23).

**(4) At the Matinal Liturgy: New Testament: Matinal Gospel for the Sunday of Pentecost, the Feast of the Descent of the Holy Spirit: A Reading from the Holy Gospel according to JOHN:** [At that time] on the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. [Jesus] said to them again, "Peace be with you. As the Father has sent Me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (20:19-23).

**(5) На Божественній Літургії, в НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ: Новий Завіт: ДІЯНЬ СВЯТИХ АПОСТОЛІВ ЧИТАННЯ:** В тих днях, як настав день П'ятидесятниці, всі вони були вкупі на тім самім місці. Аж ось роздався з неба шум, неначе подув буйного вітру, і сповнив увесь дім, де вони сиділи. І з'явилися їм поділені язики, мов вогонь, і осів на кожному з них. Усі вони сповнились Святим Духом і почали говорити іншими мовами, як Дух давав їм промовляти. А перебували в Єрусалимі між юдеями побожні люди з усіх народів, що під небом.

І як зчинився той шум, зійшлась велика юрба і хвилювалася, бо кожний чув, як вони говорили його мовою. Здивовані й остовпілі, вони один до одного казали: « Хіба не галилеяни всі оці, що розмовляють ? Як же воно, що кожний з нас чує нашу рідну мову: партяни, мідяни, еламії, і мешканці Месопотамії, Юдеї і Каппадокії, Понту й Азії, Фригії і Памфілії, Єгипту й околиць Лівії, що біля Кирени, римляни, що тут перебувають, юдеї і прозеліти, критяни й араби - ми чуємо їх, як вони нашими мовами проголошують величні діла Божі ? » (2, 1-11).

**(5) At the Divine Liturgy: For the SUNDAY of PENTECOST: New Testament: A READING FROM THE ACTS OF THE APOSTLES (written by Saint Luke and commonly known as "The Gospel of the Holy Spirit"):** When the Day of Pentecost had come, the apostles were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit, and began to speak in different tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and were bewildered, because each one heard them speaking in his own language. And they were all amazed and marveled, saying: "Behold, are not all these who are speaking Galileans? And how is it that we hear, each of us in our own language where we were born? Parthians and Medes and Elamites and the residents of Mesopotamia, Judaea and Cappadocia, Pontus and Asia, Phrygia and Paniphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabs, we hear them speaking in our own tongues the mighty works of God." (2:1-11).

**(6) На Божественній Літургії, в НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ: Новий Завіт: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** Останнього ж великого дня свята стояв Ісус і закликав на весь голос: « Коли спраглий хтось, нехай прийде до мене і п'є ! Хто вірує в мене, як Писання каже, то ріки води живої з нутра його потечуть ! » Так Ісус про Духа казав, що його мали прийняти ті, які увірували в нього. Не прийшов був ще Дух Святий, бо Ісус не був ще прославлений. Численні ж з народу, вчувши ті слова, казали: « Він дійсно пророк. » Інші ж: « Він – Месія-Христос-Помазаник. » Ще інші: « Чи з Галилеї Христос прийде ? Хіба в Писанні не сказано, що з роду Давидового Христос прийде, з села Вифлеєму, звідки був Давид ? » І роздор виник із-за нього серед народу. Бажали і схопити його деякі, та ніхто не наклав рук на нього. Повернулись, отже, слуги до первосвящеників та фарисеїв, а ті питають їх: « Чому не привели його ? » Слуги ж відказують: « Ніколи чоловік не говорив так, як цей чоловік говорить. » Фарисеї ж: « Чи й не ви дали себе звести ? Невже хтось із старшини або фарисеїв увірував у нього ? Та проклятий той народ, що закону не знає ! » Але озвався до них Никодим, що приходив до Ісуса вночі, а був же один з них: « Чи дозволяє наш закон засуджувати чоловіка, не вислухавши його спершу та й не довідавшись, що він робить ? » Ті ж йому: « Чи і ти з Галилеї ? Розвідайся, то й побачиш: з Галилеї пророк не приходить. » [...] І ще промовляв до них Ісус, і так їм казав: « Я – світло світу. Хто йде за мною, не блукатиме у темряві, а матиме світло життя. » (7:37-52; 8:12).

**(6) At the Divine Liturgy: For the SUNDAY of PENTECOST: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN:** At that time, on the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone

thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified. Therefore many from the crowd, when they heard this saying, said, "Truly this is the Prophet." Others said, "This is the Messiah-Christ-Anointed." But some said, "Will the Christ come out of Galilee? Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?" So there was a division among the people because of Him. Now some of them wanted to take Him, but no one laid hands on Him. Then the officers came to the chief priests and Pharisees, who said to them, "Why have you not brought Him?" The officers answered, "No man ever spoke like this Man!" Then the Pharisees answered them, "Are you also deceived? Have any of the rulers or the Pharisees believed in Him? But this crowd that does not know the law is accursed." Nicodemus, he who came to Jesus by night, being one of them, said to them, "Does our law judge a man before it hears him and knows what he is doing?" They answered and said to him, "Are you also from Galilee? Search and look, for no prophet is to rise out of Galilee." [...] Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." (NKJV-7:37-52 and 8:12)

**ЗА-АМВОННА МОЛИТВА В НЕДІЛЮ П'ЯТИДЕСЯТНИЦІ (переклад на англійську мову із старо церковно слов'янської та грецької мови митрофорного архипресвітера Д-ра Давида Петраша; переклад з англійської на українську о. Івана Чировського):**

Христе, після твоїх страстей і воскресіння, зарядив єси своє вознесіння на небеса, що їх прихилив був тоді коли ти став плоттю від Діви, спасіння нашого ради. Утвердив єси свою обітницю тут на землі, тоді коли ти післав Духа Утішителя свого, щоб зійшов на апостолів. Отож, так як ти утвердив між ними все-святую єдність, - а також і серед тих, котрі через них стоять у вірі в твою непохитну присутність між нами, і вдержують Церкву засобом Його різноманітних дарів, - так само й не відіймай від нас твоїх дарувань, згідно із нашими гріхами, але радше видай на смерть всі оті наші тілесні бажання, котрі би не дозволяли Твоєму Святому Духові поселитися між нами. Вижени геть від нас всі наші думки, слова й діла, котрі би могли засоромити Твого Духа, як і рівнож кожну лукаву пристрасть<sup>3</sup> котра стримує Його приходу, творячи наші душі темними, після втрачення Його світла (через гріх). Вчини нас чистими посудинами Його сяйва, щоб так як горішня кімната де збиралися твої ученики, ми також сповнилися його світлістю. Покажи нас престолами Його духовного вогню, щоб так як перші твої апостоли прийняли його первоплоди, так само й ми, його силою, сподобилися дозволити собою попровадити в землю твоєї безсмертності, згідно з твоєю блаженною обіцянкою даною нам. Ввесь світ, отже, сповняється радістю в тобі, і повсякчасно славословить тебе, бо ти єси препрославлений разом із безначальним твоїм Отцем, і (+) пресвятим, і благим і животворящим твоїм Духом, нині, і повсякчас, і на віки віків. Амінь.

***AMVON PRAYER FOR THE SUNDAY OF PENTECOST (translation from the Old Church Slavonic and Greek by Mitred Archpriest, Father Dr. David Pe-***

<sup>3</sup> На Сході, систематичний богослов Святий Максим Ісповідник (580-662 р.Б.), вчив про вісім головних « Пристрастей », що їх Церква на Заході звикла називати Головними « Пороками » або « Гріхами »: (1) захланність, (2) нечистота, (3) неуміркованість, (4) лінивість, (5) гнів, (6) млявість / недбайливість, (7) самозакоханість / поверховість, й (8) заздрість / гордість.

**tras):** O Christ, after your suffering and resurrection, you built your ascent into the heavens, which you had lowered when you descended to become flesh from the virgin for our sakes. You established your promise on earth by sending your comforting Spirit upon your apostles. As you have established an all-holy unity in them, and in those who through them have faith in your steadfast presence, and sustain the Church by his manifold gifts, do not take away these gifts from us, as our sins deserve, but put to death all carnal desires in us that would hinder the coming of the Spirit. Drive out from us any thought, word or deed that would grieve him, and any hindering evil passion<sup>4</sup> that would make our souls dark with the loss of his light. Make us pure vessels of his glory, that we might be like the upper room in Sion, full of his brightness. Show us to be thrones of his spiritual fire, like your apostles who received his first-fruits, that, by his support, we may be led into the holy land of your immortality and blessed promise. The whole world, then, is full of joy in you and continually glorifies you, for you are most glorious, together with your co-eternal Father, and your co-eternal, all-holy, good and life-creating Spirit, now and ever and unto ages of ages. Amen.

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**НАСТУПНОЇ НЕДІЛІ: ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА: 19-го червня, 2011 р.Б.: Празник Всіх Святих: Перша Неділя після П'ятидесятниці, тобто Зіслання Святого Духа. На Вечірній Літургії:** (1) Ісаїя 43:9-14; (2) Мудрість 3:1-9; (3) Мудрість 5:15-6:3; **На Утренній Літургії:** (4) від Матея 28:16-20. **На Євхаристійній (Божественній) Літургії:** (5) до Євреїв 11:33-12:2а; (6) від Матея 10:32-33, 37-38 та 19:27-30; **За-амвонна Молитва:** # 44.

**NEXT SUNDAY: Scripture Readings for June 19, 2011: *The Feast of All Saints, i.e. the First Sunday after Pentecost (Descent of the Holy Spirit): At the Vespereal Liturgy:*** (1) Isaiah 43:9-14; (2) Wisdom 3:1-9; (3) Wisdom 5:15-6:3; **At the Matinal Liturgy:** (4) Matthew 28:16-20. **At the Eucharistic (Divine) Liturgy:** (5) Hebrews 11:33-12:2a; (6) Matthew 10:32-33, 10:37-38 and 19:27-30; **Amvon Prayer:** # 44. On the secular calendar this is also Father's Day. We will have special petitions for this reason, as well.

### **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

<sup>4</sup> In Byzantine Christian liturgical hymnography the word "passion" needs to be properly understood. The Egyptian monk Evagrius Ponticus (+399 AD) came up with a list of eight deadly sins, called "passions". (In the Latin/Roman tradition, there are only seven passions, and they are called "vices" or "capital sins".) This list was systematized by the great theologian St. Maximus the Confessor (+662 AD), as: (1) gluttony, (2) lust or fornication as symptomatic of an impure, meaning *divided* heart, (3) avarice or lack of moderation, (4) sloth, ranging from simple discouragement to outright laziness, (5) anger or wrath, including spite, (6) despondency, ranging from plain neglect, boredom or lack of interest in spiritual things to cowardice and/or the spiritual paralysis of sadness or depression, (7) vainglory, sometimes called vanity or self-infatuation, and (8) pride, especially as it reveals itself in envy or jealousy. St. Maximus was of the opinion that discovering and exposing these passions in oneself is a way of witnessing to Christ's Sufferings (Passion) and Death on the Cross, but it is by practicing the virtues opposite to each passion, that one arrives at becoming a living testimony to the Lord's Resurrection; for example: (1) faith and temperance, (2) self-control, *i.e.* a pure heart serving one master, (3) generosity and modesty, (4) zeal or fervor, (5) kindness and gentleness, (6) vigilance and "fear of the Lord" meaning an "awesome respect for God", not abject or servile dread of God, (7) charity-love, and (8) humility-contentedness.

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 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**

When the time comes when parents are able to select the genetic traits of their offspring, "I would not oppose selecting for intelligence. We could assume that people of higher intelligence would have good consequences for society." This statement from Peter Singer, philosopher, author and professor of bioethics at Princeton University, led columnist Jeff Jacoby to question the good consequences produced by Mr. Singer's intelligence through his advocacy of a 28-day period during which newborns could be killed and his conclusion that breeding children for spare parts is "not something really wrong in itself." (Jeff Jacoby, Boston Globe, 3/4/09)

**Deacon:** That this nation may come to its senses and again protect the right to life of the unborn, let us pray to the Lord.

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**Special PETITIONS for the Victims of the Tornadoes, Floods and Storms in the USA, for use in the Insistent Litany (Ekteniya of Fervent Supplication)**

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**Deacon:** We also pray, O Lord, for those who face incomprehensible anguish, sorrow and loss in the destruction from the tornadoes, floods and storms; deliver them from every affliction, trouble, distress, wrath and need; that they may be safeguarded by Your holy angels; grant them assistance, peace, health and a long life, we pray You, hear and have mercy.

**Deacon:** We also pray for those departed as a result of the tornadoes, floods and storms; for their grieving loved ones; for families who were separated that they may be reunited; reassure them of Your divine presence and heavenly grace, we pray You, hear and have mercy.

**Deacon:** We also pray for all involved in the relief efforts, O Lord, in this special time of need; strengthen them in body, soul and spirit as they labor and serve our neighbors in need. Grant them and all of us the firm resolve to support their efforts in love and generosity, we pray You, hear and have mercy.

### **POPE BENEDICT XVI'S PRAYER INTENTIONS FOR JUNE 2011**

**General Intention:** We also pray O Lord, that priests, united to the Heart of Christ, may always be true witnesses of the caring and merciful love of God, ...

**Missionary Intention:** ...and that the Holy Spirit may bring forth from our communities numerous missionary vocations, willing to fully consecrate themselves to spreading the Kingdom of God, we pray You, hear and have mercy.

### **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 JUNE 2011**

***FEAST OF PENTECOST (DESCENT OF HOLY SPIRIT): Acts 2:1-11***

Saturday, June 11, 2011 – 5:00 PM – Joanne Giancola

Sunday, June 12, 2011 – 9:00 AM - Olesya Komichak and Irene Borodycia

***FEAST OF ALL SAINTS: 1<sup>st</sup> SUNDAY AFTER PENTECOST: Hebrews 11:32-12:2a***

Saturday, June 18, 2011 – 5:00 PM – Stephanie Vargo

Sunday, June 19, 2011 – 9:00 AM - Olesya Komichak and Joan Hess

Sunday, June 19, 2011: – 11:30 AM – TBA

***2<sup>nd</sup> SUNDAY AFTER PENTECOST: Romans 2:10-16***

Saturday, June 25, 2011 – 5:00 PM – Joanne Giancola

Sunday, June 26, 2011 – 9:00 AM - Olesya Komichak and Irene Borodycia

Sunday, June 27, 2011: – 11:30 AM – TBA

### **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.

### **JUNE 12, 2011 – PENTECOST SUNDAY SERVICES, IN CHURCH AND AT OUR CEMETERY**

As Americans we have a secular custom of remembering all those in the armed forces who departed while in service to the USA on Memorial Day, which this year falls on May 30, 2011. However, Pentecost Sunday is the traditional church day for "memorial services" in the Byzantine Church Calendar. **ONLY ONE DIVINE LITURGY WILL BE CELEBRATED IN CHURCH ON JUNE 12 AT 9:00 AM.** A General Panikhida will be held at our parish cemetery circa 12:00 noon, followed by blessing of newly placed crosses (i.e. monuments) as well as shortened panikhidas, at individual gravesites, for those who request it.

### **JUNE 15 – 16: 10<sup>TH</sup> ANNUAL YOUTH-ACOLYTE CONVENTION**

Our St Josaphat Eparchy is sponsoring a Youth Convention this coming week at the Gilmory Center (near Pittsburg Airport) 601 Flaugherly Run Road, Coraopolis, PA 15108. All youth are invited! For more information: Contact: Joseph Levy (724) 910-1619 — [jlevy87@hotmail.com](mailto:jlevy87@hotmail.com) or Father Mike Polosky (724) 266-2262 — [sspandp@aol.com](mailto:sspandp@aol.com) Altar servers (17 and under) — \$ 55; Altar servers over 17 & chaperones - \$ 70. Includes: All activities, overnight stay, food, outdoor games, Swimming pool, souvenir t-shirt, cookout, vespers, divine liturgy, guest speakers, and our famous millionaire challenge.

### **JUNE 19, 2011 - REMEMBRANCE ROSES FOR FATHER'S DAY**

Remember your father, grandfather, husband, brother, uncle or that special man in your life with a rose in front of the icon of our Lord on Father's Day. Please see the form in this week's bulletin, or in back of the church along with the envelopes.

### **THURSDAY, JUNE 23, 2011 – PATRONAL FEAST: LITURGY OF GREAT VESPERS**

This year the Ambrose Romanos Singers will not be singing the responses for Great Vespers in celebration of our Patronal Feastday. Nevertheless, please let us come together as a parish family to celebrate our pastoral feastday at 7:00 pm on Thursday, June 23rd.

### **SUNDAY, JUNE 26, 2011 – PATRONAL FEASTDAY DINNER:**

This year our parish patronal feastday dinner will be held on June 26. This will therefore be a "Community Sunday". There will be No Matins, and no 9:00 AM Ukrainian Choral Divine Liturgy. The 11:30 liturgy is moved to 10:00 AM and will be celebrated in three languages; sung by the choir, with Liturgical propers and homily in English.

### **SATURDAY, JULY 2, 2011: ATTENTION: PARENTS AND GRANDPARENTS**

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin

tin, 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 – Viko-khuvatel'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.**

**JULY 15-18, 2011 AT SAINT PAUL UNIVERSITY IN OTTAWA:**  
**SHEPTYTSKY INSTITUTE STUDY DAYS:**

**AN EASTERN CHRISTIAN FEAST FOR THE MIND (SOUL) AND HEART (SPIRIT)**

This is the fourth consecutive year that the Sheptytsky Institute will be reaching out to the wider community of Eastern and Western Christians in offering an academic and spiritual conference to enlighten their faith.

The unique theme this year - **True/False? Right/Wrong? The Challenge of Relativism Today** - will offer an opportunity to participants to reflect more deeply on their faith. The plenary/workshop speakers and topics are as follows:

**Plenary Speakers:** Dr. Valerie Karras, **Relativism and Culture: Connections and Difference**; Dr. Adam DeVille, **Sentimentality Leads to the Gas Chamber: Emotivistic Relativism and the Slaughter of Innocents**; Dr. Peter Bouteneff, **Relativism, Tolerance, and Heresy: Negotiating the Waters**.

**Workshop Speakers:** Dr. Brian Butcher, **"Public Work," Private Meaning? (Re)Interpreting the Divine Liturgy in a Post-Modern Age**; Father Andriy Chirovsky, **Concepts Plundered by Passions: Early Christian Teaching on the Struggle with Tempting Thoughts**; Dr. Catherine Clifford, **What Happened at Vatican II (1962-1965)? Why is it important for the Eastern Churches?**; Father Lucien Coutu, **The Jesus Prayer: Getting Centered and Gaining Peace**; Father John Jillions, **All in the Family: Other Churches and Other Faiths**; Maxym Lysack, **Orthodox Christian Responses to New Age "Spiritualities"**; Father Andrew Onuferko, **Jesus and Muhammad: "Peace and Blessing Be Upon Them"?**; Father Michael Winn, **Holiness Unites God's People: Christian Formation in the Age of Relativism**.

In addition to the workshops, our Institute is also offering sessions on **Cantor Training**. These take place on Friday, July 15 (9:00 a.m. to 4:00 p.m.) and Monday, July 18 (2:00 p.m. to 4:00 p.m.). Using The Divine Liturgy: An Anthology for Worship, Father Archpriest Roman Galadza will offer the beginner session and Presvitera Melita Mudri-Zubacz the advanced session.

For those concentrating on academic studies, there is a possibility of earning up to six undergraduate credits by continuing with us for two more weeks between July 19 and July 30, 2011. The **summer courses** offered are: THO 2144 **Selected Topics in Eastern Christian Spirituality I: Logismoi - The Eight Evil Thoughts**, taught by Father Andriy Chirovsky (evenings); and, THO 3322 **Byzantine Eucharistic Liturgies**, taught by Brian Butcher (mornings).

For more information please contact Fr. Stephen Wojcichowsky, at 613-236-1393, extension 2330.

You may also wish to visit the website at [www.sheptytskyinstitute.ca](http://www.sheptytskyinstitute.ca)

**WORLD YOUTH DAY MADRID: 16-21 AUGUST, 2011**

Our St. Josaphat Eparchial organizer for World Youth Day is Fr. Claudio Melnicki

at St. Josaphat Cathedral, Parma, OH. For more information call: 440 503-1362 or e-mail him at: [brmelnicki@hotmail.com](mailto:brmelnicki@hotmail.com). You can also go to our eparchial World Youth Day newsletter at [http://www.stjosaphateparchy.org/documents/WYD\\_2011\\_Madrid.pdf](http://www.stjosaphateparchy.org/documents/WYD_2011_Madrid.pdf)

**APARTMENTS FOR SENIORS:**

Sheptytsky Arms and St. George Close have apartments available for seniors who can live independently. If anyone is interested, please call Char Rumsky at 412-766-8802 or Sr. Olga Marie at 412-766-6354.

**U.T.S. Scholarship**

Youth who are College bound or college attending who might be able to benefit from a scholarship are advised to gain more information about the Ukrainian Technological Society's scholarship program, or call 724-337-5704. Applications can be downloaded from [www.utspgh.org](http://www.utspgh.org).

**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?"

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**THE SUMMARY OF COLLECTIONS FOR  
THE FEAST OF THE ASCENSION OF OUR LORD  
JUNE 2, 2011**

6/2/2011 – FEAST OF THE ASCENSION OF OUR LORD	36.94
CANDLES	45.00
<b>TOTAL</b>	<b>\$ 81.94</b>

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**THE SUMMARY OF SUNDAY COLLECTIONS  
JUNE 4 & 5, 2011**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	10.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	1,877.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	70.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	282.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	19.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	24.00
WEEKLY CANDLES	74.00
MEMORIAL CANDLES	10.00
MEMORIAL FUND	10.00
SEMINARIAN EDUCATION FUND	100.00
5/18/2011 – FEAST OF MID-PENTECOST	5.00
6/2/2011 – FEAST OF THE ASCENSION OF OUR LORD	140.00

6/5/2011 – FATHER’S DAY REMEMBRANCE	435.00
6/5/2011 – PETER’S PENCE COLLECTION	196.00
6/12/2011 – FEAST OF PENTECOST	37.00
6/12/2011 – BLESSING OF GRAVES & GENERAL PANIKHIDA	50.00
6/13/2011 – MONDAY OF THE HOLY SPIRIT	20.00
6/19/2011 – FEAST OF ALL SAINTS	15.00
6/24/2011 – FEAST OF NAVILITY OF ST. JOHN THE BAPTIST	15.00
6/29/2011 – FEAST OF HOLY CHIEF APOSTLES PETER AND PAUL	15.00
<b>TOTAL</b>	<b>\$ 3,404.00</b>

### **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 the parish office at: 412-431-2531.

**IN MEMORY OF LAURA SUCHY (June 9<sup>th</sup> )**

**(copy of the miraculous icon of Our Lady of Pochayiv): 5.00 – Reft Family**

**IN MEMORY OF NICK (COACH) KOSTEK (June 17<sup>th</sup>):**

**Icon of the Cross of Our Lord: \$5.00 – Reft Family**

### **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 areas 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.**

**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.

**IN MEMORY OF NICK “COACH” KOSTEK – June 17<sup>th</sup> (11<sup>th</sup> year anniversary of Birth to Eternal Life): \$10.00 – Olga Walko and Family**

### **SEMINARIAN EDUCATION FUND**

**No donations this week**

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***Our thanks to Steve Zinski for supplying us with the next few pages:  
Father Ivan and Parish***

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## PENTECOST

*The Call to Proclaim the Good News*

*"All who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry 'Abba! Father!' it is the Spirit Himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him." (Romans 8:15-17)*

On the great Feast of Pentecost we are sealed with the Gift of the Holy Spirit, in which we receive the spirit of freedom, the spirit of sonship. This is the day when the Spirit Himself bears witness with our spirit that we are indeed children of God, children and heirs of God, fellow heirs with Christ. All this is true provided we are ready and willing to suffer with Christ. The Apostle Paul mentions suffering only, but only because it is one aspect of life, particularly of our life in Jesus Christ. It is in and through suffering that Jesus Christ accomplished for us the work of Redemption and Salvation. It is in and through our own suffering with Christ that we will together with Him accomplish our Redemption, and receive the full benefits of the gifts of the Holy Spirit, the fruit of His Saving work for us.

With the day of Pentecost, the New Age is upon us. *"This is the Day which the Lord has made; let us rejoice and be glad in it ... The Lord is God, and He has given us light"* (Psalm 118:24 & 27). It is the Day when the work of Salvation, Sanctification and Transfiguration is begun; the completion of the work of Jesus Christ is yet to be accomplished in His Body, the Church of Christ. The promise that He made to His Disciples is now to be fulfilled, *"Truly, truly, I say to you, he who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father"* (John 14:12).

The troparion for this feast of Pentecost reminds us that the Day of Pentecost is not a day of rest, but a day of work. It is the day on which the disciples were to begin the vast cosmic fishing expedition for which Christ had prepared them. Little did the disciples know the full meaning of His first call to them, *"Follow Me and I will make you fishers of men"* (Mark 1:17).

The Feast of Pentecost is one of the richest in its liturgical texts. Its themes are many, as it is fitting for the day on which we commemorate the birth of the Church of Christ. "Service through Sacrifice like that of Christ" is the theme which sets the tone for the thirty weeks of the Pentecostal cycle that follows. The promised Comforter brings joy; the Spirit of Truth comes to fill all things calling all to repentance and salvation. The traditional Pentecostal Vespers is dominated by the three sets of kneeling prayers reminding the faithful disciples of Christ that soon they must rise and complete the work of Redemption and Transfiguration, the disciples are called to the Holy Work of "fishing for men." The expanse of the universe supplants the Sea of Galilee. The children of Israel are no longer the limits of the proclamation of the Gospel; now to all the children of Adam is to be proclaimed the Good News of Salvation through Christ. The liturgical texts compare the division of the children of Adam into separate tongues at the time of the ill-fated building of the Tower of Babel, with the unity of divided humanity brought as a gift of the Grace of the Holy Spirit Who descends on the disciples in the form of separate tongues of flaming fire. We have been called to unity in Christ Jesus our Lord. We are called to build the Church of Christ with our redeemed and sanctified lives. We are the Body of Christ. Saint Peter proclaims, *"Come to Him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy*

*priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:4-5).*

How is this work to be accomplished? We, the redeemed children of Adam, are to be the instruments of this work of Transfiguration of the universe. The work began immediately after the Descent of the Holy Spirit. Peter proclaims the Gospel from the roof of the house where the disciples were gathered in the Upper Room at the time of the coming of the Comforter. His first congregation is composed of representatives of many nations in Jerusalem for the Feast of Pentecost. They had heard the great clamor that resulted from the sound that came from heaven like the rush of mighty wind. Peter tells them that the prophecies of old have been fulfilled for God has poured out His Spirit upon His children and they now prophesy. God will show His wonders and whoever calls on the Name of the Lord shall be saved. The Gospel of the Risen Christ is proclaimed to the world, for He is the Redeemer of the world. The world responds to this message and the people ask Peter and the disciples, *"Brethren, what shall we do?"* He says, *"Repent, and be baptized everyone of you in the Name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him"* (Acts 3:38-39).

Today the proclamation of the Good News in its essence is the same, as is the need for its proclamation to the whole world. The call for sacrifices in the work of the Church is also the same. The Church needs disciples and teachers to proclaim the Good News, and to teach all men the Way of Truth and Salvation. The work is not limited to an elite group of priests and bishops, it is the work of the WHOLE Church and of each and every one of its members. The Good News cannot be limited to a few; it is a divine compulsion that insists that we who have been given the Gift of Grace must use it to bring the same Gift to others. The mother teaches her children, the father shares in this teaching, and together they give their children the living example which the children can imitate. Whatever a Christian may choose for his vocation in life, it can never replace his first commitment to Christ and His Church. Whether he is a laborer, a white collar worker, a doctor, a teacher, an engineer, a social worker, a nurse or a housewife — all work and perform services for individuals in need of salvation, in need of redemption, in need of the Sanctifying Grace of the Holy Spirit. We can all teach by example, for this is the most effective proclamation of the Gospel to the lost children of Adam.

If the power of His Redeeming Grace has transfigured us, then the Light of this Transfiguration will shine forth for others to see and to desire, *"Let your light so shine before men that they may see your good works, and give glory to your Father Who is in heaven"* (Matthew 5:6).

Heavenly King, Advocate, Spirit of Truth,  
Who are everywhere present and fill all things,  
Treasury of Blessings, Bestower of Life,  
Come and dwell within us,  
Cleanse us of all that defiles us,  
and, O Good One,  
save our souls.



**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

Parish Office, (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 is appointed by the Pastor from among the PAC members, or he may let the PAC elect this person from among themselves.

**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. We appreciate their hard volunteer work for the good of the parish.

**FINANCIAL RECORDKEEPING:** Ann Korenoski & Rose Breen help Cathy Sawchak with the recordkeeping. We appreciate their hard volunteer work for the good of our 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 & <b>PYROHI SALES</b>	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:**

7:45 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:  
*Veneration of Cross*  
11:00 am on September 14, 2011
- (3) Entrance of the Mother of God  
*Commissioning of New Altar Servers*  
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:**  
*Blessing of Water*  
7:00 pm on January 5, 2011, or  
11:00 am on January 6, 2011
- (6) Encounter of our Lord:  
*Blessing of Candles*  
7:00 pm on February 1, 2011, or  
11:00 am on February 2, 2011
- **(7) Annunciation to the Mother of God:**  
7:00 PM on March 25, 2011 at St George's
- (8) Entrance of our Lord:  
*Blessing of Pussy Willows and Palms*  
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  
9:30 am on June 2, 2011
- **(10) Pentecost Sunday:**  
5:00 pm on June 11, 2011, or  
9:00 am on June 12, 2011,

#### **No 11:30 am on Pentecost sunday**

- (11) Transfiguration of our Lord  
*Blessing of First Fruits:*  
9:00 am on August 6, 2011
- **(12) Dormition of the Mother of God:**  
*Blessing of Plants (Flowers and Herbs)*  
7:00 pm on August 14, 2011, or  
11:00 am on August 15, 2011

#### **HOLY DAYS OF OBLIGATION:**

**Sunday of Pascha (Easter),**

**Every single Sunday** (which is a "little Pascha"),  
**# 4, 5, 7, 9, 10 and 12**, as above, and

**Sts. Peter and Paul, which is at:**

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: See "Community Sunday" above, and 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 (this may yet be changed):

PARASTAS LITURGY: 10:00 AM on February 26, March 19, April 2. June 10/11: TBA.

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. **For the sake of young families and children, so that we can gather right from work, the consensus is that this year we try serving the Presanctified at 6:30 pm, and put out a fruit basket as people leave the church/chapel to go home circa 7:30-8:00 pm.**

Latin-Roman Rite services, like Stations of the Cross, have no public and communal place in our Byzantine churches' theological, liturgical spiritual and canonical tradition. One may pray using this personally on one's own.

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 in the evening 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 (not dark) Vestments are to be worn.

**HOLY & 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 & Great Wednesday.

#### **HOLY MYSTERY OF CONFESSION**

Saturdays: 4:00 PM and by request

Lenten Weekdays: before or after the 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. G.O.F. 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 parishioners 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 No-

vember 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 G.O.F. is handled by:

Fr. Ivan Chirovsky, Fr. Yaroslav Koval, Fr. Deacon Alexander Wroblicky, Irene Borodycia (DRE), Presbytera 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)                      Presbytera 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	Linda Chomko
Joanne Giancola	Joan Hess
Olesya Komichak	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

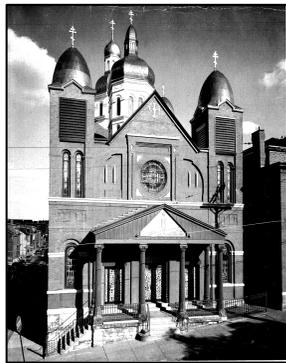
**BAPTISM PREPARATION MINISTRY** - Holy Mysteries (Sacraments) of Initiation are normally administered on the Sunday nearest to the 40th day after the birth of the child. Please notify the parish rectory **as soon as you are aware that you are expecting a child.** Sister Ann Laszok, OSBM, from the Diocesan 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-Cana Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Cana Program Registration Form, Please go to 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.

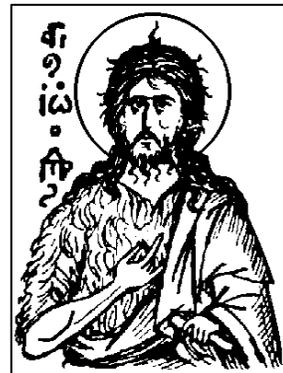
**Vol. 57, No. 23**

**JUNE 12, AD 2011**



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

**109 S. 7<sup>th</sup> STREET,  
PITTSBURGH, PA. 15203-1028  
412-431-2531**



**“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).”**