



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



"Catholic" comes from the Greek words for "according-to-the-whole"

"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), & yet equally Apostolic Tradition (Theological, Spiritual, Liturgical & Canonical Heritage)."

**FIFTH SUNDAY OF LENT: FEAST OF ST. MARY OF EGYPT**

**BRIGHT VESTMENTS**

**Tone 5. Matins Gospel 2. Divine Liturgy of St. Basil the Great.** The Typikon directs that the Liturgical Propers omit or transfer the memory of the saints of March 29: Our Ven. Fr. Mark, Bishop of Arethusa, the Deacon Cyril and Others Martyred During the Reign of Julian the Apostate (360-63).

**At our parish: 5:00 PM – DIV. LIT. ST BASIL (all English, recited) SAT., MARCH 28**  
**+Margarete Kowal (Fr. Ivan Chirovsky) (Wanat Family)**  
**+Wasył Kulak (Fr. Canon Dr. John Ropke) (Geoffrey & Joanne Giancola)**

**At St. John's Ukr. Catholic Church, McKees Rocks:**

**LENTEN MISSION (RENEWAL) WITH HIERO-MONK TERRY KRAYCHUK:**  
**4:00 PM Confessions; 4:30 PM – DIVINE LITURGY**

**At our parish: SUNDAY MORNING**

**SUNDAY, MARCH 29**

**The MATINAL LITURGY usually served at 7:45 am is cancelled for this day**

9:00 AM – EASTERN CHRISTIAN FORMATION (Catechism classes)

**10:00 AM – DIV. LIT. OF ST BASIL (Ukr., Eng. & OCS / Sermon in Eng)**

**God's Blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

**+Dmytro Drechsler (Fr. Canon Dr. John Ropke)**

**(Daria Drechsler)**

**At St. George's Ukrainian Catholic Church, Northside:**

**LENTEN MISSION (RENEWAL) WITH HIERO-MONK TERRY KRAYCHUK:**  
**9:30 AM Confessions; 9:40 AM Third Hour; 10:00 AM – DIVINE LITURGY**

**3:00 pm – Sunday Evening Lenten Vespers with LENTEN MISSION (RENEWAL) WITH HIERO-MONK TARAS (TERRY) KRAYCHUK, at Sts. Peter and Paul Ukr. Cath. Ch., Aliquippa.**

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

**SIXTH MONDAY OF LENT - DARK (PURPLE) VESTMENTS**

**MARCH 30**

**(Acts of penance including abstinence from meat and dairy are encouraged).** On this day was crucified our Lord Jesus in the 5,533rd year after the creation of the world; Our Ven. Fr. John Climacus, Author of "Ladder of Divine Ascent" (c. 649); Ven. John, the Silent, Bishop of Colonia (558); The holy Euboula, mother of Panteleimon the great martyr (303).

**LENTEN MISSION (RENEWAL) WITH HIERO-MONK TERRY KRAYCHUK at**  
**Sts. Peter and Paul Ukr. Cath. Ch., Aliquippa:**

**6:00 PM Confessions; 6:30 PM – PRESANCTIFIED DIVINE LITURGY**

**SIXTH TUESDAY OF LENT - DARK (PURPLE) VESTMENTS**

**MARCH 31**

**(Acts of penance including abstinence from meat and dairy are encouraged).** Our Ven. Priest-Martyr, Wonderworker and Father Hypatius, Bishop of Gangra (326); Our ven. Fr. Hypatius, healer of Kyiv Caves (14<sup>th</sup> century); holy Persian martyrs Audas, bishop, and Benjamin, deacon, of Susa (401-402); Holy and Righteous Joseph the Fair, son of Jacob (c. 1700 BC); **Fr. Canon Dr. John Ropke, in Chapel,**

**9:00 AM, MATINS OR PARASTAS for +Peter Krupnyk (Durkacz Family)**

**6:30 PM, Iconography class at St. George's on the Northside**

**SIXTH WEDNESDAY OF LENT - DARK (PURPLE) VESTMENTS**

**APRIL 1**

**(Acts of penance including abstinence from meat and dairy are encouraged).** Our Ven. Mother Mary of Egypt (527-65); Our Ven. Fr. Euthymius, miracleworker of Suzdal.

**Fr. Ivan C., in Chapel, 7:00 PM, PRESANCTIFIED DIVINE LITURGY**

**for +Tatianna & George Kyshakevych (Roman & Christina)**

**SIXTH THURSDAY OF LENT - DARK (PURPLE) VESTMENTS**

**APRIL 2**

**(Acts of penance including abstinence from meat and dairy encouraged).** Our Ven. Fr. Titus the Wonderworker; **Passing into Eternal Life (1959) of Blessed Mykola (Nicholas) Charnetsky, Exarch of Volhynia and Confessor of the Faith;** holy martyrs Amphianus and Edesius, brothers in the flesh). **Fr. Canon Dr. John Ropke, in Chapel,**

**9:00 AM, MATINS OR PARASTAS for +Theresa Hentosz (Clara Wasylyk)**

**40<sup>th</sup> and LAST DAY OF LENT - DARK (PURPLE) VESTMENTS**

**APRIL 3**

**(Acts of penance including abstinence from meat are obligatory, abstinence from dairy is encouraged).** Our Ven. Fr. and Confessor of the Faith Nicetas, Ihumen (Abbot) of the Monastery of Medicus (824); holy virgin martyr Theodosia. **Fr. Ivan C., in Chapel,**

**7:00 PM, PRESANCTIFIED DIVINE LITURGY**

**for +Stephen Kurhan (Ronald Bopp)**

**FEAST OF THE RAISING OF LAZARUS, BRIGHT VESTMENTS**

**APRIL 4**

The Typikon directs that the Liturgical Propers are only those of the the Lord's Feast. Thus we **transfer the memory of the saints of April 4:** Our Ven. Frs. Joseph the Hymnographer (886) and George of Maleum; Passing of ven. Platon, abbot of Studites; ven. Zosimas, who buried ven. Mary of Egypt; Our ven. Fr. Joseph, the long suffering one of Kyiv Caves; holy martyr Phebutha and her sister and slave. **Fr. Ivan C., in Chapel,**

**9:30 AM, DIV. LIT. for +Veronica Hryciuk (Joe and Dorothy Overlinger)**

**FEAST OF THE ENTRANCE**

**OF OUR LORD INTO JERUSALEM (PALM SUNDAY)**

**Bright (Green) vestments**

**Tone of the Feast. Matins Gospel of the Feast. Divine Liturgy of St. John Chrysostom.** The Typikon directs that the Liturgical Propers are only those of the the Lord's Feast. Thus we transfer the memory of **the saints of April 5:** Holy Martyrs Theodulus and Agathopedes and Those with Them (c. 305); holy Platon the Studite.

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

**SATURDAY, APRIL 4**

**+John Kuhar (Fr. Ivan Chirovsky)**

**(MaryAnn & Gene Szestak)**

**+Michael Krupa (Fr. Canon Dr. John Ropke)**

**(Stephania Krupa & Family)**

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

**SUNDAY, APRIL 5**

9:00 AM – EASTERN CHRISTIAN FORMATION (Catechism classes)

**10:00 AM – DIV. LIT. OF ST BASIL (Ukr., Eng. & OCS / Sermon in Eng)**

**God's Blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

**+Anna Komichak (Fr. Canon Dr. John Ropke)**

**(Family)**

During the week of April 5 to April 12, memorial services (except for funerals) are forbidden in church. Funerals on Great Monday through Great Wednesday may be celebrated in church as prescribed by the Euchologion. However, from Great Thursday through Easter Sunday, the body of the deceased may never be brought into church. In the latter case, funerals must take place at the funeral home chapel.

**Continued from the cover****Icon of Saint Mary of Egypt**

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**The complete “The Life of St. Mary of Egypt,” written by St Sophronius, is available at <http://www.fordham.edu/halsall/basis/maryegypt.html>.**

A Ukrainian version is available at: <http://www.teolib.h1.ru/Svyat/meg.html>.

An abbreviated English version for use with children is available in: *First Fruits of Prayer: A Forty-Day Journey Through the Canon of St. Andrew*, Frederica Matthewes-Green, (Brewster, Massachusetts: Paraclete Press, 2006), pp. 181-195. The author has taken the original work by St. Sophronius of Jerusalem from the seventh century and shortened and paraphrased it, while not attempting to alter or add anything.

**What follows below is a commentary made available for church bulletins at <http://dce.oca.org/page/bulletins/>**

Saint Mary of Egypt immediately recognized the holiness of a man she'd never seen before--the monk Zosimas--when he encountered her in the desert. She had come a long, long way to achieve that recognition of holiness in a man.

Mary ran away from her miserable home at age twelve, and took to the streets. She had been abused, neglected, and deprived of the love that would have helped her see her own worth.

Mary was strongly but darkly attracted to men. Unable to see the worth in others any more than in herself, she took perverse delight in enticing and then mocking men. For seventeen years she sold her body to any man who interested her. As Dr. Kyriaki FitzGerald has written, "Mary convinced herself that she was free and living on her own terms. Yet she felt contempt and disgust for men, even as she avidly sought their embraces."

Curiosity, and possible new customers, impelled Mary to join the crowd boarding a ship for Jerusalem. Once there, she continued to follow the crowd to the cathedral. It was the Feast of the Exaltation of the Cross. Mary tried to enter the church, but at the threshold found herself thrust back as if by powerful arms. Shocked and distressed, she suddenly confronted the emptiness of her life. But almost at the same moment, she felt the loving gaze of the Theotokos in the icon. She begged the Mother of God to help her, to show her what her life should be. Approaching the threshold again, she felt herself drawn in rather than pushed out. Like other pilgrims, but now with her whole heart rather than idle curiosity, she worshipped at the foot of the cross. And in the midst of the throng, the Theotokos spoke words directed only to her: "Cross the Jordan, and you will find peace."

By sunset of that day, Mary had reached the Church of St. John by the Jordan, where she was baptized and received Holy Communion. The next day she crossed the Jordan, and then began her forty-seven solitary years of struggle and intense prayer.

When the monk Zosimas came upon her in the desert, Mary knew who he was at once. A beautiful scene of mutual humility and respect followed. Zosimas prostrated himself and asked for her blessing; she in turn bowed down to him and asked for his. This went on until Mary said that he, as a priest, should bless her. He answered that it is not by one's rank but by the gifts of the Holy Spirit that grace is recognized. As recipient of those gifts, the monk said, Mary should bless him. So she finally did so.

This woman whom we celebrate on the fifth Sunday of Great Lent had once seen men only as objects of her lust. Now she was now able to recognize the holiness of a man she was seeing for the first time. By God's grace, Saint Mary of Egypt had, in the words chosen for this day, purified her conscience "from dead works to worship the living God" (Hebrews 9:14b).

**Troparion (Tone 8)** The image of God was truly preserved in you, mother, \* For you took up the Cross and followed Christ. \* By so doing, you taught us to disregard the flesh, \* For it passes away, but to care instead for the soul, \* Since it is immortal.

**Kontakion (Tone 3)** Having been a sinful woman, \* You became through repentance a Bride of Christ. \* Having attained angelic life, \* You defeated demons with the weapon of the Cross. \* Therefore, most glorious Mary, You are a Bride of the Kingdom! \* Therefore your spirit, Holy Mother Mary, Rejoices with the angels!

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## ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА — SCRIPTURE READINGS

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*У П'яту неділю Великого Посту, творимо пам'ять святої й  
преподобної Матері нашої, Марії Єгипетської.*

*On the Fifth Sunday of the Great Fast we commemorate  
our holy and venerable Mother, Mary, nicknamed "of Egypt".*

**(1) На Вечірній Літургії, в П'яту Неділю Великого Посту: Старий Завіт: ПЕРШОЇ КНИГИ МОЙСЕЯ ЧИТАННЯ.** В той час, коли Ізраїль побачив синів Йосифа і спитав: « Хто це? » Йосиф відповів своєму батькові: « Це мої сини, що їх Бог дав мені тут. » Каже тоді Яків: « Приведи їх, будь ласка, до мене, щоб я поблагословив їх. » Очі ж Ізраїля пригасали від старости; він не міг добре бачити. Тоді Йосиф підвів їх до нього, а він їх поцілував і обійняв їх. Та й каже Ізраїль до Йосифа: « Не думав я побачити обличчя твое, а ось Бог дав мені бачити ще й твоє потомство. » Тоді Йосиф забрав їх з його колін та й уклонився лицем до землі. По тому Йосиф узяв їх обидвох, Ефраїма в свою праву руку, ліворуч від Ізраїля, і Манассію в свою ліву руку, праворуч від Ізраїля і наблизив їх до нього; але Ізраїль простягнув свою правицю й поклав на голову Ефраїма, що був молодший, а лівицю свою на голову Манассії, поклавши так з розмислом свої руки, бо ж Манассія був первородний. І поблагословив він Йосифа словами: « Нехай Бог, перед яким ходили мої батьки, Авраам та Ісаак, Бог, що був мені пастирем, відколи я існую аж по цей день, Ангел, що рятував мене від усякого лиха, нехай благословить цих хлопців. І в них нехай перебуває моє ім'я та ім'я моїх батьків, Авраама й Ісаака. Нехай вони зростають многотою посеред землі. » Як же побачив Йосиф, що батько його поклав свою праву руку на голову Ефраїма, то не сподобалось те йому, й він схопив батькову руку, щоб віднести її з-над голови Ефраїма на голову Манассії, та й каже Йосиф своєму батькові: « Не так, мій тату! Цей бо первородний, поклади свою правицю на його голову. » Та батько не схотів, і каже: « Знаю, мій сину, знаю. З нього теж вийде народ, і він також буде великим, а все ж таки молодший його брат буде більший за нього, і його потомство стане громадою народів. » І поблагословив їх того дня, кажучи: « Тобою благословлятиме Ізраїль, кажучи: Нехай Бог зробить тебе, як Ефраїма і як Манассію. » І поставив він Ефраїма перед Манассію. Далі Ізраїль сказав до

Йосифа; « Ось я вмираю, але Бог буде з вами й поверне вас назад у землю отців ваших. Я ж даю тобі понад твоїх братів оту частку землі, що її був я забрав від аморія своїм мечем і своїм луком.» (Буття 48:8-22).

**(1) At the Vespereal Liturgy: For the Fifth Sunday of the Great Fast: Old Testament: A READING FROM THE FIRST BOOK OF MOSES.** At that time, when Israel saw Joseph's sons, he asked, "Who are these?" "They are my sons," Joseph answered his father, "whom God has given me here." "Bring them to me," said his father, "that I may bless them." Now Israel's eyes were dim from age, and he could not see well. When Joseph brought his sons close to him, he kissed and embraced them. Then Israel said to Joseph, "I never expected to see your face again, and now God has allowed me to see your descendants as well!" Joseph removed them from his father's knees and bowed down before him with his face to the ground. Then Joseph took the two, Ephraim with his right hand, to Israel's left, and Manasseh with his left hand, to Israel's right, and led them to him. But Israel, crossing his hands, put out his right hand and laid it on the head of Ephraim, although he was the younger, and his left hand on the head of Manasseh, although he was the first-born. Then he blessed them with these words: "May the God in whose ways my fathers Abraham and Isaac walked, The God who has been my shepherd from my birth to this day, The Angel who has delivered me from all harm, bless these boys That in them my name be recalled, and the names of my fathers, Abraham and Isaac, And they may become teeming multitudes upon the earth!" When Joseph saw that his father had laid his right hand on Ephraim's head, this seemed wrong to him; so he took hold of his father's hand, to remove it from Ephraim's head to Manasseh's, saying, "That is not right, father; the other one is the first-born; lay your right hand on his head!" But his father resisted. "I know it, son," he said, "I know. That one too shall become a tribe, and he too shall be great. Nevertheless, his younger brother shall surpass him, and his descendants shall become a multitude of nations." So when he blessed them that day and said, "By you shall the people of Israel pronounce blessings; may they say, 'God make you like Ephraim and Manasseh,'" he placed Ephraim before Manasseh. Then Israel said to Joseph: "I am about to die. But God will be with you and will restore you to the land of your fathers. As for me, I give to you, as to the one above his brothers, Shechem, which I captured from the Amorites with my sword and bow." (*Genesis 48:8-22*).

**(2) На Вечірній Літургії, в П'яту Неділю Великого Посту: Старий Завіт: КНИГИ ПРОРОКА ДАНИЇЛА ЧИТАННЯ.** В той час, цар Навуходоносор, розгніваний і лютий, звелів привести Ананію-Седраха, Мисаїла-Мисаха та Азарію-Авденаго; і привели цих мужів перед царя. Навуходоносор заговорив до них і мовив: «Чи ви, Седраху, Мисаху та Авденаго, справді моїм богам не хочете служити й золотому бовванові, що я поставив, не хочете кланятись? Отож тепер, якщо ви готові, скоро почуєте звук сурми, сопілки, цитри, гарфи, гуслів, гудьби та всякого роду музичних приладів, впасти ниць і вклонитись бовванові, що я звелів

зробити - гаразд; якщо ж не вклонитесь, умиць будете вкинуті в піч, розжарену вогнем, і тоді який бог визволить вас із моєї руки?» Седрах, Мисах та Авденаго у відповідь цареві Навуходоносорові сказали: «Ми не маємо потреби тобі на це відповідати. Коли Бог, якому ми служимо, зможе нас визволити з печі, розжареної вогнем, він визволить нас, царю, й з твоєї руки, а коли ні, то нехай тобі, царю, буде відомо, що ми твоїм богам не служитимемо й золотому бовванові, що ти поставив, не вклонятимемось.» Тоді Навуходоносор запалав люттю, і вигляд його обличчя змінився супроти Седраха, Мисаха й Авденаго. Заговорив він знову й повелів розпалити піч усемеро більше, ніж її звичайно розпалювано, і наказав найдужчим мужам із свого війська зв'язати Седраха, Мисаха й Авденаго та й вкинути їх у піч, розжарену вогнем. І зараз же їх зв'язано у їхній спідній та верхній одежі, з їхніми завоями на голові й з іншим убранням на них і вкинуто в піч, розжарену вогнем. Але що наказ царя був суворий, і піч була розпалена незвичайно, полум'я від вогню вбило тих мужів, що вкидали Седраха, Мисаха й Авденаго. Ці ж троє мужів - Седрах, Мисах та Авденаго - впали в піч, розпалену вогнем, зв'язані. І ходили вони серед полум'я, хваливши Бога й благословивши Господа. Встав Азарія і, відкривши уста свої серед вогню, помолився і так промовив: «Благословен єси, Господи, Боже отців наших, і хвали достойний; ім'я твоє преславне на всі віки; бо ти праведний у всьому, що вчинив єси нам, і всі діла твої праведні, й усі дороги твої праві, і присуди твої усі - правдиві. Ти учинив присуди правдиві в усьому тому, що навів на нас і на святе місто отців наших, на Єрусалим. Так! Присудом правдивим навів сси все те гріхів наших ради. (3:13-28).

**(2) At the Vespereal Liturgy: For the Fifth Sunday of the Great Fast: Old Testament: A READING FROM THE PROPHECY OF DANIEL.** At that time, Nebuchadnezzar flew into a rage and sent for Hannaniah-Shadrakh, Mishaël-Meshakh, and Azariah-Avdenaho, who were promptly brought before the king. King Nebuchadnezzar questioned them: "Is it true, Shadrach, Meshach, and Abednego, that you will not serve my god, or worship the golden statue that I set up? Be ready now to fall down and worship the statue I had made, whenever you hear the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments; otherwise, you shall be instantly cast into the white-hot furnace; and who is the God that can deliver you out of my hands?" Shadrach, Meshach, and Abednego answered King Nebuchadnezzar, "There is no need for us to defend ourselves before you in this matter. If our God, whom we serve, can save us from the white-hot furnace and from your hands, O king, may he save us! But even if he will not, know, O king, that we will not serve your god or worship the golden statue which you set up." Nebuchadnezzar's face became livid with utter rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than usual and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and

cast them into the white-hot furnace. They were bound and cast into the white-hot furnace with their coats, hats, shoes and other garments, for the king's order was urgent. So huge a fire was kindled in the furnace that the flames devoured the men who threw Shadrach, Meshach, and Abednego into it. But these three fell, bound, into the midst of the white-hot furnace. They walked about in the flames, singing to God and blessing the Lord. In the fire Azariah stood up and prayed aloud: "Blessed are you, and praiseworthy, O Lord, the God of our fathers, and glorious forever is your name. For you are just in all you have done; all your deeds are faultless, all your ways right, and all your judgments proper. You have executed proper judgments in all that you have brought upon us and upon Jerusalem, the holy city of our fathers. By a proper judgment you have done all this because of our sins. (3:13-28).

**(3) На Вечірній Літургії, в П'яту Неділю Великого Посту: Старий Завіт: КНИГИ ПРОРОКА ЄРЕМІЇ ЧИТАННЯ.** Мовить пророк Єремія: «Яким же самотнім залишилося місто, що було повне людей! Стало немов би вдовою!<sup>1</sup> Воно, що між народами було велике, що княжувало над краями, - ось данину платить! Плаче ночами гірко, і сльози його на щоках у нього. З усіх, які його любили, нема нікого, хто б його розважив. Усі його друзі зрадили його, стали для нього ворогами. Юда пішов у неволю по утиску та тяжким рабстві. Він оселився серед народів, не знайшов спочинку... Усі його гонителі його наздогнали у тіснинах. Дороги на Сіон сумують, ніхто не йде на свята.<sup>2</sup> Всі брами його опустіли, священники його зідхають, дівчата його тужать, і самому йому гірко. Противники його взяли гору, а вороги його щасливі, Господь бо засмутив його за його переступів безліч. Діти його пішли в неволю перед противником. І відійшла від дочки Сіону вся її слава. Князі його немов олені стали, що не знаходять собі паші, і пленталися без сили перед тими, що гнали їх. Єрусалим пригадує собі у дні злиднів та тривоги всі свої скарби, що мав із давніх-давен, - тепер, коли народ його падає в ворожі руки, а допомоги йому немає; його гнобителі дивилися на нього, сміялися з його руїн. Згрішив, згрішив Єрусалим, тим і зробивсь осоружний! Усі, що його поважали, ним гордують, бо бачили його наготу. Та й сам він теж зідхає і обертається назад. Нечистота його на полах у нього, та він про свій кінець не думав; тому й упав так низько, і втішника не має. Споглянь, О Господи, на мої злидні, бо ворог зростає! Противник простяг свою руку на усі його скарби. Він бачив, як погани ввійшли в його святиню, яким ти заборонив вступати в твою громаду. Увесь його народ зідхає, хліба шукає. Скарби свої вони за харч віддали, щоб віджити душу. О, зглянься, Господи, й подивися, як я упідлився» (Плач Єремії 1:1-11).

**(3) At the Vesperal Liturgy: For the Fifth Sunday of the Great Fast: Old**

<sup>1</sup> Єрусалим, уосіблення всього Ізраїля, залишився самотнім, немов вдова, бо Господь з-за його гріхів відвернувся від нього.

<sup>2</sup> Дороги на Сіон занедбані, бо немає прочан, які тричі на рік оживляли місто.



**Testament: A READING FROM THE PROPHECY OF JEREMIAH.** The prophet Jeremiah said, "How lonely she is now, the once crowded city! Widowed is she who was mistress over nations;<sup>3</sup> the princess among the provinces has been made a toiling slave. Bitterly she weeps at night, tears upon her cheeks, With not one to console her of all her dear ones; Her friends have all betrayed her and become her enemies. Judah has fled into exile from oppression and cruel slavery; Yet where she lives among the nations she finds no place to rest: All her persecutors come upon her where she is narrowly confined. The roads to Sion mourn for lack of pilgrims going to her feasts;<sup>4</sup> All her gateways are deserted, her priests groan, Her virgins sigh; she is in bitter grief. Her foes are uppermost, her enemies are at ease; The LORD has punished her for her many sins. Her little ones have gone away, captive before the foe. Gone from daughter Sion is all her glory: Her princes, like rams that find no pasture, Have gone off without strength before their captors. Jerusalem is mindful of the days of her wretched homelessness, When her people fell into enemy hands, and she had no one to help her; When her foes gloated over her, laughed at her ruin. Through the sin of which she is guilty, Jerusalem is defiled; All who esteemed her think her vile now that they see her nakedness; She herself groans and turns away. Her filth is on her skirt; she gave no thought how she would end. Astounding is her downfall, with no one to console her. Look, O LORD, upon her misery, for the enemy has triumphed! The foe stretched out his hand to all her treasures; She has seen those nations enter her sanctuary Whom you forbade to come into your assembly. All her people groan, searching for bread; They give their treasures for food, to retain the breath of life. "Look O LORD, and see how worthless I have become. (*Lamentations 1: 1-11*).

Або Слідуючі Читання святій Марії Єгипетській: **(4) Книги Мудрости Читання 3:1-9; (5) Книги Мудрости Читання 5:15-6:3; (6) Книги Мудрости Читання 4:7-15.** These readings for St. Mary of Egypt may be read instead: **(4) WISDOM 3:1-9; (5) WISDOM 5:15-6:3; (6) WISDOM 4:7-15;**

**(7) На Утренній Літургії, Новий Завіт, Друге Утреннє Євангеліє: ВІД МАРКА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** У той час, як минула субота, Марія Магдалина, Марія, мати Якова, та Саломія купили пахощів, щоб піти та намастити Ісуса. Рано-вранці, першого дня тижня, прийшли вони до гробу, як сходило сонце, і говорили між собою: « Хто нам відкотить камінь від входу до гробу? » Але, глянувши, побачили, що камінь був відвалений, був бо дуже великий. Увійшовши до гробу, побачили юнака, що сидів праворуч, одягнений у білу одежу, і злякались. Він до них промовив: « Не бійтеся ! Ви шукаєте Ісуса Назарянина, розп'ятого. Він воскрес, його нема тут; Ось місце, де його були по-

<sup>3</sup> Jerusalem here represents all of Israel, which has now been left alone, like a widow, because the Lord has turned away from Israel on account of its many sins.

<sup>4</sup> Literally: "The roads to Sion are neglected", meaning that the pilgrims, who used to come three times a year to enliven the city, are no more.

клали. Та ви йдіть, скажіть його учням та Петрові, що він випередить вас у Галілеї: там його побачите, як він сказав вам. І вони, вийшовши, побігли геть від гробу, бо страх і трепет огорнув їх, і нікому нічого не казали, бо боялися. ». (16:1-8); *СВ. МАРІЇ ЄГИПЕТСЬКІЙ*: Від Матея святого Євангеліє Читання 25:1-13.

**(7) At the Matinal Liturgy: New Testament: Second Matinal Gospel: A Reading from the Holy Gospel according to MARK:** [At that time,] when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back — it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell his disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid. (16:1-8); *and/or for St. Mary of Egypt*: MATTHEW 25:1-13.

**(8) На Божественній Літургії, в П'яту Неділю Великого Посту: Новий Завіт: ДО ЄВРЕЇВ (єврейських християн) ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Христос, прийшовши як архиєрей майбутніх благ через більший і досконаліший намет, що зроблений не людськими руками, тобто не земної будови, і не з кров'ю козлів та телят, але з власною кров'ю, ввійшов раз на завжди у святиню і знайшов вічне відкуплення. Бо коли кров козлів, волів, і попіл ялівки, як покропить нечистих, освячує, даючи їм чистоту тіла, то оскільки більше кров Христа, який духом вічним приніс себе самого Богові непорочним, очистить нашу совість від мертвих діл, на служіння Богові живому і справжньому. (9:11-14)

**(9) На Божественній Літургії, святій Марії: Новий Завіт: ДО ГАЛАТІВ ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Раніш ніж прийшла віра, ми були замкнені під охороною закону, очікуючи віри, що мала відкритися, так що закон був нашим вихователем аж до Христа, щоб ми вірою виправдалися. Як уже прийшла віра, ми вже більше не під вихователем, бо ми всі сини Божі через віру в Христа Ісуса. Всі бо ви, що в Христа хрестилися, в Христа одягнулися. (Між християнами) Нема юдея, ні грека



(тобто, етнічного походження), нема невольника, ні вільного (тобто економічно-суспільних розрізень), немає ні чоловіка, ні жінки, бо всі ви одно в Христі Ісусі. А коли ви Христові, ви потомство Авраама, спадкоємці за обітницею. (3:23-29). Думка тут висловлена у посланні до Галатів 3:28 ще краще розроблена у посланні до Колосян 3:11, котре ми читаємо в другу неділю перед Різдом, в неділю Праотців й Праматерів.

**(8) At the Divine Liturgy: FOR THE FIFTH SUNDAY OF THE GREAT FAST: NEW TESTAMENT: A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE HEBREWS (JEWISH CHRISTIANS):** Sisters and Brothers! Christ has already come as the High Priest of all the blessings, which were to come (*blessings already won*). The (heavenly) Tent through which he has passed (*in his Ascension*) is greater and more perfect (*than the earthly tent of the Holy of Holies in Jerusalem*); for, it is not a man-made tent, that is to say that it is not part of this created world. When Christ went through that sanctuary and entered once and for all into the Most Holy Place, he did not take the blood of goats and bulls to offer as a sacrifice; rather, he took his own blood and obtained eternal salvation for us. (*Under the rules of the Old Covenant,*) the blood of goats and bulls and the ashes of a burnt calf were sprinkled on the people who were ritually unclean, and restored the holiness of their outward lives. Since this was true, how much more surely is this now accomplished by the blood of Christ! Through the eternal (Holy) Spirit, he offered himself as a perfect sacrifice to God (*i.e. he willingly died for our sins, though himself he was without a single sin or fault*). (*Thus, according to the New Covenant,*) His blood can purify our inner self from dead actions (*that is to say release our consciences from feeling guilty about no longer keeping to the rules and rituals of the Old Covenant*), so that now we do our service to the living God (9:11-14).

**(9) At the Divine Liturgy: FOR ST. MARY OF EGYPT: NEW TESTAMENT: A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE GALATIANS:** Sisters and Brothers! Before the time for faith came, the (*previous system of the Mosaic*) Law kept us all locked up, in protective custody, as it were, until this coming faith should be revealed. Let me put it another way. The Jewish laws were in charge of us (*as a teacher and guide*), until Christ came, in order that we might then be put right with God through faith in Him. But, now that the time for faith (*in Christ*) is here, the Law is no longer in charge of us (*in order to guard and lead us to Him*). It is through faith that all of you are God's children in union with Christ Jesus. You, who were baptized into (*union with*) Christ, are now clothed in Christ. So there is no longer any difference between Jews and Gentiles (*nationality*), between slaves and free (*socio-economic status*), between men and women; we are all one in union with Christ Jesus. Furthermore, now that we belong to Christ, it is we, who are the true descendants of Abraham and it is we, who are now on the receiving end of all of God's promises to Abraham (3:23-29; *the thought of Galatians 3:28 is again expressed more*

*fully on the Sunday of the Forefathers and Foremothers before Christmas: Colossians 3:11).*

**(10) На Божественній Літургії, святій Марії: Новий Завіт: ВІД ЛУКИ СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** В той час просив Ісуса один з фарисеїв, щоб їв з ним. І ввійшов Ісус до фарисея в хату і сів за столом. Аж тут жінка, що була грішниця у місті, довідавшись, що він був за столом у хаті фарисея, принесла алябастрову пляшину пахощів, і, ставши, вся у сльозах, коло ніг Ісуса ззаду, почала обмивати слізьми його ноги, волоссям своєї голови, обтирати й цілувати ноги і мастити їх пахощами. Побачивши те, фарисей, що запросив його, міркував собі, кажучи: «Якби це був пророк, він знав би, хто і яка це жінка, що доторкається його: це грішниця!» Тоді Ісус заговорив до нього: «Симоне, маю тобі щось сказати. Той відповів: «Кажі, учителю.» «Двоє боржників було в одного позикодавця; один був винен п'ятсот динаріїв (\$ 16,000), а другий п'ятдесят (\$ 1,600). А що вони не мали звідки віддати він подарував обом. Котрий, отже, з них більше буде його любити?» Озвався Симон, і каже: «Гадаю, той, якому подарував більше.» Ісус сказав до нього: «Судив ти добре. І обернувшись до жінки, промовив до Симона: «Бачиш цю жінку? Прибув я у дім твій, і ти не дав мені води на ноги; вона ж слізьми обмила мені ноги і витерла своїм волоссям. Поцілунку ти мені не дав; вона ж відколи я ввійшов, не переставала цілувати мені ноги. Оливою не намастив ти голови моєї; вона ж миром пахучим намастила мені ноги. Тому кажу тобі, прощаються їй численні її гріхи, бо вона полюбила багато. Кому ж мало прощається, той мало любить.» Потім сказав до жінки: «Прощаються тобі гріхи твої.» І почали ті, що з ним сиділи за столом, говорити між собою: «Хто це такий, що і гріхи відпускає?» До жінки ж промовив: «Віра твоя спасла тебе; йди в мирі.» (7:36-50).

**(11) На Божественній Літургії, в П'яту Неділю Великого Посту: Новий Завіт: ВІД МАРКА СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** Одного разу, Ісус взявши дванадцятьох, почав їм говорити, що має з ним статися: «Оце йдемо в Єрусалим, і Син Чоловічий буде виданий первосвященикам та книжникам, і засудять його на смерть, і віддадуть його поганам, і насміхатимуться з нього, і уб'ють, і по трьох днях він воскресне. » Яків та Іван, сини Заведея, підходять до нього і кажуть йому: «Учителю, хочемо, щоб ти нам зробив те, чого попросимо. » Він їм відповів: «Що хочете, щоб я зробив вам? » — «Дай нам, » ті йому кажуть, «щоб ми сиділи один праворуч, другий ліворуч тебе у твоїй славі. » Ісус сказав їм: «Не знаєте чого просите. Чи можете пити чашу яку я п'ю, і хреститися хрещенням, яким я хрещуся? » Вони йому відповіли: «Можемо. » Ісус сказав їм: «Чашу, яку я п'ю питимете, і хрещенням, яким я хрещуся, хреститиметесь. Сидіти ж праворуч мене чи ліворуч — не моє давати вам, а кому приготовано. » Почули про те десятеро, і обурились на Якова та Івана. Тоді Ісус прикликав їх і сказав їм: «Ви знаєте, що ті, яких уважають князями народів, верховодять ними, і їх-

ні вельможі утискають їх. Не так воно хай буде між вами. Але хто з-поміж вас хоче стати великим, хай буде вам слугою, і хто з-поміж вас хоче бути першим, хай буде вам рабом усіх. Бо Син Чоловічий не прийшов на те, щоб йому служили, лише щоб служити і віддати своє життя як викуп за багатьох. » (10:32-45).

**(10) At the Divine Liturgy: FOR ST. MARY OF EGYPT: NEW TESTAMENT: A READING FROM THE HOLY GOSPEL ACCORDING TO LUKE:** At that time, a Pharisee invited Jesus to have dinner with him, and Jesus went to his house and sat down to eat. In that town was a woman who lived a sinful life. She heard that Jesus was eating in the Pharisee's house, so she brought an alabaster jar full of perfume and stood behind Jesus, by his feet, crying and wetting his feet with her tears. Then she dried his feet with her hair, kissed them, and poured the perfume on them. When the Pharisee saw this, he said to himself: "If this man really were a prophet, he would know who this woman is who is touching him; he would know what kind of sinful life she lives!" Jesus spoke up and said to him, "Simon, I have something to tell you." "Yes, Teacher," he said, "tell me." There were two men who owed money to a moneylender," Jesus began. "One owed him five hundred denarii (\$ 16,000), and the other one fifty (\$ 1,600). Neither of them could pay him back, so he canceled the debts of both. Which one, then, will love him more?" "I suppose," answered Simon, "that it would be the one who was forgiven more." "You are right," said Jesus. Then he turned to the woman and said to Simon, "Do you see this woman? I came into your home, and you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. You did not welcome me with a kiss, but she has not stopped kissing my feet since I came. You provided no olive oil for my head, but she has covered my feet with perfume. I tell you, then, the great love she has shown proves that her many sins have been forgiven. But whoever has been forgiven little, shows only a little love." Then Jesus said to the woman, "Your sins are forgiven." The others sitting at the table began to say to themselves, "Who is this, who even forgives sins?" But Jesus said to the woman, "Your faith has saved you; go in peace" (7:36-50).

**(11) At the Divine Liturgy: FOR THE FIFTH SUNDAY OF THE GREAT FAST: NEW TESTAMENT: A READING FROM THE HOLY GOSPEL ACCORDING TO MARK:** At that time, Jesus took the twelve disciples aside and spoke of the things that were going to happen to him. "Listen," he told them, "we are going up to Jerusalem where the Son of Man will be handed over to the chief priests and the teachers of the Law. They will condemn him to death and then hand him over to the Gentiles, who will make fun of him, spit on him, whip him, and kill him; but three days later he will rise to life." Then James and John, the sons of Zebedee, came to Jesus. "Teacher," they said, "there is something we want you to do for us." "What is it?" Jesus asked them. They answered, "When you sit on your throne in your glorious Kingdom, we want you to let us sit with you, one at your right and one at your left." Jesus said to them, "You don't

know what you are asking for. Can you drink the cup of suffering that I must drink? Can you be baptized in the way I must be baptized?" "We can," they answered. Jesus said to them, "You will indeed drink the cup I must drink and be baptized in the way I must be baptized. But I do not have the right to choose who will sit at my right and my left. It is God who will give these places to those for whom he has prepared them." When the other ten disciples heard about it, they became angry with James and John. So Jesus called them all together to him and said, "You know that the men who are considered rulers of the heathen have power over them, and their leaders have complete authority. This, however, is not the way it is among you. If one of you wants to be great, he must be the servant of the rest; and if one of you wants to be first, he must be the slave of all. For even the Son of Man did not come to be served; he came to serve and to give his life to redeem many people." (10:32-45).

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**ЗА-АМВОННА МОЛИТВА П'ЯТОЇ НЕДІЛІ ВЕЛИКОГО ПОСТУ**  
**(із грецької та старослов'янської мови переложив**  
**о. архипресвітер Д-р Давид Петраш):**

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**AMVON PRAYER FOR THE FIFTH SUNDAY OF THE GREAT FAST**  
**(Translated from the Greek and Old Church Slavonic**  
**by Rev. Archpriest David Petras):**

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O Christ our God, in your wisdom and power beyond understanding you give riches and poverty. You became poor for our sakes, so that in your poverty we might become rich. Pour out your rich mercy upon us sinners, for we are poor in good deeds and beggars for your love. Though we have been rich in sins, make us poor in everything that is evil, while revealing us who had been beggars in virtues to be rich in good deeds. Deliver us from the fearful judgment of the heartless rich man, and make us partakers of blessed rest in the bosom of Abraham together with the poor man Lazarus. Do not let our defilements be for condemnation for us who have been clothed in the spiritual purple, which is the sanctification flowing from your blood, and in the mystical fine linen, which is our enlightenment by the gift of baptism. Instead, make us worthy to be clothed like kings and priests with dominion over passions <sup>5</sup> and

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<sup>5</sup> Eastern Christian spirituality freely contrasts our vices or "passions" (Пристрасті), which lead to Death, with the Lord's Passion (Страсті), which leads to Life. To fully appreciate this play-on-words, and the way its weaves in and out of our liturgical poetry, one needs to keep in mind the teachings of the great St. Maximos the Confessor (+662 AD). The principal carnal passions are: (1) gluttony - greed, (2) impurity (dividedness) of heart, including fornication. The principal psychological passions are: (3) lack of moderation - avarice, (4) anger - spite, (5) discouragement - laziness - sloth, (6) negligence (lack of interest, sadness, despondency) - cowardice. The principal spiritual passions are: (7) vainglory - self-infatuation, and (8) jealousy (envy) - pride. As Monsignor George Appleyard, in *Light of the East: A Guide to Eastern Catholicism for Western Catholics*, (Pittsburgh, PA and Washington, DC: Pastoral Ministry Office of the St. Josaphat Diocese and the National Conference for Catechetical Leadership, 2000), reminds us, *"Rather than viewing the seven capital sins as equal spigots*

purity of life, so that we may be deemed worthy of your incorruptible kingdom. For you are the Lover of Mankind, and are glorified together with your eternal Father, and your (+) all-holy, good and life-creating Spirit, now and for ever and ever. Amen.

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**НАСТУПНОЇ НЕДІЛІ: Читання із Святого Письма: 4-го квітня, 2009 р.Б.: ПРАЗНИК В'їзду Г.Н.І.Х. в Єрусалим, ПОПУЛЯРНО Т. ЗВ. «КВІТНА», «ВЕРБНА», АБО «ПАЛЬМОВА» НЕДІЛЯ. На Вечірній Літургії:** (1) Книги Буття Читання 49:1-2 та 8-12; (2) Книги Пророка Софонії Читання 3:14-19; (3) Книги Пророка Захарії Читання 9:9-15; **На Утренній Літургії: ПРАЗНИЧНЕ:** (4) Від Матея святого Євангеліє Читання 21:1-11 та 15-17; **На Божественній Літургії (св. Івана Золотоустого):** (5) до Филип'ян послання святого апостола Павла Читання 4:4-9; та (6) від Івана святого Євангелія читання 12:1-18; **За-амвонна Молитва: ПРАЗНИКА.**

**NEXT SUNDAY: Scripture Readings for April 4, 2009: The Feast of the Entry of Our Lord Jesus Christ into Jerusalem, popularly "Flowery", "Willow" or "Palm" Sunday: At the Vespertine Liturgy: for Palm Sunday:** (1) GENESIS 49: 1-2 and 8-12; (2) ZEPHANIAH 3:14-19; (3) ZECHARIAH 9:9-15; **At the Matinal Liturgy: for Palm Sunday:** (4) MATTHEW 21:1-11 and 15-17; **At the Eucharistic Liturgy (of Saint John Chrysostom): for Palm Sunday:** (5) PHILIPPIANS 4:4-9 and (6) JOHN 12:1-18; **Amvon Prayer: OF THE FEAST.**

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

Господи, Господи, поглянь з неба, подивись і відвідай виноградник, який насадила правиця Твоя. Нехай всемогутня Твоя Рука буде завжди над цим народом, що його Ти полюбив. Дай йому, Предвічний Боже, у кожному поколінні, аж до кінця світу, єпископів і священників святих, повних Твого Духа, — пастирів й учителів Твого Закону, що вміли б незмінно зберігати правду Твого святого Об'явлення та з любов'ю навчати й вести цей великий нарід. Даруй українському духовенству ласку ніколи не боятися пожертвування, де тільки йде про Твою славу й добро цього народу. Розпали в серцях українських священників духа ревності про спасіння душ. Відкрий перед їхніми очима премудрість

*of evil as the Latin tradition does, Byzantines envision the (eight) deadly sins in a hierarchy, or perhaps more accurately, as a sick rainbow. ... 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 (pg. 44)." The official English-language catechism of our Ukrainian Catholic Church, Light for Life: Part Three: The Mystery Lived (Pittsburgh, PA: God With Us Publications, 2001), then completes the picture, by stating: "Fasting helps us to be healed of our passions, to become purified for communion in Christ. St. Maximos the Confessor tells us that to repent of our sins is confession of Christ's death, but it is only by positive acts of virtue that we confess His resurrection. ... The beginner in fasting may see himself as accomplishing great feats in the spiritual struggle. ... The Christian must come to see fasting as primarily a means to acquire self-control and discipline, to break attachments." (pp. 38-39; 63-64). The eight opposite principal virtues are: temperance, chastity (purity of heart), generosity, joy, gentleness, peace, modesty and humility, and humility.*

Твого Об'явлення і дай їм високе почуття святості того діла, до якого Ти їх покликав. Благослови їхню працю і їхні наміри. Хорони від усякого лиха. І єднай їх Твоєю благодаттю, щоб любов'ю були одно, – як Ти, Отче, зі Сином і Син з Тобою. Амінь.

**МОЛИТВА ЗА ПОКЛИКАННЯ - КОМІТЕТ ПОКЛИКАНЬ**  
**УКРАЇНСЬКА КАТОЛИЦЬКА АРХИЄПАРХІЯ В ФІЛАДЕЛЬФІЇ**

Всемогучий та милосердний Боже, надихни тих, кого ти вибрав почути та відгукнутися на твій поклик до священничого та релігійного життя. Подай їм відвагу бути пророками в наш час. Подай їм мудрість та відкритість жити своїм особливим покликом. Подай їм силу бути готовими свідками Твоєї любови та опіки над світом. Нехай вони знайдуть підтримку та заохочення в наших словах та в наших молитвах, через заступництво Марії, Матері Божої, та всіх святих. Амінь.

**PRAYER FOR GOOD UKRAINIAN CLERGY**

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

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

**PRAYER FOR VOCATIONS - Vocations Committee**  
***Ukrainian Catholic Archeparchy of Philadelphia***

Almighty and Merciful God, inspire those You have chosen to hear and answer Your call to the Priesthood and Religious Life. Give them the courage to be the prophets for our times. Give them the wisdom and openness to live their personal call. Give them the strength to be ready witnesses of Your love and care for the world. May they find support and encouragement in our words and in our prayers [through the intercession of Mary, the Mother of God, and all the Saints. Amen]

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**Special PETITIONS for the Insistent Litany**  
**(Ekteniya of Fervent Supplication)**

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



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

**Faithful:** Lord, have mercy (3x).

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

**Deacon:** Uniting in fervent prayer with our brothers and sisters in Ukraine we also pray for Your blessings upon them, that they continue to strive to build their nation based on the principles of democracy and justice for all, Lord, hear us and have mercy.

**Faithful:** Lord, have mercy (3x).

**Deacon:** Humbly beseeching You, the Almighty God, One in the Holy Trinity, we also pray that the government officials of Ukraine may be guided by and granted Your wisdom, peace, and charity, that in their service to the nation they will reflect the goodness and love of Your people which exist in You, +Father, Son and Holy Spirit, Lord, hear us and have mercy.

**Faithful:** Lord, have mercy (3x).

**PETITION** *mandated by His Grace Bishop Robert in a letter*

*dated September 18, 2008, at the request of the League of Ukrainian Catholics:*

**Deacon:** We also humbly pray that You grant that Your faithful Servant Metropolitan Andrey Sheptytsky be numbered among the saints, Lord, hear us and have mercy.

**Faithful:** Lord, have mercy (3x).

**PRO-LIFE MESSAGE AND PETITION**

"The Christian tradition from the earliest days reveals a firm anti-abortion attitude. From apostolic times, the Christian tradition overwhelmingly held that abortion was grievously evil." Charles Chaput, OFM.Cap., Archbishop of Denver.

**Deacon:** That we may have the eyes to see the intrinsic value of every human life regardless of age, or size, or health, let us pray to the Lord. **Faithful:** Lord, have mercy (3x).

**A LENTEN PRO-LIFE PRAYER (modified for use in Byzantine Rite)**

O Father of all mercy, we thank you for this season of grace and light. We know that sin has blinded us. Draw us ever closer to you, in prayer and penance. Give all your people a clearer understanding of the profound dignity of every human life, including the children in the womb. As we prepare to celebrate the Passion, Death and Resurrection of Christ, strengthen our joy in the fact that life has already conquered death. As we prepare to renew the promises of our own Baptism and Chrismation at this Passover (Pascha) of our Lord from death to life, grant that we may live more faithfully as the Children of God and the People of Life. Through the grace and mercies of Your Only-Begotten Son, with Whom You are blessed, together with Your (+) most Holy, Good and Life-Giving Spirit, now and ever and unto ages of ages. Amen.

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***On March 29, in the Byzantine Churches, we commemorate:***

**(1) the holy Hieromartyr Mark, Bishop of Arethusa,** suffered for his faith in Christ under the emperor

Julian the Apostate (361-363). By order of the emperor Constantine (May 21), St Mark had once destroyed a pagan temple and built a Christian church. When Julian came to the throne, he persecuted Christians and tried to restore paganism. Some citizens of Arethusa renounced Christianity and became pagans. Then St Mark's enemies decided to take revenge on him. The old bishop hid himself from the persecutors at first, but then gave himself up when he learned that the pagans had tortured many people in their search for him. The holy Elder was led through the city and given over to torture. They tore out his hair, slashed his body, dragged him along the street, dumped him in a swamp, tied him up, and cut him with knives. The pagans demanded that the holy bishop pay them a large sum of money to rebuild the pagan temple, and he refused to do so. The persecutors invented several new torments: they squeezed the Elder in a foot-press, and they cut off his ears with linen cords. Finally, they smeared the holy martyr's body with honey and grease, then hung him up in a basket in the hot mid-day sun to be eaten by bees, wasps, and hornets. St Mark did not seem to notice the pain, and this irritated the tormentor all the more. The pagans kept lowering the price he had to pay for their temple, but St Mark refused to give them a single coin. Admiring him for his courage and endurance, the pagans stopped asking him for money and set him free. Many of them returned to Christ after hearing his talks. St Gregory the Theologian (January 25) describes the sufferings of St Mark in his First Oration against Julian. Theodoritus of Cyrrhus also mentions him in his CHURCH HISTORY (Book 3, Ch. 6).

**(2) the holy Martyr Cyril the Deacon**, who suffered for his faith in Christ under the emperor Julian the Apostate (361-363). The historian Theodoritus relates that during the reign of St Constantine the Great St Cyril destroyed many idols and pagan temples in Heliopolis, Phoenicia. He was put to death for this during the reign of Julian the Apostate. Pagans cut open his stomach and, like wild beasts, they ate his liver and intestines, for which the Lord punished them with blindness, boils and other terrible afflictions. During this time the pagans killed many Christians in the Palestinian cities of Ascalon and Gaza: priests, women and children who had dedicated themselves to God. The torturers cut up their bodies, covered them with barley and fed them to pigs. The holy martyrs received crowns of victory in the Kingdom of Heaven, and the torturers also received their just recompense: eternal torment in Hell.

**(3) the holy John the Anchorite**: During a persecution against Christians, the devout widow Juliania of Armenia hid from pursuers together with her two young children John and Themistea. She taught her children to pray and to read the Holy Scriptures. From time to time John secretly visited a nearby monastery, thereby placing himself in danger. Once, a pious old man advised him to find a more secluded place for prayer. Returning home, the saint told his mother that he was going to visit the Elder. Thinking that her son would soon return, she let him go. John went to the desert-dweller Pharmutios and received his blessing to live alone in the wilderness. The young ascetic found an abandoned well, which was filled with snakes, scorpions and other vile creatures. He lowered himself into the well and lived there for ten years in fasting, vigil, and prayer. The angel who brought food to the hermit Pharmutios also brought bread for St John. The angel did not bring the bread directly to John, however, lest the young ascetic become filled with pride. Food was sent to him through his spiritual Father, Pharmutios. St John had many temptations from the devil to test him. Demons assumed the appearance of his mother, his sister, his relatives and acquaintances in order to sadden the ascetic and compel him to give up his ascetic struggles. With tears they approached the well one after the other, begging St John to leave with them. All this time the saint did not cease to pray. Finally he said, "Be gone from me," and the demons vanished. St John lived in the well until the time of his blessed repose. Through God's providence St Chrysikhios, who had struggled in the desert for thirty years, came to bury him. On the eve of his repose, St John told Chrysikhios of his life and struggles for salvation. After his death, numerous miracles occurred at the place of his ascetic deeds.

**(4) the holy Eustathius the Confessor, Bishop of Bithynia**, was already at the beginning of his spiritual struggle a pious monk, meek and wise, filled with great faith and love for his neighbor. For his virtuous life he was made bishop of the city of Bithynia (a Roman province in northwest Asia Minor) and for many years he guided his flock, giving them an example of virtuous life and perfection. During the Iconoclast heresy, St Eustathius boldly came out against the heretics and defended the veneration of holy icons. Iconoclasts denounced him to the emperor, and the saint suffered imprisonment and fierce beatings. Finally, they deprived St Eustathius of his See and sent him to prison. The holy confessor died in exile during the ninth century, after suffering insults, deprivation, hunger, and want for three years.

**In the Latin Rite, on March 29,** both the traditional calendar before 1969 and the modern calendar after the reforms of 1971 list this day as a ferial day. Locally, however some churches celebrate: **(1) St. Bertold of Mount Carmel** (also known as **Bartoldus of Calabria**) who was born in Limoges in south west France. He went to the Holy Lands as a Crusader and was in Antioch during its siege by the Saracens. It was around this time had Bertold had a vision of Christ denouncing the evil ways of the soldiers. Some accounts hold that in 1155 he came to Mount Carmel and built a small chapel there. He had gathering a community of hermits about him living in imitation of the prophet Elijah. This community has sometimes been thought to have given rise to the Order of Carmelites, but this is not supported by any clear evidence and is generally discounted by historians of the Order. Bertold died circa 1195, and tradition holds that he was replaced as leader of the hermits by Saint Brocard; **(2) St. Gwladys ferch Brychan** or **St Gladys** (Latin-Claudia), was the beautiful Queen of Saint Gwynllyw Milwr and one of the famous saintly daughters of King Brychan of Brycheiniog. She was the mother of one of the most revered Welsh saints, Saint Cadoc 'the Wise'. The mediaeval lives of Saint Cadoc (c. 1100) by Lifris and of Saint Gwynllyw (c. 1120) preserve legendary details of this saint though details frequently differ. She is also noted in Welsh king lists; and **(3) St Eustace of Luxeuil** (560? - 629?), also known as **Eustasius**, was the second abbot of Luxeuil from 611. He succeeded his teacher Saint Columbanus, to whom he had been a favourite disciple and monk. He had been the head of the monastic school. During his abbacy, the monastery contained about 600 monks and was a well-known seminary that produced both bishops and saints. He was noted for his humility, continual prayer, and fasting. During his administration, Luxeuil acquired a high reputation for learning, as well as during the rule of his successor Saint Waldebert. A tradition states that he cured Sadalberga of blindness; he had been visiting Bavaria and cured this future saint of her ailment after stopping by at her house.

### **ACOLYTE ASSIGNMENTS**

**5:00 PM — SATURDAYS**

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

### **ACOLYTE ASSIGNMENTS**

**10:00 AM — SUNDAYS**

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

### **LECTOR ASSIGNMENTS**

***FEAST OF St. Mary of Egypt: FIFTH SUNDAY OF LENT***

***Hebrews 9:11-14 and Galatians 3:23-29***

Saturday, March 28, 2009 – 5:00 PM – Kathy Drapala

Sunday, March 29, 2009 – 10:00 AM – Irene Borodycia

### **SATURDAYS at 10:00 am – RIDNA SHKOLA**

Ridna Shkola (School of Ukrainian Studies) has started its new semester on January 29, focusing mainly on learning the Ukrainian language and traditions. Children, ages first grade to twelfth grade, are welcome on Saturdays at 10:00am at Holy Trinity Ukr. Cath. Church, Carnegie. For more information please call Luba Hlutkowsky at 412-279-7377.

### **FEBRUARY 23 – APRIL 2, 2009 – AUXILIARY FOOD DRIVE**

The Church Auxiliary is conducting a food drive during the Great Fast for St. Paul's Monaste-

ry's Food Bank. Containers are placed in the back of the church until April 2, 2009. If you prefer to donate cash or a gift certificate from a local grocery store, please see M. Klimko.



### **Діла Милосердя для Душі й Духа:**

(1) грішника навернути, (2) невіжу навчити, (3) у сумніві порадити, (4) сумного потішити, (5) кривду терпеливо зносити, (6) образу з серця прощати, (7) за живих і померлих молитися, наприклад, приймати участь у Парастасі, чи Бож. Літургії в Задушні Суботи.

### **Діла Милосердя для Тіла:**

(1) голодного нагодувати, (2) спраглого напоїти, (3) нагого зодягнути, (4) подорожнього в дім прийняти, (5) недужому послужити, (6) в'язня відвідати, (7) померлого похоронити. *Чи не Найкращий Подарунок це зложити прошення на Службу Божу за здоров'я ваших рідних і друзів? Не треба чекати аж вони помруть.*

### **Corporal Works of Mercy**

#### **(in the Early Church, deacons modeled this for us)**

(1) feeding the hungry, (2) giving drink to the thirsty, (3) clothing the naked, (4) visiting the imprisoned, (5) sheltering the homeless, (6) visiting the sick and (7) burying the dead. Why wait until someone dies? Why not "feed and clothe" them spiritually, as well as bodily, by requesting a Divine Liturgy for the visitation of the Holy Spirit upon them for the sake of their health and salvation?

### **Spiritual Works of Mercy**

#### **(in the Early Church, priests modeled this for us)**

(1) counseling the doubtful, (2) instructing the ignorant, (3) admonishing sinners, (4) comforting the afflicted, (5) forgiving offences, (6) bearing wrongs patiently, (7) praying for the living and the dead (e.g. attending the Parastas and/or Divine Liturgy for an All Soul's Saturday) !

### **GENERATIONS OF FAITH**

Sr. Ann Laszok, OSBM, has invited us to please check out their new **GENERATIONS OF FAITH for Byzantine Churches** website at [www.gofbyzantine.org](http://www.gofbyzantine.org). She writes, "It's still in the state of construction but I would be happy to hear your comments and suggestions."

### **MARCH 28 AND APRIL 5--PASKA SALES**

The Church Auxiliary will be selling Paskas on March 28, 2009 for those who attend the Saturday Evening Liturgy, and on April 5, 2009 for those who attend the Sunday morning Liturgy. We will be doing the baking on the preceding Fridays. Helpers are needed and welcome. There will be both plain paskas and paskas with golden raisins.

**SUNDAY, MARCH 29 / APRIL 5, 2008**  
**OUR ANNUAL BUTTER LAMB SALE**

Please place your order now for Butter Lambs. Orders are due by Sunday, March 29. Pick ups are on Palm Sunday, April 4 and April 5, after the Divine Liturgies in the upper church hall. Price per lamb is \$ 2.50. Order forms can be found in the back of the church.

**MARCH 29, APRIL 5, 2009 – LENTEN VESPERS**

The Byzantine Catholic Seminary invites the faithful to participate in **Sunday Vespers at 5:00 pm** during the Great Fast, beginning on **March 1** in the Seminary Chapel at 3605 Perrysville Avenue Pittsburgh. Each week, the homilist will focus on the theme of the particular Sunday to help participants reflect on their journey to the Feast of Pascha.

<u>DATE</u>	<u>CELEBRANT</u>	<u>HOMILIST</u>
March 29	Fr. Ron Larko	Fr. Deacon Daniel Forsythe
April 5	Fr. Stephen Wahal	Fr. Stephen Wahal
<b>HOLY MYSTERY OF RECONCILIATION: 30 MINUTES BEFORE VESPERS</b>		

We enthusiastically invite all to attend Sunday Vespers and "*clothe themselves with the armor of light.*" For information about attending any of the Sunday Vespers at the Byzantine Catholic Seminary, please call 412-321-8383 or check their website at [www.byzcathsem.org](http://www.byzcathsem.org).

**MARCH 29 - WALK THROUGH THE PASSION OF CHRIST IN SONG**

St. John the Baptist Ukrainian Catholic Church, 1907 Eden Park Blvd. in McKeesport, PA will be sponsoring the performance of "Walk Through the Passion of Christ in Song" performed by the Ukrainian Cultural Trust Choir of Western Pennsylvania under the direction of Dorothy Waslo. This performance will be held on Sunday, March 29, 2009 at 3:00 PM. The admission is free with donations accepted. A social will follow.

**MARCH 30, 2009: SEPARATED AND DIVORCED CATHOLICS**

Separated and Divorced Catholics are invited to St. Benedict the Abbot Parish, 120 Abington Drive, McMurray, PA., on Monday, March 30 from 7:30 to 9 p.m. The speaker will be Very Rev. Brian Welding. Father will discuss the Church's process for a Declaration of Nullity. No fee to attend, but

registration appreciated. For more information, call Dennis Gerlein @ 724-941-9406 at St. Benedict's.

### **MARCH 31 AND APRIL 7, 2009 – ICONOGRAPHY CLASSES**

As part of our Lenten journey, St. George Ukrainian Catholic Church (3455 California Avenue, Pittsburgh) will be having an Iconography class for the faithful. Classes will be conducted in a prayerful, meditative and authentic way every Tuesday evening from 6:30 p.m. until 8:00 p.m. during the month of March. Tuition fee for these 5 classes is \$150.00 and includes all materials needed and refreshments. These classes are for beginners and no prior experience in Iconography or painting is necessary. For further information and to register for these classes please contact St. George Ukrainian Catholic Church by calling Fr. Valerian (412) 766-8801 or e-mail [Saintgeorgepghs@aol.com](mailto:Saintgeorgepghs@aol.com)

### **APRIL 18: 4<sup>TH</sup> ANNUAL GATHERING OF CATHOLIC MEN PALUMBO CENTER**

This Year's Speakers include Bishop Zubik, Father Scott Seethaler, Larry Richert, Father Phillip Chavez, Chuck Neff, Monsignor Ed Burns and Mike Clark. For More details visit [www.cmfpitt.org](http://www.cmfpitt.org)

### **THURSDAY, APRIL 2 and 16, 2009 - Byzantine Book Club**

A number of faithful from our local parishes, under the leadership of Holy Ghost Byz. Cath. Parish in McKees Rocks, have organized a Byzantine Book Club. The club meets at 7:00 p.m. on the first and third Thursdays of every month at Niko's Coffee House in Robinson. The first book that is being discussed is a modern re-working of St John's "Ladder of Divine Ascent", called "Ascending the Heights," by Fr. John Mack. To order the book visit [www.amazon.com](http://www.amazon.com). For more information about this wonderful initiative, please see Fr. Ivan Chirovsky.

### **CLIMBING THE LADDER TOGETHER**

The following commentary was made available for church bulletins at: <http://dce.oca.org/page/bulletins/>

**"Can the writing of a hermit and monk who lived 1500 years ago say something to us today?"**



Pope Benedict XVI asked this question in February of 2009 at a general audience in Vatican City. The monk he referred to was Saint John Climacus, whom we celebrate on the fourth Sunday of Great Lent. The Pope answered his own question by saying that Saint John's great work, *The Ladder of Divine Ascent*, most certainly has something to say because it teaches us to be humble and charitable, both necessary attributes for Christians.

Saint John lived in a monastery on Mount Sinai in the sixth century, and was known for his piety and wisdom. Having long been urged to write his thoughts on spiritual growth, he finally did so in this book. "Climacus" means "of the ladder," and Saint John chose to divide



the book into thirty chapters, each of which is a step on the ladder, guiding us in practicing a particular Christian virtue. One virtue leads to another, again like the steps of a ladder, taking us closer to communion with God.

The book was written for John's fellow monks, but as part of the first step of the ladder, he addresses those who live in the world and might protest that the life he describes is impossible for them because "we have wives and are beset with social cares, and how can we lead the solitary life?" He replies:

*"Do all the good you can; do not speak evil of anyone; do not steal from anyone; do not lie to anyone; do not be arrogant towards anyone; do not hate anyone; do not be absent from the divine services; be compassionate to the needy; do not offend anyone; do not wreck another man's domestic happiness, and be content with what your wife can give you. If you behave in this way, you will not be far from the Kingdom of*

Heaven."

Centuries before Saint John Climacus wrote, another John — the great Chrysostom — also asserted, but with his typical forcefulness, that every Christian, monastic or lay, must strive to live a godly life. He particularly applied his words to those raising children:

*"Don't say, 'Bible reading is for monks; am I turning my child into a monk?' No! It isn't necessary for him to be a monk. Make him into a Christian! Why are you afraid of something so good? It is necessary for everyone to know Scriptural teachings, and this is especially true for children. Even at their age they are exposed to all sorts of folly and bad examples from popular entertainments. Our children need remedies for all these things!"*

(From Homily 21 on Ephesians 6: 1-4 in *St. John Chrysostom on Marriage and Family Life*, trans. Catherine P. Roth and David Anderson, SVS Press, 1986.)

So, according to all three of these men of the Christian Church, from very different eras, it doesn't matter whether we live in the world or in the monastery. Our climb on the ladder and our glorious destiny are the same.

### **APRIL 4, 2009 - PUSSY WILLOWS**

Please bring your pussy willows to our upper church hall on the morning of April 4, 2009 for decoration that day and distribution on the next day which is Palm Sunday, the Feast of our Lord's Entrance into Jerusalem. We are reminded that the key to success in growing pussy willows as compact bushes for your landscaping lies in pruning them. Pruning pussy willows controls their size -- an important consideration in itself, since bushes with branches 20 feet high will be difficult to harvest. Pruning promotes vigorous new branches on the bushes, which will produce larger catkins. The simple method is to cut your pussy willows when they have reached the stage that you find most attractive, usually in late February or early March. As they are about to burst out of their brown caps (whether tight or more open) cut the pussy willows, but before the catkins yellow. Pick a day with temperatures above freezing. Cut a length of branch about 2 feet or more. Repeat for as many branches as available. Put them in a bucket - but without water, just an empty container. Bundle the branches loosely in bunches and hang upside down in a cool (60-65 degrees) dry room such as a closet



cellar or garage, up to a couple of weeks before you deliver them to our upper church hall. If your willows are not ready, you can force them. Immerse the cut ends immediately in cold water, set in a warm room. After about 4-5 days, watch for a swelling at the nodes along the branches of pussy willows. This is the first indication of the catkins to come (you'll just be hastening their arrival). When fuzzy catkins appear, you should remove your pussy willows from water before they develop yellow fuzz, bundle & hang in a dry cool area.

### **APRIL 19, 2009 - PARISH Paschal Sviachene Easter Breakfast**

### **APRIL 19, 2009 - CHURCH AUXILIARY RAFFLE**

The Church Auxiliary is conducting their semi-annual 50/50 raffle. The drawing will be held at the Easter Dinner on April 19, 2009. The donation is \$1.00 for 1 or \$5.00 for 6.

### **APRIL 25, 2009 - SIXTH ANNUAL DAY OF REFLECTION FOR WOMEN**

from 9:00 a.m.-2:30 p.m. at Byzantine Catholic Cathedral of St. John, in Munhall, PA.

### **SATURDAY, MAY 2, 2009- ATTENTION: PARENTS AND GRANDPARENTS**

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin, a number of men and women have created a special prayer group for satisfying the need to intercede in prayer for the welfare of our children and grandchildren. Whenever he can, Father Ivan facilitates this prayer gathering for us. Currently we use the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel'ka Ditey – Виховувачка 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 the **first Saturday of each month**, at 10:00 am. The schedule of Lenten and Paschal worship services on Saturdays makes it necessary that the next meeting will be on Saturday, May 2.

### **MAY 17, 2009 - TENTATIVE DATE FOR FIRST HOLY CONFESSION**

First Holy Confession of our ECF children is tentatively scheduled for May 17.

### **MAY 29 & 30, 2009 - OVERNIGHT CATHOLIC MEN'S LEADERS CONFERENCE - GILMARY CENTER**

Whether you are a leader in your parish, in the marketplace, or in your community, join Bishop Zubik, Father Jim Farnan and other gifted teachers at this overnight conference geared toward leadership and personal vocation. For more information visit [www.cmfpitt.org](http://www.cmfpitt.org). Space is limited and they expect a sellout. Register early.

### **MAY 29-30, 2009 – FIFTH ALL SOULS' SATURDAY**

If you have not used your "Sorokousty" envelope for the First, Second, Third and Fourth Parastas and Divine Liturgy which were already served, then **Please make sure that you remove and use your beige envelope marked "Зелені Свята-Green Holy Days" which is located in your box set between May 17 and May 21.** Tentatively, the Fifth Parastas will be held at 6:00 PM on Friday, May 29, 2009 and the Fifth All Souls' Divine Liturgy will be celebrated at 9:30 AM on Saturday, May 30, 2009. **Please do remember to attach a list of names or at least a note for our parish secretary, Cathy, saying "please use last year's names", if that be the case.**

### **May 31, 2009 - TENTATIVE DATE(S) FOR OUR PARISH PICNIC**

Pentecost Sunday is the traditional church day for "memorial services" at our parish cemetery. A number of years ago, the Church Auxiliary asked, and Father Ivan Chirovsky agreed, prudish attitudes about portable toilets notwithstanding, that as an aid to foster community life and most especially for the sake of those who need to eat in order to take their medications and avoid diabetic attacks in the hot sun, that a parish picnic should be held afterwards. This year it would occur on May 31. For the last two years, we have had to move the picnic part to our church hall, due to very bad weather. Some persons have proposed to Father Ivan that since the traditional Ukrainian Army day for "memorial services" in Ukraine is the Feast of the Protection of the Mother of God on October 1, that maybe we should have a second picnic scheduled for the first Sunday in October. What do you think? Would you also like to have other picnic days during the summer months? Have a new idea? Let the Church Auxiliary know your thoughts, by calling Margie Klimko: 412-431-0430.

### **NEW WEEKEND AND LOCATION FOR PITTSBURGH FOLK FESTIVAL**

***The 53<sup>rd</sup> Annual Pittsburgh Folk Festival will not be held at the David L. Lawrence Convention Center on May 1, 2, 3, 2009, as previously announced. Rather it has been moved to the Riverplex Park (next to Sandcastle Water Park) in West Homestead for September 18-19-20, 2009.*** This is a weekend-long multicultural celebration of more than 30 nationalities featuring traditional ethnic entertainment, food and refreshments. Shop in the international bazaar, learn a dance, see traditional crafts or visit the cultural exhibits to learn more about a country and its people. There is something for everyone to enjoy.

**OCTOBER 9-11, 2009 – WESTERN PA LEAGUE OF UKRAINIAN CATHOLICS  
IS HOSTING THIS YEAR'S ANNUAL LUC NATIONAL CONVENTION**

The convention will be held at The Inn at Greentree, 412-922-8100.

**MEMORIAL FLOWERS**

If you would like to provide flowers in memory of a loved one, in thanksgiving for blessings, or to celebrate an occasion, please call Margie Klimko: 412-431-0430.

**PAINLESS FUNDRAISING FOR OUR CHURCH BY AUXILIARY**

As you purchase food, you can save money and help your church at the same time. **GFS Marketplace** is a store that offers a variety of food, cleaning products, paper items, etc. at prices comparable to the discount warehouses--except there is no membership fee and our church gets a rebate on the items that you purchase. There are flyers in the back of the church 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 a store across from Costco's in Robinson and another in Monroeville.

**CHURCH AUXILIARY's SARRIS "Candy Sales"**

The Church Auxiliary is once again selling Sarris chocolate covered pretzels and a variety of chocolate bars (including 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.

**PYROHI SALES**

Pyrohy MAKING will be held one last time before Pascha-Easter on Thursday, April 2, 2009. No more orders will be taken between March 27-April 27. Sales will resume on April 30. Spare time on your hands? We need dough makers and especially MEN to help. The gross income for last Thursday was \$ 3,325.00. (*For those who might be confused, "gross" means BEFORE paying the bills for repairs, food and other supplies*). We thank all of our wonderful and hard-working volunteers. May you keep up the great work and may God richly reward all of you. Please help to get the word out that to place an order for pyrohi, our customers need to please call 412-481-5022 either Tuesdays (8:00 AM–12:00 NOON) or Wednesdays (10:00 AM–12:00 NOON). Sales and pick-up on Thursdays are 10:00 AM–3:00 PM.

***During the week why do we do PROSTRATIONS during the Divine Services?***

*Prostrations are associated with penance, submission, and homage. Especially during the Great Fast-Lent, prostrations are signs of our repentance and sorrow. According to custom and tradition, prostration is assumed (or not assumed) at different times in the Services and Church calendar. The twentieth canon of the First Ecumenical Council forbids kneeling on every Sunday and on the fifty days between Pascha and Pentecost.*

**POPE BENEDICT XVI'S PRAYER INTENTIONS FOR MARCH**

**General prayer intention:** "That the role of women may be more appreciated and used to good advantage in every country in the world".

**Mission intention:** "That, in the light of the Letter addressed to them by Pope Benedict XVI, the bishops, priests, consecrated persons and lay faithful of the Catholic Church in the Popular Republic of China may commit themselves to being the sign and instrument of unity, communion and peace"

### **MEMORIAL FUND**

*All donations collected in this fund will be used to purchase new Liturgical items, including the **new set of sanctuary furnishings** (holy table, offertory table, servers table, tetrapod, gospel stand, epistle stand, cross and ripidia stand, missal stand), which were delivered two months ahead of schedule in September), necessary for worship services to occur in a more dignified manner. Our previous Holy Table was not made according to proper church rules and was actually not even a real table but three types of wood "structures" wrapped around a somewhat "table-looking" bottom, meanwhile the other furnishings were of a differing style and color. The new furnishings are canonically correct and of a matching style and color. It has been over three years, that we began to acquire new sets of burgundy (Penitential-Lenten) and white (Pascha) vestments for priest, deacon and altar servers, as well as green (Palm Sunday, Pentecost, June and July & certain "venerable" saints like Theodosius, Antony, Sabbas and Apostles' Fast) for altar servers. We also received a set of gold (Ordinary Sundays and Major Feast Days) and dark blue vestments (Feast of the Mother of God in August, & certain Polyeleos rank saints: Nicholas, Elijah, John Chrysostom, etc.), as well as, just a few weeks ago, a set of vestments for priests for Sundays of penitential seasons (Lent, Advent, etc). Last year we received donations for a new Gospel book and a new Chalice, Diskos, Star, Spoon and Lance. The Epistle Book is still on order. Eventually, we will be needing a set of light blue vestments for general Feasts of Mother of God. In the meantime, as we use what we have for the greater glory of God, please remember that we are far from paying them off. Your generosity, as always, will be greatly appreciated.*

**IN MEMORY OF MYKOLA HODOWANEC, TIMOTHY & SHIRLEY KAISER:**

\$10.00 – Anna Hodowanec

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

### **CANDLE SPONSORS**

*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 contact Cathy, our parish secretary.*

### **(NO SPONSORS THIS WEEK)UPPER CHURCH HALL FUND**

*All donations collected in this fund will be used to update the upper church hall with modern media equipment. It has now been suggested to Fr. Ivan that our parish honor Fr. Deacon Michael's memory by giving the hall a proper name, for example, "St Michael the Archangel's Hall", instead of just referring to it as "the upper church hall." One might very well add that the two longest serving pastors of our parish were also named "Michael": +Fr. Michael Kindey (1931-1955) and Fr. Michael Poloway (1966-*

2004). By naming it "St. Michael's Hall" we would, of course, be honoring all of them.  
**(No donors this week)**

**NOTE: FUNDS DONATED TO THE UPPER CHURCH HALL FUND  
 WILL NOT BE USED FOR expenses having to do with any other Fund**

### **ROOF & POINTING REPAIR FUND**

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

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

### **THE SUMMARY OF SUNDAY COLLECTIONS For March 21<sup>st</sup> & 22<sup>nd</sup> 2009**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	15.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	1,179.00
MONTHLY FUND FOR REPAIRS, IMPROVEMENTS & REDEVELOPMENT (1 <sup>st</sup> Sunday of every month)	5.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday of each month)	45.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday of each month)	65.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday of each month)	521.00
MEMORIAL FUND (see above)	30.00
CANDLE SPONSORS (see above)	5.00
WEEKLY CANDLES	79.69
MEMORIAL FUND	30.00

CEMETERY MAINTENANCE	20.00
LENTEN MISSION	10.16
HALL RENTAL (3/14/09)	50.00
BOOKLET PRINTING DONATION	50.00
PYSANKA CLASSES	135.00
2/1/09 – FLOWERS FOR THE LORD’S GRAVE	15.00
3/1/09 – ANNUAL U. S. CONFERENCE OF CATHOLIC BISHOPS’ COLLECTION FOR “CHURCH IN NEED”	5.00
3/15/09 – ANNUAL U. S. CONFERENCE OF CATHOLIC BISHOPS’ COLLECTION FOR “CHURCH IN EASTERN EUROPE”	30.00
3/25/09 – FEAST OF ANNUNCIATION TO THE THEOTOKOS	77.00
4/12 – DIOCESAN “SEMINARY FUND” COLLECTION	10.00
4/12 – PASCHA (PASSEOVER) OF OUR LORD FROM DEATH TO LIFE	25.00
<b>TOTAL</b>	<b>\$2,371.85</b>

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

**PASTORAL STAFF**

Fr. John (Ivan) Chirovsky, Pastor  
Fr. Canon Dr. John A. Ropke, Priest-in-Residence  
Cathy Sawchak, parish secretary

**PASTOR'S ADVISORY COUNCIL**

Fr. John (Ivan) Chirovsky, Pastor  
Fr. Canon Dr. John A. Ropke, Priest-in-Residence  
Irene Borodycia Michael Haritan  
And the head of each Parish organization/ministry

**Improvements and Redevelopment**

**Sub-Council the PAC**

Geoffrey Giancola Yaroslav Hodowanec  
Raymond Komichak Stephen Sawczak

**Parish Financial Board**

Fr. John Chirovsky, Fr. Canon Dr. John A. Ropke,  
Cathy Sawchak

**WEB-SITE:** <http://stjohnspittsburgh.com/>

**E-MAIL ADDRESS:** [stjohnucc@comcast.net](mailto:stjohnucc@comcast.net)

**PARISH TELEPHONE NUMBERS**

Church Office 412-431-2531  
Press NINE, to leave a message  
Press ZERO, to speak to an operator, or,  
if you have a rotary phone, stay on the line  
Church Office Fax 412-431-2531  
Lower Hall & **PYROHI SALES** 412-481-5022  
Diocesan Pastoral Ministry Office 412-481-9778

**DIVINE LITURGIES**

Mondays (Outside of Lent): usually 7:00 PM  
Other Weekdays, except Saturdays  
(Outside of Lent): usually 7:15 AM  
Saturdays (*Anticipated*): 5:00 PM  
Sundays (Pentecost to Labor Day): 9:30 AM  
Sundays (Otherwise): 10:00 AM  
Holy Day of Obligation:  
Evening before 7:00 PM  
Morning of 9:30 AM

**HOLY MYSTERY OF CONFESSION**

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

**MINISTRY TO SICK AND SHUT-INS**

Fr. Canon Dr. John A. Ropke (412) 432-7174  
Sr. Olga Faryna, OSBM (724) 266-5578

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

**& JESUS FILES:** Fr. John (Ivan) Chirovsky

**CANTOR/CHOIR DIRECTOR**

Stephen H. Zinski

**YOUTH MINISTRY**

Diane Vargo

**CHURCH AUXILIARY & BEAUTY OF HOUSE OF OUR LORD**

Margie Klimko

**CATECHISTS (2007-2008), Sundays – 9:00 am**

Irene Borodycia Maria Chirovsky Motria Hodowanec

**LECTORS**

Irene Borodycia	Robert Casey	Stephanie Casey
David Drapala	Kathleen Drapala	Joanne Giancola
Joan Hess	Mary Ann Kasofsky	Stephanie Vargo

**BAPTISMS** - Holy Mysteries (Sacraments) of Initiation are normally administered on the Sunday nearest to the 40th day after the birth of the child. Please notify the parish rectory **as soon as you are aware that you are expecting a child**. Sister Ann from the Diocesan Pastoral Ministry Office will conduct special baptismal preparation sessions. **These two sessions are for all expectant parents, the Godparents and grand-parents**. Parents must be registered and active members of the parish. The two sessions will **help you prepare FOR BIRTH and baptism** of your child. It is normal that a saint's name be chosen for the child. **ELIGIBILITY FOR GODPARENT** - One sponsor must be a practicing Catholic, attend Liturgy regularly, receive the Sacraments and fulfill all obligations and financial support to their parish, attested to by their pastor.

**MARRIAGES** - Arrangements for the Holy Mystery of Crowning are to be made at least 9 to 6 months in advance of the date of marriage by contacting the parish rectory. Restating the obvious, clearly and loudly: under normal conditions, future Couples are expected to be active members of our parish for at least one year before the date of the marriage *because the responsibility for marriage preparation takes place at the parish level*. It is also required that you attend the **PRE-CANA PROGRAM** offered by the Office of Religious Education (ORE) for the Byzantine Catholic Archeparchy of Pittsburgh which contributes towards the usual preparations that occur on the parish level. For the past ten years, the ORE has helped hundreds of couples prepare for the Mystery of Marriage by sponsoring lessons that address topics pertinent to their future *Catholic Christian* marital lifestyle. Currently it involves two separate Saturdays per year, both days beginning at 9:30 a.m. and ending at about 6:00 or 7:00 pm. The location for the Pre-Cana Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Cana Program Registration Form, Please go to <http://www.archeparchy.org/pdfs/preCanaRegForm2009.pdf>. You may also call the Office of Religious Education at 412-322-8773 for more information. Currently, the dates for 2009 are Part I on 2009-February-28 & Part II on 2009-March-28. Topics covered are: Eastern Spirituality & Traditions, Marriage Roles Today, Natural Family Planning, Worship in the Byzantine Church, Finances and The Theology of Crowning, Communication, etc. They average 10-15 couples and there is usually a different speaker for each topic. Registration for both lessons \$175.00 paid by the couple. Our Parish is billed another \$175.00 afterwards. Marriages at St. John's Parish will not be celebrated until all the normal spiritual requirements have been met to the Church's satisfaction. So, do not order church halls or send out your invitations until you are absolutely sure of having done so !!! In fact, if the couple continues to choose to ignore the usual spiritual preparations after being warned about this, then Father Pastor reserves the right to cancel the service even as late as 24 hours before the wedding.

**CREMATION** - Burial is the preferred and traditional Christian funeral practice. Although highly discouraged, cremation is permitted for economic reasons, esp. if it is NOT done for anti-Christian reasons. The cremation should occur after the funeral services are held in Church, since the presence of ashes in church is strongly discouraged. The ashes are to be buried, with the pastor, or a delegated priest or deacon, performing the usual rite of interment.