



## *Protection of the Blessed Virgin Mary Ukrainian Catholic Church*

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### *Celebration of the Holy Mysteries*

**RECITATION OF THE HOLY ROSARY AND CONFESSIONS:** ½ HR BEFORE DIVINE LITURGY

**BAPTISM & CHRISMATION / ANNOINTING OF THE SICK / COMMUNION CALLS & VISITATIONS:**  
CONTACT FR. IHOR TO MAKE ARRANGEMENTS

**MARRIAGE PREPARATION:**  
CONTACT FR. IHOR AT LEAST SIX MONTHS PRIOR TO SETTING THE ACTUAL WEDDING DATE

**RELIGIOUS EDUCATION FOR CHILDREN:**  
CONTACT MRS. CHRISTINA VOGEL AT (603) 686-2092 TO REGISTER YOUR CHILDREN

**SCHEDULE OF DIVINE LITURGIES:**  
SUNDAYS: 10 AM (September thru May)      MON THRU SAT: AS NOTED IN WEEKLY BULLETIN  
                  9 AM (June thru August)              HOLY DAYS OF OBLIGATION: 7 PM

### **DIVINE LITURGY AND LENTEN SERVICES SCHEDULE FOR WEEK OF MARCH 10, 2024**

**Sunday, March 10<sup>th</sup> – Fourth Sunday of the Great Fast**

Divine Liturgy: 10 AM

Propers: Tone 8

Vestments: Bright

Epistle: Hebrews 6: 13-20

Gospel: St. Mark 9: 17-31

**Wednesday, March 13<sup>th</sup> (7 PM):** Moleben to the Holy Cross

**Friday, March 15<sup>th</sup> (7 PM):** Presanctified Divine Liturgy for the Fifth Friday of Great Lent

**Saturday, March 16<sup>th</sup> (7 PM):** Vespers Service

## ***Divine Liturgy Intentions and Vespers Service Schedule for March and April***

**Sunday, March 17<sup>th</sup> (10 AM):** For all Parishioners

**Wednesday, March 20<sup>th</sup> (7 PM):** Moleben to the Holy Cross

**Friday, March 22<sup>nd</sup> (7 PM):** Presanctified Divine Liturgy for the Sixth Friday of Great Lent

**Saturday, March 23<sup>rd</sup> (7 PM):** Vespers Service

### **HOLY WEEK AND EASTER WEEK SERVICES**

**Palm Sunday, March 24<sup>th</sup> (10 AM):** For all Parishioners

**Holy Wednesday, March 27<sup>th</sup> (7 PM):** Divine Liturgy of the Pre-Sanctified Gifts

**Holy Thursday, March 28<sup>th</sup> (7 PM):** Holy Thursday Vespers and Reading of the Twelve Passion Gospels

**Good Friday, March 29<sup>th</sup> (3 PM):** Good Friday Vespers with the Funeral of Jesus Christ and Procession with the Burial Shroud (Plashchanitsya) to the Tomb **with Confessions after Good Friday Services**

**Holy Saturday, March 30<sup>th</sup> (10 AM):** Divine Liturgy of St. Basil the Great

**Holy Saturday, March 30<sup>th</sup> (5 PM):** Blessing of Easter Baskets

**Holy Saturday, March 30<sup>th</sup> (5:30 PM – 6 PM): Confessions**

**Easter Sunday, March 31<sup>st</sup> (8:45 AM):** Prayer at the Tomb (Nadhrobne)

**Easter Sunday, March 31<sup>st</sup> (9 AM):** Resurrection Matins

**Easter Sunday, March 31<sup>st</sup> (10 AM):** Divine Liturgy for all Parishioners followed by blessing of Easter Baskets

**Easter Monday, April 1<sup>st</sup> (7 PM):** Divine Liturgy for all Parishioners

**Easter Tuesday, April 2<sup>nd</sup> (7 PM):** Divine Liturgy for all Parishioners

**Saturday, April 6<sup>th</sup> (7 PM):** Vespers Service

**Sunday, April 7<sup>th</sup> (10 AM):** For all Parishioners

**Saturday, April 13<sup>th</sup> (7 PM):** Vespers Service

**Sunday, April 14<sup>th</sup> (10 AM):** For all Parishioners

**Saturday, April 20<sup>th</sup> (7 PM):** Vespers Service

**Sunday, April 21<sup>st</sup> (10 AM):** For all Parishioners

**Saturday, April 27<sup>th</sup> (7 PM):** Vespers Service

**Sunday, April 28<sup>th</sup> (10 AM):** For all Parishioners

### **Saturday Services**

Fr. Ihor is celebrating Vesper services every Saturday at 7 PM. All parishioners are invited to attend this service. Those who wish to have a Divine Liturgy celebrated for a loved one whether living or deceased or for a private intention are still able to do so. Please request your Divine Liturgy by contacting Fr. Ihor at (860) 617-6357 or cantor Jaroslaw Maksymowych at (603) 627-2042. Please note that Saturday Divine Liturgies will now be celebrated only at 10 AM (9 AM June thru August) whenever they are requested. If no Divine Liturgy has been requested for a particular Saturday, then none will be celebrated on that day. The Divine Liturgy schedule in the bulletin will only show Divine Liturgies on Saturdays when they have been requested. If the bulletin does not show a Divine Liturgy for a given Saturday, then this means that particular Saturday is available for your request.

### **Суботні Богослужіння**

Отець Ігор святкує Вечірню кожної суботи у 7-мі годині вечером. Ласкаво просимо усіх парафіян до участі. Парафіяни які бажають замовити Божественну Літургію в суботу для померших або на особисті інтенції можуть дзвонити до о. Ігоря на номер (860) 617-6357 або до дяка п. Ярослава Максимовича на номер (603) 627-2042. Суботні Божественні Літургії будуть відслужені тільки о годині 10-тій ранком (9-тій ранку з червня по серпень) коли замовлені. Якщо Літургія в певну суботу не буде замовлена, то в цей

день не буде жодна відправлена. Порядок Богослужінь в бюлетені покаже тільки ті суботні Служби Божі які є замовлені. Якщо в бюлетені не відображається Божественна Літургія на дану суботу, то це означає, що ця субота доступна на Ваше замовлення.

## ***Liturgical Propers, Readings and Sermon for Sunday***

### **Liturgical Propers for the Fourth Sunday of the Great Fast**

#### **Resurrectional Tropar: Tone 8**

You came down from the heights, O compassionate Lord. You chose to lay buried for three days, so that we might be freed from our passions. You are our Life, our Resurrection! Glory to You, O Lord.

**Tropar of St. John Climacus: Tone 1** – You are an inhabitant of the desert and an angel in the flesh. You are a worker of miracles, O God-inspired John. By fasting and vigil and prayer, you have obtained heavenly gifts. You heal the sick and the souls of those who faithfully seek you. Glory to Him who gave you power! Glory to Him who befriended you! Glory to Him who heals all through you!

Glory to the Father and to the Son and to the Holy Spirit, now and always and forever. Amen.

#### **Kondak for St. John Climacus: Tone 4**

O John, our teacher and father, the Lord raised you to the summit of ascetic perfection. You are like a star seen everywhere on the earth, from which true courses can be plotted.

**First Prokimen – Tone 8:** Sing praise to God, sing praise, sing praise to our King, sing praise.

VERSE: In Judea God is known, His name is great in Israel.

**Second Prokimen – Tone 8:** Let the faithful rejoice in glory;\* let them sing joyfully from their royal thrones.

### **ЧЕТВЕРТА НЕДІЛЯ ПОСТУ**

#### **Апостол: До Євреїв послання св. апостола Павла читання. (Євр 6: 13 – 20)**

Браття, коли Бог учиняв Авраамові обітницю, не маючи поклястися ніким вищим, то поклявся самим собою, кажучи: “Справді поблагословляю тебе щедро й розмножу тебе вельми.” І він, завдяки довгій терпеливості, досягнув обітницю: люди клянуться більшим від себе, і всякі їхні суперечки кінчаються клятвою на ствердження. Тому й Бог, бажаючи дати спадкоємцям обітниці якнайсильніший доказ, що його рішення непорушне, вжив клятви, щоб двома незмінними речами, в яких неможливо, щоб Бог казав неправду, ми мали сильну заохоту, - ми, що прибігли прийняти надію, призначену нам. В ньому маємо, неначе якір душі, безпечний та міцний, що входить аж до середини за завісу, куди увійшов за нас, як предтеча, Ісус, ставши архиереєм повіки, на зразок Мелхиседека.

#### **Epistle Reading for the Fourth Sunday of Great Lent (Hebrews 6: 13 – 20)**

Brethren: When God made His promise to Abraham, He swore by Himself, having no one greater to swear by, and said, “I will indeed bless you, and multiply you.” And so, after patient waiting, Abraham obtained what God had promised. Men swear by someone greater than themselves, an oath gives firmness to a promise and puts an end to all argument. God wishing to give the heirs of His promise even clearer evidence that His purpose would not change, guaranteed it by oath, so that, by two things that are unchangeable, in which He could not lie, we who have taken refuge in Him might be strongly encouraged to seize the hope which is placed before us.

Like a sure and firm anchor that hope extends beyond the veil through which Jesus, our forerunner, has entered on our behalf, being made high priest forever according to the order of Melchizedek.

**Tone 8: Alleluia, Alleluia, Alleluia.**

Verse: Come, let us rejoice in the Lord; let us acclaim God, our Savior.

**Tone 8: Alleluia, Alleluia, Alleluia.**

Verse: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

**Tone 8: Alleluia, Alleluia, Alleluia.**

Verse: Those planted in the house of the Lord shall flourish in the courts of our God.

**Tone 8: Alleluia, Alleluia, Alleluia.**

Verse: Насаджені в домі Господнім, у дворах Бога нашого процвітуть.

**Tone 8: Alleluia, Alleluia, Alleluia.**

### **Євангелія: (Мк 9: 17 – 31)**

У той час, відказав Ісусові один з народу: “Учителю, привів я до тебе сина мого, що має німого духа, і де тільки його вхопить, кидає його на землю так, що піниться, скрегоче зубами, дерев’яніє. Просив я учнів Твоїх, щоб його вигнали, та не змогли.” Він же у відповідь каже їм: “О роде невірний! Доки я буду з вами? Доки вас терпітиму? Приведіть його до мене.” І привели його до Нього. Скоро дух угледів його, притьмом того затряс, і повалившись той на землю, запінився, почав качатися. Спитав же його батька: “Скільки часу, як це йому сталося?” – “З дитинства,” - відповів той. “І часто він кидає його у вогонь і в воду, щоб його погубити. Та якщо можеш, поможи нам, змилосердившись над ним.” Ісус же каже йому: “Щодо того - якщо можеш, то все можливо тому, хто вірує.” І вмить батько хлопчини викрикнув крізь сльози: “Вірю, поможи моєму невірству!” Ісус же, бачивши, що збігається народ, погрозив нечистому духові, кажучи, “Німий та глухий душе! Наказую тобі: Вийди з нього й не входи більше в нього.” І, закричавши та сильно його стрясаши, вийшов з нього. І наче змертвів той, тож многі казали: “Вмер він.” Але Ісус, узявши його за руку, підвів його, і той устав. Коли ж Він увійшов у дім, то учні його питали його на самоті: “Чому ми не могли його вигнати?” Він відповів їм: “Цей рід нічим не можна вигнати, тільки молитвою та постом.”

Вийшовши звідти, проходили крізь Галилею, і Він не хотів, щоб будь - хто знав. Навчав бо своїх учнів і казав їм: “Син Чоловічий буде виданий у руки людям, і вб’ють його, і вбитий, по трьох днях, воскресне.”

### **Gospel Reading for the Fourth Sunday of Great Lent (St. Mark 9: 17 – 31)**

At that time, someone in the crowd came to Jesus and said, “Teacher, I have brought my son to You because he is possessed by a mute spirit. Whenever it seizes him it throws him down; he foams at the mouth and grinds his teeth and becomes rigid. Just now I asked Your disciples to expel him, but they were unable to do so.” Jesus replied saying to the crowd, “What an unbelieving lot you are! How long must I remain with you? How long can I endure you? Bring him to me.” When they did so the spirit caught sight of Jesus and immediately threw the boy into convulsions. As he fell to the ground he began to roll around and foam at the mouth. Then Jesus questioned the father: “How long has this been happening to him?” “From childhood,” the father replied. “Often it throws him into fire and into water. You would think it would kill him. If out of the kindness of Your heart You can do anything to help us, please do!” Jesus said, “If you can? Everything is possible to a man who trusts.” The boy’s father immediately exclaimed, “I do believe! Help my lack of trust.” Jesus, on seeing a crowd rapidly gathering, reprimanded the unclean spirit by saying to him, “Mute and deaf spirit, I command you: Get out of him and never enter him again!” Shouting, and throwing the boy into convulsions, it came out of him; the boy became like a corpse, which caused many to say, “He is dead.” But Jesus took him by the hand and helped him to his feet. When Jesus arrived at the house His disciples began to ask Him privately, “Why is it that we could not expel it?” He told them, “This kind you can drive out only by prayer and fasting.”

They left that district and began a journey through Galilee, but He did not want anyone to know about it. He was teaching His disciples in this vein: "The Son of Man is going to be delivered into the hands of men who will put Him to death; three days after His death He will rise."

### **SERMON FOR THE FOURTH SUNDAY OF LENT**

Glory to Jesus Christ! My dear Brothers and Sisters in Christ:

Today we arrive at the fourth Sunday of Lent. In today's Gospel reading we heard of a father who was on his last hope. His son was possessed by a certain spirit from childhood, which was causing his son pain and confusion. Not even Jesus' disciples could cure the boy. He then brought his son to Jesus, who upon hearing of the father's plight became exceedingly upset at the whole crowd and expressed these strong and direct words "Oh your faithless generation, how much longer must I be with you? How much longer must I put up with you." The child was immediately brought close to Jesus and the spirit convulsed him instantly. As we know the child was eventually healed. But at what price one may ask? The father accepted and confessed his unbelief and beseeched God with tears to make his faith complete. This is the price, the fulfilment of our faith — payed for by Christ Himself, yet we must pray and beseech Him as well.

"O Lord, I believe; Help my unbelief." (Mark 9: 24), prays the man in today's Gospel who had asked Jesus to heal his son possessed by a demon. The Apostles, too, ask Jesus to help their unbelief "Lord, increase our faith." (Luke 17:5) To both Jesus responds that if you have faith the size of a mustard seed (about half the size of a poppy seed) you can accomplish miraculous results with only a word, even moving mountains or pulling a huge tree out by its roots and tossing it into the sea. It might seem normal for people today to doubt that this was or is possible, however, the people at that time had witnessed even greater miracles themselves: the blind having their sight restored, the lame walking, and many others including today's Gospel account of demons being expelled. So it might be expected that these marvels and Jesus' promise of the power to perform them to those with faith, would inspire all to great faith, but in Luke's Gospel, Jesus wonders "when the Son of Man comes, will He really find faith on the earth?" (Luke 18:8). And Jesus declares, "O faithless generation, how long shall I be with you? How long shall I bear with you?" when He is told that His disciples could not drive the demon out of the boy.

Man has always believed that there was something else beside himself and the visible world around him, namely, the spirit world, and generally the spirits were divided into good ones and bad ones. Over time man has ascribed greater power to the evil ones; deifying them, building temples to them, looking to them for help in all things, fearing their wrath, bringing them sacrifices and prayers.

This is shown today in the many pagan cults thriving throughout the world, and we see this at the time of Christ, when Christ's great power was attributed to Satan, "He casts out demons by the ruler of the demons." (Matthew 9:34 also in Luke and Mark). Jesus came to show us that the opposite is true. In today's reading, the possessed boy's father points out the disciple's lack of power to Jesus. "I spoke to Your disciples, that they should cast it out, but they could not." He also exposes his own contribution (lack of faith) to the disciple's failure when he says to Jesus, "If You can do anything, have compassion on us and help us." Jesus doesn't put the blame specifically on anyone ("O faithless generation"). Even those in the crowd are accused of a lack of faith (for Jesus acknowledged the faith of the four who lowered the paralytic to Him as the reason of his cure).

Dear brothers and sisters in Christ, we have the great hope and promise that 'all things are possible to those who believe'. We must believe and we must beg God to help us in our lack of belief! To believe is not simply to believe in God... acknowledging that He exists; but to believe in God... the way I might say 'I believe in you.' I'm not just acknowledging your existence... I'm saying I trust you, I have faith in you, I will always think the best of you and assume your good intentions. This is what we must mean when we say we believe in God... we put our trust in Him, we know He loves us and we, in turn, love Him to such an extent that we would give our lives to Him. This is the great paradox of life and of faith - 'For he who would save his life will lose it; but he who loses his life for my sake and for the Gospel's sake will save it.' It is such a seeming contradiction for us to be asked to surrender in order to achieve the ultimate triumph. But this is precisely what our Lord calls us to do and it is through the means of fasting, prayer, and belief that we climb the ladder to our heavenly homeland. Amen.

### **ПРОПОВІДЬ НА ЧЕТВЕРТУ НЕДІЛЮ ВЕЛИКОГО ПОСТУ**

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Сьогодні, у четверту неділю Великого посту, ми стали свідками трьох великих чудес, які вчинив Ісус Христос – оздоровив біснுவатого юнака, зцілив духовно його батька, та скріпив віру апостолів. Цей євангельський уривок вкотре закликає нас задуматись над важливістю існування, а ще більше впливу духовного світу на кожного із нас. Сьогоднішнє вигнання диявола підкреслює, що для нашого духовного життя необхідними є віра, піст та молитва.

Євангельське читання розповідає нам про зцілення біснуватого. А недавно ми чули історію про зцілення розслабленого. Для чого Церква подає нам ці євангельські читання? Проте, ці євангельські читання звернені саме до кожного із нас, бо вони показують великі Божі чуда. Господь впродовж усього Свого життя зцілював хворих. І ці його великі й надзвичайні зцілення показують нам, що за Ісусом йшли сотні, тисячі людей, і кожен із них очікував зцілення. І чимало із них його отримувало.

Слова батька про те, що німий дух, як тільки вхопить його сина "кидає його об землю так, що пиниться, скрегоче зубами, дерев'яніє" часто пояснювали, що опис хвороби хлопця виглядає більше подібним до епілепсії ніж до одержимості демоном, особливо беручи до уваги той факт, що такий стан триває з дитинства. Чи цей вірш справді ілюструє незнання медичного діагнозу?

Очевидно, що в давнину не розуміли причин епілепсії, й без сумніву багато хто такі симптоми пояснював одержимістю. Однак не має причин думати, що епілепсія й одержимість демонами не могли збігатися в часі, чи, що одержимість демоном не могла виявлятися симптомами подібними до епілептичних. Той факт, що хлопець відразу затрясся, як тільки побачив Ісуса, вказує саме на одержимість.

Вислів Ісуса "все можливо тому, хто вірує", останніми роками дуже часто розуміють неправильно, оскільки дехто вірить, що він проголошує т. зв. Євангеліє успіху і процвітання. В деяких читачів через слова Ісуса "Німий та глухий душе" часом складається враження, що Ісус описує демона як глухого та німого. Проте, текст виразно каже, що демон чув наказ Ісуса вийти з хлопця, й сильно закричав залишаючи його. Таким чином демон сам не був глухий та німий, але спричинював глухоту та німоту в хлопця, а Ісус звертається до демона в такий спосіб, з огляду на те страждання, яке він приносив хлопцеві. "Цей рід нічим не можна вигнати, тільки молитвою та постом". Чи Ісус має на увазі, що є різні види демонів, й деяких з поміж них важче вигнати ніж інших? Ісус може, й водночас не може, саме це мати на увазі. Можливо однак, що радше ніж існують різні види демонів, деякі є просто сильнішими від інших, й тому їх важче екзорцизувати (заклинати й виганяти).

Роздумуючи нині над оздоровленням біснுவатого сина, придивимося детальніше до того, якою є свідомість сучасної людини та яка правда керує нею – Божа чи світу. Свідомість людини – це її перший провідник, який визначає мету, становить орієнтир у житті. Свідома особа та, яка знає, ким вона є, розуміє суть людського життя, вміє встановити правильний порядок цінностей для себе, вибрати правдиву мету й надати сенс життю. Для цього вона здобуває знання, пізнає світ та закони, які керують ним, яка правда стоїть в основі здорових людських стосунків. Сучасний світ своєю зматеріалізованою ментальністю старається так впливати на свідомість людини, щоб не вона керувала життям, визначала, що є добре, а що зле, а життя керує нею, диктує їй свій порядок – принципи та цінності.

Через матеріалістичне розуміння щастя світ старається прив'язати увагу, свідомість людини до матеріальних речей. Людським сумлінням керує правда світу, земна користь, вигода тіла, а не любов до іншої людини, до Бога та добро душі. У серці такої людини постійно лунає голос: „Я хочу бути щасливим, тому потребую для цього багато грошей, багатства, похвали, вигоди й краси для свого тіла. Від цього буду мати багато приємних емоцій, позитивних почуттів – багато щастя”. Теперішнє розуміння щастя зводиться до отримання приємності, почуттів, емоцій. Люди отримують задоволення не від добрих вчинків, добра, яке чинять ближнім – правди, любові, а від задоволення пристрастей свого тіла. Таке щастя є егоїстичне й не несе добра іншим людям.

У ці дні Великого посту задумаймося над цим. І полюбімо Христа так щиро й ніжно, бо Він перший полюбив нас, віддавши Своє життя за кожного із нас. І будьмо біля Нього у той час, коли усі навколо будуть кричати: Розіпни Його!. Щоби Він не був самотнім, щоби Христос менше страждав, щоби Він побачив нашу віру й любов, не покидаймо Його ніколи. Амінь.

**Hymn to the Mother of God:** Toboyu raduyet'sya, Blahodatnaya, vsyaka tvar, anhel's'kiy sobor ee choloveeches'kiy reed, osvyashchenniy Khrame ee rayu slovesniy, Deewstvenna pokhvalo, shcho eez neyee Boh voplotiwsya ee mladentsem staw, pered veekami sushchiy Boh nash. Lono bo Tvoye prestolom sotvoriw ee utrobu Tvoyu prostoreeshoyu nebes uchiniw. Toboyu raduyet'sya, Blahodatnaya, vsyaka tvar, slava Tobee.

**Hymn to the Mother of God:** All creation praises you, for you are full of grace. The angelic choirs and all the races of men, sing of you the glorious temple of the Lord, the mystical paradise, and the glory of all virgins from whom the eternal God was born a Child. Your body became a throne, and your womb was more spacious than heaven. All creation praises you, for you are full of grace. Glory to you!

**Communion Verse:** Хвалить Господа з небес, хвалить Його на висотах. Справедливі будуть зберігатися у вічній пам'яті, їм не треба боятися лихої слави. Praise the Lord from the heavens, praise Him in the highest. The just shall be held in everlasting memory, they need not fear an evil reputation. Alleluia, alleluia, alleluia.

## ***Parish Announcements***

### **We Welcome You!**

If you are visiting our church today, our parish family is delighted to welcome you here! Thank you and God bless you for visiting with us today! We welcome all our visitors and guests who worship at our parish. We invite families and individuals who wish to become members to register by calling Fr. Ihor at (860) 617-6357.

### **Вітаємо Вас!**

Якщо Ви відвідуєте нашу церкву сьогодні, наша парафіяльна громада рада вітати Вас тут! Щире спасибі Вам, і нехай Бог благословить Вас за Ваші відвідини з нами сьогодні! Ми запрошуємо сім'ї та осіб, які бажають стати членами, зареєструватися у нас по телефоні о. Ігоря на номер (860) 617-6357.

### **Please Pray for our Sick and Homebound Parishioners, Family Members and Friends**

Fr. Ihor Papka, Fr. Zbigniew Brzezicki, Stephen Atamanchuk, Oleh and Valentina Babski, Michaelle Baker, Rick Barr, Marylou Blaisdell, Tracy Crews, Carmel Horangic, Josephine Housty, Christine Kolagji, Helen Kucman, Martha and Ray Majkut, Karen and Jaroslaw Maksymowych, Jean Mandych, Sherri Martel, Katherine Masso, Jennifer McMillan, Katharine McNaughton, Jackie Morales, Lauren Morales, Jonathan Morales, Tanya and Ronald Morales, Elizabeth Mozina, Dean and Terri Nilson, Alan Pasicznyk, Lina Puciw, Billie Sheesley, Derek Stanley, Pauline Stanley, John Terninko, Elisha Wallace, Cindy Wilson, Dr. Mark Windt, Lenora Zelenski. Please contact Fr. Ihor if you would like to add a friend or loved one to this prayer list.

### **2023 Donation Letters**

Please pick up your donation letter at the back of the church, which summarizes how much you donated to our parish during 2023. If you do not see an envelope with your name on it, please ask a Trustee. Thank you.

### **March Birthdays**

The following parishioners are celebrating a birthday or wedding anniversary this month:

March 12 – Jonathan M.

March 13 – Nicole and Nick H. (wedding anniversary)

March 16 – Iryna M.

March 19 – Ronald M.

March 25 – Max B.

March 26 – Jonathan M.



Our parish community wishes this month's birthday and anniversary celebrants peace, joy, love and good health on their special day as well as throughout the coming year. May our dear Lord grant all of you many more healthy, happy and blessed years. Happy Anniversary, Happy Birthday and На Многая літа! (Na Mnohaya Lita!).

### **February, 2024 Financial Summary**

Total Income from February Donations: \$6,175.00

Total Expenditures for February: \$4,615.00

Surplus for February: \$1,560.00

Average attendance in February: 42

Thank you and God bless you for your generous support of our parish

### **Lenten Regulations 2024**

By the threefold discipline of fasting, prayer and almsgiving, the Church keeps the Great Fast/Lent, which begins this year on Monday, February 12<sup>th</sup> and lasts through Holy Saturday, March 30<sup>th</sup>. The following Great Fast/Lenten regulations apply, in general, to all Ukrainian Catholics of the Stamford Eparchy between the ages of 14 through 60:

- **Abstinence from meat and dairy products is to be observed on the first day of Lent, February 12<sup>th</sup>, and on Good Friday, March 29<sup>th</sup>.**
- **Abstinence from meat is to be observed on all Fridays of the Great Fast and on Holy Saturday.**
- Abstinence from meat is encouraged on all Wednesdays of the Great Fast.
- The following are exempt from abstinence: 1) convalescents who are returning to their strength; 2) the poor who live on alms; 3) the sick and the frail; 4) pregnant women and women who are nursing their children; 5) persons who perform hard physical labor.
- Meat is to be understood as including not only the flesh, but also those parts of warm-blooded animals that cannot be rendered, i.e. melted down, including but not limited to organ meats, blood, etc. Meat gravy or soup made from meat and any other food containing meat is also included in this prohibition.
- Dairy products are to be understood as comprising of products derived from mammals and birds, but not regarded as meat, including but not limited to cheese, lard, butter, milk, eggs, cream, etc.
- **Eucharistic Fast: A fast of one hour from food (prior to the service starting time) should be kept by those receiving the Holy Eucharist at the evening celebration of the Liturgy of the Pre-Sanctified Gifts as well as at all Divine Liturgies of St. John Chrysostom and St. Basil the Great. NOTE: This Eucharistic fast applies throughout the entire Liturgical year not just during the Great Fast/Lent.**

### **Moleben to the Holy Cross**

Deacon Jon is celebrating the Moleben to the Holy Cross each Wednesday of Great Lent at 7 PM. Please join him for this beautiful service.

### **Lenten Pre-Sanctified Divine Liturgy**

Fr. Ihor is celebrating the Divine Liturgy of the Pre-Sanctified Gifts each Friday during Great Lent at 7 PM. Please join him as we journey through the season of Lent.

### **Sorokousty – Lenten Memorial Services for the Deceased**

Fr. Ihor is also celebrating Sorokousty on the Fridays of Great Lent, which are memorial services for the deceased. If you would like to have your loved ones who have passed into eternity remembered at these services, please provide their names to Fr. Ihor or to the cantor, Jaroslaw Maksymowych. Sorokousty services are held each Friday of Lent after the 7 PM Pre-Sanctified Divine Liturgy.

### **Easter Confessions**

Fr. Ihor is hearing confessions before and after the Liturgy of the Pre-Sanctified Gifts each Friday of Lent and before and after each Sunday Divine Liturgy. Father is available thirty minutes before and after each service in

the confessional at the back of the church. Please remember that all Catholics are obligated under penalty of sin to receive the Sacrament of Confession during the season of Lent in preparation for Easter.

### **Pysanky Decorating**

Mark your calendars to participate in our annual decorating of pysanky (Ukrainian Easter eggs) in the church hall after the celebration of Divine Liturgy on Sunday March 17th. All supplies will be provided.

### **St. Patrick's Day Parade**

Our church community has been invited to march in this year's City of Manchester St. Patrick's Day Parade after the celebration of Divine Liturgy on Sunday March 24th. If you plan to participate, please RSVP to Christina Vogel either in person, via email at [mrsvogelchristina@gmail.com](mailto:mrsvogelchristina@gmail.com), or by texting to 603-686-2092.

## ***Weekly Reflection:***

### **Learning about our Catholic Faith – Coming to Your Senses**

*Coming to his senses he thought, "How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers.'" Luke 15:17-19*

Why do we cling to our sins? This passage comes to us from the story of the Prodigal Son. We should know that story well. The son decided to leave his father and take his future inheritance, spending it on a life of sin. When the money he had ran out, he was in desperate need. So what did he do? He came to his senses!

This line alone is worth our meditation. First, it reveals what happens to a person who falls into a life of sin. In this case, the son eventually reaped the fruit of his sin. He found that his sin left him destitute and alone. He didn't know where to turn. And though our sins may not be to the extent of this son, we will all experience the empty effects of the sins we commit, just as this son did.

The profound insight we can gain from this son is that he did come around. Specifically, by "coming to his senses" he recognized two important things. First, he realized that he is worth more than a life of destitution. No one should have to live an impoverished and empty life. Therefore, by seeing his own dignity he came to realize that he was made for more.

Secondly, he knew he could turn to his father. What a blessing it was for him to know this. The reason he knew he could return to his father was that his father clearly loved him with unconditional love. The mercy in the heart of the father was so strong that the son was aware of it and this awareness gave him confidence to return to him.

Reflect, today, upon this twofold action. The son sees his misery and also sees his father as the person to whom he can confidently turn. We must strive to do the same in our own lives. The Father in Heaven will never reject us. No matter what we have done or how far we have turned away, the

Father's love is perfect, relentless, unconditional and always inviting. He is ready and willing to dismiss every wrong we have done if we only turn to Him in confidence. Come to your senses in regard to your sins! Let go of them, repent and trust in the mercy of God.

Let us pray: *Lord of perfect love, my sins do leave me dry and empty inside. I see the misery and pain that result from the sinful choices I have made. Help me, dear Lord, to come to my senses and to turn away from every sin I commit. Help me to see that Your mercy is far greater than anything I have done. I thank You for Your perfect love and turn to You in my need. Jesus, I trust in You. Amen.*