

TENTH SUNDAY AFTER PENTECOST  
NINTH SUNDAY OF MATTHEW



*Icon of the Transfiguration of Our Lord — August 6th*



10<sup>th</sup> SUNDAY AFTER PENTECOST

Bright vestments. Tone 1. Matins Gospel # 10: John 21:1-14.

On August 5: The Fore-feast of the Transfiguration of Our Lord Jesus Christ has its own propers and we also commemorate: the Holy Martyr Eusignius (360-363) of Antioch; Our ven. Frs. Fabius (+250) and Antherus (+257), popes of Rome; holy Nonna the deaconess (+374), mother of St. Gregory the Theologian (+389). ...

For the liturgical propers for an English Divine Liturgy, we use those of Tone 1 in the blue Anthology: pp.: 329-332, in Ukrainian: p. 462, with the propers for August 5<sup>th</sup>, from the black Sacrifice of Praise: pp.: 476, combined according to Typikon instructions given on page 533, Section XXII of Sacrifice of Praise.

5:00 PM – DIVINE LITURGY (all English, recited) + Iwanna Chirovsky (Mary Ann Kasofsky)	SATURDAY, AUG 4 Fr. Ivan
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There will be no 7:45 am MATINAL LITURGY on	SUNDAY, AUG 5
9:00 AM - DIVINE LITURGY (English, Ukrainian & O. C. Slavonic; choir) +Fr. Deacon Michael Levy (Family)	Fr. Yaroslav
11:30 AM – DIVINE LITURGY (English; plainchant) God’s Blessings upon Parishioners with Petitions during Augmented Litany and Prayer after Amvon Prayer, <u>Anthology</u> , pages 1141-1142, at the request of Leslie and Paul Bodnarchuk to mark their 30 <sup>th</sup> wedding anniversary. Mnohaya Lita! Many years!	Fr. Ivan

ON MOST WEEKDAYS, IF THERE IS NO SCHEDULED DIVINE LITURGY, FR. IVAN AND FR. YAROSLAV CELEBRATE MATINS-UTRENIA FROM THE DIVINE OFFICE IN THE CHAPEL AT 8:00 AM. IF YOU SHOULD LIKE TO COME AND JOIN THEM, PLEASE CALL FR. YAROSLAV AT 412-770-4915 ON THE NIGHT BEFORE, SO THAT THEY KNOW TO WAIT FOR YOU TO ARRIVE.
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One of 12 MAJOR FEASTDAYS	AUGUST 6
THE HOLY TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST; <i>Dismissal on page 320, but the priest may add:</i> for the holy Theoctist, Bishop of Chernihiv in Ukraine (+1123), whose memory we also celebrate (whose day it also is)....	
ONE DIVINE LITURGY with BLESSING OF FRUIT	
Monday, August 6: 9:30 AM – Health of Olga Walko (Children and Grandchildren) 7:00 p.m. in the Catechism room - Conversational Ukrainian classes	

11 <sup>th</sup> TUESDAY	AUGUST 7
(acts of penance are encouraged during the Dormition Fast)	
Post-feast of the Transfiguration; For: the Holy Venerable-Martyr Dometius, the deacon (360-363) of Persia (Iran) and his two disciples; the holy Metrophanes (+1703), first bishop of Voronezh the finding of whose relics in 1832 we commemorate on this day; the holy Horos, a desert dweller of Egypt (+390); our	

venerable father Pimen the long suffering of the Kyiv Caves (+1110); our venerable father Mercurius of the Kyiv Caves, bishop of Smolensk (+14<sup>th</sup> century); our venerable father Pimen, faster at the Kyiv Caves (+1141), whose memory we celebrate (whose day it is)....

### **No Divine Liturgy This Morning**

**Tuesday, August 7 at 7:00 p.m.**

### **Public Meeting about the Proposed Gas Station across the Street**

This Tuesday night, August 7 at 7:00 p.m. there will be a community meeting with the developers of the proposed gas station across the street at 700 East Carson St. Last Thursday we successfully won a continuance by the city Zoning Board of Adjustment to defer the public hearing until Sept. 6. In that time, all interested stakeholders are to meet with the developer to come to an agreement about the proposed development. It is OK not to come to any agreement, but the process requires that all parties meet. In light of this, the developers, legal counsel and owners of the proposed gas station will be our guests and share with us and others in the community more details about the proposed development and to answer any questions. *The posture that the parish will take at this meeting is one of hospitality and welcome.* We would like to listen to what they have to say, so that we are best informed as to what is actually happening across the street. The parish has established a legal task force, chaired by Fr. Deacon Alex, to find legal counsel and to explain to us our rights and the options we presently have. That task force will then advise Fr. Pastor and the Pastor's Advisory Council of the suggested course of action the parish should take. Please feel free to attend this public meeting on August 7. Due to the legal nature of these proceedings, we ask that you keep your comments to questions of inquiry and/or clarification and to not express any feelings or opinions that might undermine in any way the course of action suggested by legal counsel retained by the parish.

**11<sup>th</sup> WEDNESDAY (acts of penance are encouraged on Wednesdays) AUG 8**  
**Post-feast of the Transfiguration;** For: the Holy Confessor of the Faith Emilian, Bishop of Cyzicus (815 or 820); the holy martyrs Eleutherius, Leonidas and infants at Constantinople; the holy and venerable Gregory of Mount Sinai (+1346); our holy and venerable father Myron, bishop of Crete (+350); our holy and venerable father Gregory, icon painter of the Kyiv Caves (+12<sup>th</sup> century), whose memory we celebrate (whose day it is).....

**7:00 PM Paraklis – Moleben to the Mother of God (endowment)**

**11<sup>th</sup> THURSDAY AUG 9**  
**(acts of penance are encouraged during the Dormition Fast)**  
**Post-feast of the Transfiguration;** For: the Holy Apostle Matthias, chosen by the apostles to take the place of the traitor, Judas Iscariot, so that numbered among the Twelve, he might become a witness of the resurrection; and the holy martyr Antony of Alexandria, whose memory we celebrate (whose day it is).....

### **No Divine Liturgy This Morning**

**PYROHY MAKING AND SELLING WILL RESUME ON SEPTEMBER 13**

**11<sup>th</sup> FRIDAY (acts of penance are obligatory on Fridays) AUG 10**  
**Post-feast of the Transfiguration;** For: the Holy Martyr and Archdeacon Lawrence (Larry) (+249-51 or 258) of Rome; with whom were also martyred the holy father

Sixtus II, Pope of Rome, and those with them: Felicissimus and Agapitus, deacons, whose memory we celebrate (whose day it is)....

**No Divine Liturgy This Morning**

**7:00 PM Paraklis – Moleben to the Mother of God (endowment)**

**11<sup>TH</sup> SATURDAY**

**AUG 11**

**Post-feast of the Transfiguration;** For: the Holy Martyr Euplus (+304 or 308) Archdeacon at Catania in Sicily; the Holy Martyr Susanna the Virgin, daughter of the holy Presbyter Gavinius (Gabinus) and a niece of the Holy Bishop Caius or Gaius of Rome (+283-296), all three commemorated on this day; and the holy venerable martyrs of the Kyiv Caves: Basil (Vasyl) the priest and Theodore the deacon (+1098); and our venerable father Theodore, prince of Ostrih (+1483), whose memory we celebrate (whose day it is)....

**No Divine Liturgy This Morning**

**11<sup>th</sup> SUNDAY AFTER PENTECOST**

**Bright vestments. Tone 2.**

Matins Gospel #11: John 21:15-25.

**Also on August 12:** For: the Holy Martyrs Photius and Anicetas (+284-305); our holy and venerable father Alexander, bishop of Comana (+284-305 or 249-251); *there are certain commemorations which would normally*

*occur upon the 13th, but they are transferred to the 12th because of the Leave-Taking of the Transfiguration on the 13<sup>th</sup>; they are:* our Most-Holy, Most-Pure, Most-Blessed Theotokos and Ever-Virgin Mary, whose miraculous "Passions" icon is venerated on this day *(The icon can also be commemorated on April 30, and on the sixth Sunday after Pascha, the Sunday of the Man Born Blind);* our Venerable Father Maximus the Confessor (+662, *some claim that St. Maximos was to the East, what St. Thomas Aquinas was to become in the West*), the holy martyr Hippolytus of Rome and his entire household of 18 with him (+249-51 or 258); our father among the saints, Tikhon, bishop of Voronezh, miracleworker of Zadonsk (+1783); *also, in Franciscan and Poor Clare communities: the memory of* our venerable holy mother and virgin, Clare of Assissi (+1253), whose passing we also commemorate on this day...

Ікона Божої Матері, так звана "Страсна", одержала свою первісну назву, від того, що по обидві сторони Божої Матері є ангел зі знаряддям Страстей Господа: хрест, спис і губка з тростиною. Господь не благословляє її, як зазвичай, а Він хапається руками, як Той, хто боїться, будучи дійсно людиною у всьому, крім гріха. Іноді, 25-го березня припадає у будні Святого і Великого Тиждня, навіть у Святу Велику П'ятницю. Таким чином, ікона цього типу була оригінально встановлена як спосіб для поєднання, з одної сторони, того, що треба робити, щоб святкувати радісний Празник Благовіщення Пресвятій Богородиці, й з другої сторони, того, що треба робити, щоб тверезо чувати з Господом й перебувати в



пильному зосередженні над смутними подіями Страстей Господніх. Копія цієї ікони, зроблена в 13-тому столітті, була привезена в Рим в кінці 15-го століття благочестивим купцем. Там, через незнання, копія була перейменована "Божя Мати Неустанної Помочі" або "Неустаючої Помочі". На Заході святкують цей тип ікони під цією назвою саме 27-го червня і часто пов'язують її із святим Альфонсом де Лігуорі (+1787) та з отцями і братами "Чину Найсвятішого Ізбавителя," зазвичай прозваних "редемптористами", як й у візантійських так й в латинських провінціях їх Згромадження. З переходом віків, люди на західній Україні призабули цієї ікони східне походження і східний зміст, так, що навіть Православні Храми, наприклад в с. Угринь Чортківського району на Тернопільщині у храмі Успення Пресвятої Богородиці, шанують цю ікону під західною назвою, а то й в 10-ту п'ятницю після Пасхи завжди робиться там спеціальний відпуст з цієї нагоди. Багато вірних нашого народу, а зокрема наш Блаженний греко-католицький священомученик Василій Величковський (1903-1973), єпископ Луцька та в підпіллі містоблюститель Глави УГКЦ від 1963 до 1972, що його **нетлінні** мощі спочивають у місті Вінніпег, Манітоба, Канада, мають велике набоженство до Пресвятої Богородиці, саме під цим її титулом "Неустанна Поміч".

The Icon of the Mother of God "Of the Passion" received its original name because on either side of the Mother of God there is an angel with the implements of the Lord's suffering: the Cross, the lance, and the sponge and reed. The Lord is not blessing her as usual, but rather He is clutching her hands, as One Who is afraid, for He was human in all things, except sin. Sometimes, March 25 occurs during Holy and Great Week, even Holy and Great (Good) Friday. So, icons of this type were originally created as a way of combining what was expected of us when we are, on the one hand, celebrating the joyous Feast of the Annunciation to the Mother of God, and, on the other hand, what is expected of us when we are supposed to be diligently focused upon keeping sobriety and vigilance at the solemn events of the Lord's Passion. A copy made in the 13<sup>th</sup> century was brought to Rome towards the end of the 15<sup>th</sup> century by a pious merchant. There, through ignorance, it was renamed as "Our Lady of Perpetual Help". The West celebrates this type of icon under this name on June 27 and it is often associated with St. Alphonsus Liguori and the Fathers and Brothers of the "Congregation of the Most Holy Redeemer", commonly called "Redemptorists", of both Byzantine and Latin provinces of the Order. As the centuries went by, the people of Western Ukraine forgot about the Eastern origins and Eastern meaning of the icon, so much so, that even Orthodox churches, such as the one located in the village of Uhryn in the Chortkiv area of the Ternopil Region, honor this icon under its Western name. There is even a special pilgrimage held there on the 10<sup>th</sup> Friday after Pascha. Many people of our nation, especially our Greco-Catholic Redemptorist Blessed priest-martyr Vasyl Velychkovsky (1903-1973), Bishop of Lutsk and Underground *locum tenens* of the Head of our Church, from 1963 to 1972, whose **incorrupt** relics rest in Winnipeg, Manitoba, Canada, have a great devotion to the Most-Holy Theotokos, under this latter Western title of "Our Lady of Perpetual Help". ...

**For the liturgical propers for an English Divine Liturgy, we use those of Tone 2 in the blue Anthology: pp.: 333-336; in Ukrainian: p. 464.**

**5:00 PM – DIVINE LITURGY (all English, recited)  
+ William Borodycia (Kay Terleski & Joe Slaby)**

**SATURDAY, AUG 11  
Fr. Ivan**

There will be no 7:45 am MATINAL LITURGY on

SUNDAY, AUG 12

9:00 AM - DIVINE LITURGY (English, Ukrainian & O. C. Slavonic; choir)  
God's Blessings upon Parishioners Fr. Yaroslav

11:30 AM – DIVINE LITURGY (English; plainchant)  
Health of Brian Lohmann (Maureen McCauley)

Fr. Ivan

**ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА:  
У ДЕСЯТУ НЕДІЛЮ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ:**

**SCRIPTURE READINGS FOR THE  
TENTH SUNDAY AFTER PENTECOST**

**На Вечірній Літургії:**

(1) Чисел 22:2-13; (2) Сирах 25:1-4; 25:9-10; (3) Єремія 5:1-6;

**At the Vespereal Liturgy:**

(1) Numbers 22:2-13; (2) Sirach 25:1-4; 25:9-10; (3) Jeremiah 5:1-6;

**(4) На Утренній Літургії, Новий Завіт, Десяте Утренне Євангеліє: ВІД ІВАНА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** У той час, з'явився Ісус учням своїм при Тиверіядському морі. З'явився ж так: Симон Петро, Тома, на прізвище Близнюк, Натанаїл з Кани Галилейської, сини Заведея і двоє інших його учнів були разом. Каже до них Симон Петро: « Іду рибу ловити. » Ті йому кажуть: « Підемо й ми з тобою. » Отож пішли й сіли в човен, але тієї ночі нічого не піймали. Як настав ранок, стояв над берегом Ісус, але учні не знали, що то Ісус. Каже до них Ісус: « Діти, чи маєте що перекусити? » Ті йому відповіли: « Ні. » Тоді він каже до них: « Закиньте лишень сіті праворуч від човна і піймаєте. » Вони закинули, але не могли їх витягнути, така була сила риби. Каже тоді той учень, якого любив Ісус, до Петра: « То — Господь! » Симон Петро, почувши, що то Господь, накинув одежу, бо був нагий, і кинувся в море. Інші учні припливли човном, були бо недалеко від землі, ліктів зо двісті (метрів зо 90), і притягнули сіті з рибою. Коли, отже, вони вийшли на землю, бачать — жар розкладено, а на ньому риба та й хліб. І мовить їм Ісус: « Принесіть тієї риби, яку ви тепер піймали. » Пішов Симон Петро, витягнув на землю сіті, повні великої риби — сто п'ятдесят три. І хоч як багато її було, сіті не прорвалися. Мовить до них Ісус: « Ходіть снідайте! » І ніхто з учнів не зважився його питати: « Хто ти? » — знаючи, що то Господь. Підходить тоді Ісус, бере хліб, роздає їм, і рибу — теж. Це вже втретє з'явився Ісус учням по тому, як воскрес з мертвих. (21:1-14).

**(4) At the Matinal Liturgy: New Testament: Tenth Matinal Gospel: A Reading from the Holy Gospel according to JOHN:** [At that time,] Jesus revealed Himself again to the disciples by the Sea of Tiberias; and He revealed Himself in this way. Simon Peter, Thomas called Didymus (the Twin), Nathaniel of Cana in Galilee, the sons of Zebedee, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered Him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard

that it was the Lord, he put on his clothes, for he was stripped for work, and sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask Him, "Who are You?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after He was raised from the dead. (21:1-14).

**(5) На Божественній Літургії, у у ДЕСЯТУ НЕДІЛЮ ПІСЛЯ П'ЯТИДЕСЯТНИЦІ: Новий Завіт: ДО КОРІНТЯН ПЕРШОГО ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Бог поставив нас апостолів, останніх, немов призначених на страту; ми бо стали видовищем і світові, і ангелам, і людям.<sup>1</sup> Ми нерозумні Христа ради, ви у Христі розумні, ми немічні, ви сильні; ви славні, ми без слави; до цього часу ми голодні і спрагли, і нагі, нас б'ють, ми скитаємось; ми трудимось, працюючи власними руками; нас ображають, і ми благословляємо; нас переслідують, і ми терпимо; нас лають, і ми доброзичливі; ми стали сміттям світу, покидьками всіх аж досі. Пишу це не щоб осоромити вас, але щоб як дітей моїх улюблених навести на розум. Бо хоч би ви мали тисячі учителів у Христі, але отців не багато, я бо вас породив через "Євангеліє" (*Благовістування, Добру Новину*) в Христі Ісусі. Благаю, отже, вас: Будьте моїми послідовниками, як і я Христа (4:9-16)

**(5) At the Divine Liturgy: for THE TENTH SUNDAY after PENTECOST: New Testament: A READING FROM THE FIRST LETTER OF SAINT PAUL THE APOSTLE TO THE CORINTHIANS:** Brethren! [I think that] God has revealed us, the apostles, last of all, as those appointed to death; for, we have become a spectacle to the world, both to angels and to men.<sup>2</sup> We are fools for Christ's sake, but you are

<sup>1</sup> Вілліям Барклі пояснює цю метафору: « Основна провина корінтян полягала в тому, що вони призабули, що їхні душі належать Богові. ... Павло ... ставиться до них із дошкульною іронією. Для порівняння апостольського життя з їхньою гордістю, самозадоволенням, та почуттям вищевартости, він вказує на живий приклад з їх побутового життя. Коли римському генералові траплялася якась велика перемога, йому дозволялося відбутися похід крізь місто, щоб його побідоносні вояки могли похвалилися здобиччю. Це називали « Побідою ». Наприкінці походу, велику групу представників побідженого народу, що їх вже наперед були призначили на смерть, що наставала підчас боротьби із дикими звірами на спортивній площі, де кінчався похід. Отже, корінтяни в їхній очевидній гордості, це неначе показ трофеїв завзятості генерала-переможця, тоді коли апостоли — це та мала горстка, що йде на певну загибель. Досі, для корінтян, християнське життя означало лише хвалитися своїми привілеями, та підраховувати свої духовні осяги, тоді, коли для Павла, — християнське життя, це смиренна служба та готовість вмерти ради Христа. »

<sup>2</sup> William Barclay explains this metaphor: *The basic fault of the Corinthians was that they had forgotten that they owed their souls to God. ... Paul ... turns on the Corinthians with scathing irony. He compares their pride, their self-satisfaction, their feeling of superiority with the life that an apostle lives. He chooses a vivid picture. When a Roman general won a great victory he was allowed to parade his victorious army through the streets of the city with all the trophies that he had won; the procession was called a Triumph. But at the end there came a little group of captives who were doomed to death; they were being taken to the arena to fight with the beasts and so to die. The Corinthians in their blatant pride were like the conquering general displaying the trophies of his prowess; the apostles were like the little group of captives doomed to die. To the Corinthians the Christian life meant flaunting*

wise in Christ; we are weak, but you are strong; you are glorified, but we are dishonored. Even to this present hour we both hunger and thirst, we are naked, and are buffeted, and are "restless" (*homeless*), and we labor, working with our own hands. While reviled, we bless; while persecuted, we endure; while blasphemed, we exhort [to reconciliation]; we have become the filth of the world and the off-scouring (*not off-scourGing*)<sup>3</sup> of all things, even until now. I do not write these things to make you ashamed, but to admonish you as my beloved children; for, though you have a myriad of tutors in Christ, yet you do not have many fathers; for, I begat you in Christ Jesus<sup>4</sup> through the gospel. I beseech you, therefore, be imitators of me. (4:9-16).

**(6) На Божественній Літургії, у ДЕСЯТУ НЕДІЛЮ ПІСЛЯ П'ЯТИДЕСЯТ-НИЦІ: Новий Завіт: ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАН-НЯ) ЧИТАННЯ:**

В той час, якийсь чоловік приступив до Ісуса і, припавши йому до ніг, каже: « Господи, змилуйся над моїм сином, бо він епілептик<sup>5</sup> і тяжко нездужає: часто кидається в вогонь, часто й у воду. Я був привів його до твоїх учнів, та вони не могли його зцілити. » « О роде невірний та розбещений!, » відповів Ісус. « Доки я маю бути з вами? Доки терпітиму вас? Приведіть мені його сюди! » Ісус погрозив йому, і біс вийшов з хлопця; і юнак видужав тієї ж хвилини. Тоді підійшли учні до Ісуса на самоті і спитали: « Чому ми не могли його вигнати? » Ісус сказав їм: « Через вашу малу віру; бо істинно кажу вам: Коли матимете віру, як зерно гірчиці, скажете цій горі: Перенесися звідси туди — і вона перенесеться; і нічого не буде для вас неможливого. А щодо цього роду бісів, то його виганяють лише молитвою і постом. » Як вони зібралися в Галилеї, Ісус сказав до них: « Син Чоловічий має бути виданий у руки людям, і вони його уб'ють, але третього дня він воскресне. » І вони тяжко зажурились. (Від Матея 17:14-23)

**(6) At the Divine Liturgy: for THE TENTH SUNDAY after PENTECOST: New Testament: A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:**

At that time, a man came up to Jesus, kneeling down to Him and saying, "Lord, have mercy on my son, for he is a "lunatic"<sup>6</sup> (*epileptic*) and suffers severely; for he often falls into the fire, and often into the water. So I brought him to Your disciples, but they could not cure him." Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him, and the child was cured from that very hour. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" So Jesus said to them, "Because of your "little faith" (*unbelief*). For assuredly, I say to you, if you have faith as [little as] a

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*their privileges and reckoning up their achievement; to Paul it meant humble service and a readiness to die for Christ.*

<sup>3</sup> There is no such thing as "to scourGe off". However, when food is burned onto a pan in the process of being baked, the hostess does not put the burned food along with the good food on the platter and serve it to the guests. Rather, the burned food is SCoured OFF and goes with the FILTH, either into the garbage, or washed down the drain.

<sup>4</sup> Paul says very clearly and purposefully "Christ Jesus." We do not "correct" him and say "Jesus Christ."

<sup>5</sup> Св. Матей каже дослівно « люнати́к », бо науковці тоді ще вчили, що епілепні напади проявлялися відносно положення місяця в небокрузі.

<sup>6</sup> "Scientists" at this time thought that epilepsy was caused by lunar phases, thus St. Matthew, accepting the "science" of his day, uses the word "lunatic." As often happens in history: the church adjusts to the scientists of one generation, the next generation of scientists begins to change its mind, but it is the church, not the first generation scientists, who end up getting the blame for "causing the outdated theory" in the first place.



[grain of] mustard seed, you will say to this mountain, "Move from here to there," and it will move; and nothing will be impossible for you." However, this kind does not go out except by prayer and fasting." Now while they were "staying" (*gathering together*) in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and [on] the third day He will be raised up." And they were "exceedingly sorrowful" (*greatly distressed with overwhelming grief*). (NKJV - 17:14-23)

**НАСТУПНОЇ НЕДІЛІ: ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА: 12-го серпня, 2012 р.Б.: Одинадцята неділя після П'ятидесятниці, тобто після Зіслання Святого Духа. На Вечірній Літургії, десятої неділі: На Вечірній Літургії: (1) Чисел 22:20-31; (2) 1 Самуїла 10:17-25; (3) Ісаїя 5:1-7; На Утренній недільній Літургії: (4) від Івана 21:15-25. На Євхаристійній (Божественній) Літургії, Одинадцятої неділі: (5) 1 до Корінтян 9:2-12; (6) від Матея 18:23-35. За-амвонна Молитва: св. Івана Золотоустого # 1, або звичайна (тобто св. Василя Великого).**

**NEXT SUNDAY: Scripture Readings for August 12, 2012: *Eleventh Sunday after Pentecost (the Descent of the Holy Spirit)*. At the Vespereal Liturgy: (1) Numbers 22:20-31; (2) Sirach 10:17-25; (3) Isaiah 5:1-7; At the Matinal Liturgy: (4) John 21:15-25. At the Eucharistic (Divine) Liturgy for the Eleventh Sunday: (5) 1 Corinthians 9:2-12; (6) Matthew 18:23-35; Amvon Prayer: St. John Chrysostom # 1: "What praise or what hymn...", or the usual one by St. Basil the Great: "O Lord, you bless those who bless you..."**

### **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 2012 PETITION for use at the Great Ekteniya (Litany of Peace)**

**Deacon:** Since we have been asked by our Patriarch and Synod of Bishops to spend the year of two thousand and twelve preparing for the upcoming one thousand and twenty-fifth anniversary of the baptism of Rus'-Ukraine, even as we intercede for all Christian Vocations with a Special Emphasis on the particular calling of every lay person, that our Church may renew our understanding of the Holy Mysteries (Sacraments) as a source of salvation, the way of living in uninterrupted relationship with our Risen Lord, let us pray to the Lord.

### **GENERAL and MISSIONARY PRAYER INTENTIONS OF POPE BENEDICT XVI FOR AUGUST 2012, for use at Great Ekteniya (Litany of Peace)**

**Deacon:** That prisoners may be treated with justice and respect for their human dignity...

... and that young people, called to follow Christ, may be willing to proclaim and bear witness to the Gospel to the ends of the earth, let us pray to the Lord.

### **Special petitions for use at the Insistent Litany (Ekteniya of Fervent Supplication)**

**Диякон:** Тому, що Господь Ісус Христос, Бог наш, закликав нас молитися за покликання до священного служіння, ще молимося щоб наш Господь покликав і післав нашої Церкві, добрих і щедрих душ, благих і гарячих своїм запалом, зокрема з нашої молоді, щоб були зачислені до читачів, півців, свічко-носців, сестер, братів, ченців, черниць, піддияконів, дияконів, священників та єпископів нашої Церкви; і щоб всі люди, дане їм Господом покликання охоче приймали, за нього Богові щиро дякували, його "совісно" (сумлінно) та витривало сповняли, та Богові і людям ним радо служили.

**Диякон:** Ще молимося щоб Господь Бог наш дарував нам, щоб вірний слуга Божий Митрополит Андрей (Шептицький), разом із усіма, нашої Церкви, святими мучениками та ісповідниками віри в Христа були залічені до лику святих, й, засобом їх беатифікації та канонізації, були прославлені серед них.

**Deacon:** Since the Lord, Jesus Christ, our God, told us to pray for vocations dedicated to sacred ministry, we also pray that our Lord would call and send our Church, good and generous souls from among our youth to become good and fervent readers, cantors, candle-bearers, sisters, brothers, nuns, monks, sub-deacons, deacons, priests, and bishops; and, that the vocation given to all people by the Lord be willingly accepted, that God be thanked sincerely for it, that it be conscientiously and persistently fulfilled and that God and people be gladly served.

**Deacon:** We also pray that the Lord, our God, would grant that the faithful Servant of God Metropolitan Andrey (Sheptytsky), together with all of our Church's holy Martyrs and Confessors of Faith in Christ, be numbered among the saints and glorified with them through their beatification and canonization.

### **PROPOSAL for ACOLYTE ASSIGNMENTS**

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

**5:00 PM — SATURDAYS: no one has been designated**

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

**9:00 AM — SUNDAYS: Joseph Levy; Michael Levy;  
Mark Rad; Andrew Hodowanec**

**11:30 AM — SUNDAYS: Drew Buckholt; Antony Chirovsky**

### **LECTOR ASSIGNMENTS FOR AUGUST**

***10<sup>th</sup> SUNDAY AFTER PENTECOST: 1 Corinthians 4:9-16***

Saturday, August 4, 2012 – 5:00 PM – Joanne Giancola

Sunday, August 5, 2012 – 9:00 AM – Irene Borodycia, Lesya Jurgovsky

11:30 AM Divine Liturgy – TBA

***FEAST OF TRANSFIGURATION: blessing of fruit: 2 Peter 1:10-19***

Monday, August 6, 2012 – 9:30 AM – TBA

***11<sup>th</sup> SUNDAY AFTER PENTECOST: 1 Corinthians 9:2-12***

Saturday, August 11, 2012 – 5:00 PM – Stephanie Vargo

Sunday, August 12, 2012 – 9:00 AM - Joan Hess, Lesyva Jurgovsky

11:30 AM Divine Liturgy – TBA

***FEAST OF DORMITION: blessing of flowers: Philippians 2:5-11***

Tuesday, August 14, 2012 – 7:00 PM at St. George's (Northside)

Wednesday, August 15, 2012 – 9:30 AM at St. John's (Southside) – TBA

***12<sup>th</sup> SUNDAY AFTER PENTECOST: 1 Corinthians 15:1-11***

Saturday, August 18, 2012 – 5:00 PM – Joanne Giancola

Sunday, August 19, 2012 – 9:00 AM - Irene Borodycia, Lesya Jurgovsky

11:30 AM Divine Liturgy – TBA

### **ARCHEPARCHIAL - ARCHDIOCESAN NEWSPAPER:**

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

### **CULTURE-HERITAGE BOOTH**

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

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

We have suspended pyrohy making until September. Pyrohy sales will begin on **Thursday, September 13, 2012.** We ask our volunteers to come between 7 – 8 AM.

We thank all of our wonderful and hard-working volunteers and wish them a healthy and restful summer break that they so richly deserve!

### **ONGOING CHURCH AUXILIARY PROJECTS**

#### **SARRIS "Candy Sales" - ENJOY books - GFS Marketplace - ORPHANAGE**

The Church Auxiliary is once again selling a variety of Sarris chocolate bars (including pretzel, dark chocolate, plain milk chocolate, chocolate with almonds, crispies, peanut butter and caramel) for only \$1.00 each. Normally sales are on Thursdays and Sundays after the Divine Liturgies. If you attend Saturday evening services, please see Margie Klimko or Diane Vargo if you wish to buy some delicious candy at a bargain price. Also we are selling ENJOY books at \$ 27.00 each. Please see Rose Breen or Margie Klimko about the books.

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?"

### **APARTMENTS FOR SENIORS, including handicapped:**

In general, Sheptytsky Arms and St. George Close, 3505 Mexico Street, 15212, 412-766-8802, usually have apartments available for seniors 62 years of age and older who can live independently. For those who are handicapped an apartment may also be available and one need not be 62 years old for this. We have been notified that by the end of August two empty apartments will be available. The first one is a one bedroom unit which is based on income with gas, electric, water/sewage and trash included. Income restrictions apply. The second apartment is a two Bedroom Market Rate Unit with a beautiful view of the river. The price per month is \$600.00 which includes gas, electric, water/sewage, and trash. No income restrictions apply. For those who are interested, please contact Char Rumsky at 412-766-8802 or Sr. Olga Marie at 412-766-6354.

### **"AUGUST" IS THE MONTH OF MARY IN BYZANTINE CHURCHES**

Please check each week's church bulletin for the schedule of the "Moleben" Service to the Mother of God during August. Given the small number of people who attend these services they will most likely be held in the Chapel, instead of in the Church.

*Whereas the West usually considers "May" to be the month of Mary, in the East, "August" is the month when the Mother of God was especially singled out for commemoration and veneration (obviously she is never held up for worship).*

**THIS MONTH OF MARY BEGINS WITH THE FAST OF THE DORMITION OF THE HOLY THEOTOKOS: AUGUST 1<sup>st</sup> through 14<sup>th</sup>:** During the first fourteen days of August during each year, Eastern Catholic and Eastern Orthodox Churches enter into a fast period (less strict than the Great Fast of Lent) in honor of the Mother of God, the Virgin Mary, with the usual mitigations for Tuesdays, Thursdays, Saturdays and Sundays and the Feast of the Transfiguration (August 6). *(Currently, in our St. Josaphat Diocese/Eparchy the observance of this fast is on a voluntary basis).* This fast period reveals and beautifully expresses the high regard, which Eastern Christians have for the Blessed Virgin Mary, the Mother of God, for her special role in the salvation of mankind. Indeed, St. John of Damascus, one of the great Fathers of the Church, pointed out that when the Blessed Virgin Mary became the Mother of God and gave birth to Christ, the Redeemer of Mankind, she became the mother of all of mankind. We call the Virgin Mary "Theotokos", from the Greek, or "Bohorodytsia" from the Ukrainian, which means "The Birth-Giver", or "the Bearer of God." This is the highest title that can be bestowed upon any member of the human race. The Theotokos, the Virgin Mary, was "blessed among women (Luke 1:42)," and she was chosen "to bear (Luke 1:31) the Savior (Luke 1:47) of our souls." We, therefore, as biblical Christians, consider her to be the Queen of all the saints and the angels (Psalm 45:9, Revelations 12). Knowing that she holds such a high place in the Kingdom of Heaven and that she is eternally present at the throne of God interceding for mankind, we, as good Christians, naturally ask (i.e. pray) for her love, guidance, and protection. As children before their mother, we never forget to ask for her intercessions in times of sickness and danger, and constantly thank her for her care and her prayers in our behalf. This fast period is climaxed on August 15th, when the Church gathers to celebrate the Great Feast of the Dormition (Falling-Asleep) of the most-holy, most-pure and most-blessed Theotokos and ever-Virgin, Mary.

**During this fourteen-day fast period, the Eastern Churches prescribe that the "Paraclesis" Service be held in honor of the Mother of God. In Ukraine, this service was known by two names: either the "Paraklis" or the "Moleben".** The word "paraclesis" has two different meanings: the first is "consolation," from which the Holy Spirit is called the "Paraclete," or "Consoler, Comforter, Advocate"; the second is "supplication" or "petition". The Service of the Paraclesis to the Theotokos consists of hymns of supplication to obtain consolation and courage. If the Canon used at the Moleben was authored by the monk Theosterictus it is called "Small Paraklis" or "Malyj Moleben". If the Canon used at the Moleben was authored by Emperor Theodore Ducas Lascaris then it is called a "Great Paraklis" or "Velykyj Moleben". Thus "Small" and "Great" has nothing to do with the length of time of the service; in Ukraine both the "Small" and "Great" Moleben were always considerably shortened for parish usage. Although these two Canons may be used throughout the year in times of temptation, discouragement or sickness, they are used more particularly during the two weeks before the Dormition (or Assumption) of the Theotokos, from August 1 to August 14, singing the two canons on alternating days.

Our Eastern Catholic Catechism (*Light for Life, Volume 2*) teaches us: *"First among the Church's devotional services are those honoring Mary, the Theotokos or one who has borne God. Christians have constantly shown great love and respect to this woman who is a model of salvation and intercession. The grace of God, which "yearned to gather the children of Jerusalem as a mother bird gathers her young under her wings" (Mt 23:37), is especially manifest in her. We do not adore or worship her as God, but we do venerate her—show her reverence and honor—above all other saints."* Of course, any prayer in which the Mother of God is asked to "save us", as happens many times during the Paraclesis, is meant to be uttered in an all-encompassing spirit of: 1 Corinthians 9:27 and 10:12; Hebrews 3:12 and 14; Hebrews 6:4-6; Philipians 3:9-14; 2 Peter 1:10 and 2:20-21; Matthew 7:21. Based on Luke 1:48 and John 19:26-27, we ask Mary to intercede, in prayer, for us before God. But, we



never, ever worship her, as such. Worship belongs to God, one in the Holy Trinity, alone. *"Our feelings of tenderness towards her are fitting for the Mother of our God. Through her unique role, she is a most powerful woman of prayer. Rooted in the love of Christ for His Mother, the Church unashamedly asks, "Hasten, O Mother of God, to intercede for us, O you who have always protected those who honor you!" (Kontakion to the Mother of God)."*

As our Catechism reminds us: *"The celebration of this service heightens our awareness that troubles and temptations do not separate us from God's love. In Mary, a source of help and comfort, we gain a further link with the divine through her intimate connection with God as His mother. As the first saved by God, she already exemplifies that salvation means deification through the grace of our Lord Jesus Christ. Since she now rests in the deifying presence of God, we can pray to her to deliver us from all danger through her intercession. Our devotion to her is not exaggerated. It rises from the depths of our own being which carries the agony of our own inability to save ourselves. In these recesses, we receive the hope transcending our failure through what God has accomplished for her. We are able to glorify her as our protector and intercessor."*

Since these hymns are primarily for the welfare of the living, why not let the whole Church pray for you during the first fifteen days of August and especially on the Great Feast of the Dormition of the Theotokos on August 15<sup>th</sup>? Don't let your laziness and your apathy cause you to miss this great blessing and inspiration that the Lord can bestow upon you. Let the peace and holiness that only the Lord can give you, enter into your life. "Let us now lay aside all cares of life," and let us truly, during these fifteen days, participate in the fasting and prayer life of the Lord's Church so that we can "taste and see that the Lord is good (Psalm 34:8)" and so that we may fully experience the spiritual blessings that the Church offers to us at this holy time. "Blessed is he/she whom He shall find watching" (Proverbs 8:34, Luke 12:43, James 1:12 and Revelations 16:15). Come and pray with us and with the entire Church. By our mutual prayers and intercessions we not only please and glorify God, the Father, but we also make ourselves available and accessible to our Lord, God and Savior, Jesus Christ, and His graces (experienced as gifts and fruits of the Holy Spirit) as God, One in the Holy Trinity, transfigures us and saves us.

### **RULES FOR AUGUST 1 TO AUGUST 14** **THE DORMITION FAST - SPASEEVKA**

The Dormition Fast, or Spaseevka in Ukrainian, began on the evening of July 31, 2012, after Vespers and will last until August 14, inclusive. **THE TYPICON PRESCRIBES PRAYER, FASTING AND ALMSGIVING (WORKS OF MERCY). AS TO FASTING: STRICT ABSTINENCE FROM MEAT, DAIRY, WINE AND OIL USED TO BE THE RULE FOR MONDAYS, WEDNESDAYS, AND FRIDAYS, WITH A MITIGATED ABSTINENCE (WINE AND OIL ALLOWED) ON TUESDAYS AND THURSDAYS. HOWEVER, SINCE 1994, IN THE EPARCHY OF ST. JOSAPHAT, ALONE, WE ARE CURRENTLY OBLIGATED TO DO ANY KIND OF ACTS OF PENANCE (ABSTAINING FROM MEAT IS ONE OF THE POSSIBLE CHOICES) ON FRIDAYS AND ENCOURAGED TO DO ACTS OF PENANCE ON WEDNESDAYS AND ALL OTHER WEEKDAYS; ALL OTHER FASTING MAY BE CHOSEN ON A VOLUNTARY BASIS.** (Since 1999, in the other three eparchies of our Ukrainian Catholic Church in the USA, it is prescribed that the penance on all Fridays of the church year must include fasting from meat products). **EVERYONE, ESPECIALLY THOSE WHO ARE NOT OBLIGATED TO FASTING, IS – OF COURSE – ENCOURAGED TO MAINTAIN THEIR DUTY TO PRAY AND TO ENGAGE IN SPIRITUAL AND CORPORAL WORKS OF MERCY (I.E. ALMSGIVING) DURING ALL FOUR PENITENTIAL SEASONS OF THE YEAR. BRIGHT (PALE BLUE) VESTMENTS MAY BE USED DURING THE DORMITION FAST, UNLESS NOTED OTHERWISE BY THE TYPICON. AUGUST 15 IS A HOLY DAY OF OBLIGATION. IN SOME PLACES THEY USE DARK (DEEP BLUE) VESTMENTS FOR THE FEASTDAY ITSELF.**



### **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.

### **Діла Милосердя для Тіла:**

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

### **Corporal Works of Mercy**

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

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

### **Spiritual Works of Mercy**

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

(1) counseling the doubtful, (2) instructing the ignorant, (3) admonishing sinners, (4) comforting the afflicted, (5) forgiving offences, (6) bearing wrongs patiently, (7) praying for the living & the dead !

### **FROM THE PROLOGUE BY ST. NIKOLAI VELIMIROVICH**

By true repentance, by tears, prayers and good works, the most filthy soul can be utterly cleansed and changed. Therefore, be careful not to rejoice in remembering the sin of a repentant sinner, but give thanks to God and marvel that light has been brought from darkness. The Egyptian Pharaoh Amases was of low birth, and, when he came to the throne, the people showed him scant respect, remembering his ancestry. In order to outwit the people and gain the respect due to him, he took a metal wash basin, in which the feet of visitors to the court were usually washed, and caused it to be heated to white heat and made into the likeness of an idol. Then the Pharaoh set the idol up in the street. The people, seeing it, began to bow down to it and give it divine honor. Then the Pharaoh disclosed the source of the material used for it. The people understood that the Pharaoh wanted to prove in this way that they must not bear in mind his former state, but accept what he was now, and they began to give the Pharaoh the respect due to royalty.

### **DID YOU KNOW about the TWO "HAIL MARY"s - ???**

Just because Christians of the East consider the praying of the Marian Rosary to be a strictly personal, non-communal, and non-liturgical devotional prayer form, many Westerners (and some Westernized Easterners as well) immediately jump to the false conclusion that the East is somehow "anti-Marian" or "anti-Rosary". **This is simply untrue.** To this day, in most Byzantine monasteries, monks and nuns say "the Angelic Greeting" (this is what the "Hail Mary" is called in the East) up to 150 times with a sign of the cross and prostration at the end of each time. Also, Eastern Christians (including the Ukrainian Catholic Church) always end their 'Hail Mary' in this way: *'For You have given birth to Christ the Saviour (Redeemer) of our souls'* (in Old Church Slavonic: *'Бо Ти породила Христа Спаса, Избавителя душ наших – Bo ti porodila Khrista Spasa, Eezbavitelia dush nashikh).* One brings one's fingers to one's head for 'Христа-Khrista', then down to the belly for 'Спаса-Spasa', then to the right shoulder for 'Избавителя-Eezbavitelia', the left for 'душ-dush' and then one bows for 'наших-nashikh'. The Western form of the "Hail Mary", ending in *"Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen"* was a pastoral addition in the West. Some say that the major reason for this change were the

horrors of the "Black Death", which periodically visited various peoples throughout Asia and Europe between the 14th and 17th centuries. A person could be healthy in the morning and dead by evening. This caused many to die without being able to receive the sacraments (Confession, Eucharist, Anointing of the Sick) before death. The switch to the Western version of the "Hail Mary" was gradual and not fully completed in the West until Pope St Pius V had it printed in the Roman Rite *Breviary* in 1568. Before that, the Romans, or Latins, in the West used a shorter form of the "Hail Mary", much like the one which the Byzantines in the East still use today:

*Rejoice (Hail), Theotokos (Mother of God), Virgin Mary, full of grace, the Lord is with you. Blessed are you among women and blessed is the fruit of your womb; for you have borne Christ, the Savior and Redeemer of our souls.*

#### **ON PRAYER, BY ARCHIMANDRITE SOPHRONY**

*"I once read a newspaper account of an engineer testing a jet engine of a plane who carelessly stepped into the air stream which caught and lifted him high off the ground. Seeing what had happened, his assistant quickly switched off the engine. The mechanic fell to the ground, dead. Something similar happens to the man of prayer: after being caught up into another sphere he returns to earth "dead" to much that is of this world. A new life full of light has been manifested to him, and now the infantile pastimes which occupy the vast majority cease to hold any interest or attraction for him."*

#### **ON CONTROLLING THE TONGUE, BY ST. JOHN CHRYSOSTOM**

"Guard the tongue for it is like a majestic stallion. For if you put a bit in its mouth and teach it to walk in order, it adapts to this and is satisfied. But if you let it run wild, it becomes the vehicle of the devil and his angels."

#### **MONDAY, AUGUST 6, 2012 - DO YOU HAVE AN INTEREST IN LEARNING CONVERSATIONAL UKRAINIAN?**

Any persons that would be interested in learning conversational Ukrainian are asked to please call Melanie Hutschow at 412-751-2592 or email her at [pani3@live.com](mailto:pani3@live.com). **The classes will be led by Fr. Yaroslav Koval on MONDAYS at 7:00 p.m. in the Catechism classroom.**

#### **SATURDAY, AUGUST 11, 2012 – CATHOLIC MEN'S FELLOWSHIP**

Please join us on August 11th for a Holy Hour and Formation as we help each other (under the guidance of the Holy Spirit) grow as servant leaders for Our King. The day will start with coffee and donuts at 7:30 AM and then proceed at 8:00 AM to Adoration and Benediction. Following Benediction, formation will be provided by Father Tim Kruthaupt of the Church of the Resurrection Parish. We will conclude with two CMF brothers sharing their Journey in Christ. Please RSVP via e-mail to Catholic Men's Fellowship at [jeff.formica@cmfpitt.org](mailto:jeff.formica@cmfpitt.org) and keep this event in your prayers. When: August 11th from 7:30 AM to 11:15 AM. Where: St. Thomas More, 126 Fort Couch Road (Bethel Park), Pittsburgh, PA. 15241.

#### **AUGUST 12-18, 2012 - ARCHANGELS ICON WORKSHOP**

There will be an Icon Workshop with Iconographer, Michael Kapeluck, August 12-18, 2012 at All Saints Campt in Emlenton, PA. This workshop will be held in conjunction with Kobzarska Sich, a summer musical experience devoted to learning the Bandura and Ukrainian Choral Music. The workshop will be an intense 6 day course where the student will create an icon using acrylic gouache techniques. The workshop is open to all regardless of artistic experience. Tuition and supply fees are: \$600 for the 6 day course (credit cards are accepted). The course will be limited to eight students. To register or for more info please contact Michael at [kapeluck@verizon.net](mailto:kapeluck@verizon.net) or 412-527-5359.

**AUGUST 13, 2012 AT ST. PAUL SEMINARY (CRAFTON)**  
**AUGUST 20, 2012 AT ST. RICHARD PARISH (RICHLAND)**

**SYMPOSIUMS ON RELIGIOUS FREEDOM SET**

Bishop Zubik will lead teaching presentations

**By WILLIAM HILL, Correspondent, Pittsburgh Catholic**

A diocesan symposium on religious liberty and the Year of Faith is planned for two locations in August.

The first is Aug. 13 at St. Paul Seminary in Crafton, and the second is Aug. 20 at St. Richard Parish in Richland Township. The sessions begin at 7 p.m. with prayer, and conclude by 8:30 p.m.

Led by Bishop David Zubik — whose chief role will be teacher, catechist and discussion facilitator — panelists will include retired Superior Court Judge Maureen Lally-Green, associate general secretary; Rita Ferko Joyce, general counsel; and Helene Paharik, director of the Department for Human Dignity.

While Paharik's presentation will focus on "faithful citizenship" and issues of life and dignity, Lally-Green and Joyce, with expertise in legal matters, will offer their perspectives on the Constitution and the broad issues of religious freedom.

*"It is important to take a step back so we can truly hear what the church teaches. In the context of prayer and with the intention of catechesis, of echoing our beautiful Catholic tradition, the Diocese of Pittsburgh is hosting a symposium on the topic of faith and freedom,"* Paharik said.

The symposium was presented earlier this year to diocesan clergy at a spring convocation, and because of the enthusiastic reception it is being offered to a wider audience, with the upcoming sessions open to the public.

A number of issues are being addressed, focusing on religious freedom:

- Religious freedom is a basic human right and is integral to the establishment of a just and generous society.

- Religious freedom is a foundational element of a vibrant democracy and helps guarantee other precious freedoms

- Religious freedom protects the right to practice any faith or no faith. It preserves the right to follow one's conscience in acts both internal and external, in private and in public, as an individual and as a member of a community.

- Finally, religious liberty is not merely a civil right afforded to us by our government. More fundamentally, it is a natural right due each person because of his or her human dignity. *"We are Catholics and we are Americans, We are proud to be both. We should not have to choose one over the other. Our allegiances are distinct and complementary. Defending religious liberty is not a Catholic issue. It is not a Jewish issue. It is not an Orthodox, Mormon or Muslim issue. It is an American issue,"* Paharik said. **Reprinted from July 27, 2012 issue of Pittsburgh Catholic**

**AUGUST 14, 2012 – LITURGY OF GREAT VESPERS**

This year we will be joining our sister parish on the Northside in celebrating part of the Dormition of the Mother of God. Great Vespers with Litiya and with Veneration of the Burial Shroud of the Mother of God will take place at 7:00 pm at St. George's Ukrainian Catholic Parish (3455 California Ave, Pittsburgh, PA. 15212, office (412) 766-8801). We have been invited to join them **and His Eminence Metropolitan Archbishop William C. Skurla, the fifth Metropolitan Archbishop of the Archeparchy of Pittsburgh and head of the Byzantine (Ruthenian) Catholic Church in the United States**, in asking for the intercession of the Most Holy Theotokos on this most important of all of her feastdays. Metropolitan William will preside and be the homilist for this celebration and will also lead the Procession with the Dormition Shroud. At the conclusion of this Divine Service we will have



Christian fellowship and summer refreshments in our Church hall during which you will have the opportunity to meet our new neighbor, Metropolitan Archbishop William C. Skurla. Mark your calendars for this joyful event and plan to bring a relative or friend to celebrate together the Holy Dormition in faith. Attendance at this Great Vespers fulfills the obligation for this Major Feastday.

### **AUGUST 18 AND AUGUST 25, 2012 – READER EDUCATION CLASSES**

The Metropolitan Cantor Institute of the Byzantine Catholic Archeparchy of Pittsburgh is offering another reader education class. Attendees will learn: (a) how the Scriptures are used in Byzantine Rite services, (b) how to prepare a reading (such as an epistle) for chanting; and (c) how to chant a Scripture reading in the Ruthenian Protopinije chant tradition. The two-day course, which will be held on **August 18** and **August 25**, will provide guided practice in church reading for both new readers and those desiring to brush up their skills. The class will be held at Saint Elias Byzantine Catholic Church in Munhall, Pennsylvania, and will run from 9 AM to 3 PM. The fee for the course is \$15.00; lunch and all materials will be provided. To register for the course, contact MCI instructor Jeff Mierzejewski at (412) 735-1676, or send email to [plainchanter@gmail.com](mailto:plainchanter@gmail.com).

### **SUNDAY, AUGUST 19, 2012 – ANNUAL HOLY TRINITY FESTIVAL**

Holy Trinity Ukrainian Catholic Parish will be having their annual festival on August 19 from 12:30 pm to 8 pm at Holy Trinity Acres, Ridge and Ewing Road, Collier Twp. For more info please call 412-279-4652.

### **MONDAY, SEPTEMBER 10, 2012 - ST. GEORGE'S FIRST PIEROGI OPEN**

St. George Ukrainian Catholic Church will hold its 2012 St. George's First Pierogi Open, on Monday, September 10, 2012 with a 9 AM tee time at the Rose Ridge Golf Course, in Allison Park (4769 Gibsonia Road). The cost is \$100 per player, including green fees, cart and a Ukrainian dinner to be held at the end of the tournament. Along with various prizes, the winning team gets its name engraved on "St. George's Pierogie Cup." There will also be a chance to win a 2013 KIA on 4 par, 3 holes (HOLE IN ONE WINS!). Players of all skill levels are welcome. Registration forms are available on the parish website: [www.stgeorgepittsburgh.org](http://www.stgeorgepittsburgh.org) or by contacting Nick Milovitz at 412-761-3209. All registrations must be in by Wednesday, September 5, 2012 and are to be sent with the payment to: St. George Ukrainian Catholic Church, 3455 California Avenue, Pittsburgh, PA 15212. Make checks payable to: St. George Church.

### **SEPTEMBER 2, 2012- REGISTRATION DEADLINE FOR EASTERN CHRISTIAN FORMATION CLASSES (ECF)**

Our Eastern Christian Formation Classes (ECF) for our children will begin on Sunday, September 16<sup>th</sup>. **The DEADLINE FOR REGISTRATION** is September 2<sup>nd</sup>. Please call Irene Borodycia at 412-881-4635. Please register as soon as possible so Irene knows how many books to order. Also, we need feedback so we can decide when the Blessing and Commissioning of Catechists and Blessing of Students for the new year could occur. Traditionally, it ought to be on the Sunday closest to September 26, the feast of Saint John the Theologian. Likewise, as part of the Diocesan Child Protection Program, we need to set up a meeting of Father Ivan Chirovsky with the catechists, parents, and students, coordinating the date and time for this event, with Father Deacon Joseph Wirag, who has graciously agreed to conduct it with us and for us.

# Ukrainian Independence Day Celebration

1991



2012

## Святкування Дня Незалежності України

**SUNDAY, AUGUST 26, 2012 – UKRAINIAN INDEPENDENCE DAY**

\$ 10 adults - \$ 1 children/students; **Delicious Ukrainian food for sale ! (cash bar); fun and games for the whole family! Ukrainian souvenir vendors! Dancing (4:00 PM - 9:00 PM)** Featuring **Mosaic**, musical ensemble from Canada; **Cultural Program (3:00 PM)** Featuring Ukrainian dance ensembles Kyiv and Poltava, the students of Ridna Shkola, and the Chervona Kalyna youth group; For ticket information, contact Anne Konecky at (412-343-0309); Sponsored by the Ukrainian Festival Committee in cooperation with local Ukrainian organizations.

\$10 дорослі - \$1 діти/студенти; **Смачні Українські страви на продаж! (платний бар); Гри і розвага для всієї родини! Продавці Українських сувенірів! Забава (16:00-21:00)** Музичний гурт **Мозаїка** з Канади; **Програма (15:00)** Танцювальні ансамблі Київ і Полтава, студенти Рідної Школи, та молодіжний гурт Червона Калина; За інформацію про квитки звертатись до Гані Конечької (412-343-0309); спонсор: Український Фестивальний Комітет разом з місцевими Українськими організаціями.

—❖ **НОВЕ ПРИМІЩЕННЯ** —❖

**Більше і Краще!**

—❖ **NEW LOCATION** —❖

**Bigger and Better!**

### SNPJ Lodge

- 1) Take I-376 West towards AIRPORT.
- 2) Take exit number 60A on your RIGHT to get on STEUBENVILLE PIKE towards US-22 W / US-30 W / WEIRTON. Drive for 0.5 miles.
- 3) STEUBENVILLE PIKE becomes US-22 W. Drive for 3.4 miles.
- 4) Take exit on your RIGHT towards US-30 W / PA-978 S / IMPERIAL. Drive for 0.2 miles.
- 5) Keep SLIGHT RIGHT at the fork towards US-30 towards US-30 W / IMPERIAL. Drive for 0.1 miles.
- 6) Turn SLIGHT RIGHT onto W ALLEGHENY ROAD. Drive for 0.7 miles.
- 7) You have reached **SNPJ Lodge**, 255 W. Allegheny Road, Imperial, PA. 15126 (724) 695-1411

**SEPTEMBER 8, 2012 – FAITH AND FAMILY CONFERENCE**  
**AT AQUINAS ACADEMY**

All are invited to attend a Faith and Family Conference to be held on Saturday, September 8th in Pittsburgh. Addressing all to learn and live their vocation: Marriage, Parents as the Primary Educators of their Children, Grace and Nature, Faith and Reason. Speakers include Mike Aquilina talking on "Family Life, Communion and Communication", Eugene Ortiz, MD (psychiatrist) on "Marriage and the Family, the Bands of Love", Cecile Ladouceur, PhD (child psychologist) on "Children's Temperament: Individual Differences in Emotion Regulation" and Neil Haley (educator/tutor) on "Education, Extracurriculars and the Social Media". Panel discussion follows. At the Rhodora J. Donahue Building from 9:30 am to 12 pm. Holy Mass at the School Chapel at 8:00 am. Breakfast at the Cafeteria. At the gym lobby will be books for sale and books, printed/resource materials for free. Babysitting is provided. The conference is free and open to the public. Free-will offerings accepted. For more information call 412-335-9612. We are grateful to Aquinas Academy of Pittsburgh for providing the venue for this event. Aquinas Academy of Pittsburgh, 2308 W. Hardies Road, Pittsburgh, PA. 15044; tel. no. (724) 444-0722.

**SEPTEMBER 20-23, 2012**  
**OPPORTUNITY FOR ADULT FAITH DEVELOPMENT;**  
**MARK YOUR CALENDARS**

September 20-23, 2012, there will be an Encounter of the Eastern Catholic Churches to be held in Parma, OH. (See announcement below). Entitled "Together in Christ", the theme will deal with the spirituality of being disciples of Christ and our call to holiness. This will be a wonderful opportunity to meet brothers and sisters from the various Eastern Catholic Churches of Canada and the US, dialogue with them, and grow in appreciation of our identity and mission today. Watch for further details, or look up information at [222.eced-eca.org](http://222.eced-eca.org).

**SUNDAY, SEPTEMBER 23, 2012**  
**LUNCHEON WITH FATHER SCOTT SEETHALER**

Why not have lunch with Father Scott Seethaler, OFM: fun, food, and Fashion Show. Please join them on Sunday, September 23, 2012 at the South Hills Country Club, Rt. 51 and Brownsville Road. Doors open at 11:00 AM, luncheon is at 1:00 PM. This luncheon benefits the Anna Seethaler Hospital, (TASH). For more information and tickets (\$30) make checks payable to T.A.S.H. c/o Beth Svirbel, 3846 Edge Road, Pittsburgh, PA 15227 or call 412-885-4410.

**SATURDAY, OCTOBER 6, 2012: ATTENTION: PARENTS, GRANDPARENTS**  
**AUNTS AND UNCLES, BROTHERS AND SISTERS, ETC.**

Inspired by the spiritual biography of Saint Nonna in the August 5, 2007 church bulletin, a number of men and women have created a special prayer group for satisfying the need to intercede in prayer for the welfare of our children and grandchildren. Whenever he can, Father Ivan facilitates this prayer gathering for us. Currently we use the Akathist Hymn to the Mother of God in her miraculous icon, known as Vospitanie – Воспитание – Vikokhuvatel'ka Deetey – Викохувателька Дітей – Nurturer of Children (venerated on March 5) and then add spontaneous prayers, if necessary. If you are interested, then please call Irene Borodycia at 412-881-4635. **For the time being, it has been decided that we will meet IN THE CHAPEL on first Saturday of each month, at 10:00 am.**

**OCTOBER 6-7, 2012 - EPARCHIAL YOUTH RETREAT**

This year's Eparchial Youth Retreat will be held October 6 & 7, 2012 at Camp Kon-O-Kwee in Fombell, PA (between Ellwood City and Zelionople/Harmony, North of Pittsburgh. More information will be forthcoming.

# ENCOUNTER 2012

OF THE EASTERN CATHOLIC CHURCHES  
OF THE U.S.A. and CANADA

**"TOGETHER IN CHRIST"**

Clergy and Laity in the vineyard of Christ....  
**"DIVERSITY IN MINISTRY; UNITY IN MISSION"**



Theme:  
**SPIRITUALITY OF DISCIPLESHIP:  
A CALL TO HOLINESS**

Purpose:  
**EASTERN CHRISTIAN PERSPECTIVES FOR THE  
PEOPLE OF GOD LIVING THE GOSPEL.**

*"All you who have been baptized into Christ,  
have put on Christ. Alleluia"*

**ONE CONFERENCE IN THREE LOCATIONS!  
ONE THEME! ONE PURPOSE! ONE VOICE!**

September 20-23, 2012	Mid-West	Cleveland, OH
October 11-14, 2012	East	Hillsborough, NJ
November 1-4, 2012	West	Los Angeles, CA

## **OCTOBER 12-14, 2012** **LUC CONVENTION (NORTH ANTHRACITE COUNCIL)**

The North Anthracite Council of the League of Ukrainian Catholics will hold their Annual Convention in Wilkes-Barre, PA. For information contact: Ann Beshada, 17 Prince Street, Hanover Township, PA 18706. Phone: 570-829-4202.

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

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

## **HOLY FAMILY INTERNATIONAL COLLEGE PREPARATORY PROGRAM**

Experience a different culture from your very own home! Holy Family International College Preparatory Program is looking for Home Stay Families to have English-speaking international high school students live in their home while they attend local Catholic high schools during the Spring semester of the 2012-13 school year. Home Stay Families will be paid to care for international students. For more



information, contact Lynn Guerra at 412-766-9020 x304 or [Guerra.lynn@hfi-pgh.org](mailto:Guerra.lynn@hfi-pgh.org).

*Are you planning to travel during the summer months?*

*Remember to contact the Parish Office for locations of Ukrainian Catholic Churches and any Eastern Catholic Churches across America or in the world.*

*Those who have access to the internet may go to: [www.parishesonline.org](http://www.parishesonline.org)*

*Or you may try: [www.masstimes.org](http://www.masstimes.org)*

*When you travel please remember to visit our parishes and to participate in Divine Worship according to our Liturgical tradition.*

THE SUMMARY OF SUNDAY COLLECTIONS: JULY 28 JULY 29, 2012

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	35.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	933.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	10.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	30.00
WEEKLY CANDLES	71.75
MEMORIAL CANDLES	10.00
TOTAL	1,089.75

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

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

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

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

As of Thursday, August 2, 2012, we have received \$ 19,281.00 in donations. Our first expense was the printing of the brochures which was \$ 182, so that we now have \$19,099.00 for the repair of our church roof. Obviously, all parish income and expenditures are to be completely transparent. The Council has a separate bank account for the purposes of repairing the roof, with Father Ivan and certain Council members as signatories. It was decided that St. John's Stewardship Council would periodically supply a report such as the following.

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

7-18-12	Justine Popovich Family from Ka- ren and & Jan Hasenkopf	----	Donor
7-18-12	Lesya & Mike Jurgovsky	Viktor Heraimovich	Friend
7-18-12	Andrew Germansky & Natalia Scherba	Parents of Natalia- Paul & Maria Parents of Andrew Mykola & Anna	Patron
7-21-12	Willis Gogniat	Nicholas and Mary Gogniat	Patron
7-24-12	Raymond & Jaroslawa Komichak	----	Patron
7-24-12	John-Rose- Cynthia Czuczman	----	Patron
7-24-12	anonymous	----	Donor
7-30-12	John and Irene Borodycia	----	Patron
7-31-12	Pyrohy Workers of St. John the Baptist Ukrainian Catholic Church	----	Benefactor
8-2-12	Irene Bernacki Wright	Maria & Jaroslaw Bernacki	Friend

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**MEMORIAL FLOWERS**

If you wish to provide flowers in memory of a loved one, at any time of the year, in thanks-giving 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 what-ever intention you desire, at \$5.00 per week, please write to or call the parish office at: 412-431-2531.

**IN MEMORY OF THE WEDDING ANNIVERSARY OF JOSEPH & SOPHIE REFT ON  
AUGUST 9<sup>th</sup>, 65 YEARS AGO: (ICON OF THE CROSS OF OUR LORD):  
\$5.00 – Reft Children, Grandchildren & Great Grandchildren**

**GOOD HEALTH FOR OLGA WALKO (Copy of the Miraculous Icon of Pochayiv):  
\$5.00 – Reft Children**

**CHURCH PAINTING / RECARPETING FUND**  
**No donations this week**

**ROOF, CHIMNEY & POINTING REPAIR**

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

**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**

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

**FEAST OF THE HOLY TRANSFIGURATION**

August 6

**Part 1:** Tomorrow, we celebrate the solemn feast of the Holy Transfiguration in commemoration of the glorious change in appearance of our Lord Jesus Christ on a "high mountain" (Matthew 17:1), which, since the fourth century, Christian tradition identifies with Mt. Tabor. The Fathers refer to Christ's transfiguration as to His "second theophany" or the second manifestation of His divinity. For this reason the Fathers during the Christological disputes adduced the transfiguration of Christ as a certain proof of His divinity. The establishment of the feast then followed.

The glorious transfiguration of our Lord Jesus Christ is described in detail by the three Evangelists (Matthew 17:1-8; Mark 9:1-7; Luke 9:28-36). St. Peter also vividly recalled the event in his Epistle, saying: "We have seen His majesty for ourselves. He was honored and glorified by God the Father, when He spoke to Him and said: 'This is My beloved Son, in Him is my Good Will.' We heard this ourselves spoken from heaven, when we were with Him on the Holy Mountain." (2 Peter 1:16-18)

The Holy Mountain in biblical sense is the mountain of the manifestation of God's glory. We are told that in the Old Testament God "called Moses to the top of the moun tain" (Exodus 19:20), and there manifested Himself to him. It was the holy mountain of Sinai. Then again, before appearing to the Prophet Elijah, God summoned him to "Horeb, the mountain of God." (1 Kings. 19:8) And in the New Testament Jesus took three of His disciples to a "high mountain" (Matthew 17:1), and there He was transfigured before them, manifesting to them His divine glory. As we can see in the Bible, a mountain is a favored place of God's manifestation to people, for which reason the mountain becomes the holy mountain. At the same time, a mountain (a high place) properly symbolizes the exalted dwelling place of God "on high." (Isaiah 33:5)

Neither St. Peter nor the Evangelists have given us the name of the mountain on the top of which the transfiguration has taken place. But the Christian tradition since the fourth



century designates the place as Mt. Tabor, an imposing elevation near Nazareth, surging almost 2,000 feet high into the blue sky of the lush Plain of Esdraelon. There, on the top of Mt. Tabor, St. Helen (d. about 330) built the church of the Holy Transfiguration, which shortly afterwards became a favored place of Christian pilgrimage.

The authentic witness of tradition, St. Cyril of Jerusalem (d. 386), did not hesitate to indicate Mt. Tabor as the place of Christ's glorious transfiguration, (cf. P.G., 33, 743). The famous inhabitant of Bethlehem, St. Jerome (d. 420), agreed with him in his description of the Palestinian itinerary of his friend, St. Paula, (cf. P.L., 22, 889). After them, St. Proclus of Constantinople (d. 447) also testified: "Mt. Tabor is the mountain on the top of which Christ willed to be transfigured." (cf. P.G., 65, 770)

The modern church of the Holy Transfiguration built on the top of Mt. Tabor over the ancient ruins in 1924, was designed by a famous Italian architect, Professor A. Barluzzi.

**Part 2:** The importance of the feast of the Holy Transfiguration is indicated by its high rank in the Byzantine liturgical calendar. The feast belongs among the twelve Major Feasts and, usually, is represented by one of the festive icons of the iconostasis. In the East the feast has been celebrated since the fourth century. Its liturgical solemnity was enhanced by the Christological disputes, since the transfiguration was considered as an irrefutable argument for the divinity of Jesus Christ by the Fathers of the Church. At the same time the commemoration of the glorious event was to sustain the hope of the faithful in their participation in Christ's glory in heaven.

The oldest homily for the feast is ascribed to St. Proclus of Constantinople, who died in 447 A.D. This would indicate that in Constantinople the feast was already celebrated in the first half of the fifth century, passing there from the Church of Jerusalem. Then the feast gradually was extended to other regions of the Byzantine Church. The most famous homilies for the feast of the Holy Transfiguration are those delivered by St. Andrew of Crete (cf. P.G., 97, 931-958) and St. John of Damascus (cf. P.G., 96, 545-576). The oldest work of art representing the glorious transfiguration of Christ is a mosaic in the church of the noted Greek monastery on Mt. Sinai from the sixth century.

The liturgical formation of the festal services took its final shape during the eighth century, when the beautiful hymns and canons were composed by the celebrated hymnographers, St. John of Damascus (d. 749) and St. Cosmas of Maiuma (d. 760). In the Byzantine Church the feast of the Holy Transfiguration was traditionally celebrated on August 6, since on that day the first church on Mt. Tabor was solemnly dedicated (this date was chosen precisely because it precedes the Exaltation of the Cross on September 14 by forty days). During the eighth century the celebration of the feast penetrated into the West, where it was observed by the local Churches at various dates. It was only in 1457, that Pope Callistus III extended the solemn celebration of the feast to the entire Latin Rite (ie Church in Rome) and introduced the traditional date of August 6. Thus the feast of the Holy Transfiguration became a universal holyday and was solemnly celebrated by both Eastern and Western Churches on August 6.

**Part 3:** Since the Gospels describe Christ's transfiguration in detail, it was not hard for hymnographers to compose liturgical hymns and stichera. It required only some application of the scriptural text to Christian life in poetic form. Making such "spiritual application" of the text, at the same time the hymnographers explained the deep spiritual and liturgical meaning of the feast in order to help the faithful in their spiritual growth. Thus the liturgical compositions of the Byzantine Church have also an educational value.

Some stichera for the feast describe the entire event of Christ's glorious transfiguration as it was recorded by the Evangelists. Thus, for example, at the Liturgy of Orthros-Matins-Utrena, we sing: "Christ, taking with Him aside Peter, James and John to a high mountain, was transfigured in their presence — His face shining like a sun, and His clothes becoming as white as the light. Then Moses and Elijah appeared and talked to Him. Suddenly a bright cloud covered them with shadow and from the cloud there came a voice, saying: 'This is My

beloved Son, in Him is my "Good Will" (*Good Pleasure*). Listen to Him!"

This sticheron, besides repeating almost word-for-word the Matthean description of the event, also presents to us the theological meaning of the transfiguration, namely: the manifestation of the divinity of Jesus Christ. Christ's glorified body, the testimony of Moses and Elijah, and the Father's voice from heaven are incontestable witnesses to the truth of the previous confession of St. Peter about Jesus, saying: "You are Christ, the Son of the living God!" (Matthew 16:16)

The second theme recurring in the festive stichera is the encouragement of the Apostles to trust Jesus as they were about to face the humiliating Passion of their Master. This point is emphasized by St. Luke, who reports that Moses and Elijah "were speaking of His passing (death), which He was to accomplish in Jerusalem." (Luke 9:31) So at the Liturgy of Vespers-Vechirnia, we sing: "As You were transfigured before Your crucifixion, O Lord .... Peter, James and John were present, the very same Apostles who were to be with You at the time of Your betrayal; so that having seen You in glory, they would not be dismayed at the time of Your sufferings." This sticheron is also a reminder to the faithful — to recognize in the sufferings and death of Christ the infinite mercy of God.

The third meaning of the festivity is the assurance of our own participation in Christ's glory. Let us remember that all major cities in the heat of summer, in ancient times, were often besieged by plagues and illnesses and thus death was not only common, but often very sudden. Thus at Vespers we are taught to focus our attention elsewhere, professing: "Through Your transfiguration, O Lord, You renewed Adam's fallen nature to its original beauty, restoring it to the glory and splendor of Your divinity." And again at Matins: "As You were transfigured on Mt. Tabor, O Savior, You manifested the transformation of mankind by Your glory, which will take place at Your awesome second coming." Thus, the entire liturgy of the Holy Transfiguration is filled with a joyful assurance, encouragement and hope of our own glorification with Jesus as we "grow brighter and brighter into His image." (2 Corinthians 3:18).

**Part 4:** The feast of the Holy Transfiguration is celebrated late in summer, at the time of the first fruits, which remind us of God's great goodness and His infinite bounty. To express our recognition and gratitude to God for His generosity we bring some of these first fruits to the church for blessing. The custom to bless the first fruits passed to us from the Old Testament, since the Jews at the very beginning of their exodus were ordered by Almighty God: "You must bring the best of the first-fruits of your soil to the house of the Lord, your God." (Exodus 23:19) St. Gregory of Nazianzus (d. 389) calls the practice to bless the fruits in church a "just and holy" custom, (cf. P.G., 37, 119).

The Christian practice to bless the fruits in church can be traced back to Apostolic times. The oldest prayer for the blessing of fruits is registered by the Apostolic Constitutions in the fourth century. But there is also an older Prayer of Thanksgiving for the new fruits in the work of St. Hippolytus, the Apostolic Tradition, composed about 220 A.D. St. Hippolytus mentions the following fruits usually blessed: grapes, figs, pomegranates, pears, mulberries, peaches, and almonds. The sixth Ecumenical Council, celebrated in Constantinople (680-681), prescribed that the new "wheat and grapes" were to be blessed in church on the feast of the Holy Transfiguration (canon 28). For this reason some older books of blessings, called Euchologia, forbid the faithful to eat new fruits of the season before they have been blessed in church.

### **Тропар Переображення, глас 7:**

Переобразився Ти на горі, Христе Боже, \* показавши ученикам Твоїм славу Твою, скільки змогли. \* Нехай засіяє і нам, грішним, світло Твоє повсякчасне, \* молитвами Богородиці, Світлодавче, слава Тобі.

### **Troparion of the Transfiguration, Tone 7:**

You were transfigured on the mountain, O Christ our God, \* revealing as much of your

glory to your disciples as they could behold. \* Through the prayers of the Mother of God, \* let your everlasting light also shine upon us sinners. \* O Giver of Light, glory be to You!

### ***За-Амвонна Молитва на Переображення:***

Владико, Ісусе Христе, Боже наш! Виведи нас на пресвяту гору любови, так як колись вивів єси перво-апостолів на високу гору Таворську. Відкрий очі розумів наших на видіння невимовної краси, як колись відкриті були очі апостолів, тоді коли оточив єси свій тілесний вид несподіваною ясністю, об'явивши сяйво Божества в тілі Твоєму. Могутньою своєю десницею, попровадь нами на духовні висоти. Тоді переобразився єси у видимій плотті понад наше розуміння, тепер же нехай наші змисли стануть свідомими сили Твого Господства, засвідченого Мойсеєм та Іллією. Подай же нам незабутню пам'ять голосу вічного Отця, що об'являє Тебе возлюбленим Своїм Сином, щоб, перетворивши Твої заповіді в діла, ми також просяяли як ті, котрі стали гідними Твого безконечного Царства, гідними видіти в Тобі відблиск безначального Отця, що з ним благословен єси, з (+) пресвятим, і благим і животворящим Твоїм Духом, нині, і повсякчас і на віки віків.

### **AMVON PRAYER FOR TRANSFIGURATION OF OUR LORD:**

Master Jesus Christ our God, lead us upon the all-holy mountain of love, just as you led your chief disciples upon a lofty mountain. Open the eyes of our minds to a sight of indescribable beauty, just as you did for your apostles when you surrounded your bodily form with unexpected brightness, for you revealed the radiance of your Godhead through your flesh. Guide us also into higher things by your all-powerful right hand. You changed your visible form beyond our power of understanding; now make our senses aware of the might of your Lordship witnessed by Moses and Elijah. Give us an unfailing memory of the voice of your eternal Father revealing you as his beloved Son, so that, putting your commandments into action, we may shine forth among those worthy of your immortal kingdom, and see in you the eternal Father, with whom you are blessed, together with your + all-holy, good and life-creating Spirit, now and forever and unto the ages of ages. Amen.

### **BLESSING OF FRUIT**

*After the Prayer behind the amvon at the Divine Liturgy, the deacon, incensing the presented fruit, intones:*

*Deacon:* Let us pray to the Lord.

*People:* Lord, have mercy.

*Priest:* Владико Господи Боже наш, Ти велів кожному на предложення Твоє від Твоїх приносити, і вічних Твоїх дібр даяння їм даруєш. Ти, що вдови приношення по силі добровгодно прийняв, прийми й нині принесені овочі і сподоби, щоб були вони покладені у вічних Твоїх скарбницях. Даруй нам і мирських Твоїх дібр обильне сприймання, з усім, що корисне нам.

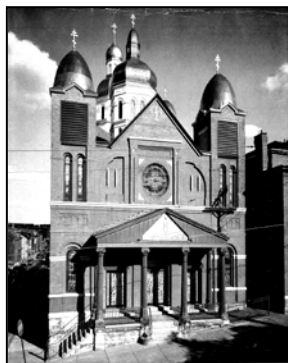
Lord, our God and Master, You decreed that from the gifts that You have given us, we are to offer You what is Yours. You reward those who give of their perishable goods with eternal goods. You were pleased to accept the widow's mite. Be pleased to accept offerings also of us, Your servants. Place them among Your everlasting treasures. Grant us an abundance of earthly things along with all that is beneficial for our well-being. Bless these + fruits. Grant health of soul and body to all who partake of them.

**For glorified is Your kingdom and blessed is Your Name, + of the Father, and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.**

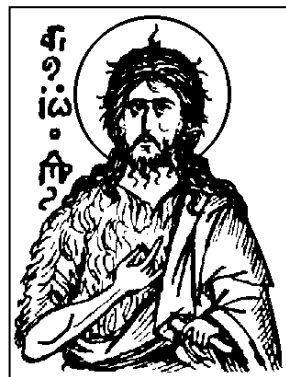
*People:* Amen.

*The priest blesses the fruits with holy water saying:*

*Priest:* These fruits are blessed and sanctified by the descent of the Holy Spirit which is in the sprinkling of this holy water, in the Name of the + Father, and of the + Son and of the Holy + Spirit. Amen.



**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**

**E-MAIL ADDRESS:** [stjohnucc@comcast.net](mailto:stjohnucc@comcast.net) **WEB SITE:** [stjohnspittsburgh.com](http://stjohnspittsburgh.com)

**"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)."**

***The Holy Chrism***

But you have the "anointing" [chrisma in Greek] that comes from the holy one, and you all have knowledge. I write to you not because you do not know the truth but because you do, and because every lie is alien to the truth. Who is the liar? Whoever denies that Jesus is the Christ. Whoever denies the Father and the Son, this is the antichrist.

No one who denies the Son has the Father, but whoever confesses the Son has the Father as well. Let what you heard from the beginning remain in you. If what you heard from the beginning remains in you, then you will remain in the Son and in the Father.

And this is the promise that he made us: eternal life. I write you these things about those who would deceive you. As for you, the "anointing" [chrisma] that you received from him remains in you, so that you do not need anyone to teach you.

But his "anointing" [chrisma] teaches you about everything and is true and not false; just as it taught you, remain in him. And now, children, remain in him, so that when he appears we may have confidence and not be put to shame by him at his coming.

*1 John 2:20-28*