

SAINT MICHAEL THE ARCHANGEL UKRAINIAN GREEK CATHOLIC CHURCH

114 South Chestnut Street, Shenandoah, Pennsylvania 17976

SAINT NICHOLAS THE WONDERWORKER UKRAINIAN GREEK CATHOLIC CHURCH

North Morris Street, Saint Clair, Pennsylvania 17970 Email – stnicholasc@verizon.net

Rectory (570) 462-0809 Fax (570) 462-0517 St. Michael's Oak St. Hall (570) 462-2424

St. Michael's Pierogie Hotline (570) 462-2424

Email- stmichaelsukrainian@verizon.net Website- www.first-ukrainian.com

Like us on Facebook@St Michael's Ukrainian Greek Catholic Church

Follow us on twitter @ stmichaelukr

Msgr. Myron Grabowsky – Parish Priest

Sunday, January 1st 2017- Sunday before Theophany, Circumcision of Our Lord

SAINT MICHAEL THE ARCHANGEL WEEKLY SERVICES SCHEDULE

Saturday, December 31 st	3:30pm +Fred Koch by Eva Koch & Family
Sunday, January 1 st	10:30am God's Blessings on His People
Tuesday, January 3 rd	8:00am Special Intentions of Bill Byrne & Family
Wednesday, January 4 th	8:00am God's Blessings of Health on Annette
Baptism of Our Lord	
Thursday, January 5th	6:00pm +Mary Lazusky & +Anna Lefchick by William & Irene Mc Andrew & Blessing of Water
Saturday, January 7 th	3:30pm +Coralee Solano by Anne Evans
Sunday, January 8 th	10:30am +Michael Litwak by Toni Poppert Huntzinger

SAINT NICHOLAS THE WONDERWORKER WEEKLY SERVICES SCHEDULE

Saturday, December 31 st	8:00am Reparation of the Immaculate & Sorrowful Heart of Mary
	5:30pm +Nicholas & Mary Mistysyn by Margaret Mistysyn & Family
Sunday, January 1 st	8:30am 40 th day +Helen Salak by Theresa Panchison
Monday, January 2 nd	8:00am +Peter Laguna by Anthony Laskus
Thursday, January 5 th	8:00am +Andrew Zubar- Legacy Liturgy
Baptism of Our Lord	
Friday, January 6th	4:00pm God's Blessings on His People & Blessing of Water
Saturday, January 7 th	8:00am Reparation of the Immaculate & Sorrowful Heart of Mary
	5:30pm +Ann Zucal by Dr & Mrs Michael Halupa
Sunday, January 8 th	8:30am God's Blessings on His People

St. Michael's Lector Schedule:

Saturday, December 31 st	2 Tim 4:5-8	Nancy Sawka
Sunday, January 1 st	2 Tim 4:4-8	Michelle Caputo
Thursday, January 5 th	Titus 2:11-14	Sam Litwak/ Charlie Calise
Saturday, January 7 th	Eph 4:7-13	Winifred Mohutsky
Sunday, January 8 th	Eph 4:7-13	Paul Caputo

St. Nicholas Lector Schedule:

Saturday, December 31 st	2 Tim 4:5-8	Andrew Skrincoosky
Sunday, January 1 st	2 Tim 4:4-8	Susan Miller
Friday, January 6 th	Titus 2:11-14	Theresa Panchison
Saturday, January 7 th	Eph 4:7-13	Christine Romanko
Sunday, January 8 th	Eph 4:7-13	Lauralee Sadusky

Upcoming Events – Mark Your Calendars!

St. Michael:

Candles are now available for 2017. For Sanctuary Lights, please sign up in the back of the church (offering \$15.00) For Iconostas (offering \$12.00) , Tetrapod (offering \$6.00) , Crucifix (offering \$6.00) and 7 Branch Lights(offering \$21.00) please contact the rectory. Please place your offering in the collection basket in a clearly marked envelope.

Envelopes for 2017 are now in the back of the church. If you need envelopes and they are not in the back , please see Fr. or contact the rectory. Also if your address is blank or incorrect , please call the rectory at 570-462-0809.

St. Nicholas:

Sanctuary Light – Available dates 1/15/17, 1/29/17, 2/19/17 & 2/26/17.

Envelopes for 2017- Envelopes will be available on Saturday December 17th, 2016. Envelopes are arranged alphabetically by your last name .

Divine Liturgy cancelation- If there is a two hour delay or cancelation of the St. Clair schools due to bad weather , we will not have Divine Liturgy at St. Nicholas.

Both Churches

Liturgies for 2017. We are now taking request for Divine Liturgies for 2017. We ask that when possible requests be submitted in writing with a daytime phone number. Requests will also be taken by email- stmichaelsukrainian@verizon.net or stnicholassc@verizon.net. If placing the requests by phone, please do so between the hours of 10-3 Monday –Thursday. Thank you for your help in this matter.

Rectory Office - If the local schools have a two hour delay, or are canceled , this will effect if the rectory office is open. On these days, please call first before coming to the office to be sure it is open. Also please note that the rectory office will be closed the following days – All Fridays in January and Monday January 2nd.

Annual Festival of Christmas Carols will be held on Sunday, January 15, 2017 at 3 p.m. at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia. Choirs from different parishes will participate. Everyone is welcome.

Food Bank – As you know we maintain a food bank for those in need, this outreach is run solely on donations. We ask that you find it in your heart to help these families . Please donate non- perishable foods or personal hygiene products to help stock our depleted Food Pantry. Just a few items can be the difference between a child going to bed with a full tummy, or going to bed hungry. Thank you for your giving spirit.

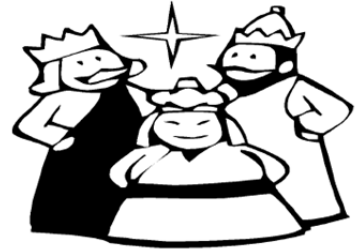
Meals on Wheels drivers needed in the Ringtown area! Monday, Wednesday and/or Friday 10:00AM pick up time For more information, please call Debbie at 570-624-3016 Diakon Community Services

Thank you for all the Christmas Cards, Prayers and Gifts,
Your generosity hearts are appreciated.

Thank you,
Fr. Myron

The New Year

Dear Lord, as this new year is born
I give it to Thy hand,
Content to walk by faith what paths
I cannot understand.



Whatever coming days may bring
Of bitter loss, or gain,
Or every crown of happiness;
Should sorrow come, or pain,

Or, Lord, if all unknown to me
Thine angel hovers near
To bear me to that farther shore
Before another year,

It matters not—my hand in Thine,
Thy light upon my face,
Thy boundless strength when I am weak,
Thy love and saving grace!

I only ask, loose not my hand,
Grip fast my soul, and be
My guiding light upon the path
Till, blind no more, I see!

--Martha Snell Nicholson

Fr. Myron: I (we) would like you to come and bless my (our) home if possible
this year during the Theophany (Jordan) Season. (2017)

NAME : _____

ADDRESS : _____

CITY : _____

ZIP : _____

TELEPHONE : _____

Times will be announced in the bulletin. Weather permitting.

POPE FRANCIS

MORNING MEDITATION IN THE CHAPEL OF THE *DOMUS SANCTAE MARTHAE*

Letter of Love Friday, 11 November 2016

(by <http://www.osservatoreromano.va>)

Christian love, being rooted in the Incarnation, is always “tangible”, and is often demonstrated through “works of mercy”, Pope Francis said at morning Mass on Friday, 11 November and the Casa Santa Marta. In his homily, he spoke of the risk of believing in the kind of “love” that is found in a “novel or a soap opera: worldly, philosophical, abstract, and soft”. The Pope warned against being seduced by the “process” of “intellectualizing and ideologising”, as this “strips away love”; it becomes a “sad spectacle of a God without Christ, of a Christ without the Church, and a Church without people”.

Francis began by reflecting on the day’s first reading (2 Jn 1:2-9), which he said seems like “a letter of one in love: it is a conversation of love between the shepherd and his spouse, the Church”. This conversation is “very delicate, very respectful”, to the point to where the Church is referred to as the “Elect Lady from God”.

It is with this “title full of love” that “the shepherd addresses the Church”. And he always “with great delicacy remembers that ‘to follow love’ is the commandment which we received from the Lord”.

As John’s letter states: “And now I beg you, Lady, not as though I were writing you a new commandment, but the one we have had from the beginning, that we love one another”. It is an invitation to walk “in love”. However, it is truly “with great meekness and respect” that “the shepherd addresses his Church, his spouse”.

“What kind of love is this?” Francis asks. “Because this word”, he explained, “is used today, but it is continuously used, for many things: this is love, that is love, this is love”. Therefore, it is necessary to understand “what love” is. Is “love, for instance, a novel or a soap opera, since this also says it is love?”. Or, is “love theoretical, philosophical?”.

In his letter, John cites the shepherd’s words to his spouse, and calls for attentiveness: “For many deceivers have gone out into the world”, the Pope said; these “offer another love, or another explanation of love”, and “even another explanation of Christian love, since it is so for them”.

“The criteria of Christian love”, the Pontiff said, “is the Incarnation of the Word”. In the reading, John is clear on this point: “There are, indeed, many deceivers in the world, who do not acknowledge the coming of Jesus in the flesh”. As the reading continues: “Such a one is the deceiver and the antichrist!”. The Pope explained that “a love which does not acknowledge that Jesus came in the flesh is not the love with which God commands us: it is a worldly love, it is a philosophical love, it is an abstract love, it is a somewhat failed love, it is soft love”.

On the contrary, “the criteria for Christian love is the Incarnation of the Word”, Francis said. “Whoever says that Christian love is something else is the antichrist, who does not acknowledge that the Word came in the flesh”. Precisely “this is our truth: God sent his Son, who became Incarnate and made a life like us”. Because of this we must “love as Jesus loved; love as Jesus taught us; love, following Jesus’ example; love, walking along the path of Jesus”. Thus, “the path of Jesus gives life”.

The Pope turned to the day's Gospel reading from Luke (17:26-37), where "Jesus admonishes us: Whoever seeks to gain his life will lose it, but whoever loses his life will preserve it".

Indeed, "he lost his life for love, finding it in the resurrection". Therefore, "the only way to love as Jesus loved is to continuously step out of our own ego, and go out in the service of others". The Apostle James, in his letter, emphasizes this point "because Christian love is a tangible love, because the presence of God in Jesus Christ made flesh is tangible: the Incarnation of the Word".

Turning back to the letter of John, repeating the words with which the shepherd "admonished" the "Lady": "Be careful that you do not ruin what we have built, and that you receive full compensation". It is an invitation to be wary, and more: "Whoever goes beyond and does not remain within the doctrine of Christ does not possess God. However, whoever remains within the doctrine, possesses the Father and the Son". Therefore, the Pope explained, "the Word was made flesh, but you are also within an "incarnation", in community, in the Church, since whoever goes beyond this doctrine of the flesh, goes beyond and does not remain in the doctrine of Christ, does not possess God". And "this going beyond is a mystery: to leave the mystery of the Incarnation of the Word, the Mystery of the Church, because the Church is the community around the presence of Christ, who goes beyond".

Francis cited the Greek word "proagon" which he said is a "very strong" word that refers to those "who go, who journey beyond". And "from there", he said, "all the ideologies of love, the ideologies of the Church, the ideologies which remove the Church from Christ's flesh, are born". However, it is precisely "these ideologies which strip away the flesh of the Church". It leads people to say: "Yes, I am Catholic, I am Christian; I love the whole world with a universal love"; yet, this "is very ethereal". Instead, "love is always interior, tangible, and does not go beyond this doctrine of the Incarnation of the Word".

"The life of the Church, belonging to the Church", the Pontiff said, "is always within, goes beyond, emerges from the Church". And thus, "whoever wishes to love not as Christ loves his spouse, the Church, with his own flesh and giving life, loves ideologically: they do not love with the all their body and with all their soul". And "this way of theorizing, of being ideological, as well as the proposals of religiosity which removes the flesh of Christ, which removes the flesh of the Church, going beyond and ruining the community, ruining the Church". We must "never go outside the womb of the mother, the holy hierarchical mother Church.

John's letter reveals to us the love for the Church, and makes it apparent that "if we start theorizing about love, about journeying in love outside the Church, outside the Incarnation of the Word", the Pope explained, "we will arrive at a reality which often appears in the history of the Church, even in our times: we will arrive at the transformation of what God wants, what he wanted with the Incarnation of the Word; we will arrive at a God without Christ, a Christ without the Church, and a Church without people", and "everything, in this process of stripping the Church".

Before continuing with the celebration, Francis asked the faithful to pray to "the Lord that our journey in love will never — never — make us an abstract love". And that the love may instead be "tangible, with works of mercy", in order to touch "the flesh of Christ there, of Christ incarnate". It is "for this reason that the deacon Lawrence said that the poor are the treasure of the Church, since they are the suffering flesh of Christ".

The Pope concluded, saying: We ask the Lord “for this grace to not go beyond, and not enter into this process, which can possibly seduce many people, to intellectualizing, to ideologising this love, stripping away the Church, stripping away Christian love”. And to not become a “sad spectacle of a God without Christ, of a Christ without the church, and a Church without people”.

FRANKINCENSE

At this time of the year we hear much about frankincense, gold and myrrh for they were the gifts brought to the Christ child by the wise men (Matt 2:11).

It is interesting that all three play a large part in Byzantine worship. In the Theology of Worship we read: To an Eastern Christian it is of utmost importance that the act of worship should express the joy and beauty of the Kingdom of heaven. Without the dimension of the beautiful, our worship will never succeed in being prayer in the fullest sense, prayer of the heart as well as the reasoning brain.

This joy and beauty of the Kingdom cannot be properly expounded in abstract arguments and logical explanations; it has to be experienced, not discussed. And it is above all through symbolic and ritual actions - through the burning of incense, through the lighting of a lamp or candle before an icon that this living experience is rendered possible. These simple gestures express, far better than any words, our attitude towards God, all our love and adoration; and without such actions our worship would be grievously impoverished.

Why offer incense or burn candles? Why make prostrations or the Sign of the Cross? Each exists because it expresses something which cannot be expressed in any other way. If it were possible to say in words why we burn candles and incense, then we could rest content with the verbal explanation and forego the symbolic act altogether. The whole value of the symbol

in worship is that it expresses something, which cannot be said through the spoken word alone, that it reaches a part of our being which cannot be touched by rational arguments. The symbol is, on the one hand, simpler and more immediately accessible than a verbal explanation, and on the other hand it penetrates more deeply into the heart of reality.

On the purely pragmatic level all the beauty and symbolism in our worship is unnecessary and useless. We can use odor-destroying sprays instead of incense, light bulbs instead of candles. But the human being is not simply a pragmatic and utilitarian animal, and those who look more deeply into human nature will quickly appreciate how much we need this “useless” beauty.

To pray and to worship is to perceive the spiritual beauty of the heavenly Kingdom; to express that beauty alike through words, through poetry and music, through art and symbolic acts, and through our whole lives; and in this way to extend the divine beauty in the world around us; transforming and transfiguring the fallen creation.

“(They) fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matt 2:11)

The Pope concluded, saying: We ask the Lord “for this grace to not go beyond, and not enter into this process, which can possibly seduce many people, to intellectualizing, to ideologising this love, stripping away the Church, stripping away Christian love”. And to not become a “sad spectacle of a God without Christ, of a Christ without the church, and a Church without people”.

FRANKINCENSE

At this time of the year we hear much about frankincense, gold and myrrh for they were the gifts brought to the Christ child by the wise men (Matt 2:11).

It is interesting that all three play a large part in Byzantine worship. In the Theology of Worship we read: To an Eastern Christian it is of utmost importance that the act of worship should express the joy and beauty of the Kingdom of heaven. Without the dimension of the beautiful, our worship will never succeed in being prayer in the fullest sense, prayer of the heart as well as the reasoning brain.

This joy and beauty of the Kingdom cannot be properly expounded in abstract arguments and logical explanations; it has to be experienced, not discussed. And it is above all through symbolic and ritual actions - through the burning of incense, through the lighting of a lamp or candle before an icon that this living experience is rendered possible. These simple gestures express, far better than any words, our attitude towards God, all our love and adoration; and without such actions our worship would be grievously impoverished.

Why offer incense or burn candles? Why make prostrations or the Sign of the Cross? Each exists because it expresses something which cannot be expressed in any other way. If it were possible to say in words why we burn candles and incense, then we could rest content with the verbal explanation and forego the symbolic act altogether. The whole value of the symbol

in worship is that it expresses something, which cannot be said through the spoken word alone, that it reaches a part of our being which cannot be touched by rational arguments. The symbol is, on the one hand, simpler and more immediately accessible than a verbal explanation, and on the other hand it penetrates more deeply into the heart of reality.

On the purely pragmatic level all the beauty and symbolism in our worship is unnecessary and useless. We can use odor-destroying sprays instead of incense, light bulbs instead of candles. But the human being is not simply a pragmatic and utilitarian animal, and those who look more deeply into human nature will quickly appreciate how much we need this “useless” beauty.

To pray and to worship is to perceive the spiritual beauty of the heavenly Kingdom; to express that beauty alike through words, through poetry and music, through art and symbolic acts, and through our whole lives; and in this way to extend the divine beauty in the world around us; transforming and transfiguring the fallen creation.

“(They) fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” (Matt 2:11)

Church Information

Rectory Hours- Monday – Thursday 10:00am- 3:00 pm - phone 570-462-0809 Closed holidays

Baptisms: Please contact the rectory to arrange a date with the pastor.

Confessions: By appointment, before Divine Liturgy or check your bulletin schedule.

Marriages: Those planning marriages must be active members of the parish, and must contact the pastor at least 6 months in advance. Marriage preparation for couples is required

Emergencies & Pastoral Care: Please call the pastor if a parishioner is hospitalized or home bound and is in need of the Eucharist or Anointing of the Sick.

New Parishioners are urged to register in the rectory office. Moving? Change of address? Please notify the rectory.

Letters of Recommendation: for Sponsors of the sacraments will be issued only to active members of the parish who are registered with the parish, receiving sacraments and supporting the parish.

Mass Cards, Sanctuary Lights, and Other Candles etc.: Contact the rectory during office hours for information.

Questions: Please contact the rectory, or see Msgr. Myron.

Weekly Contributions

Parishes Weekly Income: **St. Michael:** Contributions - \$ 8,910.75 -Thank You!

St. Nicholas: Contributions \$2,902.00 Thank You!

Sanctuary Light: St. Nicholas- In Memory of +Frank Homa Jr by Wife, Dorothy.

Sanctuary Light: St. Michael

Seven Branch Candlestick- God's Blessings For & In Memory of the Blaschak & Wolfe Families

4 Lamps of the Iconostas

Lamps of the Crucifix-

Lights of the Tetrapod-

Lights of the Tabernacle-

God bless you for your love and devotion to your parish!

Prayer Requests: *Please remember those who are shut-ins, those in need, or who are ill or suffering and all those who have requested our prayers. Please pray for those who put themselves in harm's way to serve others such as those that serve in the military protecting our country, firefighters, police, and emergency personal.*

St. Michael

Ruth's Mom *

Eva Koch

Dolores Kozié

Martha Hysock

Sandy Bankes*

Shannon's Mom*

Matthew Morrisey

Helen O'Connell

Helen Beddall

Irene Flaherty

Tom Prete

Susan Chernesky

Maya Usewicz

Susan Enders

Dolores O'Connell Leahy

Helen Bereschak

Helen Sims

Mary Mazur

Keilbasa Family*

Christine Lenhart*

& Rosemary (Mother)

Bill McAndrew*

Andrea Pytak

Annie Cragen

Irene Yaroma

St. Nicholas

Peter Kadingo

Margaret Skrincosky

Mary Mistishen

Joseph Luckenbill

Laura Seasock

Mary Kadingo

Metro & Helen Tarris

Joseph Salak

Anna Skrincosky

Catherine Washuta

Elizabeth Gulas

Jim Rehnert

Walter Mistishen

Andrew Skrincosky

Items in this bulletin are from Fr. Daniel & St Josephat's Bulletin , Archbishop Chancery, Vatican Website , Father Fields Mustard Seeds by M. Kelly & The Church Signs Calendar 2016

Check out our updated website at www.first-ukrainian.com