

SUNDAY OF ORTHODOXY  
FIRST SUNDAY OF THE GREAT FAST



*Icon of the Holy and Great Martyr Theodore the Recruit (Tyro) — February 17th*

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**CALENDAR and COMMEMORATIONS FOR THIS COMING WEEK:**


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**FIRST SUNDAY OF LENT: FEAST OF VICTORY OF TRUE FAITH (ORTHODOXY) OVER FALSE FAITH (HETERODOXY) BRIGHT VESTMENTS**

**Blessing of New Icons and Procession with the Holy Icons at end of each Divine Liturgy: see Bishop Robert's The Sacrifice of Praise, pages 81-86.**

**The Typikon for this Sunday directs that, for the Liturgical Propers, we transfer to another day, or omit, the memory of the saints of February 17:** Holy and Great-Martyr Theodore the Recruit (286-305) of Tyre. Commemoration of St. Marianna (MaryAnn), Virgin, sister of St. Philip the apostle (1<sup>st</sup> century); Our Ven. Fr. Theodore the silent one, whose relics lie at the Far Caves of the Kyiv Caves Monastery (13<sup>th</sup> century).

Therefore, **for the liturgical propers at today's Divine Liturgy, please use the blue *Anthology*:** Troparion of Resurrectional Tone 5, on page 345 and in Ukrainian on page 470, then Troparia, Kontakion, Prokeimenon, Alleluia verses and Communion verses from the *Lenten Triodion*, on pages 618-621. The Communion Verses for Sunday and the Feast are listed on page 621. Additional Sunday verses are on page 1080. There is an alternate Amvon Prayer on page 621.

Originally, **the First Sunday of the Great Fast** was dedicated to the memory of the "Holy Prophets of the Old Covenant". Therefore, in today's Gospel, Philip tells Nathaniel, "We have found the one about whom Moses wrote in the Law, and also the prophets (John 1:45)," and in the Epistle Reading we are told that because "we are surrounded by so great a cloud of witnesses," we should "lay aside every weight, and the sin which so easily besets us, and let us run with patience the race that is set before us, looking unto Jesus, the Author and Perfecter of our faith (Hebrews 12:1-2a)."

We are invited to read Fr. Thomas Hopko's teachings on what being a prophet is all about. This will help us to see why or how the "Sunday of Holy Prophets" would lend itself very easily to becoming a theologically obvious occasion for the first celebration of a "Sunday of Orthodoxy." But speaking historically, how did this change happen? The Seventh Ecumenical Council, at which the legates of the Church in Rome and the Pope of Rome were present, ratified the correct use of correctly made icons for the entire orthodox-catholic Church, in both East and West, in 787 AD. However for many decades afterwards many refused to accept this teaching. Finally, on March 11, 843 AD, the Empress Theodora made a solemn procession to celebrate the victory of "orthodoxy" (i.e. right glory as a result of right faith) in the controversy over the writing, use and nature of holy images called icons. Shortly after 843, this celebration became an annual event, displacing the memory of the prophets. You can read more about this history in the insert provided by Steve Zinski at the end of today's church bulletin.

<b>5:00 PM – DIVINE LITURGY OF ST BASIL (all English, recited) + George, Annette &amp; family (Robert Checque &amp; Family)</b>	<b>SAT. FEBRUARY 16 Fr. Ivan</b>
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<b>There will be no 7:45 am MATINAL LITURGY on</b>	<b>SUNDAY, FEBRUARY 17</b>
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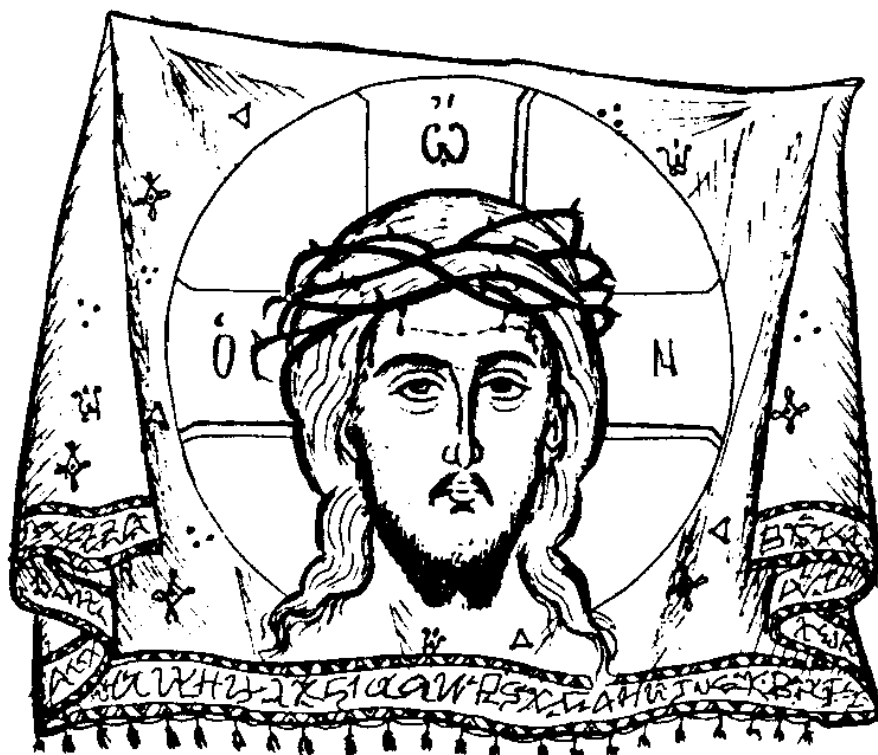
<b>9:00 AM - DIVINE LITURGY OF ST. BASIL (Ukrainian &amp; O. C. Slavonic, English; choral) +Stefan Antoniw, 1<sup>st</sup> anniversary (Family)</b>	<b>Fr. Ivan</b>
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<b>11:30 AM – DIVINE LITURGY OF ST BASIL (all English; congregational) God's Blessing on all parishioners</b>	<b>Fr. Ivan</b>
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**CLASSES for EASTERN CHRISTIAN FORMATION as usual, but we will be having Blessing of New Icons and Procession with the Holy Icons at end of each Divine Liturgy; parents and children should plan on attending this because your participation in it is an integral part of normal Christian Formation and normal Christian Living.**

<b>SUNDAY, Feb. 17: 2:30 PM – PARASTAS LITURGY FOR +Michael Kostek, at John Gmiter's Funeral Home (Southside Pittsburgh)</b>	<b>Fr. Ivan</b>
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**SUNDAY, Feb. 17: 3:00 PM - Dr. Volydymyr Lernatovych, a journalist from Ukraine, will speak on "Journalism and Present Day Politics in Ukraine" in the English Room 144 of the Cathedral of Learning at the University of Pittsburgh. The talk is being sponsored by the Ukrainian Nationality Room Committee at Pitt. The public is invited. Admission is free, and light refreshments will be served. This is an opportunity for all to learn of some of the issues in the tension between a free press and those governing in present day Ukraine. Please share this information with your friends and plan to attend**



**Icon of The Holy Veil: the image of our Lord "Not-made-by-human-hands" is often laid out for veneration during the Forty Days of the Great Fast (Great Lent).**

### **WEEKDAY SERVICES AND EVENTS**

**All weekdays of the Great Fast (Lent) are called "ALITURGICAL". That means that the Divine Liturgy of St. John Chrysostom, being a joyful celebration of the Resurrection, is not to be celebrated on those days, since Chrysostom's Liturgy 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 (Byzantine) liturgical and spiritual tradition.**

**ABOUT DAILY SERVICES:** Depending on who attends the daily services, we will be serving either Typica or Matins or Parastas.

***Fasting from meat, as an act of penance, is encouraged in the 40 days of Lent, being obligatory only on all Fridays of the Great Fast; abstinence from dairy is encouraged on all the days of Lent, especially Wednesdays and Fridays.*** NOTE FROM FATHER IVAN CHIROVSKY: To use an analogy, the Church's regulations about prayer, fasting and almsgiving during Lent are like parents telling their little children "You have to wash your whole body at least once a week." But, as one gets older and their work gets messier, one would hope that one also gets wiser and washes more often than that. So, these rules mark out the boundaries of the least that our being needs, comprised as it is of spirit-heart, soul (thoughts, emotions and desires) and body, in order to function in a proper and healthy way. **But just surviving is not the same as thriving.** Likewise, Real Love is limitless. So, together with their spiritual Father, or spiritual Mother, it is presumed that each Christian will decide on what he/she will do, in a balanced fashion, to strive for the maximum (40 days), and not just settle for the minimum (8 days).

**2<sup>nd</sup> MONDAY of the Great Fast (Lent) -**

**FEBRUARY 18**

Our Holy Father among the Saints, Leo, Pope of Rome (461); Our Ven. Fr. Agapetos, bishop of Sinad (4<sup>th</sup> century); Our Ven. Fr. Flavianus the Confessor, archbishop of Constantinople (449-450).

**11:00 AM – FUNERAL LITURGY, at our church: +Michael Kostek**

**Fr. Ivan**

**2<sup>nd</sup> TUESDAY of the Great Fast (Lent) -**

**FEBRUARY 19**

Holy Apostles Archippus & Philemon of the Seventy Apostles, and Philemon's wife, martyr Apphia, equal-to-the-apostles (1<sup>st</sup> century). Holy martyrs Maxim, Theodotus, Isychus and Asklepiodota (c. 305-311). Holy Confessors Eugene & Macarius, presbyters of Antiochian Church (363); St Dositheus, disciple of Abba St Dorotheus (6<sup>th</sup>-7<sup>th</sup> centuries); Holy Rabulas, disciple of Barypsabas (c. 530).

**Father Ivan usually takes a day off on Tuesday and Wednesday mornings, so on those days he will celebrate the service at the rectory, rather than in the chapel,  
+Iwanna Chirovsky (Rosalie and Eugene Laszok)**

**2<sup>nd</sup> WEDNESDAY of the Great Fast (Lent) -**

**FEBRUARY 20**

***(Acts of penance are encouraged on all Wednesdays of the whole year)***

Our Ven. Fr. Leo, Bishop of Catania in Sicily (c. 780). Holy priest-martyr Sadok & 128 martyred with him in Persia-Iran (342-344). Ven. Agathon, Pope of Church in Rome (682). Our Ven. Fr. Ahafonius, miracleworker whose relics lie at the Far caves of the Kyiv Caves Monastery (13<sup>th</sup>-14<sup>th</sup> centuries).

**Father Ivan usually takes a day off on Tuesday and Wednesday mornings, so on those days he will celebrate the service at the rectory, rather than in the chapel,  
+Leo Chirovsky (Roxana Kuzmak)**

**7:00 PM - 8:30 PM – Presanctified Liturgy at our church**

**In previous years we served the Presanctified in the chapel because less than twenty persons attended and the gas and electrical expenses are less for using the chapel. This year Father Ivan has received a request from potential attendees indicating that they would commit to attending more frequently if we used the church, instead of the chapel, with the suggestion that the heat be set at 60 degrees, rather than the usual Saturday/Sunday setting of 63. We will do this experimentally for a week or two.**

**7:30 PM - 8:30 PM – adult study led by Fr. David Abernathy at the PITTSBURGH ORATORY: LOVE OF THE BEAUTIFUL: AN INTRODUCTION TO THE WRITINGS AND SPIRITUALITY OF THE Eastern Christian *PHILOKALIA – ДОБРОТОЛЮБІЄ*.** Good news! For those of you unable to attend Fr. Abernathy's talks at the Oratory, they are being recorded and you can listen to the podcasts here: <http://www.philokalia.podbean.com/> More good stuff here, too: <http://pittsburghoratory.blogspot.com/>

**2<sup>nd</sup> THURSDAY of the Great Fast (Lent) -**

**FEBRUARY 21**

Our Ven. Fr. Timothy of Symbola (8<sup>th</sup> century); Our Holy Father Eustathius, Archbishop of Great Antioch (338); Our Ven. Fr. George, hymnwriter and bishop of Amastris (802-811). Our Ven. Fr. John Scholasticus, patriarch of Constantinople, composer of the "Cherubic Hymn", and "Of Your Mystical Supper" (577). Our Ven. Fr. Zacharias, patriarch of Jerusalem (633).

**Morning Service at the rectory, +Nicolas (Robert Checque and Family)**

**PYROHY MAKING AND SELLING ON THURSDAYS until 3:00 PM**

**In the winter, "Pinchers" are asked to come between 8:00-9:00 AM;  
thus until May 2013 there will usually be NO LITURGIES on this day in the morning**

**2<sup>nd</sup> FRIDAY of the Great Fast (Lent) -**

**FEBRUARY 22**

***(Acts of penance are obligatory on all Fridays of the whole year; and Fasting from meat, as an act of penance, is obligatory on all the Fridays of Lent)***

The Discovery of the Relics of the Holy Martyrs (345-408, some say 395-423) in the Eugenius district of Constantinople; The Holy Martyrs Maurice, his son Photinus, and the seventy soldiers with them (c. 305); The venerable father Athanasius of Constantinople (821). The holy Priest-Martyr Telesphorus, Pope of Rome (c. 136).

**Morning Service at the rectory, +Nicolas (Robert Checque and Family)**

**6:10 PM - 7:00 PM – Parastas for all submitted/enrolled names, at our church**

**7:00 PM - 8:30 PM – Presanctified Liturgy, at our church**

**2<sup>nd</sup> SATURDAY of the Great Fast (Lent) - (ALL SOUL'S)**

**FEBRUARY 23**

Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56); The holy Georgania (372), philanthropist and sister of St. Gregory the Theologian. The holy Antiokh and many other desert dwellers in Syria (5<sup>th</sup> century). The holy martyr Damianos of Philotheou (1568) who was a disciple of St Dometius.

**9:30 AM - DIV. LIT. in the chapel – Sp Int for David Borodycia (Irene Borodycia);**

and submitted/enrolled names for All Soul's.

**2<sup>ND</sup> SUNDAY OF LENT: FEAST OF ST. GREGORY PALAMAS**

**BRIGHT VESTMENTS**

**Tone 6. Matins Gospel # 6: Luke 24:36-53.**

The Typikon for this Sunday gives a number of options. Mr. Steve Zinski has chosen the option that allows for the Feast of St John the Baptist to displace the Feast of St Gregory Palamas at the Sunday Divine Liturgy, simply because in this way the propers for Presanctified on the previous Friday evening are not greatly complicated.

**February 24: Commemoration of the First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist.** Our venerable father Erasmus (1160), teacher at the Kyiv Caves Monastery whose relics lie at the Near Caves.

Therefore, **for the liturgical propers at today's Divine Liturgy, please use the blue Anthology:** combining the service for the Resurrection, of Tone 6 on page 349, the feast of St John, on page 816, and the 2<sup>nd</sup> Sunday of Lent, on page 622.

**5:00 PM – DIVINE LITURGY OF ST BASIL (all English, recited)  
+ Stephanie Fedyshin (Family)**

**SAT. FEBRUARY 23  
Fr. Ivan**

**There will be no 7:45 am MATINAL LITURGY on**

**SUNDAY, FEBRUARY 24**

**9:00 AM - DIVINE LITURGY OF ST. BASIL (Ukrainian & O. C. Slavonic, English; choral)  
God's Blessing on all parishioners**

**Fr. Ivan**

**11:30 AM – DIVINE LITURGY OF ST BASIL (all English; congregational)  
+Gail Hurdle (McCauley Family)**

**Fr. Ivan**

**CLASSES for EASTERN CHRISTIAN FORMATION as usual, but we will be having Blessing of New Icons and Procession with the Holy Icons at end of each Divine Liturgy; parents and children should plan on attending this because your participation in it is an integral part of normal Christian Formation and normal Christian Living.**

### **WHAT IS A PROPHET ?**

**a collection of passages from the teachings of Fr. Thomas Hopko  
as found on the internet at Ancient Faith Radio.**

"In the old covenant, you have those who were real prophets, those who really were inspired by God, called by God, spoke the word of God, and here, of course, we have to just define what we mean when we say prophet. What is a prophet? Most people think of prophets as a person who predicts the future, who tells what's going to happen, and that very often is the case that when the prophet is inspired by God, they do say what is going to befall the people, especially they say, if they do not repent. If the people do not change, if they do not keep the law of God, if they do not follow His paths, if they do not keep themselves from the idols, then the prophet of God declares what will come upon them. And that is where you get the imagery of the prophet, first of all, as a kind of predictor of the future and a foreteller of doom and destruction: the one who says that God's destroying power and punishment is going to come upon the people because of their sins. That is certainly true. However, we have to see that the term prophet is, you might say, deeper and wider than that. The prophet, basically, is the person who is inspired by God. The Lord's prophet, God's prophet, is the one upon whom God's spirit, God's own spirit, is dwelling, that it is the Spirit of God, not the elemental spirits of the universe or the evil spirits, or the idolatrous spirits, or the dark spirits, but the very Spirit of God himself: the "ruach Yahweh", the Spirit of the Lord. And then the prophet is filled with the Spirit in order to proclaim the "davar Yahweh", the Word of the Lord. ...

"...in the Holy Scripture, when God acts, when the Lord God acts, he always acts by his word-his davar, which is his spoken word, his proclamation, his truth, his wisdom. But that word "word-davar", means God's action, God's presence, God's thing, God's doing, God's work, and the work of God, the "word of God-the davar Yahweh", the "logos Kuriou-Word of the Lord", or "logos tou Theou-Word of God", is always accompanied by the "ruach Yahweh", or the "pneuma Theou", the

spirit of God, the wind, the breath of God because the word is always a vivifying word, a living word, an active word" ...

"Saint John of Damascus, ... defended the holy icons which were attacked in the 8th century. ... John has that wonderful sentence in his treatise "On the Orthodox Faith" where he says, "God never speaks without breathing, and he never breathes without speaking. His breath always contains a word and his word is always living, vivified, breathing, alive, and so this is how we understand and speak about God." ...

"...it is certainly the Christian teaching that those who are baptized into Christ and receive the Holy Spirit by chrismation who are members of the Church, are supposed to be, and as God is concerned, really are, made to be prophets. We are made to be prophets. We are all supposed to be prophetic. The main gift that every one of us is supposed to have as a Christian is the gift of prophecy. That's certainly the teaching of the Holy Scriptures that all Christians, all human beings, are supposed to be prophets, and that's why you have that saying of Moses: would that all God's people were prophets. The Christians believe that that is fulfilled with the coming of the Messiah. That's fulfilled with the coming of Jesus when he puts his Spirit, the very spirit of God, upon all the people that they would become a prophetic people, that they would be a kingdom of prophets and priests, a prophetic people, a people filled with the Spirit who live only by the Holy Spirit. This is what is contained and spoken of in the Scriptures." ... St. Paul ... "says three reasons that the prophet speaks for are: edification, exhortation, and consolation. That's upbuilding, encouragement, and comfort." ... "St. Paul says to the Thessalonians, do not quench the spirit. Do not despise prophesying. He says it very, very particularly in the letter to the Thessalonians. Do not quench the Holy Spirit. Do not despise prophesying. Test everything, hold fast to what is good. Abstain from every form of evil. So, prophesying is part of the story. It's got to be there, but it can't be false prophesying. It can't be self-centered prophesying. It's got to be prophesying, really by the spirit of God, the truth of God, and the one who prophesies has to be a person who loves, and the person who is loving prophesies for three reasons according to the Apostle Paul: for edification, for exhortation, and for consolation. And this is how we understand what the prophet is. The prophet is the one inspired by God who pronounces and proclaims the word of God by divine inspiration for the sake of the edification, the upbuilding, the encouragement, the exhortation, the consolation, and the comfort of God's own people. So, *the* prophet is Jesus. And he gives the Spirit to those who are baptized in his name, the name of the Father and the Son and the Holy Spirit. He gives the Spirit to those who believe in him or who obey him, and they become a company, a prophetic people. And that very same spirit is given to some people particularly to be very specifically prophets of the Lord. But what we know now is this, the Lord, himself, is *the* prophet, and *the* prophet is the Lord, Jesus Christ the Lord is the messianic prophet, the unique prophet, the ultimate prophet, the prophet different from all other prophets, just like he's a king different from all other kings and a priest different from all other priests. ... That he's a teacher different from all other teachers. He is the unique one. But for Christians, for all Christians, there's only who is that prophet, the prophet. That one is Jesus of Nazareth who is made Christ and Lord through what he suffers. Jesus, the son of God, the Messiah, is *the* prophet, that unique prophet. ... he becomes *the* teacher, and he teaches, and he shows what God is really like, and what the word of God really is. How? Well, ultimately, by dying on the Cross. Not just by what he teaches, but by what he does. In fact, the holy Fathers say he's most eloquent prophetically when he's hanging dead, when he's silent, when he's not saying anything. Then you really see what the Word of God is and what the will of God is. Then you really see who God is. You have the prophetic act *par excellence*. And we should never forget that the word "word" in Hebrew doesn't just mean a spoken word, it means an act, it means a work, it means a thing ...

"When we fulfill our humanity as God intended it, we are to be prophetic, priestly, pastoral people. All of us. Every one of us. Now, what does *that* mean? That means that we are created, prophetically, to know the word of God, to hear the Word of God, to be able to say, "Thus says the Lord!" and it really would be the Lord. We are created to know the truth. We are created to *teach* the truth, to *live* in the truth, to *speak* the truth, in love, of course. But truth is a big part of it. Knowledge, to *know*. We are created to *know*. And that's what it means to be prophetic. A prophet isn't simply a person who predicts the future, ... A prophet is a person who is directly inspired by God to know the truth and even to know the truth in very particular, specific conditions. To know the truth about what is happening. The truth about what happened. The truth about what *will*

*happen*. The truth about what is *going on*, and to be *right* about it, *not* to be deluded, *not* to be deceived. And here I think, in biblical language, the opposite of a prophet would be a fool. A fool. We are not created to be fools. We're not created to be fooled and we're not created to be foolish. And in the Bible, "fool" is almost a technical term. When the Bible wants to speak about those who are *really* not what they are supposed to be they are called "fools." "The fool says in his heart there is no God," you know. And the opposite of foolishness is *wisdom*. The prophet is a *wise* person. He not only has abstract — or she, women prophets, of course — prophets not only have abstract *knowledge* (*gnosis*), they have not only super-duper knowledge (*epignosis* in Greek) but they have *sophia*, in Hebrew *chokmah*. They have *wisdom*. Wisdom. They know how to *apply* the truth. They know what the truth is and how, *practically* to *apply* it. And so we are all created to be prophetic people. ...

"What does it mean to be a priestly person? A priest is the one who offers all things to God and *mediates* for the whole of creation before the face of God. A priest is the one who offers to God all that is his. In the words of the Byzantine Divine Liturgy, the priest is the one who is at every moment of every day is saying to God, "Your own of your own, that which is yours, we offer unto you, *back* to you in behalf of God and for all, and *you* give it all back to us as holy communion." A priest is a consecrator, a sanctifier. A priest is the one who pronounces the Word of God and invokes the Spirit of God over all things. ... Human beings are created to offer *doksa* and *efcharistia*, glory and gratitude. As Fr. Alexander Schmemmann would have said, we are created to be doxological and eucharistic. That's what it is to be a human being, to be a *worshiping being* ...

"And then to be pastoral, or to be royal, to be kingly or queenly, is to *govern* the whole of creation ...

"We see that human beings are to be prophetic, priestly, pastoral beings. Pastoral prophets. Priestly pastors. Pastoral teachers. Prophetic teachers. Prophetic priests. That's what we are supposed to be. And those three aspects, which are just handy aspects when we have to speak, the three P's, you know — prophet, priest and pastor — they are integrated. They go together. You cannot be *one* without being the *other one*. You can't. It's impossible. ...

"Humanity blew it from the beginning. Instead of being prophets, we're fools. Instead of being priestly consecrators, we're polluters and desecrators. Instead of being pastors and governors, we're slaves, and elemental slaves to the very *cosmos*, the very creation, the very plants, animals, trees, sun, moon, star, earth, water that we should be governing we are now its plaything — it governs us. And we return to the earth out of which we were made, with the name *Adama*, "Adam," which means "earth." So we blew it! *Sin* came in, in a word. We didn't *accept* our *calling*. We tried and try to *live outside* of relationship to God, and the minute you live outside of *communion* with God you become a *fool*. You're not a prophet, you're a fool. The minute you're out of communion with God and cease to worship and glorify God and praise God and offer all things to God, you become a *destroyer* of creation, a polluter, a desecrator, a defiler. And the minute that you break your communion and relation with God by failing to keep God's commandments, you're not a pastor-king anymore. You don't rule anymore. You're a slave. You're a slave to your body, to your passions, to your hormones, to your DNA, to your biology, to your nature, to your nurture, to your biological definition from your parents. You just become a slave to everything and, *ultimately*, a slave to death itself and you die. So there's this tragedy. ...

"So the Christian view would be: the createdness of things and the goodness of things to begin with. *Then*, the fallenness, the corruption, the perversion, the defilement of things through sin. And *then* the Christians would hold — we ancient Christians would hold — that God Almighty — who created all things and created us in his image and likeness to be prophets, priests and kings, pastors — he doesn't give up on us. He sticks with us. And he works with us. And there has to be a *synergia*, there has to be a cooperation. ... God's not a magician or a mechanic or a fairy godmother. We're free people, he's got to interact with us."

## ЗМІННІ ЧАСТИНИ НА ЛІТУРГІЯХ дня 2013 – 02 – 17

Перша неділя Великого Посту, ТАК ЗВАНА « НЕДІЛЯ ПРАВОСЛАВ'Я »,  
КОЛИ СВЯТКУЄМО ПЕРЕМОГУ ЦЕРКВИ НАД ІКОНОБОРЦЯМИ:

**(1) На Вечірній Літургії: в Неділю Православія: Старий Завіт: П'ЯТОЇ КНИГИ МОЙСЕЯ ЧИТАННЯ.** Марія ж з Ароном нарікали на свого брата Мойсея з-за жінки-кушійки, він бо



взяв жінку-кушійку, і говорили: «Чи тільки ж до Мойсея промовляв Господь? Хіба й до нас не говорив він?» Господь почув те. З Мойсея ж був собі вельми тихий чоловік, понад усіх людей на світі. Тож зараз і сказав Господь до Мойсея, Арона та до Марії: «Вийдіть ви троє, йдіть до намету зборів.» І вийшли вони троє. І зійшов Господь у хмарному стовпі, ставши коло входу в намет, і покликав Арона й Марію; і коли вони вийшли обоє, сказав: «Ось слухайте мої слова: Якби хтось із вас та був пророком, я б, Господь, у видінні об'явивсь йому, і в сні говорив із ним. Не так слуга мій Мойсей, а повіреник він у всьому моєму домі. Устами до уст розмовляю я з ним, і ясно, не загадками, і бачить він образ Господній. Як же то ви посміли нарікати на Мойсея, на слугу мого?» І, палаючи гнівом супроти них, відійшов Господь. Скоро ж хмара відступила від намету зборів, Марія зробилась білою, мов сніг, від прокази. Обернувшись Арон до Марії, аж вона прокажена. Тож каже Арон до Мойсея: «Пане мій, благаю тебе, не накладай на нас кару за гріх, що подурному вчинили ми. Молю тебе, нехай вона не буде, мов та мертва дитина, що вроджується на світ із напівзогнилим тілом.» І закликав Мойсей до Господа словами: «Благаю тебе, Боже, уздорови її.» Господь же сказав Мойсееві: «А що якби її батько плюнув їй у вічі, то чи не була б вона осоромлена на цілих сім день? Тож нехай зачинять її на сім день поза табором, а потім нехай приймуть назад до себе.» І відокремили Марію на сім днів за табором; народ не вирушав у дорогу, аж поки вона не повернулася. По тому ж народ вирушив із Хацероту та й отаборився у Паран-пустині. *(Чисел 12:1-16).*

**(2) На Вечірній Літургії: в Неділю Православія: Старий Завіт: КНИГИ ІОВА ЧИТАННЯ.** В другій серії промов, заговорив ІОВ, відповідаючи Білдадові, й мовив: «Докіль ви будете смутити мою душу, промовами мене пригноблювати? Оце вже десять раз мене ви образили, і не стидаетесь мене зневажати. Коли я справді завинив, то провина моя на мені зостанеться. Коли вам справді любо величатись надо мною та закидати мені мою ганьбу, то знайте, що Бог мене придавив, і обвів мене навколо сіткою своєю. Як закричу: Насилля! - ніхто не чує; коли закличу - немає суду! Загородив мені дорогу, перейти не можу; і на стежки мої поклав пільму. Здер з мене мою славу, вінець ізняв з голови у мене. Руйнує мене навкруги, я пропадаю; неначе дерево, надію в мене вириває. Палає гнівом проти мене, за ворога собі вважає. Його загопи купою прибули, насипали дорогу проти мене й облягли кругом намет мій. Братів моїх він віддалив від мене, і мої знайомі відчужилися від мене. Близькі мої ізникли, друзі мої мене забули. Мої домашні й мої слугині мене вважають за чужинця, я зайдою в їхніх очах зробився. Кличу мого слугу - не відповідає, хоч я і власними устами його прошу. Жінка моя гидує моїм подихом!, я став гидким синам мого лона а й малі діти мене зневажають. Як підведусь, вони глузують з мене. Гордують мною усі мої найсердечніші друзі; а ті, що я любив, обернулись проти мене. Тіло у мене зігнило в моїй шкірі, а кості мої вистають з-під шкіри, як зуби. Змилуйтесь, змилуйтесь надо мною, мої друзі, бо рука Божа мене доторкнулась! Чому, як Бог, женетесь за мною, не насичуєтесь моїм тілом? О, якби мої слова були записані, якби вони були вириті яа міді! Різцем залізним і олив'яним видовбані у скелі повіки! Я знаю - Захисник мій живе, і останнім він устане над порохом. Позбавлений навіть шкіри, я встану; і в моїм тілі побачу Бога. Я сам його узрю, очі мої побачать, а не хтось інший; серце у мене в грудях ние!» *(19,1-27).*

**Читання із Книги Іова можна замінити слідуючим: КНИГИ ІСУСА НАВИНА ЧИТАННЯ.** Господь сказав Ісусові Навинові: «Вели священникам, що несуть кивот свідочтва, щоб вийшли з Йордану.» І повелів Ісус священникам: «Вийдіть з Йордану!» І як священники, що несли кивот Господнього завіту, вийшли з-посеред Йордану, і ноги їх торкнулися суші, повернулась йорданська вода до русла свого й розіллалась, як і перше скрізь понад берегами. Народ вийшов з Йордану десятого дня першого місяця й отаборився в Гілгалі, по східнім боці Єрихону. Тих же дванадцять каменів, що взяли були з Йордану, поставив Ісус у Гілгалі, і сказав до синів Ізраїля: «Якщо ваші сини питатимуть колись батьків своїх: Що то за каміння? — то ви поясните синам вашим: Ізраїль перейшов посухому Йордану цей. Бо Господь, Бог ваш висушив йорданську воду перед вами, аж поки ви не перейшли, так само як зробив був Господь, Бог ваш, із Червоним морем, що висушив був перед нами, аж поки не перейшли ми; щоб усі народи на землі знали руку Господню, що вона могутня, й щоб ви боялись Господа, Бога вашого, завжди.» *(4,15-24).*

**(3) На Вечірній Літургії: в Неділю Православія: Старий Завіт: КНИГИ ПРОРОКА АВАКУМА ЧИТАННЯ.** Хіба вони не складуть усі про нього приповідку, глумливу загадку проти нього, і не скажуть: «Горе тому хто накопичує те, що йому не належить, і хто себе обтяжує заставами? » Хіба не встануть притьмом твої позикодавці, не збудяться, не будуть торгати тебе? Ти станеш їх здобиччю! Тому, що ти народів безліч грабував, усі, що zostалися з народів, тебе ограбують: за людську кров пролиту, за насильства над краєм, над містом та всіма тими, що живуть у ньому. Горе тому, хто лихі здирства чинить для свого дому, щоб на висоті гніздо для себе звити, щоб забезпечити себе від кігтів лиха. Ти вигадав ганьбу своєму домові; вигублювавши багато народів, накликав гріх на свою душу. Бож і каміння зо стін буде кричати, сволоки з риштування будуть їм відповідати. Горе тому, хто будує місто в крові, хто засновує город на злочині! Хіба ж то не від Господа сил, що народи для вогню працюють, що люди трудяться надармо? Бо земля сповниться знанням Господньої величі, як води вкривають море. Горе тому, хто своїх сусідів напуває, хто



наливає їм отрути, доки не уп'ються, щоб голизну їхню оглядати! Стидом наситився ти замість слави! Пий же й ти та покажи твій сором! Повернеться до тебе кубок Господньої правиці, ганьба впаде на твою славу! Насильства бо, яких зазнав Ливан, тебе окриють, і знищення тварин тебе злякає - за людську кров пролиту, насильства над землею, над містом і всіма тими, що живуть у ньому. Яка користь із кумира (ідола), що його вирізьбив майстер, з вилитої подоби, з брехливого вчителя? Щоб майстер, що його виробляє, покладався на нього та виробляв німих кумирів? Горе тому, хто промовляє до дерева: «Прокинься!» «Вставай!» - до каменя німого. Чи ж він може навчитися? Таж він оббитий золотом і сріблом, і духу ніякого в собі не має. А Господь у храмі святому своєму, - мовчи перед ним, уся земле! (2,6-20).

**На Утренній Літургії, неділі: (4) #5: Лука 24:12-35.**

**На Євхаристійній (Божественній) Літургії св. Василя Великого:**

**Антифони й вхідне, недільні.**

**Тропар Воскресний - глас 5:**

Собезначальне Слово Отцю і Духові, \* від Діви роджене на спасення наше, \* оспіваймо, вірні, і поклонімся, \* бо благоволив плоттю зійти на хрест \* і смерть перетерпіти, і воскресити умерлих \* славним воскресенням Своїм.

**Тропар з Тріоді, Празника, тобто Першої неділі Великого Посту:  
в Неділю Православія - глас 2:**

Пречистому образу Твоєму поклоняємося, благий, \* просячи прощення прогрішень наших, Христе Боже, \* бо волею благоволив еси плоттю зійти на хрест, \* щоб ізбавити тих, що їх створив еси, від неволі ворожої. \* Тому благодарственно кличемо Тобі: \*\* Ти радістю сповнив усе, Спасе наш, прийшовши спасти світ.

**(глас 8)** Слава Отцю, і Сину, і Святому Духові, \* І нині, і повсякчас, і на віки віків.  
Амін

**Кондак з Тріоді, Празника, тобто Першої неділі Великого Посту:  
в Неділю Православія - глас 8:**

Неописанне Слово Отче \* із Тебе, Богородице, воплощенням описалося \* і, осквернений образ у давнє зобразивши, \* з божественною добротою з'єднало, \*\* та, ісповідуючи спасення, ділом і словом ми це являємо.

**Прокімен з Тріоді - Глас 4:**

Благословен еси, Господи, Боже отців наших, \*  
і хвальне, і прославлене ім'я Твоє на віки (Дан. 3,26).

*Стих:* Бо праведний еси в усьому, що створив Ти нам (Дан. 3,27).

**Апостол Неділі (до Євреїв 11:24-26, 32-40; 12:1-2а).**

**(5) ДО ЄВРЕЇВ (еврейських християн) ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Вірою Мойсей, коли був виріс, зрікся зватися сином дочки фараона; волів радше страждати з людом Божим, ніж зазнавати дочасної гріховної втіхи, бо, дивлячись на нагороду, вважав за більше багатство наругу вибраного народу від скарбів Єгипту. ... І що ще скажу? Не вистачить мені часу, коли почну розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, осягнули обітницю, загородили паші левам, силу вогню гасили, вістря меча уникали, ставали сильні, будучи немічні, на війні проявили мужність, напади чужих розганяли. Жінки діставали назад своїх померлих, які воскресали. Інші загинули в муках, відкинувши визволення, щоб осягнути лише воскресіння. Інші наруг і бичів зазнали, та ще й кайданів і в'язниці; їх каменовано, розрізувано пилою, брано на допити; вони вмирили від меча; тинялися в овечих та козячих шкурах, збідовані, гноблені, кривджені; ті, яких світ не був

вартій, блукали пустинями, горами, печерами та земними проваллями. І всі вони, хоч мали добре засвідчення віри, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас осягнули досконалість. Тому й ми, маючи навколо себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко обплутує нас, і витривало біжімо до змагання, що призначене нам, дивлячись на Ісуса, засновника й завершителя віри.

### Алилуя - глас 4, Стихи з Тріоді

*Стих 1:* Мойсей і Арон між єреями Його  
і Самуїл між тими, що призивають ім'я Його (Пс. 98,6).

*Стих 2:* Призивали Господа  
і Він вислухав їх (Пс. 98,6).

**Євангеліє Неділі** (від Йоана 1:43-51).

**(6) ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** В той час вирішив Ісус піти в Галилею. І, найшовши Филипа, мовив до нього: « Іди за мною. » А був Филип з Витсаїди, з міста Андрія та Петра. Зустрів Филип Натанаїла і сказав до нього: « Ми найшли того, про якого писав Мойсей у законі і пророки — Ісуса, сина Йосифа, з Назарету. » Натанаїл сказав йому: « Що доброго може бути з Назарету? » Мовив до нього Филип: « Прийди і подивися. » Ісус, побачивши, що до нього надходить Натанаїл, сказав про нього: « Ось справжній Ізраїльтянин, в якому нема лукавства. » Натанаїл сказав: « Звідкіль ти мене знаєш? » У відповідь Ісус сказав йому: « Перше, ніж Филип тебе покликав, я тебе бачив, як ти був під смоковницею. » Натанаїл відповів йому: « Учителю, ти — Син Божий, ти — цар Ізраїля. » Ісус у відповідь сказав йому: « Тому що я мовив до тебе: « Я бачив тебе під смоковницею » — віруєш; побачиш більше, ніж те. » І сказав до нього: « Істинно, Істинно кажу вам: Побачите небеса відкриті і ангелів Божих, як вони возходять та сходять на Сина Чоловічого. »

*На Літургії св. Василія Великого співаємо:*

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храме і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став — перед віками суцільний Бог наш. Лоно бо Твоє престолом сотворив і утробу Твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава Тобі.

### Два Причасні: Воскресної служби, й Празника, з Тріоді:

Хваліте Господа з небес, \* хваліте його в вишніх (Пс. 148,1)  
Радуйтеся, праведні, у Господі, правим належить похвала (Пс. 32,1)  
Алилуя, Алилуя, Алилуя.

### ЗАМВОННА МОЛИТВА в ПЕРШУ НЕДІЛЮ ВЕЛИКОГО ПОСТУ:

Молимося Тобі, Владико і Господи, Бог наш! У Твоїй доброті вислухай нас недостойних рабів Твоїх. Дозволь нам досягти бажаної мети в ці дні посту даних нам для нашого виправлення. Веди нас, які розпочали цей теперішній змаг, до здобуття вінців перемоги, на що покладаємо нашу надію. Зніми з нас броню темряви, щоб натомість ми вивчили як захищатися одежею сяйви Твого світла. Господи, даруй нам: зрікатися самого себе, але без того, щоб попадати в лицемірство; молитися в тайні,<sup>1</sup> але так, щоб ця наша молитва була

<sup>1</sup> В даний час християни зобов'язані двома видами молитви: той, який є по природі вираженням особистого благоговіння і тому відбувається на самоті, та той, який є по природі вираженням спільного (спільнотного) благоговіння, і тому відбувається літургійно (всі служби, що правляться в церкві). Коли Господь в Євангелії від Матея 6:5-6 вчить про "Молитву в тайні" Він тим самим не засуджує спільнотну чи літургійну молитву. Навпаки Він нагадує, що це духовно небезпечно творити свої особисті моління, показувати своє власне благоговіння, на тих місцях, які звичайно призначені на спільнотне й публічне моління громадського зібрання-собору. Ось чому є молитви літургійної структури, що їх проказуємо разом й публічно, і є молитви приватної структури, що їх проказуємо по-одинокі на самоті в таємниці. Тим часом, "не говоріть зайво ... в ... многомовності" в Євангелії від Матея 6:7-8 це посилення на особисту молитву і, таким чином, не слід розглядати це як засудження спільнотної літургії, зокрема у візантійській духовості, де літургійна поетична творчість навмисно часто повторюється і триває довго, щоб переломити свідомий спротив людини на дію Святого Духа у підсвідомості.

Тобі більш приємною; і займатися такими ділами милосердя, які були би угодними Тобі. Щедротами єдинородного Сина Твого, що з ним благословен єси, з пресвятим, і благим, і животворчим твоїм Духом, нині і повсякчас, і на віки віків.

## LITURGICAL PROPERS FOR 2013 – 02 – 17

### **The First Sunday of the Great Fast, called the "SUNDAY OF ORTHODOXY", when we celebrate the victory of the Church over the so-called "iconoclasts" (Icon-smashers):**

**(1) At the Vesperal Liturgy: For the Sunday of Orthodoxy: Old Testament: A READING FROM THE FIFTH BOOK OF MOSES.** While they were in Hazereth, Miriam and Aaron spoke against Moses on the pretext of the marriage he had contracted with a Cushite woman.<sup>2</sup> They complained, "Is it through Moses alone that the LORD speaks? Does he not speak through us also?" And the LORD heard this. Now, Moses himself was by far the meekest man on the face of the earth. So at once the LORD said to Moses and Aaron and Miriam, "Come out, you three, to the meeting tent." And the three of them went. Then the LORD came down in the column of cloud, and standing at the entrance of the tent, called Aaron and Miriam. When both came forward, he said, "Now listen to the words of the LORD: Should there be a prophet among you, in visions will I reveal myself to him, in dreams will I speak to him; Not so with my servant Moses! Throughout my house he bears my trust: face to face I speak to him, plainly and not in riddles. The presence of the LORD he beholds. Why, then, did you not fear to speak against my servant Moses?" So angry was the LORD against them that when he departed, and the cloud withdrew from the tent, there was Miriam, a snow-white leper!<sup>3</sup> When Aaron turned and saw her a leper, "Ah, my lord!" he said to Moses, "please do not charge us with the sin that we have foolishly committed! Let her not thus be like the stillborn babe that comes forth from its mother's womb with its flesh half consumed." Then Moses cried to the LORD, "Please, not this! Pray, heal her!" But the LORD answered Moses, "Suppose her father had spit in her face, would she not hide in shame for seven days? Let her be confined outside the camp for seven days; only then may she be brought back." So Miriam was confined outside the camp for seven days, and the people did not start out again until she was brought back. After that the people set out from Hazereth and encamped in the desert of Paran. (*Numbers 12:1-16*).

**(2) At the Vesperal Liturgy: For the Sunday of Orthodoxy: Old Testament: A READING FROM THE BOOK OF JOB.**<sup>4</sup> In the second cycle of speeches, Job answered Bildad, saying: How long will

Треба вивчати цей уривок з Євангелії від Матея (6:1-21) в його сукупності і в контексті.

<sup>2</sup> The real reason for Miriam's quarrel with her brother Moses was her jealousy of his superior position; his Cushite wife served only as an occasion for the dispute. Aaron merely followed his sister in her rebellion; hence she alone was punished. Cushite woman: apparently Zipporah, the Midianitess, is meant; cf Exodus 2:21. Perhaps the term is used here merely in the sense of "despised foreigner."

<sup>3</sup> A snow-white leper: afflicted with "white leprosy," a skin disease that generally is not serious or of long duration. Cf Lev 13:3-6.

<sup>4</sup> The Book of Job, named after its protagonist, is an exquisite dramatic poem, which treats of the problem of the suffering of the innocent, and of retribution. Job, an oriental chieftain, pious and upright, richly endowed in his own person and in domestic prosperity, suffers a sudden and complete reversal of fortune. He loses his property and his children; by the hand of Satan ("The Adversary") a loathsome disease afflicts his body; and sorrow oppresses his soul. Nevertheless, Job does not complain against God. When some friends (Eliphaz, Bildad and Zophar) visit him to console with him and their conversation turns from an argument about the reasons behind Job's sufferings to a dispute on the origins of evil in general. Job protests his innocence and does not understand why he is afflicted. He curses the day of his birth and longs for death to bring an end to his sufferings. The debate, which ensues, consists of three cycles of speeches. Job's friends insist that his plight can only be a punishment for personal wrongdoing and an invitation from God to repentance. Job rejects their inadequate explanation. He says that evil and the suffering it causes can also be a test from God, for cleansing or redemption, serving either as a warning or as a reward. This latter purpose of suffering, its compensatory or intercessory nature, when the suffering is offered in behalf of someone else, does not become clear in human thought until after the New Covenant reveals the Passion (sufferings) of Christ in behalf of the passions (sins) of the people. Job calls for a response from God himself. At this point the speeches of a youth named Elihu (Job 32-37) interrupt the development. Elihu rejects everyone else's ideas and submits that pain and suffering exist because they are only a catalyst for development and growth. In response to Job's plea that he be allowed to see God and hear from him the cause of his suffering, God finally answers, not by justifying His action before men, but by referring to His own omniscience and almighty power. Job is content with this. He recovers his attitude of humility and trust in God, which is deepened now and strengthened by his experience of suffering. Our Ukrainian Catholic Church considers Job's sufferings to be an Old Covenant "type" of the innocent redemptive sufferings (Passion) of our Lord Jesus, and thus the Book of Job is also read during Holy and Great Passion Week. The obvious lesson is that even the just-righteous may suffer here, and their sufferings are a test of their fidelity. They (and the objects of their sacrifice) shall be rewarded in the end. Man's finite mind cannot probe the depths of the divine omniscience that governs the world. The problems we encounter can only be solved by a broader and deeper aware-

you vex my soul, grind me down with words? These ten times you have reviled me, have assailed me without shame! Be it indeed that I am at fault and that my fault remains with me, even so, if you would vaunt yourselves against me and cast up to me any reproach, know then that God has dealt unfairly with me, and compassed me round with his net. If I cry out "Injustice!" I am not heard. I cry for help, but there is no redress. He has barred my way and I cannot pass; he has veiled my path in darkness; He has stripped me of my glory, and taken the diadem from my brow. He breaks me down on every side, and I am gone; my hope he has uprooted like a tree. His wrath he has kindled against me; he counts me among his enemies. His troops advance as one man; they build up their road to attack me, and they encamp around my tent. My brethren have withdrawn from me, and my friends are wholly estranged. My kinsfolk and companions neglect me, and my guests have forgotten me. Even my handmaids treat me as a stranger; I am an alien in their sight. I call my servant, but he gives no answer, though in my speech I plead with him. My breath is abhorred by my wife; I am loathsome to the men of my family. The young children, too, despise me; when I appear, they speak against me. All my intimate friends hold me in horror; those whom I loved have turned against me! My bones cleave to my skin, and I have escaped with my flesh between my teeth.<sup>5</sup> Pity me, pity me, O you my friends, for the hand of God has struck me! Why do you hound me as though you were divine,<sup>6</sup> and insatiably prey upon me? Oh, would that my words were written down! Would that they were inscribed in a record:<sup>7</sup> That with an iron chisel and with lead they were cut in the rock forever! But as for me, I know that my Vindicator lives, and that he will at last stand forth upon the dust;<sup>8</sup> Whom I myself shall see: my own eyes, not another's, shall behold him, and from my flesh I shall see God; my inmost being is consumed with longing. (19:1-27). **The former reading from Job may be substituted with A READING FROM THE BOOK OF JESUS, SON OF NAVI (JOSHUA, SON OF NUN).**

Then the LORD said to Jesus, son of Navi: "Command the priests carrying the ark of the testimony (i.e. commandments) to come up from the Jordan." Jesus did so, and when the priests carrying the ark of the covenant of the LORD had come up from the bed of the Jordan, as the soles of their feet regained the dry ground, the waters of the Jordan resumed their course and as before overflowed all its banks. The people came up from the Jordan on the tenth day of the first month, and camped in Gilgal on the eastern limits of Jericho. At Gilgal, Jesus set up the twelve stones which had been taken from the Jordan, saying to the Israelites, "In the future, when the children among you ask their fathers what these stones mean, you shall inform them, 'Israel crossed the Jordan here on dry ground.' For the LORD, your God, dried up the waters of the Jordan in front of you until you crossed over, just as the LORD, your God, had done at the Red Sea, which he dried up in front of us until we crossed over; in order that all the peoples of the earth may learn that the hand of the LORD is mighty, and that you may fear the LORD, your God, forever." (4:15-24)

**(3) At the Vespereal Liturgy: For the Sunday of Orthodoxy: Old Testament: A READING FROM THE PROPHECY OF AVVAKOUM.** The Lord answered me and said: "Woe to him who stores up what is not his: how long can it last! He loads himself down with debts. Shall not your creditors rise suddenly? Shall not they who make you tremble awake? You shall become their spoil! Because you despoiled many peoples all the rest of the nations shall despoil you; because of men's blood shed, and violence done to the land, to the city and to all who dwell in it. Woe to him who pursues evil gain for his household, setting his nest on high to escape the reach of misfortune! You have devised shame for your household, cutting off many peoples, forfeiting your own life: for the stone in the wall shall cry out, and the beam in the woodwork shall answer it!<sup>9</sup> Woe to him who builds a city by bloodshed, and establishes a town by wickedness! Is not this from the LORD of hosts: peoples toil for the flames,<sup>10</sup> and nations grow weary for nought! But the earth shall be filled with the knowledge of the LORD'S glory as water covers the sea. Woe to you who give your neighbors a flood of your wrath to drink, and make them drunk, till their nakedness is seen! You are filled with shame instead of glory; drink, you too, and stagger! On you shall revert the cup from the LORD'S right hand, and utter shame on your glory. For the violence done to Lebanon shall cover you, and the destruction of the beasts shall terrify you;<sup>11</sup> Because of men's blood shed, and violence done to the land, to

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ness of God's power, presence (Job 42:5) and wisdom.

<sup>5</sup> With my flesh between my teeth: meaning perhaps that Job has been reduced to such an extremity that he scarcely has thin lips over his teeth. But the current Hebrew text of this line is probably corrupt.

<sup>6</sup> Divine: possessing God's attributes of judgment and authority to punish.

<sup>7</sup> Job regards what he is about to say as so important that he wishes it recorded in a permanent manner.

<sup>8</sup> The meaning of this passage is obscure because the original text has been poorly preserved and the ancient versions do not agree among themselves. It is certain that Job expresses his belief in a future vindication by God (called here in the Hebrew "Goel"), but the time and manner of this vindication are undefined. In the Vulgate Job is made to indicate a belief in physical resurrection after death, but the Hebrew and the other ancient versions are less specific.

<sup>9</sup> The palaces, built at the expense of gross injustice (Hab. 2:6-10), call down vengeance on their builders. This is typical prophetic language for the condemnation of social crimes within Israel and Judah.

<sup>10</sup> Peoples toil for the flames: they build only to have fire consume their work, when they build contrary to God's will.

<sup>11</sup> The violence done to Lebanon: the spoliation of the cedar forests of Lebanon, used in lavish building projects by the great conquerors; cf Isaiah 14:8; 37:24. The destruction of the beasts: the killing-off of the wild animals through ex-

the city and to all who dwell in it. Woe to him who says to wood, "Awake!" to dumb stone, "Arise!" Can such a thing give oracles? See, it is overlaid with gold and silver, but there is no life breath in it. Of what avail is the carved image, that its maker should carve it? Or the molten image and lying oracle, that its very maker should trust in it, and make dumb idols? <sup>12</sup> But the LORD is in his holy temple; silence before him, all the earth." (*Habbakuk 2:6-20*).

**At the Matinal Liturgy, for Sunday: (4) #5: Luke 24:12-35, Anthology, p. 47-48.**

**At an English Divine Liturgy, please use the blue Anthology, combining the Divine Liturgy (pages 97-175), Tone 5 (345), and the Sunday of Orthodoxy (618-621), as follows.**

**Pre-Communion Prayers: in Anthology , pages 29 and following.**

**Divine Liturgy begins on page 97.**

**On page 99:**

**We may also use this Special 2012 PETITION for use at the Great Ekteniya (Litany of Peace)**

**Deacon:** Since we have been asked by our Patriarch and Synod of Bishops to spend the year of two thousand and twelve preparing for the upcoming one thousand and twenty-fifth anniversary of the baptism of Rus'-Ukraine, even as we intercede for all Christian Vocations with a Special Emphasis on the particular calling of every lay person, THAT OUR CHURCH MAY RENEW OUR UNDERSTANDING OF THE HOLY MYSTERIES (SACRAMENTS) AS A SOURCE OF SALVATION, THE WAY OF LIVING IN UNINTERRUPTED RELATIONSHIP WITH OUR RISEN LORD, LET US PRAY TO THE LORD.

**After page 99:**

**The preferred first antiphon is the Typical Psalm (Psalm 102 – pp. 101-103)**

**The alternate first antiphon is Psalm 65 (p. 100)**

**After page 107:**

**The preferred third antiphon is the Beatitudes (Matthew 5:3-11 – pp. 109-113); The alternate third antiphon is Psalm 94 (p. 108)**

**On pages 114-115, the usual Entrance Hymn "Come let us worship,..."**

**On page 115:**

<i>Troparion of Resurrection, Tone 5:</i>	<i>page 345.</i>
<i>Troparion of the Feast from Lenten Triodion, Tone 2:</i>	<i>page 618.</i>
<i>GLORY, NOW and EVER, Tone 8:</i>	<i>page 619.</i>
<i>Kondakion of the feast from Lenten Triodion, Tone 8:</i>	<i>pages 619-620.</i>

**On pages 120-22:**

<i>Prokeimenon of the Feast from Lenten Triodion, Tone 4:</i>	<i>page 620.</i>
<i>Verse of the Feast from Lenten Triodion:</i>	<i>page 620.</i>

**On pages 122-123:**

**For the FIRST SUNDAY OF THE GREAT FAST, THE SUNDAY OF ORTHODOXY, we always read: Hebrews 11:24-26, 32-40, 12:1-2a. Text in parenthesis and italics are alternate translations of one another.**

**(5) A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE HEBREWS (HEBREW CHRISTIANS):** Brethren! By faith Moses, when "he was grown up," refused

cessive hunting by the same conquerors; cf Baruch 3:16.

<sup>12</sup> Idolatrous worship is here shown to be folly by contrasting man-made idols with the majesty of the one true God.

to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the "Christ" (*Messiah-Anointed*) greater riches than the treasures of Egypt; for he looked to the recompense of reward. ... And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented, of whom the world was not worthy, wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect. Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin, which does so easily beset us, and let us run with patience the race that is set before us, looking to Jesus, the Author and "Perfector" (*finisher*) of our faith. **Slavic churches add 12:1-2; the Greeks do not.**

**On pages 122-123:** "Alleluia" is sung either in Tone 4 (page 344), or in any other melody, as the cantor-choir chooses. Verses for Alleluia from Ps. 98 (*Orthodoxy Sunday*): page 620.

**On page 127:**

**For the FIRST SUNDAY OF THE GREAT FAST, THE SUNDAY OF ORTHODOXY, we always read:** John 1:43-51.

**(6) A READING FROM THE HOLY GOSPEL ACCORDING TO JOHN:** The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote — Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man." (*NKJV, 1:43-51*).

**On page 128, insert two *Special petitions for the Insistent Litany***  
(*Ekteniya of Fervent Supplication*)

**PRO-LIFE MESSAGE FOR THIS WEEK:**

**February 17** – «Since we are made in God's image (He who is I AM), it is clear that our intrinsic value comes primarily from our being and only secondarily from our actions. ..It follows then that fluid and nutrition should never be withheld as a means of hastening death even if the person will never regain consciousness or is deemed to have a poor quality of life.» (Dr. George Delgado, *The Southern Cross*, September 2012)

**SPECIAL PRO-LIFE PETITION FOR THIS WEEK**

**February 17 – We also pray:** That during our Lenten journey, we may grow in understanding of the threat to our society posed by legalized abortion, ... we implore You, O Lord, hear us and have mercy.

**APOSTLESHIP OF PRAYER**

**ONE SPECIAL PETITION FOR THE MONTH OF FEBRUARY 2013**

## **GENERAL and MISSIONARY PRAYER INTENTIONS OF POPE BENEDICT XVI**

<b>Deacon:</b>	<b>We also pray:</b>
<b>Migrant Families.</b>	That migrant families, especially the mothers, may be supported and accompanied in their difficulties; and...
<b>Peace.</b>	That the peoples at war and in conflict may lead the way in building a peaceful future.
	... we implore You, O Lord, hear us and have mercy.

### **On page 158:**

**Communion Hymn:** *As Catholics, we believe that the Lord Jesus Christ, our God and Savior, feeds us with His Word and with His Body and Blood. Thus the same hymn is used for both the Gospel Reading and for receiving Holy Communion: "Alleluia", a superlative expression of thanksgiving, joy, and triumph, which means literally: "Let us Praise God". However, the psalm verses in between the "Alleluia" do vary with the saint of the day, or the season, or the Tone.*

**On Sundays, since that is the day when we celebrate the Resurrection, we sing, at least, Psalm 148, verse 1, (p. 158).** *But, if needed, additional psalm verses [ appropriate for the Lord's Pascha: Psalm 148:2-6 and Psalm 33:1-11 ] may be used, and these are printed on pages 1080 and following. Another option often used at Communion time, especially when the verses of any given psalm are unavailable or when the number of communicants is very high, is to sing a hymn that was composed for this purpose.*

**On the Sunday of Orthodoxy, there is a second verse from Psalm 32 for the communion hymn, on page 621.**

### **On page 170:**

**ALTERNATE AMVON PRAYER (English version printed in the Anthology on page 621) FOR THE FIRST SUNDAY OF THE GREAT FAST (LENT).**

O Master and Lord, our God, we pray, in Your goodness listen to Your unworthy servants. Enable us to reach the desired end of these days of fasting given to us for our correction. Lead us, who have started this present contest to the crowns of victory for which we hope. Take off the armor of darkness and clothe us with the armor of Your light. O Lord, grant us self-denial without hypocrisy, prayer in secret, which is more acceptable to You,<sup>13</sup> and humble almsgiving, which is pleasing to You. Grant this through the mercies of Your only-begotten Son, with Whom You are blessed, together with Your + all-holy, good, and life-creating Spirit, now and ever, and unto ages of ages.

**Thanksgiving Prayers after Communion: in Anthology, pp. 324 ff.**

### **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.

<sup>13</sup> Currently, Christians are obligated to two types of prayer: one that is personal and devotional in nature, while the other is communitarian and liturgical. "Prayer in secret" in Matthew 6:5-6 is not a condemnation of communitarian and liturgical prayer, but a reminder that it is spiritually dangerous to limit fulfilling one's personal or devotional prayers to public places. This is why there are prayers having a communitarian and liturgical structure, meant to be done in public, and there are prayers meant to be done in secret, having a personal and devotional structure. Meanwhile, "do not use vain repetitions" in Matthew 6:7-8 is a reference to personal prayer and as such is not to be seen as a condemnation of communitarian and liturgical prayer, especially in Byzantine spirituality, where liturgical poetry is purposely repetitive and long in order to break through the conscious defense mechanisms of the human being, so that the Holy Spirit may act upon one's subconscious. One needs to study this passage of Matthew (6:1-21) in its totality and the proper context.



**PROPOSAL for ACOLYTE ASSIGNMENTS**

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

**5:00 PM — SATURDAYS: Michael Levy**

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

**9:00 AM — SUNDAYS: Joseph Levy; Michael Levy;  
Mark Rad; (sometimes Antony Chirovsky)**

**11:30 AM — SUNDAYS: Antony Chirovsky; Joseph & Michael Levy;  
Andrew McCauley; Peter McCauley**

**LECTOR ASSIGNMENTS FOR FEBRUARY 2013**

***FEAST OF TRIUMPH OF ORTHODOXY: FIRST SUNDAY OF LENT (Great Fast):***

***Hebrews 11:24-26, 11:32-40 and 12:1-2***

Saturday, February 16, 2013 – 5:00 PM – Joanne Giancola

Sunday, February 17, 2013 – 9:00 AM – Irene Borodycia, Lesya Jurgovsky

Sunday, February 17, 2013 – 11:30 AM – TBA

***FEAST OF FIRST AND SECOND FINDING OF THE HEAD OF SAINT JOHN THE BAPTIST:***

***SECOND SUNDAY OF LENT (Great Fast):***

***Hebrews 1:10-14, 2:1-3 and 2 Corinthians 4:6-15***

Saturday, February 23, 2013 – 5:00 PM – Stephanie Vargo

Sunday, February 24, 2013 – 9:00 AM – Joan Hess, Lesya Jurgovsky

Sunday, February 24, 2013 – 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)

**MARCH 24 – MAY 5**

**OUR PROTOPRESBYTERATE (Deanery) OF THE ST. JOSPAHAT  
EPARCHY (Diocese) IS CELEBRATING and implementing BOTH  
"THE YEAR OF FAITH" AND VISION 2020**

In the Acts of the Apostles, we learn "...They called the church together and reported what God had done with them and how he had opened the door of faith..."(Acts 14:27). This is what God did for the early Church. But did you know that God has opened the door of faith for each one of us and he invites us to step through the threshold into a deeper relationship with Him? The upcoming Year of Faith is an opportunity for every Catholic to turn towards Jesus Christ, encounter him in the Sacraments, especially the Eucharist and rediscover the Faith and Church. With his Apostolic Letter of October 11, 2011, **Porta Fidei**..., Pope Benedict XVI declared that a "Year of Faith" will begin on October 11, 2012 and conclude on November 24, 2013. October 11, 2012, the first day of the Year of Faith, is the fiftieth anniversary of the opening of the **Second Vatican Council**... (Vatican II) and also the twentieth anniversary of the **Catechism of the (Roman) Catholic Church**. During the Year of Faith, Catholics are asked to study and reflect on the documents of Vatican II and the catechism so that they may deepen their knowledge of the faith. The upcoming Year of Faith is a "summons to an authentic and renewed conversion to the Lord, the One Savior of the world" (*Porta Fidei* 6). In other words, the Year of Faith is an opportunity for Catholics to experience a conversion – to turn back to Jesus and enter into a deeper relationship with him. The "door of faith" is opened at one's baptism, but during this year Catholics are called to open it again, walk through it and rediscover and renew their relationship with Christ and his Church. "The 'door of faith' (Acts 14:27) is always open for us, ushering us into the life of communion with God and offering entry into his Church."---Pope Benedict XVI, Apostolic Letter *Porta Fidei* for the Indiction of the Year of Faith.

On December 2, 2011, His Beatitude Patriarch Sviatoslav issued a Pastoral Letter entitled

## **"The Vibrant Parish – a place to enco**

**unter the living Christ"**. As a result many eparchies of our Church have begun instituting plans on how and by when we should locally implement the call of this letter. Some eparchies have come up with elaborate plans as a result of this letter, see for example: <http://www.edmontoneparchy.com/2012/03/25-year-pastoral-plan-for-the-eparchy-of-edmonton/>.

The eight year plan is known as " Vision 2020. "

There is some natural overlapping that occurs here. The Second Vatican Council issued a ground-breaking document on the Holy Scriptures, *Verbum Dei*. Pope Benedict has underscored the necessity of each of us entering into a living encounter with Christ. And our own Patriarch writes, "Through the Word of God we come to know Christ, we encounter Him, and enter into a living relationship with Him. "Ignorance of Scripture is ignorance of Christ," said St. Jerome. In our parishes we want to follow the example of the first Christians so that the Word of God might become the foundation of our ecclesial, parochial, family, social, and personal life." Therefore, the local Father Pastors of our Protopresbyterate / Deanery have decided to have a series of gatherings dedicated to these themes under the invitation: **"A Pilgrimage of Faith: to Find the Word of God."**

### **MARCH 24, 2013 – "A PILGRIMAGE OF FAITH: TO FIND THE WORD OF GOD"**

Fr. Monsignor George Appleyard is volunteering to host the 2020 Pilgrimage at Holy Trinity Ukr. Cath. Parish in Carnegie on Palm Sunday, March 24, 2013 at 3:00 pm. He will present a talk on the formation of the Passion Gospels and the particular emphasis of each of the four evangelists.

### **MAY 5, 2013 – "A PILGRIMAGE OF FAITH: TO FIND THE WORD OF GOD"**

Saints Peter and Paul Ukrainian Catholic Church in Ambridge, PA will host.

Reminder: in 2013, Christians on the Julian (old) calendar celebrate Pascha on this day.

### **CULTURE-HERITAGE BOOTH**

**Please see Diane Vargo.** The Culture-Heritage glass cases in the upper church hall by the stage, are available for parishioners to view the selection of spiritual books, Pysanky, Easter cards, gifts, etc.

### **PYROHY MAKING AND SELLING AT OUR OWN ST. JOHN'S PARISH**

**You can place your orders on Tuesday and Wednesday mornings, between 10 AM and noon by calling 412-481-5022. Due to the possibility of inclement weather, we are asking the pinchers for the months of January and February to come no sooner than the hours of 8 – 9 AM.** We thank all of our wonderful and hard-working volunteers for the sacrifice they make in attending to this ministry and wish them all a happy and blessed New Year! **This past Thursday's gross income was: \$ 3,069.00.**

### **CHURCH AUXILIARY MEETING**

There will be a meeting of the Church Auxiliary on Thursday, February 28, 2013, following pyrohy production (around 11 am) in the lower church hall. Everyone is welcome.

### **ONGOING CHURCH AUXILIARY PROJECTS SARRIS "Candy Sales" – GFS Marketplace**

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.

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?"

**WEDNESDAYS, JANUARY 9 through Lent : 7:30 to 8:3 PM**

**AN INVITATION FROM Fr. DAVID ABERNETHY at the Pittsburgh Oratory**

The Philokalia-Добротолюбіє («love of the beautiful», a love for everything of God, beauty's source) is a collection of texts written between the fourth and fifteenth centuries by spiritual masters of the Eastern Christian contemplative, ascetic and hesychast tradition. (A complete Ukrainian-language printed version was published by Svichado in Ukraine in 2009; and the English is available in print and on I-tunes.) They describe the conditions most effective for learning what their authors call the art of arts and the science of sciences, a learning which is not a matter of information or agility of mind but of a radical change of will and heart leading man towards the highest possibilities open to him, shaping and nourishing the unseen part of his being, and helping him to spiritual fulfillment and union with God! Every Wednesday night from 7:30-8:3pm until Lent begins, we will be considering the fundamental elements of this beautiful spiritual tradition by reading A Beginner's Introduction to the Philokalia by Fr. Anthony Coniaris. This book focuses on twenty basic themes from the Philokalia, explaining them as simply as possible – such as watchfulness, thoughts, spiritual discipline, the heart, the intellect, inner stillness, the passions, deification, discernment, and of course, the Jesus Prayer! For more information, contact Fr. David at [dabernethy@gmail.com](mailto:dabernethy@gmail.com). The books will be available at the meetings. This group will run from mid January through the season of Lent. This group is for adults only. The session on January 16 was attended by 42 people, of whom at least 8 were from our own parish. If you miss it because of having to attend the Presanctified, you can always listen to it at your own convenience by going to: <http://www.philokalia.podbean.com/> More good stuff here, too: <http://pittsburghoratory.blogspot.com/>

**NOTE FROM FATHER IVAN CHIROVSKY REGARDING THE ABOVE STUDY:** His Beatitude Patriarch Sviatoslav has included in His Dec. 2011 Pastoral Letter "the Vibrant Parish" a call that every Ukrainian Catholic Parish should make available study programs for all of its parishioners that would help us to learn our own tradition. You can imagine my great surprise to learn that our Roman Catholic brothers and sisters are having a study on the spiritual masters of our Ukrainian Byzantine heritage. I wholeheartedly support Fr. David and the Oratory. It is my sincere wish that as many of our parishioners as possible would attend these classes.

**JANUARY 28, 2013: SPRING 2013 COURSES AT BYZANTINE ONLINE**

Byzantine Online ([www.online.bcs.edu](http://www.online.bcs.edu)) is pleased to announce their slate of courses for Spring 2013. Courses begin Monday, January 28, 2013. All Byzantine Online courses are 8 weeks in length and require no special hardware or software to hear and participate in classes. Questions can be directed to Dr. Sandra Collins, director of Byzantine Online, at 3605 Perrysville Avenue\*Pittsburgh, PA 15214, [scollins@bcs.edu](mailto:scollins@bcs.edu) or by calling 412-321-8383, ext. 23. **Introduction to Dogmatics (Fr. Jason DelVitto, St. George Antiochian Orthodox Church, Bridgeville, PA; adjunct faculty, Byzantine Catholic Seminary)** This course introduces students to the dogmatic tradition of the Byzantine Church as it continues to develop within the Holy Tradition. Students will explore the dogmatic truths as they are celebrated within the worshipping community, especially within the Eucharistic celebration as well as select Patristic and contemporary texts. **Spirituality of the Great Fast: A Return to the Holy of Holies (Fr. Daniel Forsythe, St. Basil the Great Byzantine Catholic Church, Irving, TX)** This course highlights the spirituality embedded within the Eastern Christian celebration of the Great Fast. Students will look at the major Biblical figures such as Noah, Abraham, Isaac and Joseph who are highlighted in the Scriptural readings of the Great Fast. We will then consider the themes of judgment, repentance, prayer, transformation and resurrection that each figure represents as the focus of the spiritual experience of the Great Fast. **History of the Eastern Church in America (Fr. David Petras, Professor of Liturgy, Byzantine Catholic Seminary)** This course surveys Eastern Christianity in the New World, particularly in the United States, including the development of ethnic jurisdictions, both Catholic and Orthodox. Eastern Churches both Catholic and Orthodox will be examined, starting with the Russian missions in Alaska and following the immigration of various ethnic churches into the United

States. Special emphasis will be given to the Eastern Catholic Churches, the struggle over a married clergy, and the resulting divisions. **Evil and Exorcism in the Eastern Christian Tradition (Fr. Stelyios Muksuris, Dormition of the Theotokos Greek Orthodox; professor, Byzantine Catholic Seminary)** This course studies the concept of evil from the perspective of both an ontological force (demonology) and the voluntary rejection and absence of good. Following a historical survey of the problem of evil and evil spirits (magic, shamanism, witchcraft, necromancy, mantras, and other rituals), attention will be given to the Eastern Church's practice of baptismal exorcisms, the Roman Catholic order of exorcists and their theological significance vis-à-vis Christian salvation.

**12:00 NOON TO 5:00 PM - FEBRUARY 17, 2013 – ALL YOU CAN EAT SPAGHETTI DINNER**

Holy Trinity Ukrainian Catholic Church (726 Washington Ave, Carnegie) cordially invites you to their annual All You Can Eat Spaghetti Dinner to take place in their Church hall. Dinners are \$ 8.00 adults, \$ 4.00 children (6-12); free (5 and under). Enjoy delicious food. Eat in or take outs are available. Please come!

**7:00 PM - FEBRUARY 18, 2013 – LEAGUE OF UKRAINIAN CATHOLICS MEETING**

There will be a very important planning meeting for the 2013 Pittsburgh Folk Festival at St John's Ukr. Cath Church in McKeesport. All those interested in the Ukrainian participation in the festival, please attend. Since the festival is right after Easter on March 31, this will probably be the only meeting for planning the Ukrainian participation. Please share the information with everyone.

**FEBRUARY 25, 2013 – REGISTRATION DEADLINE**

for the March 2<sup>nd</sup> & 3<sup>rd</sup> Eparchy of Saint Josaphat Lock-in Retreat, an impactful and meaningful retreat experience for teenagers and young adults of our eparchy during the period of the Great Fast, with the full support and blessing of His Grace Bishop John Bura. Information packets are available on the eparchial web site at <http://stjosaphateparchy.com/>. If you have any questions, please contact Fr. Sub-deacon Myron Spak at 412-303-9086 or [mjspak@verizon.net](mailto:mjspak@verizon.net)

**4:00 PM, MARCH 2 TO 11:00 AM MARCH 3, 2013 – LOCK-IN RETREAT**

**Audience:** Teenagers/Young Adults

**Retreat Theme:** "To your Cross, O Master:: Carrying Crosses as Young Christians.

**Key Note Speaker:** Fr. Sub-deacon Joseph Matlak of Ukrainian Catholic Eparchy of Saint Josaphat in Parma, OH.

**Additional Speakers:** Fr. Deacon Gregory Loya of the Saint John the Baptist Byzantine Catholic (Ruthenian) Cathedral in Parma OH, and Youth Leader, Michael Levy of Saint John the Baptist Ukrainian Catholic Church in Pittsburgh, PA.

**Mistress of Ceremonies:** Julie Crookston of Saint Josaphat Cathedral in Parma OH

**Location:** Saint Anne's Ukrainian Catholic Church, 3055 S Raccoon Rd, Austintown OH 44515.

**Costs:** \$20.00 (Includes light meal Saturday night & Sunday morning & a Tee-shirt (Of course)

**What to bring:** Sleeping bag, air mattress or cot, change of clothes, tooth brush, towel, good attitude

**RSVP:** Fr. Sub-deacon Myron Spak at 412-303-9086 or [mjspak@verizon.net](mailto:mjspak@verizon.net) by February 25th.

**SUNDAY, MARCH 10, 2013: 40 Days for Life Vigil**

Your past participation in the Pittsburgh observance of 40 Days for Life Vigil with our Holy Trinity Ukrainian Catholic Parish on Sunday, March 18, 2012 & Sunday, September 22, 2012 was most appreciated. Holy Trinity has made such a nice impression at these vigils that we have been asked to participate again. Our parish's observance of the next Pittsburgh observance of 40 Days for Life will be on Sunday, March 10<sup>th</sup> from 3:00 to 7:00pm. We will be meeting at the Planned Parenthood Clinic in downtown Pittsburgh. Two vigil participants per hour is what is recommended. A total of eight participants will allow us to fully staff this event. Depending upon interest, carpooling from Carnegie may be available. Please confirm a time slot for you or your friends at your earliest convenience. And in particular which time slot (3-4pm, 4-5pm, 5-6pm, or 6-7pm) you would like. This will be a peaceful, prayerful & rewarding experience. For more information on 40 days for Life/Pittsburgh, please visit this web site <http://www.40daysforlife.com/pittsburgh/>. Any

questions: please feel free to contact me, Myron Spak, at 412-303-9086 or [mjspak@verizon.net](mailto:mjspak@verizon.net).

### **MONDAY, MARCH 11, 2013: LIGHT OF LIFE RESCUE MISSION**

Fr. Sub-Deacon Myron Spak, a member of Holy Trinity Ukrainian Catholic parish in Carnegie and a Deacon candidate for our St Josaphat Eparchy has informed us that he belongs to a group called "Men Following Jesus Christ". They have been asked once again to serve dinners at the Light of Life Rescue Mission. Their Volunteer Coordinator has asked for help on these dates: Monday – March 11, 2013; Monday – May 13, 2013; Monday – July 8, 2013; Monday – September 9, 2013; Monday – November 11, 2013. Can any men of our parish get together enough support to help them to serve dinners on these dates? They need at least seven volunteers to serve dinners (to work approximately from 4:45 p.m. through 6:15 p.m.). One shift serves between 100 and 150 meals to the homeless, and those in need in the North Side area, every day. For those from the group called "Men Following Jesus Christ" that volunteered in the past for this service project, all found this to be a very rewarding experience. The Light of Life Rescue Mission saves lives, and we should all take pride in the service provided by them. Thanks for your help in supporting this ministry, especially with your prayers! For further info please contact Myron Spak at Mobile: 412-303-9086 or Email: [mjspak@verizon.net](mailto:mjspak@verizon.net)

### **SUNDAY, MARCH 31, 2013: PASCHA OF OUR LORD**

This year Easter Sunday comes early, please start blocking out the evenings of Holy Week, so that you may be able to attend the liturgical worship services.

### **SATURDAY, APRIL 6, 2013: 8<sup>TH</sup> ANNUAL GATHERING OF CATHOLIC MEN**

At the A.J. Palumbo Center at Duquesne University, 9:00 am to 5:00 pm. Speakers include: Bishop David Zubik, George Weigel, Dr. Ray Guarendi, Mark Nehrbas, Allen Hunt, and Father Joe Freedy.

### **SATURDAY, APRIL 13, 2013: ATTENTION: PARENTS, GRANDPARENTS AUNTS AND UNCLES, BROTHERS AND SISTERS, ETC.**

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 or second Saturday of each month, at 10:00 am.**

### **APRIL 19-20 – 2013 PITTSBURGH FOLK FESTIVAL**

The 2013 Pittsburgh Folk Festival is scheduled for new dates and a new location. The 56<sup>th</sup> Pittsburgh Folk Festival will be held on Friday & Saturday, April 19-20, 2013 at the Soldiers and Sailors Memorial Hall in the Oakland section of Pittsburgh. Please call Nick C. Kotow at 412-835-8714, if you need more info. Or visit their website at [www.pghfolkfest.org](http://www.pghfolkfest.org).

### **PLEASE REGISTER NOW FOR THE JULY 23-28, 2013 – WORLD YOUTH DAY 2013**

A pilgrimage is being organized for our Eparchial Youth to attend World Youth Day, July 23-28, 2013 in Rio de Janeiro, Brazil. Fr. Claudio Melnicki, from our St. Josaphat Cathedral in Parma, OH is a native of Brazil. Youth between the ages of 16 and 39 are eligible to participate. Documents needed will be: a passport and a visa. The cost of the trip is \$ 2,500.00 per person. The price includes: roundtrip ticket from US to Brazil, transfers to and from accommodations, simple sleeping accommodations (in school gyms, halls, etc.) and WYD registration and meal plan. Each pilgrim is fully responsible for the cost of the trip and should contact their pastor about financial support from the parish and fund-raising activities. For more information contact our Eparchial Coordinator: Michael Cross at [waslojl@verizon.net](mailto:waslojl@verizon.net).

### **A NOTE REGARDING FINANCIAL STATEMENTS**

Anyone in need of a financial statement for income tax purposes should contact Rose Breen.

### **A NOTE REGARDING CEMETERY MAINTENANCE**

Please indicate the LOT NAME on the outside of the annual Cemetery Maintenance envelope, if it differs from your last name. We would appreciate it.

### **THE SUMMARY OF SUNDAY COLLECTIONS: 2/9-10/2013**

**starting with September of 2012, for the sake of that part of the new computer program for income data entry, which is finally up and running, donations previously listed as "non-envelope" are now being listed as "Anonymous" and the Env. No. of 999 has been assigned to this category; thus they will be included below in the row designated as "Weekly Sunday Offerings"**

WEEKLY SUNDAY OFFERINGS	1,187.00
REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	77.00
MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	907.00
UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	24.00
DIOCESAN Obligations & Assessments (4 <sup>th</sup> Sunday)	25.00
WEEKLY CANDLES, including MEMORIAL CANDLES	105.00
BOOKS/JOURNAL	10.00
INITIAL OFFERING	60.00
CEMETERY MAINTENANCE	110.00
SOROKOUSTY (ALL SOULS) 2013	0.00
THEOPHANY OF OUR LORD 1/6/2013	2.00
ENCOUNTER (MEETING) OF OUR LORD – 2/2/2013	14.00
CHURCH IN NEED – 2/17/2013	15.00
CHURCH IN EASTERN EUROPE 3/3/2013	10.00
FLOWERS FOR THE LORD'S GRAVE – 2/10/2013	383.00
<b>TOTAL</b>	<b>2,929.00</b>

### **ST. JOHN'S STEWARDSHIP COUNCIL REPORT** **on Donations for fixing the Roof of our Church Building**

Listed below are donations given for the repair of the church roof since May of 2012. If you have made a donation, please examine this list to make sure that we have listed your name and intentions correctly. In case of any errors, please call Margie Klimko at 412-431-0430 or Irene Borodycia at 412-881-4635. If you have not yet made your donation, you can send your gift to:

**St. John's Stewardship Council**  
**c/o Ukrainian Selfreliance of Western Pennsylvania Federal Credit Union**  
**95 South Seventh Street, Pittsburgh, PA. 15203**

Donations given for roof repair and pointing before May of 2012 are not listed below. They were used for periodic roof repairs to all of our church properties. However, we wish to recognize your generosity in the past. Please call Margie Klimko or Irene Borodycia at the numbers listed above and tell us how you would like to have your contribution acknowledged, and if you would like to make any additional gifts.

As of January 13, 2013, we have received \$ 49,287.74 in donations. Expenses totaled \$1,665.00 and we paid \$ 44,506.00 to the roofers so far. Our balance is \$ 3,122.29. We expect that the repairs will be completed this coming week. We are also currently replacing the old and non-functioning electrical system that is supposed to melt the ice on the roof above the gutters to prevent damage to gutters. Father Ivan will use funds in savings to pay for this last item and any balance due from the roofers. The Council will be submitting papers to obtain the \$ 9,000 from the History and Landmarks Foundation and will use these funds and any further donations for reimbursing Father Ivan to put them back into savings. We have also



begun looking at plaques to display the names of contributors.

**We are constantly accepting contributions, since more than just the church roof needs to be repaired and maintained.**

Obviously, all parish income and expenditures are to be completely transparent. The Council has a separate bank account for the purposes of repairing the roof, with Father Ivan and certain Council members as signatories. It was decided that St. John's Stewardship Council would periodically supply a report such as the following.

As the new year begins and new tasks are undertaken, St. John's Stewardship Council is seeking new members to work with us. Please contact **John Chomko** if you are interested.

<b>Date of Donation</b>	<b>Name of donor</b>	<b>Donated in Memory of</b>	<b>Category of Donation</b>
6-30-12	Roman Spilnyk	Maria Spilnyk	Friend
6-30-12	Justine Popovich	Catherine & Charles Markovitch (parents) and sisters & brothers	Benefactor
6-30-12	Andrew Poronovicz	Mary & John Poronovicz	Donor
5-13-12	anonymous	.....	Friend
5-20-12	anonymous	.....	Benefactor
5-27-12	Mazur Family	Wasyli Olijnyk	Patron
6-17-12	Joseph Wuschunowski	wife-Julia Wuschunowski	Patron
6-29-12	Michael and Marilyn Germansky	--	Donor
7-2-12	Clara E. Wasylik	William C. Wasylik	Friend
7-5-12	Margaret A. Klimko	Anthony, Margaret & Anthony James Klimko	Patron
7-1-12	Cynthia A. Czuczman	---	Benefactor
7-5-12	Helen Mitro	John Mitro & Seman-Derkach Families	Friend
7-9-12	St. John the Baptist U.C.C.: Church Auxiliary	---	Patron
7-9-12	Gail Szafranski	Charles & Eva Miller	Donor
7-9-12	Stephen H. Zinski	----	Patron
7-9-12	The Anisko Family: Robert-Sophia-Rob-Steve	Jan Skwira and Paraska (Karoliszyn) Skwira	Friend
7-9-12	Katherine Iwanonkiw	---	Friend
7-9-12	Robert and Roberta Nagy	---	Friend
7-10-12	Helen K. Pergzola	---	
7-11-12	Mazur Family	Stefania Olijnyk	Patron
7-14-12	Anna Suchy	Alexander Suchy and Eva & Anthony Suchy	Patron
7-14-12	Debbie Kresl and Family	Father, Thomas Mathews, Sr.	Friend
7-14-12	Tom and Lisa Mathews	Father, Thomas Mathews, Sr.	Friend
7-18-12	Justine Popovich Family from Karen and & Jon Hasenkopf	----	Donor



7-18-12	Lesya & Mike Jur-govsky	Viktor Heraimovich	Friend
7-18-12	Andrew Germansky & Natalia Scherba	Parents of Natalia- Paul & Maria Parents of Andrew Mykola & Anna	Patron
7-21-12	Willis Gogniat	Nicholas and Mary Gogniat	Patron
7-24-12	Raymond & Jaroslawa Komichak	----	Patron
7-24-12	John-Rose-Cynthia Czuczman	----	Patron
7-24-12	anonymous	----	Donor
7-30-12	John and Irene Borodycia	----	Patron
7-31-12	Pyrohy Workers of St. John the Baptist Ukrainian Catholic Church	----	Benefactor
8-2-12	Irene Bernacki Wright	Maria & Jaroslaw Bernacki	Friend
8-4-12	Tom & Irene Mathews	Maksym and Maria Czornij, Leo & Anna Mathews	Benefactor
8-11-12	Nagy-Schrier-Vargo Families	Peter and Stephanie Fedyshin	Benefactor
8-11-12	Melanie Hutskow	Gregory & Mary Hutskow; Demytro & Anna Chocinsky	Friend
8-11-12	Walter & Katherine Dziadyk	In Memory of Alexander, Julia & Ann Dziadyk	Donor
8-11-12	St. John the Baptist U.C.C.: Church Auxiliary	Thomas Mathews, Sr.	Friend
8-11-12	Gerald & Genny Mural	----	Benefactor
8-14-12	Stefania Krupa	----	Friend
8-14-12	Parteni Danek	Alexander Danek	Patron
8-14-12	Alberta Yanief		
8-21-12	Irene Mathews	Thomas Mathews, Sr.	Patron
8-23-12	Joseph and Marian Tain	Joseph and Ruth Tain	Benefactor
8-23-12	Donna Shanno	Peter R & Dorothy C. Reft	Donor
8-23-12	Mary & Tony Burlando	Mary & John Witkowsky	Patron
8-23-12	Mary & Tony Burlando	Thomas Mathews, Sr.	Friend
8-23-12	Katherine Imelda Chomko	----	Friend
8-23-12	John & Linda Chomko	----	Patron
8-23-12	St. John's Stewardship Council	Thomas Mathews, Sr.	Friend
8-23-12	Bohdana & Teodosiy Myhaylyshyn	----	Donor
8-24-12	Joe & Rose Walko Breen	---	Patron
8-24-12	Juergen Hertling (a tourist from Germany who visited our church)	---	Friend
8-25-12	Lorraine Sobol	---	Friend

8-25-12	Michael & Eugenia Kozak	---	Benefactor
9-2-12	Pauline Iwasiw	Teodor Iwasiw	Friend
9-6-12	Michael & Czeslawa Kress	---	Friend
9-6-12	Anna Ferrelli, Stephen Drechsler & Sophie Kozak	Dmytro & Daria Drechsler	Donor
9-9-2012	Szestak Family	Michael Anthony Rietzel	Patron
9-9-2012	Tatiana Rad		Benefactor
9-9-2012	Margaret Klimko	Walter & Antonia Kowal and family	Donor
9-9-2012	Judi Ann Mackin	James & Catherine Mackin	Donor
9-9-2012	Providence Association, Branch 165 – Glenwood		Benefactor
9-9-2012	Margaret Klimko		Patron
9-25-12	Zigmond Family	Maksym and Maria Czornij	Donor
10-10-12	Anonymous	Archpriest Robert Anderson	Donor
10-10-12	Douglas and Angela Marvin		
10-10-12	Bohdan Durkacz and Family	Mykola and Maria Durkacz	Patron
11-3-12	Leo & Verna Karchut Family: Barbara, Leo Jr.	Wasyl & Katherine Karchut and Leo & Anna Mathews	Patron
11-3-12	Jaison & Amy (Karchut) Milkovich and Family		Friend
11-3-12	Dr. & Mrs. Nicholas O. Lindberg	Rose (Savecka) Lindberg	Patron
11-8-12	Anastasia Szagala		Donor
11-8-12	Russell Szagala		Donor
11-8-12	Russell Szagala	Petro Szagala	Donor
11-8-12	Russell Szagala	Fr. Andrew Szagala	Donor
11-8-12	George & Joan (Cashi) Hess		Patron
11-8-12	George & Joan (Cashi) Hess	Uncle, Frank Cash	Patron
11-8-12	George & Joan (Cashi) Hess	Parents, Viola & John Cash & Brothers, Donald & Robert	Patron
11-15-12	Margaret Klimko	Dmytro & Katherine (Klimko) Rywak	Donor
11-15-12	Yaroslav Hodowanec		Donor
11-15-12	St. John's Pyrohy Customers		Friend
11-15-12	Louis A. Zimmerman, Jr.		Donor
11-17-12	Bill Wanat, Jr. & Kathy Wanat	Wasyl & Maria Wanat and Millie (Meroslava) Wanat Marino	Friend
11-29-12	Olga Walko		Friend

12-6-2012	Connie Mathews & Kathleen Felitsky	Robert L. Mathews	Patron
12-6-2012	Christine Hoskowitz Bernstein	Nicholas & Anne Hoskowitz	Friend
12-6-2012	Martin & Dolores Schultz	Thomas Mathews, Sr.	Friend
12-6-2012	Marijka & Michael Jula	Jula & Borszcz Families	Patron
12-7-2012	No Name	Nick (Coach) Kostek	Friend
12-11-2012	Kathleen Walko		Friend
12-11-2012	Amelia Sears	Andrew & Catherine Pilipczak & Joseph Sears	Benefactor
12-11-2012	Terry Hentosz	Walter & Theresa Hentosz	Benefactor
12-11-2012	Terry Hentosz	Daniel W. Hentosz	Benefactor
12-11-2012	The Hentosz Family	Michael & Anna Hentosz	Donor
12-11-2012	The Hentosz Family	Philip & Sophie Bodnar	Donor
12-11-2012	The Hentosz Family	Petro & Anastasia Bakay	Donor
12-11-2012	Terry Hentosz	John Bodnar	Donor
12-13-2012	Joseph & Marian Tain	In Honor of Cathryn & Steve Terleski	Benefactor
12-15-2012	Nicholas & Madeline Mahouski	Mr. & Mrs. Nicholas Mahouski, Sr.	
12-20-2012	Mary Ann Kasofsky & Family	Michael & Anna Hawrelak	Friend
12-24-2012	John J. Gmitter Funeral Home LTD	Departed Members of St. John the Baptist Ukr. Catholic Church	Donor
12-25-2012	Children, Grandchildren & Great Grandchildren of Walter & Cecilia Muzyk	Gregorius (Harry) & Anna	Benefactor
12-31-2012	John & Hilda Ann Dziadyk	Stefan & Margarete Kowal, Nick Dziadyk	
1-17-2013	St. John's Church Auxiliary	In Memory of: Iwanna, George, Nicholas & Leo Chirovsky	
1-22-2013	Ronald Selko	In Memory of Jean Selko	Friend
1-30-2013	John & Hilda Dziadyk		Friend
1-31-2013	Breen & Walko Families	In Memory of Vern Bohonek	
2-8-2013		Father Archimandrite Serge (Brian Eugene Regis Keleher)	Friend
2-9-2013	Buckholt Family		Benefactor
2-13-2013	Parteni Danek		Patron

***We want to get it right, but we need your help.***

**Now that the work on the roof has started, we must prepare the plaques that recognize all of those who have contributed \$100.00 or more to the fund. We must submit all of the names that will be on the plaque at the same time.**

**Please examine the list of names above to make sure that all of your information is correct.**

If there is an error, or if you want to change something, please complete the Correction Form and return it no later than Sunday, November 11, 2012. Place the completed form in the basket located on the cabinet in the back of the church. You can also call Margie Klimko at 412-431-0430 or e-mail her at [mklimko1@msn.com](mailto:mklimko1@msn.com).

If you have not yet donated and wish to do so, please submit your contribution to the Ukrainian Self-Reliance Credit Union at 95 South Seventh Street, Pittsburgh, PA. 15203.

Checks should be made payable to "St. John's Stewardship Council". Forms are available in church.

#### **MEMORIAL FLOWERS**

If you wish to provide flowers in memory of a loved one, at any time of the year, 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 the parish office at: 412-431-2531.

**GOOD HEALTH AND HAPPY BIRTHDAY TO MY MOTHER, ROSE CZUCZMAN (Feb. 18):  
\$25.00 – The Czuczman Family and Cativo – Copy of the Icon of Pochayiv**

#### **ROOF, CHIMNEY & POINTING REPAIR**

Parishioners are advised that holes and leaks in the roof of our church and other buildings are repaired periodically, as needed. The St. John's Stewardship Council responsible for this has presented their findings to Father Ivan; a brochure has been prepared and mailed out to all parishioners. Please see John Chomko, if you are interested in helping out with this project/council. **Please see Stewardship Council report**

#### **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 ANNA PALASHOFF (2/14/2002), PAUL KOSTEK (2/16/31) AND BARBARA WALKO (2/22/68): \$15.00 - Olga Walko and Family**

#### **SEMINARIAN EDUCATION FUND**

**No donations this week**

### ***During the Great Fast, WHEN OUR UKRAINIAN CATHOLIC LITURGY TEACHES US TO SING, OR SAY, THE WORD "PASSION-ПРИСТРАТЬ", WHAT DOES THAT MEAN and WHAT DOES IT IMPLY ?***

The human capacity for self-delusion is nearly limitless. That is why we do not mind it when the Holy Scriptures call us "sinners", as long as our sins are nameless and faceless. Thus, as a guide for holding oneself accountable before one's Spiritual Director, or Father Confessor, there has arisen in classical Christian spirituality, be it Western-Roman-American or Eastern-Byzantine-Ukrainian, the need to identify the most deadly obsessions that seem to be beyond our ability to control, let alone to recognize, in ourselves. In the formulation of such lists of spiritual "cancers" that prevent our union with God, the Greek word "passion" was used very early on. Since then, however, there has arisen a fundamental difference in the way in which the word "passion" is used in the literature of the Christian East and in the literature of the Christian West. Thus, whenever encountering the term "passion-пристрасть" in liturgical hymnography, one has to be careful to first determine whether it is being used in its Eastern, or in its Western, meaning and context.

In the East, the Egyptian monk Evagrius Ponticus (+399 AD) came up with a list of eight deadly sins, which were systematized by St. Maximus the Confessor (+662 AD), as: (1) gluttony, (2) lust or fornication as symptomatic of an

*impure* heart, which means a *divided* heart, between love for God and attachments to anyone or anything else, (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-Страсті) 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 serves The Master alone, (3) generosity and modesty, (4) zeal or fervor, (5) kindness and gentleness, (6) vigilance and "fear of the Lord" meaning an "awesome respect for", not abject or servile fear of, (7) charity-love, and (8) humility-contentedness. According to Father Antony Coniaris, in the "Introduction" which he wrote for *The Philokalia: Master Reference Guide* (Minneapolis: Light and Life, 2004, page xiii), the Eastern Church Fathers, whose works are collected and published in the *Philokalia-Добротолюбіє*, list "by name a total of 248 passions and 228 virtues" (see English language edition, page 205, Volume 3). ... "The word passion comes from the Greek word *pathos* or *pathaino*. It is passive and means I am being acted upon. I am not in control. Habits that have hardened over the years take God's grace and a lifetime of ascetic effort to break. To overcome the passions, one must struggle with thoughts (*logismoi*) because it the thoughts that arouse the passions. Thoughts are the seeds of the passions, those impulses that emerge from the subconscious and, unopposed, become obsessive. To combat such thoughts one needs to practice watchfulness (*nepsis*) and prayer. ... the passions are not to be destroyed but redeemed and their energy directed toward God."

In Western Christian literature, especially that of St. John Cassian (+c. 433 AD) and St. Gregory the Great (+604 AD), and St. Thomas Aquinas (+1274 AD), the "Eight Passions" appear as the "Seven Capital Vices" or "Seven Deadly Sins". Eight is condensed to seven, by combining pride and vainglory, thus arriving at: (7) pride, (6) avarice, (5) envy, (4) wrath, (3) lust, (2) gluttony, and (1) sloth (ref. CCC # 1866). Also, in current Western Christian literature, the word "passion" is used in a different way: "Feelings or passions are emotions or movements of the sensitive appetite". Therefore, "passions" - as defined in current Western literature - are not necessarily evil by nature; but rather, they "can be taken up into the virtues or perverted by the vices". Thus defined, the *Catechism of the (Roman) Catholic Church* lists seven passions of "love and hatred, desire and fear, joy, sadness, and anger"; see CCC # 1762-1770.

One further difference between East and West is noted by Fr. George Appleyard, pastor of Holy Trinity Ukrainian Catholic Parish in Carnegie, PA., as follows:

"Rather than viewing the seven capital sins as equal spigots of evil as the Latin tradition does, Byzantines envision the deadly sins in a hierarchy, or perhaps more accurately, as a sick rainbow. This rainbow of sin begins in the carnal passions, gluttony and fornication; proceeds through the psychological passions, greed, anger, sloth, and sadness in that order (sometimes you find these last two reversed); and finally reaches its zenith in the spiritual passions, vanity and pride. This sense of sins as "nesting one inside the other" leads in Byzantine spirituality to an emphasis on the need for fasting and to a cleansing of the soul to allow it to move toward God by cutting the roots of sin. Saint Gregory of Nyssa taught that unless it is impeded by passions and other obsessions, the soul has a natural innate tendency to gravitate toward God (he calls this in Greek *epectasis*). Like peeling off layers, the discipline of removing passion and distractions allows the soul to rise to God and to enjoy union with the Creator. Realizing that a complete purification might not be possible in this world, Saint Gregory also taught that death is "the final medicine." ( *Light of the East*, (Pittsburgh: Pastoral Ministry Office of Ukrainian Catholic Diocese of St. Josaphat in Parma, 2000), first edition, pp. 44-45.

"На відміну від латинської традиції, яка вважає сім головних гріхів рівноцінними коренями зла, византійська традиція виокремлює певну ерархію смертних гріхів, чи точніше, райдугу гріха. Ця райдуга (веселка) починається з тілесних пристрастей – ненажерливості та перелюбства; за ними – психологічні пристрасті: заздрість, гнів, лінивство і зневіра (часом ці два останні міняють місцями); і, врешті-решт, кульмінацією серед духовних пристрастей є марнославство та гордість. Це відчуття, що гріхи « гніздяться один в одному », у византійській духовності приводить до акцентування потреби посту і очищення душі, які допомагають їй наблизитися до Бога, обрубавши корені гріха. Св. Григорій Ниський вчив, що коли душу не стримує пристрасть чи одержимість, вона тяжіє до Бога (грецькою він називає це « епектасис »). Немов злущуючи шкаралупу, душа позбувається пристрастей та пожадань, підноситься до Бога і втішається єдністю з Творцем. Усвідомлюючи, що повне очищення, мабуть, неможливе в цьому світі, св. Григорій також навчав, що смерть - це « останні ліки »." ( *Світло Сходу*, о. Джордж Еплард, (Львів: Видавництво "Свічадо", 2005), pp. 54-55.

### **Слідує короткий Очерк Вісім Голових Пристрастей-Гріхів із Інтернету, що знаходиться на Веб сторінці нашої У.Г.К. Церкви:**

На християнському Сході вчення про гріх носить терапевтичний характер. Духовні отці, аналізуючи гріховні стани та їх прояви, ставили собі за мету вилікувати грішника від цієї хвороби, вказати йому дорогу до одужання і справжньої свободи. Таке духовне зцілення у Христі за допомогою діянь Святого Духа робить християнина знову повноцінним та здатним до діяльності й життя у Христі.

**А. Обжерливість (ненажерливість, захланність щодо їжі).** Потреба у їжі і питті природна для кожного живого організму. Їжа є необхідною для підтримання життя у тілі. Але часто ми їмо не лише задля підтримання життя, а з любови до самого процесу споживання їжі. Власне ця любов до їжі і може

перетворюватися в обжерливість. Є різні типи цього гріха. Перший із них — це *любов до надмірності у їжі*. У кожної людини є певна особиста норма, зумовлена потребами її організму та способом життя. Святі Отці вважали, що з-за столу треба виходити із легким почуттям голоду і що вся їжа, спожита понад міру, шкодить душі. Цей тип обжерливості може проявлятися у сильному переїданні, чи в постійній необхідності щось жувати протягом дня. Другий тип — це *насолода смаком їжі*. Любов до вишуканих смаків та делікатесів може перетворюватися на пристрасть і бути шкідливою. До гріха обжерливості відносять також *пияцтво, наркоманію і тим подібного*. Надмірне споживання алкоголю, чи будь-яка схильність або звичка, згубно впливає на волю людини та її вчинки, руйнуючи тим самим не тільки людську душу, але також суспільне становище людини.

**Б. Розпуста (нечистота, перелюбство).** Сексуальний потяг є нормальною функцією, властивою людському організмові. Однак суть гріха розпусти полягає не у самому факті існування такого потягу, а в *постійному пошуку насолоди*, яку він за собою несе. Коли сексуальне життя людини стає тільки засобом отримання насолоди, воно тягне за собою інші провини чи гріхи. Розпуста починається егоїзмом та бажанням догодити собі, часто — ціною щастя іншої особи. Згодом розпуста набирає дедалі більших розмахів, перетворюючись не тільки у збочений секс, але навіть у злочини. Ця пристрасть є небезпечною ще й під тим оглядом, що переборена на фізичному рівні, вона залишається на рівні думок і почуттів. Тому духовні отці наголошують на необхідності боротися із цією пристрастю до кінця життя.

**В. Срібролюбство (непоміркваність, скупість).** Срібролюбством називається *любов до матеріальних благ*, а особливо — до грошей як таких. Прагнення до багатства саме по собі не є властивим природі людини. Його коріння можна шукати в інстинкті самозбереження, що є прагненням повноти життя в Бозі. Однак необхідно визнати, що нерідко бажання до збагачення переходить усі розумні межі. Для декого воно є самоціллю, а для декого — засобом здобуття чогось іншого, наприклад, влади чи слави. Найрозповсюдженішим варіантом є той, коли людина бажає і влади, і слави одночасно. Проявами цього гріха є також скупість та зажерливість.

**Г. Сум (меланхолія, лінивість, образа, розчарування).** Слово « сум » означає *стан смутку, скорботи чи стурбованості* і завжди пов'язується із якимись тривогами та викликає загальне почуття дискомфорту в душі. Святі Отці розрізняли сум-пристрасть та сум-скорботу людини за свої гріхи. Другий вид смутку можна вважати єдино дозволеним для християнина. Існують два типи суму-пристрасти. Перший тип найчастіше викликаний іншою пристрастю: гнівом, розпустою, срібролюбством чи марнославством. Коли ми бажемо задовольнити свою пристрасть, але не можемо цього зробити, то входимо у стан смутку, який може перетворитися навіть у відчай та самогубство. Другий тип суму походить від надмірного переживання про свою долю, а також — від надмірних турбот. Зайве піклування про своє майно, ближніх, про своє майбутнє також є виявом цього гріха. Подібні турботи не тільки гріховні, але й даремні. Вони походять з маловір'я та надмірної гордості. Забуваючи про свою неміч, ми думаємо, що тільки своїми силами можемо чогось досягнути. Найкращою відповіддю на цей гріх є слова євангелиста Матея (Мт. 6:26–27): « Гляньте на птиць небесних: не сіють і не жнуть, ані не збирають у засіки, а Отець ваш небесний їх годує! Хіба ви від них не вартісніші? Хто з вас, журячись, спроможен додати до свого віку хоч один лікоть? »

**Г. Гнів (злоба).** Гнівом називається не тільки бурхливий вияв злоти, спрямований на ближнього. Гнів — це злісний стан душі. Буває три види гніву: (1) *гнів, який палає всередині*. Таким гнівом називається не тільки прихована злість, що не виявляється у словах та вчинках, — це постійний стан душі, який не обов'язково має бути спрямованим на якийсь визначений об'єкт. Образа — це також внутрішній гнів; (2) *гнів, що виявляється у словах та вчинках*. У будь-якому грубому, неввічливому, позбавленому лагідності і любові слові проявляється наш гнів. Найпоширенішою формою такого гніву є спалахи люті.; (3) *гнів, який горить протягом довгого часу, або злопам'ятність*. Такий вид гніву найбільш противний Богу, оскільки Господь наголошує на тому, щоби щиро прощати образи. Гнів у будь-якому вигляді — це дуже небезпечна пристрасть, оскільки веде до чоловіковбивства.

**Д. Нудьга (уніє, недбайливість, боягузство, летаргія).** Нудьгу святі Отці називали *виснаженням та втомою душі*. Різницю між сумом і печаллю доволі важко виявити, оскільки нерідко перша пристрасть переходить у другу. Однак, якщо людина, яку здолав сум, недооцінює могутності Господа, то людина у нудьзі — недооцінює Його милосердя. Сум заставляє сподіватися лише на власні сили, тоді як нудьга взагалі відбирає надію. Сум можна подолати, коли забрати його причину, а нудьга, як правило, не має конкретної причини. Нудьга має також хронологічну залежність — посилюється у полудень, тому в аскетичній літературі її називають « бісом полуденним » (Псалом 90:6). Нудьга породжує почуття втоми, гидоти, жалю за втраченим часом, переконуючи людину, що вона не може спастися і що її зусилля та праця пішли на марно; нудьга приводить людину до фізичного виснаження, спричинює хвилювання душі та запаморочення розуму. Людина стає малодушною, вразливою та нездатною до духовних зусиль і подвигів. Нудьга може бути такою, яка наганяє сон і виявляється у лінивстві тіла та душі, а буває такою, яка виганяє з дому, і людина починає віддаватися розвагам, боячись самотності, бо самотність веде її до першого типу нудьги. (*Модерна нетерпимість на спокій й тишину (ввесь час телевізор, радіо, розмова, розвага, йти на закупи, і т.п.) може бути дороговказом, що ми попали в гріх нудьги - о. Іван Чировський*). Боротися із нудьгою допомагає праця, а також постійне зусилля над собою, щоб не попадати під вплив нудьги.

**Е. Марнославство (хвалькуватість, самозакоханість).** Марнославство — це любов до земної, щоденної слави та бажання всіляких почестей. Думка про нас інших людей — ось дзеркало, перед яким стоїть більшість, роблячи себе такими, якими їх хочуть бачити інші. Симптоми марнославства: нетерпимість до критики, небажання визнати свої помилки, постійне бажання похвали та думки про реакцію інших людей на якийсь учинок чи думку. Марнославство виявляється як у вихвалюванні своїми матеріальними здобутками, розумовими здібностями чи талантами, так і в бажанні марної слави через свої духовні досягнення. Цей другий

тип марнославства особливо характерний для неофітів та монахів.

**Є. Гордість (заздрість).** Гордість — найнебезпечніша пристрасть і мати всіх гріхів. Саме через гордість сатана відпав від Бога і саме гордість призводила до краху багаторічні зусилля багатьох святих. Коли зникає гордість, залишається тільки смирення перед Господом і любов до Нього. Гордий зазвичай не бачить свого гріха, він вразливий і самолюбний, йому важко пробачити і важко просити пробачення, важко поступитися в суперечці, він не любить слухати ні рівних собі, ані старших від себе. Він не любить наказового тону, надаючи перевагу смиреним проханням. Він часто спалахує гнівом, пам'ятає спричинене йому зло і постійно осуджує інших людей. Буває гордість, яка проявляється в небажанні визнати чиїсь переваги, а буває гордість, що підступно опановує тих, хто вже досягнув якихось духовних чеснот. Найкращим засобом боротьби з гордістю є вправління у покорі, яка відкриває людину до Бога, робить її здатною сприйняти Його переображуючу та визволяючу силу.

*Many thanks to Steve Zinski for providing the following reflections for us:*

**The Life and Liturgy of the Ukrainian Church**  
*Originally by Rev. Julian J. Katrij, OSBM, updated by Fr Ivan Chirovsky*

### **THE SUNDAY OF ORTHODOXY**

*"We bow in worship before Your most pure image, O gracious Lord,  
 and beg pardon for our sins, O Christ God."*

(Troparion)

The first Sunday of the Great Fast is called the Sunday of Orthodoxy. What do we mean by "orthodoxy"? The word "orthodoxy" stems from the Greek word "orthodoxia" (orthos = right; doksa = opinion, resulting in praise, honor and glory) which signifies the true faith and the true worship of God. We are not speaking here of Orthodoxy as we understand it today as being another church body that is currently not eucharistically united with the Church in Rome, but orthodoxy, as applied to the whole Church of Christ until the schism between the Eastern and Western Churches which occurred in the eleventh century under the patriarch Cerularius (1054). The orthodoxy that we celebrate this Sunday is universal-catholic orthodoxy, professed by the entire Church of Christ of the first centuries in the battle against the heresy of Iconoclasm (Gr.—eikeon = image; klastes = a breaker; — an Image breaking heresy). The Sunday of Orthodoxy is a festival for the whole Church, both Eastern and Western. It is the festive celebration of the decisive victory over Iconoclasm and other heresies.

The Council of Constantinople in the year 842 instituted the Sunday of the Triumph of Orthodoxy and decreed that it be celebrated yearly. The purpose of this feast is to pay solemn public homage and veneration to the holy icons of Jesus Christ, the Most-Holy Mother of God, and all the Saints. The first celebration of Orthodoxy, that is, the first public veneration of holy icons after the condemnation of the heresy of Iconoclasm, occurred on the first Sunday of Lent in 842 A.D. This Sunday, even today, is called the Sunday of the Veneration of Holy Icons, although this feast bears no direct relation to the Great Fast. Let us examine closely the history of Iconoclasm and the reason for instituting the Sunday of Orthodoxy.

### **ORIGIN OF ICONOCLASM**

One of the striking features of the Eastern Church is the ancient and special veneration of sacred icons of Jesus Christ, the Mother of God, the Angels, and the Saints. The Church of Christ deeply respects and honors the holy icons as it also does holy relics. She places them in church for public veneration and recommends that we venerate them privately in our homes, and wear small icons around our necks in the form of little crosses or medals.

Holy icons were accorded public and private homage in the Eastern Church until the reign of Leo III the Isaurian (714-741). Under the influence of two bishops from Asia Minor hostile to the worship of images, he condemned the veneration of holy icons as idolatry. He began his campaign against holy icons by ordering the icon of Jesus Christ to be removed from above the gate of his imperial palace. Later, he issued an imperial decree in 730 prohibiting the veneration of holy icons throughout the empire. This decree marked the beginning of a long, relentless, bitter and bloody campaign against sacred images in the Eastern Church. This struggle with short intervals of peace, lasted over a hundred years and ended in a brilliant victory in favor of the veneration of holy icons.

The emperor's decree ordered all holy icons to be destroyed or burned and their defenders to be cast into prison, sent away into exile and even tortured. The patriarch Germanus I (713-730) refused to endorse the emperor's decree against icons; consequently, the emperor had him removed from office, and appointed in his place the obsequious Patriarch Anastasius (730-754). The Roman popes, first Gregory II (715-731), then later Gregory III (731-741), wrote letters of protest to the emperor and at their Roman synods condemned the war against holy icons.

Emperor Constantine V Copronymus (741-775), son of Leo the Third, obstinately prolonged the



iconoclastic war of his father and urged the Church to officially condemn the veneration of holy icons. With this aim in view he summoned the bishops in 754 to Constantinople for a synod, which under his influence prohibited the veneration of holy images.

### THE CONDEMNATION OF ICONOCLASM

Permission to venerate holy icons was granted under the rule of Empress Irene who in 784 removed the iconoclast Patriarch Paul from office, and appointed Patriarch Tarasius (794-806) in his place. With the approval of the Empress Irene and the Apostolic See, he called a Council which met at Nicea in 787. This Council is known in the Church as the Seventh Ecumenical Council. The Church honors the memory of the Fathers who participated in this Council in the month of October.



*Icon of Christ Not Made With Hands*

Regarding the veneration of holy icons, the Council of Nicea adopted the doctrine of St. John Damascene (675-749), the distinguished theologian (and Doctor) of the Eastern Church.

The Council clearly stressed the distinction between worship or "latría," denoting the highest honor and veneration offered to God alone and "dulía," which denotes the honor and veneration offered to the most-Pure Virgin Mary, the Angels and Saints. The Council teaches that holy icons are merely visible symbols of invisible persons, to whom we give veneration. When venerating holy icons, we do not worship the paper, canvas or wood or any other material on or from which holy icons are produced; we give veneration only to the person whom they represent. The Council places the veneration of holy icons on the same level as the veneration given the Book of the Holy Gospels, the Cross, and the sacred relics of Saints.

### THE TRIUMPH OF ORTHODOXY

With the beginning of the ninth century, during the reign of Leo V the Armenian (813-820), a new persecution against holy icons was launched; it lasted until 842. In that year Empress Theodora restored the use and veneration of holy icons and deposed the iconoclast Patriarch John VII, and in his place installed Methodius I (842-846). Patriarch Methodius I, who was also persecuted and tortured for the cause of holy icons, immediately convoked a synod at Constantinople that finally restored the veneration of holy images. This decisive victory is known as the "Triumph of Orthodoxy" and is celebrated by the Eastern Church each year on the Sunday of Orthodoxy.

Among the staunch defenders of holy icons are Patriarch Germanus I, St. John Damascene, St. Andrew of Crete, Martyr (+767), St. Theodore Studite (759-826) and Patriarch Methodius I. Patriarch Methodius I was believed to have composed the "Ceremony of Orthodoxy," a public profession of faith that was read at the Divine Liturgy on the Sunday of Orthodoxy. In the course of time, this "Rite of Orthodoxy" underwent various alterations. This rite also found its way into our native land and was observed in the cathedral churches. This ceremony consists of a profession of faith, a public veneration of the icons of Jesus Christ and the most-Holy Mother of God, a prayer of thanksgiving to God for victory over the heresies, a prayer for the living and the dead and finally, a proclamation of an anathema upon the heretics.

### POLISH LENTEN ANTHEM

During Lent, Polish Roman Catholics participate in an unusual religious service called "Gorzkie Zale" (gosh-geh-zahl-leh) meaning "Bitter Lamentations". The service consists of chanting and texts reflecting on the mystery of Christian redemption and the Passion and Death of Christ. At the end of this service they sing:

Któryś za nas cierpiał rany, Jezu Chryste, zmiłuj się nad nami!

Ukrainian Greco-Catholics picked up this tradition and they often also sing these words but in Ukrainian.

#### ***In English they mean:***

**For us You suffered Your bitter Passion, O Jesus Christ, Son of God, have mercy on us.**

Authentic Byzantine spirituality uses the forty days of Lent for repentance and giving sufficient time for our repentance to occur. Thus it delays placing most of our emphasis on our need to keep vigil at the Passion and Death of our Lord until the time of Holy and Great Week, which is a different liturgical season altogether. Thus, for us, it is best to limit this hymn to the time of Holy and Great Week.

### THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

One of the most particular and unique services of the Ukrainian Catholic Church is the Liturgy of the Presanctified Gifts. As its name indicates, it differs from the Liturgies of St. John Chrysostom and St. Basil the Great by the fact that the Eucharistic gifts are pre-consecrated, or sanctified beforehand. Consequently, during this Liturgy there are no Offertory Liturgy (proskomidia) and no Liturgy of the Sacrifice (consecration). Yet, it is called a Liturgy because the Greek word *leitourgia* itself means "common work of the people". It is no less our common Christian work, than any other communal and public liturgical worship service for which we gather in order to accomplish it. Some call it "Divine" because the Eucharist which is distributed is the

same real Body and Blood of our Lord as that which is received at Chrysostom's or Basil's Liturgy. Some do not call it "Divine" because there is no Liturgy of the Sacrifice (consecration of bread and wine).

According to the ancient liturgical discipline of the Ukrainian Catholic Church, the celebration of the Divine Liturgy during the Great Fast is restricted only to Saturdays and Sundays, because the joy-filled offering of the Eucharist is not congruous with the spirit of the Fast. Eucharistic celebration has always been considered a source of spiritual ardor and great joy in Jesus Christ. The Divine Liturgy, during which the consecration of the Eucharistic gifts took place, was called Pascha by the early Christians. They participated in the Liturgy with the same rejoicing and happiness as during the glorious celebration of Pascha. This Paschal fervor contradicted the penitential spirit and sadness of the Great Fast.

There is also another reason why the celebration of the Divine Liturgy was restricted during the Great Fast. In the early Church it was customary that the faithful, as an expression of gratitude and joy, brought food on the occasion of the Eucharistic celebration. From these gifts the priest selected the bread and wine necessary for the Divine Liturgy, while the remaining food was consumed by the participants. In ancient times this occurred before the Liturgy; later, following the Liturgy, a love-feast was arranged, called the "Agape," during which the mood was jubilant and elated. Thus, if the Agape was to be skipped, then the celebration of Little Pascha was also omitted.



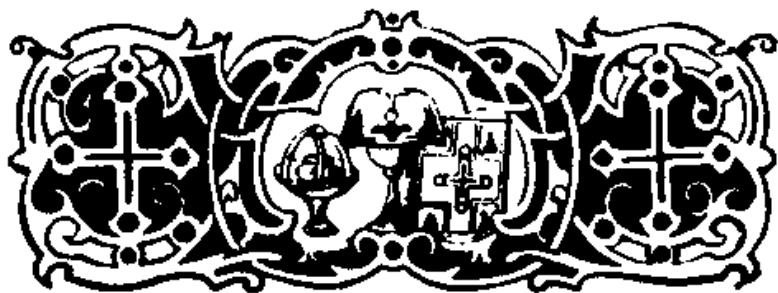
Jesus lost  
no dignity by getting  
on His knees

Some scholars surmise that with only two opportunities per week to receive the Body and Blood of Christ, which Christians need to strengthen them during normal periods, let alone periods of fasting and penance, a suitable solution was found that would enable anyone who took repentance and the forty days seriously to obtain spiritual nourishment for the journey. It was inconceivable that people would pray more intensely, abstain, fast and give alms on a daily basis and yet have to wait for six days to receive their next Holy Eucharist.

So, in order not to violate the rigor of the Great Fast and, at the same time, to satisfy the spiritual hunger of her members, the Church found a happy solution in the Liturgy of the Presanctified Gifts. This practice was not an unusual innovation, because the Holy Eucharist was reserved for the Communion of the sick and dying anyway. Because many Christians spent the greater part of Wednesdays and Fridays in the Church doing penance, fasting and praying, it was nothing unusual that in the evening, within the framework of a well-designed and dignified liturgical service, they could receive the Holy Eucharist before they went home.

The Liturgy of the Presanctified Gifts is another indication of the deep respect and devotion which the Ukrainian Catholic Church nourishes for the Holy Eucharist. Some liturgists consider this Liturgy one of the most sublime services not only in the Eastern Church, but in all Christian Churches. The whole structure of this Liturgy — its procedure and prayers, with frequent prostrations — expresses the penitential mood, the spirit of metanoia, the profound yearning for communion with Christ. From the texts of the hymns, the solemn melodies, the priestly prayers one can sense the closeness of God, receiving the prayers of his repentant children.

The Liturgy of the Presanctified Gifts is one of the great treasures of our tradition. We owe it to ourselves to become more familiar with it, to celebrate it, to punctuate with it our Lenten preparation for Pascha.



*Hymn sung at the Great Entrance:*

Now the Powers of heaven are serving invisibly with us.

For behold, the King of Glory now enters

as the mystical sacrifice, perfect and complete: solemnly is now brought forth.

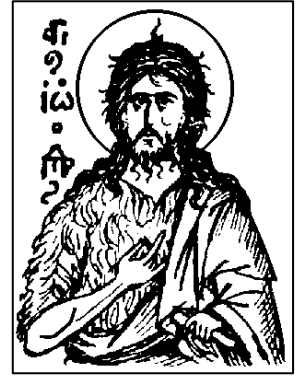
Let us all approach, full of faith and love;

let us draw near and become partakers of everlasting life.

Alleluia! Alleluia! Alleluia!



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



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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)."**

*A Declaration of Faith*

There is one God, the Father of the living Word, who is His subsistent Wisdom and Power and Eternal Image: perfect Begetter of the perfect Begotten, Father of the only-begotten Son.

There is one Lord, Only of the Only, God of God, Image and Likeness of Deity, Efficient Word, Wisdom comprehensive of the constitution of all things, and Power formative of the whole creation, true Son of true Father, Invisible of Invisible, and Incorruptible of Incorruptible, and Immortal of Immortal and Eternal of Eternal.

And there is One Holy Spirit, having His subsistence from God, and being made manifest by the Son, to wit to men: Image of the Son, Perfect Image of the Perfect; Life, the Cause

of the living; Holy Fount; Sanctity, the Supplier, or Leader, of Sanctification; in whom is manifested God the Father, who is above all and in all, and God the Son, who is through all.

There is a perfect Trinity, in glory and eternity and sovereignty, neither divided nor estranged. Wherefore there is nothing either created or in servitude in the Trinity; nor anything superinduced, as if at some former period it was non-existent, and at some later period it was introduced. And thus neither was the Son ever wanting to the Father, nor the Spirit to the Son; but without variation and without change, the same Trinity abides ever.

*St. Gregory Thaumaturgos  
(the Wonderworker)*