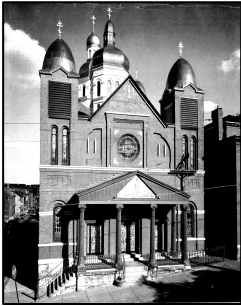


Vol. 56, No. 01

3 JANUARY, AD 2010



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




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"Catholic" comes from the Greek:  
 "according-to-the-whole" or "universal"

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**"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)."**

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**SUNDAY BEFORE THEOPHANY OF OUR LORD**

**Tone 6. Matins Gospel #9. Bright vestments.** On January 3, we also commemorate: The Holy Prophet Malachi (5th c. BC); the Holy Martyr Gordius (313-24); the holy and Venerable Mother Genevieve (Genny) of Paris (502/512).

**5:00 PM – DIVINE LITURGY (all English, recited) SATURDAY, JANUARY 2**  
**+ Peter and Stephanie Fedyshin (Family)**

**8:45 AM – MATINAL LITURGY-MORNING PRAYER SUNDAY, JANUARY 3**  
 There will be no EASTERN CHRISTIAN FORMATION (Catechism classes) today  
**10:00 AM – DIVINE LITURGY (Ukr., some Eng. & OCS / Sermon in Eng)**  
**God's Blessings on Parishioners (Fr. Ivan Chirovsky)**

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

**ALTHOUGH THIS IS NO LONGER AN OBLIGATORY ACT OF PENANCE IN THE ST. JOSAPHAT EPARCHY, THE PRACTICE OF ABSTAINING FROM MEAT PRODUCTS ON ALL WEDNESDAYS AND FRIDAYS THROUGHOUT THE WHOLE YEAR IS STILL A LEGITIMATE PART OF TRADITIONAL BYZANTINE SPIRITUALITY, AS A WAY OF PREPARING TO RECEIVE HOLY COMMUNION ON THE FOLLOWING SUNDAY.**

**MONDAY: Forefeast of the Theophany of our Lord JANUARY 4**  
 the Synaxis (Gathering-Собо́р-Sobor) in honor of the Seventy (-two) Holy Apostles; Our Ven. Fr. Theoctistus (800), Hegumen (Abbot) of the Cucomo Monastery in Sicily.

**7:00-8:30 PM - "Royal Hours-Office of Readings" for Theophany**

**TUESDAY: DAY OF FASTING: JANUARY 5**  
 Holy Martyrs Theopemptus & Theonas (284-305); Ven. Mr. Syncletica of Alexandria (c. 350)  
 ABSTINENCE FROM MEAT is OBLIGATORY, while  
 ABSTINENCE FROM DAIRY PRODUCTS is ENCOURAGED

**All are invited to come and join our parish family for  
 the Supper of Generous-Bountiful Eve (Щедрий Вечір) on January 5<sup>th</sup>.**

**We ask that everyone start arriving at 5:00 pm, so that we may begin the Dinner no later than  
 5:30 pm so that the volunteers may be ready to clean up at 6:30 pm and thus participate in wor-  
 ship services by 7:15 PM.**

**TUESDAY EVENING (mostly English, cantored) JANUARY 5<sup>th</sup>**

**7:00 PM – Altar servers are asked to arrive.**

**7:15 PM – Segment of Great Compline.**

**7:30 PM – First Divine Liturgy of Theophany will be the Vigil Service** (first part of Vespers of Theophany with Epistle, Gospel and remainder of the Divine Liturgy of St. Basil the Great for Theophany ending with First (Great) Water Blessing.

**+Catherine Chiz**

**(Louise Dinardo)**

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

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

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

**9:00 AM – Altar servers are asked to arrive.**

**9:15 AM – Segment of Great Compline.**

**9:30 AM – Second Divine Liturgy of Theophany will be the Divine Liturgy of St. John Chrysostom, with a Second (Lesser) Water Blessing.**

**God’s blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

**THURSDAY – POST-FEAST of Theophany – bright vestments**

**JANUARY 7<sup>th</sup>**

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

**9:30 am +Amelia Makitka**

**(Tony & Linda)**

**FRIDAY – POST-FEAST of Theophany – bright vestments**

**JANUARY 8<sup>th</sup>**

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

**NO DIVINE LITURGY.**

**SATURDAY AFTER THEOPHANY – POST-FEAST of Theophany**

**JANUARY 9<sup>th</sup>**

the Holy Martyr Polyeuctus (249-51). **NO DIVINE LITURGY in the morning.**

**SUNDAY AFTER THEOPHANY – POST-FEAST of Theophany**

**Tone 7. Matins Gospel # 10. Bright vestments. On January 10 we commemorate:** *Our Holy Father Gregory, Bishop of Nyssa (after 394); the Venerable Dometian, Bishop of Miletene (582-602); Our Venerable Father Marcian, Presbyter and Econome of the Great Church (450-457).*

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

**SATURDAY, JANUARY 9**

**+Mykola Durkacz**

**(Family)**

**There will be no MATINAL LITURGY on**

**SUNDAY, JANUARY 10**

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

**10:00 AM – DIVINE LITURGY (Ukr., Eng. & OCS / Sermon in Eng)**

**God’s blessings on Parishioners**

**(Fr. Ivan Chirovsky)**

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**Continued from the cover**



**January 6-14**

**Icon of the Theophany of our Lord, God and Savior, Jesus Christ, together with His beginningless Father and His All-Holy, Good and Life-Giving Spirit, which occurred during His baptism in the River Jordan.**

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

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

of the fulfillment of the Incarnation of Jesus Christ, and included the commemoration of four things: (1) of his birth; (2) of the visit of the Magi or "Wise Men", who arrived in Bethlehem; (3) of all of Jesus' childhood events, up to and including his baptism in the Jordan by John the Baptist; and (4) of the miracle at the Wedding of Cana in Galilee. After Easter Sunday, it was the second greatest feast-day of the church year.

**ABOUT THE WEST CHANGING THE CELEBRATION OF THE FEAST:** By the year AD 534, the Western Church had separated out the celebration of the Nativity of Christ into a separate feast-day of Christmas and set that date as December 25, **reserving January 6 as a commemoration of the coming of the Magi, alone.** Thus in the West, this feastday is not only known as **Epiphany** but also as the **Twelfth Day of Christmas** or **Three Kings Day.** **ABOUT THE EAST NOT CHANGING THE CELEBRATION OF THE FEAST:** The East continued the ancient practice of celebrating January 6 as a composite feast. Some sources claim that St John Chrysostom may have been the first person in the East to adopt December 25 as a separate commemoration of both Jesus' birth and the coming of the Magi, in 380 AD in Antioch when he became the Archbishop-Patriarch in that city, while **leaving January 6 as a commemoration of the manifestation of the Trinity at Jesus' Baptism.** **In the East, this Feast of Theophany is an eight-day festival, so that until January 14, inclusive, all the normal penitential and fasting laws of Wednesdays and Fridays are suspended.** The Saturday and Sunday after Theophany (if Easter Sunday does not occur too early) have special Epistle and Gospel Readings assigned to them, which relate to the Temptation of Christ and to penance and perseverance in the Christian struggle. There is thus a liturgical continuum between the Feast of Theophany and the Great Fast (Lent).

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

## **ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА — Scripture Readings**

### **З СІЧНЯ – JANUARY 3**

### **НЕДІЛЯ ПЕРЕД БОГОЯВЛІННЯМ - SUNDAY BEFORE THEOPHANY**

**(1) На Вечірній Літургії, в Неділю Перед Богоявлінням: Старий Завіт: П'ЯТОЇ КНИГИ МОЙСЕЯ ЧИТАННЯ (Второзаконня 31:7-13).** В ті дні, закликав Мойсей Ісуса Навина, і сказав йому перед усім Ізраїлем: Будь мужній і підкріпися, бо ти ввійдеш перед лицем цього народу до землі, якою поклявся Господь вашим батькам, їм дати її; і ти її унаслідувеш їм. Сам же Господь – той, хто йде з тобою; не оставить тебе і не відступить від тебе. Не бійся ані не жахайся. І записав Мойсей всі слова цього закону до книги, і дав її священикам, синам левіїним, що несуть кивот господнього завіту, і старшинам ізраїльських синів. І заповів їм Мойсей в тім дні, кажучи: По сімох роках, в часі року, – відпущення в празник шатер, коли сходиться ввесь Ізраїль, щоб з'явитися перед Господом Богом твоїм на

місці, яке вибере Господь; прочитаєте цей закон перед усім Ізраїлем у їхні вуха. Зберіть народ: чоловіків, і жінок, і дітей, і твого приходука, що в ваших містах, щоб послухав і навчився боятися імені Господа Бога вашого, і послухались чинити всі слова цього закону. І їхні сини, які не знають, почують і навчатись боятися Господа Бога вашого в усі дні, які ви є живі на землі, до якої ви, туди, переходите Йордан, щоб її унаслідувати.

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

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

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

home. And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the LORD."

**(3) На Вечірній Літургії, в Неділю Перед Богоявлінням: Старий Завіт: КНИГИ ПРОРОКА МІХЕЯ ЧИТАННЯ.** (7:14-20). Так каже Господь: « Паси свій народ палицею, своє плем'я. Вівці твого насліддя, що поселилися самі в лісі, посеред Кармилу, вони пастимуть Васанитиду і Галаадитиду, так як і дні віку. І після днів твого виходу з Єгипту побачите подиву гідне, країни побачать і засоромляться всією їхньою силою. Руки покладуть на їхні уста, їхні вуха оглухнуть. Вони полижуть порошок, як змії, плазуючи по землі, будуть стривожі не їхнім оточенням. Жахнуться нашому в Господі Бозі і злякаються його. » « Хто такий Бог як Ти? Що мстиш беззаконня і переступає несправедності для осталих його насліддя? І не затримав Він свідчення свого гніву, бо Він є Той, хто бажає милосердя. Той поверне і помилує нас, і затопить наші несправедності, і кине в морські глибини всі наші гріхи. Даси правду Якову і милосердя Авраамові, так як ти поклявся нашим батькам у перших днях. »

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

**(4) На Утренній Літургії, Новий Завіт, Дев'яте Утреннє Євангеліє: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** Коли настав вечір, того самого дня, першого в тижні, а двері були замкнені там, де були учні, зі страху перед юдеями, прийшов Ісус, став посередині й каже їм: « Мир вам! » Сказавши це, показав їм руки й бік. І зраділи учні, побачивши Господа. І знову Ісус їм каже: « Мир вам! Як мене послав Отець, так я посилаю вас. » Сказавши це, дихнув на них і каже: « Прийміть Духа Святого. Кому відпустите гріхи — відпустяться їм, кому ж затримаєте — затримуються. » Тома ж, один з дванадцятьох, на прізвище Близнюк, не був з ними, коли прийшов Ісус. Інші учні йому сказали: « Ми бачили Господа. » Він відповів: « Як не побачу на його руках

ран від цвяхів і не вкладу мого пальця у місце, де були цвяхи, і коли руки моєї не вкладу в його бік, не повірю! По вісьмох днях учні його знову були в домі, і Тома був з ними. Увіходить Ісус — а двері були замкнені — і стає посередині й каже: « Мир вам! » Потім каже до Томи: « Подай твій палець сюди і глянь на мої руки. І простягни твою руку і вклади її у мій бік. І не будь невіруючий, але віруючий! » Тома відповів і сказав до нього: « Господь мій і Бог мій! » Каже йому Ісус: « Тому що ти бачив мене, віруєш. Блаженні-щасливі ті, які не бачили й увірували! » Багато ще й інших чудес сотворив Ісус на очах своїх учнів, що їх не записано в цій книзі. А ці записано, щоб ви увірували, що Ісус — Христос (Месія-Помазаник), Син Божий, та, увірувавши, щоб ви мали життя в його ім'я. (20:19-31).

**(4) At the Matinal Liturgy: New Testament: Ninth Matinal Gospel: A Reading from the Holy Gospel according to JOHN:** [At that time] on the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. [Jesus] said to them again, "Peace be with you. As the Father has sent Me, even so I send you." And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called "Didymus" (the Twin), was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas answered Him, "My Lord and My God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may [come to] believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. (20:19-31).

**(5) На Божественній Літургії, апостол в Неділю Перед Богоявлінням: Новий Завіт: ДО ТИМОТЕЯ ДРУГОГО ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Сину Тимотею! [ Заклинаю тебе перед Богом і Христом Ісусом, який має судити живих і мертвих з його приходом і його Царством. Проповідуй слово, наполягай вчасно і невчасно, картай, погрожуй, напоумляй із усією терпеливістю і наукою. Бо буде час, коли люди не знесуть здорової науки, але за своїми похотями зберуть навколо себе вчителів, щоб уприємнювати собі слух, і від правди відвернуть вухо, а повернуться до байок. ] Ти ж будь тверезим у всьому,

знось напасті, виконуй працю євангелиста-благовістуючого, виконуй твою службу. Бо мене вже приносять у жертву, і час мого відходу настав. Я боровся доброю борнею, біг скінчив, віру зберіг. Тепер же приготований мені вінок справедливості, що його дасть мені, того Дня, Господь, справедливий Суддя; та не лише мені, але й всім тим, що з любов'ю чекали на ЙОГО ЯВЛІННЯ (4: [1-4] 5-8).

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

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

**(6) For the SUNDAY BEFORE THEOPHANY: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO MARK: (1:1-8):** The beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaiah the prophet, *Behold, I send my messenger before thy face, who shall prepare thy way; the voice of one crying in the wilderness: Prepare the way of the Lord, make his paths straight -- (Malachi 3, 1; Isaiah 40, 3; Exodus 23, 20)* John the baptizer appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. And there went out to



him all the country of Judea, and all the people of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, and had a leather girdle around his waist, and ate locusts and wild honey. And he preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and untie. I have baptized you with water; but He will baptize you with the Holy Spirit."

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### **ЗА-АМВОННА МОЛИТВА на Празник Богоявлення**

#### **AMVON PRAYER for the FEAST OF THEOPHANY**

Your goodness to us is beyond expression, O Lord our God, for it pleased You to make Your Only-begotten Son like us in every way except sin, through His birth from a pure woman. Though He had no need of purification, as a man He was baptized for our sakes by John the Forerunner, that He might sanctify the nature of water and favor us with rebirth from water and the Spirit. He was baptized, so that recognizing You, eternal Father, we might worship Your beloved Son from heaven Whom You proclaimed at His baptism, and that we might glorify Your Holy Spirit, Who descended upon Him and showed Him to the Baptizer. In this Spirit, You sealed and anointed us through [the Holy Mysteries of] Baptism [and Chrismation], making us sharers in Your Christ. Through Him do not fail us sinners but strengthen us against all evil powers. Strengthen the government against all tyranny and guide us all into Your kingdom. In us may + Your holy name, and that of Your only-begotten Son and that of Your Holy Spirit be glorified, now and ever, and unto ages of ages. Amen.

### **Інша ЗА-АМВОННА МОЛИТВА на Празник Богоявлення**

#### **ALTERNATE AMVON PRAYER for the FEAST OF THEOPHANY**

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

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*НАСТУПНОЇ НЕДІЛІ: ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА: 10 СІЧНЯ, 2010 Р.Б.: В НЕДІЛЮ ПІСЛЯ*

*ПРОСВІЩЕННЯ, ТОБТО БОГОЯВЛІННЯ. На Вечірній Літургії, неділі: (1) Друга Книга Мойсея (Вихід) 13:17-14:4; (2) Церковна Книга (Книга Мудрости від Ісуса, сина Сираха) 7:29-36; (3) Книга Пророка Ісаїї 1:16-20. На Утренній Літургії, неділі: (4) від Івана 21:1-14. На Євхаристійній (Божественній) Літургії, неділі: (5) до Ефесян 4:7-13; (6) від Матея 4:12-17. За-амвонна Молитва: # 55 or # 56, БОГОЯВЛІННЯ.*

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NEXT SUNDAY: Scripture Readings: *January 10, 2010: The Sunday after Theophany of Christ, also called the "Feast of Enlightenment":* **At the Vespertal Liturgy, for Sunday:** (1) the Second Book of Moses, also known as "Exodus" 13:17-14:4; (2) the Church Book (also known as "Book of Wisdom of Jesus, the Son of Sirach) 7:29-36; (3) the Prophecy of Isaiah 1:16-20; **At the Matinal Liturgy, for Sunday:** (4) John 21:1-14. **At the Eucharistic (Divine) Liturgy, for Sunday:** (5) Ephesians 4:7-13; (6) Matthew 4:12-17. **Amvon Prayer:** # 55 or # 56, for Theophany

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### **PRAYER FOR OUR NATION'S HEALTH CARE REFORM**

*O Lord Jesus, you are the Divine Physician, and the source of all life and health. Guide our nation at this critical moment, as our government seeks health care reforms. Give our elected officials the humility to know that they are servants, not masters. Give them the wisdom to realize that every life has equal value. Give them the strength to resist the idea that some lives can be sacrificed to save other lives or that killing the unborn is a part of health care. Give your people the courage to speak up and to hold public officials accountable for their actions. Save us, Lord Jesus, from a culture of death, and let every reform in our public policy be based on the reform of our hearts (spirits) and thoughts/feelings (souls) in the light of your holy Gospel. For you are truly Lord and we give glory to you, together with your eternal Father, and your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen.*

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***From January 2-4, we prepare for the Feast of the Theophany.*** Today's hymns invite us to go in spirit to the Jordan River where the Creator comes to be baptized. He is the Light which shines in the darkness (John 1:5), and today He begins to overcome that darkness.

### ***On January 3, in the Byzantine Churches, we remember:***

The Holy Prophet Malachi who lived 400 years before the Birth of Christ, at the time of the return of the Jews from the Babylonian Captivity. Malachi was the last of the Old Testament prophets, therefore the holy Fathers call him "the seal of the prophets." Manifesting himself an image of spiritual goodness and piety, he astounded the nation and was called Malachi, i.e., an angel. His prophetic book is included in the Canon of the Old Testament. In it he upbraids the Jews, foretelling the coming of Jesus Christ and His Forerunner, and also the Last Judgment (Mal 3:1-5; 4:1-6).

The Holy Martyr Gordius who was born at the end of the third century in the city of Caesarea of Cappadocia into a Christian family. When he came of age, he entered military

service. Because of his valor and military skill, he was made a centurion. During the persecution of Christians at the beginning of the fourth century, he left the world and settled in the Sinai desert to prepare himself for the good deed of confessing the Name of Christ the Savior. In the year 320, Gordius openly appeared before the prefect of a city where pagan games were being held, and identified himself as a Christian. He was arrested, suffered terrible torments, then was beheaded.

The Holy and Venerable Mother Genevieve (Jenny, Jennifer) who was born of wealthy parents in Gaul (modern France) in the village of Nanterre, near Paris, around 422. Her father's name was Severus, and her mother was called Gerontia. According to the custom of the time, she often tended her father's flocks on Mt. Valerien. When she was about seven years old, St Germanus of Auxerre (July 31) noticed her as he was passing through Nanterre. The bishop kissed her on the head and told her parents that she would become great in the sight of God, and would lead many to salvation. After Genevieve told him that she wished to dedicate herself to Christ, he gave her a brass medal with the image of the Cross upon it. She promised to wear it around her neck, and to avoid wearing any other ornaments around her neck or on her fingers. When it was reported that Attila the Hun was approaching Paris, Genevieve and the other nuns prayed and fasted, entreating God to spare the city. Suddenly, the barbarians turned away from Paris and went off in another direction. Years later, when she was fifteen, Genevieve was taken to Paris to enter the monastic life. Through fasting, vigil and prayer, she progressed in monasticism, and received from God the gifts of clairvoyance and of working miracles. Gradually, the people of Paris and the surrounding area regarded Genevieve as a holy vessel (2 Tim. 2:21). St Genevieve considered the Saturday night Vigil service (this means of course, Vespers and not the modern-day anticipated Divine Liturgy) to be very important, since it symbolizes how our whole life should be. "We must keep vigil in prayer and fasting so that the Lord will find us ready when He comes," she said. She was on her way to church with her nuns one stormy Saturday night when the wind blew out her lantern. The nuns could not find their way without a light, since it was dark and stormy, and the road was rough and muddy. St Genevieve made the Sign of the Cross over the lantern, and the candle within was lit with a bright flame. In this manner they were able to make their way to the church for the service. There is a tradition that the church which St Genevieve suggested that King Clovis build in honor of Sts Peter and Paul became her own resting place when she fell asleep in the Lord around 512 at the age of eighty-nine. Her holy relics were later transferred to the church of St Etienne du Mont in Paris. Most of her relics, and those of other saints, were destroyed during the French Revolution. In the Middle Ages, St Genevieve was regarded as the patron saint of wine makers.

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**In the Latin Rite,** the **Feast of the Holy Name of Jesus** has been celebrated in the Roman Catholic calendar of saints, at least at local levels, since the end of the fifteenth century. Franciscans, Carmelites, and Augustinians kept the feast on 14 January; Dominicans on 15 January; in some localities the date was 8 January, in others 31 January, in some localities in Great Britain on 7 August. The date of the second Sunday after Epiphany was chosen by the Carthusians, then by Spain in general. This was the date assigned to the celebration when, on 20 December 1721, during the pontificate of Pope Innocent XIII, it was inserted into the General Calendar of the Latin Rite thus



extending the feast to the entire Roman Catholic Church. In the reform of Pope St. Pius X (+1914), it was moved to the Sunday between 2 and 5 January inclusive; in years when no such Sunday existed the celebration was observed on 2 January. This is still kept by Traditionalist Catholics. It is observed on the Sunday between the Octave of Christmas and Epiphany (or 2 January) by Catholics following the General Roman Calendar of 1962. The reform of the liturgical calendar by the *motu proprio* *Mysterii Paschalis* of 14 February 1969, removed the feast, "since the imposition of the

name of Jesus is already commemorated in the office of the Octave of Christmas." However, the Mass texts of the Holy Name of Jesus were preserved, being placed with the Votive Masses. The celebration was restored to the General Roman Calendar with the 2002 Roman Missal, assigned as an optional memorial to the first free day after 1 January, namely 3 January. Historically, the celebration has been held on different dates, usually in January, because 1 January, eight days after Christmas, commemorates the circumcision of the child Jesus; as recounted in the Gospel read on that day, "at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb." Medieval Catholicism, and many other Christian churches to the present day, therefore celebrated both events as the Feast of the Circumcision of Christ, usually on 1 January. The famous preacher Saint Bernardino of Siena (+1444) placed great emphasis on the Holy Name, which he associated with the IHS sign, and may be responsible for the decoupling of the two elements. The veneration of the Holy Name was encouraged by the example of St. Bernard of Clairvaux (+1153), who apostrophized it in many sermons. But the greatest promoters of this devotion were Sts. Bernardino of Siena and his follower John Capistrano (+1456). "They carried with them on their missions in the turbulent cities of Italy a copy of the monogram of the Holy Name, surrounded by rays, painted on a wooden tablet, wherewith they blessed the sick and wrought great miracles. At the close of their sermons they exhibited this emblem to the faithful and asked them to prostrate themselves, to adore the Redeemer of mankind." The practice of showing the monogram of Jesus over gates and above doors largely begins with their exhortations, which had an unorthodox air that brought Bernardino before the tribunal of Pope Martin V (+1431). But St. John Capistrano defended his master so successfully that the pope not only permitted the veneration of the Holy Name, but also assisted at a procession in which the holy monogram was carried. The tablet used by St. Bernardino is venerated at the basilica of Santa Maria in Aracoeli at Rome. **This veneration of the name of our Lord is not just a Western custom. Among Byzantines in the East,** the Rosary most often used **since the time of the apostles** is known as "Chotky" (from the words: to count) and the prevalent prayer, **the Jesus Prayer**, said on one's Rosary, or Prayer Rope as it is called, as one counts out the knots (or beads), celebrates the power of the name of our Lord in fulfilment of a number of passages from Holy Scripture (1 Thessalonians 5:17; Luke 18:13 and 38; Luke 17:21; Psalm 33:9; Acts 2:38; Matthew 18:20; Mark 9:37; John 16:24; Luke 10:17; Matthew 10:22; Mark 13:12-13; Acts 9:16; John 20:31). The words of the prayer are simple: "Lord, Jesus Christ, Son of God, have mercy on me a sinner" repeated until the mind learns how to rest in the heart and thus produce genuine prayer.

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#### **PRAYER FOR BISHOPS**

*Heavenly Father, in these trying times when the spirit of the age threatens Christian values, give our bishops holiness of life and wisdom to direct and guide our eparchial/diocesan families so that we may grow in Your love. We pray that You grant them strength and power in prudently guiding Your spiritual flocks entrusted to them, and that they*

*may enrich those over whom they watch, that together with the flocks committed to their care, they may attain eternal life through Your Only-begotten Son, our Lord Jesus Christ, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen.*

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

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**PRAYER FOR BISHOP ROBERT**

*Bishop John (Bura) has asked the priests of the St Josaphat Eparchy to remember Bishop Robert in "your prayers and services." One suggestion as to how to do this, is to use a petition from the Anthology, page 935, which has been modified for use in the Great Litany:*

**Deacon:** Since for our sake, the Lord Jesus Christ, our Savior, was born in poverty, was hungry and thirsty, suffered and gave His life over to death. And since He has allowed His servant, Bishop Robert, to share in His sufferings, that He may also allow Bishop Robert to share in His Grace. May His Precious Blood wash away the stains of his sins; may the Lord's righteousness wash away his unrighteousness. That the Lord would look upon his faith, rather than his works. As his sickness increases, that he may also know an increase of the plenteous Grace of God. That his faith not waver, his hope not fail, and his love not grow cold; that the fear of death would not cause him to lose his trust in the Lord, or to place it anywhere except in our Savior, let us pray to the Lord.

**Faithful:** Lord, have mercy.

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

**Deacon:** During this Year of 2010 when we have been asked by our Patriarch and Synod of Bishops to remember all Christian Vocations in our prayers, but with a Special Emphasis on Religious Vocations, for the communities of religious life and their holy vocation: the monasteries, Religious orders, Congregations, and those in consecrated life, let us pray to the Lord. **Faithful:** Lord, have mercy.

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

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

**Faithful:** Lord, have mercy.

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

**Deacon:** Uniting our hearts in prayer for a better future for Ukraine under the protection of the Mother of God (Theotokos), let us pray to the Lord. **Faithful:** Lord, have mercy.

**PETITION** mandated by His Grace Bishop Robert in a letter dated 9-18-2008, at the request of the League of Ukrainian Catholics:

**Deacon:** That God's faithful Servant Metropolitan Andrey (Sheptytsky), together with all of our Church's holy Martyrs and Confessors of Faith in Christ, be glorified among the saints, let us pray to the Lord. **Faithful:** Lord, have mercy.

### **PRO-LIFE MESSAGE AND PETITION**

A new year brings thoughts of new life. What better place to start than at the beginning — with the human embryo? "Embryonic human beings, no less than human beings at other developmental stages, should be treated as subjects of moral respect and human rights, not as objects that may be damaged or destroyed for the benefit of others." Presidential Council on Bioethics, 2002.

**Deacon:** That this nation may reject the godless ways of abortion, let us pray to the Lord. **Faithful:** Lord, have mercy (3x).

### **POPE BENEDICT XVI'S PRAYER INTENTIONS FOR JANUARY 2010**

**General:** That young people may learn to use modern means of social communication for their personal growth and to better prepare themselves to serve society, let us pray to the Lord. **Faithful:** Lord, have mercy (3x).

**Mission:** That every believer in Christ may be conscious that unity among all Christians is a condition for more effective proclamation of the Gospel, let us pray to the Lord. **Faithful:** Lord, have mercy (3x).

#### **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**

***SUNDAY BEFORE THEOPHANY: 2 Timothy 4:5-8***

***FEAST OF SAINT GENEVIEVE (JENNY) OF PARIS***

Saturday, January 2, 2010 - 5:00 PM – Stephanie Vargo

Sunday, January 3, 2010 - 10:00 AM - Joan Hess

***SUNDAY AFTER THEOPHANY: Ephesians 4:7-13***

***FEAST OF SAINT GREGORY OF NYSSA***

Saturday, January 9, 2010 - 5:00 PM – Joanne Giancola

Sunday, January 10, 2010 - 10:00 AM - Joan Hess

***FIRST SUNDAY OF PRE-LENT: SUNDAY OF ZACCHAEUS: 1 Timothy 4:9-15***

***FEAST of SAINT ANTONY THE GREAT (OF EGYPT): Hebrews 13:17-21***

Saturday, January 16, 2010 - 5:00 PM – Bob Casey  
Sunday, January 17, 2010 - 10:00 AM - Joan Hess

***SECOND SUNDAY OF PRE-LENT: SUNDAY OF PUBLICAN AND PHARISEE:  
 2 Timothy 3:10-15***

Saturday, January 23, 2010 - 5:00 PM – David Drapala  
Sunday, January 24, 2010 - 10:00 AM - Joan Hess

***THIRD SUNDAY OF PRE-LENT: SUNDAY OF the FATHER who is prodigiously  
 generous in His mercy AND of the SON who was prodigiously wasteful  
 of his inheritance: 1 Corinthians 6:12-20***

Saturday, January 30, 2010 - 5:00 PM – Stephanie Casey  
Sunday, January 31, 2010 - 10:00 AM - Joan Hess

**WHY IS FATHER IVAN SERVING MATINS at 8:15 AM  
 ON SUNDAY MORNINGS ? Because we are supposed to.  
 IF I COME TO THIS MATINS ON SUNDAY MORNING  
 DO I STILL HAVE TO GO TO THE DIVINE LITURGY ON SATURDAY EVENING OR  
 THE DIVINE LITURGY ON SUNDAY MORNING ?  
 No. Why?**

The Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches issued by the *Congregation for the Eastern Catholic Churches* at the Vatican on January 6, 1996, § 98, mandates the restoration of the public celebration of the Divine Office (especially Vespers and Matins) in parish churches, "so as not to deprive the faithful of a privileged source of prayer, nourished by treasures of authentic doctrine". In § 64, it states, "The *Code of Canons of the Eastern Churches* thus provides for the possibility, inspired by n. 15 of the *Orientalium Ecclesiarum*, to satisfy the precept of Sunday **either** by participating in the Divine Liturgy, **or** by taking part in the Divine Office. Such a possibility emphasizes the importance of the Divine Office, and in a certain way renders concretely possible its correct celebration, at the proper hours, and in such a way that the texts correspond fully to the time in which they are celebrated," while in § 96, it states, "The Divine Praises are each Church's school of prayer, instructing in the ancient way of glorifying God in Christ as one Body, in union with and by the example of its Head." The Sunday obligation is about gathering as a parish family, however there is no stipulation that the service at which you are able to gather must be the Divine Liturgy. Of course, this presumes that when Saturday evening Vespers or Sunday morning Matins-Orthros are being served, that care is being taken to serve them as correctly and as fully as possible. This was the original meaning behind article #2 in the Articles Concerning Union with the Roman Church of 1595-1596 submitted to the Church in Rome by the Church in Kyiv (Kiev). For those who may be interested Father Valerian Michlik serves Vespers at St George's Ukrainian Catholic Church on the North-side at 5:00 PM on most Saturday evenings and our own youth in our parish are beginning to celebrate "Reader's Vespers" on Saturdays at 7:00 pm in our Chapel of the Protection of the Mother of God. The "multiplication of Masses (Divine Liturgies)" on Sundays, by serving a Divine Liturgy either on a Saturday evening or by serving more than one Divine Liturgy per

each altar on a Sunday morning never was (nor is it) a part of our authentic Byzantine tradition (neither the Latin one, for that matter). Starting in 1990, with the *Code of Canons of the Eastern Churches*, and the above mentioned *Instructions* from 1996, the Vatican authorities have finally recognized this on an official level and in official documents. Finally, with regards to all church worship services of all kinds: we do not attend them because we “have to”, but because *as mature adults* we recognize that our whole being needs this in order to stay healthy and whole and so we “want and choose” to attend.

### **JESUS FILES - “Lord, Teach us To Pray”**

Recently our parish acquired a set of DVD’s for our parish library featuring six conferences on each: the Spirituality and the Theology of Liturgy given by the acclaimed liturgical scholar, the Rt. Rev. Robert Taft, SJ. We would like to view these as a way of continuing the “Jesus Files” tradition implemented many years ago by Fr Deacon Michael Levy, of blessed memory. A first viewing and supervised group discussion of one of these DVD’s: **“Putting Mary back into Christmas”** was held in our St. Michael’s Upper Church Hall on November 21, 2009. A sort of mini-transcript, or outline, of that talk is available for those who ask for it. Those present suggested that we deal next with the Topic of **LORD TEACH US TO PRAY**. It would appear that the prevailing feedback is for the sessions to be held twice: once in English and once in Ukrainian, each time directly after the Divine Liturgy, English at 6:30pm on a Saturday and Ukrainian at about 12:00 noon on a Sunday. There is still time for you to voice your opinion. Interested parties should let Fr Ivan Chirovsky know of when it would be convenient for them to attend the next session, 412-431-2531.

### **ROYAL HOURS OF THEOPHANY – MONDAY, JAN. 4, 7:00 PM**

This most important Liturgy of the Word teaches us how to meditate properly on the scriptures designated for the Feast of our Lord’s Theophany. Strictly speaking, the ROYAL HOURS of Theophany are supposed to be celebrated on the morning of Jan. 5<sup>th</sup> from about nine to eleven am, so that these extra prayers can naturally go hand-in-hand with the extra fasting. Alas today the mandatory rules for fasting on this particular day have been mitigated to include only abstinence from meat and some people have no choice but to go to work on January 5. And those who do not work outside the home are often laboring quite extensively to prepare the home and foods for the traditional Ukrainian 12 course meatless Holy Generous-Bountiful Supper on Theophany Eve. Therefore, we will be serving a SHORTENED VERSION of this worship service, which has been popularly referred to as an “Office of Readings”, on Monday evening at 7:00 PM, so that those who must labor are not prevented from attending this most important Liturgy of the Word that teaches us how to meditate properly on scriptures implied by the Major Feast of Theophany.

### **TUESDAY, JANUARY 5, 2010 – TRADITIONAL ST. John’s PARISH**

#### **“SHCHEDRIY VECHEER-GENEROUS EVE” DINNER**

#### **AND FIRST DIVINE LITURGY FOR FEAST OF THEOPHANY**

#### **with First Water Blessing**

Please mark your calendars regarding our annual traditional “Generous Eve-Shchedriy Vechēer” dinner. On Tuesday, January 5, 2010, we are gathering together as a parish family



to share a special meal in celebration of the Theophany (Bohoyavleennya) of Our Lord, Jesus Christ, the second holiest Feast-Day of the year after Pascha (Easter). The meal will occur between 5:00-6:30 pm and it will be followed by Vespers with First Divine Liturgy and First Solemn Water Blessing for the feast starting at about 7:15 pm. We are asking people to bring a covered dish. It is very important that you tell us ahead of time what you will be bringing so that we can properly plan. Since this is a day of abstinence, items must be prepared accordingly. If you are unable to prepare something, a cash donation would be appreciated. Please call Irene Borodycia at 412-881-4635 or Margie Klimko at 412-431-0430 by January 3, 2010, to tell us if you will attend and what you will bring.

**THE OBLIGATION TO GATHER FOR WORSHIP FOR THEOPHANY**  
**CAN BE FULFILLED BY ATTENDING EITHER**  
**THE SERVICE AT 7:30 PM ON TUESDAY (JAN. 5), OR**  
**THE SERVICE AT 9:30 AM ON WEDNESDAY (JAN. 6).**

This year this Holy Day of Obligation occurs on a Tuesday evening/Wednesday morning. Please note that the meal should begin circa 5:00pm, but we ask that you arrive no later than 5:30. We have to end at 6:30 so that the volunteers may clean up so as to also attend the church services. After the meal, circa 7:15 PM, a short segment from Great Compline will follow. At 7:30 PM the Vespersal Divine Liturgy for the FEAST, with the First Solemn Blessing of Holy Water will take place. On Wednesday morning, we will have one FESTAL DIVINE LITURGY, at 9:30 am followed by a Second Simple Blessing of Holy Water. Please attend. Everyone is welcome.

**TUESDAY (GENEROUS or BOUNTIFUL EVE) – JANUARY 5<sup>th</sup>**  
**(DAY OF OBLIGATORY ABSTINENCE FROM MEAT, & VOLUNTARY FASTING)**

Altar servers are asked to arrive no later than 7:00 pm. At 7:15 pm we will take a short segment from Great Compline Service, known as the "God-is-with-us" song and verses from the Prophecies of Isaiah. A VIGIL service will begin at 7:30 PM with the first part of VESPERS of Theophany (*which will be heavily shortened*) and continuing (*with no break between the two parts of this one service*) with the Small Ekteniya and Epistle and Gospel Readings and all the rest of the DIVINE LITURGY of St. Basil the Great for Theophany. This will be served for God's Blessings upon all of our Parishioners. **NOTE FOR ROMAN (LATIN) RITE CATHOLICS:** the vespers part of this service is not a "prelude to the Mass." That means that it is wrong to come later so as to try and skip it. Rather, the vespers part is an *integral* part of the Theophany Mass, or actually of that part of this Mass, which is known in both Latin and Byzantine Rites of the Catholic Church as the "Liturgy of the Word". For Byzantine Catholics, this is a special "First Mass" or "Midnight Mass" of Theophany to put it into Latin terms of comparison.

**WEDNESDAY MORNING (THEOPHANY DAY) – JANUARY 6<sup>th</sup>**  
**with Second Water Blessing**

Altar servers are asked to arrive no later than 9:00 AM. At 9:15 AM we will take a short segment from Great Compline Service, known as the "God-is-with-us" song and verses from the Prophecy of Isaiah. The Divine Liturgy of St. John Chrysostom will begin at 9:30 AM

and will be served for God's Blessings upon all of our Parishioners. **NOTE FOR ROMAN (LATIN) RITE CATHOLICS:** For Byzantine Catholics, this is a kind of "Second Mass of Theophany" to put it into Latin terms of comparison.

### **THEOPHANY HOUSE BLESSINGS**

With the celebration of the Feast of Theophany of Our Lord those parishioners who wish to have their house blessed are asked to contact the parish office by calling 412-431-2531 on Monday or Friday between 9:00 am and 1:00 pm. Each household that requests this blessing will be contacted by phone to schedule this pastoral visitation. In preparation for your house blessing please be aware: between the Feast of Theophany and the beginning of the Great Fast-Lent (February 15, 2010), it is customary in our Holy Church to have our homes blessed by the parish priest, or parish deacon, with the Holy Water sanctified on this glorious Feast Day. This is an ancient tradition of the Eastern Church and through it we extend the "blessing of Jordan" into our homes and private places. This blessing of our homes underscores and enhances the connection between our parish life and our "Domestic or HOME CHURCH." It also gives us and our children an opportunity to see our priest or deacon in a more personal situation. All of this strengthens our relationship with God and His Holy Church. Below are some guidelines for this House Blessing and pastoral visitation:

- In a main room, or at the Icon corner, place a candle, Cross and/or Icon on a clean linen cloth.
- You may make a list of all the family members you want prayed for during the Blessing Service, with the living and dead on separate columns.
- Turn on a light in every room, so that Father or Deacon can see where he is going.
- Turn off all stereos, TVs, computers, etc.
- Please have all pets confined or restrained.
- If your home has never been blessed before, please let the office know because this requires the priest (not a deacon) to use a different, special "Office of First Blessing".
- If you need to go to Confession or you have any Icons, Crosses, religious articles which you wish to have blessed, please inform the parish office as this requires that you be visited by a priest and not by a deacon. When Father comes, place items to be blessed on the table where the Service will take place.

Everyone present when Father or the Deacon arrives should join him at the Icon corner or kitchen or dining room table. The celebrant designates one family member to lead him through the house; the rest should follow along & participate in the Blessing Service. Remember that participation is very important.

### **JANUARY 10, 2010 - ATTENTION Eastern Catholic Formation STUDENTS**

Our ECF classes resume on January 10, 2010 at 9:00 AM.

### **JANUARY 10, 2010 - UKRAINIAN CULTURAL TRUST CHOIR**

The Ukrainian Cultural Trust Choir of Western PA is pleased to present its 18<sup>th</sup> ANNUAL "Concerts for Christmas". The Second concert will be held at Holy Virgin Ukrainian Orthodox Church, 1701 Kenneth Avenue, Arnold (near New Kensington), on Sunday, January 10, 2010, 3:00 PM. Come and listen to the sounds of Ukrainian Christmas and Generous Eve Carols

(koliady and shchedreevki), sung in traditional Ukrainian and Old Church Slavonic. It will bring back memories of carols, perhaps long forgotten, but always treasured. The choir is directed by Dorothy Waslo. There is no Admission Fee but a free will offering will be accepted. For more information contact Dorothy Waslo at 412-487-0208.

### **SUNDAY, JANUARY 10, 2009 - TESTIMONIAL DINNER TO HONOR BISHOP ROBERT**

With the blessing of Bishop John Bura, a testimonial dinner to honor Bishop Robert Moskal upon his retirement as eparch is planned for Sunday, January 10, 2010. It is supposed to provide us with an opportunity to say good-bye to our founding bishop who shepherded this eparchy/diocese for twenty-five years. The dinner will be held at the Airport Marriott Hotel, 777 Aten Drive in Coraopolis, Pa just three miles south for the Pittsburgh International Airport on Route 60. A reception will begin at 1:30 that afternoon featuring complementary "mocktails," exotic fruit drinks. A cash bar will also be available. Dinner will commence at 2:30 with a cream of potato leek soup, followed by a dual entrée featuring tenderloin of beef with wild mushroom demi-glace and chicken piccata. The meats will be accompanied by roasted red pepper mashed potatoes and green beans with baby carrots. A triple chocolate torte or a lemon berry torte will be served for dessert, along with the usual beverages. Tickets are \$ 35 each, just to cover expenses. Envelopes will be available for those who may wish to give Bishop Robert a *Dar Liubovi-Love Offering*. People may hand him their own cards, but please make sure to include your name and mailing address because Bishop Robert may wish to acknowledge every donor. For more information or to make reservations, call Luba Hlutkowsky at 412 279-7377.

### **WEDNESDAY, JANUARY 13, 2010 – PRO-LIFE PRAYER VIGIL**

On December 9, 2009, His Grace Bishop John Bura notified our parish and parishioners by an official letter to please mark our calendars regarding an event being sponsored by SS. Peter and Paul Ukrainian Catholic Church, Ambridge PA, namely, a Pro-Life Prayer Vigil to take place on Wednesday, January 13, 2010, at 6:00 PM at the Gazebo in Ambridge (11<sup>th</sup> St. at the Park). This is an attempt to start an annual Pro-Life Prayer Vigil during the month of January. Bishop John writes, "It is desirable that all our parishes of the Pittsburgh Deanery participate and I urge all our priests, deacons and religious to encourage our faithful to take part in this worthwhile cause. Please plan to attend and pray for the unborn. As mentioned above, the prayer Vigil will begin at the Ambridge Gazebo, 11<sup>th</sup> Street and Merchant, by the War Memorial. Then a candle-lit procession will follow down Main Street to SS. Peter and Paul Church. A small reception will be held at the Church." Our Bishop ends his letter with best wishes to all for the Christmas Season.

### **JANUARY 16, 2010 - Malanka – Melanie's Eve Dinner / Dance**

Our community's 20th annual "Old Style" or "Julian Calendar" Malanka will be held on Saturday, January 16, 2010 from 7:00 PM to 1:00 AM at the Ukrainian—American Citizens' Club, on the corner of Mansfield Boulevard & Walnut Street in Carnegie. The best in American Top 40's and Ukrainian dance music will be provided by Fred Yasnowsky and his 'Musical Collection Band' from Youngstown, Ohio from 9:00 PM through 1:00 AM. Pre-paid tickets will be

available through Monday, January 11th. Tickets prices are just \$ 15 pre-paid, or \$ 20 at the door. Children and young people through college: just \$ 1 AT THE DOOR. (PLEASE NOTE: Tickets purchased or called in after Monday, January 11th will be at the \$ 20 price). An *a la carte* kitchen serving Ukrainian foods will be open beginning at 7:30 PM. Noisemakers and New Year's Eve favors will be provided. Ticket sellers: Halyna Lutsiv at Kolos Foods in Carnegie, 412-969-4149, Ukrainian Federal Credit Union at 412-481-1865, Kristina Szmul at 412-882-4465, and the Honchars at 412-429-1536. Table reservations are being handled by the Honchars at 412-429-1536. TABLE RESERVATIONS WILL BE ACCEPTED ONLY FOR PAID TICKET HOLDERS, on "first called, first reserved" basis.

### **FEBRUARY 5-6, 2010 – FIRST ALL SOUL'S SATURDAY**

**Please make sure that you remove and use your** ivory-colored "January 17" envelope marked **"Sorokousty"** no later than **February 1, 2010**. Otherwise your list of names may not be included in time for the First Parastas which will be at 7:00 PM on Friday, February 5, 2010 and the First All Soul's Divine Liturgy which will be at 9:30 AM on Saturday, February 6, 2010.

### **SUNDAY, FEBRUARY 7, 2010 - GENERATIONS OF FAITH Session at our Parish**

What we started a few years ago has received official mandate from His Grace Bishop John Bura, announced at the Bishop's Ball last October, namely that pastors and their staff are to reach out to all age groups in the parish in performing their catechetical instructions, using the program GENERATIONS OF FAITH adapted from the Latin Rite for use in our Ukrainian Catholic Church. On FEBRUARY 7, 2010, we will be exploring **The Meaning of Monday, Tuesday, Wednesday and Thursday of Holy and Great Week.**

### **FEBRUARY 14, 2010 – LUNCHEON AND FORGIVENESS VESPERS**

On February 14, Cheesefare Sunday, there will be a luncheon in the church hall from about 11:30 until 1:15, followed with Forgiveness Vespers for Beginning of Great Fast / Lent.

### **SUNDAY, MARCH 7, 2010 - GENERATIONS OF FAITH Session at our Parish**

What we started a few years ago has received official mandate from His Grace Bishop John Bura, announced at the Bishop's Ball last October, namely that pastors and their staff are to reach out to all age groups in the parish in performing their catechetical instructions, using the program GENERATIONS OF FAITH adapted from the Latin Rite for use in our Ukrainian Catholic Church. On FEBRUARY 7, 2010, we will be exploring **The Meaning of Holy and Great Friday, called "Good Friday" in the West.**

### **April 11, 2010 - TENTATIVE DATE FOR PARISH Easter Breakfast**

Our Paschal Sviachene (Easter Breakfast) is scheduled for April 11.

### **SATURDAY, MAY 1, 2010**

#### **ATTENTION: PARENTS AND GRANDPARENTS**

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin, a number of men and women have created a special prayer group for satisfying the need to intercede in prayer for the welfare of our children and grandchildren. Whenever he can, Father

Ivan facilitates this prayer gathering for us. Currently we use the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel'ka Ditey – Виховувалька Дітей – Nurturer of Children (venerated on March 5) and then add spontaneous prayers, if necessary. If you are interested, then please call Irene Borodycia at 412-881-4635. For the time being, it has been decided that we will meet IN THE CHAPEL on **first Saturday of each month**, at 10:00 am.

### **May 16, 2010 - TENTATIVE DATE FOR First Holy Confession**

First Holy Confession of our E.C.F. children is tentatively scheduled for May 16.

### **NEW CHRISTMAS CD FOR SALE**

The Zorya Ukrainian Female Vocal Ensemble, under the direction of Natalia Basliadinska-Makhlay, announces the release of their new CD of Ukrainian Christmas Carols and Religious Works entitled, "The Angels Came Down From Heaven" at the bargain price of \$ 15.00. For more information, please contact: [ZoryaCleveland@yahoo.com](mailto:ZoryaCleveland@yahoo.com) or call Andrea Komichak at (440) 546-5494.

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

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.

### **MEMORIAL FLOWERS**

If you would like to provide flowers in memory of a loved one, in thanksgiving for blessings, or to celebrate an occasion, please call Margie Klimko: 412-431-0430. **(No donations this week)**

### **MEMORIAL CANDLES**

If you would like to sponsor a candle in front of the copy of the miraculous Pochayiv Mother of God Icon or in front of the Icon of the Cross of Our Lord, or four lamps at the iconostas icons, or seven lamps in the seven-branched candlestick at our Altar (Holy Table), for whatever intention you desire, at \$5.00 per week, please write to or call Cathy Sawchak, parish secretary: 412-431-2531.

### **FOR THE HEALTH OF MARIA KUPCHAK (copy of the miraculous icon of**

**Pochayiw – for the entire month of January):** \$25.00 – Dorothy Kupchak

**HEALTH OF MYKOLA & HIS FAMILY, HANNA & HER FAMILY, OLHA & HER FAMILY, NADIA & HER FAMILY AND OKSANA & HER FAMILY:** \$10.00 – Anna Sadowyj

### **MEMORIAL FUND**

All donations collected in this fund will be used to purchase new Liturgical items, including any new vestments or repairs to liturgical items. In the meantime, as we use what we have for the greater glory of God, please remember that we still paying off certain items from the

last few years. Your generosity, as always, will be greatly appreciated.

### **NO DONORS THIS WEEK**

### **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 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.

### **PYROHI SALES**

Pyrohi sales will resume again on January 14, 2010. We thank all of our wonderful and hard-working volunteers. May God richly reward them all. **Sometimes we have had to cut back production and turn away some customers. The lack of an adequate amount of "pinchers" meant that we could not make enough pyrohi to meet the high demand. That's too bad with all the repairs that need to be done to keep our church structures in good shape. WE REALLY DO NEED MORE VOLUNTEERS. SO DON'T BE SHY, OR AFRAID, BUT DO COME AND HELP OUT.** Also, 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.

### **JANUARY 3, 2010 – ANNUAL CEMETERY MAINTENANCE ENVELOPE**

Reminders to those parishioners who have a cemetery plot at our St. John the Baptist Ukrainian Catholic Cemetery: since 2003, the annual Cemetery Maintenance Fee is \$ 20.00 per year. Before 2003, it was less. If you are in arrears & are not sure of what you should pay, please phone the office, Mondays and Fridays between 9:00am and 1:00pm and we will be more than happy to help you. Also, if you gave only 2.00 or 5.00 in the January 7, 2007, January 6, 2008 or January 4, 2009 envelopes, then please be advised that you need to bring it up to 20.00 for each of those years ASAP. Thank you. If you were simply making a free will offering for our cemetery then a hearty "God bless" for that also.

The annual 2010 Cemetery Maintenance Fee is marked in your new 2010 envelopes as being due on January 3, 2010. Please indicate the "lot name" on the outside of the envelope if it differs from your last name.

### **QUARTERLY REMINDER**

It is important, from time to time that the people of our Eparchy be reminded that if anyone has been the victim of sexual abuse by the clergy, he or she should come forward and make that known to our Bishop, His Grace John (Bura), to our pastor, Father John (Ivan) Chirovsky, or to a member of the special Eparchial Review Board that handles such cases. The bishop can be reached at his Chancery by dialing (440-888-1522) or by writing to him at: P. O. Box 347180, Parma, OH. 44134-7180.

### **REMINDER about Marriage Preparation**

Couples who wish to get married at our parish are required to 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. Session I – February 20, 2010 & Session II – March 20, 2010, both sessions 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. You may also call the Office of Religious Education at 412-322-8773 for more information. To print a Pre-Cana Program Registration Form, please go to <http://www.archeparchy.org/pdfs/preCanaRegForm2009.pdf>

### **UKRAINIAN COMMUNITY RADIO PROGRAM**

Serving the Ukrainian Community in the tri-state area since July 15, 1950, under the direction of Michael Komichak. One may listen to this program **on Sundays 1:00-2:00 pm on WPIT 730 AM**. For those who have a computer and an Internet connection, you may now listen to the Ukrainian Radio Program at home at your own convenience. Go to: <http://www.wpitam.com/>. The program is presented in Ukrainian and English and features music, news, commentaries, social announcements, anniversaries, commercials and obituaries. Its primary objective is to maintain the Ukrainian identity of its listeners through music, language and traditions. You can write to the radio program at P.O. Box 52, Pittsburgh, PA., 15230, or call: 412-937-1500. Or you can send an E-mail to: [URPBox52@aol.com](mailto:URPBox52@aol.com).

### **UKRAINIAN CATHOLIC RADIO PROGRAM "Christ Among Us"**

During his pastoral visits to the shut-ins, Very Rev. Msgr. Mitrat Michael Poloway, pastor of St. John Ukrainian Catholic Church on the Southside of Pittsburgh, was always overwhelmed by the response from his parishioners who could not attend Divine Services at the parish church due to their illness. There were always many faithful parishioners who were residents of nursing homes and assisted living facilities. In order to respond to their spiritual needs Msgr. Michael Poloway founded the Radio Program "Christ Among Us", which would be a Sunday radio broadcast for the elderly, homebound and shut-ins of the tri-state area. The response was overwhelming. Now the shut-ins were able to tune in to listen to the Divine Word of Our Lord Jesus Christ and to sing our beautiful liturgical hymns. A great help in organizing this program was Mr. Michael Komichak, Director of the Ukrainian Radio Program, who with his professional experience was able to assist Msgr. Michael Poloway in getting the program on air. On Sunday, October 7, 1973, "Christ Among Us" began its mission to the faithful on WPIT AM 730. For 31 years until his retirement in the year 2004, Msgr. Michael Poloway faithfully hosted this program which brought so much joy into the lives of God's people. The faithful of various ecclesiastical jurisdictions in the tri-state area continue to tune in **each Sunday at 2:00 p.m. on radio station WPIT, AM 730**, to listen to this program. For those who have a computer and an Internet connection, you may now listen to "Christ Among Us" at home at your own convenience. Go to: <http://www.wpitam.com/>. The pro-

gram is presented in Ukrainian and English and features liturgical hymns, Gospel reading, homilies and announcements of church events. Today the program is brought to our listeners by the Central Deanery (protopresbyterate) of the Ukrainian Catholic Eparchy of St. Josaphat and the moderator is Fr. Valerian M. Michlik. You can write to the radio program at "Christ Among Us", St. George's Ukrainian Catholic Church, 3455 California Avenue, Pittsburgh, PA., 15212, 412-766-8801, or send an E-mail to [Saintgeorgepghs@aol.com](mailto:Saintgeorgepghs@aol.com).

### **BYZANTINE CATHOLIC RADIO PROGRAM**

One may listen to this program on **Relevant Radio WZUM 1590 AM on Fridays at 10:30 am and on Sundays at 12:00 pm (noon)**. For those who have a computer and Internet connection, you may now listen to the Byzantine Catholic Radio Program "Light of the East" at home at your own convenience. Go to: <http://www.byzantinecatholic.com/radio.htm>.

### **ST. MICHAEL'S HALL FUND**

**Genesis:** Following the birth to eternal life of Fr. Deacon Michael Levy it was suggested to Father Ivan Chirovsky that we give our hall a proper name: "St Michael the Archangel's Hall", instead of just referring to it as "the upper church hall." One might very well add that the two longest serving pastors of our parish were also named "Michael": +Fr. Michael Kindey (1931-1955) and Fr. Mitred Archpriest Michael Poloway (1966-2004). By naming it "St. Michael's Hall" we would, of course, be honoring all of them. **Purpose:** to make it possible for us to show DVD movies, from Ukraine, in Ukrainian, as well as to facilitate & enrich other social, youth & catechetical gatherings with English language materials, simultaneously accommodating the needs of larger groups of people. The ability to rent the hall to raise funds also becomes plausible. **Estimate:** \$ 6,099.87 for equipment and installation, according to BestBuy given in March of 2008.

2008-04-27	Hodowanec, Oleh and Motria	\$ 100.00
2008-05-18	Scherba, Natalia	\$ 25.00
2008-05-18	Germansky, Andrew	\$ 25.00
2008-06-15	Kasofsky, Thomas and MaryAnn	\$ 100.00
2008-06-29	Horback, John	\$ 20.00
2008-09-07	Lesyk, Kathy	\$ 100.00
2008-09-28	Sawczak, Steve and Bonnie and Family	\$ 1,000.00
2008-11-09	Anonymous	\$ 15.00
2009-01-04	Anonymous	\$ 249.00
2009-05-03	Anonymous	\$ 100.00
2009-08-23	Chomko, John and Linda	\$ 100.00
2009-11-08	Chirovsky, Fr. John, Maria and Family	\$ 150.00
2009-11-22	Anonymous	\$ 175.00
2009-11-29	Cheren, Oles and Lyubov	\$ 70.00
2009-11-29	Anonymous	\$ 25.00
2009-11-29	Andrew Poronovicz	\$ 150.00
2009-12-18	Larry Pergzola	\$ 100.00
2009-12-20	Mural, Gerald and Genny	\$ 500.00
2009-12-20	Stephen Sirko, MS, PhD	\$ 20.00
2009-12-26	Anonymous	\$ 100.00



**TOTAL****\$ 3,124.00**

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

**ROOF & POINTING REPAIR FUND**

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

**CHURCH PAINTING / RECARPETING FUND****\$ 500.00 – Frances Gable****SEMINARIAN EDUCATION FUND****(No donations this week)****SUMMARY OF SUNDAY COLLECTIONS:****DECEMBER 24 & 25, 2009**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	106.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	902.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	65.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	2,048.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	85.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	125.00
WEEKLY CANDLES	146.63
ST. MICHAEL'S HALL FUND	100.00
EPARCHIAL (DIOCESAN) SEMINARY FUND	582.00
CHURCH PAINTING/RE-CARPETING	500.00
CEMETERY MAINTENANCE	20.00
3/25 – FEAST OF ANNUNCIATION TO THE MOTHER OF GOD	5.00
4/4 – FEAST OF OUR LORD'S ENTRANCE INTO JERUSALEM	5.00
4/12 – FEAST OF OUR LORD'S PASSOVER (PASCHA) FROM DEATH TO LIFE (EASTER SUNDAY)	5.00
5/21 – FEAST OF OUR LORD'S ASCENSION	5.00
5/31 – FEAST OF PENTECOST (DESCENT OF HOLY SPIRIT)	5.00
6/7 – FEAST OF ALL SAINTS	5.00
6/29 – FEAST OF STS. PETER AND PAUL	5.00
8/15 – FEAST OF DORMITION OF THE MOTHER OF GOD	5.00
9/8 – FEAST OF NATIVITY OF THE MOTHER OF GOD	5.00
12/6 – DECORATIONS AND FLOWERS FOR NATIVITY OF OUR LORD (CHRISTMAS)	10.00
12/9 – FEAST OF CONCEPTION OF THE MOTHER OF GOD	15.00
12/25 – FEAST OF THE NATIVITY OF OUR LORD (Christmas)	2,209.00
<b>TOTAL</b>	<b>\$ 6,958.63</b>

**SUMMARY OF SUNDAY COLLECTIONS:  
DECEMBER 26 & 27, 2009**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	14.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	689.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	60.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	80.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	38.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	354.00
WEEKLY CANDLES	112.30
EPARCHIAL (DIOCESAN) SEMINARY FUND	389.00
11/26/09 – THANKSGIVING DAY	5.00
12/6 – DECORATIONS AND FLOWERS FOR NATIVITY OF OUR LORD (CHRISTMAS)	20.00
12/9 – FEAST OF CONCEPTION OF THE MOTHER OF GOD	10.00
12/25 – FEAST OF THE NATIVITY OF OUR LORD (Christmas)	689.00
<b>TOTAL</b>	<b>\$ 2,460.30</b>

Просимо всіх наших парафіян й прихожан прийняти наше щире побажання Божого благословення з нагоди Святого Богоявлення Пресвятої Тройці. Бажаючи Вам всіх Божих благодатей задля Вашого спасіння: здоров'я, щастя, миру Божого, на многі і благії літа. Остаємось з пошаною до Вас, о. Іван Чировський з пані маткою Марійкою, й дітьми Антонієм і Таїсою, та о. Диякон Олександр, Джесика і Естелла Вроблицький.

\* \* \* \* \*

We ask all of our parishioners and guests to accept our sincere wishes for God's blessings upon you at this time of our joyous celebrations of the Holy Theophany of the Most-Holy Trinity. We are praying for God's graces to descend upon all of you, that you may be blessed with health, happiness and the peace of God unto salvation's sake, for many blessed and happy years to come. *Fr. Ivan, Presbyteria Maria, Antony and Taísa Chírovsky; with Fr. Deacon Alex, Jessica and Estella Wroblícky.*

**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  
Cathy Sawchak, parish secretary

**PASTOR'S ADVISORY COUNCIL**

Fr. John (Ivan) Chirovsky, Pastor  
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, Cathy Sawchak

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

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

**PARISH TELEPHONE NUMBERS**

Church Office 412-431-2531  
Press NINE, to leave a message for the office  
Press ONE, in an emergency requiring a priest,  
if you have a rotary phone, stay on the line  
Church Office Fax (call ahead) 412-431-2531  
Lower Hall & **PYROHI SALES** 412-481-5022  
Diocesan Pastoral Ministry Office 412-481-9778

**DIVINE LITURGIES**

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

**HOLY MYSTERY OF ANOINTING OF THE SICK**

Saturdays: after Divine Liturgy and by request

**MINISTRY TO SICK AND SHUT-INS**

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 (2008-2009), 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. **Session I – February 20, 2010 & Session II – March 20, 2010**, both sessions beginning at 9:30 a.m. and ending at about 6:00 or 7:00 pm. The location for the Pre-Canas Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Canas Program Registration Form, Please go to <http://www.archeparchy.org/pdfs/2010PreCanaForm.pdf>. You may also call the Office of Religious Education at 412-322-8773 for more information. Topics covered are: Eastern Spirituality & Traditions, Marriage Roles Today, Natural Family Planning, Worship in the Byzantine Church, Finances and The Theology of Crowning, Communication, etc. They average 10-15 couples and there is usually a different speaker for each topic. Registration for both lessons \$125.00 paid by the couple. Our Parish is billed another \$125.00 afterwards. Marriages at St John's Parish will be celebrated only after all the normal spiritual requirements have been met to the Church's satisfaction. So, do not order church halls or send out your invitations until you are absolutely sure that you took care of the spiritual preparations!!! In fact, if the couple continues to choose to ignore them after being warned about this, then Father Pastor reserves the right to cancel the service even as late as 24 hours before the wedding.

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