

# Holy Trinity and St. Anne Ukrainian Catholic Churches



**Administrator:**  
**Rev. Fr. Lubomyr Zhybak**  
330-888-8881 (cell)  
E-mail: zhybak@hotmail.com

**Holy Trinity Church**  
526 West Rayen Avenue  
Youngstown, Ohio 44502  
E-mail: yngholytrinity@att.net  
Website: www.holytrinityucc.com

**St. Anne Church**  
4310 Kirk Road  
Austintown, Ohio 44511  
E-mail: yngholytrinity@att.net  
Website: www.stanneucc.com

**Deacon Donald Billy**

**Dean Chance, Administrative Assistant**

Office Hours: T-F 9:00am-2:00pm  
Office: 330-744-5820  
Social Hall/Pyrohy: 330-746-9528

Confessions: Every Sunday 15 minutes prior to Divine Liturgy  
(Other times available by appointment)

Social Hall: 330-799-0084  
Hall Rental: 330-402-1115

Maintenance/Property Manager: 330-402-1115

Confessions: Every Sunday 15 minutes prior to Divine Liturgy  
(Other times available by appointment)

For all Sacramental Celebrations, please contact the office as soon as possible.

At the passing of a loved one, contact the funeral home and they will schedule the arrangements with the priest and/or deacon.

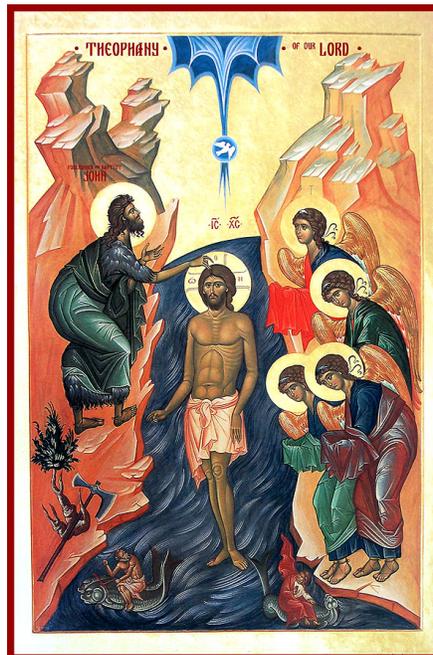
## Sunday, January 5, 2020

Tone 5: 2 Timothy 4:5-8

Gospel: Matthew 1:1-8

**Greeting:**  
"Christ is Born!"  
"Khry-stos Razh-da-ye-tsa"

**Response:**  
"Glorify Him!"  
"Sla-vee-te Yo-ho"



**Next Sunday:**  
January 12, 2020  
**Sunday After Theophany**

**Tone 6:**  
Ephesians 4:7-13  
**Gospel:**  
Matthew 4:12-17

## Theophany of Our Lord (January 6)

## Liturgical Schedule for Holy Trinity (HT) and St. Anne (SA) Churches

Day:	Date:	Place:	Time:	Intention/Activity:	Offered By:	Responder:	
Sun	Jan 5	SA HT	8:30am 11:00am	<b>Sunday Before Theophany</b>	Divine Liturgy for the People	P. Machingo J. Kicz	
Mon	Jan 6	HT	9:00am	<b>Theophany (Obl)</b> Followed by the Great Blessing of Water		Choir	
		SA	6:00pm			J. Bodak/C. Elias/K. DeNiro	
Tues	Jan 7	SA	9:00am	†Marion Patoray Kravec (40 Days)		J. Bodak	
Wed	Jan 8	SA	9:00am	†Dolores Preksta Shorokey-Brunetti (40 Days)		C. Elias	
Thur	Jan 9	HT	9:00am	†Julia Kicz	John Kicz	M. Woloszyn	
Fri	Jan 10	HT	9:00am	In Private Intention	Divine Liturgy for the People	J. Bodak/J. Billy	
Sat	Jan 11	<b>No Service</b>					
Sun	Jan 12	SA HT	8:30am 11:00am	<b>Sunday Before Theophany</b>	Divine Liturgy for the People	P. Nachim K. Kreuzwieser	

### Prayer Requests

#### St. Anne

Joyce Budinsky, Roger Elias, Elizabeth George, Carol Kaszowski, Karen Kihm, Anne Krill, Fr. Ignatius, John Laczko, Louis Mancini, Sylvia Ostapiak, Margaret Rodomsky, Gene Smereka, Josie Timlin, Frank Yukon, and Helen Yurchison

#### Holy Trinity

Ann Blazina, John Fecych, Ann Karnofel, Helen Lesigonich, Dan Malarcik, Yvonne Mudryk, James Pirko, George Popovich, and Marie Schuller

#### Clergy

Bishop Josyf Milyan, Bishop George Murry, Father Steven Paliwoda, and Fr. Sebastian Dmytrukh

#### Non-Parishioner

Kennedy Eatinger, Yaroslava M., Myroslava, Yaroslav, Halyna, Yaroslava Y., Petro, Nadiya, Mylan, Yaremiya, Zoryana, Mariya, Connor, Claire, Mark, Christine, and Roksolyana

*Our very Best Wishes and Blessings To our dear Parishioners celebrating their life milestones this week.*

### Holy Trinity

Jan 8: Stephen Riwniak Jan 10: Yulian Zhybak

### St. Anne

Jan 11: Eugene Smereka

*Na Mnohaya ee Blahaya Leeta*

### Sunday Socials

We would like to thank **Diane Rogers** at St. Anne and those at Holy Trinity for sponsoring their respective Sunday Socials.

### Blessing of Homes

If parishioners would like Fr. Lubomyr to bless his or her home between January 6th and February 2, 2020, please call the parish office or Fr. Lubomyr direct to schedule an appointment.

### Christmas Cards and Gifts

Fr. Lubomyr and the entire Zhybak Family would like to thank all parishioners near and far who have sent gifts, cards, and food items to the rectory during this past Christmas season. All items have been very much appreciated and - *often* - were very tasty, too!

### Holy Trinity Financials for the Week Ending Dec 29, 2019

Candle: \$ 53.00	Christmas: \$ 1,765.00
Sunday Offering: \$ 1,485.00	Mem. Donations: \$ 100.00
Dues: \$ 175.00	Postage Reimb: \$ 40.60
Diocesan: \$ 25.00	<b>Deposit: \$ 3,703.60</b>
Special: \$ 10.00	Jan 50/50: \$ .00
Repairs/Maint: \$ 25.00	Attendance: 49
Seminary: \$ 25.00	

### HOLY APOSTLES FRIDAY NIGHT



## Every Friday

at St. Anne's in Austintown

**4310 Kirk Rd 44511**

Across From Rulli Brothers Market  
At the corner of Kirk and Racoon Roads  
**FULLY HANDICAPPED ACCESSIBLE**

Progressive Jackpots  
Flashball: \$100  
Hog Wild: \$400  
Aces Are Wild: \$11,250

Single Games Pay \$100  
Double Games Pay \$150  
1st Coverall: \$500  
2nd Coverall: \$800 w/160+ people  
\$500 w/0-159 people

**Doors Open 4:30**  
**Bingo at 6:45**  
**Every Friday!**

**LARGEST**  
**Selection of**  
**PULL TABS in**  
**the Valley**

## МОЛИСЬ ЗА УКРАЇНУ

## PRAY FOR UKRAINE

## Theophany (January 6)

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

## Synaxis of St. John the Baptist (January 7)

In the Eastern Churches it is customary, on the day following the Great Feasts of the Lord and the Mother of God, to remember those saints who participated directly in the sacred event. So, on the day following the Theophany of the Lord, the Church honors the one who participated directly in the Baptism of Christ, placing his own hand upon the head of the Savior.

Saint John, the holy Forerunner and Baptist of the Lord, whom the Lord called the greatest of the prophets, concludes the history of the Old Testament and opens the era of the New Testament. The holy Prophet John bore witness to the Only-Begotten Son of God, incarnate in the flesh. Saint John was accounted worthy to baptize Him in the waters of the Jordan, and he was a wit-

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Eastern liturgical services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday. **Source:** <https://oca.org>

ness of the Theophany of the Most Holy Trinity on the day of the Savior’s Baptism.

The holy Prophet John was related to the Lord on His mother’s side, the son of the Priest Zachariah and Righteous Elizabeth. The holy Forerunner, John, was born six months before Christ. The Archangel Gabriel announced his birth in the Temple at Jerusalem, revealing to Zachariah that a son was to be born to him.

Through the prayers offered beforehand, the child was filled with the Holy Spirit. Saint John prepared himself in the wilds of the desert for his great service by a strict life, by fasting, prayer and sympathy for the fate of God’s people.

At the age of thirty, he came forth preaching repentance. He appeared on the banks of the Jordan, to prepare the people by his preaching to accept the Savior of the world. In church hymnology, Saint John is called a "bright morning star," whose gleaming outshone the brilliance of all the other stars, announcing the coming dawn of the day of grace, illumined with the light of the spiritual Sun, our Lord Jesus Christ.

Having baptized the sinless Lamb of God, Saint John soon died a martyr's death, beheaded by the sword on orders of King Herod at the request of his daughter Salome. (On Saint John the Baptist, see Mt.3:1-16, 11:1-19, 14:1-12; Mark 1:2-8, 6:14-29; Luke 1:5-25, 39-80, 3:1-20, 7:18-35, 9:7-9; John 1:19-34, 3:22-26). The Transfer of the Right Hand of the holy Forerunner from Antioch to Constantinople (956) and the Miracle of Saint John the Forerunner against the Hagarenes (Moslems) at Chios:

The body of Saint John the Baptist was buried in the Samaritan city of Sebaste. The holy Evangelist Luke, who went preaching Christ in various cities and towns, came to Sebaste, where they gave him the right hand of the holy Prophet John, the very hand with which he had baptized the Savior. The Evangelist Luke took it with him to his native city of Antioch.

When the Moslems seized Antioch centuries later, a deacon named Job brought the holy hand of the Forerunner from Antioch to Chalcedon. From there, on the eve of the Theophany of the Lord, it was transferred to Constantinople (956) and kept thereafter.

From the Lives of the Saints we learn that in the year 1263, during the capture of Constantinople by the Crusaders, the emperor Baldwin gave one bone from the wrist of Saint John the

Baptist to Ottonus de Cichon, who then gave it to a Cistercian abbey in France.

The right hand continued to be kept in Constantinople. And at the end of the fourteenth to the beginning of the fifteenth centuries, the holy relic was seen at Constantinople in the Peribleptos monastery by the Russian pilgrims Stephen of Novgorod, the deacon Ignatius, the cantor Alexander and the deacon Zosimus. When Constantinople fell to the Turks in 1453, sacred objects were gathered up at the the conqueror's orders and kept under lock in the imperial treasury.

In the Lives of the Saints is clear testimony that in the year 1484 the right hand of the holy Forerunner was given away by the son of the Moslem sultan Bayazet to the knights of Rhodes to gain their good will, since a dangerous rival for Bayazet, his own brother, had allied himself with them. A contemporary participant, the vice-chancellor of Rhodes, Wilhelm Gaorsan Gallo, also speaks of this event. The knights of Rhodes, having established their base on the island of Malta (in the Mediterranean Sea), then transferred the sacred relic they had received to Malta.

When the Russian Tsar Paul I (1796-1801) became Grand Master of the Maltese Order in honor of the holy Prophet John, the right hand of the Baptist, part of the Life-Creating Cross and the Philermos Icon (October 12) of the Mother of God (from Mt Philermos on the island of Rhodes) were transferred in 1799 from the island of Malta to Russia [because of the Napoleonic threat], to the chapel at Gatchina (October 12). In the same year these sacred items were transferred into the church dedicated to the Icon of the Savior Not Made by Hands at the Winter Palace. A special service was composed for this Feast.

Source: <https://oca.org>

### **St. Gregory of Nyssa (January 10)**

Saint Gregory, Bishop of Nyssa, was a younger brother of Saint Basil the Great (January 1). His birth and upbringing came at a time when the Arian disputes were at their height. Having received an excellent education, he was at one time a teacher of rhetoric. In the year 372, he was consecrated by Saint Basil the Great as bishop of the city of Nyssa in Cappadocia.

Saint Gregory was an ardent advocate for Christianity, and

he fought against the Arian heresy with his brother Saint Basil. Gregory was persecuted by the Arians, by whom he was falsely accused of improper use of church property, and thereby deprived of his See and sent to Ancyra.

In the following year Saint Gregory was again deposed in absentia by a council of Arian bishops, but he continued to encourage his flock in Christianity, wandering about from place to place.

After the death of the emperor Valens (378), Saint Gregory was restored to his cathedra and was joyously received by his flock. His brother Saint Basil the Great died in 379.

Only with difficulty did Saint Gregory survive the loss of his brother and guide. He delivered a funeral oration for him, and completed Saint Basil's study of the six days of Creation, the Hexaemeron. That same year Saint Gregory participated in the Council of Antioch against heretics who refused to recognize the perpetual virginity of the Mother of God. Others at the opposite extreme, who worshipped the Mother of God as being God Herself, were also denounced by the Council. He visited the churches of Arabia and Palestine, which were infected with the Arian heresy, to assert the Christian teaching about the Most Holy Theotokos. On his return journey Saint Gregory visited Jerusalem and the Holy Places.

In the year 381 Saint Gregory was one of the chief figures of the Second Ecumenical Council, convened at Constantinople against the heresy of Macedonius, who incorrectly taught about the Holy Spirit. At this Council, on the initiative of Saint Gregory, the Nicene Symbol of Faith (the Creed) was completed.

Together with the other bishops Saint Gregory affirmed Saint Gregory the Theologian as Archpastor of Constantinople.

In the year 383, Saint Gregory of Nyssa participated in a Council at Constantinople, where he preached a sermon on the

divinity of the Son and the Holy Spirit. In 386, he was again at Constantinople, and he was asked to speak the funeral oration in memory of the empress Placilla. Again in 394 Saint Gregory was present in Constantinople at a local Council, convened to resolve church matters in Arabia.

Saint Gregory of Nyssa was a fiery defender of Christian dogmas and a zealous teacher of his flock, a kind and compassionate father to his spiritual children, and their intercessor before the courts. He was distinguished by his magnanimity, patience and love of peace.

Having reached old age, Saint Gregory of Nyssa died soon after the Council of Constantinople. Together with his great contemporaries, Saints Basil the Great and Gregory the Theologian, Saint Gregory of Nyssa had a significant influence on the Church life of his time. His sister, Saint Macrina, wrote to him: "You are renowned both in the cities, and gatherings of people, and throughout entire districts. Churches ask you for help." Saint Gregory is known in history as one of the most profound Christian thinkers of the fourth century. Endowed with philosophical talent, he saw philosophy as a means for a deeper penetration into the authentic meaning of divine revelation.

Saint Gregory left behind many remarkable works of dogmatic character, as well as sermons and discourses. He has been called "the Father of Fathers."

Source: <https://oca.org>

### **Venerable Theodosius (January 11)**

Saint Theodosius the Great lived during the fifth-sixth centuries, and was the founder of cenobitic monasticism. He was born in Cappadocia of pious parents. Endowed with a splendid voice, he zealously toiled at church reading and singing. Saint Theodosius prayed fervently that the Lord would guide him on the way to salvation. In his early years he visited the Holy Land and met with Saint Simeon the Stylite (September 1), who blessed him and predicted future pastoral service for him.

Yearning for the solitary life, Saint Theodosius settled in Palestine into a desolate cave, in which, according to Tradition, the three Magi had spent the night, having come to worship the Savior after His Nativity. He lived there for thirty years in great abstinence and unceasing prayer. People flocked to the ascetic, wishing to live under his guidance. When the cave could no longer hold all the

monks, Saint Theodosius prayed that the Lord Himself would indicate a place for the monks. Taking a censer with cold charcoal and incense, the monk started walking into the desert.

At a certain spot the charcoal ignited by itself and the incense smoke began to rise. Here the monk established the first cenobitic monastery, or Lavra (meaning "broad" or "populous"). Soon the Lavra of Saint Theodosius became renowned, and up to 700 monks gathered at it. According to the final testament of Saint Theodosius, the Lavra rendered service to neighbor, giving aid to the poor and providing shelter for wanderers.

Saint Theodosius was extremely compassionate. Once, when there was a famine in Palestine and a multitude of people gathered at the monastery, the monk gave orders to allow everyone into the monastery enclosure. His disciples were annoyed, knowing

that the monastery did not have the means to feed all those who had come. But when they went into the bakery, they saw that through the prayers of the abba, it was filled with bread. This miracle was repeated every time Saint Theodosius wanted to help the destitute.

At the monastery, Saint Theodosius built a home for taking in strangers, separate infirmaries for monks and laymen, and also a shelter for the dying. Seeing that people from various lands gathered at the Lavra, the saint arranged for services in the various languages: Greek, Georgian and Armenian. All gathered to receive the Holy Mysteries in the large church, where divine services were chanted in Greek.

During the reign of the Byzantine Emperor Anastasius (491-518) there arose the heresy of Eutychius and Severus, which recognized neither the sacraments nor the clergy. The emperor accepted the false teaching, and the Christians began to suffer persecution. Saint Theodosius stood firmly in defense of Christianity and wrote a letter to the emperor on behalf of the monks, in which they denounced him and refuted the heresy with the teachings of the Ecumenical Councils. He affirmed moreover, that the desert-dwellers and monks would firmly support the Christian teaching. The emperor showed restraint for a short while, but then he renewed his persecution of the Christians. The holy Elder then

showed great zeal for the truth. Leaving the monastery, he came to Jerusalem and in the church, he stood at the high place and cried out for all to hear: "Whoever does not honor the four Ecumenical Councils, let him be anathema!" For this bold deed the monk was sent to prison, but soon returned after the death of the emperor.

Saint Theodosius accomplished many healings and other miracles during his life, coming to the aid of the needy. Through his prayers he once destroyed the locusts devastating the fields in Palestine. Also by his intercession, soldiers were saved from death, and he also saved those perishing in shipwrecks and those lost in the desert.

Once, the saint gave orders to strike the semandron (a piece of wood hit with a mallet), so that the brethren would gather at prayer. He told them, "The wrath of God draws near the East." After several days it became known that a strong earthquake had destroyed the city of Antioch at the very hour when the saint had summoned the brethren to prayer.

Before his death, Saint Theodosius summoned to him three beloved bishops and revealed to them that he would soon depart to the Lord. After three days, he died at the age of 105. The saint's body was buried with reverence in the cave in which he lived at the beginning of his ascetic deeds. Source: <https://oca.org>

### 2019 Holy Trinity Dues Balances

5	\$50.00	22	\$25.00	36	\$25.00	57	\$50.00
9	\$15.00	29	\$10.00	39	\$25.00	71	\$50.00
10	\$25.00	31	\$25.00	41	\$5.00	76	\$25.00
17	\$25.00	33	\$25.00	49	\$25.00	78	\$5.00

Moving forward, all active dues balances from 2019 will be covered by 2020 contributions until balances are cleared.



**Humility is not self-denial. Humility is not about fostering a complex of guilt or inferiority. It is the ability to acknowledge the truth. We as Christians believe that the Lord is the truth. And in order for me to be truly free, I must be humble and admit what is good.**

This was emphasized by Father and Head of the UGCC, His Beatitude Sviatoslav, during a live broadcast of the Open Church program. The interlocutor of the Primate was editor-in-chief of the Kyiv Bureau of Radio Svoboda Inna Kuznetsova.

"In order to grow and reach a certain level of maturity, I have to learn to say "yes" to one person and "no" to another. Because if you can't say no, then your yes is worthless. After all, when a patient wants to recover, he must admit the disease, that is, to humble himself to this fact. Only then he can be released from it," said the spiritual leader of the Greek Catholics.

Asked if he often had to say no, His Beatitude Sviatoslav replied: "Absolutely, especially to myself. For example, when you choose one thing, you have to say "no" to many other options. We must really be able to make choices and be responsible for them."

The UGCC Department for Information, 12/21/2019 ([news.ugcc.ua](https://news.ugcc.ua))

You are cordially invited to

### The Three Saints Dinner

At St. George Romanian Catholic Cathedral; 1123 44th Street NE, Canton, OH  
On Sunday, January 26, 2020 at 12:30pm.

Invite your family and friends to come together with you at this delicious dinner of  
Homemade Chicken Noodle Soup      Roast Chicken  
Sarmale (Pigs in a Blanket)      Rice Pilaf  
Green Beans      Dessert

**Entertainment:** Romanian folk music and other popular songs.

Your **generous** donation for this delightful dinner event is gratefully appreciated. If you cannot attend please consider mailing a donation to the church. Thank you! A Chinese Raffle with a variety of baskets will take place during the dinner. Come for your chance to win!

Reserve a table for your family and friends.

Please **RSVP by Tuesday, Jan. 21**. Call the office: 330-492-8413 or email [annf@rcdcanton.org](mailto:annf@rcdcanton.org).

**Directions:** From I-77 in Canton go east on Hwy 62, exit Market, turn Left (north) pass 30<sup>th</sup> St. turn right onto 44<sup>th</sup> Street. Pass the church and turn left into the (2<sup>nd</sup>) driveway.

