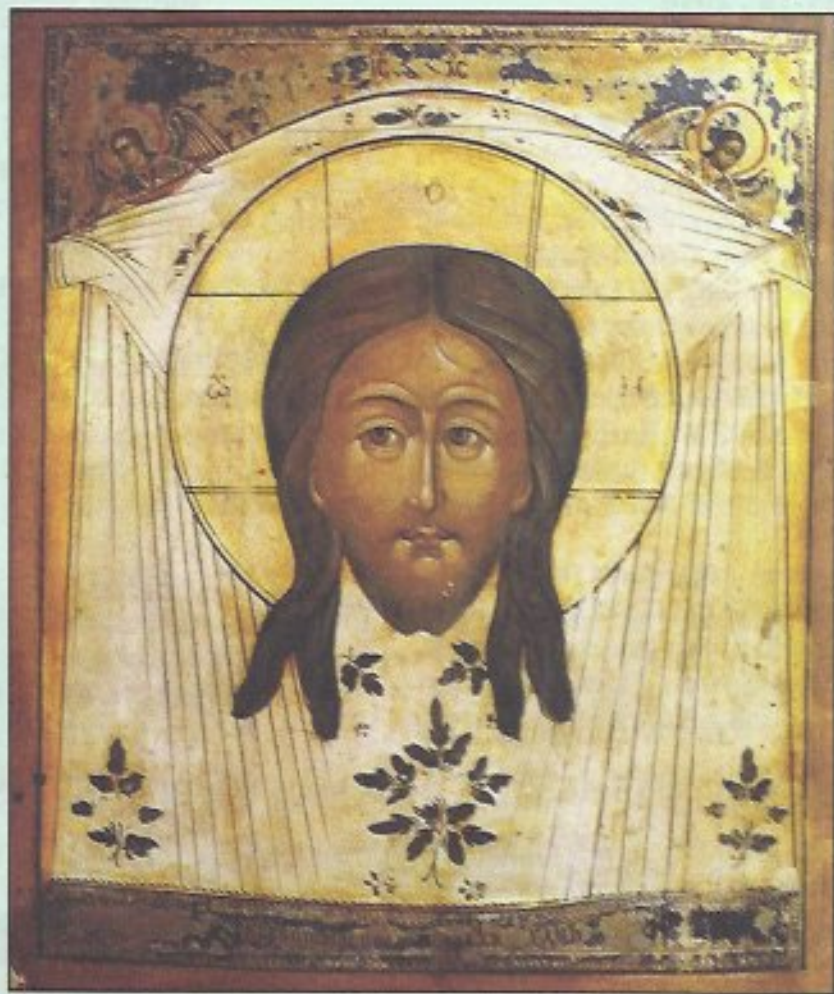


CHEESEFARE SUNDAY
SUNDAY OF FORGIVENESS



Icon of the Holy Napkin

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 11-18 , 2018

Sunday of Cheese-Fare

Epistle:

Gospel: Luke 15: 11-32

SUNDAY OF CHEESE FARE: February 11, 2018

9:30AM (Ukrainian) For the People

11:00AM (English) +Anna Drozd – Pyrohy Workers

Blessing of Lenten Vestments in Memory of +Anna Drozd

3:00PM Deanery Lenten Vespers : Beginning of Lent 2018

Holy Ghost West Easton PA

MONDAY FIRST DAY OF LENT: DAY OF STRICT FASTING AND PRAYER

No Meat or Dairy Products

5:30PM Adult Religious Education Class

WEDNESDAY 12:00noon Akafist to the Passion of Jesus

5:30PM Liturgy of the Presanctified Gifts

FRIDAY 12:00 noon: Stations of the Cross

5:30PM Sorokousty: Remembrance of the Dead

SATURDAY

6:00PM (English) + Margaret Hutnik – Dashe Family

FIRST SUNDAY OF LENT: SUNDAY OF ORTHODOXY

9:30AM (Ukrainian) For the Parishioners

11:00AM +Anna Drozd – Robert & Roberta Leiby

12:15PM Religious Education Classes children

COLLECTION \$1647.00 Thank you for your continued support and generosity.

Eternal Light & Altar Candles Health & Special Intention Archbishop Stefan Soroka

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

Betty Terleski

Paul Ridilla

Catherine Kutzler

Olga Turczyn

Mae Kulczycki

Sophie Troyan

Claudette Kemmerer

Iryna Stefurak

Melvne Thatcher

Craig Stoken

Richard Suter

Cindy Cawley

Olga Bryksa

Julian Trusz

Michael Sidlar

Fr Dan Gurovich

Joseph Bodnar

Lillian Opp

Frank & Betty Maitiski

Sarah Shanks

Kim Lightcap

Gregory & Dot Neff

John Wolfgang

Fr Mark Fesniak

Margaret Dashe

Helen Potak

Kathleen Cremona

Olga Trusz

Mary Heverling

Frieda Lubosky

Barbara Hacker

Fr. David Clooney

Delbert Atherholt

Harold Osmun

Michael Brodt

Paulette Bellis

Stefania Trusz

Marlene Lightcap

Bryant Pfaff

Archbishop Stefan

Jean Lakomski

Timothy Kohutka

Joseph Liptock

Linda Szuler

CHEESEFARE SUNDAY

The original fasting for Lent required the fasting from all meat and dairy products during the **40 day preparation for the Resurrection**. Thus Meat Fare Sunday was the last day that meat was eaten, and Cheesfare Sunday, the last day foregoing dairy products. On this Sunday we identify with Adam and Eve, and forgive each other in order to obtain forgiveness from God, typically in the Forgiveness Service which we will celebrate this afternoon. During the service the vestments and altar covers are changed to solemn Lenten colors to reflect a penitential mood. At the end of the service comes the ceremony of **Mutual Forgiveness**. During this ceremony all the people present one by one ask forgiveness of one another that the Great Fast may begin in a spirit of peace. During the ceremony the choir chants the verse from the Canon of Pascha(Easter) reminding us that this is our spiritual spring: we are renewed through our actions of repentance to approach new life in the Resurrection.

The forty days of Great Lent last from Clean Monday until Friday of the sixth week. The first week of the Great Lent starts on Clean Monday. The name "Clean Week" refers to the spiritual cleansing which the faithful are encouraged to undergo through fasting, prayer, repentance, reception of Holy Communion at Presanctified and begging forgiveness of one's neighbor. We fast on Wednesday's and Fridays Or can follow the tradition of abstaining all of Lent.

How do we proceed in our preparation? We must prioritize our value system. God comes first and everything and everyone else follows in their proper place. It is a time when we give more attention to our soul. It is time to give our soul equal time with the body:

We spend more time in private prayer. Jesus tells us to "repent" : Change our mind, change our ways, change our direction in life." Starting over through a right preparation

We become selective in our diet. Becoming vegetarian for several weeks can be good for our body. Spiritually we remind ourselves that man does not live by bread alone. In other words we give more time to the nourishing of our souls.

We increase our good works. Our calling in life is to be like the Master who came to serve and not to be served.

We are called to holiness: called to spend time with our God during Lent. The purpose is that we are preparing to meet our Lord and receive his promise of eternal life . We are asked to make a decision as to where we wish to live eternally. If we do not care for our soul, nourish it, love it and nurture it that spirit of God within us diminishes and we pull away from the light , and like Adam and Eve take back our will and choose against God in our life. May this time of Lent help us to again choose God, choose life, and choose the way to life through imitation of His Son our Lord Jesus Christ.

Happy Lent !

INTERIOR PAINTING OF THE CHURCH APPROVED:

We have received approval from the Archbishop to proceed with the renovations and painting of the interior of Holy Ghost Church. It has been over 30 years since the interior has been painted. We have contracted Gordon Bennett Company of Easton to do the repairing of the cracks in the ceiling and walls, repair the plaster damaged from the leaks in the tower, and paint the interior of the church. The estimate for the repair and painting is \$25,465.00.

We have also been in consultation with Christina Dochwat a renowned iconographer and artist who has worked on over 80 churches in her career to assist us in color choices and stenciling.

During the project we will be having services in the chapel across the street using the same weekly schedule. The project is expected to run between 2-3 weeks. Your building fund donations, your support of our pyrohy projects etc, and your weekly donations help us to meet our financial obligations and to maintain the integrity and beauty of our church for generations to come. Thank you for your continued support.

Our Painting Project will begin February 19, 2018 with the Bennett Company. We will need help on Sunday February 18 after the 11:00AM Divine Liturgy (12:00Noon) to remove the altars etc and set up the chapel for services any men and women who can help, it would be greatly appreciated. Thank you.

LEAGUE OF UKRAINIAN CATHOLICS RETREAT

The LUC will be holding its annual Lenten Retreat at the Sister Servants of Mary Immaculate in Sloatsburg NY March 16, 17, 18. Most Rev. John Bura, auxiliary Bishop of Philadelphia will be conducting the retreat, using the theme "The Road to Repentance". The retreat is \$175.00 per person which includes room and board. Deadline for registration is March 3, 2018. Please use the registration form in the vestibule of the church.

THE BEGINNING OF THE GREAT LENT: February 27, 2017

We will be joining with the other Ukrainian Catholic parishes in the Lehigh Valley to begin the journey of Lent to the celebration of the Resurrection of our Lord Jesus from the dead. We will begin the Lenten season and pray the first Lenten Prayer service at The Forgiveness Vespers this afternoon.

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 church provides special norms and guidelines to assist the faithful during their spiritual journey throughout the Great Fast. These spiritual aids are to be considered helpful practices for spiritual enrichment that the faithful should warmly embrace during Great Lent and Holy Week, which precede the glorious Feast of the Resurrection of Our Lord, Pascha. May our Lord bestow His grace and blessing upon you during this holy season as you journey through the Great Fast.

Spiritual Regulations for the Great Fast

Although our Church traditionally prescribed abstention 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.

Everyone should receive 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 the Presanctified Liturgy, Stations of the Cross, Akafist of the Passion 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. This year, families are especially urged to pray together in the mornings and evenings.

Great Fast Liturgical Guidelines

The weekdays of the Great Fast are alliturgical. No Divine Liturgy, even for funerals, should be celebrated. Funeral Divine Liturgies are permitted on the liturgical day of Saturday. On Wednesdays and Fridays of the Great Fast, the Liturgy of the Presanctified Gifts is to be celebrated. Typika may be used the other days. The Divine Liturgy of St. Basil the Great is to be celebrated for Sunday Liturgies during this time.

Flowery (Palm) Sunday, March 25 is also the Feast of the Annunciation this year and the liturgical propers and scriptural readings for both feasts are to be taken at the Divine Liturgies.

During Holy Week, the Liturgy of the Presanctified Gifts is to be celebrated Monday, Tuesday and Wednesday. There is no Divine Liturgy celebrated on Good Friday and Holy Saturday. On Holy Thursday evening, Vespers with Divine Liturgy of St. Basil the Great should be celebrated. On Holy Saturday evening, Vespers with the Divine Liturgy of St. Basil the Great is to be celebrated.

**GREAT FAST PASTORAL OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.
TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS,
SEMINARIANS AND BELOVED FAITHFUL**

"The light of Your grace has shone upon our souls, O Lord. Behold, this is the favorable time, the season of conversion. Let us turn away from the works of darkness, and let us clothe ourselves with the armor of light, so that crossing the ocean of the fast, we may come to the harbor of the resurrection on the third day with our Lord Jesus Christ the Savior of our souls."

Aposticha, Chocajore Sunday Feasts

During the upcoming days of the Great Fast, it is an opportune time to examine ourselves, to see how we are progressing spiritually, and to beseech our Lord Jesus Christ for the special graces necessary for authentic Christian living.

In the Great Fast our purpose is to become more fully aware of our human condition. It is true that we, through Baptism, have participated in Christ's redemption and in spirit are wholly purified. On the other hand, it is also true that we are still living within the sphere of sinfulness, and that even the redeemed can often fall. The Great Fast is crucial for us because it reminds us of the sense of sin which our contemporary society plays down.

The Great Fast calls for repentance. Repentance presumes sin, and sin requires a forgiving God. Our Lord set before us the model of repentance – the parable of the "Prodigal Son" (which rightly should be labelled the "Loving Father"). Although the father in the story was always watching and waiting for the son's return, nevertheless, the son had to make up his mind to move towards the father to be reconciled. Our Church recommends prayer, fasting, and almsgiving as practical means for our spiritual move in the direction of our Father.

Therefore, we constantly seek God's grace, but we must remember that God's grace does not abolish the freedom of the human will, and therefore human weakness and sinfulness will constantly lead us away from God. And we can return to God only by prayer and doing penance. These activities form a bridge between our sinfulness and the forgiveness whereby God in His mercy comes to meet us. God turns His countenance towards us if we turn ourselves to Him. The Great Fast, with its discipline of prayer, fasting, and almsgiving can be difficult. Our repentant return to the Father in love can make it a joy. The Great Fast should be a time of spiritual joy during which we seek God and renew our lives.

The Great Fast is the traditional annual retreat of our Church, a holy time for reflection on the manner of life, on the evil of sin, and on the salvation granted to us by our Lord Jesus Christ. Such is the disposition in which we must conduct the whole of our life. Let us live this way during the Great Fast while preparing ourselves for the festival of Easter – the annual celebration of our salvation.

We, your bishops, hope and pray that you may be able to renew yourselves during this holy season. Also, let us continue to remember in our prayers and good works all the people of the world who need our help. We especially remember our brothers and sisters of Ukraine in their untiring struggle against unjust aggression.

The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with all of you.

The Forgiveness Service

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.

(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.

(У Сиропусну Неділю цього року ми просимо все духовенство та вірних після проповіді на Службі Божій відправити Чин всепрощення. Хоч традиційно цей Чин є частиною Вечірньої Служби, яку служиться в неділю ввечері, здійснення цього обряду смирення та любові під час Божественної літургії дозволить вірним пережити цю зворушливу службу як християнська спільнота, що приготується розпочати подорож Великого посту. Подана стаття, яка написана протопресвітером Олександром Шмеманом, пояснює значення цієї служби Сиропусної неділі).

ЧИН ВСЕПРОЩЕННЯ

Священик звертається до людей і каже:

Священик: Пригадаймо собі всі наші гріхи, вільні і невольні, свідомі і несвідомі, якими ми провинились супроти Господа Бога.

Люди: Господи, ми згрішили, ми провинились супроти Тебе. Прости нам.

Священик: Якщо ми чуємо жаль до Бога, за щось, що сталося в нашому житті, пригадаймо причину нашого жалю.

Люди: Господи, допоможи нам приймати Твою волю в усім, коритись їй і не чути жаль супроти Тебе, нашого найкращого приятеля і Батька.

Священик: Пригадаймо собі всіх тих осіб, які будь-коли, чим-небудь нас образили, нас скривдили, проти нас провинились.

Люди: З щирого, з цілого серця прощаю всім тим, які будь-коли, як і чим-небудь образили мене, скривдили мене, прогнівили мене, провинилися проти мене.

Священик: Пригадаймо собі всіх тих, яких ми, свідомо чи несвідомо, будь-коли, як і чим-небудь образили, скривдили, прогнівили.

Люди: З щирого серця признаюсь, що я згрішив супроти інших. Якщо я когось, свідомо чи несвідомо, будь-коли, як і чим-небудь образив, скривдив, прогнівив, з цілого серця перепрошую і прошу прощення та пробачення.

Священик: Брати і сестри, якщо я згрішив проти вас думкою, словом, ділом чи іншим почуттям моїм, простіть мені грішному і моліть Бога за мене.

Люди: Бог нехай простить і помилує тебе, чесний отче, і ми прощаємо тобі. Благослови і прости, чесний отче, і нам грішним провини наші, вільні і невольні.

Священик: Нехай Господь Бог з милосердя Свого простить гріхи ваші та помилує вас. І я теж прощаю вам.

ПАСТИРСЬКЕ ПОСЛАННЯ ІЕРАРХІВ УКРАЇНСЬКОЇ КАТОЛИЦЬКОЇ ЦЕРКВИ В
СПОЛУЧЕНИХ ШТАТАХ АМЕРИКИ НА ВЕЛИКИЙ ПІСТ
ВСЕЧЕСНІШОМУ ДУХОВЕНСТВУ, ПРЕПОДОБНОМУ МОНАШЕСТВУ, СЕМІНАРИСТАМ, НАШИМ
ДОРОГИМ ВІРНИМ

*«Засяяла твоя благодать, Господи,
засяяло і просвічення душі наших. Це час підховай, це порятунок покаяння.
Тож відкладай темні діла і зодягнімся в одягу світла, щоб пропливши велике море посту,
прибули ми до воскресіння на третій день Господа і Спася нашого Ісуса Христа, що
спасє душі наші!».*

Стетиро на стихотворінні Венері Сиропуєної Педеті.

Дні майбутнього Великого Посту – це можливість перенірити себе, побачити як ми
розвиваємося духовно і просити нашого Господа Ісуса Христа про особливу благодать,
потребу для справжнього християнського життя.

Нашою метою в часі Великого Посту є глибше усвідомити наш людський стан. Це
правда, що через Хрещення ми ставмо співучасниками Христового відкуплення і тому є
повністю очищеними в душі. З іншого боку, правдою є, що ми перебуваємо в сфері
гріховності, і тому, навіть спасенні, можемо часто впадати в гріх. Великий Піст є
вирішальним для нас, бо пригадує про усвідомлення гріха, що применшується сучасним
суспільством.

Великий Піст зобов'язує до покаяння. Каїття припускає наявність гріха, а гріх вимагає
Божого прощення. Наш Господь залишив нам приклад розкаяння – притчу про «Блудного
сина» (яку скоріше можна назвати «Про люблячого батька»). Хоч у притчі батько весь час
пиглядав свого сина, однак син довго знажувався перш ніж повернутися до батька і
попросити прощення. Наша Церква радить молитву, піст і милостиню як живі практики
нашого духовного повернення до Отця Небесного.

Хоч ми постійно шукаємо Божої благодаті, але маємо пам'ятати, що Божа благодать не
відкидає свободи людського вибору, тому людська слабкість та гріховність постійно будуть
віддаляти нас від Бога. А повернутися до Бога ми можемо лише через молитву і покаяння.
Це вибудовує міст між нашою гріховністю та прощенням, бо Бог у своєму милосерді йде
нам на зустріч. Бог повертається до нас лицем, якщо ми прагнемо до Нього. Великий Піст
зі своїми практиками молитви, посту й милостині, може бути об'являючим. Але наше
розкаянє повернення до люблячого Отця здатне перетворити його на радість. Великий
Піст має бути часом духовної радості, коли ми шукаємо Бога і відновлюємося самі.

Великий Піст – це традиційний щорічний час відновлення в нашій Церкві, побожний
час для роздумів про спосіб нашого життя, про зло гріха, і про спасіння, дароване нам
нашим Господом Ісусом Христом. Це є практика, якої ми маємо дотримуватися все наше
життя. То ж жинімо цим в часі Великого Посту, пригтовляючи себе до радості Великодня
– щорічного святкування нашого відкуплення.

Ми, інші єпископи, сподіваємося і молимося за те, щоб ви могли відновитися у цей
побожний час. Пам'ятаймо у наших молитвах і ділах милосердя тих, хто потребує нашої
допомоги. Особливо молимося за наших братів і сестер в Україні, які беззастанно
борються з підступною агресією.

Нехай благодать нашого Господа Ісуса Христа, любов Бога Отця і присутність Святого
Духа будуть з усіма нами.

Церква запровадила особливі норми і правила, які мають сприяти вірним під час їхньої духовної мандрівки в час Великого посту. Вважається, що ці духовні поради допомагають досягти духовного збагачення, до якого вірні прямують під час Великого посту та Страсного тижня, яке приготує до святкування празника Воскресіння нашого Господа і Спаса Ісуса Христа – Пасхи. Нехай наш Господь зішле на вас свою благодать і благословення в час, як ви з побожністю долаєте шлях Великого Посту.

Духовні правила на Великий Піст

Хоч наша Церква традиційно приписує утримання від споживання м'яса і молочних страв у всі дні Великого Посту, подаємо осучаснені мінімальні Великопосні вимоги:

Утримання від споживання м'яса та молочних страв у перший день Великого Посту, та Страсну п'ятницю.

Утримання від споживання м'яса у всі п'ятниці Великого посту, як і в Страсну суботу. Традиційно утримуються від вживання м'яса ще й у середи Великого Посту.

До таїнства сповіді з Пресвятою Євхаристією приступається в період від початку Великого Посту до середи перед святом Вознесіння Господнього, яке припадає на четвер.

До посту та утримання не зобов'язуються люди старше 60-ти років, дуже немічні, хворі, жінки-годувальниці й вагітні, діти до 14 років і ті, хто важко працює фізично. Однак, по можливості, дотримуватися посту і обмежуючих правил спонукаємо всіх.

Усіх вірних закликається брати участь у Великопосних богослуженнях, таких як Літургія Напередосвячених Дарів, Хресна дорога, Акафіст до Страстей та Сорокоусти – поминання померлих.

До таких добрих діл, як творення милостині, відвідання хворих, Біблійні читання та молитви за покликання до священства та богопосвяченого життя, щиро заохочуємо всіх вірних. Цього року особливо закликаємо сім'ї до спільної молитви вранці та ввечері.

Літургійні вказівки на час Великого посту

Будні Великого посту є нелітургійними, тобто, Служба Божа не правиться навіть під час похорону за виключенням, якщо похорон відбувається в суботу, яка є літургійним днем. У середи та п'ятниці Великого Посту відправляється Літургія Напередосвячених Дарів. В інші дні можна відправляти за Типиком. Впродовж цього часу в неділі відправляється Літургія св. Василя Великого.

Цього року Квітна неділя, 25 березня, співпадає з празником Благовіщення. Під час Служби Божої мають вживатися відповідні літургійні та Євангельські читання обох празників.

Під час Страсного тижня Літургія Напередосвячених Дарів відправляється в понеділок, вівторок та середу. У Страсну п'ятницю та суботу Божественна Літургія не відправляється. Ввечері Страсного четверга відправляється Вечірня з Божественною Літургією св. Василя Великого; ввечері Страсної суботи – Вечірня з Божественною літургією св. Василя Великого.

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.

MONDAY: February 27 First Day of Lent

Wednesday's of Lent

12:00 Noon Akfalist to the Passion of Christ

5:30PM (English) Liturgy of the Presanctified Gifts

Friday's of Lent

12:00 noon Stations of the Cross

5:30PM Sorokousty: Remembrance of the Dead

'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.

COMMUNITY DAYS BONTON

We are participating in the Bonton Community Days which will be held March 1-3 at the local Bonton Stores. Booklets are \$5.00 and will help support our Painting Project in the church. Each family is asked to take 4 booklets to sell or buy. There are over \$500 in coupons in the book. Your purchase price is doubled with the \$10 coupon for anything in the store so it's a win/win opportunity. Please support us by your participation. Thank you

LENTEN PRAYER OF ST EPHRAIM

During the 40 days of Lent we pray the prayer of St Ephraim at the end of the Divine Liturgy and the Lenten Anthem is sung. It reminds us of what we celebrate and why. Please join us in prayer for peace in the world, in our churches and in our families: remembering that Christ is our peace.

O Lord and Master of my life, spare me from the spirit of indifference, despair, lust for power and idle chatter (prostration)

Instead bestow on me your servant, the spirit of integrity, humility, patience and love. (Prostration)

O Lord and Master of my life, let me see my own sins and not judge my brothers and sisters for you are blessed now and forever Amen. (Prostration)

*Having endured your Passion for us Jesus Christ Son of God have mercy on us.
Preterpeeviy za na strasty Isuse Christe Sinoo Bozhiy pomiloiy nas.*

SUNDAY OF CHEESEFARE

Troparion (8): You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

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 (8): When You rose from the tomb, You also raised the dead and resurrected Adam. Eve exults in Your resurrection, and the ends of the world celebrate Your rising from the dead, O Most Merciful One.

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

It is good to give thanks to the Lord; and to sing praises to Your name, O Most High. To proclaim Your mercy in the morning, and Your faithfulness throughout the night.

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."

THE CHAPEL SCHEDULE

- **Alcoholics Anonymous** Every Monday at 7:00AM there is an open meeting for those interested in learning more about alcoholism and alcoholics.
- **Ukrainian American Veterans Post 42** meets monthly on the 2nd Wednesday at 7:00PM for their business & Post meeting.

UPCOMING EVENTS

- **February 11 : Children's Religious Education Classes: 12:15-1:00PM**
- **February 12 : Adult Religious Education Classes 5:30PM Chapel**
- **February 11 3:00PM Lenten Vespers for the churches of the Lehigh Valley at Holy Ghost Church**
- **February 12: FIRST DAY OF LENT: STRICT FASTING: No meat or dairy products**
-

ADULT RELIGIOUS EDUCATION

Adult Religious Education classes will resume on Mondays at 5:30PM in the chapel. We invite all teenage and adult members to join with us. We will be showing several films as well as covering the roots of our faith. Please join with us. It's an awesome group!

LENTEN VESPERS AT HOLY GHOST

Our parish of Holy Ghost will be hosting the Ukrainian Catholic parishes of the Lehigh Valley for the celebration of the Lenten Vespers at 3:00PM on Sunday February 11, 2018. We will gather with the churches of St Josaphat Bethlehem, St John the Baptist, Northampton, Holy Ghost West Easton and St Vladimir's Palmerton to welcome in the time of the Great Fast: Lent. Please join with us as we prepare to welcome our neighbors and friends to begin the Lenten Journey! There is no social (cake/coffee) after the services this evening since the vespers services welcomes in the 40 day preparation for Easter. We leave the church with the silent, forgiven, presence of our God to return to our homes to begin our time of quiet reflection with God.

SOROKOUSTY: Remembrance of the Dead

During Lent we celebrate the commemoration of our ancestors in the service of Sorokousty Saturdays. The names of the deceased of our church, our families and friends are remembered on these days during Lent., There are envelopes in your church envelope box for this purpose. Please print the names clearly and return by February 4. The SOROKOUSTY BOOK will be available in the vestibule of the church for you to check your family names. Thank you

BLESSING OF LENTEN VESTMENTS AND ALTAR LINENS

We are blessing the new Lenten Altar linens and vestments this weekend in memory of +Anna Drozd, donated by her son John, family & friends .They were made for us by the Byzantine Church Supply in Philadelphia for \$1685.00 May God bless our benefactors and may her memory be eternal! **Vichnaya Pamyat!**

SPECIAL THANKS PYROHY

Special thanks for all those who came out again in the inclement weather to help with our pyrohy project, your support and dedication are phenomenal! Special thanks to Donna Sidlar, Dan Bodnar, Joann Fulmer, Jean Lakomski, Olga Bryksa, Paulette Bellis, Donna Hale, Elizabeth Poleschuk Oleh Balaziuk, Marion and Teodozia Sroka, Lori Wynne, Judy Palinkas, Pat Peters, Diane Herman Bush, Karen Eible, Wilhelmina Wichryk, Linda Hutnik, Maryann Kramer ,Bill Hutnik, Robert Sarisky, Kathy Sargent, Steven Sargent, Debbie Osmun, God bless all of you!

EXTRA PYROHY ARE AVAILABLE DOWNSTAIRS AT \$6.00 dozen

Happy 80th Birthday to Marian Sroka !! May God grant him many more healthy happy years!

Forgive, So That You May Be Forgiven

Let us fix our attention on the blood of Christ and recognize how precious it is to God His Father, since it was shed for our salvation and brought the grace of repentance to all the world.

Recall especially what the Lord Jesus said when He taught gentleness and forbearance. Be merciful, He said, so that you may have mercy shown to you. Forgive, so that you may be forgiven. As you treat others, so you will be treated. As you give, so you will receive. As you judge, so you will be judged. As you are kind to others, so you will be treated kindly. The measure of your giving will be the measure of your receiving.

Let these commandments and precepts strengthen us to live in humble obedience

to His sacred words. As Scripture asks: Whom shall I look upon with favor except the humble, peaceful man who trembles at my words?

Sharing then in the heritage of so many vast and glorious achievements, let us hasten toward the goal of peace, set before us from the beginning. Let us keep our eyes firmly fixed on the Father and Creator of the whole universe, and hold fast to his splendid and transcendent gifts of peace and all His blessings.

St. Clement of Rome

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