



***On the Seventh Sunday before Pascha (Easter Sunday), the Byzantine Churches commemorate what is known as the "SUNDAY OF THE EXPULSION OF ADAM AND EVE FROM PARADISE, ALSO KNOWN AS SUNDAY OF FORGIVENESS." Why?***

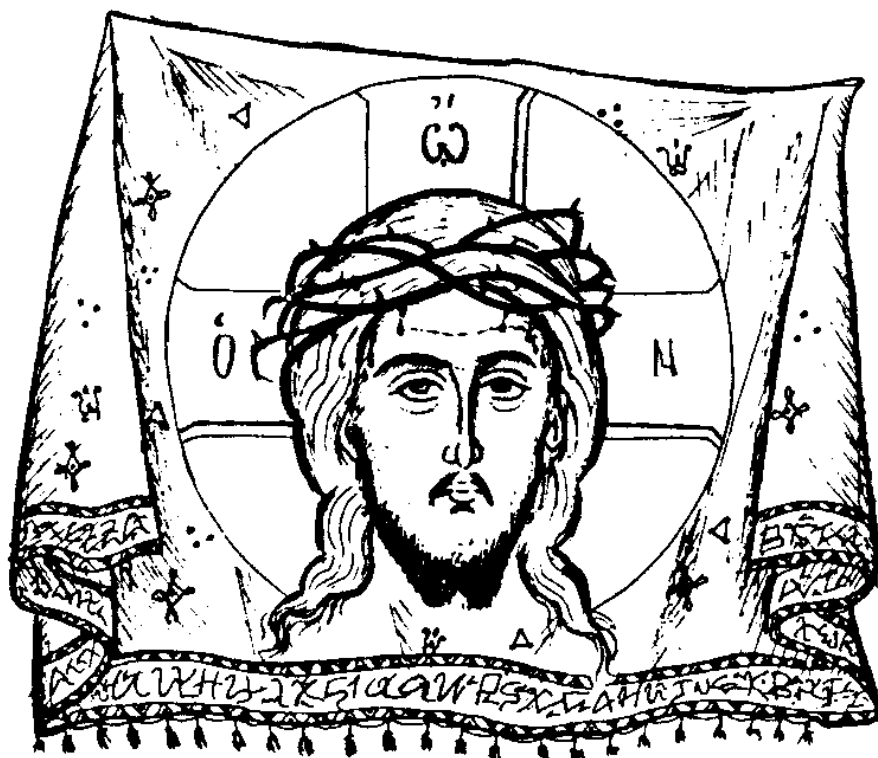
The Paschal season of the Church is preceded by the season of the Great Fast (Lent), which is also preceded by its own liturgical preparation. The first sign of the approach of the Great Fast, or Lent, comes five Sundays before its beginning, which in 2011, occurred on February 6. On that Sunday, the Gospel reading was about Zacchaeus the tax-collector.<sup>1</sup> It told how Christ brought salvation to the sinful man, and how his life was changed simply because he "sought to see who Jesus was" (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation. Our Lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. Therefore the Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee, a stripping of delusions. At Vespers the evening before this Sunday, we begin using THE LENTEN TRIODION - ПОЧА ТРИОДЬ (the liturgical book containing all the services of Pre-Lent and Great Lent, including Holy Week). This Sunday reminds us of the parable of Christ targeted at the illness of spiritual *delusion*.<sup>2</sup> Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion but in the process of being faithful to the requirements of faith he simultaneously looked down upon the Publican and deluded himself into thinking that he was justified by God simply because of all his perfect external religious observances. The second man was a Publican, a tax-collector who was despised by the people for cheating them, and he knew he was a cheater and worthy of being despised. He, however, displayed humility, and this humility justified him before God (Luke 18:14). The lesson to be learned is that if we recognize our own self-delusions for what they are then we begin to see that we possess neither the fullness of the Pharisee's religious piety, nor the fullness of the Publican's repentance made manifest in his humility and sincerity. We need all three (humility that expresses itself in piety and sincerity) in order to obey God's command that we repent more and more fully each day and thus cooperate with God's desire and plan to save us. We are called to see ourselves as we really are in the light of Christ's teaching, asking Him to be merciful to us, to deliver us from sin and its consequences, and to lead us on the path of salvation. Next there followed the Third Sunday of Pre-Lent, when we heard of the Lord's parable about the Prodigal Son and the Compassionate and Generous Father. It was supposed to remind us that the Father does not leave his home (heaven, truth, etc.) to accommodate our self-inflicted and sinful separation from that "home" which is where we truly belong, meaning that it is we who must come to our senses and repent (change our minds) and return to Him. On the other hand, it also means that once the Father catches sight of even the slightest effort to come home, on our part, He runs out to meet us and in His Mercy and Compassion most generously restores us to our former dignity. This Sunday suggested that if the "fear of God" is healthy and restored to its proper place in our lives, then the "mercy of God" is also enabled to take its proper place.

<sup>1</sup> Since the Sunday of Zachaeus has no liturgical propers in *The Lenten Triodion*, many commentators do not include it in their list of Sundays preparing for the Great Fast. This matches reality: the desire to change (repent), in and of itself, has not yet had a chance to produce any tangible results: it remains to be seen if a change in mind will really and truly bring with it also a change in deeds and words.

<sup>2</sup> The term "prelest" is an Old Church Slavonic word which has come into English usage for lack of a precise equivalent, although it is often translated as "spiritual delusion," "spiritual deception" or "illusion," accepting a delusion for reality in contrast to spiritual sobriety. *Prelest* carries a connotation of allurement in the sense that the serpent beguiled Eve by means of the forbidden fruit. Apart from its spiritual context, the word in Old Church Slavonic is often used in a positive sense of something charming, "lovely." People often struggle to understand what "prelest" is and how one would know if this is a problem in their life? What to do about it? That's the whole point – one doesn't know. But the Church teaches us practical measures to ward off this state. First, there's having a good priest/confessor/spiritual director. Second, we practice the virtues: humility, etc. Third, we practice attentiveness to our own thoughts and feelings that offer temptation, which is called being *neptic* (sober and vigilant) or practicing *nepsis* (sobriety, vigilance). We are warned to beware of people who are very keen on directing or teaching others spiritually, as if they consider themselves to be experts. We avoid speaking or acting impulsively. We stay away from any thoughts or feelings that make us agitated. We are to beware of substituting dogmatic certitudes in place of practicing the faith (for example: knowing all about a service or a custom, but never actually participating in it or allowing that participation to challenge our core to repentance: changing our thoughts and behaviors to bring them into line with God's knowledge). We are strongly forewarned to beware of anyone who claims to be humble and to beware of the sin of pride, as if thinking that we have found the truth while others around us have yet to arrive at what is called "our level". Conversely, we are not to think that we are so bad a sinner that we are beyond forgiveness. The story is often told about a young convert who was so agitated about everyone else being in a state of *prelest* that it was he himself who became so obnoxious, overbearing, and neurotic, that he failed to notice that in the process he himself had become a liar, cheat and manipulator. So our Byzantine spiritual tradition tells us not to worry if someone else strikes us as being off track. Focusing on the sins of others is a surefire way of succumbing to *prelest*-self-delusion ourselves. Curiously, modern translations apparently shy away from tackling this whole issue. Depending on the context, some say "weed", "error", "wiles" or something else.

Thus, after the Polyeleion at the Matinal Liturgy (also called: "Matins", "Orthros", "Utrenia-Утренняя" or simply "Morning Prayer"), on that Sunday, we first heard the lenten hymn based on Psalm 136 [137]: "By the Waters of Babylon." It was sung at Morning Prayer again last Sunday and today, and it serves to reinforce the theme of exile in Luke Gospel. In those parishes, where Morning Prayer is not yet being served it is suggested that the cantors sing this hymn as an entrance hymn before the Divine Liturgy. If we cannot use the chant arrangement on pages 150-152 of Tserkovnee naspeevi (Lviv: Svichado, 1999) as it is sung at Matins, then the Basilian Fathers have published a choral arrangement by Father I. Dutsko on pages 19-20 of Tserkovnee Peesnee (Zhovkva, 1926-Rome, 1970). **Our parish cantor, Steve Zinski, has also made a special version of this song for us. Thank you, Steve, and God bless you for all your hard work for our parish.**

In 2011, Meatfare Sunday, which is the Fourth Sunday of Pre-Lent, occurred on February 27. The Gospel reading was Matthew 25:31-46, the parable of the Fearful Last Judgment. This Gospel Reading is again included in the Gospel Reading for Holy and Great Tuesday. This reading reminds us that, while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because it is His nature to be good and loving. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice). The time for the work of vigilance or watchfulness, repentance and forgiveness, is now, in this present life. At the Second Coming, Christ will appear as the righteous Judge, Who will render to every one "according to their deeds" (Rom. 2:6) and only then do we find rest from our labors. Then the time for entreating God's mercy and forgiveness will have passed. As Father Alexander Schmemmann reminds us in his book, GREAT LENT (Ch. 1:4), sin is the absence of love, it is separation and isolation. When Christ comes to judge the world, His criterion for judgment will be love. Christian love entails seeing Christ in other people, our family, our friends, and everyone else we may encounter in our lives. We shall be judged on whether we have loved, or not loved, our neighbor. We show Christian love when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ's brethren, then we also did them for Christ (Mt. 25:40). If we did not do such things for the least of the brethren, neither did we do them for Christ (Mt. 25:45). As the popular name for that Sunday suggests, in the classic discipline of our Church, that day should be the last day for eating meat and meat products until breakfast on the Sunday of Pascha, though eggs and dairy products were permitted every day during the coming week of Cheesefare. This week's limited fasting was supposed to prepare us gradually for the more intense fasting of the forty days of the Great Fast (Lent).



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

**TODAY IS THE FIFTH AND FINAL SUNDAY OF PRE-LENT:** As the popular name for today's Sunday suggests, Cheese-fare Sunday, in the classic discipline of our Church, today is the last day for eating eggs and dairy products until Pascha. But we need to go beyond a simply popular understanding of this day. The parable about the two sons and a Father a few weeks ago had two sides to it: a Son that was prodigious (wasteful) in squandering his inheritance and then a Father who was prodigious (equally generous) in his generosity. Today's Sunday also has two sides to it. On the one hand it is the "Sunday of the Banishment of Adam and Eve from Paradise" but on the other hand it is also the "Sunday of Forgiveness". These Sundays of Pre-Lent are so important that the Church tells us to put aside the saint(s) of the day for those Sundays, transferring them to another day or even omitting them altogether. We need to focus on the meaning of these five Sundays but especially today's Sunday: God commanded Adam to fast (Gen. 2:16), but Adam did not obey God (the Latin words from which we get the English "to obey" mean literally "to listen carefully to"). Because of their "disobedience" (listening carelessly), Adam and Eve were cast out of Eden and lost the life of blessedness, natural knowledge of God, and communion with Him, for which they were created. Both they - and their descendents - became heirs of death and corruption. Let us consider the benefits of fasting, the consequences of disobedience, or listening carelessly, and recall our fallen state. Today we are invited to begin cleansing ourselves of evil through fasting and learning how to obey (listen carefully to) God, so that we can benefit from the forgiveness and healing that His Son has to offer us. Our fasting should not be a negative thing, a mere abstention from certain foods, or even a diet to loose weight. Thus we do not give up foods or entertainments merely to "co-suffer" with Christ or to loose weight and to better our physical health. Internally, fasting is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls with prayer, repentance, to participate in church services, and partake of the life-giving Mysteries of Christ. The money saved by not buying food, is then given to the poor, which is the real external reason behind the fasting. In the Catholic Churches of the Latin-Roman Rite, they begin Lent with a distribution of ashes on what is called "Ash Wednesday" to remind us that the death which sin brings about is very real indeed. According to the original discipline of our Byzantine Rite Ukrainian Catholic Church, we were expected to serve Vespers tonight, for which everyone would come back to Church. We will be having that service this afternoon, but we understand that some may not be able to come due to age or infirmity, or of not having been taught to value the authentic customs of our Church. Be that as it may, this service calls upon us to begin Lent by distributing "forgiveness" to one another, singing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all "passion" (vices) and enjoy the virtues of the spirit..." By emphasizing "forgiveness" rather than "ashes", our Church wishes to remind us that God, One in the Holy Trinity, wishes to restore us to New Life through our repentance and His forgiveness and healing, in Jesus' victory over sin and death. God forgives us and we are called to forgive just as God, One in the Holy Trinity, forgives.

**FIFTH SUNDAY OF PRE-LENT:****THE BANISHMENT OF ADAM AND EVE FROM PARADISE**

This day is also known as "Forgiveness Sunday", and it is the last day of Pre-Lent. Ideally, this should be the last day for consuming eggs and dairy products before breakfast on Easter Sunday, thus it has a third popular name, that of "Cheesefare Sunday."

**Tone 8. Matins Gospel # 8: John 20:11-18.**

The Typikon for this Sunday directs that, for the Liturgical Propers, we should transfer to another day, or omit, the memory of the saints of March 6: Holy Forty-Two Martyrs of Ammorium in Phrygia (848): Theodore, Constantine, Callistus, Theofilus and those with them; Ven. priest-martyr Tyranus, bishop.

**5:00 PM – DIV. LIT. (all English, recited)  
God's Blessings on Parishioners**

**SATURDAY, MARCH 5  
(Fr. Ivan Chirovsky)**

**COMMUNITY SUNDAY, as announced in September/October of 2010:**

**THE MATINAL LITURGY WILL NOT BE SERVED ON SUNDAY, MARCH 6**

**COMMUNITY SUNDAY MEANS THAT THE USUAL 9:00 AM DIVINE LITURGY (Ukrainian and Old Church Slavonic; sung by the choir) WILL ALSO NOT BE SERVED.**

**Instead of EASTERN CHRISTIAN FORMATION CLASSES we will be having Vespers of Forgiveness at 1:30 pm; parents and children should plan on attending this Vespers because your participation in it is an integral part of normal Christian Formation and normal Christian Living.**

**COMMUNITY SUNDAY MEANS THAT THE USUAL 11:30 am liturgy is moved to 10:00 AM – DIVINE LITURGY, in three languages; led by Steve Zinski; with liturgical propers and homily in English**

**+Thomas Kasofsky**

**(Mary Ann and Family)**

Due to centuries of Latinization, most Ukrainian Greco-Catholics never experienced the Vespers Liturgy on the evening of Forgiveness Sunday. However, the Popes of Rome and our own Church Leadership are adamant that we should "take pains to return" to our authentic Byzantine Tradition. Therefore,...

**12:15 – 1:15 PM – Light meal being served in the upper church hall.** There will be food available for all: (1) those who are excused from fasting due to health or age, (2) those who follow the Church's minimal regulations, (3) those who – in consultation with their spiritual fathers/directors - are already at the level of fasting in accordance with the Church's maximum rules, and (4) everyone in between.

**1:30 PM – In the Latin Rite, they have the Ritual of Ashes; in the Byzantine Rite, we have Forgiveness Vespers. This Vespers is THE church service which in Byzantine Churches begins the Great Fast (Lent).**

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## WORSHIP SERVICES & PARISH EVENTS IN THE COMING WEEK

**Generally speaking for the morning services: Fr. Ivan Chirovsky will celebrate on Tuesdays and Wednesdays, while Fr. Yaroslav Koval will celebrate on Mondays and Fridays.**

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All weekdays of the Great Fast (Lent) are called "ALITURGICAL". That means that the Divine Liturgy of St. John Chrysostom, being a joyful celebration of the Resurrection, is not to be celebrated on those days, since Chrysostom's Liturgy is theologically and thematically opposed to the preparatory period of penitential prayer and almsgiving, fasting and repentance, which has assumed a preeminent position in the 40 day Great Fast period of the Constantinopolitan (Byzantine) liturgical and spiritual tradition. Depending on who attends the daily services, we will be serving either Typica or Matins or Parastas.

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### **CLEAN or PURE MONDAY**

**MARCH 7**

**(Acts of penance including ABSTINENCE FROM MEAT AND DAIRY ARE OBLIGATORY ON THE FIRST DAY OF THE GREAT FAST)**

Holy Priest-Martyrs and Bishops of Cherson, Ukraine: Basil, Ephrem, Capiton, Eugene, Etherius, Elpidus, Agathodorus and Laurence (284-305); Passing into Eternal Life (1935) of Blessed Leonid Fedorov, Exarch of the Russian Catholic Church, and Martyr; Ven. Paul the simple, disciple of the venerable St. Antony the Great; Veneration of the icon of the Blessed Mother, "Intercessor for Sinners."

**9:00 AM +Wasył & Maria Wanat**

**(Family)**

**6:30 PM - Presanctified Liturgy**

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### **CLEAN or PURE TUESDAY**

**MARCH 8**

***(Acts of penance are encouraged on all days of the Great Fast)***

Our Venerable Father and Confessor Theophilactus, Bishop of Nicomedia (c. 845)

**9:00 AM +Les Zaliszczuk**

**(M/M John Borodycia)**

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### **CLEAN or PURE WEDNESDAY**

**MARCH 9**

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

Holy Forty Martyrs of Sebaste (321-23) in Armenia; Holy Caesarius, doctor of medicine and youngest brother of St. Gregory the Theologian.

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

**(Legacy)**

**6:30 PM - Presanctified Liturgy**

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### **CLEAN or PURE THURSDAY**

**MARCH 10**

***(Acts of penance are encouraged on all days of the Great Fast)***

Holy Martyr Quadratus (Codratus, Kindrat) and Those with Him (249-51) in Corinth.

**9:00 AM - PYROHI MAKING TODAY**

**11:00 AM to 3:00 PM: PYROHI SALES and ORDER PICK-UP's**

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### **CLEAN or PURE FRIDAY**

**MARCH 11**

***(Fasting from meat, as an act of penance, is obligatory on all Fridays of Lent)***

Our Holy Father among the Saints Sophronius, Patriarch of Jerusalem (638); The passing of our father among the saints, Euthymius, archbishop and miracleworker of Novhorod (1458).

**9:00 AM + Peter Krupnyk**

**(Chasey Family)**

**6:30 PM - Presanctified Liturgy**

**CLEAN or PURE SATURDAY****MARCH 12****Feast of the miracle of the great martyr Theodore****10:00 AM +Chrystyna Olijnyk****(Mrs. D. Lehotsky)**

The usual saints commemorated on March 12 are: Our Venerable Father and Confessor Theophanes of Sigriana (817); Our Holy Father among the saints, Gregory the Dialogist, Pope of Rome (604); Our father among the saints, Cyrus, bishop of Alexandria (6<sup>th</sup> century); Our venerable father Simeon, the New Theologian (1021).

However, due to the Lenten cycle, the celebration of their memory is moved to another day, so that the miracle of the boiled wheat performed by holy Great Martyr Theodore the Recruit (whose feast is on February 17) may be reflected upon. Fifty years after the death of St Theodore, the emperor Julian the Apostate (361-363), wanting to commit an outrage upon the Christians, commanded the city-commander of Constantinople to sprinkle all the food provisions in the marketplaces with the blood offered to idols during the first week of Great Lent. St Theodore, having appeared in a dream to Archbishop Eudoxius, ordered him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva, or kutia). In memory of this occurrence, the Byzantine Churches annually celebrate the holy Great Martyr Theodore the Recruit on the first Saturday of Great Fast (Lent). Theoretically, on Friday evening, there should be a Liturgy of the Presanctified Gifts, and following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by St John of Damascus, should be sung. After this, kolyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by Patriarch Nectarius of Constantinople (381-397 AD).

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

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

**Tone 5. Matins Gospel #5. The Typikon for this Sunday directs that, for the Liturgical Propers, we should transfer to another day, or omit, the memory of the saints of March 13:** The Transfer of the Relics of Our Holy Father Nicephorus, Patriarch of Constantinople (847); The holy priest-martyr Alexander of Tiverius; the holy martyr Alexander of Macedonia (305).

<b>5:00 PM – DIV. LIT. WITH BLESSING OF ICONS AND PROCESSION</b>
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<b>(all English, recited)</b>
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<b>SATURDAY, MARCH 12</b>
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<b>+Godson, Gerald J. Bacasa, Jr.</b>
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<b>(Family)</b>
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<b>7:45 AM - MATINAL LITURGY (English; plainchant)</b>	<b>SUNDAY, MARCH 13</b>
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<b>9:00 AM - DIVINE LITURGY WITH BLESSING OF ICONS AND PROCESSION (Ukrainian and Old Church Slavonic; choir)</b>
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<b>+Kataryna Zaliczuk</b>
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<b>(M/M Tom Mathews)</b>
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<b>9:30-10:45 – Eastern Christian Formation Classes</b>
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<b>11:30 AM – DIVINE LITURGY (English; plainchant)</b>
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<b>E.C.F. Children and Catechists will partake of the Procession with Icons which will be at the end of this Divine Liturgy</b>
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<b>God's Blessings on Parishioners</b>
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<b>(Fr. Ivan Chirovsky)</b>
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It is so easy for us to take offense where none was intended. So perhaps a note of clarification needs to be given here. The translation in italics and parenthesis is given not because the editor presumes that the reader does not know what the translation in quotations means. Rather, these are two alternate English translations, either of which could have been meant by the original author. As has been stated many times before, the Greek language often uses words that have a much richer meaning than does the English language. May this be a help for those who wish to keep the scriptures in their hearts and ponder more deeply upon them.

## ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА — SCRIPTURE READINGS

**П'ята й остання неділя у підготовці до Великого Посту, популярно так звана «Неділя Сиропісна», коли в церковних книгах вона називається НЕДІЛЯ ПРОЩЕННЯ, в котру також згадуємо про вигнання Адама й Єви з раю**

**The Fifth Sunday in Preparation for the Great Fast, called the "SUNDAY OF FORGIVENESS", but popularly nicknamed "Cheese-fare" because this is traditionally the last day before the Sunday of Pascha upon which dairy products are consumed, is the last Sunday before the Great Fast, or Lent, begins.**

**Liturgically we commemorate THE CASTING OUT OF ADAM and EVE FROM PARADISE.**

**На Утренній Літургії – During the Matinal Liturgy: on the Sunday of the Prodigal Son and Compassionate Father, on the Sunday of the Fearful Last Judgement and again on the Sunday of Forgiveness, we sing:**

### *Псалом 136 [137]*

Над ріками Вавилонськими, там ми сиділи і плакали, як згадали Сіон. \* Посеред нього на вербах повісили ми органи наші.

Бо там питали нас ті, що полонили нас, про слова пісень, а ті, що вели нас, — про спів: \* «Заспівайте нам пісень сіонських.»

Як заспіваємо пісню Господню на чужій землі? \* Якщо забуду тебе Єрусалиме, нехай забута буде правиця моя!

Нехай присохне язик мій до піднебіння мого, коли не буду пам'ятати тебе \* коли не поставлю Єрусалиму на початку втіхи моєї.

Пригадай, Господи, день Єрусалиму, си-нам едомським, що говорили: \* «Руйнуйте! Руйнуйте, до основ його!»

Дочко вавилонська, окаянная! Блажен, хто віддасть тобі відплату твою за те, що ти заподіяла нам! \* Блажен, хто візьме і розіб'є об камінь діти твої.

### *Psalm 136 [137]*

By the rivers of Babylon we sat mourning and weeping when we remembered Sion. \* On the poplars of that land we hung up our harps.

There our captors asked us for the words of a song; Our tormentors, for a joyful song: \* "Sing for us a song of Sion!"

But how could we sing a song of the LORD in a foreign land? \* If I forget you, Jerusalem, may my right hand wither.

May my tongue stick to my palate if I do not remember you, \* If I do not exalt Jerusalem beyond all my delights.

Remember, LORD, against Edom that day at Jerusalem. They said: \* "Level it, level it down to its foundations!"

Fair Babylon, you destroyer, "happy" (*blessed are*) those who pay you back the evil you have done us! \* "Happy" (*blessed are*) those who seize your children and smash them against a rock.

### ***Why does the Church require of us to sing Psalm 136 [137] at this time of the year?***

As early as St. Benedict of Nursia (480-547 A.D.), we find the Church Fathers explaining that: "Babylon" is Satan, "her children" are our sins, especially those sins which we incorrectly consider "small", "venial" or "insignificant", "Sion" is heaven, that is to say - the New Jerusalem, and "the Rock" is our Lord, God and Savior, Jesus Christ. As Father Thomas Hopko reminds us: **"The "little ones" must be killed. The small temptations, the petty demons, the little sins, seemingly so innocent, insignificant and harmless, must be dashed upon the Rock of Christ. Otherwise they grow big and become strong and destroy the heedless and negligent with their lethal power."** The Great Fast (Lent) is a wonderful time and place for our ascetic efforts to be re-ignited and maintained for the rest of our lives.



**На Утренній Літургії – During the Matinal Liturgy, in 2011, on the Sunday of the Forgiveness, the *Matins Gospel is # 8: John 20:11-18.***

***On page 410 of the "Blue Book", this Reading is taken:***

**На Божественній Літургії, апостол П'ятої неділі в підготовці до Великого Посту: в Неділю Прощення: Новий Завіт: ДО РИМЛЯН ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Тепер ближче нас спасіння ніж тоді як ми увірували. Ніч проминула, день наблизився. Відкиньмо, отже, вчинки темряви і одягнімось у зброю світла. Як день, поведьмося чесно: не в ненажерливості та в пияцтві, не в перелюбі та в розпусті, не у сварні та в заздощах; але вдягніться у Господа Ісуса Христа і не дбайте про тіло в похотях. Слабкого у вірі приймайте, не в вступаючи з ним у суперечки. Один вірить, що можна все їсти, а слабкий їсть городину. Хто їсть, хай тим, що не їсть, не гордує; а хто не їсть, хай того, що їсть, не судить, бо Бог його прийняв. Ти хто, що судиш чужого слугу? Своєму Господеві стоїть він або падає; але він стоятиме, бо Господь може підтримати його. (13:11-14:4).

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

**At the Divine Liturgy: FOR THE FIFTH SUNDAY IN PREPARATION FOR THE GREAT FAST (LENT), SUNDAY OF FORGIVENESS: NEW TESTAMENT: A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE ROMANS:** Brethren ! Now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the (light of) day,<sup>3</sup> not in reveling and drunkenness, not in "chambering and licentiousness" (*lewdness and lust*), not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its "lusts" (*desires*). But as for the one who is weak in faith, receive him, but not for disputes over opinions.<sup>4</sup> For one believes he may eat anything; but the weak person eats herbs. Let not him who eats despise him who does not eat, and let not him who does not eat "judge" (*condemn*) him who eats; for God has received him. Who are you to be the judge over the servant of a stranger? To his own master he either stands or falls; but he will be made to stand; for God is able to make him stand (13:11b–14:4). **Words and phrases in parentheses have also been added for the sake of clarity.**

***On page 412 of the "Blue Book", this Reading is taken:***

**На Божественній Літургії, Євангеліє П'ятої неділі у підготовці до Великого Посту: в Неділю Прощення: Новий Завіт: ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ** (за новим перекладом ієромонаха Рафаїла Турконяка):

Каже Господь:

« Вважайте, не робіть вашої милостині перед людьми, щоб вони вас бачили. Якщо ж ні, – не маєте винагороди від вашого Батька, що є на небесах. Отже, коли ти робиш милостиню, не труби перед собою, так як роблять лицеміри на зборах і на вулицях, щоб були прославлені людьми. Амінь, кажу вам: вони одержують свою винагороду. Ти ж, як робиш милостиню, хай твоя лівиця не знає, що робить твоя правиця, щоб твоя милостиня була в тайні. І твій Батько, що бачить в тайні, Той віддасть тобі явно. І коли молишся, не будь так, як лицеміри, бо люблять молитися стоячи в зборах і на кутах доріг, щоб показатися людям. Амінь, кажу вам, що вони одержують свою винагороду. Ти ж, коли молишся, ввійди в свою кімнату, і замкнувши твої двері, помолися своєму Батькові в тайні. І твій Батько, що бачить таємне, віддасть тобі явно. А молячись, не говоріть надмірно, так як погани, бо вони думають, що задля своєї багатомовності

<sup>3</sup> "Let us walk becomingly as in the light of day": the behavior described in Romans 1:29-30 is now to be reversed. Secular moralists were fond of making references to people who could not wait for nightfall to do their carousing. Paul says that Christians claim to be people of the new day that will dawn with the return of Christ. Instead of planning for nighttime behavior, they should be concentrating on conduct that is consonant with an **avowed interest** in the Lord's return on what is called "the Last Day" or "the Eighth Day", or simply "the Day".

<sup>4</sup> Although we could learn something from the spirit of Paul's words, in its literal interpretation, this passage is not about "Vegetarians" vs. "Meat-eaters", or about "those who fast strictly during Lent" vs. "those who do not fast strictly during Lent". It is about the way Gentile "liberated" Christians should treat Jewish "scrupulous" Christians, and vice versa. Since Christ spells termination of the Mosaic Law, which included observance of specific days and festivals as well as dietary instruction, the jettisoning of long-practiced customs was traumatic for many Christians brought up under the Mosaic code. Although Paul acknowledges that - in principle - no food is a source of moral contamination (Romans 14:14), he recommends that the consciences of Christians, who are scrupulous in this regard, be respected by other Christians (Romans 14:21). On the other hand, those who have scruples are not to sit in condemnation on those who know that the gospel has liberated them from such ordinances (Romans 14:10). See 1 Cor. 8; 10.

будуть вислухані. Отже, не уподібнюйтеся до них, бо ваш Батько раніше від вашого прохання знає, що потребуєте. Отже, ви моліться так: « Батьку наш, який є на небесах, нехай святиться твоє ім'я, нехай прийде твоє Царство, нехай буде твоя воля, як на небі, так і на землі. Хліб наш насущний дай нам нині, і відпусти нам наші довги, так як і ми відпускаємо нашим довжникам, і не введи нас у напасть, але визволи нас від лукавого. Бо твоє є Царство, і сила, і слава навіки. Амінь. »

« Бо якщо ви людям відпускаєте їхні гріхи, і ваш Небесний Батько вам відпустить. Якщо ж не відпускаєте людям їхні гріхи, ані ваш Батько не відпустить вам ваші гріхи. Коли ж постите, не будьте так, як лицеміри, сумними. Бо вони хмурять свої лица, щоб показати людям, що постять. Амінь, кажу вам, що одержують свою винагороду. Ти ж, постячи, помаж свою голову і умий твоє лице, щоб ти не показував людям, що постиш, але твоєму Батькові, що в тайні. І твій Батько, що бачить в тайні, віддасть тобі явно. Не збирайте собі скарбів на землі, де черв'як і тля нищить і де злодії підкопують і крадуть. Збирайте ж собі скарби на небі, де ані черв'як, ні тля не нищить і де злодії не підкопують ні не крадуть. Бо де є ваш скарб, там буде і ваше серце.» (Матей 6:1-13 (*Сиропусної суботи*) та Матей 6:14-21) (Декуди прийнято читати Лука 6:27-36, або Матей 5:20, 22-24, 43-48).

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

**At the Divine Liturgy: FOR THE FIFTH SUNDAY IN PREPARATION FOR THE GREAT FAST (LENT), SUNDAY OF FORGIVENESS: NEW TESTAMENT: A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:** The Lord says:

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray: "Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (6:14-21, verses 1-13 are read on Cheesefare Saturday). *Alternate Gospels: Luke 6,27-36 or Matthew 5,22-24,43-48).*

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**AMVON PRAYER в НЕДІЛЮ ПРОЩЕННЯ - AMVON PRAYER for FIFTH SUNDAY OF PRE-LENT: SUNDAY OF FORGIVENESS:** We thank you, O Lord Jesus Christ, that you have brought us to this opportune time of fasting towards salvation, for in this short time you have arranged to heal the great wounds of our soul, and to bring about the rejection of our many sins. Good Master, we pray you, remove from us any pharisaical hypocrisy in fasting, and banish all false sorrow. Drive from us all pride in our self-denial and moderation in deeds, words or thoughts. Fill us with light and

the truth which you have taught. Strengthen us in the struggle "against passions" (проти пристрастей),<sup>5</sup> and in the war against sin. By alienation from passions prepare us to follow you by our fasting. Show us victory over the devil, that we may partake of your death and resurrection, and rejoice in the joy which you have prepared for those who hunger and thirst for righteousness. For you are the God of mercy, and glory is yours, together with the Father and the Son and your + all-holy, good and life-creating Spirit, now and ever and unto ages of ages. Amen.

**ІНША ЗА-АМВОННА МОЛИТВА В НЕДІЛЮ ПРОЩЕННЯ – ALTERNATE AMVON PRAYER for the SUNDAY OF FORGIVENESS:** Blessed are you, O Lord, highly exalted, glorified and good. In your divine providence you have established us in these days of inner peace. To your servants give the good fruit of righteousness in all their works, might and power for the destruction of sin and the renewal of soul and mind, that during the forty days of fast, we may overcome the clever manipulations of the enemy. For you are our God, who through fasting and discipline made mortals equal to angels, and entrusted the fasting Moses with the tablets of the law written by your divine hand. Now, O Lord, return us to the safe harbor of the holy Passion of your Christ, that we may conquer sin with the wood of the Cross as our weapon, and become worthy of the joyful resurrection on the third day, through the prayers and supplications of the all-holy and pure Mother of God and ever-virgin Mary and of all your saints, now and ever and unto ages of ages. Amen.

**НАСТУПНОЇ НЕДІЛІ:** Читання із Святого Письма: 13 березня, 2011 р.б.: Першій неділі Великого Посту, Неділі Православ'я, популярно так званої від 11 березня, 843 р.б., коли іконопочитальці здобули перемогу над іконоборцями. До того часу, ця неділя називалася Неділею святих Пророків Старого Завіту-Союзу, **На Вечірній Літургії:** (1) Книги Чисел Читання 12:1-16; (2) Книги Іова Читання 19:1-27 або Книги Ісуса Навина Читання 4:15-24; (3) Книги Пророка Авакума Читання 2:6-20; **На Утренній Літургії:** (4) Від Івана святого Євангеліє Читання 20:19-31; **На Божественній (св. Василя Великого) Літургії:** (5) до Євреїв послання святого апостола Павла Читання 11:24-26, 32-40 та 12:1-2; та (6) від Івана святого Євангелія читання 1:43-51. **За-амвонна Молитва: # 13.**

**NEXT SUNDAY:** Scripture Readings: *March 13, 2011: (First Sunday of the Great Fast (Lent): From March 11, 843 AD until today, this Sunday is known as THE SUNDAY OF ORTHODOXY, (i.e. the victory of the iconodules over the iconoclasts).* Before 843 AD, this day was known as the SUNDAY OF THE HOLY PROPHETS of the OLD TESTAMENT-COVENANT: **At the Vespertal Liturgy:** (1) NUMBERS 12:1-16; (2) JOB 19:1-27 or JOSHUA 4:15-24; (3) HABAKKUK 2: 6-20; **At the Orthros Liturgy:** (4) JOHN 20:19-31; **At Eucharistic Liturgy (Saint Basil the Great):** (5) HEBREWS 11:24-26, 32-40 & 12:1-2; (6) JOHN 1:43-51. **Amvon Prayer: # 13.**

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

**From a Letter from His Grace Bishop John (Bura), dated February 5, 2010:**

"...please announce publicly our Lenten regulations on abstinence and fasting. These may be found in our Pastoral Guide of the Ukrainian Catholic Church in the United States of America, Articles 471 -475. pp. 108-111"

"...Our present Lenten regulations are minimal. Rather, the Church calls on us to voluntary acts of penance, almsgiving and service to our neighbor. During this time, encourage your faithful to more intensive prayer and participation in your parish's Lenten services, especially the Office of the Presanctified Gifts. It is only proper to begin the Great Fast with "Forgiveness Vespers" on Sunday evening,"

"...It is unworthy of any of us to accept stipends for the celebration of the Presanctified Gifts."

<sup>5</sup> See our Ukr. Cath. Church's teaching on the "passions", which follows on pages 20-24. Наука нашої УГКЦеркви відносно пристрастей знаходиться на сторінках 20-24.

**From the 1999 Pastoral Guide of the Ukrainian Catholic Church in the United States of America, Articles 471 -475. pp. 108-111.**

II. SACRED TIMES, 2. Abstinence

Art. 471 - Pastors shall announce to the faithful: (a) the days of abstinence, (b) the beginning of each abstinence period (Great Fast, and three other formal fast periods) and (c) the privileged weeks, i.e., those weeks when no abstinence is demanded. This announcement shall be made on the Sunday preceding the day on which the period of abstinence lawfully begins. An announcement in the weekly bulletin will suffice.

Art. 472 - The periods of penitence and their respective duration are:

1. Great Lent, extending from the Monday after Cheesefare Sunday to the Saturday of Lazarus. And Great and Holy Week, extending from Great Monday to Great and Holy Saturday inclusively.
2. The preparation for the Birth of Jesus Christ in the Flesh (Pylypivka) begins on the day of the feast of St. Philip (November 15), and lasts until the Eve of the Nativity of Christ (December 24) inclusively.
3. The Apostles' Fast (Petrivka) extends from the Monday following the Sunday of All Saints, and continues through to the day preceding the Feast of SS. Peter and Paul (June 28), inclusively.
4. The Dormition Fast (Spasivka) begins on August 1 and lasts until the eve of the Dormition of the Blessed Virgin Mary (August 14), inclusively.

Art. 473 - Privileged Weeks, i.e., those weeks in which the laws of abstinence do not oblige, are the following:

1. Nativity of the Lord (December 25) to the day before the eve of the Theophany (January 5) inclusively;
2. The Sunday of the Publican and the Pharisee to the Sunday of the Prodigal Son;
3. Sunday of Pascha to the Sunday of St. Thomas;
4. Pentecost to the Sunday of All Saints.

Art. 474 - General rules governing abstinence:

1. Meat is to be understood as including not only the flesh but also those parts of warm-blooded animals that cannot be melted down, e.g., the liver, lungs, blood, gravies, etc. Although it is not the authentic practice of the Tradition, the meat of fish and crustaceans may be eaten, as well of those mammals, that live constantly in water, as, e.g., whales.
2. Dairy Products are to be understood as comprising products derived from mammals and birds, but not regarded as meat, e.g., cheese, lard, butter, milk, and its by-products, eggs, etc.
3. Fats of plant origin, e.g., those derived from olives, coconuts, seeds of the sunflower and of the pumpkin, may be used.
4. Voluntary penance, prayers for the intentions of the hierarchs of the Church, Bishop of Rome, the Major Archbishop, the Metropolitan, and the Eparchial Bishop; voluntary offerings to the Church, the seminaries, the Church in Ukraine, **self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with permission of a confessor.** Bread and water alone is a good fast.
5. Priests who possess a pastoral assignment are empowered to grant dispensations or relaxation from the laws of abstinence to individual persons as well as to individual families.
6. The following are exempt from abstinence:
  - (1) the poor **who live on alms**;
  - (2) sick and frail persons;
  - (3) convalescents who are returning to their strength;
  - (4) pregnant women, and mothers who are nursing their children;

- (5) persons who perform **hard** labor;
- (6) children who have not completed their **seventh** year of age;
- (7) Persons have completed their **59th year of age with permission of their pastor or confessor.**

Art. 475 - In virtue of rules enacted by the Synod of Bishops under the presidency of the Major Archbishop in 1969 the following rules of abstinence oblige in the United States:

1. **Abstinence from meat on all Fridays of the year** except those which occur in privileged weeks and on holydays of Our Lord and of the Mother of God.
2. **Abstinence from meat and all dairy products on the first day of the Great Fast (Lent) and on Good Friday.**
3. Abstinence from meat, in addition to eating only one full meal and a smaller snack, milk products being permitted in accordance with local custom: on Christmas Eve, Epiphany Eve, Exaltation of the Holy Cross (September 14) and Beheading of St. John the Baptist (August 29).
4. **During the Great Fast, the faithful may also maintain the tradition of abstaining from meat on Wednesdays.**

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

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

In the East, the Egyptian monk Evagrius Ponticus (+399 AD) came up with a list of eight deadly sins, which were systematized by St. Maximus the Confessor (+662 AD), as: (1) gluttony, (2) lust or fornication as symptomatic of an *impure* heart, which means a *divided* heart, between love for God and attachments to anyone or anything else, (3) avarice or lack of moderation, (4) sloth, ranging from simple discouragement to outright laziness, (5) anger or wrath, including spite, (6) despondency, ranging from plain neglect, boredom or lack of interest in spiritual things to cowardice and/or the spiritual paralysis of sadness or depression, (7) vainglory, sometimes called vanity or self-infatuation, and (8) pride, especially as it reveals itself in envy or jealousy. St. Maximus was of the opinion that discovering and exposing these passions in oneself is a way of witnessing to Christ's Sufferings (Passion-Страсти) and Death on the Cross, but it is by practicing the virtues opposite to each passion that one arrives at becoming a living testimony to the Lord's Resurrection, — for example: (1) faith and temperance, (2) self-control, *i.e.* a pure heart serves The Master alone, (3) generosity and modesty, (4) zeal or fervor, (5) kindness and gentleness, (6) vigilance and "fear of the Lord" meaning an "awe-some respect for", not abject or servile fear of, (7) charity-love, and (8) humility-contentedness.

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

anger"; see CCC # 1762-1770.

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

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

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

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

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

**А. Обжерливість (ненажерливість, захланність щодо їжі).** Потреба у їжі і питті природна для кожного живого організму. Їжа є необхідною для підтримання життя у тілі. Але часто ми їмо не лише задля підтримання життя, а з любови до самого процесу споживання їжі. Власне ця любов до їжі і може перетворюватися в обжерливість. Є різні типи цього гріха. Перший із них — це *любов до надмірності у їжі*. У кожної людини є певна особиста норма, зумовлена потребами її організму та способом життя. Святі Отці вважали, що з-за столу треба виходити із легким почуттям голоду і що вся їжа, спожита понад міру, шкодить душі. Цей тип обжерливості може проявлятися у сильному переїданні, чи в постійній необхідності щось жувати протягом дня. Другий тип — це *насолада смаком їжі*. Любов до вишуканих смаків та делікатесів може перетворюватися на пристрасть і бути шкідливою. До гріха обжерливості відносять також *пияцтво, наркоманію і тим подібного*. Надмірне споживання алкоголю, чи будьяка схильність або звичка, згубно впливає на волю людини та її вчинки, руйнуючи тим самим не тільки людську душу, але також суспільне становище людини.

**Б. Розпуста (нечистота, перелюбство).** Сексуальний потяг є нормальною функцією, властивою людському організмові. Однак суть гріха розпусти полягає не у самому факті існування такого потягу, а в *постійному пошуку насолоди*, яку він за собою несе. Коли

сексуальне життя людини стає тільки засобом отримання насолоди, воно тягне за собою інші провини чи гріхи. Розпуста починається егоїзмом та бажанням догодити собі, часто — ціною щастя іншої особи. Згодом розпуста набирає дедалі більших розмахів, перетворюючись не тільки у збочений секс, але навіть у злочини. Ця пристрасть є небезпечною ще й під тим оглядом, що переборена на фізичному рівні, вона залишається на рівні думок і почуттів. Тому духовні отці наголошують на необхідності боротися із цією пристрастю до кінця життя.

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

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

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

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



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

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

### **PRAYER FOR BISHOPS**

Heavenly Father, in these trying times when the spirit of the age threatens Christian values, give our bishops holiness of life and wisdom to direct and guide our eparchial/diocesan families so that we may grow in Your love. We pray that You grant them strength and power in prudently guiding Your spiritual flocks entrusted to them, and that they may enrich those over whom they watch, that together with the flocks committed to their care, they may attain eternal life through Your Only-begotten Son, our Lord Jesus Christ, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen.

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

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

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

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

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

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

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

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

In an article headlined "100 million 'missing' girls", *Boston Globe* columnist Jeff Jacoby describes the practice of aborting unborn girls in societies as varied as South Korea, India, Japan, China, Singapore, and some of the former Soviet republics. He notes, "It is not material poverty that leads these cultures to blithely accept the killing of their very youngest girls. It is a poverty of values, an ancient prejudice that views daughters as a financial burden, rather than a blessing to be cherished." *Boston Globe*, 3/14/10.

**Deacon:** That the work and sacrifice of those in the pro-life movement may soon bring forth a harvest of justice and righteousness, let us pray to the Lord.

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

**General Intention:** That the nations of Latin America may walk in fidelity to the Gospel and be bountiful in social justice and peace; and,



**Missionary Intention:** that the Holy Spirit may give light and strength to the Christian communities and the faithful who are persecuted or discriminated against because of the Gospel, let us pray to the Lord.

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**PROPOSAL for ACOLYTE ASSIGNMENTS**

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

**5:00 PM — SATURDAYS: David Sawczak; Rick Sawczak**  
**7:30 AM — SUNDAYS: Antony Chirovsky**  
**9:00 AM — SUNDAYS: Joseph Levy; Michael Levy; Mark Rad**  
**11:30 AM — SUNDAYS**  
**Drew Buckholt; Antony Chirovsky; Andrew Hodowanec; Steven Sawczak**

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**LECTOR ASSIGNMENTS FOR MARCH 2011**

***FIFTH SUNDAY OF PRE-LENT: SUNDAY OF THE CASTING OUT OF ADAM AND EVE FROM PARADISE, also known as "FORGIVENESS SUNDAY", popularly called "CHEESEFARE": Romans 13:11-14 and 14:1-4***

Saturday, March 5, 2011 – 5:00 PM – Stephanie Vargo

COMMUNITY SUNDAY:

Sunday, March 6, 2011 – 10:00 AM – Olesya Komichak and ???

Sunday, March 6, 2011 – Vespers at 1:30 pm

***FEAST OF TRIUMPH OF ORTHODOXY: FIRST SUNDAY OF LENT (Great Fast): Hebrews 11:24-26, 11:32-40 and 12:1-2***

Saturday, March 12, 2011 – 5:00 PM – Joanne Giancola

Sunday, March 13, 2011 – 9:00 AM – Olesya Komichak and Joan Hess

Sunday, March 13, 2011 – 11:30 AM – Linda Chomko

***FEAST OF ST. GREGORY PALAMAS: SECOND SUNDAY OF LENT (Great Fast): Hebrews 1:10-14, 2:1-3 and Hebrews 7:26-28, 8:1-2***

Saturday, March 19, 2011 – 5:00 PM – Stephanie Vargo

GENERATIONS OF FAITH SUNDAY:

Sunday, March 20, 2011 – 10:00 AM to 1:30 PM – Irene Borodycia

***FEAST OF THE VENERATION OF THE CROSS: THIRD SUNDAY OF LENT (Great Fast): Hebrews 4:14-5:6***

Saturday, March 26, 2011 - 5:00 PM – Joanne Giancola

Sunday, March 27, 2011 – Olesya Komichak and Joan Hess

Sunday, March 28, 2011 – Linda Chomko

**ARCHEPARCHIAL - ARCHDIOCESAN NEWSPAPER:**

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

**PYROHI PRODUCTION AND SALES**

Pyrohi SALES are being held every Thursday, if the winter weather permits us to be open. **On February 17, 2011, the gross income was: \$ 2,142.00. In the past there have been times, when we 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.** We thank all of our wonderful and hard-working volunteers. May God richly reward them all. 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 11 AM – 3

PM. **DURING THE WINTER MONTHS PLEASE DO NOT ARRIVE SOONER THAN 8:00 AM.**

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

Our Eastern Christian Formation program of studies began on Sept. 19. To register please call Irene Borodycia at 412-881-4635. The ECF classes – when they do occur – are usually held at 9:30 am-10:45am. On Generations of Faith Sundays at 10:00 am to 1:30 pm.

### **URGENT: UKRAINIAN STUDIES AT UNIVERSITY OF PITTSBURGH**

Dear Friends of Ukrainian Studies: On behalf of the Ukrainian Language Studies at the University of Pittsburgh, we write to ask for your urgent support in helping us raise \$25,000 by March 6, 2011. If we do not raise sufficient funds, we face the reality of the 35-year-old program's termination. The University of Pittsburgh has a longstanding history with Ukrainian studies and has been instrumental in offering Ukrainian to students at the University of Pittsburgh and to cross-registering students from Duquesne University, Carnegie Mellon University, and universities in the surrounding areas. Courses are offered throughout the academic year as well as through the Summer Language Institute. Pitt is only one of 18 universities to regularly offer Ukrainian language instruction. Housed within the Slavic Languages and Literatures Department, Ukrainian Language Studies play an important role for students and faculty who conduct research on Ukrainian topics and are associated with Ukraine-oriented programs. The University of Pittsburgh School of Law fosters a strong program that offers study opportunities to law students from Ukraine. The University is home to the Ukrainian Student Organization and the Ukrainian Nationality Room, which provides scholarships for study in Ukraine. New to the University are the Carpathian Music Ensemble and a study abroad program in Ukraine offered through the Department of Music and The Center for Russian and East European Studies. As a great supporter of Ukrainian projects, we ask for your generosity in helping us meet our immediate goal of \$25,000 by our two-week deadline. We ask that you consider a contribution of \$1,000 or more. Your contribution will ensure that Ukrainian language classes are taught next year and will help launch our larger campaign of \$250,000 that will solidify a permanent lectureship for Ukrainian language studies at the University of Pittsburgh for future generations. Ridna Shkola of Pittsburgh, (IRC 501(c)(3)-EIN 23-7191076) is leading the fundraising campaign. Your donation will be federally income tax deductible as provided by law. Please make your check payable to Ridna Shkola of Pittsburgh, Inc. and write "Ukrainian Language Program" in the memo line. Please send your generous donation to this address: **Mr. Yaroslav Hodowanec, Manager, Ukrainian Selfreliance of Western Pennsylvania Federal Credit Union, ATTN: Ridna Shkola Ukrainian Language Program at Pitt, 95 South Seventh Street, Pittsburgh, PA 15203.**

We thank you for your time and appreciate you taking our most urgent request into consideration. For further assistance with your gift or for more information, please do not hesitate to contact the members of the fundraising committee. Your gift will be made public unless you request otherwise. Sincerely, Dr. Adriana Helbig, Assistant Professor of Music, University of Pittsburgh, Tel: (412) 624-4193; Email: [anh59@pitt.edu](mailto:anh59@pitt.edu), Nataliya DiDomenico, Instructor in Ukrainian Language, University of Pittsburgh, Tel: (724) 968-9272; Email: [nad50@pitt.edu](mailto:nad50@pitt.edu), Dr. Roman G. Kyshakevych, Director, Ridna Shkola of Pittsburgh, Inc., Tel: (412) 638-1414; Email: [romangkk@gmail.com](mailto:romangkk@gmail.com), Nickolas C. Kotow, Director, Ridna Shkola of Pittsburgh, Inc., Email: [Nickolas.kotow@alcoa.com](mailto:Nickolas.kotow@alcoa.com)

### **STARTING FEBRUARY 15: PREP FOR MARCH 27 & APRIL 3, 2011 – LENTEN CONCERTS**

The Ukrainian Cultural Trust Choir of Western Pennsylvania WILL BEGIN PRACTICING FOR ITS UPCOMING TWO LENTEN CONCERTS. Practices for these concerts will be held every Tuesday evening, beginning Tuesday, February 15, 2011, until the concert, from 7 to 9 PM at Sts. Peter and Paul Church Hall on Mansfield Blvd. in Carnegie. All music is printed in either Ukrainian or in English lettered phonetics for those who cannot read Ukrainian or Old Church Slavonic. Not only will your voice help to keep our Ukrainian traditions alive, but you will have a great time interacting with our friendly group. UCTC is ecumenical, welcoming all Christians to our choir, which is directed by Mrs. Dorothy Waslo. Our two Lenten concerts will be held on March 27 at St John the Baptist Ukrainian Catholic Church in McKees Rocks and on April 3 at St John the Baptist Orthodox Church in Dixonville. For more Information, please contact Eryna Honchar at 412-429-1536.

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

## World Youth Day Madrid 2011

16-21 AUGUST

PLANTED AND BUILT UP IN JESUS CHRIST,  
FIRM IN THE FAITH (SAINT PAUL)

Our St. Josaphat Eparchial organizer for World Youth Day is Fr. Claudio Melnicki at St. Josaphat Cathedral, Parma, OH. For more information call: 440 503-1362 or e-mail him at: [brmelnicki@hotmail.com](mailto:brmelnicki@hotmail.com). You can also go to our eparchial World Youth Day

newsletter at [http://www.stjosaphateparchy.org/documents/WYD\\_2011\\_Madrid.pdf](http://www.stjosaphateparchy.org/documents/WYD_2011_Madrid.pdf)

### **SAT. MARCH 5 AND SUN. MARCH 6, 2011 – WORLD YOUTH DAY SPAGHETTI DINNERS**

Please join us for a Spaghetti Dinner on Saturday, March 5<sup>th</sup>, from 5-7 P.M. and/or Sunday, March 6<sup>th</sup>, from 12-2 P.M. All proceeds will benefit young people of our Eparchy to attend this year's World Youth Day in Madrid, Spain, this coming August! The Dinner will be held at SS. Peter & Paul Ukrainian Catholic Church, Ambridge, in Our school hall. Cost is \$6 for adults and \$3 for children 12 and under. Please help support the youth of our Eparchy so they can attend this event!!

### **MARCH 5, 2011 – RIDNA SHKOLA'S TRADITIONAL PRE-LENTEN ZABAVA-DANCE**

The "Ridna Shkola-Native School" Community of Pittsburgh is holding it's traditionnal pre-lenten Ukrainian Zabava (dance) on Saturday, March 5, 2011 at the Ukrainian-American Citizen's Club, 302 Mansfield Blvd., Carnegie, PA. 15106 from 7:00 PM to 12:00 AM. At 7:00 PM there will be a concert in honor of Taras Shevchenko by the students of Ridna Shkola. Afterwards, there will be Ukrainian food for sale and dancing to the music of "Obriy" Orchestra, with a cash bar. Tickets are \$ 10 (if you buy them now); \$ 15 at the door. \$ 1 for students, while children 12 and under - free. For tickets & table reservations please contact: Ann Konecky at 412-343-0309, or the Ukrainian store KOLOS at 412-969-4149, or the Ukrainian Selfreliance of Western Pennsylvania at 412-481-4865.

### **SATURDAY, MARCH 5, 2011 - 3<sup>RD</sup> ANNUAL PRE-LENTEN ZABAVA-DANCE**

The Ukrainian Community of Western Pennsylvania is holding it's 3<sup>rd</sup> annual pre-lenten Ukrainian Zabava (dance) on Saturday, March 5, 2011 at the Best Western Parkway Center Inn, 875 Greentree Road, Pittsburgh, PA 15220 from 6:00 PM to 12:00 AM. At 6PM there will be a concert in honor of Taras Shevchenko by "Chervona Kalyna" followed by a buffet dinner at 7PM. From 8PM to 12AM there will be a dance with a cash bar. Tickets are \$35.00 (if reservations are received and paid for by Feb. 20<sup>th</sup>). \$40.00 (if reservatons are received after Feb. 20<sup>th</sup> (final reservations are due by Fed. 26). \$15.00 for children from 12 and up and college students and \$8.00 for children 11 years old and under (kids' menu). For reservations call 412-897-0741 or [contact@ucowpa.org](mailto:contact@ucowpa.org).

### **MARCH 6, 2011 – COMMUNITY SUNDAY: CHEESEFARE SUNDAY:**

Our St. John's Ukrainian Catholic Parish (Southside) is having a "Community Sunday" on March 6, 2011. Since the Great Fast (Lent) begins on the next day, we would like to create an opportunity for more people to worship together, especially for the more important days of the year. Thus, Matins will not be served on that Sunday, and there will be no 9:00 AM Ukrainian Choral Divine Liturgy, likewise no Eastern Christian Formation classes. Thus, at 10:00AM, the Divine Liturgy will be served in three languages; it was to have been sung by our parish choir under the direction of Steve Zinski but some essential persons will not be able to attend due to another event in Parma, OH., so it will be led from the krylos; but, the Liturgical propers and homily will still be in English. A small Luncheon will follow at 12:00 NOON; There will be food available for all: (1) those who are excused from fasting due to health or age, (2) those who follow the Church's minimal regulations, (3) those who – in consultation with their spiritual fathers/directors - are already at the level of fasting in accordance with the Church's maximum rules, and (4) everyone in between. FORGIVENESS VESPERS WILL BE SERVED AT 1:30PM. Byzantines give forgiveness as a way of beginning the Great Lent; whereas the Latins (Romans) begin 2.5 days later and distribute ashes. Everyone from our parish, as well as the parishioners of St George's (Northside) and St. John's (McKees Rocks), is welcome and encouraged to attend.

### **MARCH 18-19, 2011 – SECOND ALL SOUL'S SATURDAY**

25-26 лютого була перший раз в цьому році так звана «ЗАДУШНА СУБОТА». Наступного дня, була М'ясопусна Неділя, коли наш Господь застерігав нас, що на Останньому Суді говоритиме: «Усе, що ви зробили одному з моїх найменших братів, ви мені зробили.» Часами, зокрема коли розходиться про здобуття признання й пошани, дуже легко нагодувати і напоїсти (не лише дарувати гроші), прийняти, одягнути, навідатися і відвідати звичайного незнанного, або когось в далекій країні, навіть на Україні. Але ж пословиця каже, «Любов починається з власного дому.» Отже, щоб остерегти нашу Великопосну аскезу від дволичності або гордості (наука неділі про митаря і фарисея), старовинна практика Ві-

зантійських Церков вказує, щоб ми доложили до молитов, пощення і милостині звичайного річного порядку, додаткову нашу відданість Великопосним Молитвам за Уснулих у Господі. Разом, ці зовнішні прояви свідчать про щирість нашого внутрішнього бажання (наука неділі про Закхея), щоб повернутися до правопорядку нашого життя, встановленого Богом Отцем (наука неділі про Блудного Сина). Наші моління за померлих не лише починаються від членів наших родин, але й включатимуть *кого небудь*, з тих, що ми віримо є все ще, своєю вірою, між живими в Христі Ісусі. Отже, буде Парастас у п'ятницю вечером (у 2011 році: 25 лютого, 18 березня, 1 квітня, й 10 червня) і Божественна Літургія в послідну суботу ранком. Збірка списків імен, разом із належним Даром Любови, продовжуватиметься підчас всього Великого Посту. Просимо користуватися жовтою конвертою 30 січня за заголовком СОРОКОУС-ТИ.



### **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, на приклад, 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 здоровля 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) !

### **ALL SOULS SATURDAYS**

Whereas Roman (Latin) Rite Catholics celebrate All Souls' Day only once a year on October 31, the Byzantine Churches celebrate All Soul's Day four, five, or six times each year. In 2011, February 26 was the First such "All Soul's Saturday". The next day, Feb 27, was Meat-fare Sunday, when Our Lord forewarned us that at the Last Judgement He will declare: "Whatever you did for one of these least brothers of mine, you did for me." It seems easier to give food or drink (not just "money for"), or to welcome, clothe, care for or visit with a perfect stranger, or even someone in faraway Ukraine, especially if it gains acknowledgement and respect from others. But, as the saying goes, "Love begins at home." Thus, to protect our Lenten asceticism from hypocrisy or pride (Sunday of the Publican and Pharisee), the ancient custom of the Byzantine Churches is for us to add a commitment of a Lenten schedule of Prayers for the Fallen Asleep in the Lord, to our normal daily (personal and communal) prayers, fasting and almsgiving. During Lent, our daily work may suffer by our becoming inefficient and stressed out, but our holiness may very well be given a chance to progress. Together, these external expressions testify to the genuineness of our internal DESIRE (Sunday of Zacchaeus) to RETURN to God's (the Father's) designated order for our lives (Sunday of the Prodigal Son). Our prayers for the dead would not only begin with one's own family members, for the healing of our memories, but they ought not to exclude *anyone* whom we believe to be alive, in faith, in Christ Jesus. Thus, there will be a Parastas on Friday evenings (in 2011: Feb. 25, Mar. 18, April 1, and June 10) and a Divine Liturgy on the following Saturday mornings (in 2011: Feb. 26, Mar. 19, April 2, and June 11). The collection of lists of names along with the customary donations for this year's Lenten Prayers, continues from now throughout all of Lent. **Please make sure that you use your** ivory-colored "January 30" **envelope marked "Sorokousty"**. You will find this envelope in your packets between the white Regular Weekly Sunday Collection envelope for January 30 and the green Feastday envelope for the Feast of the Encounter.

**MARCH 20, 2011 – GENERATIONS OF FAITH SESSION**  
**TO LEARN MORE ABOUT FEAST OF ANNUNCIATION**

**Our St. John's Ukrainian Catholic Parish (Southside) will be having a "Generations of Faith" Session in order for adults and parents also, not just the children, to learn more in depth about the meaning of the Annunciation, on Sunday, March 20, 2011.** We will gather in the upper church hall at 10:00 AM for an introductory lesson. At 11:00 AM the Divine Liturgy will be sung in samoilka-plainchant with Liturgical propers and homily in English, and then at 12:45-1:10 pm: Lunch in lower church hall, and at 1:10-1:30 pm: Conclusion and dismissal. **Everyone is welcome and encouraged to learn more about this Major Holy Day of the Annunciation. May WHAT GOD, ONE IN THE HOLY TRINITY, HAS REVEALED TO US AS TRUE be seen more clearly as the basis of WHY WE PRAY AND WHY WE SHOULD ORDER THE WAY IN WHICH WE LIVE, IN THAT WAY WHICH JESUS AND HIS BODY – THE CHURCH - EXPECT US TO PRAY AND LIVE.**

**MARCH 25, 2011 – FEAST OF ANNUNCIATION**

**The Feast of the Annunciation remembers the day when our Lord, God and Savior, Jesus Christ, "for us men and for our salvation, ... came down from heaven: by the power of the Holy Spirit" was conceived in Mary's womb so that He could be "born of the Virgin Mary." This is what Latin Catholics call a Holy Day of Obligation.** Whenever the Feast occurs during the holy Forty days' Fast, our Typikon-Ordo regulates that - under normal circumstances - a Divine Liturgy should not be served on the morning of March 25, because that time of the day is still considered a part of the penitential period of lent, and not a part of the celebration of the feastday. However local circumstances may require of the pastor(s) to interpret and apply this rule as (he sees, they see) fit. For example, it has been decided by the pastors of our three Pittsburgh area parishes to celebrate this feast together. This gives us an opportunity to celebrate together and support one another in our faith journeys more powerfully. In 2011, **the parishioners of St. John's (Southside) and St John's (McKees Rocks) will celebrate this feast at St. George's (Northside) at 7:00 pm on March 25, at which time there will be a single Divine Liturgy with Vespers for the Feast of the Annunciation. Everyone is welcome and encouraged to attend this liturgy.**

**SATURDAY, MAY 7, 2011**

**ATTENTION: PARENTS AND GRANDPARENTS**

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin, a number of men and women have created a special prayer group for satisfying the need to intercede in prayer for the welfare of our children and grandchildren. Whenever he can, Father Ivan facilitates this prayer gathering for us. Currently we use the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel'ka Deetey – Виховувателька 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, but not on April 5 which is an All Souls Saturday.**

**SUNDAY, MARCH 20, 2011 - HOLY TRINITY YOUTH GROUP NEWS**

The parish youth group - a function of Holy Trinity Ukrainian Catholic Church in Carnegie - is open to all "teenagers" – generally 7<sup>th</sup> grade through college. This group meets in the church hall from 5:00 pm to 6:30 pm on the third Sunday evening of the month, unless otherwise noted. The youth group is an active group and has an eventful schedule planned for the winter of 2011. The parish youth group is a safe and holy environment for teenagers and young adults, and provides a forum for young people to discuss issues relevant to their lives (sports, dating, school, family, money, etc.) in the light of our faith as Ukrainian Catholics. If you would like to be added to the parish youth group mailing list, please contact Barbara & Myron Spak at (412) 221-8726 or [mjispak@verizon.net](mailto:mjispak@verizon.net).

The topic for March is "Married Love – The Blessings of Children" which will discuss the Church's teachings on sex within marriage and the propagation of children (including moral methods of contraception) as practical and healthy. This discussion will be held on **March 20, 2011 at 5:00 PM** in the Holy Trinity Church Hall.

The topic for April is "Vespers" and we will be attending Vespers at **5:00 pm on April 10,**



**2011**, at Saints Cyril and Methodius Seminary, with pizza and group discussion afterwards.

The topic for May is "Married Love – Chastity and Celibacy" which will discuss the Church's teachings about the life God wants for us in regard to our relationships and our sexuality. This discussion will be held on **May 22, 2011 at 5:00 PM** in the Holy Trinity Church Hall.

**SATURDAY, APRIL 9, 2011: 6<sup>TH</sup> ANNUAL GATHERING  
OF CATHOLIC MEN – A. J. PALUMBO CENTER, AT DUQUESNE UNIVERSITY**

Whether you are a grandfather, father, single man, or son, whatever your level of faith or whatever your level of spiritual fitness, come and see how your life can be changed! This Year's Speakers include **Dr. Scott Hahn, Matthew Kelly, Fr. Scott Seethaler, Fr. Monsignor Jim Lisante, and Mark Nehrbas**. Doors open at 8:30 AM and the closing Mass begins at 4 PM. Boxed Lunch is included. Adult tickets are \$ 55.00 at the door, so pre-register for \$ 40.00 online and save. Also, if you do not have the money, there is a form to print online which you can send in with whatever you can afford. No men are ever turned away. Bring a friend and enjoy these dynamic speakers as they help direct your thoughts and energy toward fostering a stronger relationship with God, family, friends, and co-workers. They will point the way toward what it means to get into Spiritual Shape. For more details visit [www.cmfpitt.org](http://www.cmfpitt.org)

**MAY 9-12, 2011 – NATIONAL WORKSHOP ON CHRISTIAN UNITY**

Will be held in Pittsburgh this year at the Sheraton Station Square. Our Eastern Catholic Church will be featured on Tuesday, May 10, with our St John's Parish hosting the Paraklis (Moleben) Service to the Mother of God. More details to follow.

**MAY 13-15, 2011 - PITTSBURGH FOLK FESTIVAL**

*The 54<sup>th</sup> Annual Pittsburgh Folk Festival* will be held at the Monroeville Convention Center located 12 miles from downtown Pittsburgh, PA, on May 13, 14, 15, 2011. This is a weekend-long multicultural celebration of more than 30 nationalities featuring traditional ethnic entertainment, food and refreshments. Shop 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.

**May 14-15, 2011 – SPECIAL DIVINE LITURGY SCHEDULE**

If this year's DICKS SPORTING GOODS PITTSBURGH MARATHON will occur on this weekend, as announced, then – just as it was last year, so also this year – we will not be able to serve our usual 7:45 am Morning Prayer (Matins) and our 9:00 am DIVINE LITURGY. HOWEVER, IT MAY STILL BE POSSIBLE FOR US TO HAVE THE 11:30 AM DIVINE LITURGY, AS USUAL. MORE DETAILS TO FOLLOW AS THEY BECOME AVAILABLE. The 5:00 pm Divine Liturgy on Saturday evening remains unaffected by this event.

**May 22, 2011 - FIRST HOLY CONFESSION**

First Holy Confession of our E.C.F. children is scheduled for May 22.

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

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

**REGARDING FINANCIAL STATEMENTS FOR 2010**

The transfer of information from envelopes into a ledger for the calendar year of 2010 was maintained by the volunteer work and dedication of Rose Breen, for which we are very grateful. If you would like to have a statement, you may now call the church office (during the month of March), to send you one. Your patience is greatly appreciated.

*Leave something of yourself or your loved ones in*  
**THE PATRIARCHAL CATHEDRAL**  
**OF THE RESURRECTION OF CHRIST IN KYIV**

Bricks, inscribed with the name of the donor, will be set in the fabric of the building. Each brick is numbered, and its location will be listed as a link on the website of the patriarchal cathedral: [www.kyivsobor.ugcc.org.ua](http://www.kyivsobor.ugcc.org.ua). The portion of the certificate that accompanies each brick to Kyiv will be handed over to the clergy of the cathedral and prayers will be offered specifically, for the donor. Depending on the location of the brick, they are available for donations of \$ 50, \$ 100, \$ 250, \$ 1,000, \$ 2,500 and \$ 5,000.

**ST. MICHAEL'S HALL FUND**

**Genesis:** Following the birth to eternal life of Fr. Deacon Michael Levy it was suggested to Father Ivan Chirovsky that we give our hall a proper name: "St Michael the Archangel's Hall", instead of just referring to it as "the upper church hall." One might very well add that the two longest serving pastors of our parish were also named "Michael": +Fr. Michael Kindey (1931-1955) and Fr. Mitred Archpriest Michael Poloway (1966-2004). By naming it "St. Michael's Hall" we would, of course, be honoring all of them. **Purpose:** to make it possible for us to show DVD movies, from Ukraine, in Ukrainian, as well as to facilitate & enrich other social, youth & catechetical gatherings with English language materials, simultaneously accommodating the needs of larger groups of people. The ability to rent the hall to raise funds also becomes plausible. **Estimates received for equipment and installation: \$ 6,099.87 – BestBuy given in March of 2008; \$ 10,618.00 – RPC Video in June of 2010. After the third bid is received (we have received it and are studying its merits), Father Ivan will meet with the PAC to discuss the matter. Then after a decision has been made, the parishioners will be informed about it. If you know of someone who could offer a fourth bid, then please let Father Ivan know ASAP.**

DATE	DONOR	DONATION
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	Poronovicz, Andrew	\$ 150.00
2009-12-18	Pergzola, Larry	\$ 100.00
2009-12-20	Mural, Gerald and Genny	\$ 500.00
2009-12-20	Sirko, MS, PhD, Stephen	\$ 20.00
2009-12-26	Anonymous	\$ 100.00
2010-01-24	Anonymous	\$ 249.99
2010-02-28	Burlando, Mary & Family IMO Mary Witkowsky	\$ 500.00
2010-03-07	Schultz, Dolores & Martin IMO Mary Witkowsky	\$ 100.00
2010-03-14	Breen, Rose & Joe, In thanksgiving for mother's health (Olga Walko)	\$ 25.00
2010-03-21	Cooke, Monte IMO Larry Pergzola	25.00
2010-03-21	Wilder, Bruce, Joanne & Charlie IMO Larry	100.00

	<b>Pergzola</b>	
<b>2010-04-11</b>	<b>Anonymous</b>	<b>100.00</b>
<b>2010-04-18</b>	<b>Maggio, Eva IMO Mary Witkowsky</b>	<b>50.00</b>
<b>2010-04-18</b>	<b>Hunter, John &amp; Katarina IMO Mary Witkowsky</b>	<b>20.00</b>
<b>2010-04-18</b>	<b>Kurhan Family IMO Mary Witkowsky</b>	<b>10.00</b>
<b>2010-04-18</b>	<b>Mathews, Irene &amp; Tom</b>	<b>10.00</b>
<b>2010-04-18</b>	<b>Schultz, Dolly &amp; Martin IMO Mary Witkowsky (additional)</b>	<b>20.00</b>
<b>2010-04-26</b>	<b>Suchy, Anne</b>	<b>100.00</b>
<b>2010-04-26</b>	<b>Gogniat, Willis</b>	<b>100.00</b>
<b>2010-05-03</b>	<b>Walko, Olga and Family IMO Anne Hoskowicz</b>	<b>10.00</b>
<b>2010-05-03</b>	<b>Smith, Rebecca M. IMO Anne Hoskowicz</b>	<b>300.00</b>
<b>2010-05-10</b>	<b>Bernstein, Mother, Stevie, Nancy, Sarah &amp; Brant IMO Anne Hoskowicz</b>	<b>100.00</b>
<b>2010-05-10</b>	<b>The OSS Team/Bryan White Group Manager IMO Anne Hoskowicz</b>	<b>60.00</b>
<b>2010-05-10</b>	<b>Diehm, James W. IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-05-16</b>	<b>Walak, Bertha J. IMO Anne Hoskowicz</b>	<b>25.00</b>
<b>2010-05-24</b>	<b>Falcon, Janet &amp; Klein, Fred (Detroit, MI) IMO of Sophie Reft</b>	<b>25.00</b>
<b>2010-05-24</b>	<b>Breen, Rose &amp; Joe IMO Sophie Reft</b>	<b>100.00</b>
<b>2010-05-24</b>	<b>Shiry, Dora IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-06-01</b>	<b>Hayes, Frankie IMO Anne Hoskowicz</b>	<b>40.00</b>
<b>2010-06-01</b>	<b>Panella, Matthew &amp; Nancy IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2010-06-07</b>	<b>Giglio, Ray and Olga and Family IMO of Godson, Gerald J. Bacasa, Jr. for his birthday</b>	<b>25.00</b>
<b>2010-06-07</b>	<b>Bodziuch, John J. IMO of parents, Karol and Mary Bodziuch</b>	<b>250.00</b>
<b>2010-06-14</b>	<b>Rickley (Shiry) Joanne &amp; Mark R. IMO of Aunt, Anne Hoskowicz</b>	<b>100.00</b>
<b>2010-06-21</b>	<b>DePlatchett, Susan IMO Anne Hoskowicz</b>	<b>100.00</b>
<b>2010-07-05</b>	<b>Anonymous</b>	<b>30.00</b>
<b>2010-07-05</b>	<b>Giancola, Joanne &amp; Jeff (In Memory of her father, Michael Wolk)</b>	<b>200.00</b>
<b>2010-07-05</b>	<b>Harrison, William</b>	<b>200.00</b>
<b>2010-07-18</b>	<b>Komichak, Raymond &amp; Slava (In Memory of Maria Polatajko &amp; Anna Komichak)</b>	<b>300.00</b>
<b>2010-08-01</b>	<b>Kotow, Nickolas</b>	<b>50.00</b>
<b>2010-08-01</b>	<b>Wuschunowski, Joseph &amp; Julia (In Memory of Father, John; and Mother, Rose)</b>	<b>500.00</b>
<b>2010-08-16</b>	<b>Breen, Rose &amp; Joe, Tom, Kathy &amp; Dan Walko and Walko Grandchildren Celebrating Olga Walko's 85<sup>th</sup> Birthday.</b>	<b>50.00</b>
<b>2010-09-12</b>	<b>Swiderski, Estate of William</b>	<b>5,376.00</b>
<b>2010-10-17</b>	<b>Drechsler, Daria</b>	<b>50.00</b>
<b>2010-12-26</b>	<b>Hodowanec, Yaroslaw</b>	<b>100.00</b>
<b>2011-1-16</b>	<b>Czyzewski, Andrew &amp; Carrie IMO Anne Hoskowicz</b>	<b>50.00</b>
<b>2011-1-16</b>	<b>De Platchett, Susan IMO Anne Hoskowicz</b>	<b>100.00</b>
<b>2011-1-28</b>	<b>Giglio, Ray &amp; Olga and Family IMO Maria Durkacz's 90<sup>th</sup> Birthday (2/2/2011)</b>	<b>50.00</b>
<b>1-30-2011</b>	<b>Anonymous donation</b>	<b>100.00</b>



<b>TOTAL</b>	<b>\$ 12,974.99</b>
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***NOTE: FUNDS DONATED TO ST. MICHAEL'S HALL FUND WILL NOT BE USED FOR expenses having to do with any other Fund.***

**THE SUMMARY OF SUNDAY COLLECTIONS:  
SUNDAY, FEBRUARY 26<sup>th</sup> & 27<sup>th</sup>, 2011**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	64.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	1,219.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	100.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	55.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	65.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	332.00
WEEKLY CANDLES	62.00
MEMORIAL CANDLES	5.00
BULLETIN POSTAGE	10.00
CEMETERY MAINTENANCE	20.00
1/1/2011 – INITIAL OFFERING	25.00
1/6/2011 – FEAST OF THEOPHANY OF OUR LORD	5.00
1/30/2011 – ALL SOUL'S SATURDAYS: SOROKOUSTY	27.00
2/1/2011 – FEAST OF ENCOUNTER – MEETING OF OUR LORD	10.00
1/1/2011 – FEAST OF CIRCUMCISION & ST. BASIL THE GREAT	5.00
3/6/2011 – FLOWERS FOR THE LORD'S GRAVE	15.00
3/13/2011 – DIOCESAN COLLECTION FOR "CHURCH IN NEED"	10.00
3/25/2011 – FEAST OF THE ANNUNCIATION TO THE MOST HOLY THEOTOKOS	20.00
3/34/2011 – NATIONAL CONFERENCE OF CATHOLIC BISHOPS COLLECTION FOR "CHURCH IN EASTERN EUROPE"	10.00
<b>TOTAL</b>	<b>2,059.00</b>

**MEMORIAL FLOWERS**

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

**No donations this week**

**MEMORIAL CANDLES**

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

**March 6<sup>th</sup>: BIRTHDAY BLESSINGS UPON ANNA HODOWANEC  
(Copy of the Miraculous Icon of Pochayiv): \$ 5.00 – Jim and Olga Kaiser**

**CHURCH PAINTING / RECARPETING FUND**

**No donations this week**

**ROOF & POINTING REPAIR FUND**

Parishioners are advised that holes and leaks in the roof of our church and other buildings are repaired periodically, as needed. There is a possibility for us to get a grant for money to repair not just the roof but also other areas of our church structures. **Anyone interested in assuming responsibility for filling out the forms and helping our parish to get these funds, should contact Fr. Ivan, ASAP.**

**No donations this week**

**MEMORIAL FUND**

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

**NO DONATIONS THIS WEEK**

**SEMINARIAN EDUCATION FUND**

**No donations this week**

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

## **SUNDAY OF CHEESE-FARE**

For some of us mortification is difficult. Not a few feel anyone speaking of mortification must be a real joy killer. Tomorrow, we begin the long period of fasting and the Church asks us to pay special attention to penance through mortification.

It is important to understand what penance means. Penance may be explained as the willful refusal of legitimate pleasures. There are many kinds of penance and many reasons for doing penance. But the penance particular to Lent is the mortification or self-denial we freely impose on ourselves in a spirit of atonement.

Doing penance has been a general law since the time of Adam and Eve. "Because you have sinned," God said to Adam, "you shall eat your bread by the sweat of your brow." Penance is necessary as a means of atoning for offenses. If one has offended another, the only way to recover that person's favor is to repair the wrong done. Likewise, if one has sinned, there is only one way to make satisfaction for that sin — penance. Mortification suppresses our inclinations and pays for the debt due to past sins. Mortification benefits the whole Mystical Body. This is why many holy people took severe penances upon themselves in order that someone else might benefit by the penance they undertook.

Mortification, done in an authentic spirit of atonement, brings a peace and an interior contentment that surpasses all other pleasures. Mortifications done now are a kind of armor and protection against further sinful falls. Mortification brings into focus more of the spiritual side of life so that our salvation becomes more secure through a deeper and more intimate loving friendship with almighty God. Saint Basil the Great, one of our most learned theologians, tells us we were removed from the garden of paradise by the sad fact of our first parents' eating the forbidden fruit; we must come closer to eternity's garden in heaven by doing penance in fasting.

The Church imposes rules concerning fasting particularly during Lent as a guide to fulfilling the will of our Lord Who said, according to St Jerome's rather inaccurate Latin translation of Luke 13:3-5: "Unless you do penance, you shall all likewise perish." Nevertheless, when penance is done in a correct manner it can be reflective of the true meaning of the Greek text of our Lord's words, "Unless you repent (change your mind), you shall all likewise perish." If we mortify ourselves, including fasting, as an expression of having changed from having our opinions to acquiring the mind of Christ, then we have not only done penance, but we have repented. The regulations of the Church are trying to point us in this direction and they are a suggested minimum, especially today. We should voluntarily look for personal mortification particularly by practicing charity. Experience tells us many people get sick not only spiritually but even physically because of over-eating, over-drinking, late hours. Many often remark how much better they feel by fasting and abstaining.

Leo Tolstoy, a Russian writer, tells the story about a young man who was offered as much land as he could encircle in one day. The young man ran until the sunset, and he could no longer see where he was going. When he stopped running, his heart stopped beating. For all his exertion, he gained only six feet of earth for his grave. The point of the story is we should run now for as much as we can merit in this life to gain the eternal land of heaven. A big help in doing so is through spiritual renewal and self-denial during the holy season of Lent.

### **"...There is Your Treasure Also"**

Where is my heart, my God? Is it imbedded in created things, limited by time, seeking its fulfillment in that which can never satisfy its longing? Have I strayed so far from You that I now seek my god in a dollar bill and what it will buy?

Or is it in the smiles and approbation of those who might love the position I hold rather than me while I coddle my pride into thinking that the applause was for myself because of what I am, regardless of status. Only You love me fully for what I am, God — Your son/daughter, Your child, Your brother/sister. Others love me either because of Your reflection in my life or for their own selves.

Where shall I seek to slake my thirst for love, my God? Even the noblest of Your creatures that You send to me bearing Your cup cannot do it completely, for they themselves are vessels which must dissolve in time leaving only the sweet aftertaste of what was with the increased yearning for its totality.

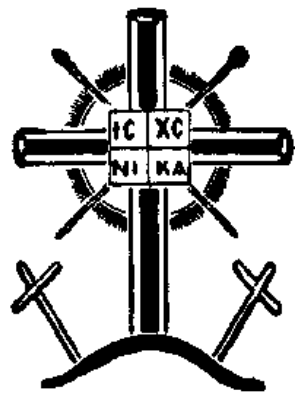
In my blindness—my God—in my desperation, let me not seek to bury my heart in futile substitutes for You — in possessions, in status, even in alcohol or depths of sin where by a perverted twist of love I feast on that which poisons.

Lord, my heart is a fragile thing yet in some ways strong. There are moments when it can feel the biting touch of rousing courage in behalf of that in which I believe; it can sink to depths such as no one else except You can know.

But yet, it pines so much for You that it cannot stand being deprived of Your fulness during these years on earth and in desperation may fling itself, blindly and headlong, into whatever appears to offer a faint promise of satisfying the burning thirst Your fingers imprinted on it when You held it in Your hands and breathed into it Your warm breath — a sweetness and pungent ecstasy that it can never forget and ceaselessly yearns to recapture. An exile, burdened with the fault of original sin, weak-willed, half blind — I seek so much for You that I may lose myself in that which is not You.

Dear God, give me strength to pass these days of separation untouched by the substitutes which can easily claim me. And if by chance I do stumble, my God, look down on me with pity, knowing that I have fallen only because while trying to find You I lost my way, so great was my hunger. Raise me again, my God, lead me, so that I may use this world as a means to help only relieve my thirst, not to fulfill it, for this the world can never do.

Lord, where my heart is, there is my treasure. Be watchful, God—my heart is weak; it is anxious; it knows its treasure but is easily deceived and can search in forbidden lands where lurk dark, destructive powers. It's happened before, God, and can again. Place Your heart beside mine so that I may drink of its strength until we two are united in Your kingdom.

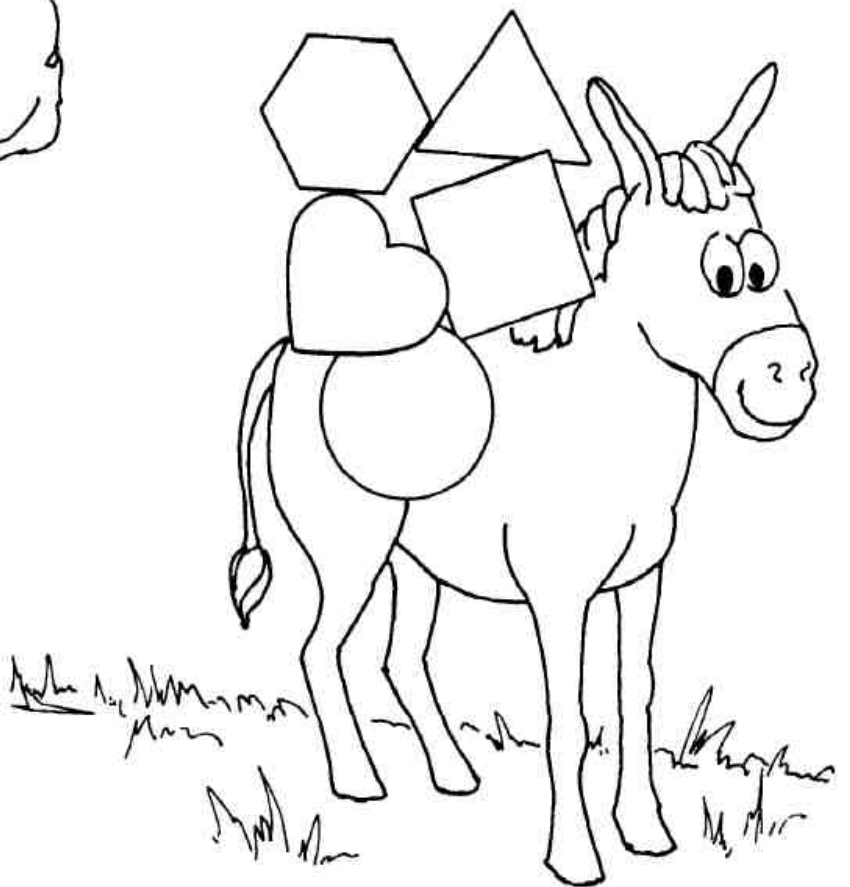
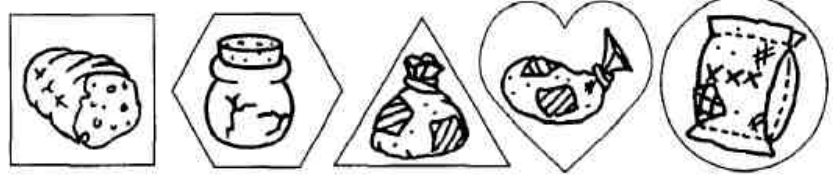


Old Testament Lesson #69

**T**he people of Gibeon were tricky! They wore old clothes and said they were from a far-off country! They loaded the donkeys with worn-out sacks, dry and moldy food and torn wineskins.

Finish the picture.

Connect the shapes that match.



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

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

**PASTORAL STAFF**

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

Fr. Yaroslav Koval,

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

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

*In alphabetical order:*

Irene Borodycia, Director of Religious Education, Pyrohy  
Ministry, and Intercessory Prayer Group Ministry,

John Chomko, Faith Outreach Ministry

Sr. Olga Faryna, Sick and Shut-Ins

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

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

Diane Vargo, Youth Ministry

Michael Vargo, Church Sign Ministry

Steve Zinski, Cantor and Director of Church Choir

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

**PASTOR'S ADVISORY COUNCIL**

Fr. John (Ivan) Chirovsky, Pastor,

Fr. Yaroslav Koval

Fr. Deacon Alexander Wroblicky

*By appointment:*

Irene Borodycia (DRE)

Michael Haritan

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

*By special invitation:*

Margie Klimko

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

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

Although it is inaccurate to say that "all heads of lay  
organizations are *automatically* members of the PAC", this  
does not mean that Fr. Ivan is not allowed to choose them,  
to ask for their advice, or that he cannot invite such persons  
to attend a PAC meeting, or that they, in turn, cannot agree  
to be nominated by Fr. Ivan *to become official PAC mem-  
bers at a future date.* Father Ivan is currently spiritually  
discerning about the names that were suggested to him by

Fr. John Ropke (before he passed away in June of 2009)  
and by our parishioners in June of 2010. Soon all will be  
ready, and then the Lay Members of the PAC will be nomi-  
nated by Fr. Ivan in a letter to His Grace Bishop John (Bu-  
ra), who may then write a confirmation-appointment letter,  
if he so wishes. When it is received by Fr. Ivan, it will be  
published in the church bulletin. The Pastor sets the agen-  
da and members may propose items for the next meeting.  
This must be done prior to any meeting and be approved  
by the Pastor. The decisions of the PAC are advisory only.  
They are not binding on the Pastor, or on the Parish

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

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

**PARISH FINANCIAL BOARD:** meets once every six  
weeks to review our financial status and report its findings  
back to the PAC. Its current members are Fr. John Chi-  
rovsky, Fr. Yaroslav Koval, Fr. Deacon Alexander Wroblicky,  
Cathy Sawchak, Secretary, and James C Kaiser, Consultant.  
We appreciate their hard volunteer work for the good of the  
parish.

**FINANCIAL RECORDKEEPING:** Ann Korenoski & Rose  
Breen help Cathy Sawchak with the recordkeeping. We  
appreciate their hard volunteer work for the good of our parish.

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

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

**PARISH TELEPHONE NUMBERS**

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

**DIVINE LITURGIES (MASS SCHEDULE:)** (each  
week's bulletin will post any changes to the sche-  
dule given below):

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

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

**Sundays: as follows:**

**REGULAR SUNDAYS in 2011:**

7:45 am – Matins in English, plainchant

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

in English, or in both languages.

9:30 to 10:45 am – E.C.F. classes

(September 19, 2010 thru April 17, 2011)

11:30 am – English plainchant Div. Lit. with English homily

### COMMUNITY SUNDAYS in 2011:

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

No Matins

No 9:00 AM Ukrainian Choral Divine Liturgy

No E.C.F. classes

10:00 AM - Divine Liturgy in three languages; sung by

choir; Liturgical propers and homily in English

### GENERATIONS OF FAITH SUNDAY in 2011

**March 20:**

No Matins

No 9:00 AM Ukrainian Choral Divine Liturgy

GOF and E.C.F. classes occur together at 10:00 AM

11:00 AM - Divine Liturgy sung in plainchant with Liturgical

propers and homily in English

12:45-1:10 pm: Lunch in lower church hall

1:10-1:30 pm: Conclusion and dismissal

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

### THE MAJOR FEAST DAYS ARE:

#### THE FEAST ABOVE ALL FEASTS

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

3:00 pm to 5:30 pm on April 23, 2011, or

8:00 am to 11:15 am on April 24, 2011

Easter Breakfast: 12:00 NOON on May 1, 2011

#### THE TWELVE MAJOR FEAST DAYS ARE:

- (1) Nativity of the Mother of God:  
11:00 am on September 8, 2011
- (2) Exaltation of the Holy Cross of our Lord:  
*Veneration of Cross*  
11:00 am on September 14, 2011
- (3) Entrance of the Mother of God  
*Commissioning of New Altar Servers*  
11:00 am on November 21, 2011
- **(4) Nativity of our Lord:**  
9:00 pm on December 24, 2011, or  
10:00 am on December 25, 2011
- **(5) Theophany of the Trinity  
at the Baptism of our Lord:**  
*Blessing of Water*  
7:00 pm on January 5, 2011, or  
11:00 am on January 6, 2011
- (6) Encounter of our Lord:  
*Blessing of Candles*  
7:00 pm on February 1, 2011, or  
11:00 am on February 2, 2011
- **(7) Annunciation to the Mother of God:**  
7:00 PM on March 25, 2011 at St George's
- (8) Entrance of our Lord:  
*Blessing of Pussy Willows and Palms*  
5:00 pm on April 16, 2011, or  
9:00 am on April 17, 2011, or  
11:30 am on April 17, 2011
- **(9) Ascension Thursday:**  
7:00 pm on June 1, 2011, or  
11:00 am on June 2, 2011
- **(10) Pentecost Sunday:**  
5:00 pm on June 11, 2011, or

9:00 am on June 12, 2011, or

11:30 am on June 12, 2011

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

#### HOLY DAYS OF OBLIGATION:

**Sunday of Pascha (Easter),**

**Every other Sunday** (which is a "little Pascha"),

**# 4, 5, 7, 9, 10 and 12**, as above, and

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

7:00 pm on June 28, 2011, or

11:00 am on June 29, 2011

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

#### OUR PARISH PATRONAL FEAST DAY IS:

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

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

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

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

All SOULS DAYS in 2011 (this may yet be changed):

PARASTAS LITURGY: 6:30 PM on February 25; others TBA: March 18, April 1, June 10.

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

His Grace Bishop John (Bura), if he so wishes, may release a priest from this duty, but only due to hardship. So, normally THE PRESANCTIFIED LITURGY may be celebrated on any weekday of Lent, but it MUST BE CELEBRATED on: the First Monday evening of the Great Fast, and on every Wednesday and Friday of Lent. **For the sake of young families and children, so that we can gather right from work, the consensus is that this year we try serving the Presanctified at 6:30 pm, and put out a fruit basket as people leave the church/chapel to go home circa 7:30-8:00 pm.**

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

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

The revised Old Church Slavonic editions of the liturgical books (published in Rome) are to be used or translations approved by the Synod of Bishops. Any other service, such

as a Funeral Parastas or Funeral Liturgy, that would make the Presanctified Liturgy impossible to schedule and serve at its proper place and time, is strictly forbidden.

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

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

Between March 7, 2011 and April 23, 2011, the SATURDAY AND SUNDAY DIVINE LITURGIES will be "lenten", as far as fasting and abstinence are concerned, but they are "non-lenten", as far as the joyful celebration of the Lord's Resurrection (i.e. consecration of holy gifts) is concerned. This is why, ideally, Bright (not dark) Vestments are to be worn.

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

### **HOLY MYSTERY OF CONFESSION**

Saturdays: 4:00 PM and by request

Lenten Weekdays: before or after the services

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

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

### **MINISTRIES:**

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

### **GENERATIONS OF FAITH MINISTRY**

Generations of Faith for Byzantine Churches is an intergenerational catechetical process for the whole parish, regardless of the membership, based on the Eastern Christian liturgical year, scripture, patristics and the Divine Office. G.O.F. is a new approach to lifelong faith formation that prepares all ages in the same session to participate actively in the events and life of the Byzantine Ukrainian Catholic Church. It is designated to nurture the Christian identity of all parishioners for a lifetime; re-engage all generations to participate in church life, especially Sunday Liturgy; equip and support families and adults especially parents, to create a pattern of family faith sharing and a

Christian way of life; involve all the generations in learning together; and to transform the parish community into a community of lifelong learners. On November 11, 2010, His Grace Bishop John (Bura) mandated that all parishes of our eparchy should do everything possible to implement GOF as a way of revitalizing our parishes to share the Good News of Jesus Christ. Currently, the G.O.F. is handled by:

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

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

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

### **PYROHI MINISTRY**

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

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

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

Fr. John (Ivan) Chirovsky

#### **CANTOR/CHOIR DIRECTOR**

Stephen H. Zinski

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

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

#### **YOUTH MINISTRY**

Diane Vargo, Stephanie Vargo

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

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

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

Irene Borodycia (DRE)      Presbyteria Mariyka Chirovsky  
Motria Hodowanec

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

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

**LECTOR MINISTRY**

Irene Borodycia	Linda Chomko
Joanne Giancola	Joan Hess
Olesya Komichak	Stephanie Vargo

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

**SIGN MINISTRY**

Michael Vargo

**WEB-SITE MINISTRY**

Bob Gardner

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

**FAITH OUTREACH MINISTRY**

John Chomko

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

**MARRIAGE PREPARATION MINISTRY** - Arrangements for the Holy Mystery of Crowning are to be made at least 9 to 6 months in advance of the date of marriage by contacting the parish rectory. Restating the obvious, clearly and loudly: under normal conditions, future Couples are expected to be active members of our parish for at least one year before the date of the marriage *because the responsibility for marriage preparation takes place at the parish level.* It is also required that you attend the **PRE-CANA PROGRAM** offered by the Office of Religious Education (ORE) for the Byzantine Catholic Archeparchy of Pittsburgh which contributes towards the usual preparations that occur on the parish level. For the past ten years, the ORE has helped hundreds of couples prepare for the Mystery of Marriage by sponsoring lessons that address topics pertinent to their future *Catholic Christian* marital lifestyle. The location for the Pre-Cana Program is the Byzantine Catholic Cathedral of St. John the Baptist, 210 Greentree Road, Munhall, PA 15120. To print a Pre-Cana Program Registration Form, Please go to web site at: **<http://www.archeparchy.org>**. You may also call the Office of Religious Education at 412-322-8773 for more information. Topics covered are: Eastern Spirituality & Traditions, Marriage Roles Today, Natural Family Planning, Worship in the Byzantine Church, Finances and the Theology of Crowning, Communication, etc. They average 10-15 couples and there is usually a different speaker for each topic. Registration for both lessons \$125.00 paid by the couple. Our Parish is billed another \$125.00 afterwards. Marriages at St John's Parish will be celebrated only after all the normal spiritual requirements have been met to the Church's satisfaction. So, do not order church halls or send out your invitations until you are absolutely sure that you took care of the spiritual preparations!!! In fact, if the couple continues to choose to ignore them after being warned about this, then Father Pastor reserves the right to cancel the service, even as late as 24 hours before the wedding.

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



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



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

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

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