



Saint John the Baptist Ukrainian Catholic Church

60 North Jefferson Road

Whippany, New Jersey, 07981

(973) 887 – 3616

Website: sjucc.com

Email: stjohnukrcc@gmail.com

Rev. Stepan Bilyk—Pastor

B

Liturgical Schedule. Sunday, October 05, 2025.

Readings: 2 Cor 6:1-10; Lk 5:1-11.

U

Saturday, October 04: Hieromartyr Hierotheus. Ven. Francis of Assisi. Свчмч. Єротей. Прп. Франциска Асизького.

9:00 A.M. Благословення Любомира і Володимира.

5:00 P.M. †Luba Batka (40-th Day).

L

Sunday, October 05: **17th Sunday after Pentecost. 17-та неділя після Зіслання Св. Духа.**

8:30 A.M. Благословення Матерів в Молитві. (Ukr).

10:00 A.M. За благословення Українського війська і перемогу у війні. (Ukr/Eng).

L

Monday, October 06: Apostle Thomas. Апостола Томи.

8:00 P.M. † Теофіля Ляшко (Панахида) - -Тереса Чергоняк.

E

Tuesday, October 07: Martyrs Sergius and Bacchus. Мучеників Сергія й Вакха.

8:00 A.M. †Александр Леськів—Дарія Леськів.

T

Wednesday, October 08: Venerable Pelagia. Преподобної Пелагії.

Thursday, October 09: Apostle James, Son of Alphaeus. Апостола Якова.

T

Friday, October 10: Martyrs Eulampius & Eulampia. Мчч. Євлампія і Євламπίї.

8:00 A.M. †Zenko Diaczuk—Caren. Maryann, Ursula.

J

Saturday, October 11: Apostle Philip, Deacon. Ап. Филипа, диякона.

4:30 P.M. †Justyna Kleban—Schmotolocha Family.

R

Sunday, October 12: **Sunday of the Fathers of the 7th Ecumenical Council. Неділя отців 7-го Єкуменічного собору.**

8:30 A.M. †Стефан Качарай—Сяня Качарай . (Ukr).

10:00 A.M. †Богдан Матусяк—Alex Knihnicky. (Ukr/Eng).

My Eoffering

I would like you to consider participating in our online giving designed to simplify weekly giving in our parish.

Electronic giving will enable every household or individual to make their church offering using electronic funds transfer or credit card. You may already be using online bill pay for your mortgage, car payment, or insurance premium through an automatic withdrawal from your checking or savings account. Many of you also have used your credit cards to purchase goods online through Amazon, eBay, or a number of other sites.

We have teamed up with myEoffering to enable you to use the same process to give your offering electronically from your bank account, credit or debit cards.

There is no cost to you for this giving option. If you are currently giving on a weekly basis, you will not longer need to write out 52 checks a year or prepare 52 envelopes. And when travel, illness or other circumstances prevent you from attending services, this program will allow your weekly offerings to continue uninterrupted.

You can participate in the electronic giving program immediately. Just visit our church website sjucc.com and look for Please Support Our Church and click myEoffering to register.

Thank you for considering this new giving opportunity.

Fr. Stepan Bilyk

О. Степан радо відвідає з Святими Тайнами хворих, немічних, та старших осіб, які не є в змозі з різних причин прийти до церкви, до прикладу можуть бути є в лікарнях, домах з доглядом, чи в себе вдома. Просимо подзвонити на телефони: 973-887-3616 і повідомити коли є добре відвідати ваших рідних.

Father Stepan will be more than happy to visit any sick or elderly parishioners in hospitals, nursing homes, hospices, etc., or shut-ins at home who are unable to attend church for whatever reason. Please contact him at 973-887-3616, and he will gladly visit them with Holy Communion.

UGCCSingCon is an annual gathering of cantors, choristers, choir directors, and anyone interested in the musical tradition of the Ukrainian Greco-Catholic Church. This year it is being hosted by the parish of Assumption of the Blessed Virgin Mary in Perth Amboy, New Jersey, from October 23-26. The weekend includes workshops on liturgical and musical topics, vocal exercises, mass choir practices, and liturgical services, including Vespers, Matins, and the Divine Liturgy. For further information, visit the website at <https://ugccmusic.com/>, or the Facebook page at <https://www.facebook.com/ugccmusic/>. Student rates and scholarships are available. The deadline to apply for the scholarship is September 26th.

Our donation to the parish: Sunday, September 25, 2025—\$3,180

The Symbols of the Four Evangelists.

The **Four Evangelists** are Matthew, Mark, Luke and John, the traditional authors of the New Testament Gospels that bear their names.

In the Book of Ezekiel 1:4ff we read: “As I looked, a stormy wind came out of the north: a great cloud with brightness around it and fire flashing forth continually, and in the middle of the fire, something like gleaming amber. In the middle of it was something like four living creatures. This was their appearance: they were of human form. Each had four faces, and each of them had four wings. As for the appearance of their faces: the four had the face of a human being, the face of a lion on the right side, the face of an ox on the left side, and the face of an eagle; such were their faces.”

These are called the tetramorphs. The four faces thus described were Babylonian symbols representing the four fixed signs of the zodiac - the Ox, representing the sign of Taurus, the lion the sign of Leo, the Eagle of the sign of Scorpio, and the man, symbol of the sign of Aquarius. The four likewise symbolize the four ancient elements of air, water, earth, and fire. Like in other cases the Christians took pagan symbols that were familiar to the people of the time and made them into Christian symbols. Even the date of celebration of the Nativity of Our Lord had a similar history.

While these were not specifically references to the gospel writers. Early Christians saw each as an appropriate image for one of the evangelists. These are the icons that we find on the Royal Doors on our Iconostas.

Matthew became the winged **man**, since his gospel begins with the genealogy of Jesus, that is, his human history. He writes that Jesus descended from the man David. He also dwells on the humanity of Jesus.

Mark became associated with the **lion**, an image linked to the wilderness, referred to in Mark's opening verses. A man is seated writing, and by his side a winged **lion**. Mark begins his gospel with the sojourn of Jesus in the wilderness, amidst wild beasts, and the temptation of Satan, “the roaring lion.” The lion is a royal symbol. Mark discusses Christ's royalty.

Luke's symbol became the **ox**, a symbol of sacrifice in the Jewish and pagan world. There is a man with a pen, looking in deep thought over a scroll, and near him an ox chewing the cud. The latter part also refers to the eclectic character of St. Luke's Gospel.

Since early Christianity, theologians and artists have delighted in finding parallels and connections between various aspects of the Bible, and the Four Evangelists have long been associated with the **four "living creatures"** who surround God's throne in Ezekiel and Revelation.

For the cherubim, too, were four-faced, and their faces were **images of the dispensation of the Son of God**. The first living creature was like a **lion**, symbolizing His effectual working, His leadership, and royal power; the second was like a **calf**, signifying His sacrificial and sacerdotal order; but the third had, as it were, the face as of a **man** - an evident description of His advent as a human being; the fourth was like a flying **eagle**, pointing out the gift of the Spirit hovering with His wings over the Church. And therefore the Gospels are in accord with these things, among which Christ Jesus is seated. " (*Against Heresies*, 3.11.8)

Other early theologians who made the symbolic association include St. Jerome (347-420) and St. Augustine of Hippo (354-430 AD). Interestingly, all three writers applied the symbols to different evangelists, based on their varying interpretations of the animal symbols and the main themes of the Gospels.

Jerome's interpretation is the one that stuck. For over 1,500 years, the Four Evangelists have been represented in art and theology as shown at the top of this article—St. John, the eagle, St. Luke, the ox, St. Matthew, the man-angel, and St. Mark, the lion..

The symbols of the Four Evangelists turn up frequently in Christian art and architecture. They appear in illuminated manuscripts of the Bible, stained glass windows, and sculptures on churches.

Sometimes the animal symbols are shown next to the corresponding saint writing his Gospel, but more frequently the animals appear without their human counterparts, usually as a group of four.

The symbols of the Four Evangelists are not often seen separately, but a notable exception is in Venice, where St. Mark is the patron saint of the city and the winged lion is ubiquitous in local art.

On medieval churches, the Four Evangelists are typically seen above west portals and in east apses, especially around the enthroned figure of Christ in Glory in scenes of the Last Judgment.

When surrounding Christ, the winged man is usually at top left (Christ's right hand) with the eagle on the other side, and the two lower beasts below; the lion on the left taking precedence over the ox. This reflects the medieval idea of a hierarchy of "nobility" of beasts as well as the text of Ezekiel 1:10.