



## *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 17, 2024**

**Sunday, March 17<sup>th</sup> – Fifth Sunday of the Great Fast**

Divine Liturgy: 10 AM

Propers: Tone 1

Vestments: Bright

Epistle: Hebrews 9: 11-14

Gospel: St. Mark 10: 32-45

**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

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

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

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

**Monday, March 25<sup>th</sup> (7 PM): Feast of the Annunciation (Holy Day of Obligation)**

**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 Fifth Sunday of the Great Fast**

**Resurrectional Tropar: Tone 1** – Though the stone was sealed by the Jews and soldiers guarded Your most pure body, You rose O Savior, on the third day, giving life to the world. For this the powers of heaven praise You, O Giver of life: “Glory to Your resurrection, O Christ! Glory to Your lasting reign! Glory to Your plan of salvation! For You alone love mankind!

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

### **Kondak of St. Mary of Egypt: Tone 3**

Mary, you were once befouled with immorality. Through penance, you became a true bride of Christ. By leading an angelic life and crushing the devil with the help of the Cross, you became a glorious bride of the kingdom.

**First Prokimen – Tone 1:** May Your kindness, O Lord, be upon us, who have put our hope in You.

VERSE: Rejoice in the Lord, you just ones; for praise is fitting from the righteous.

**Second Prokimen – Tone 4:** God is awesome in His sanctuary; the God of Israel.

## **П’ЯТА НЕДІЛЯ ПОСТУ**

### **Апостол: До Євреїв послання св. апостола Павла читання. (Євр 9: 11 – 14)**

Браття, Христос же, з’явившись як архиєрей майбутніх благ, через більший і досконаліший намет, що зроблений не людською рукою - тобто не земної будови, - і не з кров’ю козлів та телят, але з власною кров’ю, - увійшов назавжди у святиню і знайшов вічне відкуплення. Бо коли кров волів і козлів та попів із телиці, як покропить нечистих, освячує, даючи їм чистоту тіла, то скільки більше кров Христа, - який Духом вічним приніс себе самому Богові непорочним, - очистить наше сумління від мертвих діл, на служіння Богові живому!

### **Epistle Reading for the Fifth Sunday of Great Lent (Hebrews 9: 11 – 14)**

Brethren: When Christ came as high priest of the good things that have come to be, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation, He entered once for all into the sanctuary, not with the blood of goats and calves but with His own blood, thus obtaining eternal redemption. For if the blood of goats and bulls and the sprinkling of heifer’s ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences from dead works to worship the living God.

### **Tone 1: Alleluia, Alleluia, Alleluia.**

Verse: O God, You avenge me and subdue those against me.

### **Tone 1: Alleluia, Alleluia, Alleluia.**

Verse: You gave great victories to Your king, showing mercy to the anointed.

### **Tone 1: Alleluia, Alleluia, Alleluia.**

Verse: Бог, що дає відплату мені, і покорив народи мені.

### **Tone 1: Alleluia, Alleluia, Alleluia.**

VERSE: Ти, що звеличуєш спасіння царя, і даєш милість помазану Своїм Давидові і родові його повіки.

**Tone 1: Alleluia, Alleluia, Alleluia.**

**Євангелія: (Мк 10: 32 – 45)**

У той час, вони були в дорозі, поступаючи в Єрусалим. Ісус ішов перед ними. І дивувались вони, й, ідучи за ним, страхалися. І взявши знову дванадцятьох, почав їм говорити, що має статися з ним: “Оце йдемо в Єрусалим, і Син Чоловічий буде виданий первосвященникам та книжникам, і засудять його на смерть, і видадуть його поганам; і насміхатимуться з Нього, плюватимуть на Нього, бичуватимуть його й уб’ють, Він же по трьох днях воскресне.”

Яків же та Іван, сини Заведея, підходять до Нього й кажуть йому: “Учителю, хочемо, щоб Ти нам зробив те, чого попросим.” Він же їм відповів: “Що хочете, щоб я зробив вам?” “Зволи нам, - ті йому кажуть, - щоб ми сиділи: один праворуч, другий ліворуч від Тебе у Твоїй славі.” Ісус же сказав їм: “Не знаєте, чого просите. Чи можете пити чашу, яку я п’ю, і христитися хрищенням, яким я хрищусь?” Ті йому відповіли: “Можемо.” Ісус сказав їм: “Чашу, яку я п’ю, питимете, і хрищення, яким я хрищуся, христитиметесь. Сидіти ж вам праворуч від мене чи ліворуч, - не моя річ вам дати, а кому приготовано.”

Почули про те десятеро, тож обурились на Якова та Івана. Тоді Ісус прикликав їх і сказав їм: “Ви знаєте, що ті, яких вважають князями народів, верховодять ними, а їхні вельможі утискають їх. Не так воно хай буде між вами, але хто з-між вас хоче стати великим, хай буде вам слугою, і хто з-між вас хоче бути першим, хай буде рабом усіх. Бо й Син Чоловічий прийшов не на те, щоб йому служити лише щоб служити й віддати своє життя як викуп за багатьох.”

**Gospel Reading for the Fifth Sunday of Great Lent (St. Mark 10: 32 – 45)**

At that time, the disciples were on the road going up to Jerusalem, with Jesus walking in the lead. Their mood was one of wonderment, while that of those who followed was fear. Taking the Twelve aside once more, He began to tell them what was going to happen to Him. “We are on our way up to Jerusalem, where the Son of Man will be handed over to the chief priests and the scribes. They will condemn Him to death and hand Him over to the Gentiles, who will mock Him and spit at Him, flog Him, and finally kill Him. But three days later He will rise.”

Zebedee’s sons, James and John, approached Him. “Teacher,” they said, “We want You to grant our request.” “What is it?” He asked. They replied, “See to it that we sit, one at Your right and the other at Your left, when You come into Your glory.” Jesus told them, “You do not know what you are asking. Can you drink the cup I shall drink or be baptized in the same bath of pain as I?” “We can,” they told Him. Jesus said in response, “From the cup I drink of you shall drink; the bath I am immersed in you shall share. But as for sitting at My right or My left, that is not Mine to give; it is for those to whom it has been reserved.”

The other ten, on hearing this, became indignant at James and John. Jesus called them together and said: “You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all. The Son of Man has not come to be served but to serve – to give His life in ransom for the many.”

**SERMON FOR THE FIFTH SUNDAY OF LENT**

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

On the fifth Sunday of Great Lent, we commemorate St. Mary of Egypt and the Gospel reading is from Mark (10:32-45). This week is the Sunday before Palm Sunday, or 'The Triumphal Entrance into Jerusalem', and the beginning of the salvific Passion of our Lord that ends up on the Cross and then is completed with Christ's glorious resurrection.

The Lord began preparing His disciples by telling them what would happen to Him. Foreseeing that the minds of His disciples would be troubled by His Passion, He foretells both the pain of His Passion, and the glory of His Resurrection. When approaching Jerusalem, the sons of Zebedee, James and John approached Him imploring Him: "Give one of us to sit on your right hand and the other to your left hand in your glory." They thought that He was going to a visible kingdom and would rule in Jerusalem, and so they asked about the privilege of the first seats and about being first among the others.

The disciples misunderstood Christ's message and thought that He was seeking an earthly kingdom, thinking that they would have positions there, so the other ten disciples were outraged and jealous of James and John for being alone in this request and for being excluded from this privilege. But in response to James and John's request, Christ asked them: "Can you drink the cup that I shall drink or be baptized in the same bath of pain as I?" The two apostles prophesied their own death, by replying to Christ's question with, "Yes, we can." And this is what happened, as they both accepted the cup and the baptism of pain that is Martyrdom. St. James was martyred by being beheaded in Jerusalem around 45 AD, and St. John suffered persecution in Rome and was exiled to the island of Patmos where he died.

The Lord made it clear to His disciples that the love of authority and power is one of the attributes of the masters of this world. As for His disciples, He taught them by saying: "The great, let him be a servant; and the first, let him be a servant of everyone. This is because the Son of Man Himself did not come to be served, but to serve and to sacrifice Himself for the many." This is the authority of service and leadership of love and sacrifice, which Jesus imparted to His disciples.

Our Lord tells us that if we wish to be great, we must become the servant of all. Christ's kingdom is surely not of this world, for it is the humble who shall be exalted, it is the meek who shall be glorified, it is he who loses his life that shall save it, it is he who would die to this world who might receive abundant life.

This repentant spirit is represented most clearly in the great saint whom we commemorate today, St. Mary of Egypt. Those who were here for the services on Wednesday evening had the privilege of hearing her life, but I will give a quick summary here. St. Mary lived in the latter half of the 4th century and was known throughout Alexandria as a notorious prostitute. One year, she joined a large group of people on board a ship heading to Jerusalem. Most of the passengers were pilgrims making their way to the Holy Land in preparation for the feast of the Exaltation of the Holy Cross. Mary's purposes for boarding the ship and being in the proximity

of so many people were far less honorable. Having arrived, she persisted in her sinful ways and even joined the throngs of people heading toward the Church of Holy Sepulcher on the day of the feast.

However, when she attempted to enter the threshold of the church, she was prevented from entering by some invisible force. She tried several times to cross the threshold of the church but was repelled by this force each time. This striking manifestation of her unworthiness due to her sins struck deep into the heart of Mary and she retired into a corner of the courtyard where she wept bitter tears. She realized her shame and sin and pleaded with the Most Holy Mother of God that if she would be permitted to enter into the church to venerate the precious wood of the Holy Cross, she would spend the rest of her life in repentance and service to God. She approached the threshold again and, this time, was able to enter without any hindrance at all. She venerated the Holy Cross and, afterwards, retired into the desert to work out her salvation. St. Mary of Egypt took that road of humility and repentance. From a worldly point of view, she had vanished into obscurity. But from the vantage point of heaven, she had indeed become great and her name is forever remembered among the faithful of the Church as a model of repentance and humility.

Dear brothers and sisters in Christ. Our life here on earth is so very brief. It is given to us by the generous love of God so that we may use this time, not to acquire anything earthly, but to acquire and cultivate love – for God and for others – that we may finally stand before God as one of His own; love recognizing love. May God, through the prayers of our holy Mother Mary of Egypt, grant us the courage of humble repentance that is the seed to our spiritual growth and eternal salvation. Amen!

### **ПРОПОВІДЬ НА П'ЯТУ НЕДІЛЮ ВЕЛИКОГО ПОСТУ**

Слава Ісусу Христу! Дорогі в Христі браття і сестри!

Сьогодні п'ята неділя Великого посту. У сьогоднішньому Євангельському читанні Свята Церква пропонує нам розповідь про події останніх днів земного життя Ісуса Христа, коли наблизився Його час принесення Себе в жертву заради спасіння людства. Йдучи до Єрусалима, Господь попередив Своїх учнів, що Синові Людському треба багато страждати і бути зневаженому: Його обпльовуватимуть, піддадуть різним тортурам і відведуть язичникам для розп'яття, але третього дня Він воскресне.

Дивно, що в час, коли апостоли з жахом слухали це передбачення, двоє з них підійшли до Ісуса Христа з недоречним проханням: «Дай нам, щоб у славі Твоїй ми сиділи праворуч від Тебе один і ліворуч один» (Мк. 10:37). Вони, стільки разів, слухаючи розповідь Вчителя про Царство не від світу цього, своїм людським розумом просили для себе місце біля Царя, не розуміючи що чим будуть ближчими до Ісуса Христа, тим більше зазнають випробувань. Тож Сам Ісус Христос визнав: «Не знаєте, чого просите» (Мк 10:38).

Чому Іван та Яків насмілились підійти до Христа із таким дивним проханням? Протягом трьох років 12 учнів супроводжували Христа, але тільки трьох: Петра, Якова та Івана Господь бере із

собою на гору Преображення, вони були присутні при зціленні дочки Яіра та при молінні в Гетсиманському саду. Тому, опираючись на прихильність Ісуса, вони насмілись звернутись до Христа. Яків з Іваном були братами, тому й домовились між собою діяти так, щоб витіснити з-поміж себе Петра. Вони підійшли до Христа з проханням сісти по праву та по ліву руку в Його царстві. Місце по праву руку призначене для другої особи держави, по ліву – для третьої. Вони бачили себе в числі лідерів апостольської громади й бажали закріпити за собою місце, отримавши наперед гарантії від Ісуса Христа.

Не зважаючи на слова Христа про Свою скору смерть, вони бачили та чули те, що хотіли побачити та почути. Христос говорить їм про хрест, а Яків та Іван мріють про корони та трони. Подібно і ми, коли не чуємо Слова Божого та Його не розуміємо, думаємо тільки про себе. Апостоли клопоталися про те, щоб вони були в прийдешньому царстві близько до Христа, близько до слави та могутності, вони хотіли, щоб усі люди заздрісно дивилися на них, як вони, двоє братів, стоять біля престолу Всесвітнього Царя, один із них праворуч, а інший – ліворуч. Вони почули від Христа слова, повні журби: «Не знаєте, чого просите» (Мр. 10:38).

Учення Господнє вимагає іншого способу мислення. Науку про царство Боже апостоли сприймали в земному розумінні і просили Ісуса про особливе місце в цьому царстві. Творець повчає, що в земному царстві князі верховодять народами і їх пригнічують. Хто хоче стати великим у небі, на землі має стати всім слугою. Цього треба вчитися постійно на практиці та служити іншим без нарікань. А хто хоче бути першим, має стати рабом усіх. А раб - це людина, що не претендує ні на що. Нічого свого не має, від усіх залежний і радіє тим, що на його служіння хтось зверне якусь увагу.

У сьогоднішній час трудно знайти когось, що бажав би бути останнім. Усі бажать бути першими, про останнє місце ніхто не мріє. Тому Христова наука не подобається багатьом; людина має свої плани і вважає їх кращими за Господні. Ісус вказує на свій приклад, що Він прийшов не на те, щоб Йому служили, лише щоб служити й віддати своє життя як викуп за багатьох. А щодо місця, яке вони хочуть займати в царстві Божому, то Ісус не може цього обіцяти навіть найближчим своїм приятелям, бо це місце залежить від призначення Отця.

Ісус закликає нас взяти свій хрест і йти слідом за Ним, а ми до кінця не розуміємо Його, бажаво правдами чи неправдами райського, безпроблемного життя на землі. Тому говорить Господь: «Думки Мої – не ваші думки, і дороги ваші – не мої дороги. Бо так, як небо вище від землі, так мої дороги вищі від доріг ваших і думки Мої вищі від думок ваших» (Ісаїя 55, 8-9) Часто люди скаржаться: «Як я просила і благала, а Господь не вислухав мене!». Це тому, дорогі у Христі, що наші бажання не співпадають з волею Божою, вони надто егоїстичні, ниці в порівнянні з Його промислом, і тому Господь не виконує їх.

Тож перш ніж звертатися до Господа з проханням, просім щоб Він навчив нас молитви богоугодної, нелицемірної, неегоїстичної. І лише здобувши велике смирення і терпіння в молитві, ми зможемо випросити те, що благаємо. Великий піст – час, коли ми, стоячи перед Голгофським Хрестом, роздумуємо про те, що Господь іде до Єрусалима, щоб страждати, терпіти й померти заради нашого спасіння. Хай же ці страждання Господа Ісуса Христа будуть корисними для нашої душі, для спасіння всіх, хто переступає поріг цього храму, падає перед Хрестом і просить в Господа прощення та помилування. Амінь.

**Hymn to the Mother of God:** Toboyu raduyet'sya, Blahodatnaya, vsyaka tvar, anhel's'kiy sobor ee choloveches'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.

### **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! (На Мнoгaя Лita!).



## **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**

Our annual decorating of pysanky (Ukrainian Easter eggs) will take place today in the church hall after the celebration of Divine Liturgy. Please join us for fun and fellowship. 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 – The Crucifixion Draws Near**

*The Jews picked up rocks to stone Jesus. Jesus answered them, "I have shown you many good works from my Father. For which of these are you trying to stone me?" John 10:31–32*

As we draw closer to Holy Week, and to Good Friday, we begin to see that hatred was growing toward Jesus. To hate Jesus and to desire to stone Him to death is an act of the greatest irrationality. But this is what happened. Little by little, those who were against Jesus grew in boldness until that ultimate day came when He laid down His life for us and willingly embraced His death.

Over the next two weeks it is good to face this irrationality and persecution head on. It is good to see the hatred of so many and to name it for what it is. No, it is not a pleasant thought, but it is reality. It is the world we live in. And it is a reality we will all face in our lives.

When confronting evil and persecution, we should do so as Jesus did. He faced it without fear. He faced it with the truth and He never accepted the lies and calumny that so many threw at Him.

The fact of the matter is that the closer we grow toward God, the greater the persecution and hatred we will encounter. Again, this may not make sense to us. It is easy to think that if we are close to God and strive for holiness everyone will love and praise us. But it wasn't that way for Jesus and it will not be that way for us either.

One key to holiness is that in the midst of persecution, suffering, hardship and sorrow, we stand firm in the truth. It is always tempting to think that we must be doing something wrong when things do not go our way. It is easy to be confused by the lies and calumny that the world throws at us when we try to stand for goodness and the truth. One thing God wants of us, in the midst of our own crosses, is to purify our faith and resolve to stand firm in His Word and Truth.

When we face some cross or some persecution it can be like getting hit in the head. We may feel like we are in a daze and can give into panic and fear. But these are the times, more than any other, when we need to stand strong. We need to remain humble but deeply convicted about all that God has said and revealed to us. This deepens our ability to trust God in all things. It is easy to say we trust God when life is easy; it is hard to trust Him when the cross we face is quite heavy.

Reflect, today, upon the fact that no matter what your cross may be, it is a gift from God in that He desires to strengthen you for some greater purpose. As Saint John Paul the Great said over and over

during his pontificate, "Do not be afraid!" Face your fears and let God transform you in the midst of them. If you do so, you will discover that your greatest struggles in life actually turn out to be your greatest blessings.

Let us pray: *My courageous Lord, as we draw near to the commemoration of Your own suffering and death, help me to unite my crosses to Yours. Help me to see in my daily struggles Your presence and strength. Help me to see the purpose you have for me in the midst of these challenges. Jesus, I trust in You. Amen.*