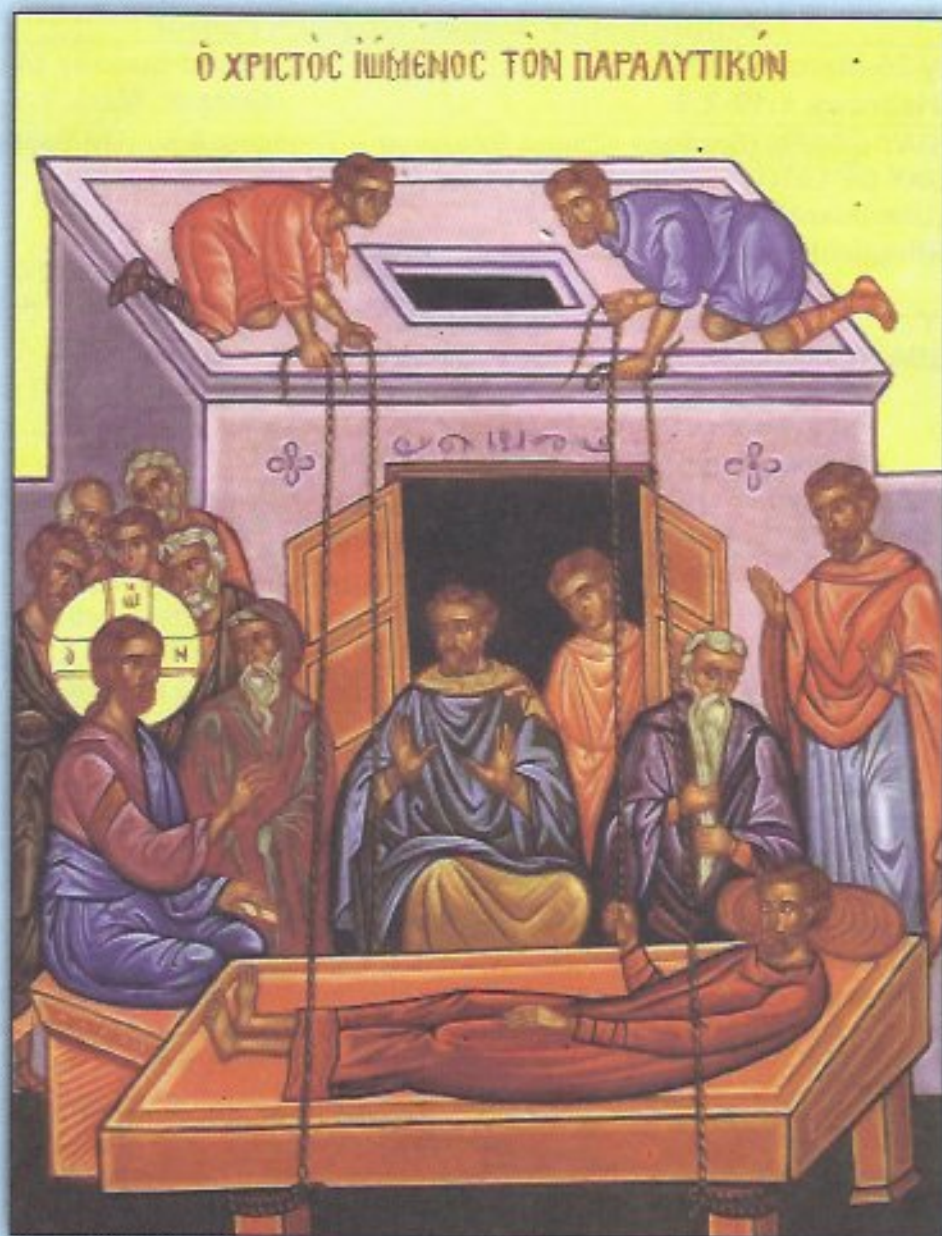


SECOND SUNDAY OF THE GREAT FAST  
SUNDAY OF ST. GREGORY PALAMAS



*Icon of Healing the Paralytic*

# 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](http://www.holyghost-ukrainian-catholic.org) [dan.troyan@yahoo.com](mailto:dan.troyan@yahoo.com)

**Archpriest Fr. Daniel Troyan – Pastor**

February 25-March 4, 2018

Second Sunday of Lent

Epistle: Hebrews 1:10-2:3

Gospel: Mark 2:1-12

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

2<sup>nd</sup> SUNDAY OF LENT: February 25, 2018

9:30AM (Ukrainian) For the Parishioners

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

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) + James Vedomsky- Joann Fulmer

3<sup>rd</sup> Sunday of Lent: Veneration of the Cross

9:30AM (Ukrainian) For the People

11:00AM (English) + Vera Kudla 40<sup>th</sup> Day – Jean Lakomski

12:15PM Religious Education Classes

**COLLECTION \$1704.86** Thank you for your continued support and generosity.

BonTon: \$20: John Drozd, Paulette Bellis, Andrea Suter, Joann Fulmer, Wilhelmina Wichryk, Adam Wichryk, Dave & Leah Wright, Tony & Regina Wichryk, Stefania Trusz

**Eternal Light & Altar Candles** Health of Fr Mark Fesniak – Parishioners of Holy Ghost

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

Betty Terleski

Paul Ridilla

Catherine Kutzler

Olga Turczyn

Mae Kulyczcki

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 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

## **SECOND SUNDAY OF GREAT LENT Commemoration of St. Gregory Palamas.**

Troparion (5): Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

Tropar (8): Light of orthodoxy, teacher of the Church; its confirmation, O ideal of monks and invincible champion of theologians. Wonder-working Gregory, glory of Thessalonica and preacher of grace: always intercede before the Lord that our souls may be saved!

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

Kondak (8): With one accord, we praise you as the sacred and divine vessel of wisdom and clear trumpet of theology, O our righteous Father Gregory of divine speech. As a mind that stands now before the Primal Mind, do you ever guide aright and lead our mind to Him, that we all may cry: Hail, O herald of grace divine.

**Now and for ever and ever: Amen.**

Kontakion (4): Today is the time when earthly deeds are revealed, for judgment is at hand. Let us be found fasting, and let us bring tears of supplication, begging mercy and crying out: I have sinned more times than there are sands of the sea; but forgive me, O Creator of All, that I may receive the crown that does not perish.

### **Prokimenon:**

You, O Lord, will keep us and preserve us, forever and ever, from this generation.  
Verse: Help, O Lord, for good men have vanished.

### **Epistle: Reading of the Epistle of St. Paul to the Hebrews (Heb 1,10-14;2,1-3)**

Brethren: At the beginning, O Lord, you established the earth, and the heavens are the works of your hands. They will perish, but you remain; and they will all grow old like a garment. You will roll them up like a cloak, and like a garment they will be changed. But you are the same, and your years will have no end. But to which of the angels has he ever said: "Sit at my right hand until I make your enemies your footstool?" Are they not all ministering spirits sent to serve, for the sake of those who are to inherit salvation. Therefore, we must attend all the more to what we have heard, so that we may not be carried away. For if the word announced through angels proved firm, and every transgression and disobedience received its just recompense, how shall we escape if we ignore so great a salvation?

Announced originally through the Lord, it was confirmed for us by those who had heard.

**Alleluia Verses:**

Verse (5): Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth. Alleluia, Alleluia, Alleluia

Verse (5): For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared. Alleluia, Alleluia, Alleluia.

**Gospel: (Mk 2,1-12)**

At that time, Jesus returned to Capernaum after some days, it became known that he was at home. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. They came bringing to him a paralytic carried by four men. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven." Now some of the scribes were sitting there asking themselves, "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat, and walk'? But that you may know that the Son of Man has authority to forgive sins on earth" he said to the paralytic, "I say to you, rise, pick up your mat, and go home." He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."

**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. The just man shall be in everlasting remembrance. An evil report he will not fear. Alleluia, Alleluia, Alleluia.

**RECEIVE THE BODY OF CHRIST , TASTE THE SOURCE OF IMMORTALITY**

# And why do we make prostrations?

*Prostrations may seem a curious and dubious exercise for Christians to assume. They have a vital place, though, in the spiritual journey that leads through Lenten asceticism to Paschal joy.*

**We make prostrations, both in our times of personal prayer and in our liturgical services, particularly during Great Lent.** Why do we do that? Is it some odd carry-over from traditional monastic spirituality, with its emphasis on rigorous ascetic discipline? Or is it a practice that has special value for anyone who wishes to enter seriously, deeply, into the Life in Christ? Is it, in other words, a peculiar exercise, taken on perhaps for some health benefit, as a kind of Christian yoga? Or is it a practice that works an actual and positive transformation in our life, one that is both physical and spiritual? Americans these days are thoroughly familiar with the prostrations made by Muslims during their ritual of daily prayer; we see images of it almost daily in the media. Most are not aware that Eastern Christians practice the same discipline, kneeling in a place of worship and touching the head to the ground, before rising to stand in the usual attitude of prayer. They would be amazed to witness those monastics, for example, who make literally hundreds of prostrations during an ordinary Vespers service. They would be equally surprised to see "ordinary" lay people prostrating themselves repeatedly throughout the Compline service of the first week of Great Lent, with the penitential Canon of St Andrew of Crete. But again, this is what we as Ukrainian Catholics do. Why?

A fine answer to the question appears in the writings of the great *hesychast* bishop Theoliptos of Philidelphia (+1322). **"Do not neglect prostration," he admonishes his spiritual children. "It provides an image of man's fall into sin and expresses the confession of our sinfulness. Getting up, on the other hand, signifies repentance and the promise to lead a life of virtue. Let each prostration be accompanied by a *noetic* invocation of Christ, so that by falling before the Lord in soul and body you may gain the grace of the God of souls and bodies."** [1]

The importance of prostrations, from Theoliptos' point of view, is far more spiritual than physical. In bending our knees we assume an attitude of humility before the God to whom we offer our prayer. Kneeling, then touching our forehead to the ground, we acknowledge our sinfulness; we create a living image of our fall into sin. Our very posture represents a confession of that state, a calling to mind of our spiritual poverty, of our susceptibility to passions of greed, lust, anger and malice. As we make our descent in body and in spirit, we confess as well the Name above every name, the Name that "upholds the universe," as the

Shepherd of Hermas expresses it, and upholds our personal world as well: "Lord Jesus Christ, Son of God, have mercy on me, a sinner!"

Then, as we rise to our feet, this confession both of Christ and of our sinfulness becomes a bodily symbol, a virtual promise, that change will occur in our life. We commit ourselves to repentance, to a turning from the old Adam to the new. The inner transformation signified by this gesture of course does not come about as a result of our prostrations, and not even as a result of our decision to repent. Like every aspect of our Christian life, this transformation—the power to act upon our commitment—is a gift of grace that comes down "from above, from the Father of lights."

This passage from the Epistle of James (1:17), however, needs to be read in its context, expressed so well throughout the letter: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith [alone] save him?... Show me your faith apart from your works, and I by my works will show you my faith... For as the body apart from the spirit is dead, so faith apart from works is dead."

When we consider ascetic disciplines such as fasting and prostrations, it is essential that we remember words like these. **Those disciplines can indeed work an inner transformation, by purifying and directing our mind and spirit toward "the one thing needful" (Lk 10:42).** But they are never ends in themselves. As the Holy Fathers teach repeatedly, they exist for the sole purpose of leading us to Christ, who alone heals our brokenness, forgives our sin, and draws us into eternal communion with God and with one another.

The last word, when we make a determination to assume a serious Lenten discipline, is given to us by our Lord Himself. Inveighing against the hypocrisy of religious leaders who followed the letter of the Law yet ignored its spirit, he declared: "Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cumin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others" (Mt 23:23).

Ascetic practices, particularly during the Lenten periods, are good and even necessary, if we are to enter fully into the spirit of the feast, and allow the Spirit Himself to work His transforming grace and power in our life. But those practices can never stand alone. One of their most basic purposes, aside from the spiritual value they offer us, is to lead us into acts of justice and mercy toward those around us. These above all we ought to do, without neglecting the others. [1] "On Inner Work in Christ," *The Philkalia v*



***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](mailto:grandknight@kofc345.org)  
or Call **Walter Evancho at 610-438-5112**

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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 610-258-0987. Your order will be ready for pick up after services on Palm Sunday weekend in the church hall.

**Lenten Hymn After Liturgical Services**

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

***Preterpeviy za na strasty Isuse Christe Sinoo Bozhiy pomiloiy na***

### 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.

### 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.

### LENTEN PRAYER OF ST EPHRAIM: Contemporary translation

O Lord and Master of my life, remove from me this languid spirit, this grim demeanor, this petty lust for power and all this empty talk.

Endow your servant instead with a chaste spirit, a humble heart, long-suffering gentleness, and genuine unselfish love.

Yes O Lord and King, grant that I may confront my own offenses, and remember not to judge my brother & sister. For you are- always and forever – Blessed Amen

### IN MEMORIAM

We offer our sympathy and prayers to Elizabeth Poleschuk (Great Grandmother) & the Koehler Family on the death of **+Hadley Elizabeth Koehler**, an infant baby girl who only lived a short time after birth. May the angels greet her in heaven, and may Our Blessed Mother who knows the pain of losing a child, hold them close and give them comfort & hope in their pain and grieving. May her memory be eternal!  
Vichnaya Pamyat!

### VISITATION OF THE SICK

Visitation of the sick will continue this week. Fr Dan will call to set up a time for visitation,. Anyone presently not visited please contact the rectory office.



Господи і Владико життя мого!  
Духа лінивства, безнадійности,  
владолюбства 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 є 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**

### **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.

### **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

## 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

- **March 4 : Children's Religious Education Classes: 12:15-1:00PM**
- **March 5 : Adult Religious Education Classes 5:30PM Chapel**  
**The Epistle to the Hebrews**
- **March 1-3 BonTon Community Days**
- **March 4 th & 11<sup>th</sup> PYSANKY CLASS in CHURCH HALL**
- **March 6-7 Pyrohy Sale**
- **March 20 CONFESSIONS for Easter 6:00-7:00PM**
- **March 22-23 Paska Bake Sale**

## INTERIOR PAINTING OF THE CHURCH APPROVED:

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.

Thank you for your continued support.

## SPECIAL THANKS

Special thanks to all those who came this past Sunday to help us in preparing the church for painting: Your support was tremendous and very much appreciated: Sherry Bellfy, Chrissy Zachary, Michayla Mattes, Joe, Lori & Christopher Wynne, Steve Sargent, Ted & Patty Veresink, Dave Wright, Roman Wovchuk, Daniel Zuk, Paulette Bellis, Donna Hale, Maryann & Stanley Kramer, Craig, Garrett & Parker Stoken, Viktor & Matthew Patskan, Bryant Pfaff, Vitalia Martinez, Olexandra Michtchak, Paul, Rachel, Caelin & Ian La Chance, John Drozd Jr,

**BIRTHDAY GREETINGS to Dan Bodnar! God grant him many happy blessed years! MNOHAYA LITA!!**

Second Sunday of Great Fast 2018  
Metropolitan Stefan Soroka

The recent school shooting in Parkland, Florida caused much hurt and anguish, and the precious loss of life for seventeen innocent people. We are gradually coming to learn more about the troubled mind and personality of the shooter. His unusual and bizarre behaviors, and his anger and bitterness shown to others, were often observed by many far in advance of the tragic event. This is characteristic of many such persons who choose to hurt others in violent ways. Such people are often loners, existing on the periphery of day-to-day life. Perhaps we may even foster their isolation because of our fears and our lack of understanding of such people.

In the Gospel, we hear of four friends tearing a hole in the roof of a place where Jesus was preaching, so that they could bring their paralyzed friend on a stretcher before Jesus for healing. Jesus heals the man because of the faith of his friends. One of the most healing forces in the world is another human being who can listen with patience and with love, and who responds with what his faith tells him at that time. The Church is called to be a society of true friends who care. The tragedy in Florida awakens us to be more attentive and to take more initiative to reach out to the 'loners' amidst us. May our Great Fast journey assist you and me to engage with others who may be needed to be brought closer to Jesus Christ for healing. May each of us have the courage to be a true Christian friend, setting aside our own pressing needs and fears as we see and respond to the needs of those we encounter on life's journey.

### *You are Forgiven and Healed*

In Capernaum Jesus is surrounded by great numbers of people. As He preaches to the crowd, four friends of a paralyzed man lower him on his mat through the roof so that he can be close enough for Jesus to see him and cure him. Jesus responds to this act of faith, not by healing the man immediately, but by touching off the first of a series of controversial dialogues with the Scribes and Pharisees. When Jesus says, "Child, your sins are forgiven," He is as much as saying, "It is God whom you approach." In the Old Testament, only God is capable of forgiving sins; and it was expected that He would do so only at the end of time. It becomes clear why the Scribes murmur "he is blaspheming" and why Jesus brings it all out in the open. His claim to be able to forgive sins better reveals His identity as Son of God than do the miracles He performs.

Aware of the silent censure His forgiving word has caused in the crowd, Jesus proceeds to prove that "the Son of Man has authority to forgive sins on earth" by commanding the man to rise and walk in the sight of everyone. In concluding this miracle, Mark asks his readers to praise God for His presence in their midst as the forgiver-healer, just as the crowd did, even in the face of those who did not believe.

It is significant that Mark has chosen to present this miracle and teaching about Jesus' power to forgive sins so early in his Gospel drama. It shows that the need for the experience of God's forgiveness was as important to first-century Christians as it is today. Mark's readers praise God for saying clearly, and even today, "My sons, my daughters, I absolve you from your sins."