

THIRD SUNDAY OF THE GREAT FAST
VENERATION OF THE HOLY CROSS



Icon of the Veneration of the Holy Cross

HOLY GHOST UKRAINIAN CATHOLIC CHURCH

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Archpriest Fr. Daniel Troyan – Pastor

February 28- March 6, 2016

3rd Sunday of the Great Fast: Lent

Epistle: Hebrews 6:13-20

Gospel: Mark 9:17-31

SATURDAY 6:00PM + Rosemary Agnelli - Dan & Loretta Bodnar

3rd Sunday of the Great Fast: Veneration of the Cross

9:00AM (Ukrainian) For the Parishioners

11:00AM (English) +Mary Holowathy – Helen & Elizabeth Terleski

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

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 +Justyna Stojkiewicz- Stoken Family

4th SUNDAY OF LENT: March 6, 2016

9:00AM For the Parishioners

11:00AM +Agnes & John Gutowski – Loretta and Dan Bodnar

Weekly Income - \$ 1892.10 Thank you for your generosity & support

BonTon Booklets : \$275.00

Eternal Light & Altar Candles: In memory of +Rosemary Agnelli - Dan & Loretta Bodnar

THIRD SUNDAY OF THE GREAT LENT

(Veneration of the Holy Cross)

Troparion (7):

By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

Troparion (1):

Save Your people, O Lord, and bless Your inheritance; grant victory to Your Church over her enemies and protect Your people by Your cross.

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

Kontakion (7):

No longer does the flaming sword guard the gates of Eden; for on them one finds the most glorious seal, the tree of the Cross. By it the sorrow of death and the victory of the Abyss have been conquered. For You, O my Savior, stood and called out to those in the Abyss: Enter again into paradise.

Instead of Holy God:

We honor Your Cross, O Most Holy Lord, and we praise Your rising on the third day. .

Krestu Tvoyemu Poklanyayemsha Vladyko, ee svyatoye voskreseniye Tvoye Slavim.

Prokimenon (6):

Save Your people, O Lord, and bless Your inheritance.

Verse: To You, O Lord, I call; my God be not deaf to me.

Epistle: Reading of the Epistle of St. Paul to the Hebrews (Heb 4, 14-16; 5, 1-6)

Brethren: Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our weakness, but one who has similarly been tested in every way, yet without sin. So let us confidently approach the throne of grace to receive mercy and to find grace for timely help. Every high priest is taken from among men and made their representative before God, to offer gifts and sacrifices for sins. He is able to deal patiently with the ignorant and erring, for he himself is beset by weakness and so, for this reason must make sin offerings for himself as well as for the people. No one takes this honor upon himself but only when called by God, just as Aaron was. In the same way, it was not Christ who glorified himself in becoming high priest, but rather the one who said to him: "You

are my son; this day I have begotten you"; just as he says in another place: "You are a priest forever according to the order of Melchizedek."

Alleluia Verses:

Verse: Remember Your flock whom You built up long ago.

Alleluia, Alleluia, Alleluia.

God is our king from time past, the giver of help through all the land.

Alleluia, Alleluia, Alleluia.

Gospel: (Mk 8,34-38;9,1)

At that time, Jesus summoned the crowd with his disciples and said to them, "Whoever wishes to come after me must deny himself, take up his cross, and follow me. For whoever wishes to save his life will lose it, but whoever loses his life for my sake and that of the gospel will save it. What profit is there for one to gain the whole world and forfeit his life? What could one give in exchange for his life? Whoever is ashamed of me and of my words in this faithless and sinful generation, the Son of Man will be ashamed of when he comes in his Father's glory with the holy angels." He also said to them, "Amen, I say to you, there are some standing here who will not taste death until they see that the kingdom of God has come in power."

It is truly right... (Or the Hirmos of the Feast):

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:

O Lord let the light of your countenance shine upon us. Alleluia, Alleluia, Alleluia

Lenten Anthem

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

Preterpeeviy za na strasty Eesuse Christe, Sineh Bozhiy pomiloy nas.

The third Sunday of Lent is called "The Veneration of the Cross." At the Vigil of that day, after the Great Doxology, the Cross is brought in a solemn procession to the center of the church and remains there for the entire week-- with a special rite of veneration following each service. It is noteworthy that the theme of the Cross which dominates the hymnology of that Sunday is developed in terms not of suffering but of victory and joy. The meaning of all this is clear. We are in *Mid-Lent*. On the one hand, the physical and spiritual effort, if it is serious and consistent, begins to be felt, its burden becomes more burdensome, our fatigue more evident. We need help and encouragement. On the other hand, having endured this fatigue, having climbed the mountain up to this point, we begin to see the end of our pilgrimage, and the rays of Easter grow in their intensity. Lent is our self-crucifixion, our experience, limited as it is, of Christ's commandment heard in the Gospel lesson of that Sunday: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). But we cannot take up our cross and follow Christ unless we have *His Cross* which He took up in order to save us. It is His Cross, not ours, that saves us. It is His Cross that gives not only meaning but also power to others. On this Sunday, the third Sunday of Lent, we celebrate the veneration of the honorable and Life-Giving Cross, and for this reason: inasmuch as in the forty days of fasting we in a way crucify ourselves.... and become bitter and despondent and failing, the Life-Giving Cross is presented to us for refreshment and assurance, for remembrance of our Lord's Passion, and for comfort.... We are like those following a long and cruel path, who become tired, see a beautiful tree with many leaves, sit in its shadow and rest for a while and then, as if rejuvenated, continue their journey; likewise today, in the time of fasting and difficult journey and effort, the Life-Giving Cross was planted in our midst by the holy fathers to give us rest and refreshment, to make us light and courageous for the remaining task.... Or, to give another example: when a king is coming, at first his banner and symbols appear, then he himself comes glad and rejoicing about his victory and filling with joy those under him; likewise, our Lord Jesus Christ, who is about to show us His victory over death, and appear to us in the glory of the Resurrection Day, is sending us in advance His scepter, the royal symbol-- the Life-Giving Cross-- and it fills us with joy and makes us ready to meet, inasmuch as it is possible for us, the King Himself, and to render glory to His victory.... All this in the midst of Lent which is like a bitter source because of its tears, because also of its efforts and despondency.... but Christ comforts us who are as it were in a desert until he shall lead us up to the spiritual Jerusalem by His Resurrection.... for the Cross is called the Tree of Life, it is the tree that was planted in Paradise, and for this reason our fathers have planted it in the midst of Holy Lent, remembering both Adams bliss and how he was deprived of it, remembering also that partaking of this Tree we no longer die but are kept alive....

Thus, refreshed and reassured, we begin the second part of Lent....

PYSANKY CLASSES THIS SUNDAY

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

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.

UPCOMING EVENTS

RELIGIOUS EDUCATION CLASSES: 10:15AM-10:45AM Sunday's
February 28: Love & forgiveness: The Cross
March 6 Jesus Calls us to Forgive
March 13 How to ask for Forgiveness: Confession
March 20 Palm Sunday Easter Egg Hunt 12:30PM

SOROKOUSTY ALL SOULS REMEMBRANCE

MARCH 4, 2016	Friday 5:30PM	4 th All Souls Saturday
MAY 14, 2016	Saturday 10:00AM	5 th All Souls Saturday

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

MARCH 2 Basilian Spirituality Center Fox Chase 6:30PM-8:30PM

CENTERING PRAYER: HOW SHOULD MERCY FEEL ?

Presenter: Dr. Paul LaChance, fee: \$20.00 Registration Forms in the Vestibule

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

MARCH 8-9 PYROHY SALE: Please place your orders on the list in the back of the church or by calling the rectory office 610-252-4266

MARCH 11, 12, 13, 2016 LUC ANNUAL LENTEN RETREAT: St Mary's Villa Sloatsburg NY Theme: Merciful like the Father *Fliers & application in vestibule*

MARCH 15 CONFESSIONS FOR EASTER 6:00-7:00PM
Fr Dan Gurovich and Fr Evhen Moniuk English and Ukrainian available

MARCH 17-18 PASKA BAKING For ordering please call the rectory office or fill out the request form in the vestibule.

March 20: EASTER EGG HUNT AND ICE CREAM SOCIAL for the children and grandchildren of the parish. All are welcome .

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.*

'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.

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

KNIGHTS OF COLUMBUS LENTEN FISH DINNERS

The Knights of Columbus Council 345 is sponsoring their annual Fish Dinner on Fridays of Lent: March 4, 11, 18 from 4PM-7PM Fr Farrell Hall on Washington Blvd in Wilson Borough.

Adults are \$11.00 Seniors \$10 Children \$6 (4 & under free)

Includes Baked & Fried Cod, French fries, Stewed tomatoes, Mac & Cheese, Cole Slaw Rolls Beverages Dessert and Soup.

Please support our local Knights by joining them for a Fish Dinner!

CATHOLIC BIBLES FOR THE PRISONS

We are sponsoring Catholic Bibles for the local prisons in our area. There have been several requests for Bibles by the inmates locally . It's a great opportunity to help those who are trying to change their lives around through God's word. Anyone interested in donating a Bible or working on this project with Fr Dan please call the rectory office.

ADULT RELIGIOUS EDUCATION

Adult Religious Education classes are held on Friday evenings from 6:00-6:45PM. This Lent we are covering the *Divine Liturgy*: Please join us as we explore our faith.

KOBASA SALE

The Ukrainian American Veterans Post 42 are taking orders for kobasa , Kobanosy, and Karkowska for Easter. The kobasa is \$6.00 lb . Place your order on the order form in the vestibule or call Oleh at 610-258-9467. Orders will be ready for pick up after services on Palm Sunday.

CONFESSIONS FOR EASTER

Visiting priests will be available for confessions in English and Ukrainian on Tuesday March 15 from 6:00-7:00PM. Please make use of this time to benefit from this sacrament of grace as we approach the Resurrection of our Lord.

PASKA BAKE SALE

We will be baking paska's for Easter. They are \$10 for the large plain or raisin or \$15 for the large braid plain or raisin. Please fill out the order forms in the vestibule of the church. Orders are due by March 13.

Volunteers are needed on Thursday March 17 from 6:00PM - ?

Friday from 6:00AM till finished. All are welcome

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 reigister 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 . .

Roof Repair: Memorial Account Donations :

\$200.00 Olga Bryksa \$200.00 John Bogusky III \$100.00 Jack Hutnik

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	Jean Lakomski	Michael Trusz
Paulette Bellis	Peg Hutnik	Richard Suter	John Vedomsky
Olga Bryksa	Julian Trusz	Michael Sidlar	Walter Kiniuk
Joseph Bodnar	Lillian Opp	Frank & Betty Maitski	Sarah Shanks
Kim Lightcap	Gregory Neff	Karen Bakros	Stephen Terleski
Margaret Dashe	Helen Potak	Anna Drozd	Olga Trusz

SPECIAL THANKS

Special thanks Craig Stoken, who organized our participation in the Community Days at BonTon and to all those who participated in the Community Days Booklet Sale , as a fundraiser for our parish project of a stair Lift for the front stairs of the church. May God bless you for your generosity and kind participation.

A final report will be given after all proceeds are received. Thank you

Lenten Prayer of St. Ephraim



Why does this prayer of St Ephraim occupy such an important position in our Lenten worship? It enumerates in a unique way all the negative and positive

elements of repentance and so is a checklist for our Lenten effort. Our fasting, prayer and alms-giving is aimed at our liberation from Spiritual illness which can sometimes shape our lives and make it impossible to start turning back to God.

The basic disease is **indifference** or sloth. It is that strange laziness and passivity of our entire being which always pushes us down rather than up, which constantly convinces us that no change is possible and therefore desirable. It is in fact a deeply rooted cynicism which to every spiritual challenge responds "what for?" and makes our life one tremendous spiritual waste. It is the root of all sin because it poisons our spiritual energy at its very root.

The result of indifference is **discouragement or faint-heartedness**. It is the state of despondency wherein man cannot see anything good or positive. It is the reduction of everything to negativism and pessimism. Despondency is the suicide of the soul because when a person is possessed by darkness and negation he/she is absolutely unable to see the light or desire it.

Lust of Power! Strangely it is this indifference and despondency which fills our life with lust for power. By vitiating the entire attitude about life and making it meaningless and empty, they force us to seek compensation in a radically wrong attitude toward other persons. If my life is not oriented towards God, it will inevitably become selfish and self-centered which will mean that all other persons will become means of my own self-satisfaction. If God is not the Lord and Master of my life, than I become my own lord and master— the absolute center of my own world, and I begin to evaluate everything in terms of my needs, my ideas, my desires, and my judgments. It is not necessarily expressed in the actual urge to command and dominate others. It may result as well in indifference, contempt, lack of interest, consideration, and respect for life.

Finally: **Idle chatter**. Of all created beings humans alone have been endowed with the gift of speech. All Fathers of the church see in it the very "seal" of the Divine Image in us because God is revealed to us as Word. The word is double edged: it can save or kill, it can inspire or poison, it can be the means of Truth or a lie. When deviated from its divine origin the word becomes idle. It enforces sloth, despondency and lust of power, and can transform life into the very power of sin, self-destruction, and betrayal of God and our own values.

These four : Indifference, discouragement, lust of power and idle chatter, are the negative objects of repentance. They are obstacles to be removed but God alone can remove them. This first part of the prayer then is from the bottom of our human helplessness for God's power and action in our lives.

Then our prayer moves on to the four positive aims of our turning back to God: Wholeness of being, humble-mindedness, patience and love. Our indifference or sloth is a brokenness of our vision and energy, the ability to see the whole. It is the alienation of the body from the life and control of the spirit. Christ restores wholeness in us and does so by restoring in us the true scale of values which can lead us back to God.

The first fruit of this wholeness is humility or humble-mindedness. It is the victory of truth in us; the elimination of all lies and deceit in our way of thinking and living. Humility alone is capable of truth, of seeing and accepting things as they are and therefore of seeing God's power and goodness and love in everything and everyone. This is why we are told that God gives grace to the humble and resists the proud.

These two elements : whole-mindedness and humility, are followed naturally by patience for mankind is impatient .



The "natural" or fallen person is impatient for being blind to himself he/she is quick to judge and condemn others. Having but a broken, incomplete and distorted knowledge of everything, he/she measures all things by their own tastes and wants. Being indifferent to everyone else, he/she wants life to be successful right here and right now. Patience is indeed a divine virtue. God is patient not because he is indulgent but He sees the depths of all that exists, the inner reality of life, which in our inner blindness, is not therefore open to us. The closer we come to God, the more patient we grow and the more we reflect on the infinite respect for all beings which is the

proper quality of God.

Finally the crown of all our effort, growth and virtue is love. The love which can be given by God alone: the gift which is the goal of all spiritual preparation and practice of our faith.

All this is summarized and brought together in the final petition of this prayer in which we ask " to be aware of my own sins and not to judge my brother or sister". For ultimately there is one danger : pride. Pride is the source of all evil and all evil is pride. Yet it is not enough for me to see my own errors for even this apparent virtue can be turned into pride. It is when we see our own defects of character and do not judge others for our own sin: when in other terms our practice of humility, patience, love and wholeness of being are one in us, then and only then, the ultimate enemy of human pride, will be destroyed in us.

Spiritual writings are filled with warnings against the subtle forms of pseudo-piety which do not lead us to God but to pride only in our self.

Prostrations. After each petition of the prayer of St. Ephraim we make a prostration. In the long and difficult effort of spiritual recovery, the Church does not separate the body from the soul. The whole person has fallen away from God; the whole person is to be restored, the whole person is to return. The catastrophe of sin lies in precisely in the victory of the flesh over the spiritual and divine. But the body is glorious: the body is holy, so holy that God himself "became flesh" Salvation and repentance then are not contempt for the body nor neglect of it, but restoration of the body to its real function as the expression and life of spirit, as the temple of the priceless human soul.

Prayer of St Ephraim: After the Divine Liturgy

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

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

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)

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

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

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).

The Cross

The Cross abolished idolatrous worship, enlightened the whole universe, gathered all the nations into one Church and united them with love. The Cross is the resurrection of the dead. The Cross is the hope of Christians. The Cross is the staff for the lame. The Cross is comfort for the poor. The Cross is the deposing of the proud. The Cross is the hope of those who despair. The Cross is food for sailors. The Cross is haven for the storm-tossed. The Cross is the father for orphans. The Cross is comfort for those who mourn. The Cross is the protector of children. The Cross is the glory of men. The Cross is the crown of elders. The Cross is light for those sitting in darkness. The Cross is freedom for slaves, wisdom for the ignorant. The Cross is the preaching of prophets, the fellow-traveler of apostles. The Cross is the chastity

of maidens, the joy of priests. The Cross is the foundation of the Church, the establishment of the universe. The Cross is the destruction of idolatrous temples, temptation for Jews. The Cross is the cleansing of the lepers, the rehabilitation of the weak. The Cross is bread for the hungry, a fountain for the thirsty. The Cross is the good hope of monks, clothing for the naked.

If, O Christian, you will always take up the Cross of Christ on yourself as a help, then evil shall not come towards you, nor any scourge come near your habitation: for the opposition power seeing it trembles and leaves.

St. Ephrem the Syrian

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