

FIRST SUNDAY OF THE GREAT FAST
SUNDAY OF ORTHODOXY

Ἡ Ἀναθήλωσις τῶν Ἁγίων Εἰκόνων



Icon of the Holy Images

HOLY GHOST UKRAINIAN CATHOLIC CHURCH

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Archpriest Fr. Daniel Troyan – Pastor

February 18-25, 2018

Sunday of Orthodoxy: First Sunday of Lent

Epistle: Hebrews 11:24-32 12:6

Gospel: John 1:43-51

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

MONDAY 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

Lenten Soup Lunch

5:30PM Sorokousty: Remembrance of the Dead

SATURDAY 6:00PM (English) +Zenon Szydywar – Teodozia & Marian Sroka

2nd SUNDAY OF LENT: February 25, 2018

9:30AM (Ukrainian) For the Parishioners

11:00AM(English) +Joseph & Stella Bodnar – Dan & Loretta Bodnar

COLLECTION \$1947.00 Thank you for your continued support and generosity.

BonTon: \$20: Michtchak Family / Martinez Family

Eternal Light & Altar Candles In Memory of the Dedovitch Family – Dan & Loretta Bodnar

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

Betty Terleski

Paul Ridilla

Catherine Kutzler

Olga Turczyn

Mae Kulczykcki

Sophie Troyan

Claudette Kemmerer

Iryna Stefurak

Melvane Thatcher

Craig Stoken

Richard Suter

Cindy Cawley

Olga Bryksa

Julian Trusz

Michael Sidlar

Fr Dan Gurovich

Joseph Bodnar

Lillian Opp

Frank & Betty Maltski

Sarah Shanks

Kim Lightcap

Gregory & Dot Neff

John Wolfgang

Fr Mark Fesniak

Margaret Dashe

Helen Potak

Kathleen Cremone

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

Yanochka Masley

FIRST SUNDAY OF GREAT LENT

(Commemoration of Holy Images)

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.

Troparion (2): We bow before Your sacred image, O gracious Lord, and beg forgiveness for our offenses, O Christ our God; for You, of Your own will, deigned to ascend the cross in Your human nature to deliver from bondage under the enemy, those whom You created. Therefore, we gratefully cry out to You: Through Your coming to save the world, O Savior, You have filled all with joy.

Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.

Kontakion (8): O Mother of God, through you, in the incarnation, the indescribable Word of God became describable; for through the divine goodness, the Word spoken from eternity became an image. May we, who believe in salvation, clothe ourselves in the same image both in word and deed.

Prokimenon:

Blessed are You, O Lord the God of our fathers. Your Name is praised and glorified forever.

Verse: In all that You have done Your justice is apparent.

Epistle: the Epistle of St. Paul to the Hebrews. (Heb 11,24-40;12,1-2)

My brothers and sisters, By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense. What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign invaders. Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in crevices in the earth. Yet all these, though approved because of their faith, did not receive

what had been promised. God had foreseen something better for us, so that without us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God.

Alleluia Verses:

Verse: Among His priests were Aaron and Moses; among those who invoked His name was Samuel. Alleluia, Alleluia, Alleluia. Verse:

They invoked the Lord and He answered. Alleluia, Alleluia, Alleluia.

Gospel: (Jn 1,43-51)

At that time, Jesus decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Nathanael said to him. "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man."

Instead of" It is truly right..."

In you, O Woman Full of Grace, the angelic choirs and the human race - all creation - rejoices. O Sanctified Temple, Mystical Paradise, and Glory of Virgins! He, Who is our God from before all ages took flesh from you and became a child. He made your womb a throne, and greater than the heavens.

In you, O Woman Full of Grace, all creation rejoices. All praise be to you!

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

Господи і Владико життя мого!
Духа лінивства, безнадійности,
владолобства і пустослів'я
віджени від мене.
(земний поклін)

LENTEN

Натомість даруй мені, слугу Твоєму,
духа доброчесности, смиренности,
терпеливости і любови.
(земний поклін)

PRAYER OF

Господи і Царю!
Дай мені ласку бути свідомим власних гріхів
і не осуджувати брата чи сестру,
бо Ти с благословенний на віки віків. Амінь.
(Земний поклін).

ST. EPHRAIM

RECITED

O Lord and Master of my life,
Keep from me the spirit of indifference
And discouragement,
Lust of power, and idle chatter.
(Prostration)

AFTER

EVERY

Instead, grant to me, Your servant,
The spirit of wholeness of being,
Humble-mindedness, patience, and love.
(Prostration)

LENTEN

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 ever and forever. Amen.
(Prostration)

SERVICE

The Sunday of Orthodoxy is the first Sunday of Great Lent. The

dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops. Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The **decree of the Council for restoring icons to churches** added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Orthodox Church to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that **they are an object of veneration and honour** (timitiki proskynisis), but **not of real worship** (latreia), which is reserved for Him Who is the subject of our faith and is proper

for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands". An Endemousa (Regional) Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

The name of this Sunday reflects the great significance which icons possess for the Ukrainian Church. They are not optional devotional extras, but an integral part of our faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of our Ukrainian churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No believer's home is complete without an icon corner (iconostasion), where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: "Moses and Aaron among His priests, and Samuel among them that call upon His Name."

Lenten Hymn After Liturgical Services

Having endured your Passion for us Jesus Christ Son of God have mercy on us.

Preterpeeviy za na strasty Isuse Christe Sinoo Bozhiy pomilloiy nas.

FOOD COLLECTION

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 are FOOD COLLECTION boxes in the vestibule of the church for canned and dry good donations.

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 passed out wrist bands last 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 a sign of our commitment to this time of spiritual growth and love.

CHURCH MEMBERSHIP AND ENVELOPES Donations :2017:

Your financial record for 2017 has been mailed to your homes . 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.

SPECIAL COLLECTION REQUEST

We always celebrate the gift of life and pray it remains sacred to us. A young Ukrainian family Oksana & Mychaylo, had been praying for children for many years and they finally gave birth to a daughter Yahochka Masley. However she was born with some serious birth defects which has had her hospitalized since her birth. The family is in emotional and financial distress because of the special treatments required. The Masleys are related to our parishioners Oksana and Vitktor Patskan. There is a **donation box** in the vestibule of the church during the next three Sundays with envelopes marked for **Baby Yanochka**, any donation will be matched by the Patskan family and sent to Ukraine for her care. We pray for her and her family and ask God's healing graces. May our donations travel across the miles to let them know they are not alone.

Thank you for any consideration of this request. God Bless you.



Knight's Korner
Council #345 Easton, PA

2018 Lenten Fish Dinners – Fridays 2/23, 3/2, 3/16, 3/23
Serving from 4:00 PM–7:00 PM; St Jane's Father Farrell Hall
Tickets sold only at the door

To Reserve Tickets or for Group Seating email grandknight@kofc345.org
or Call **Walter Evancho at 610-438-5112**

Cost – Adults \$11; Seniors \$10; Children 5-12 \$6. Meals include Baked & Fried Fish, French Fries, Mac-n-Cheese, Vegetables, Rolls, Beverages & Dessert.
Soups available for \$3 a bowl

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 **March 4th and March 11th from 12:15PM – 3:00PM**. Cost is \$15 for one class \$25.00 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.

KOBASA SALE: UKRAINIAN AMERICAN VETERANS

The Ukrainian American Veterans Post 42 are taking orders for Kobasa, Beets, Kobanosy and Krakowska for Easter. Place your order on the form in the vestibule of the church or call Oleh at ~~610-258-9467~~. Your order will be ready for pick up after services on Palm Sunday weekend in the church hall.

610 258 9476

VISITATION OF THE SICK

The sick and infirm of the parish will be visited with the sacraments Wednesday-Friday of this week. Anyone wishing to be visited with the sacraments who is currently not on the visitation list please contact the rectory office.

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.

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.

Wednesday's of Lent

12:00 Noon Akfast 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. Special thanks to Bill Hutnik for donating the delicious soups.

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: Contemporary translation

O Lord and Master of my life, take away from me the will to be lazy, and sad, the desire to get ahead of other people and to boast and brag.

Give me instead a pure and humble spirit, the will to be patient with others and to love them.

Grant O Lord that I may realize my own mistakes and keep me from judging the things other people do, for you are blessed now and forever. Amen

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 18 : Children's Religious Education Classes: 12:15-1:00PM
- February 19 : Adult Religious Education Classes 5:30PM Chapel
The Epistle to the Hebrews
- March 1-3 BonTon Community Days
- March 4 th & 11th PYSANKY CLASS in CHURCH HALL
- March 6-7 Pyrohy Sale
- March 22-23 Paska Bake Sale

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.

During the project we will be having services in the chapel across the street using the same weekly schedule. Funerals will be celebrated in the chapel or at St Josaphat Church in Bethlehem.

The project is expected to run between 2-3 weeks.

There are envelopes in the vestibule of the church marked for the Painting Project, 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.

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.

FIRST SUNDAY OF THE GREAT FAST 2018

Metropolitan Stefan Soroka

When Philip told Nathanael that they had found “the one about whom Moses wrote in the law also the prophets, Jesus, son of Joseph, from Nazareth”, Nathanael asks “Can anything good come from Nazareth?” (Jn 1:46). Nathanael reveals a common human characteristic, namely tendency to make quick judgments. Jesus repeatedly instructed his disciples and the people to whom he preached to “Stop judging that you may not be judged” (Mt 7:1) He would ask why we look at the splinter in another person’s eye and not the wooden beam in our own eye. Let the one who is without sin cast the first stone! Quick judgments are often revealed through the occasional use of inappropriate words or swearing. Jesus told his disciples that “on the day of judgment, people will render an account for every careless word they speak” (Mt 12:36). We ought to set aside any careless use of words. Setting aside our tendency to judge others while realizing our own huge imperfections is a necessity before welcoming the Lord into our hearts.

The Greater Mystery

Our first parents, shamed by guilt for their transgression, made aprons for themselves from fig leaves. The fig tree can fittingly designate the tendency toward sin, which is wrongfully filled with sweetness for the human race. Those placed under it can be His elect, those who do not yet recognize the grace of their election – just as the Lord saw Nathanael when he was situated under the fig tree though Nathanael did not see Him. “For the Lord knows who are his” [2 Tim 2:19], and the very name Nathanael is most suitably appropriate to their salvation. For Nathanael is interpreted “gift of God,” and unless one is called by the gift of God, one will never evade the guilt of the first transgression; he will never evade wrongfully enticing things under the shelter of his daily-increasing sins; he will never be worthy to come to Christ to be

saved. Hence the Apostle says, “For by grace you have been saved, through faith, and not of yourselves. It is a gift of God, not a result of your works, lest anyone glory” [Eph 2:8-9].

There follows: Jesus said to Nathanael, “Because I said to you that I saw you under the fig tree, you believe. You will see a greater thing than these.” He subsequently discloses what is the greater thing of which He speaks, by giving His pledge of a future opening of the kingdom of heaven to believers, and of a proclamation to the world of both His natures in one person. This in reality is a much more excellent hidden mystery than the fact that He foresaw us enlightened by Him while we were still placed in the shadow of sin.

St. Bede the Venerable

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