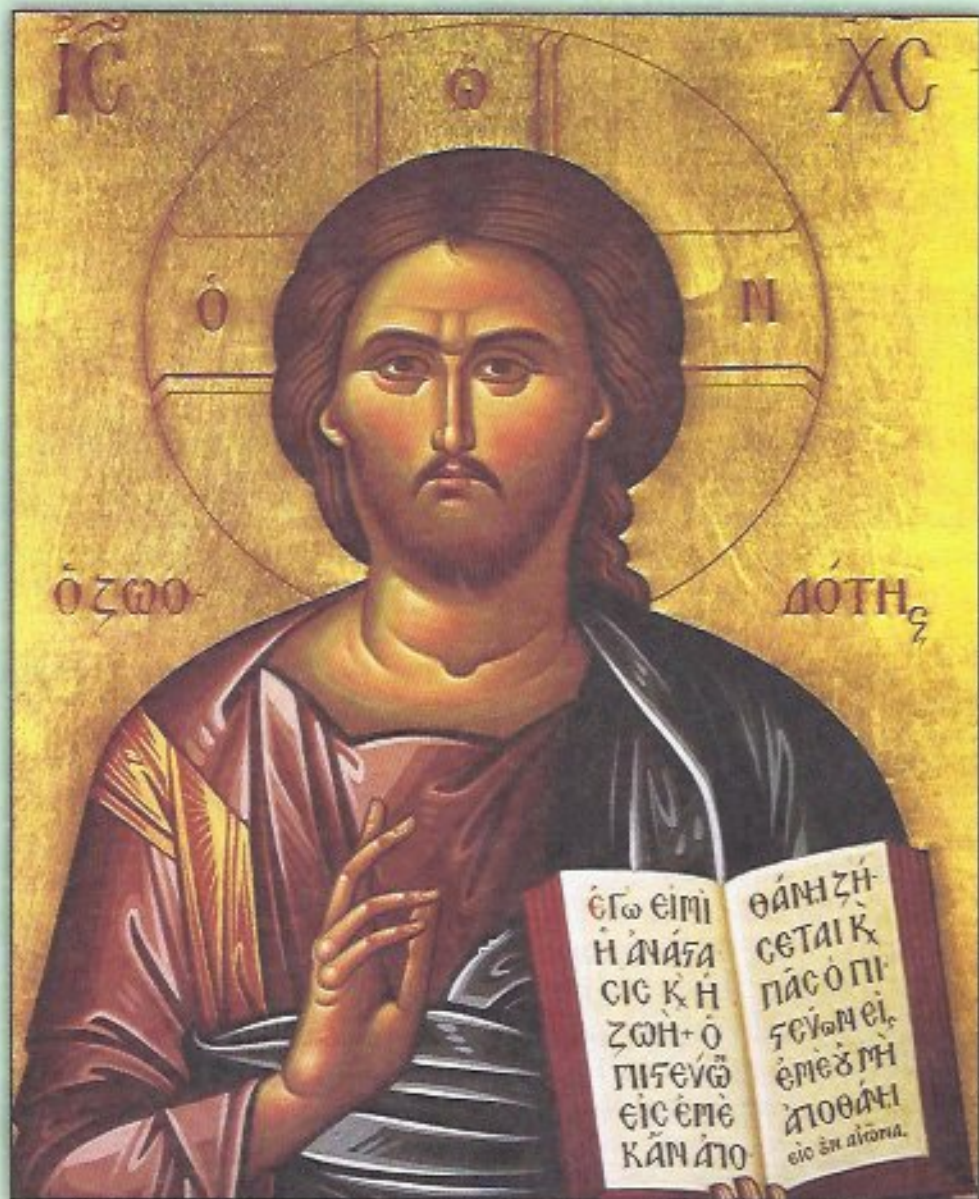


CHEESEFARE SUNDAY



Icon of Christ the Teacher

HOLY GHOST UKRAINIAN CATHOLIC CHURCH

315 Fourth Street, West Easton, Pennsylvania 18042

Rectory (610) 252 - 4266 cell: 717-554-2994

Website: www.holyghost-ukrainian-catholic.org dan.troyan@yahoo.com

Archpriest Fr. Daniel Troyan - Pastor

February 7-14, 2016

Sunday of CHEESEFARE

Epistle: Romans 13: 11:14:4

Gospel: Matthew 6: 14-21

SATURDAY 6:00PM FOR THE PARISHIONERS

SUNDAY OF CHEESE-FARE: February 7, 2016

9:00AM (Ukrainian) +Stella Suter - Richard and Andrea Suter

11:00AM (English) +Josephine Ileczo - Family

3:00PM St John's Ukrainian Catholic Church Northampton PA

Forgiveness Vespers: Beginning of Lent:

For the Ukrainian Catholic Churches of the Lehigh Valley

The weekdays of Lent are aliturgical days. The Divine Liturgy is always a celebration of the Resurrection of our Lord so is celebrated only on Saturday's and Sunday's during Lent.

MONDAY

FIRST DAY OF LENT: Day of Strict Fasting: No meat or dairy products

5:30PM Liturgy of the Presanctified Gifts

WEDNESDAY 12:00 noon ROSARY

5:30PM Liturgy of the Presanctified Gifts

FRIDAY 12:00 noon: STATIONS OF THE CROSS :

Lenten Soup Lunch

5:30PM SOROKOUSTY: Remembrance of the Dead

6:00- 6:45PM Religious Education Classes

SATURDAY 6:00PM Health of Karen Bakros- Greg & Dorothy Neff

1ST SUNDAY OF LENT: February 14, 2015

9:00AM (Ukrainian) FOR THE PARISHIONERS

11:00AM (English) +Eugene Naumenko - 40th Day- Tom & Olia Dunigan

Weekly Income - \$1992.80 Thank you for your generosity & support
**Eternal Light & Altar Candles: In memory of +John & Agnes Gutowski -
Dan & Loretta Bodnar**

UPCOMING EVENTS

RELIGIOUS EDUCATION CLASSES: 10:15AM-10:45AM Sunday's
February 7 : Cheese Fare Sunday: Getting ready for Lent
February 14: St Valentine's Day: LOVE and LENT :Jesus calls us to love
February 17 WEDNESDAY 5:30PM LITURGY OF THE PRESANCTIFIED GIFTS:
studying the ways of Lenten worship
February 21 LOVE AND REPENTANCE

SOROKOUSTY ALL SOULS REMEMBRANCE

FEBRUARY 20, 2016	Friday 5:30PM	2 nd All Souls Saturday
FEBRUARY 27, 2016	Friday 5:30PM	3 rd All Souls Saturday
MARCH 4, 2016	Friday 5:30PM	4 th All Souls Saturday
MAY 14, 2016	Saturday 10:00AM	5 th All Souls Saturday

FEBRUARY 2, 5:30PM Feast of the Presentation of our Lord in the Temple
Blessing of Candles: Blessed candles are available for sale in the vestibule of the church.

February 7, 2016 LENTEN VESPERS Beginning of Great Lent on Sunday
February 7 at 3:00PM at St John the Baptist Church in Northampton . Join along with all the Ukrainian Catholic Parishes in the Lehigh Valley to begin the Great Lent which begins at sundown on February 7. All are invited.
Fr. Dan Troyan will be the homilist for the service. Please come to begin Lent and support your pastor.

FEBRUARY 8, FIRST DAY OF LENT: GREAT 40 DAY FAST BEFORE EASTER
MONDAY 5:30PM Liturgy of the Presanctified Gifts

FEBRUARY 16-17 Pyrohy Sale : To place an order please call the rectory at 610-252-4266, left your name number and how many dozen ordered, or place your name on the PYROHY LIST in the back of the church. Thank you.
Volunteers are always needed and welcome!

PYSANKY CLASSES February 28th and March 6 12:15PM-3:00PM

WOMANS DAY RETREAT March 6 and April 24, 2016

March 6 at Shrine of the Holy Family Washington DC

April 24 at St Vladimirs Church in Scranton PA

TOPIC: Women as Caregivers: Spiritual, Pastoral and Practical Matters

SUNDAY OF CHEESEFARE

Troparion (4):

When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: Death has been plundered! Christ our God is risen, granting to the world great mercy.

Glory be to the Father, and to the Son, and to the Holy Spirit.

Kontakion (6):

O Guide to Wisdom, O Giver of Understanding, O Instructor of the ignorant, and Helper of the poor, strengthen and enlighten my heart, O Master. Give the word to me, O Word of the Father, that I may not refrain from crying out to You: O Merciful Lord, have mercy on me, a fallen one.

Now and for ever and ever: Amen.

Kontakion (4):

My Savior and Deliverer from the grave, as God, has raised out of bondage the children of earth and shattered the gates of Hades; and as Master, He rose on the third day.

Prokimenon (8):

Make vows to the Lord your God and fulfill them.

Verse: God is known in Judea; in Israel His name is great.

Epistle:

Reading of the Epistle of St. Paul to the Romans. (Rom 13,11-14;14,1-4)

Brethren: Do this because you know the time; it is the hour now for you to awake from sleep. For our salvation is nearer now than when we first believed; the night is advanced, the day is at hand. Let us then throw off the works of darkness [and] put on the armor of light; let us conduct ourselves properly as in the day, not in orgies and drunkenness, not in promiscuity and licentiousness, not in rivalry and jealousy. But put on the Lord Jesus Christ, and make no provision for the desires of the flesh. Welcome anyone who is weak in faith, but not for disputes over opinions. One person believes that one may eat anything, while the weak person eats only vegetables. The one who eats must not despise the one who abstains, and the one who abstains must not pass judgment on the one who eats; for God has welcomed him. Who are you to pass judgment on someone else's servant? Before his own master he stands or falls. And he will be upheld, for the Lord is able to make him stand.

Alleluia Verses:

It is good to give thanks to the Lord; and to sing praises to Your name, O Most High.
Alleluia, Alleluia, Alleluia.

To proclaim Your mercy in the morning, and Your faithfulness throughout the night.
Alleluia, Alleluia, Alleluia.

Gospel: (Mt 6,14-21)

The Lord said, "If you forgive others their transgressions, your heavenly Father will

forgive you. But if you do not forgive others, neither will your Father forgive your transgressions. When you fast, do not look gloomy like the hypocrites. They neglect their appearance, so that they may appear to others to be fasting. Amen, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, so that you may not appear to be fasting, except to your Father who is hidden. And your Father who sees what is hidden will repay you. Do not store up for yourselves treasures on earth, where moth and decay destroy and thieves break in and steal. But store up treasures in heaven, where neither moth nor decay destroys, nor thieves break in and steal. For where your treasure is, there also will your heart be."

Communion Verse:

Praise the Lord from the heavens; praise Him in the highest.
Exult, you just, in the Lord; praise from the upright is fitting.
Alleluia, Alleluia, Alleluia.

LENTEN SCHEDULE

We try to live differently during the 40 days of Lent: we increase our prayer, we take inventory of our lives, fast and give alms. Please make use of the extra services during Lent to be able to keep that awareness alive and important.

We are passing out wrist bands this Sunday with the Jesus prayer written upon them: Lord Jesus Christ, Son of God have mercy on me a sinner. We encourage you to wear them during the next 40 days as assign of our commitment to this time of spiritual growth and love.

LENTEN SOUP FRIDAYS

On Friday's during Lent we will be celebrating the Stations of the Cross at noon, followed by a Lenten Soup Lunch. There is no fee for the lunch, a free will offering is accepted, with the proceeds benefitting the local food bank. We hope you can join us and invite a friend to join you for Stations and Soup.

LITURGY OF ST BASIL

During the Sunday's of Lent, the Divine Liturgy of St Basil is celebrated. The beautiful prayers of St Basil, remind us of the history of our salvation in an extraordinary manner. Pray those prayers with us as we turn our attention during these 40 days to all that was done by our God out of love for us.

The Beatitudes will be sung during this time in place of the regular Sunday antiphons.

COMMUNITY DAYS 2016: NEW CHAIR LIFT FOR FRONT STAIRS

The Bon-Ton Community Days is held twice a year to help non-profit organizations in the area to use sale of the Bonton coupon booklets to raise funds for their groups. We are asking that each family take 5 booklets to sell or buy for \$5.00 each. There are \$500 worth of coupons in the booklet , plus a \$10 off any purchase you make online or at the stores included. The books are provided free to our church and everything we collect in sales is our's to keep , plus depending on how may books we sell, we also get a percentage of the profits from the sales of the booklets.

It is a good way to raise funds for our church,. The funds from this project will be used specifically towards a **Chair-rail lift** for the steps at the front of the church. It will help some of our parishioners to attend services who presently cannot do the stairs.

Our last effort with the Community days netted us over \$700.00 . Please help us through your participation. Thank you.

SOROKOUSTY: REMEMBRANCE OF THE DEAD

One of our beloved customs during the time of Lent is to practice the charity of remembering and praying for the deceased members of our families. Please fill out the envelopes in your collection box with your family names clearly marked. If you have many names please write them on a separate piece of paper and place them inside the envelope. May their memory be eternal!

PYSANKY CLASSES

The Ukrainian art of making intricate dyed eggs for Easter is a wonderful tradition in our church. The egg has long been a symbol of Resurrection and new life. John Drozd Jr will again be offering PYSANKY classes on February 28th and March 6th from 12:15PM – 3:00PM. Cost is \$10 for one class \$15.00 for both classes. Children are free but small children must be accompanied by an adult. Classes will be in the church hall. Please register for the classes by calling the rectory at 610-252-4266 or by signing up on the registration sheet in the vestibule of the church. All are welcome. A good opportunity to invite your friends and neighbors to learn more about your heritage.

The **FIRST DAY OF LENT** is a day of strict fasting: **No Meat or Dairy Products** Wednesday and Friday during Lent are days we traditionally fast from meat. Fasting helps us in our prayer life to rely on God and use what money/food we save to help the poor. There will be **FOOD COLLECTION boxes** in the vestibule of the church for canned and dry good donations.

CHURCH MEMBERSHIP AND ENVELOPES 2015:

Your financial record for 2015 is being distributed in the vestibule of the Church. In reviewing your financial donations for the year if there are any discrepancies in your report please contact the rectory office. Thank you very much for your generous support of our church. God bless you.

VOLUNTEERS FOR UKRAINE: SISTERS OF ST BASIL

The Sisters of St Basil are sponsoring a English catechetical Camp in Ukraine for 2016. The camps a week long for children 10-16. The Sisters are looking for volunteers to teach English, basic grammar etc). Room and board will be provided. Volunteers may come for one , two or three weeks and they will also be visiting the orphanages and psychiatric institutions. The Program will run from May 27- June 27 and will presently be limited to Western Ukraine. For application please contact Sr Ann Laszok OSBM at 412-260-1607.

There are application forms in the vestibule of the church for anyone wishing to register for the Ukraine Trip.

SUGGESTION BOX AND PRAYER BOX

In the back of the church there is an opportunity to have your requests heard for suggestions for the parish, **SUGGESTION BOX** and also for prayer requests for yourself, family and loved ones **PRAYER BOX**. Simply write your request or suggestion and place it in the box

TOWER REPAIR

We have entered into contract with Fania Roof Company of Allentown for the repair of our church tower. The fabrication of the louvers will take 8-10 weeks, so we are looking to begin the project in the spring. The tower repair will correct the leak in the ceiling of the choir loft , replace the louvers which have deteriorated, with aluminum louvers, and repair the concrete and brick pointing . .

SCHEDULING DIVINE LITURGIES

Anyone wishing to schedule anniversary Liturgies for their families or loved ones for 2016 please use the Divine Liturgy envelopes in the back of the church. Please indicate whether it is for the living or the deceased, and that the names are clearly marked.

Please remember to pray for the sick and all those who have requested our prayers

Helen Terleski	Teodozia Sroka	Catherine Kutzler	Olga Turczyn
Mae Kulczykcki	Sophie Troyan	Sr Judith Piszyk OSBM	Michael Trusz
Paulette Bellis	Peg Hutnik	Richard Suter	John Vedomsky
Olga Bryksa	Julian Trusz	Michael Sidlar	Walter Kiniuk
Joseph Bodnar	Lillian Opp	Frank & Betty Maltski	Sarah Shanks
Kim Lightcap	Gregory Neff	Karen Bakros	Stephen Terleski
Margaret Dashe	Helen Potak	Anna Drozd	Olga Trusz

Spiritual Regulations for the Great Fast

Although our Church traditionally prescribed abstinence from meat and dairy products in days gone by for the entire duration of the Great Fast, the following are the minimal Lenten regulations today:

Abstinence from meat and all dairy products on the First Day of the Great Fast and on Good Friday.

Abstinence from meat only on all Fridays of the Great Fast as well as Holy Saturday. It is also traditional to abstain from meat on Wednesdays during the Great Fast.

Reception of the Holy Mysteries of Reconciliation and Holy Eucharist during the period from the onset of Great Fast to the Wednesday before Ascension Thursday.

The Fasting and Abstinence regulations are not binding on persons 60 or older, the very poor, sick, nursing or pregnant women, children below the age of 14, and those who engage in physically very hard labor. However, all are urged, if able to do so, to observe the fasting and abstinence regulations.

All the faithful are urged to attend the Lenten services such as Lenten Vespers, the Presanctified Liturgy and the Commemoration of the Deceased (Sorokousty).

Such good deeds as almsgiving, visitation of the sick, Bible reading and praying for vocations to the priesthood and religious life are most earnestly recommended to all the Faithful.

Great Fast Liturgical Guidelines

The weekdays of the Great Fast are aliturgical meaning no Divine Liturgy, At the end of the Divine Liturgy the prayer of St Ephraim will be read followed by the Lenten Hymn:

O Lord and Master of my life, Keep from me the spirit of indifference, and discouragement, lust of power and idle chatter (Profound bow)

Instead grant to me your servant, the spirit of wholeness of being, humblemindedness, patience and love (Profound bow)

O Lord and King, grant me the grace to be aware of my sins, and not to judge my brother and sister, For you are blessed, now and forever and ever Amen (Profound bow)

LENTEN HYMN: *Having endured your Passion for us, Jesus Christ, Son of God, have mercy on us*

Preterpeeviy, za na strasty, Isuse Christe, Sineh Bozhìy, Pomiloy nas!

(On Cheesefare Sunday, all the clergy and faithful have been asked to conduct the Forgiveness Service after the homily during the Divine Liturgy. While this service has been traditionally part of Forgiveness Vespers on Sunday evening, by observing this rite of humility and love at the Divine Liturgy, more of the faithful will experience this moving service as the Christian community prepares to begin the journey through the Great Fast. The following article, written by Protopresbyter Alexander Schmemmann, explains the significance of the services of Cheesefare Sunday.)

Forgiveness Service on Cheesefare Sunday

In the Orthodox and Eastern Catholic Church's, the last Sunday before Great Lent – the day on which, at Vespers, Lent is liturgically announced and inaugurated – is called Forgiveness Sunday. On the morning of that Sunday, (also known as Cheesefare Sunday, at the Divine Liturgy, we hear the words of Christ:

"If you forgive men their trespasses, your heavenly Father will also forgive you, but if you forgive not men their trespasses, neither will your Father forgive your trespasses..." (Mark 6:14-15)

Then after Lenten Vespers – after hearing the announcement of Lent in the Great Prokeimen: *"Turn not away Thy face from Thy child for I am afflicted! Hear me speedily! Draw near unto my soul and deliver it!"*, after making our entrance into Lenten worship, with its special memories, with the prayer of St. Ephraim the Syrian, with its prostrations – we ask forgiveness from each other, we perform the rite of forgiveness and reconciliation. And as we approach each other with words of reconciliation, the choir intones the Paschal hymns, filling the church with the anticipation of Paschal joy.

What is the meaning of this rite? Why is it that the Church wants us to begin the Lenten season with forgiveness and reconciliation? These questions are in order because for too many people Lent means primarily, and almost exclusively, a change of diet, the compliance with ecclesiastical regulations concerning fasting. They understand fasting as an end in itself, as a "good deed" required by God and carrying in itself its merit and its reward. But, the Church spares no effort in revealing to us that fasting is but a means, one among many, towards a higher goal: the spiritual renewal of man, his return to God, true repentance and, therefore, true reconciliation. The Church spares no effort in warning us against a hypocritical and pharisaic fasting, against the reduction of religion to mere external obligations. As a Lenten hymn says:

*In vain do you rejoice in no eating, O soul!
For you abstain from food,
But from passions you are not purified.
If you persevere in sin, you will perform a useless fast.*

Now, forgiveness stands at the very center of Christian faith and of Christian life because Christianity itself is, above all, the religion of forgiveness. God forgives us, and His forgiveness is in Christ, His Son, Whom He sends to us, so that by sharing in His humanity we may share in His love and be truly reconciled with God. Indeed, Christianity has no other content but love. And it is primarily the renewal of that love, a return to it, a growth in it, that we seek in Great Lent, in fasting and prayer, in the entire spirit and the entire effort of that season. Thus, truly forgiveness is both the beginning of, and the proper condition for the Lenten season.

One may ask, however: Why should I perform this rite when I have no "enemies"? Why should I ask forgiveness from people who have done nothing to me, and whom I hardly know? To ask these questions, is to misunderstand the Church teaching concerning forgiveness. It is true, that open enmity, personal hatred, real animosity may be absent from our life, though if we experience them, it may be easier for us to repent, for these feelings openly contradict Divine commandments. But, the Church reveals to us that there are much subtler ways of offending Divine Love. These are indifference, selfishness, lack of interest in other people, of any real concern for them -- in short, that wall which we usually erect around ourselves, thinking that by being "polite" and "friendly" we fulfill God's commandments. The rite of forgiveness is so important precisely because it makes us realize -- be it only for one minute -- that our entire relationship to other men is wrong, makes us experience that encounter of one child of God with another, of one person created by God with another, makes us feel that mutual "recognition" which is so terribly lacking in our cold and dehumanized world.

On that unique evening, listening to the joyful Paschal hymns we are called to make a spiritual discovery: to taste of another mode of life and relationship with people, of life whose essence is love. We can discover that always and everywhere Christ, the Divine Love Himself, stands in the midst of us, transforming our mutual alienation into brotherhood. As I advance towards the other, as the other comes to me -- we begin to realize that it is Christ Who brings us together by His love for both of us.

And because we make this discovery -- and because this discovery is that of the Kingdom of God itself: the Kingdom of Peace and Love, of reconciliation with God and, in Him, with all that exists -- we hear the hymns of that Feast, which once a year, "opens to us the doors of Paradise." We know why we shall fast and pray, what we shall seek during the long Lenten pilgrimage. Forgiveness Sunday: the day on which we acquire the power to make our fasting -- true fasting; our effort -- true effort; our reconciliation with God -- true reconciliation.

After the homily, the priest, facing the people says:

Priest: My brothers and sisters, at this time let us try to remember all of our sins which we have committed throughout the course of our life, and with which we have offended God.

All: Lord, we have sinned against You in thought, word and action. We have been wrong and we have done wrong. Forgive us.

Priest: Let us try to remember if we harbor any ill-feelings towards God for anything that happened in our life.

All: Lord, help us to accept your will in our lives, to try to understand your ways, and not to feel angry with You or blame You for anything that might happen to us or go wrong for us in our lives.

Priest: Let us try to remember all of those people who have offended us, hurt us, angered us; all those people against whom, for whatever reason, we bear grudges, feel hatred, and whom we find hard to forgive.

All: From the bottom of my heart, I truly and sincerely forgive those who hate me, who have offended or hurt me, and against whom I carry a grudge or nourish ill-feelings.

Priest: Let us try to remember all of those people whom we ourselves have hurt or offended, knowingly or unknowingly, in word or in deed; and all those whom we, for whatever reason, hate and who bear grudges against us.

All: From the bottom of my heart, I truly and sincerely ask forgiveness and pardon of all those whom I hate, whom I have offended and hurt, and who hold a grudge against me because of this.

Priest: My brothers and sisters, if I have sinned against you, hurt you, or offended you in thought, word or action, knowingly or unknowingly, in any possible way, please forgive me, a sinner, and pray to God for me.

All: May God Himself forgive you and pardon your sins and transgressions, and we also forgive and pardon you. Father, bless us and forgive us our sins and offenses and transgressions, committed voluntarily or perhaps unwittingly, against you.

Priest: May the Lord God, through His grace and loving kindness, forgive you. And I also pardon and forgive you.

And now, let us ask forgiveness of one another by saying: Forgive me my brother/sister. And let the other answer: May God forgive you, and I also forgive you.

LEAGUE OF UKRAINIAN CATHOLIC RETREAT

Annual Lenten Retreat March 11.12.13 2016 at St. Mary's Villa Retreat Center in Sloatsburg NY. This year's theme is "Merciful, like the Father". It is a time of exploring the meaning of mercy and allowing God's love to transform our lives. The chapel of the Sisters Servants of Mary Immaculate has been designated as a "Door of mercy" during this jubilee year by Bishop Paul of Stamford Ct. The retreat Director is Fr Dan Troyan. Registrations are in the vestibule of the church for anyone wishing to participate. Cost for the weekend is \$175.00 The sisters have a beautiful campus nestled in the woods, a place of holiness and peace. Hope you can join with us.

DIVINE LITURGY FOR YEAR OF MERCY with Archbishop Stefan Soroka at our Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia at 10:00AM February 28, 2016.

Fasting and Almsgiving

Abstinence is the first medicine the human being must take, but for a complete cure the expenditure of mercy is required. Abstinence puts out the fever; but the bodily members dried up by the fire of a long-lasting fever cannot return to full health unless they are bathed in a lavish amount of ointment, unless they are moistened with the most soothing of lotions, unless they are aided by taking other medicines. Thus, although fasting repels the diseases of vice, excises the passions of the flesh, drives out what causes offenses, nevertheless, without the ointment of mercy, without the flow of kindness, without the practice of almsgiving, it does not restore complete health to the mind.

Fasting heals the wounds of sins, but without mercy it does not cleanse the scars made by the wounds. ... Engaging only in fasting tears out the vices, eradicates offenses, prepares the field of both mind and body for a good harvest. Fasting is a holy oblation, a sacrifice that is pure, but without the fire of mercy it cannot ascend as a fragrant offering to God.

What the soul is to the body is analogous to what mercy is to fasting. When fasting lives off mercy, then it gives life to the one who is fasting. Fasting, the ship of the virtues, carries what one has gained in life and transports the profit of salvation; but the one who enters the seas of the flesh, who cuts across the waves of the vices, who passes between the rocks of offenses, and traverses the shores of the passions, unless he quickly enters the harbor of kindness, he cannot exercise the virtues, and he cannot have the profit that comes from the virtues.

May the one who knows that he stands unsteadily in this life, who understands that he slips as he passes through the way of the flesh, and who realizes that he is subject to attacks from ignorance and to accidents from negligence, may he keep his fast in such a way that does not omit mercy.

St. Peter Chrysologus

For more information on Eastern spirituality, visit
www.ecpubs.com