



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

**Sunday, February 18<sup>th</sup> (10 AM):** For all Parishioners

**Friday, February 23<sup>rd</sup> (7 PM):** Presanctified Divine Liturgy for the Second Friday of Great Lent

**Saturday, February 24<sup>th</sup> (7 PM):** Vespers Service

**Sunday, February 25<sup>th</sup> (10 AM):** For all Parishioners

**Friday, March 1<sup>st</sup> (7 PM):** Presanctified Divine Liturgy for the Third Friday of Great Lent

**Saturday, March 2<sup>nd</sup> (7 PM):** Vespers Service

**Sunday, March 3<sup>rd</sup> (10 AM):** For all Parishioners

**Friday, March 8<sup>th</sup> (7 PM):** Presanctified Divine Liturgy for the Fourth Friday of Great Lent

**Saturday, March 9<sup>th</sup> (10 AM):** For the blessed repose of the soul of **+Alexander** Maksymowych with Panakhyda, offered by the Maksymowych Family

**Saturday, March 9<sup>th</sup> (7 PM):** Vespers Service

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

**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

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

**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> (7 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

### **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 Sunday of Cheesefare**

**Resurrectional Tropar – Tone 4:** When the women disciples of the Lord, learned the glorious news of the resurrection from the angel, that the curse of our ancestors was abolished, they ran with joy to the apostles and cried to them: “Death is conquered! Christ our God is risen, granting great mercy to the world.”

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

**Kondak for Cheesefare Sunday – Tone 6:** O Teacher of wisdom and Giver of knowledge! Instructor of the ignorant and protector of the poor! Strengthen my heart and give understanding. Word of the Father, give me Your word. I will not stop crying to You: “Have mercy on me, most merciful Lord.”

**Prokimen – Tone 8:** Make promises to the Lord your God, and always be faithful to them.

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

**Prokimen – Tone 8:** Make promises to the Lord your God, and always be faithful to them.

### **НЕДІЛЯ СИРОПУСНА**

#### **Апостол: До Римлян послання св. апостола Павла читання. (Рим 13:11 – 14:4)**

Браття, тим більше, що Ви знаєте час, що вже пора Вам прокинутись із сну: тепер бо ближче нас спасіння, ніж тоді, як ми увірували. Ніч проминула, день наблизився. Відкиньмо, отже, вчинки темряви й одягнімось у зброю світла. Як день, - поведьмося чесно: не в ненажерстві та пияцтві, не в перелюбі та розпусті, не у сварні та заздроссах; але вдягніться у Господа Ісуса Христа і не дбайте про тіло задля похотей.

Слабкого у вірі приймайте, не вступаючи з ним у суперечки. Один вірить, що можна все їсти, а слабкий (у вірі) їсть городину. Хто їсть, хай тим, що не їсть, не гордує; а хто не їсть, хай того, що їсть, не судить, бо Бог його прийняв. Ти хто такий, що чужого слугу судиш? Своему господареві стоїть він або падає; а стоятиме, бо Господь має силу втримати його.

#### **Epistle Reading for the Sunday of Cheese Fare (Romans 13:11–14:4)**

Brethren: Take care to do all these things, for you know the time in which we are living. It is now the hour for you to wake from sleep, for our salvation is closer than when we first accepted the faith. The night is far spent; the day draws near. Let us cast off deeds of darkness and put on the armor of light. Let us live honorably as in daylight; not in carousing and drunkenness, not in sexual excess and lust, not in quarreling and jealousy. Rather, put on the Lord Jesus Christ and make no provision for the desires of the flesh.

Extend a kind welcome to those who are weak in faith. Do not enter into disputes with them. A man of sound faith knows he can eat anything, while one who is weak in faith eats only vegetables. The man who will eat anything must not ridicule him who abstains from certain foods; the man who abstains must not sit in judgment on him who eats. After all, God Himself has made him welcome. Who are you to pass judgment on another's servant? His master alone can judge whether he stands or falls. And stand he will, for the Lord is able to make him stand.

**Alleluia: Tone 6**

VERSE: It is good to give thanks to the Lord, to sing to Your name, O Most High.

**Alleluia: Tone 6**

VERSE: To proclaim Your mercy in the morning, and Your truth in the watches of the night.

**Alleluia: Tone 6**

VERSE: Добре воно прославляти Господа, і співати імени Твоєму, Всевишній.

**Alleluia: Tone 6**

VERSE: Звіщати вранці Твою милість, а ночами Твою вірність.

**Alleluia: Tone 6**

**Євангелія: (Мт 6: 14-21)**

Сказав Господь: Коли Ви прощатимете людям їхні провини, то й Отець Ваш небесний простить Вам. А коли Ви не будете прощати людям, то й Отець Ваш небесний не простить Вам провини Ваші. Коли ж Ви постите, не будьте сумні, як лицеміри: бо вони виснажують своє обличчя, щоб було видно людям, що вони постять. Істинно кажу Вам: вони вже мають свою нагороду. Ти ж, коли постиш, намасти свою голову й умий своє обличчя, щоб не показати людям, що ти постиш, але Отцеві твоему, що перебуває в тайні; і Отець твій, що бачить таємне, віддасть тобі.

Не збирайте собі скарбів на землі, де міль і хробацтво нівечить, і де підкопують злодії і викрадають. Збирайте собі скарби на небі, де ні міль, ані хробацтво не нівечить і де злодії не пробивають стін і не викрадають. Бо де твій скарб, там і буде твоє серце.

**Gospel Reading for the Sunday of Cheese Fare (St. Matthew 6: 14-21)**

The Lord said: "If you forgive the faults of other, your heavenly Father will forgive you yours. If you do not forgive others, neither will your Father forgive you.

"When you fast, you are not to look glum as the hypocrites do. They change the appearance of their faces so that others may see they are fasting. I assure you, they are already repaid. When you fast, see to it that you groom your hair and wash your face. In that way no one can see you are fasting but your Father who is hidden; and your Father who sees what is hidden will repay you.

"Do not lay up for yourselves an earthly treasure. Moths and rust corrode; thieves break in and steal. Make it your practice instead to store up heavenly treasure, which neither moths nor rust corrode nor thieves break in and steal. Remember, where your treasure is there your heart is also."

**SERMON FOR CHEESEFARE SUNDAY**

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

The lessons of the "Pre-season of Great Lent," beginning with the Sunday of the Publican and the Pharisee, the Sunday of the Prodigal Son, and the Sunday of the Last Judgment all call our attention to our actions and our willingness to make the right choices: a) willingness to choose humility (as did the Publican), b) willingness to act upon a good conscience in facing the truth

honestly (as did the Prodigal Son), c) a willingness to serve others (“the least of our brethren”) and so discover Christ in our brother, and d) a willingness to forgive others as God Himself forgave us. That is surely a lot! And if we dare to even do one of these four: choosing humility (the starting place of all virtue), returning home to our Heavenly Father, practicing the good deeds of serving others, or initiating the forgiveness of someone, we will aim to make Great Lent a meaningful personal experience and not just an annual exercise or ritual.

Today we celebrate the Sunday of Forgiveness, which directs us to see that Great Lent is a journey of liberation from our enslavement to sin. The Gospel lesson sets the conditions for this liberation. The first one is fasting—the refusal to accept the desires and urges of our fallen nature as normal, the effort to free ourselves from the dictatorship of the flesh and matter over the spirit. To be effective, however, our fast must not be hypocritical, a “showing off.” We must “appear not unto men to fast but to our Father who is in secret”.

The second condition is forgiveness—“If you forgive men their trespasses, your Heavenly Father will also forgive you”. The triumph of sin, the main sign of its rule over the world, is division, opposition, separation and hatred. Therefore, the first break through this fortress of sin is forgiveness—the return to unity, solidarity and love. To forgive is to put between me and my “enemy” the radiant forgiveness of God Himself. To forgive is to reject the hopeless “dead-ends” of human relations and to refer them to Christ. Forgiveness is truly a “breakthrough” of the Kingdom into this sinful and fallen world.

This Sunday is known as Forgiveness Sunday, and also Cheesfare Sunday for it is the last day on which we may eat dairy products, if we choose to follow the strictest observance of the Fast. Tomorrow is Monday; not just any Monday, but Clean Monday, the first day of Clean Week, the beginning of Great Lent, a time of particular prayer and fasting. Great Lent will take us on a journey through forty days, or six weeks, to Lazarus Saturday, Palm Sunday and then Holy Week. At the end of Holy Week, God willing, we will celebrate the Resurrection of Christ on Easter Night, which is fifty days away.

Unfortunately, brothers and sisters, we do not like to acknowledge our transgressions. It would seem natural and easy for a person to know his own self, his own soul and his own shortcomings. This, however, is actually not so. We are ready to attend to anything but a deeper understanding of ourselves, an investigation of our sins. We examine various things with curiosity, we attentively study friends and strangers, but when faced with solitude without extraneous preoccupation even for a short while, we immediately become bored and attempt to seek amusement. For example, do we spend much time examining our own conscience even before Confession? Perhaps we spend a few minutes, and once a year at that. Casting a cursory glance at our soul, correcting some of its more glaring faults, we immediately cover it over with the veil of oblivion until next year, until our next uncomfortable exercise in boredom.

Yet we love to observe the sins of others. Not considering the log in our own eye, we take notice of the speck in our brother's eye. (Matt. 7. 3) Speaking idly to our neighbor's detriment, mocking and criticizing him are not even often considered sins but rather an innocent and amusing pastime, as if our own sins were so few; as if we had been appointed to judge others! "There is one Lawgiver, who is able to save and to destroy"? God. (James 4. 12) "Who are you to judge another's servant? It is before his own master that he stands or falls." (Rom. 14. 4) "You have no excuse, O man, whoever you are to judge. For when you judge another, you condemn yourself. For you who judge do the same things yourself." (Rom. 2. 1) "Examine yourselves, whether you are in the faith; put yourselves to the test." (2 Cor. 13. 5) The pious ascetics provide a good example of this. They turned their minds to themselves, meditated on their own sins and avoided judging their neighbors at all costs. So, therefore, my brothers and sisters in Christ, following the example of the ascetics, upon observing others' sins, we should consider our own sins, regard our own transgressions and not judge our brother. And should we hold anything against him, let us pardon and forgive him that our merciful Lord may forgive us also. Amen!

### **ПРОПОВІДЬ НА НЕДІЛЮ СИРОПУСНУ**

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Проминули чотири тижні приготування і ось сьогодні ми вже безпосередньо наблизилися до Великого Посту – благословенного часу духовних подвигів і Божого благословення. У Євангелії цієї неділі, званої сиропусною, Ісус Христос подає нам останні настанови для доброго звершення цієї сорокаденної духовної подорожі до величного празника Воскресіння Христового. Великий Піст провадить нас до Пасхи Христової, а Пасха, це відновлення спільноти людини з Богом смертю і воскресінням Божого Сина, яку зруйнував первородний гріх. Своїми стражданнями і смертю Ісус Христос зруйнував гріх – бар'єру між людиною і Богом, а своїм воскресінням відчинив нам двері до Царства Небесного. Тому основною метою посту є наново з'єднатися у любові з Христом, щоб разом з Ним воскреснути до життя вічного. Про це Ісус сказав так: „Ніхто не приходять до Отця, як тільки через мене. Хто бачить мене, той бачить Отця” (Ів. 13, 6, 9).

У цій недільній Євангелії Ісус Христос навчає, що піст не означає: нічого не їсти, не пити, не танцювати. Це було б дуже спрощене і примітивне розуміння посту. Піст, який ми починаємо завтра, не є якимось дієтичним ритуалом. Стримання в їжі є знаком того, що ми відмовляємося від всього, що нас робить спільниками в ділах злого духа. Справді постити, означає покинути його діла темряви та стати учасниками Божого життя любові. Правдивий піст, це зміна серця людини, його відкритість на Бога і ближніх в душі любові. Цю зміну духа Ісус подає у вигляді двох образів: намастити голову – тобто просвітити розум, наповнитись Божим світлом правди, його дарами; умити лице – означає, що внутрішня зміна душі повинна проявитися також на зовні людини, у її вчинках, має відбутися зовнішня зміна поведінки, потрібно творити діла любові і милосердя, як знак справжньої подібності до Бога душі і тіла.

Зміна життя залежить від зміни духа, моралі людини, як казав Христос: „З повноти бо серця уста промовляють” (Мт. 12, 34). Проявами нового духа людини є скромність бажання, щирість, відкритість, покаяння, діла любові. Це наново віднайти роль і місце Бога у своєму житті. Зміна

духа, це зміна мотиву вчинків: християнин повинен навчитися керуватися у житті не духом користі чи страху, а любові Бога і добра душі. Ще одною важливою умовою і ознакою зміни серця, про яку згадує Христос, є прощення, тобто звільнення душі від тих внутрішніх перешкод (гніву, заздрості, підозри і т. д.), які порушують цю відкритість душі перед Богом, порушують доступ Божої ласки до неї і не дозволяють змінювати наше життя. Тому прощення нам потрібне не для того, що без нього Бог нам не зарахує Великого посту, але задля власного добра, освячення, відкритості на Бога і його ласку, яка дає силу до духовної боротьби.

Отож Великий піст є найкращою нагодою для оновлення душі. Це час переміни, навернення, обнови на краще. Це час молитви за себе, за інших, за народ і Церкву, просити прощення для себе, а також прощати іншим. Свята Церква у цьому часі буде безнастанно стукати до наших сердець, торкатися струн сумління кожної людини, щоб примирити її з Господом Богом через щире Святу Сповідь. Скористаймося із цього важливого часу, який кожного року приходиться до нас, щоб очистити наші душі, щоб ми всі стали гідними дітьми Божими і спадкоємцями щасливої вічності!

Жахлива війна нахабно втрутилася в життя українського народу. Ми бачили звірства і нелюдність тих, хто нас убиває. Вони на танки садять дітей і жінок, прикриваючись ними як живим щитом, щоб ще глибше увійти в серце України та принести смерть і повне розорення. Люди цілими селами виходили, щоб своїми грудьми закрити дорогу танкам, які наступають на Україну. Але ми стоїмо в молитві за наше військо, за нашу батьківщину, за наш багато страждальний український народ і з Богом перемаємо.

Людина має прощати всім тим, хто причинив їй якусь кривду, щось наговорив чи зло зробив. Прощаючи ближньому, ми робимо добро для себе, бо викидаємо злобну отруту зі свого серця та уникаємо покарання. Апостол Павло каже: «благословляйте, не проклинайте» (Рим.12:14). Людям, котрі прагнуть нам зашкодити чи вчинити зло, ми маємо прощати й відповідати добром. Відповідаючи своєму ворогу добром, ми перетворюємо зло на добро і стаємо щасливими дітьми Божими. Апостол Павло каже: «Не дозволяй, щоб зло тебе перемогло, але перемагай зло добром» (Рим.12:21). Ось так через прощення ми повертаємо собі Синівство Боже. Амінь!

**Communion Verse:** Хвалить Господа з небес, хвалить Його на висотах. Praise the Lord from the heavens, praise Him in the highest. Alleluia, alleluia, alleluia.

### ***Prayer of Spiritual Communion***

My Jesus, I believe that You are truly present in these Holy Gifts! I love You above all things and I desire to receive You into my soul. Since I cannot receive You now sacramentally, I place before You my whole life and hope, O loving Master; and I ask, pray, and entreat You: make me worthy to partake in a mystical way and with a pure conscience of Your awesome and heavenly Mysteries: for the forgiveness of sins, for the pardon of offenses, for the communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation. I embrace You as You enter and abide in me, and I unite myself completely to You. Permeate my soul and body, and never permit me to be separated from You. Amen.

### ***Молитва Духовного Причастя***

Мій Ісусе! Я вірю, що Ти присутній у цих Святих Дарів!  
Люблю Тебе над усе і моя душа тужить за Тобою.  
Не можу зараз Тебе прийняти в Святій Євхаристії,  
тому хоча б духовно прийди до мого серця!  
Запрошую Тебе, відчиняючи навстіж двері мого серця, згадаючи Твої слова:  
«Ось стою під дверима і стукаю.  
Якщо хто почує Мій голос і відчинить двері,  
Я ввійду до нього, і буду вечеряти з ним, а він зі Мною».  
Я весь єднаюся з Тобою. Ісусе, моє найвище Добро й моя солодка Любове!  
Торкнись мого серця і запали його,  
щоб воно завжди палало любов'ю до Тебе! Амінь.

## ***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, 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.

### **February Birthdays**

The following parishioners are celebrating a birthday and Fr. Ihor is celebrating the 32<sup>nd</sup> anniversary of his priestly ordination this month:

Feb. 1 – Denise B.

Feb. 7 – Gage Y.

Feb. 9 – Diana H.

Feb. 15 – Fr. Ihor (Ordination Anniversary)

Feb. 15 – John H.

Feb. 15 – Oleh R.

Feb. 17 – Nazar Z.

Feb. 22 – Carmel H.

Feb. 24 – Phil B.

Our parish community wishes Fr. Ihor and this month's birthday 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!).

### **Welcome New Parishioner**

We welcome new parishioner Josephine Housty, mother of parishioner John Housty, to our parish. Josephine is currently at an assisted living facility in Milford. We look forward to the day when we will meet Josephine in person at our church.

### **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 to 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 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.**

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

Fr. Ihor will be celebrating the Divine Liturgy of the Pre-Sanctified Gifts each Friday during Great Lent at 7 PM. These services will begin on Friday, February 16<sup>th</sup>. Please join us as we journey through the season of Lent.

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

Fr. Ihor will also be 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 will be held each Friday of Lent after the 7 PM Pre-Sanctified Divine Liturgy beginning on Friday, February 16<sup>th</sup>.

### **January, 2024 Financial Summary**

Total Income from January Donations: \$2,615.00

Total Expenditures for January: \$4,934.44

**Deficit for January: \$2,319.44**

Average attendance in January: 42

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

# ***Weekly Reflection:***

## **Learning about our Catholic Faith – Restoration**

*A leper came to Jesus and kneeling down begged Him and said, "If You wish, You can make me clean." Moved with pity, He stretched out His hand, touched him, and said to him, "I do will it. Be made clean." Mark 1:40–41*

In the Old Testament, Leviticus 14, God gave Moses a purification rite to be used for those who were cured of leprosy. This detailed rite that spanned several days was used to reintegrate a healed leper back into society. After Jesus healed the leper in today's Gospel passage, He ordered him to "go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them." Thus, Jesus not only healed the man but instructed him that he was ready to be restored to the community.

At that time, leprosy was a horrible disease, not only for its physical effects, but also because the leper was not permitted to be a part of the society. This was because leprosy was quite contagious. By keeping those infected separate, the disease did not spread as easily to others.

As we ponder this healing, try to imagine not only the pain caused by the leper's disease, but especially the pain caused by his isolation. Obviously, there were no phones at that time, no video chatting, and no means of communication from a distance. Therefore, isolation would have meant a complete loss of the person's relationship with his family and friends, as well as his former livelihood, home and all that was a part of his life.

On a spiritual level, the various illnesses that Jesus cured are, in part, to be seen as symbols of sin. In the case of leprosy, we should see this illness as a symbol of the effects of mortal sin. And mortal sin, unless it is cured by God's forgiveness, has the effect of completely isolating a person from the life of grace. One becomes cut off from a relationship with God, as well as every other relationship that is centered in Christ. When one commits mortal sin and remains in that sin, that person is not capable of true love, since all grace is gone from their life. Therefore, their relationships become self-centered, demanding and unholy.

For those who have fallen into mortal sin, this leper is a symbol of the way out. First, he came to Jesus and knelt down before Him. He humbled himself before our Lord, acknowledging that Jesus was the answer to his ailment. He then begged Jesus for help. But the way he begged Jesus is also revealing. He did not demand a healing but instead simply professed his faith in the fact that Jesus could heal him. And then he knelt there in trust and hope. This leper teaches us the perfect way to approach our Lord when we struggle with serious sin.

Reflect, today, upon this leper. Try to understand his isolation and loss. Try to understand his humility and faith. And seek to imitate the way that he comes to our Lord. Do not be afraid to humble yourself before God as you acknowledge the sins and other needs you have. Profess your faith in His almighty power and love, and place yourself into His hands of merciful love. He will not let you down.

Let us pray: *Most merciful Lord, You desire all of Your children to be healed of the many sins that keep them from communion with You and with Your people. Please give me the faith and trust I need to*

*always be able to humble myself before You so as to receive the restoration to Your grace I so desire.  
Jesus, I trust in You. Amen.*