





**METROPOLITAN ARCHEPARCHY OF PHILADELPHIA**  
**Ukrainian Catholic**

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**No. 042/2012 O**

**Office of the Metropolitan**

*This Number Should be Prefixed to Your Reply*

**GREAT FAST PASTORAL**  
**OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.**

To Our Reverend Clergy, Reverend Religious, Seminarians and Faithful,

Glory be to Jesus Christ!

In twenty-first century America, it is impossible to escape the influence of fundamentalist Protestantism: it dominates the airwaves in the person of charismatic preachers, and it undergirds many of the positions taken by politicians. For them, the Bible is the only source of revelation. In this they are very different from Catholics and Orthodox, who are aware of the revelation manifested by the Holy Spirit in the living Tradition of the Church. For example, fundamentalist Protestants would discount the value of the Great Fast since it is not found in scripture; we, on the other hand, know that our Lenten observances provide an opportunity for us to encounter the Lord in a special way.

For us Ukrainian Catholics, our Lenten observances take on a distinct flavor, which is very different even from what is experienced among the Roman Catholics. These differences go beyond the fact that we begin the Great Fast two days before Ash Wednesday and finish it earlier than they, on Lazarus Saturday - that is, the day before Palm Sunday. Our emphasis is in fact very different from the Roman Catholics, who focus on the sufferings of Christ; this is evident in the Stations of the Cross - a quintessential Roman Catholic devotional practice not native to our spirituality.

Our Byzantine spirituality chooses, rather, to focus on conversion. This is expressed in the English word "repentance" which, contrary to popular belief, does not refer to sorrow for sins; rather, repentance is about a change of direction - that is, away from sin and toward God. This is also expressed in the Greek word *metanoia*, from which we get our Ukrainian word *metania*, which refers to the bow that we make every time we enter the church. As our *metanias* are not limited to the Great Fast,

neither is our *metanoia*, our conversion; in fact, our ever-deeper conversion to the ways of the Lord Jesus Christ is the sum of the Christian life. The Great Fast is but a microcosm of the spiritual life, inviting us to focus more intently upon the life, which we should be living all year long.

The theme of conversion comes out clearly in our liturgies. In the weeks leading up to the beginning of the Great Fast, the Gospel readings provide us with examples of conversion to emulate: the eagerness of Zacchaeus, the repentance of the publican, the return of the prodigal son. This theme continues during the Great Fast, where the Church holds up for us the dramatic conversion of Holy Mother Mary of Egypt.

You are certainly all familiar with our Lenten practices: prayer, fasting, and almsgiving. Of the three, fasting has probably received the greatest emphasis, as is evident in the question "What are you going to give up for Lent?" For those who make the extra effort to come to church, we see that fasting even invades the liturgical realm: Divine Liturgy is forbidden on the weekdays of the Great Fast as we fast from that joyous celebration of "dynamic" Eucharist, so we need to content ourselves with the "static" Eucharist - that is, reception of the reserved sacrament during the majestic yet penitential Divine Liturgy of the Presanctified Gifts. So often forgotten is the almsgiving which might give an indication that the other practices are more than theatrical. Remember: the Lenten practices are not an end in themselves; rather, they are aimed at our conversion of heart, and this includes a growing recognition of the "neighbor" whom God has given to us so that we might share our blessings.

Let us support one another during this holy season of the Great Fast, so that we - as individuals and as Church - might indeed come to the conversion which Christ desires of us.

+Stefan Soroka  
Metropolitan-Archbishop of Philadelphia

+Richard Seminack (author)  
Eparch of St. Nicholas in Chicago

+Paul Chomnycky, OSBM  
Eparch of Stamford

+John Bura  
Apostolic Administrator  
of St. Josaphat in Parma

Great Fast, 2012



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## **ВЕЛИКОПОСНЕ ПОСЛАННЯ УКРАЇНСЬКИХ КАТОЛИЦЬКИХ ЄРАРХІВ У США**

До всечесного духовенства, преподобного монашества, семінаристів та вірних,

Слава Ісусу Христу!

У двадцять першому столітті, в Америці неможливо позбутися впливу протестантського фундаменталізму, бо дуже багато обдарованих проповідників наповнюють ефір, а крім того, це є моральною основою позиції багатьох політиків. Для них, Біблія є єдиним джерелом одкровення Божого. У цьому вони дуже різняться від вірних католиків та православних, які є свідомі того, що одкровення також виявляється Святим Духом у живій Традиції Церкви. Наприклад, протестанти-фундаменталісти відкидають важливість Великого пісту, бо про це не написано у Святому Письмі. Ми, з іншої сторони, знаємо, що дотримування постних практик під час Великого посту, дають нам особливу нагоду зустрітися з Господом.

Для нас, вірних Української Католицької Церкви, дотримування постних практик під час Великого посту, набуває особливого характеру, і навіть відрізняється від досвіду вірних Римо-Католицької Церкви. Відмінності сягають глибше ніж сам факт того, що ми починаємо Великий піст на два дні скоріше, перед Попільною серединою, і закінчуємо швидше, як вони, в Лазареву суботу, тобто день перед Квітною неділею. Наш наголос також є відмінним від римо-католиків, які зосереджуються на стражданнях Христа, і це особливо виявляється в одній із їхніх найважливіших набожних практик, а саме у служінні Хресної Дороги, що не є притаманним нашій духовності.

Наша візантійська духовність намагається радше зосередитися на наверненні. В англійській мові це передається словом «repentance» або покаяння, що незважаючи на переважаючу думку, не конче означає жаль за гріхи, а скоріш покаяння, тобто зміна напрямку – подалі від гріху, і до Бога. Це також передається грецьким словом метанойя (μετάνοια), звідки в українській мові появилось слово метанія, яке означає поклін, який ми робимо кожного разу, коли входимо до храму. Подібно, як наші метанії не обмежуються лишень Великим постом, так само і продовжується наша метанойя, наше покаяння, бо ж щораз то глибше наше навернення на

шлях до нашого Господа Ісуса Христа, і є підсумком нашого християнського життя. Великий піст є маленьким всесвітом нашого духовного життя, котрий запрошує усіх нас повністю зосередитися над нашим життям, яке ми повинні провадити протягом усього року.

Тема навернення ясно показується у наших літургічних відправах. Протягом кількох неділь, які безпосередньо передують початкові Великого посту, читання із св. Євангелія подають нам приклади навернення за якими потрібно слідувати: завзятість Затхея, покаяння митаря, повернення блудного сина. Ця тема знаходить своє продовження і під час Великого посту, де Церква ставить перед нами приклад драматичного навернення святої матері Марії Єгипетської.

Ви, звичайно ж, знайомі з нашими практиками Великого посту, а саме: молитва, піст і милостиня. З цих трьох практик, піст отримав найбільший наголос, що легко можна зауважити у питанні: « У чому Ви собі відмовите в часі Великого посту ? » На прикладі тих, які робитимуть додаткові зусилля, щоби прийти до храму, ми бачимо, що піст навіть втручається в літургічну царину: відправа Божественної Літургії є забороненою протягом тижня у Великому пості (окрім суботи та неділі), бо ми постимо від радості « динамічного » євхаристійного святкування, і тому ми мусимо задовільнятися « статичним » євхаристійним спілкуванням, тобто споживання наперед освяченої євхаристійної частинки під час славної, але все ж таки, покаяної Божественної Літургії Наперед Освячених Дарів. Часто забувається про милостиню, котра якраз показує, що всі інші практики не є лишень театральними. Пам'ятайте: практики Великого посту не є ціллю самі по собі; вони спрямовані на навернення серця, і це включає у себе зростаюче впізнання « ближнього » якого Бог дав нам, щоби ми могли поділитися нашим благословенням.

Підтримуймо один одного протягом цієї святої пори Великого посту, щоби ми, як особистість, і як Церква, справді прийшли до навернення якого для нас бажає Христос.

+Високопреосвященний Стефан Сорока  
Митрополит Української Католицької Церкви у США  
Архиєпископ Філадельфійський для українців

+Преосвященний Річард Семінак (автор)  
Єпископ Чиказької єпархії святого Миколая

+Преосвященний Павло Хомницький, ЧСВВ  
Єпископ Стемфордської єпархії

+Преосвященний Іван Бура  
Апостольський Адміністратор  
Пармської єпархії святого Йосафата



United States Conference of Catholic Bishops

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## BULLETIN INSERT

# **Sweeping HHS Mandate Stands, Violating Conscience Rights and Religious Liberty**

## **Congress Must Act to Fix the Problem**

On January 20, the U.S. Department of Health and Human Services (HHS) reaffirmed a rule that virtually all private health care plans must cover sterilization, abortifacients, and contraception. The exemption provided for "religious employers" was so narrow that it failed to cover the vast majority of faith-based organizations—including Catholic hospitals, universities, and charities—that help millions every year. Ironically, not even Jesus and his disciples would have qualified for the exemption, because it excludes those who mainly serve people of another faith.

On February 10, the Obama Administration made this rule final "without change"; delayed enforcement for a year against religious nonprofits that were still not exempted (our charities, hospitals, and colleges); and promised to develop more regulations to "accommodate" them by the end of that additional year. But, as explained below, that promised "accommodation" still forces them to pay for "services" that violate their religious convictions.

The original rule that violated our religious liberty so severely has not been changed, but finalized.

After touting meaningful changes in the mandate, HHS instead finalized the original rule that was first issued in August 2011 "without change." So the offensive definition of "religious employer"—which excludes our charities, hospitals, and colleges because they serve people of other faiths—is still in place, and those institutions are still subject to the mandate.

HHS has promised some kind of "accommodation." but only after the election.

HHS said it would take an additional year to develop more regulations to "accommodate" religiously-affiliated charities, schools, and hospitals that still fall outside the "religious employer" exemption. The impact of these additional rules will not be felt until after the election, the only point of public accountability for the Executive Branch. This eliminates an important incentive for HHS to provide the best protection for religious liberty

The promised "accommodation"—even at its best—would still force our institutions to violate their beliefs.

Under the proposed "accommodation," if an employee of these religious institutions wants coverage of contraception or sterilization directly from the insurer, the objecting employer is still forced to pay for it as a part of the employer's insurance plan. Since there is no other source, the funds to pay for that coverage must come from the premiums of the employer and fellow employees, even those who object in conscience.

There is no exemption for objecting insurers, secular employers, for-profit religious employers, or individuals.

The U.S. bishops defend religious liberty for all, and so have repeatedly identified all the stakeholders in the process whose religious freedom is threatened by the mandate—all employers, insurers, and individuals, not just religious employers. Now, all insurers, including self-insurers, must provide the coverage to any employee who wants it. In turn, all individuals who pay premiums have no escape from subsidizing that coverage. And only employers that are both non-profit and religious may qualify for the limited "accommodation."

We urgently need legislation to correct the mandate's threats to religious liberty and conscience rights. The Respect for Rights of Conscience Act has been introduced in Congress (H.R. 1179, S. 1467) to ensure that those who participate in the market for health insurance "retain the right to provide, purchase, or enroll in health coverage that is consistent with their religious beliefs and moral convictions."

#### ACTION:

- Contact your U.S. Representative by e-mail, phone, or FAX letter:
- Call the U.S. Capitol switchboard at: 202-224-3121, or call your Members' local offices.
- Send your email to Congress through [www.usccb.org/conscience](http://www.usccb.org/conscience).
- Additional contact info can be found on Members' web sites at: [www.house.gov](http://www.house.gov) and [www.senate.gov](http://www.senate.gov).

MESSAGE: "Please co-sponsor and support the Respect for Rights of Conscience Act (H.R. 1179, S. 1467). The Obama administration's decision to mandate coverage of sterilization and contraceptives, including drugs that can cause an abortion, makes passage of this measure especially urgent. Please ensure that the religious liberty and conscience rights of all participants in our nation's health care system are respected."

WHEN: Now is the time to build co-sponsors and support. Please act today! Thanks!





Українська Католицька Єпархія св. Свщм. Йосафата у Пармі  
Ukrainian Catholic Diocese of St. Josaphat in Parma

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No. 49/12 O  
Prefix this number to your reply

February 14, 2012

Dear Brothers and Sisters in Christ:

I write to you concerning an alarming and serious matter that negatively impacts the Church in the United States directly, and that strikes at the fundamental right to religious liberty for all citizens of any faith. The federal government, which claims to be “of, by, and for the people,” has just dealt a heavy blow to almost a quarter of those people—the Catholic population—and to the millions more who are served by the Catholic faithful.

The U.S. Department of Health and Human Services announced last week that almost all employers, *including Catholic employers*, will be *forced* to offer their employees’ health coverage that includes sterilization, abortion-inducing drugs, and contraception. Almost all health insurers will be *forced* to include those “services” in the health policies they write. And almost all individuals will be *forced* to buy that coverage as a part of their policies. In so ruling, the Administration has cast aside the First Amendment to the Constitution of the United States, denying to Catholics our Nation’s first and most fundamental freedom, that of religious liberty. And as a result, unless the rule is overturned, we Catholics will be compelled either to violate our consciences, or to drop health coverage for our employees (and suffer



the penalties for doing so). The Administration's sole concession was to give our institutions one year to comply.

We cannot—we will not—comply with this unjust law. People of faith cannot be made second class citizens. We are already joined by our brothers and sisters of all faiths and many others of good will in this important effort to regain our religious freedom. Our parents and grandparents did not come to these shores to help build America's cities and towns, its infrastructure and institutions, its enterprise and culture, only to have their posterity stripped of their God given rights. In generations past, the Church has always been able to count on the faithful to stand up and protect her sacred rights and duties. I hope and trust she can count on this generation of Catholics to do the same. Our children and grandchildren deserve nothing less.

And therefore, I would ask of you two things. First, as a community of faith we must commit ourselves to prayer and fasting that wisdom and justice may prevail, and religious liberty may be restored. Without God, we can do nothing; with God, nothing is impossible. Second, I would also recommend visiting [www.usccb.org/conscience](http://www.usccb.org/conscience), to learn more about this severe assault on religious liberty, and how to contact Congress in support of legislation that would reverse the Administration's decision.

Sincerely yours in Christ,

A handwritten signature in blue ink, appearing to read "John Bura".

Most Reverend John Bura, DD  
*Apostolic Administrator*

***On the Seventh Sunday before Pascha (Easter Sunday), the Byzantine Churches commemorate what is known as the "SUNDAY OF THE EXPULSION OF ADAM AND EVE FROM PARADISE, ALSO KNOWN AS SUNDAY OF FORGIVENESS." Why?***

The Paschal season of the Church is preceded by the season of the Great Fast (Lent), which is also preceded by its own liturgical preparation. The first sign of the approach of the Great Fast, or Lent, comes five Sundays before its beginning, which in 2011, occurred on February 6. On that Sunday, the Gospel reading was about Zacchaeus the tax-collector.<sup>1</sup> It told how Christ brought salvation to the sinful man, and how his life was changed simply because he "sought to see who Jesus was" (Luke 19:3). The desire and effort to see Jesus begins the entire movement through Lent towards Pascha. It is the first movement of salvation. Our lenten journey begins with a recognition of our own sinfulness, just as Zacchaeus recognized his. Therefore the Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee, a stripping of delusions. At Vespers the evening before this Sunday, we begin using THE LENTEN TRIODION - ПОЧА ТРІОДЬ (the liturgical book containing all the services of Pre-Lent and Great Lent, including Holy Week). This Sunday reminds us of the parable of Christ targeted at the illness of spiritual *delusion*.<sup>2</sup> Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion but in the process of being faithful to the requirements of faith he simultaneously looked down upon the Publican and deluded himself into thinking that he was justified by God simply because of all his perfect external religious observances. The second man was a Publican, a tax-collector who was despised by the people for cheating them, and he knew he was a cheater and worthy of being despised. He, however, displayed humility, and this humility justified him before God (Luke 18:14). The lesson to be learned is that if we recognize our own self-delusions for what they are then we begin to see that we possess neither the fullness of the Pharisee's religious piety, nor the fullness of the Publican's repentance made manifest in his humility and sincerity. We need all three (humility that expresses itself in piety and sincerity) in order to obey God's command that we repent more and more fully each day and thus cooperate with God's desire and plan to save us. We are called to see ourselves as we really are in the light of Christ's teaching, asking Him to be merciful to us, to deliver us from sin and its consequences, and to lead us on the path of salvation.

Two weeks ago on the Third Sunday of Pre-Lent, we heard of the Lord's parable about the Prodigal Son and the Compassionate and Generous Father. It was supposed to remind us that the Father does not leave his home (heaven, truth, etc.) to accommo-date our self-inflicted and sinful separation from that "home" which is where we truly belong, meaning that it is we who must come to our senses and repent (change our minds) and return to Him. On the other hand, it also means that once the Father catch-es sight of even the slightest effort to come home, on our part, He runs out to meet us and in His Mercy and Compassion most generously restores us to our former dignity. This Sunday suggested that if the "fear of God" is healthy and restored to its proper place in our lives, then the "mercy of God" is also enabled to take its proper place. Thus, after the Polyeleion at the "Matinal Liturgy" (also called: "Matins", "Orthros", "Utrenia-Утренняя" or simply "Morning Prayer"), on last Sunday, we first heard the Lenten hymn based on Psalm 136 [137]: "By the Waters of Babylon." It is sung again at Morning Prayer on the last two Sundays before the Great Fast begins (Sunday of the Fearful Last Judgement and the Sunday of Forgiveness), in order to reinforce the theme of exile in the Gospel for the Sunday of the Generous Compassionate Father and Prodigal Son. In those par-

<sup>1</sup> Since the Sunday of Zachaeus has no liturgical propers in *The Lenten Triodion*, many commentators do not include it in their list of Sundays preparing for the Great Fast. This matches reality: the desire to change (repent), in and of itself, has not yet had a chance to produce any tangible results: it remains to be seen if a change in mind will really and truly bring with it also a change in deeds and words.

<sup>2</sup> The term "prelest" is an Old Church Slavonic word which has come into English usage for lack of a precise equivalent, although it is often translated as "spiritual delusion," "spiritual deception" or "illusion," accepting a delusion for reality in contrast to spiritual sobriety. *Prelest* carries a connotation of allurement in the sense that the serpent beguiled Eve by means of the forbidden fruit. Apart from its spiritual context, the word in Old Church Slavonic is often used in a positive sense of something charming, "lovely." People often struggle to understand what "prelest" is and how one would know if this is a problem in their life? What to do about it? That's the whole point – one doesn't know. But the Church teaches us practical measures to ward off this state. First, there's having a good priest/confessor/spiritual director. Second, we practice the virtues: humility, etc. Third, we practice attentiveness to our own thoughts, feelings and desires that offer temptation, which is called being *neptic* (sober and vigilant) or practicing *nepsis* (sobriety, vigilance). We are warned to beware of people who are very keen on directing or teaching others spiritually, as if they consider themselves to be experts. We avoid speaking or acting impulsively. We stay away from any thoughts or feelings that make us agitated. We are to beware of substituting dogmatic certitudes in place of practicing the faith (for example: knowing all about a service or a custom, but never actually participating in it or allowing that participation to challenge our core to repentance: changing our thoughts and behaviors to bring them into line with God's knowledge). We are strongly forewarned to beware of anyone who claims to be humble and to beware of the sin of pride, as if thinking that we have found the truth while others around us have yet to arrive at what is called "our level". Conversely, we are not to think that we are so bad a sinner that we are beyond forgiveness. The story is often told about a young convert who was so agitated about everyone else being in a state of *prelest* that it was he himself who became so obnoxious, overbearing, and neurotic, that he failed to notice that in the process he himself had become a liar, cheat and manipulator. So our Byzantine spiritual tradition tells us not to worry if someone else strikes us as being off track. Focusing on the sins of others is a surefire way of succumbing to *prelest*-self-delusion ourselves. Curiously, modern translations apparently shy away from tackling this whole issue. Depending on the context, some say "weed", "error", "wiles" or something else.

ishes, where Morning Prayer is not yet being served it is suggested that the cantors sing this hymn as an entrance hymn before the Divine Liturgy. If we cannot use the chant arrangement on pages 150-152 of Tserkovnee naspeevy (Lviv: Svichado, 1999) as it is sung at Matins, then the Basilian Fathers have published a choral arrangement by Father I. Dutsko on pages 19-20 of Tserkovnee Peesnee (Zhovkva, 1926-Rome, 1970). **Our parish cantor, Steve Zinski, has reset all these songs in a few handy WORD computer files for us to use. Thank you, Steve, and God bless you for all your hard work for our parish.**

Last week we had Meatfare Sunday, which is the Fourth Sunday of Pre-Lent. Its Gospel reading was Matthew 25:31-46, the parable of the Fearful Last Judgment. This Gospel Reading is again included in the Gospel Reading for Holy and Great Tuesday. This reading reminds us that, while trusting in Christ's love and mercy, we must not forget His righteous judgment when He comes again in glory. If our hearts remain hardened and unrepentant, we should not expect the Lord to overlook our transgressions simply because it is His nature to be good and loving. Although He does not desire the death of a sinner, He also expects us to turn from our wickedness and live (Ezek. 33:11). This same idea is expressed in the prayer read by the priest after the penitent has confessed his or her sins (Slavic practice). The time for the work of vigilance or watchfulness, repentance and forgiveness, is now, in this present life. At the Second Coming, Christ will appear as the righteous Judge, Who will render to every one "according to their deeds" (Rom. 2:6) and only then do we find rest from our labors. Then the time for entreating God's mercy and forgiveness will have passed. As Father Alexander Schmemmann reminds us in his book, GREAT LENT (Ch. 1:4), sin is the absence of love, it is separation and isolation. When Christ comes to judge the world, His criterion for judgment will be love. Christian love entails seeing Christ in other people, our family, our friends, and everyone else we may encounter in our lives. We shall be judged on whether we have loved, or not loved, our neighbor. The first "neighbors" are the faithful departed: our closest relatives and loved ones who have passed away. Thus, we have the first All Souls Saturday prior to this Sunday. Then we proceed to show Christian love to the living: when we feed the hungry, give drink to the thirsty, clothe the naked, visit those who are sick or in prison. If we did such things for the least of Christ's brethren, then we also did them for Christ (Mt. 25:40). If we did not do such things for the least of the brethren, neither did we do them for Christ (Mt. 25:45). As the popular name for today's Sunday suggests, in the classic discipline of our Church, today should be the last Sunday for eating meat and meat products until breakfast on the Sunday of Pascha, though eggs and dairy products were permitted every day during the coming week of Cheesefare. This week's limited fasting was supposed to prepare us gradually for the more intense fasting of the forty days of the Great Fast (Lent).

**TODAY IS THE FIFTH AND FINAL SUNDAY OF PRE-LENT:** As the popular name for today's Sunday suggests, Cheese-fare Sunday, in the classic discipline of our Church, today is the last Sunday for eating eggs and dairy products until Pascha. But we need to go beyond a simply popular understanding of this day. The parable about the two sons and a Father a few weeks ago had two sides to it: a Son that was prodigious (wasteful) in squandering his inheritance and then a Father who was prodigious (equally generous) in his generosity. Today's Sunday also has two sides to it. On the one hand it is the "Sunday of the Banishment of Adam and Eve from Paradise" but on the other hand it is also the "Sunday of Forgiveness". These Sundays of Pre-Lent are so important that the Church tells us to put aside the saint(s) of the day for those Sundays, transferring them to another day or even omitting them altogether. We need to focus on the meaning of these five Sundays but especially today's Sunday: God commanded Adam to fast (Gen. 2:16), but Adam did not obey God (the Latin words from which we get the English "to obey" mean literally "to listen carefully to"). Because of their "disobedience" (listening carelessly), Adam and Eve were cast out of Eden and lost the life of blessedness (happiness-delight), natural knowledge of God, and communion with Him, for which they were created. Both they - and their descendants - became heirs of death and corruption. Let us consider the benefits of fasting, the consequences of disobedience and listening carelessly, and recall our fallen state. Today we are invited to begin cleansing ourselves of evil through fasting and learning how to obey (listen carefully to) God, so that we can benefit from the forgiveness and healing that His Son has to offer us. Our fasting should not be a negative thing, a mere abstention from certain foods, or even a diet to loose weight. Thus we do not give up foods or entertainments merely to "co-suffer" with Christ or to loose weight and to better our physical health. Internally, fasting is an opportunity to free ourselves from the sinful desires and urges of our fallen nature, and to nourish our souls and spirits with prayer, repentance, to participate in church services, and to partake of the life-giving Mysteries of Christ. The money saved by not buying food, is then given to

the poor, which is the real external reason behind the fasting. In the Catholic Churches of the Latin-Roman Rite, they begin Lent with a distribution of ashes on what is called "Ash Wednesday" to remind us that the death which sin brings about is very real indeed. According to the original discipline of our Byzantine Rite Ukrainian Catholic Church, we were expected to serve Vespers tonight, for which everyone would come back to Church. We will be having that service this afternoon, but we understand that some may not be able to come due to age or infirmity, or of not having been taught to value the authentic customs of our Church. Be that as it may, this service calls upon us to begin Lent by distributing "forgiveness" to one another, singing: "Let us begin the time of fasting in light, preparing ourselves for spiritual efforts. Let us purify our soul, let us purify our body. As we abstain from food, let us abstain from all "passion" (vices) and enjoy the virtues of the spirit..." By emphasizing "forgiveness" rather than "ashes", our Church wishes to remind us that God, One in the Holy Trinity, wishes to restore us to New Life through our repentance and His forgiveness and healing, in Jesus' victory over sin and death. God forgives us and we are called to forgive just as God, One in the Holy Trinity, forgives. The wages of repentance are mercy and life.

**FIFTH SUNDAY OF PRE-LENT:**  
**THE BANISHMENT OF ADAM AND EVE FROM PARADISE**  
**Tone 3. Matins Gospel # 3: Mark 16:9-20.**

**BRIGHT VESTMENTS**

**The Typikon for this Sunday directs that, for the Liturgical Propers, we transfer to another day, or omit, the memory of the saints of February 19:** Holy Apostles Archippus and Philemon of the Seventy Apostles, and Philemon's wife, martyr Apphia, equal-to-the-apostles (1<sup>st</sup> century). Holy martyrs Maxim, Theodotus, Isychus and Asklepiodota (c. 305-311). Holy Confessors Eugene and Macarius, presbyters of the Antiochian Church (363); St Dositheus, a disciple of St Abba Dorotheus (6<sup>th</sup>-7<sup>th</sup> centuries); Holy Rabulas, disciple of Barypsabas (c. 530).

Therefore, **for the liturgical propers at today's Divine Liturgy, please use the blue *Anthology*:** Troparion of Resurrectional Tone 3, on page 337 and in Ukrainian on page 468, Glory: Now and Ever: Kontakion from the *Lenten Triodion* on page 614ff. The Prokeimenon and Alleluia are from the the *Lenten Triodion* on page 615ff. The Communion Hymn is that of Sunday (158 or 1080).

**This day is also known as "Forgiveness Sunday", and it is the last day of Pre-Lent. Ideally, this should be the last Sunday for consuming eggs and dairy products before breakfast on Easter Sunday, thus it has a third popular name, that of "Cheesefare Sunday."**

<b>5:00 PM – DIVINE LITURGY (all English, recited)</b> <b>+Emilia Levy    (Kay Terleski and Joe Slaby)</b>	<b>SATURDAY, FEB. 18</b> <b>Fr. Ivan</b>
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<b>There will be no 7:45 am MATINAL LITURGY on</b> <b>9:00 AM - DIVINE LITURGY (English, Ukrainian &amp; O. C. Slavonic; choir)</b> <b>God's Blessings on all Parishioners</b>	<b>SUNDAY, FEB. 19</b> <b>Fr. Ivan</b>
<b>Instead of CLASSES for EASTERN CHRISTIAN FORMATION we will be having Vespers of Forgiveness at 1:30 pm; parents and children should plan on attending this Vespers because your participation in it is an integral part of normal Christian Formation and normal Christian Living.</b>	

Due to centuries of Latinization, most Ukrainian Greco-Catholics never experienced the

Vespersal Liturgy on the evening of Forgiveness Sunday. However, the Popes of Rome and our own Church Leadership are adamant that we should "take pains to return" to our authentic Byzantine Tradition. Therefore,...

**12:00 – 1:15 PM – Light meal being served in the upper church hall.** There will be food available for all: (1) those who are excused from fasting due to health or age, (2) those who follow the Church's minimal regulations, (3) those who – in consultation with their spiritual fathers/directors - are already at the level of fasting in accordance with the Church's maximum rules, and (4) everyone in between.

**1:30 PM – Vespers** with which we Byzantines begin the Great Fast (Lent); while the Latins begin 2.5 days later on Ash Wednesday. The Byzantines give forgiveness as a way of remembering that the wages of repentance is life, while the Latins give ashes as a way of remembering that the wages of sin is death. Either way, we should be strongly motivated to true repentance or conversion and to the holiness that it brings.

### WEEKDAY SERVICES AND EVENTS

**All weekdays of the Great Fast (Lent) are called "ALITURGICAL".** That means that the Divine Liturgy of St. John Chrysostom, being a joyful celebration of the Resurrection, is not to be celebrated on those days, since Chrysostom's Liturgy is theologically and thematically opposed to the preparatory period of penitential prayer and almsgiving, fasting and repentance, which has assumed a preeminent position in the 40 day Great Fast period of the Constantinopolitan (Byzantine) liturgical and spiritual tradition. Depending on who attends the daily services, we will be serving either Typica or Matins or Parastas.

#### CLEAN or PURE MONDAY

**FEBRUARY 20**

**(Acts of penance including ABSTINENCE FROM MEAT AND DAIRY ARE OBLIGATORY ON THE FIRST DAY OF THE GREAT FAST)**

Our Ven. Fr. Leo, Bishop of Catania in Sicily (c. 780). Holy priest-martyr Sadok and the 128 martyred with him in Persia-Iran (342-344). Ven. Agathon, Pope of Rome (682). Our Ven. Fr. Ahafonius, miracleworker whose relics lie at the Far caves of the Kyiv Caves Monastery (13<sup>th</sup>-14<sup>th</sup> centuries).

**NO services on this day in the morning**

**7:00 PM - Presanctified Liturgy**

#### CLEAN OR PURE TUESDAY

**FEBRUARY 21**

*(Acts of penance are encouraged on all Tuesdays of the Great Fast)*

Our Ven. Fr. Timothy of Symbola (8<sup>th</sup> century); Our Holy Father Eustathius, Archbishop of Great Antioch (338); Our Ven. Fr. George, hymnwriter and bishop of Amastris (802-811). Our Ven. Fr. John Scholasticus, patriarch of Constantinople, composer of the "Cherubic Hymn", and "Of Your Mystical Supper" (577). Our Ven. Fr. Zacharias, patriarch of Jerusalem (633)

**8:00 AM – +Daria Drechsler (Ted & Bohdana Mykhaylyshyn)**

#### CLEAN OR PURE WEDNESDAY

**FEBRUARY 22**

***(Acts of penance are encouraged on all Wednesdays of the whole year)***

The Discovery of the Relics of the Holy Martyrs (345-408, some say 395-423) in the Eugenius district of Constantinople; The Holy Martyrs Maurice, his son Photinus, and the seventy soldiers with them (c. 305); The venerable father Athanasius of Constantinople (821). The holy Priest-Martyr Telesphorus, Pope of Rome (c. 136).

**8:00 AM – +Yvonne Phillips (Vera Holubiak)**

**7:00 PM - Presanctified Liturgy**

#### CLEAN or PURE THURSDAY

**FEBRUARY 23**

*(Acts of penance are encouraged on all Thursdays of the Great Fast)*

The Holy Priest-Martyr Polycarp, Bishop of Smyrna (155-56); The holy Georgonia (372),

philanthropist and sister of St. Gregory the Theologian. The holy Antiokh and many other desert dwellers in Syria (5<sup>th</sup> century). The holy martyr Damianos of Philotheou (1568) was a disciple of St Dometius.

### **PYROHY MAKING AND SELLING ON THURSDAYS**

**In the winter, "Pinchers" are asked to come between 8:00-9:00 AM; thus until May 2012 there will usually be NO LITURGIES on this day in the morning**

**CLEAN or PURE FRIDAY**

**FEBRUARY 24**

***(Acts of penance are obligatory on all Fridays of the whole year; and Fasting from meat, as an act of penance, is obligatory on all the Fridays of Lent)***

Commemoration of the First and Second Finding of the Precious Head of the Holy, Glorious Prophet and Forerunner John the Baptist. Our venerable father Erasmus (1160), teacher at the Kyiv Caves Monastery whose relics lie at the Near Caves.

**7:00 PM - Presanctified Liturgy**

**CLEAN or PURE SATURDAY**

**FEBRUARY 25**

**Feast of the miracle of the great martyr Theodore**

**10:00 AM – DIVINE LITURGY**

The usual saint commemorated on February 25 is Our Holy Father Tarasius, Archbishop of Constantinople (806). However, due to the Lenten cycle, the celebration of his memory is moved to another day, so that the miracle of the boiled wheat performed by holy Great Martyr Theodore the Recruit (whose feast is on February 17) may be reflected upon. Fifty years after the death of St Theodore, the emperor Julian the Apostate (361-363), wanting to commit an outrage upon the Christians, commanded the city-commander of Constantinople to sprinkle all the food provisions in the marketplaces with the blood offered to idols during the first week of Great Lent. St Theodore, having appeared in a dream to Archbishop Eudoxius, ordered him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva, or kutia). In memory of this occurrence, the Byzantine Churches annually celebrate the holy Great Martyr Theodore the Recruit on the first Saturday of Great Fast (Lent). Theoretically, on Friday evening, there should be a Liturgy of the Presanctified Gifts, and following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by St John of Damascus, should be sung. After this, kolyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by Patriarch Nectarius of Constantinople (381-397 AD).

**FIRST SUNDAY OF LENT: FEAST OF VICTORY OF TRUE FAITH (ORTHODOXY) OVER FALSE FAITH (HETERODOXY)**

**BRIGHT VESTMENTS**

**Blessing of New Icons and Procession with the Holy Icons at end of each Divine Liturgy: see Bishop Robert's The Sacrifice of Praise, pages 81-86.**

**Tone 4. Matins Gospel # 4: Luke 24:1-12.**

**The Typikon for this Sunday directs that, for the Liturgical Propers, we transfer to another day, or omit, the memory of the saints of February 26:** Holy Father among the Saints Porphyrius, Archbishop of Gaza (420); The holy martyr Photina-Svitlana (c. 66), the Samaritan Woman healed by the Lord at the Well, her sons Victor (named Photinus) and Joses; and her sisters Anatola, Phota, Photis, Paraskeva, Kyriake; Nero's daughter Domnina; and the holy martyrs Sebastian and Christodoulos, friends of St. Photina (c. 54-68).

Therefore, **for the liturgical propers at today's Divine Liturgy, please use the blue Anthology:** Troparion of Resurrectional Tone 4, on page 341 and in Ukrainian on page 468, then Troparion, Kontakion, Prokeimenon, Alleluia verses and Communion verses from the Lenten Triodion on pages 618-621. The Communion Hymn for Sunday is also listed on pages 158 or 1080.

<b>5:00 PM – DIVINE LITURGY (all English, recited) +Stephanie Fedyshin (Family)</b>	<b>SATURDAY, FEB. 25 Fr. Ivan</b>
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<b>There will be no 7:45 am MATINAL LITURGY on 9:00 AM - DIVINE LITURGY (English, Ukrainian &amp; O. C. Slavonic; choir) God’s Blessings on all Parishioners CLASSES for EASTERN CHRISTIAN FORMATION as usual but we will be having Blessing of New Icons and Procession with the Holy Icons at end of each Divine Liturgy; parents and children should plan on attending this because your partici- pation in it is an integral part of normal Christian Formation and normal Christian Living.</b>	<b>SUNDAY, FEB. 26 Fr. Ivan</b>
<b>11:30 AM - DIVINE LITURGY (English, congregational)</b>	<b>SUNDAY, FEB. 26</b>

**ЧИТАННЯ ІЗ СВЯТОГО ПИСЬМА — SCRIPTURE READINGS**

**П’ята й остання неділя у підготовці до Великого Посту, популярно так звана  
« Неділя Сиропісна » , КОЛИ В ЦЕРКОВНИХ КНИГАХ ВОНА НАЗИВАЄТЬСЯ НЕДІЛЯ ПРОЩЕННЯ,  
в котру також згадуємо про вигнання Адама й Єви з раю**

**The Fifth Sunday in Preparation for the Great Fast, called the “SUNDAY OF FORGIVENESS”, but popu-  
larly nicknamed “Cheese-fare” because this is traditionally the last day before the Sunday of Pascha  
upon which dairy products are consumed, is the last Sunday before the Great Fast, or Lent, begins.  
Liturgically we commemorate THE CASTING OUT OF ADAM and EVE FROM PARADISE.**

It is so easy for us to take offense where none was intended. So perhaps a note of clarification needs to be given here. The translation in italics and parenthesis is given not because the editor presumes that the reader does not know what the translation in quotations means. Rather, these are two alternate English translations, either of which could have been meant by the original author. As has been stated many times before, the Greek language often uses words that have a much richer meaning than does the English language. May this be a help for those who wish to keep the scriptures in their hearts and ponder more deeply upon them.

**(1) На Вечірній Літургії: в Неділю Прощення: Старий Завіт: ПЕРШОЇ КНИГИ МОЙСЕЯ ЧИТАН-  
НЯ.** На початку сотворив Бог небо й землю. Земля ж була пуста й порожня та й темрява була над безоднею, а дух Божий ширяв над водами. І сказав Бог: « Нехай буде світло ! » І настало світло. І побачив Бог світло, що воно добре та й відділив Бог світло від темряви. Назвав же Бог світло — день, а темряву назвав ніч. І був вечір і був ранок — день перший. *(Буття 1:1-5).*

**(1) At the Vesperal Liturgy: For the Sunday of Forgiveness: Old Testament: A READING FROM THE  
FIRST BOOK OF MOSES.** In the beginning, when God created the heavens and the earth, <sup>3</sup> the earth was a formless wasteland, and darkness covered the abyss, while a mighty wind swept over the waters. <sup>4</sup> Then God said, "Let there be light," and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light "day," and the darkness he called "night." Thus evening came, and morning followed — the first day. <sup>5</sup> *(Genesis 1:1-5).*

**(2) На Вечірній Літургії: в Неділю Прощення: Старий Завіт: КНИГИ ІОВА ЧИТАННЯ.** В другій серії промов, заговорив Цофар з Наамату й мовив: « Думки мої спонукують мене відповідати, та й неспокій той, що

<sup>3</sup> (1:1-2:4a) This section of Genesis introduces the whole Pentateuch. It shows how God brought an orderly universe out of primordial chaos.

<sup>4</sup> The abyss: the primordial ocean according to the ancient Semitic cosmogony. After God's creative activity, part of this vast body forms the salt-water seas (Genesis 1:9-10); part of it is the fresh water under the earth (Psalm 33:7; Ezekial 31:4), which wells forth on the earth as springs and fountains (Genesis 7:11; 8:2; Prov 3:20). Part of it, "the upper water" (Psalm 148:4; Daniel 3:60), is held up by the dome of the sky (Genesis 1:6-7), from which rain descends on the earth (Genesis 7:11; 2 Kings 7:2,19; Psalm 104:13). A mighty wind: literally, "a wind of God," or "a spirit of God"; cf Genesis 8:1.

<sup>5</sup> In ancient Israel a day was considered to begin at sunset. According to the highly artificial literary structure of Genesis 1:1-2:4a, God's creative activity is divided into six days to teach the sacredness of the sabbath rest on the seventh day in the Israelite religion (Genesis 2:2-3). Our Ukrainian Catholic Church maintains this biblical reckoning, so that our liturgical day begins at sunset and the first service of the day is called a Vesperal Liturgy (simply: Evening Prayer). Thus, Sunday begins with Vespers on Saturday evening; Monday begins with Vespers on Sunday evening, and so on.



в мені. Я вислухав докір, для мене образливий, але мій розум шепоче, що маю відповісти. Чи ти не знаєш, що від віків, і з того часу, коли постала на землі людина, веселощі безбожного короткі і радість нечестивого хвилева? Навіть якби під небеса піднявся він зростом, і голова його сягала аж до хмари, мов привид, пропаде навіки. Хто його бачив, питатиметься: Де він? Він зникне, наче сон, його не знайдуть більше, немов нічна мара, він щезне. Око, що бачило його, не бачитиме його ніколи, і не вглядить його вже більш його оселя. Діти його відшкодують убогих, руки його повернуть назад його багатство. Кості його повні юнацького запалу, але він разом з ним ляже в порошок. А коли зло було йому солодке в роті, і він ховав його у себе під язиком, беріг його, не покидав його, тримав його під піднебінням, то їжа ця в його нутрі зіпсується, отрутою гадючою візьметься в його нутрошах. Він виблює добро, що був проглинув; Бог вирве його з живота у нього. Отруту ссав гадючу — його уб'є язик зміюки! Він не вздріє вже річок олії, ані потоків меду й молока. Трудом набуте поверне, проковтнути не зможе; плодом свого прибутку не буде радіти. Бо він гнобив і покидав убогих, пограбував дім, замість його будувати. Бо черево його не відало наситу, від його скупощів не можна було врятуватись. Від його ненажерства ніхто не міг спастися; тим то і не буде тривким його щастя. У повноті достатків йому стане тісно, всяке нещастя впаде на нього. Саме коли він наповнятиме живіт свій, Бог зішле на нього жар свого гніву, пустить дощем на його тіло стріли. » (20:1-23).

**(2) At the Vespers Liturgy: For the Sunday of Forgiveness: Old Testament: A READING FROM THE BOOK OF JOB.** <sup>6</sup> In the second cycle of speeches, Zophar the Naamathite spoke and said to JOB: A rebuke which puts me to shame I hear, and because of this I am disturbed. So now my thoughts provide me with an answer, and from my understanding a spirit gives me a reply. Do you not know this from olden time, since man was placed upon the earth, that the triumph of the wicked is short and the joy of the impious but for a moment? Though his pride mount up to the heavens and his head reach to the clouds, yet he perishes forever like the fuel of his fire, and the onlookers say, "Where is he?" Like a dream he takes flight and is not found again; he fades away like a vision of the night. The eye, which saw him, does so no more; nor shall his dwelling again behold him. Though his frame is full of youthful vigor, this shall lie with him in the dust. Though wickedness is sweet in his mouth, and he hides it under his tongue, though he retains it and will not let it go but keeps it still within his mouth, yet in his stomach the food shall turn; it shall be venom of asps inside him. The riches he swallowed he shall disgorge; God shall compel his belly to disown them. The poison of asps he shall drink in; the viper's fangs shall slay him. <sup>7</sup> He shall see no streams of oil, no torrents of honey or milk. Restoring his gains, he shall not enjoy them; though his wealth increases, he shall not rejoice. Because he has oppressed the poor, and stolen a patrimony he had not built up, therefore his prosperity shall not endure, and his hands shall yield up his riches. Though he has known no quiet in his greed, his treasures shall not save him. When he abounds to overflowing, he shall be brought into straits, and nought shall be left of his goods. God shall send against him the fury of his wrath and rain down his missiles of war upon him. (20:1-23)

**(3) На Вечірній Літургії: в Неділю про Прощення: Старий Завіт: КНИГИ ПРИПОВІДОК ЧИТАННЯ.** Вино — зрадливе, п'янкі напої — буйні; кожен, хто кружляє їх, — нерозумний. Гнів царський, ніби рик лева; хто його побуджує, шкодить собі. То честь для чоловіка — сварки уникати; а кожен дурень розпочинає сварку. Осінь пройшла, і не оре лінивий; у жнива проситиме, та не матиме нічого. Води глибокі — задума в людським серці; але розумна людина їх черпатиме звідти. Чимало людей доброту власну вихваляють, та вірну людину, хто знайде? Хто ходить у своїй невинності правдиво, — щасливі його діти після нього! Цар, що на судовому престолі засідає, всю погань, лиш погляне, розганяє. Хто може сказати: «Я очистив моє серце, я —

<sup>6</sup> The Book of Job, named after its protagonist, is an exquisite dramatic poem, which treats of the problem of the suffering of the innocent, and of retribution. Job, an oriental chieftain, pious and upright, richly endowed in his own person and in domestic prosperity, suffers a sudden and complete reversal of fortune. He loses his property and his children; by the hand of Satan ("The Adversary") a loathsome disease afflicts his body; and sorrow oppresses his soul. Nevertheless, Job does not complain against God. When some friends (Eliphaz, Bildad and Zophar) visit him to condole with him and their conversation turns from an argument about the reasons behind Job's sufferings to a dispute on the origins of evil in general. Job protests his innocence and does not understand why he is afflicted. He curses the day of his birth and longs for death to bring an end to his sufferings. The debate, which ensues, consists of three cycles of speeches. Job's friends insist that his plight can only be a punishment for personal wrongdoing and an invitation from God to repentance. Job rejects their inadequate explanation. He says that evil and the suffering it causes can also be a test from God, for cleansing or redemption, serving either as a warning or as a reward. This latter purpose of suffering, its compensatory or intercessory nature, when the suffering is offered in behalf of someone else, does not become clear in human thought until after the New Covenant reveals the Passion (sufferings) of Christ in behalf of the passions (sins) of the people. Job calls for a response from God himself. At this point the speeches of a youth named Elihu (Job 32-37) interrupt the development. Elihu rejects everyone else's ideas and submits that pain and suffering exist because they are only a catalyst for development and growth. In response to Job's plea that he be allowed to see God and hear from him the cause of his suffering, God finally answers, not by justifying His action before men, but by referring to His own omniscience and almighty power. Job is content with this. He recovers his attitude of humility and trust in God, which is deepened now and strengthened by his experience of suffering. Our Ukrainian Catholic Church considers Job's sufferings to be an Old Covenant "type" of the innocent redemptive sufferings (Passion) of our Lord Jesus, and thus the Book of Job is also read during Holy and Great Passion Week. The obvious lesson is that even the just-righteous may suffer here, and their sufferings are a test of their fidelity. They (and the objects of their sacrifice) shall be rewarded in the end. Man's finite mind cannot probe the depths of the divine omniscience that governs the world. The problems we encounter can only be solved by a broader and deeper awareness of God's power, presence (Job 42:5) and wisdom.

<sup>7</sup> Oil: olive oil, one of the main agricultural products of Palestine, a land proverbially rich in honey and milk.

чистий від гріха мого ? » Дві ваги та дві міри, — огидне Господеві одне й друге. Вже з того, як поводить ся дитина, видно, чи чисті й праві будуть її вчинки. Вуха, що чує, й око, що бачить, — Господь створив одне й друге. Не люби спати, щоб не збідніти; відкрий очі, й будеш ситий хлібом. « Недобре, — недобре ! » — каже, хто купує; а як відійде — не нахвалиться. Є золота й перел багато, та найдорожча прикраса — уста розумні. Візьми з нього одягу, бо він за чужого ручився; коли він за чужих ручився, візьми заставу з нього. Солодкий людині хліб, неправдою нажитий, та потім в його роті жорстви повно. Задуми зміцнюються при нараді; хитрощами провадити б війну. Той наклепник, хто відкриває тайни; хто рота широко роззявляє, з тим не братайся. Хто проклинає батька-матір, того свічка погасне в глухій піймї. (20:1-20).

**(3) At the Vesperal Liturgy: For the Sunday of Forgiveness: Old Testament: A READING FROM THE BOOK OF PROVERBS OF KING SOLOMON.** Wine is arrogant, strong drink is riotous; none who goes astray for it is wise. The dread of the king is as when a lion roars; he who incurs his anger forfeits his life. It is honorable for a man to shun strife, while every fool starts a quarrel. In seedtime the sluggard plows not; when he looks for the harvest, it is not there. The intention in the human heart is like water far below the surface, but the man of intelligence draws it forth. Many are declared to be men of virtue: but who can find one worthy of trust? When a man walks in integrity and justice, happy are his children after him! A king seated on the throne of judgment dispels all evil with his glance. Who can say, "I have made my heart clean, I am cleansed of my sin"? <sup>8</sup> Varying weights, varying measures, are both an abomination to the LORD. Even by his manners the child betrays whether his conduct is innocent and right. The ear that hears, and the eye that sees — the LORD has made them both. Love not sleep, lest you be reduced to poverty; eyes wide open mean abundant food. "Bad, bad!" says the buyer; but once he has gone his way, he boasts. <sup>9</sup> Like gold or a wealth of corals, wise lips are a precious ornament. Take his garment who becomes surety for another, and for strangers yield it up! <sup>10</sup> The bread of deceit is sweet to a man, but afterward his mouth will be filled with gravel. Plans made after advice succeed; so with wise guidance wage your war. A news monger reveals secrets; so have nothing to do with a babbler! If one curses his father or mother, his lamp will go out at the coming of darkness <sup>11</sup> (20:1-20).

**(4) На Утренній Літургії - At the Matinal Liturgy: on the Sunday of the Prodigiously wasteful Son and Prodigiously Compassionate Father, on the Sunday of the Fearful Last Judgement and again on the Sunday of Forgiveness, we sing:**

<i>Псалом 136 [137]</i>	<i>Psalm 136 [137]</i>
Над ріками Вавилонськими, там ми сиділи і плакали, як згадали Сіон. * Посеред нього на вербах повісили ми органи наші. Бо там питали нас ті, що полонили нас, про слова пісень, а ті, що вели нас, — про спів: * « Заспівайте нам пісень сіонських. » Як заспіваємо пісню Господню на чужій землі? * Якщо забуду тебе Єрусалиме, нехай забута буде правця моя! Нехай присохне язик мій до піднебіння мого, коли не буду пам'ятати тебе * коли не поставлю Єрусалиму на початку втіхи моєї. Пригадай, Господи, день Єрусалиму, сином едомським, що говорили: * « Руйнуйте! Руйнуйте, до основ його! » Дочко вавилонська, окаянная! Блажен, хто віддасть тобі відплату твою за те, що ти заподіяла нам! * Блажен, хто візьме і розіб'є об камінь діти твої.	By the rivers of Babylon we sat mourning and weeping when we remembered Sion. * On the poplars of that land we hung up our harps. There our captors asked us for the words of a song; Our tormentors, for a joyful song: * "Sing for us a song of Sion!" But how could we sing a song of the LORD in a foreign land? * If I forget you, Jerusalem, may my right hand wither. May my tongue stick to my palate if I do not remember you, * If I do not exalt Jerusalem beyond all my delights. Remember, LORD, against Edom that day at Jerusalem. They said: * "Level it, level it down to its foundations!" Fair Babylon, you destroyer, "happy" ( <i>blessed are</i> ) those who pay you back the evil you have done us! * "Happy" ( <i>blessed are</i> ) those who seize your children and smash them against a rock.

**Why does the Church require of us to sing Psalm 136 [137] most especially at this time of the year?**  
Liturgically Psalm 136 (137) is used at the Orthros-Matins Liturgy on the Pre-Lenten Sundays of the Generous Father and Prodigal Son, Fearful Judgment, and Forgiveness. But there is no reason why hymns, such as the one above, cannot be sung at any time of the year. Since Pre-Lent and the Great Fast (Lent) are a wonderful time and place for our ascetic efforts to be re-ignited and maintained for the rest of our lives, it is also possible that this Psalm may be used throughout any penitential season and not just on these three Sundays. As early as St. Benedict of Nursia (480-547 A.D.), we find the Church Fathers commenting on Psalm 136 (137) by explaining that: "Babylon" is Satan, "her children" are our sins, especially those sins which we incorrectly consider "small" or "insignificant", "Sion" is heaven, that is to say - the New Jerusalem, and "the Rock" is our Lord, God and Savior, Jesus Christ. As Father Thomas Hopko reminds us: "The "little ones" must be killed. The small temptations, the

<sup>8</sup> Man can be free of sin only by the power of God. Cf 1 Kings 8:46-48; Job 4:17; 14:4; Psalm 51:2-4; 130:3-4; Romans 3:23-24; 1 John 1:8.  
<sup>9</sup> What one wishes to buy is valued cheaply in order that it may be obtained at a low price; once purchased, it is deemed more valuable.  
<sup>10</sup> Caution is again advised in the matter of becoming surety (collateral or indemnity); cf. Prov 6:1-3.  
<sup>11</sup> His lamp will go out: misfortune, even death, awaits him; cf Prov 13:9; Exodus 21:17.

petty demons, the little sins, seemingly so innocent, insignificant and harmless, must be dashed upon the Rock of Christ. Otherwise they grow big and become strong and destroy the heedless and negligent with their lethal power.”

Літургійно Псалом 136 (137) використовується на Утренній Літургії котру служимо в неділі про Щедрого Отця і Блудного Сина, Страшного Суду і Прощення. Але немає ніякої причини, чому такі гімни, як цей гімн о. І. Дуцька, не можна співати в будь-яку пору року. Передпосний період та й увесь Великий Піст є належним часом для того, щоб наше аскетичне зусилля наново запалало й утвердилося на користь решта нашого життя. Отже зовсім можливо, щоб цей псалом можна було використовувати впродовж будь-якого покаянного часу, не обмежуючись лише до цих трьох неділь.

Вже в писаннях Святого Венедикта з Нурсії (480-547 р.Б.) отримуємо приклад того як Отці Церкви, коментуючи Псалом 136 (137), пояснювали, що: “Вавилон” це сатана, її “діти” це наші гріхи, особливо ті гріхи, які ми неправильно називаємо “малими” або “незначними”, “Сіон” це рай, тобто – Новий Єрусалим, а “Камінь” це наш Господь, Бог і Спаситель, Ісус Христос. Як отець Тома Гопко нагадує нам: ““дітей” треба вбити. Невеликі спокуси, дрібні демони, малі гріхи, здавалося б, такі безневинні, незначні і нешкідливі, й тим більше повинні бути розбиті на Скелі, що нею є Христос. В іншому випадку вони стають великими і зростають сильними, і можуть знищити неосторожних і недбайливих своєю смертоносною силою.”

**(5) На Утренній Літургії, Новий Завіт, Друге Утреннє Євангеліє: ВІД МАРКА СВЯТОГО ЄВАНГЕЛІЯ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ:** У той час, як минула субота, Марія Магдалина, Марія, мати Якова, та Саломія купили пахощів, щоб піти та намастити Ісуса. Рано-вранці, першого дня тижня, прийшли вони до гробу, як сходило сонце, і говорили між собою: «Хто нам відкотить камінь від входу до гробу?» Але, глянувши, побачили, що камінь був відвалений, був бо дуже великий. Увійшовши до гробу, побачили юнака, що сидів праворуч, одягнений у білу одягу, і злякались. Він до них промовив: «Не бійтеся! Ви шукаєте Ісуса Назарянина, розп'ятого. Він воскрес, його нема тут; Ось місце, де його були поклали. Та ви йдіть, скажіть його учням та Петрові, що він випередить вас у Галилеї: там його побачите, як він сказав вам. І вони, вийшовши, побігли геть від гробу, бо страх і трепет огорнув їх, і нікому нічого не казали, бо боялися.». (16:1-8).

**(5) At the Matinal Liturgy: New Testament: Second Matinal Gospel: A Reading from the Holy Gospel according to MARK:** [At that time,] when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up, they saw that the stone was rolled back — it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, “Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell his disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you.” And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid. (16:1-8, *The Divine Liturgy: an Anthology for Worship*, pp. 45-46).

**On page 410 of the “Blue Book”, this Reading is taken:**

**(6) На Божественній Літургії, апостол П'ятої неділі в підготовці до Великого Посту: в Неділю Прощення: Новий Завіт: ДО РИМЛЯН ПОСЛАННЯ СВЯТОГО АПОСТОЛА ПАВЛА ЧИТАННЯ:** Браття! Тепер ближче нас спасіння ніж тоді як ми увірували. Ніч проминула, день наблизився. Відкиньмо, отже, вчинки темряви і одягнімось у зброю світла. Як день, поведьмося чесно: не в ненажерливості та в пияцтві, не в перелюбі та в розпусті, не у сварні та в заздрощах; але вдягніться у Господа Ісуса Христа і не дбайте про тіло в похотях. Слабкого у вірі приймайте, не вступаючи з ним у суперечки. Один вірить, що можна все їсти, а слабкий 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, що судиш чужого слугу? Своєму Господеві стоїть він або падає; але він стоятиме, бо Господь може підтримати його. (13:11-14:4).

**On page 123 of the “Blue Book”, this Reading is taken:**

**(6) At the Divine Liturgy: FOR THE FIFTH SUNDAY IN PREPARATION FOR THE GREAT FAST (LENT), SUNDAY OF FORGIVENESS: NEW TESTAMENT: A READING FROM THE LETTER OF SAINT PAUL, THE APOSTLE, TO THE ROMANS:** Brethren! Now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk becomingly, as in the (light of) day,<sup>12</sup> not in reveling and drunkenness, not in “chambering and licentiousness” (*lewdness and lust*), not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh to fulfill its “lusts” (*desires*). But as for the one who is weak in faith, receive him, but not for disputes over opinions.<sup>13</sup> For one believes he may

<sup>12</sup> “Let us walk becomingly as in the light of day”: the behavior described in Romans 1:29-30 is now to be reversed. Secular moralists were fond of making references to people who could not wait for nightfall to do their carousing. Paul says that Christians claim to be people of the new day that will dawn with the return of Christ. Instead of planning for nighttime behavior, they should be concentrating on conduct that is consonant with an **avowed interest** in the Lord's return on what is called “the Last Day” or “the Eighth Day”, or simply “the Day”.

<sup>13</sup> Although we could learn something from the spirit of Paul's words, in its literal interpretation, this passage is not about “Vegetarians” vs. “Meat-eaters”, or about “those who fast strictly during Lent” vs. “those who do not fast strictly during Lent”. It is about the way Gentile “liberated” Christians should treat Jewish “scrupulous” Christians, and vice versa. Since Christ spells termination of the Mosaic Law, which included observance of specific days and festivals as well as dietary instruction, the jettisoning of long-practiced customs was traumatic for many Christians brought up under the Mosaic code. Although Paul acknowledges that - in principle - no food is a source of moral contamination

eat anything; but the weak person eats herbs. Let not him who eats despise him who does not eat, and let not him who does not eat "judge" (*condemn*) him who eats; for God has received him. Who are you to be the judge over the servant of a stranger? To his own master he either stands or falls; but he will be made to stand; for God is able to make him stand (13:11b–14:4). **Words and phrases in parentheses have also been added for the sake of clarity.**

*On page 412 of the "Blue Book", this Reading is taken:*

**(7) На Божественній Літургії, Євангеліє П'ятої неділі у підготовці до Великого Посту: в Неділю Прощення: Новий Завіт: ВІД МАТЕЯ СВЯТОГО ЄВАНГЕЛІЄ (БЛАГОВІСТУВАННЯ) ЧИТАННЯ** (за новим перекладом ієромонаха Рафаїла Турконяка):

Каже Господь:

« Вважайте, не робіть вашої милостині перед людьми, щоб вони вас бачили. Якщо ж ні, – не маєте винагороди від вашого Батька, що є на небесах. Отже, коли ти робиш милостиню, не труби перед собою, так як роблять лицеміри на зборах і на вулицях, щоб були прославлені людьми. Амінь, кажу вам: вони одержують свою винагороду. Ти ж, як робиш милостиню, хай твоя лівіця не знає, що робить твоя правиця, щоб твоя милостиня була в тайні. І твій Батько, що бачить в тайні, Той віддасть тобі явно. І коли молишся, не будь так, як лицеміри, бо люблять молитися стоячи в зборах і на кутах доріг, щоб показатися людям. Амінь, кажу вам, що вони одержують свою винагороду. Ти ж, коли молишся, ввійди в свою кімнату, і замкнувши твої двері, помолися своєму Батькові в тайні. І твій Батько, що бачить таємне, віддасть тобі явно. А молячись, не говоріть надмірно, так як погани, бо вони думають, що задля своєї багатомовності будуть вислухані. Отже, не уподібнюйтеся до них, бо ваш Батько раніше від вашого прохання знає, що потребуєте. Отже, ви моліться так: « Батьку наш, який є на небесах, нехай святиться твоє ім'я, нехай прийде твоє Царство, нехай буде твоя воля, як на небі, так і на землі. Хліб наш насущний дай нам нині, і відпусти нам наші довги, так як і ми відпускаємо нашим довжникам, і не введи нас у напасть, але визволи нас від лукавого. Бо твоє є Царство, і сила, і слава навіки. Амінь. »

« Бо якщо ви людям відпускаєте їхні гріхи, і ваш Небесний Батько вам відпустить. Якщо же не відпускаєте людям їхні гріхи, ані ваш Батько не відпустить вам ваші гріхи. Коли ж постите, не будьте так, як лицеміри, сумними. Бо вони хмурять свої лица, щоб показати людям, що постять. Амінь, кажу вам, що одержують свою винагороду. Ти ж, постячи, помаж свою голову і умий твоє лице, щоб ти не показував людям, що постиш, але своєму Батькові, що в тайні. І твій Батько, що бачить в тайні, віддасть тобі явно. Не збирайте собі скарбів на землі, де черв'як і тля нищить і де злодії підкопують і крадуть. Збирайте ж собі скарби на небі, де ані черв'як, ні тля не нищить і де злодії не підкопують ні не крадуть. Бо де є ваш скарб, там буде і ваше серце.» (Матей 6:1-13 (*Сиропусної суботи*) та Матей 6:14-21) (Декуди прийнято читати Лука 6:27-36, або Матей 5:20, 22-24, 43-48).

*On page 127 of the "Blue Book", this Reading is taken:*

**(7) At the Divine Liturgy: FOR THE FIFTH SUNDAY IN PREPARATION FOR THE GREAT FAST (LENT), SUNDAY OF FORGIVENESS: NEW TESTAMENT: A READING FROM THE HOLY GOSPEL ACCORDING TO MATTHEW:** The Lord says:

"Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. But when you do a charitable deed, do not let your left hand know what your right hand is doing, that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly. And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. But you, when you pray, go into your room, and when you have shut your door, pray to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. And when you pray, do not use vain repetitions as the heathen *do*. For they think that they will be heard for their many words. Therefore do not be like them. For your Father knows the things you have need of before you ask Him. In this manner, therefore, pray: "Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen."

"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses. Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (6:14-21, verses 1-13 are read on Cheesefare Saturday). Alternate Gospels: Luke 6,27-36 or Matthew 5,22-24,43-48).

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(Romans 14:14), he recommends that the consciences of Christians, who are scrupulous in this regard, be respected by other Christians (Romans 14:21). On the other hand, those who have scruples are not to sit in condemnation on those who know that the gospel has liberated them from such ordinances (Romans 14:10). See 1 Cor. 8; 10.

**AMVON PRAYER в НЕДІЛЮ ПРОЩЕННЯ - AMVON PRAYER for FIFTH SUNDAY OF PRE-LENT: SUNDAY OF FORGIVENESS, as printed, with changes, in the Anthology on page 616:**

Благодаримо Тебе (дякуємо Тобі), Господи Ісусе Христе, що Ти привів нас до цього належного часу посту заради нашого спасіння, бо Ти зарядив щоб за такий короткий час сорок днів можна було Тобі вчинити вилікування великих ран нашої "душі" (способу думання, почування й бажання), і привести нас до спосібності відказатися багатьох наших гріхів. Благий Владико молимося Тобі, здійми з нас будь-які фарисейські лицемірства що виникають серед тих що постять, і вижени з нас всякий смуток цього світу що веде до смерті, замінюючи смутком на спасіння, що веде до життя. Коли будемо жити самовідреченням дай щоб це нас в ніякому разі не довело до будь-якої гордості, та рівнож подай нам поміркованість в наших ділах, словах і думках. Наповни нас світлом та істиною, що їх Ти нас навчав. Зміцни нас у боротьбі проти пристрастей, а також у війні з гріхом. Віддаливши нас від пристрастей, підготуй нас слідувати за Тобою нашим постом. Покажи нас переможцями над дияволом, щоб ми могли прийняти участь в Твоїх смерті і воскресінні, і возрадуватися тією веселістю, що її Ти приготував для тих, хто голодний і спрагнений праведності. Бо Ти єси Бог милостей, і Тобі слава належить, разом з Отцем і Сином і ваших + все святе, добре і животворящим Духом, нині і повсякчас і на віки віків. Амінь

We thank you, O Lord Jesus Christ, that you have brought us to this opportune time of fasting unto salvation, for you have established this brief season (of forty days) to heal the great wounds of our souls, and to bring about the rejection of our many sins. Good Master, we pray you, remove from us any pharisaical hypocrisy in fasting, and banish all false sorrow. Drive from us all pride in our self-denial and moderation in deeds, words or thoughts. Fill us with light and the truth which you have taught. Strengthen us in the struggle "against passions" (проти пристрастей),<sup>14</sup> and in the war against sin. By putting far from us our passions, prepare us to follow you by our fasting. Show us victory over the devil, that we may partake of your death and resurrection, and be glad in the joy which you have prepared for those who hunger and thirst for righteousness. For you are the God of mercy, and glory is yours, together with the Father and your + all-holy, good and life-creating Spirit, now and ever and unto ages of ages. Amen.

**ІНША ЗА-АМВОННА МОЛИТВА в НЕДІЛЮ ПРОЩЕННЯ – ALTERNATE AMVON PRAYER for the SUNDAY OF FORGIVENESS:** Благословен єси Господи, возвеличений, прославлений і благий! В Твоєму божественному провидінню Ти утвердив нас в цих днях призначених на внутрішній мир й спокій. Подай же Твоєм рабам (слугам) благий плід праведності у всіх своїх ділах, міць і силу для того щоб нищити гріх і оновляти душу і розум, щоб на протязі сорока днів посту, ми могли подолати підступні маніпуляції ворога. Бо Ти єси Бог наш: Бог Котрий постом і дисципліною вчинив смертних людей рівних з ангелами, і Бог Котрий вручив постячому Мойсееві скрижалі закону написані Твоєю божественною рукою. Тепер, Господи, запровадь нас до безпечної пристані святих Страстей Твого Христа, щоб ми могли подолати гріх зброєю хрестного дерева, і сподобитися радісного воскресіння на третій день, заступництвом й моліннями пресвятої і пречистої Богородиці й прислужниці Марії, і всіх святих, нині і повсякчас, і на віки віків. Амінь.

Blessed are you, O Lord, highly exalted, glorified and good. In your divine providence you have established us in these days of inner peace. To your servants give the good fruit of righteousness in all their works, might and power for the destruction of sin and the renewal of soul and mind, that during the forty days of fast, we may overcome the devious manipulations of the enemy. For you are our God, who through fasting and discipline made mortals equal to angels, and entrusted the fasting Moses with the tablets of the law written by your divine hand. Now, O Lord, return us to the safe harbor of the holy Passion of your Christ, that we may conquer sin with the wood of the Cross as our weapon, and become worthy of the joyful resurrection on the third day, through the prayers and supplications of the all-holy and pure Mother of God and ever-virgin Mary and of all your saints, now and ever and unto ages of ages. Amen.

**НАСТУПНОЇ НЕДІЛІ:** Читання із Святого Письма: 26 лютого, 2012 р.б.: Першій неділі Великого Посту, Неділі Православ'я, популярно так званої від 11 березня, 843 р.б., коли іконопочитальці здобули перемогу над іконоборцями. До того часу, ця неділя називалася Неділею святих Пророків Старого Завіту-Союзу, **На Вечірній Літургії:** (1) Книги Чисел Читання 12:1-16; (2) Книги Іова Читання 19:1-27 або Книги Ісуса Навина Читання 4:15-24; (3) Книги Пророка Авакума Читання 2:6-20; **На Утренній Літургії:** (4) Від Луки святого Євангеліє Читання 24:1-12; **На Божественній (св. Василя Великого) Літургії:** (5) до Євреїв послання святого апостола Павла Читання 11:24-26, 32-40 та 12:1-2; та (6) від Івана святого Євангелія читання 1:43-51. **За-амвонна Молитва: # 13.**

**NEXT SUNDAY:** Scripture Readings: *February 26, 2012: (First Sunday of the Great Fast (Lent): From March 11, 843 AD until today, this Sunday is known as THE SUNDAY OF ORTHODOXY, (i.e. the victory of the iconodules over the iconoclasts).* Before 843 AD, this day was known as the SUNDAY OF THE HOLY PROPHETS of the OLD TESTAMENT-COVENANT: **At the Vespertal Liturgy:** (1) NUMBERS 12:1-16; (2) JOB 19:1-27 or JOSHUA 4:15-24; (3) HABAKKUK 2: 6-20; **At the Orthros Liturgy:** (4) LUKE 24:1-12; **At Eucharistic Liturgy (Saint Basil the Great):** (5) HEBREWS 11:24-26, 32-40 & 12:1-2; (6) JOHN 1:43-51. **Amvon Prayer: # 13,** re-printed in the Anthology on page 621.

**NOTE FROM FATHER IVAN CHIROVSKY:** To use an analogy, the Church's regulations about prayer, fasting and almsgiving during Lent are like parents telling their little children "You have to wash your whole body at least once a week." But, as one gets older and their work gets messier, one would hope that one also gets wiser and washes more often than that. So, these rules mark out the boundaries of the least that our being needs, comprised as it is of spirit-heart, soul (thoughts, emotions and desires) and body, in order to function in a proper and healthy way. **But just surviving is not the same as thriving.** Likewise, Real Love is limitless. So, together with their spiritual Father, or spiritual Mother, it is presumed that each Christian will decide on what he/she will do, in a balanced fashion, to strive for the maximum (40 days), and not just settle for the minimum (8 days).

<sup>14</sup> See our Ukr. Cath. Church's teaching on the "passions", which follows. Наука нашої УГКЦеркви відносно пристрастей слідує.

**From a Letter from His Grace Bishop John (Bura), dated February 5, 2010:**

"...please announce publicly our Lenten regulations on abstinence and fasting. These may be found in our Pastoral Guide of the Ukrainian Catholic Church in the United States of America, Articles 471 -475. pp. 108-111"

"...Our present Lenten regulations are minimal. Rather, the Church calls on us to voluntary acts of penance, almsgiving and service to our neighbor. During this time, encourage your faithful to more intensive prayer and participation in your parish's Lenten services, especially the Office of the Presanctified Gifts. It is only proper to begin the Great Fast with "Forgiveness Vespers" on Sunday evening,"

"...It is unworthy of any of us to accept stipends for the celebration of the Presanctified Gifts."

**Some parishes of our Eparchy continue to follow the regulations promulgated by His Grace Bishop Robert in 1994; however in accord with the above letter from His Grace Bishop John, we can see that we should more properly adhere to The 1999 Pastoral Guide of the Ukrainian Catholic Church in the United States of America, Articles 471 -475. pp. 108-111, as follows.**

## II. SACRED TIMES, 2. Abstinence

Art. 471 - Pastors shall announce to the faithful: (a) the days of abstinence, (b) the beginning of each abstinence period (Great Fast, and three other formal fast periods) and (c) the privileged weeks, i.e., those weeks when no abstinence is demanded. This announcement shall be made on the Sunday preceding the day on which the period of abstinence lawfully begins. An announcement in the weekly bulletin will suffice.

Art. 472 - The periods of penitence and their respective duration are:

1. Great Lent, extending from the Monday after Cheese-fare Sunday to the Saturday of Lazarus. And Great and Holy Week, extending from Great Monday to Great and Holy Saturday inclusively.
2. The preparation for the Birth of Jesus Christ in the Flesh (Pylypivka) begins on the day of the feast of St. Philip (November 15), and lasts until the Eve of the Nativity of Christ (December 24) inclusively.
3. The Apostles' Fast (Petrivka) extends from the Monday following the Sunday of All Saints, and continues through to the day preceding the Feast of SS. Peter and Paul (June 28), inclusively.
4. The Dormition Fast (Spasivka) begins on August 1 and lasts until the eve of the Dormition of the Blessed Virgin Mary (August 14), inclusively.

Art. 473 - Privileged Weeks, i.e., those weeks in which the laws of abstinence do not oblige, are the following:

1. Nativity of the Lord (December 25) to the day before the eve of the Theophany (January 5) inclusively;
2. The Sunday of the Publican and the Pharisee to the Sunday of the Prodigal Son;
3. Sunday of Pascha to the Sunday of St. Thomas;
4. Pentecost to the Sunday of All Saints.

Art. 474 - General rules governing abstinence:

1. Meat is to be understood as including not only the flesh but also those parts of warm-blooded animals that cannot be melted down, e.g., the liver, lungs, blood, gravies, etc. Although it is not the authentic practice of the Tradition, the meat of fish and crustaceans may be eaten, as well of those mammals, that live constantly in water, as, e.g., whales.
2. Dairy Products are to be understood as comprising products derived from mammals and birds, but not regarded as meat, e.g., cheese, lard, butter, milk, and its by-products, eggs, etc.
3. Fats of plant origin, e.g., those derived from olives, coconuts, seeds of the sunflower and of the pumpkin, may be used.
4. Voluntary penance, prayers for the intentions of the hierarchs of the Church, Bishop of Rome, the Major Archbishop, the Metropolitan, and the Eparchial Bishop; voluntary offerings to the Church, the seminaries, the Church in Ukraine, **self-denial of alcohol, smoking, attendance at entertainment, etc., may be supplementary only with permission of a confessor**. Bread and water alone is a good fast.
5. Priests who possess a pastoral assignment are empowered to grant dispensations or relaxation from the laws of abstinence to individual persons as well as to individual families.
6. The following are exempt from abstinence:
  - (1) the poor **who live on alms**;
  - (2) sick and frail persons;
  - (3) convalescents who are returning to their strength;
  - (4) pregnant women, and mothers who are nursing their children;
  - (5) persons who perform **hard** labor;
  - (6) children who have not completed their **seventh** year of age;
  - (7) Persons have completed their **59th year of age with permission of their pastor or confessor**.

Art. 475 - In virtue of rules enacted by the Synod of Bishops under the presidency of the Major Archbishop in 1969 the following rules of abstinence oblige in the United States:

1. **Abstinence from meat on all Fridays of the year** except those which occur in privileged weeks and on holydays of Our Lord and of the Mother of God.

2. **Abstinence from meat and all dairy products on the first day of the Great Fast (Lent) and on Good Friday.**
3. Abstinence from meat, in addition to eating only one full meal and a smaller snack, milk products being permitted in accordance with local custom: on Christmas Eve, Epiphany Eve, Exaltation of the Holy Cross (September 14) and Beheading of St. John the Baptist (August 29).
4. **During the Great Fast, the faithful may also maintain the tradition of abstaining from meat on Wednesdays.**

***During the Great Fast, WHEN OUR UKRAININ CATHOLIC LITURGY TEACHES US TO SING, OR SAY, THE WORD "PASSION-ПРИСТРАТЬ",  
WHAT DOES THAT MEAN and WHAT DOES IT IMPLY ?***

The human capacity for self-delusion is nearly limitless. That is why we do not mind it when the Holy Scriptures call us "sinners", as long as our sins are nameless and faceless. Thus, as a guide for holding oneself accountable before one's Spiritual Director, or Father Confessor, there has arisen in classical Christian spirituality, be it Western-Roman-American or Eastern-Byzantine-Ukrainian, the need to identify the most deadly obsessions that seem to be beyond our ability to control, let alone to recognize, in ourselves. In the formulation of such lists of spiritual "cancers" that prevent our union with God, the Greek word "passion" was used very early on. Since then, however, there has arisen a fundamental difference in the way in which the word "passion" is used in the literature of the Christian East and in the literature of the Christian West. Thus, whenever encountering the term "passion-пристрасть" in liturgical hymnography, one has to be careful to first determine whether it is being used in its Eastern, or in its Western, meaning and context.

In the East, the Egyptian monk Evagrius Ponticus (+399 AD) came up with a list of eight deadly sins, which were systematized by St. Maximus the Confessor (+662 AD), as: (1) gluttony, (2) lust or fornication as symptomatic of an *impure* heart, which means a *divided* heart, between love for God and attachments to anyone or anything else, (3) avarice or lack of moderation, (4) sloth, ranging from simple discouragement to outright laziness, (5) anger or wrath, including spite, (6) despondency, ranging from plain neglect, boredom or lack of interest in spiritual things to cowardice and/or the spiritual paralysis of sadness or depression, (7) vainglory, sometimes called vanity or self-infatuation, and (8) pride, especially as it reveals itself in envy or jealousy. St. Maximus was of the opinion that discovering and exposing these passions in oneself is a way of witnessing to Christ's Sufferings (Passion-Страсти) and Death on the Cross, but it is by practicing the virtues opposite to each passion that one arrives at becoming a living testimony to the Lord's Resurrection, — for example: (1) faith and temperance, (2) self-control, *i.e.* a pure heart serves The Master alone, (3) generosity and modesty, (4) zeal or fervor, (5) kindness and gentleness, (6) vigilance and "fear of the Lord" meaning an "awesome respect for", not abject or servile fear of, (7) charity-love, and (8) humility-contentedness. According to Father Antony Coniaris, in the "Introduction" which he wrote for *The Philokalia: Master Reference Guide* (Minneapolis: Light and Life, 2004, page xiii), the Eastern Church Fathers, whose works are collected and published in the *Philokalia-Добротолюбіє*, list "by name a total of 248 passions and 228 virtues" (see English language edition, page 205, Volume 3). ... "The word passion comes from the Greek word *pathos* or *pathaino*. It is passive and means I am being acted upon. I am not in control. Habits that have hardened over the years take God's grace and a lifetime of ascetic effort to break. To overcome the passions, one must struggle with thoughts (*logismoi*) because it the thoughts that arouse the passions. Thoughts are the seeds of the passions, those impulses that emerge from the subconscious and, unopposed, become obsessive. To combat such thoughts one needs to practice watchfulness (*nepsis*) and prayer. ... the passions are not to be destroyed but redeemed and their energy directed toward God."

In Western Christian literature, especially that of St. John Cassian (+c. 433 AD) and St. Gregory the Great (+604 AD), and St. Thomas Aquinas (+1274 AD), the "Eight Passions" appear as the "Seven Capital Vices" or "Seven Deadly Sins". Eight is condensed to seven, by combining pride and vainglory, thus arriving at: (7) pride, (6) avarice, (5) envy, (4) wrath, (3) lust, (2) gluttony, and (1) sloth (ref. CCC # 1866). Also, in current Western Christian literature, the word "passion" is used in a different way: "Feelings or passions are emotions or movements of the sensitive appetite". Therefore, "passions" - as defined in current Western literature - are not necessarily evil by nature; but rather, they "can be taken up into the virtues or perverted by the vices". Thus defined, the *Catechism of the (Roman) Catholic Church* lists seven passions of "love and hatred, desire and fear, joy, sadness, and anger"; see CCC # 1762-1770.

One further difference between East and West is noted by Fr. George Appleyard, pastor of Holy Trinity Ukrainian Catholic Parish in Carnegie, PA., as follows

"Rather than viewing the seven capital sins as equal spigots of evil as the Latin tradition does, Byzantines envision the deadly sins in a hierarchy, or perhaps more accurately, as a sick rainbow. This rainbow of sin begins in the carnal passions, gluttony and fornication; proceeds through the psychological passions, greed, anger, sloth, and sadness in that order (sometimes you find these last two reversed); and finally reaches its zenith in the spiritual passions, vanity and pride. This sense of sins as "nesting one inside the other" leads in Byzantine spirituality to an emphasis on the need for fasting and to a cleansing of the soul to allow it to move toward God by cutting the roots of sin. Saint Gregory of Nyssa taught that unless it is impeded by passions and other obsessions, the soul has a natural innate tendency to gravitate toward God (he calls this in Greek *epectasis*). Like peeling off layers, the discipline of removing passion and distractions allows the soul to rise to God and to enjoy union with the Creator. Realizing that a complete purification might not be possible in this world, Saint Gregory also taught that death is "the final medicine." ( *Light of the East*, (Pittsburgh: Pastoral Ministry Office of Ukrainian



Catholic Diocese of St. Josaphat in Parma, 2000), first edition, pp. 44-45.

“На відміну від латинської традиції, яка вважає сім головних гріхів рівноцінними коренями зла, византійська традиція виокремлює певну єрархію смертних гріхів, чи точніше, райдугу гріха. Ця райдуга (веселка) починається з тілесних пристрастей – ненажерливості та перелюбства; за ними – психологічні пристрасті: заздрість, гнів, лінивість і зневіра (часом ці два останні міняють місцями); і, врешті-решт, кульмінацією серед духовних пристрастей є марнославство та гордість. Це відчуття, що гріхи « гніздяться один в одному », у византійській духовності приводить до акцентування потреби посту і очищення душі, які допомагають їй наблизитися до Бога, обрубавши корені гріха. Св. Григорій Ниський вчив, що коли душу не стримує пристрасть чи одержимість, вона тяжіє до Бога (грецькою він називає це « епектасис »). Немов злущуючи шкаралупу, душа позбувається пристрастей та пожадань, підноситься до Бога і втішається єдністю з Творцем. Усвідомлюючи, що повне очищення, мабуть, неможливе в цьому світі, св. Григорій також навчав, що смерть - це « останні ліки ».” (Світло Сходу, о. Джордж Еплард, (Львів: Видавництво “Свічадо”, 2005), pp. 54-55.

### **Слідує короткий Очерк Вісім Голових Пристрастей-Гріхів із Інтернету, що знаходиться на Веб сторінці нашої У.Г.К. Церкви:**

На християнському Сході вчення про гріх носить терапевтичний характер. Духовні отці, аналізуючи гріховні стани та їх прояви, ставили собі за мету вилікувати грішника від цієї хвороби, вказати йому дорогу до одужання і справжньої свободи. Таке духовне зцілення у Христі за допомогою діянь Святого Духа робить християнина знову повноцінним та здатним до діяльності й життя у Христі.

**А. Обжерливість (ненажерливість, захланність щодо їжі).** Потреба у їжі і питті природна для кожного живого організму. Їжа є необхідною для підтримання життя у тілі. Але часто ми їмо не лише задля підтримання життя, а з любови до самого процесу споживання їжі. Власне ця любов до їжі і може перетворюватися в обжерливість. Є різні типи цього гріха. Перший із них — це *любов до надмірності у їжі*. У кожної людини є певна особиста норма, зумовлена потребами її організму та способом життя. Святі Отці вважали, що з-за столу треба виходити із легким почуттям голоду і що вся їжа, спожита понад міру, шкодить душі. Цей тип обжерливості може проявлятися у сильному переїданні, чи в постійній необхідності щось жувати протягом дня. Другий тип — це *насолада смаком їжі*. Любов до вишуканих смаків та делікатесів може перетворюватися на пристрасть і бути шкідливою. До гріха обжерливості відносять також *пияцтво, наркоманію і тим подібного*. Надмірне споживання алкоголю, чи будьяка схильність або звичка, згубно впливає на волю людини та її вчинки, руйнуючи тим самим не тільки людську душу, але також суспільне становище людини.

**Б. Розпуста (нечистота, перелюбство).** Сексуальний потяг є нормальною функцією, властивою людському організмові. Однак суть гріха розпусти полягає не у самому факті існування такого потягу, а в *постійному пошуку насолоди*, яку він за собою несе. Коли сексуальне життя людини стає тільки засобом отримання насолоди, воно тягне за собою інші провини чи гріхи. Розпуста починається егоїзмом та бажанням догодити собі, часто — ціною щастя іншої особи. Згодом розпуста набирає дедалі більших розмахів, перетворюючись не тільки у збочений секс, але навіть у злочини. Ця пристрасть є небезпечною ще й під тим оглядом, що переборена на фізичному рівні, вона залишається на рівні думок і почуттів. Тому духовні отці наголошують на необхідності боротися із цією пристрастю до кінця життя.

**В. Срібролюбство (непоміркованість, скупість).** Срібролюбством називається *любов до матеріальних благ*, а особливо — до грошей як таких. Прагнення до багатства саме по собі не є властивим природі людини. Його коріння можна шукати в інстинкті самозбереження, що є прагненням повноти життя в Бозі. Однак необхідно визнати, що нерідко бажання до збагачення переходить усі розумні межі. Для декого воно є самоціллю, а для декого — засобом здобуття чогось іншого, наприклад, влади чи слави. Найрозповсюдженішим варіантом є той, коли людина бажає і влади, і слави одночасно. Проявами цього гріха є також скупість та зажерливість.

**Г. Сум (меланхолія, лінивість, образа, розчарування).** Слово « сум » означає *стан смутку, скорботи чи стурбованості* і завжди пов'язується із якимись тривогами та викликає загальне почуття дискомфорту в душі. Святі Отці розрізняли сум-пристрасть та сум-скорботу людини за свої гріхи. Другий вид смутку можна вважати єдино дозволеним для християнина. Існують два типи суму-пристрасти. Перший тип найчастіше викликаний іншою пристрастю: гнівом, розпустою, срібролюбством чи марнославством. Коли ми бажаємо задовольнити свою пристрасть, але не можемо цього зробити, то входимо у стан смутку, який може перетворитися навіть у відчай та самогубство. Другий тип суму походить від надмірного переживання про свою долю, а також — від надмірних турбот. Зайве піклування про своє майно, ближніх, про своє майбутнє також є виявом цього гріха. Подібні турботи не тільки гріховні, але й даремні. Вони походять з маловір'я та надмірної гордості. Забуваючи про свою неміч, ми думаємо, що тільки своїми силами можемо чогось досягнути. Найкращою відповіддю на цей гріх є слова євангелиста Матея (Мт. 6:26–27): « Гляньте на птиць небесних: не сіють і не жнуть, ані не збирають у засіки, а Отець ваш небесний їх годує! Хіба ви від них не вартісніші? Хто з вас, журячись, спроможен додати до свого віку хоч один лікоть? »

**Г. Гнів (злоба).** Гнівом називається не тільки бурхливий вияв злості, спрямований на ближнього. Гнів — це злісний стан душі. Буває три види гніву: (1) *гнів, який палає всередині*. Таким гнівом називається не тільки прихована злість, що не виявляється у словах та вчинках, — це постійний стан душі, який не обов'язково має бути спрямованим на якийсь визначений об'єкт. Образа — це також внутрішній гнів; (2) *гнів, що виявляється у словах та вчинках*. У будь-якому грубому, неввічливому, позбавленому лагідності і любови слові проявляється наш гнів. Найпоширенішою формою такого гніву є спалахи люті.; (3) *гнів, який горить протягом довгого часу*,

або *злопам'ятність*. Такий вид гніву найбільш противний Богу, оскільки Господь наголошує на тому, щоби щиро прощати образи. Гнів у будь-якому вигляді — це дуже небезпечна пристрасть, оскільки веде до чоловіковбивства.

**Д. Нудьга (униніє, недбайливість, боягузство, летаргія).** Нудьгу святі Отці називали *виснаженням та втомою душі*. Різницю між сумом і печаллю доволі важко виявити, оскільки нерідко перша пристрасть переходить у другу. Однак, якщо людина, яку здолав сум, недооцінює могутності Господа, то людина у нудззі — недооцінює Його милосердя. Сум заставляє сподіватися лише на власні сили, тоді як нудьга взагалі відбирає надію. Сум можна подолати, коли забрати його причину, а нудьга, як правило, не має конкретної причини. Нудьга має також хронологічну залежність — посилюється у полудень, тому в аскетичній літературі її називають «бісом полуденним» (Псалом 90:6). Нудьга породжує почуття втоми, гидоти, жалю за втраченим часом, переконуючи людину, що вона не може спастися і що її зусилля та праця пішли намарно; нудьга приводить людину до фізичного виснаження, спричинює хвилювання душі та запаморочення розуму. Людина стає малодушною, вразливою та нездатною до духовних зусиль і подвигів. Нудьга може бути такою, яка наганяє сон і виявляється у лінивстві тіла та душі, а буває такою, яка виганяє з дому, і людина починає віддаватися розвагам, боячись самотності, бо самотність веде її до першого типу нудьги. (*Модерна нетерпимість на спокій й тишину (ввесь час телевізор, радіо, розмова, розвага, йти на закупи, і т.п.) може бути дороговказом, що ми попали в гріх нудьги - о. Іван Чировський*). Боротися із нудьгою допомагає праця, а також постійне зусилля над собою, щоб не попадати під вплив нудьги.

**Е. Марнославство (хвалькуватість, самозакоханість).** Марнославство — це любов до земної, щоденної слави та бажання всіляких почестей. Думка про нас інших людей — ось дзеркало, перед яким стоїть більшість, роблячи себе такими, якими їх хочуть бачити інші. Симптоми марнославства: нетерпимість до критики, небажання визнати свої помилки, постійне бажання похвали та думки про реакцію інших людей на якийсь учинок чи думку. Марнославство виявляється як у вихвалянні своїми матеріальними здобутками, розумовими здібностями чи талантами, так і в бажанні марної слави через свої духовні досягнення. Цей другий тип марнославства особливо характерний для неофітів та монахів.

**Є. Гордість (заздрість).** Гордість — найнебезпечніша пристрасть і мати всіх гріхів. Саме через гордість сатана відпав від Бога і саме гордість призводила до краху багаторічні зусилля багатьох святих. Коли зникає гордість, залишається тільки смирення перед Господом і любов до Нього. Гордий зазвичай не бачить свого гріха, він вразливий і самолюбний, йому важко пробачити і важко просити пробачення, важко поступитися в суперечці, він не любить слухати ні рівних собі, ані старших від себе. Він не любить наказового тону, надаючи перевагу смиренним проханням. Він часто спалахує гнівом, пам'ятає спричинене йому зло і постійно осуджує інших людей. Буває гордість, яка проявляється в небажанні визнати чийсь переваги, а буває гордість, що підступно опановує тих, хто вже досягнув якихось духовних чеснот. Найкращим засобом боротьби з гордістю є вправлення у покорі, яка відкриває людину до Бога, робить її здатною сприйняти Його переображуючу та визволяючу силу.

*Corporal Works of Mercy (in the Early Church, what deacons should model for us):* feeding the hungry, giving drink to the thirsty, clothing the naked, visiting the imprisoned, sheltering the homeless, visiting the sick and burying the dead. Why wait until someone dies? Why not “feed and clothe” them spiritually, as well as bodily, by requesting a Divine Liturgy for the visitation of the Holy Spirit upon them for the sake of their health and salvation?

*Spiritual Works of Mercy (in the Early Church, what priests should model for us):* counseling the doubtful, instructing the ignorant, admonishing sinners, comforting the afflicted, forgiving offences, bearing wrongs patiently, praying for the living and the dead (for example, attending the Parastas and/or Divine Liturgy for an All Soul's Saturday) !

### **PRAYER FOR BISHOPS**

Heavenly Father, in these trying times when the spirit of the age threatens Christian values, give our bishops holiness of life and wisdom to direct and guide our eparchial/diocesan families so that we may grow in Your love. We pray that You grant them strength and power in prudently guiding Your spiritual flocks entrusted to them, and that they may enrich those over whom they watch, that together with the flocks committed to their care, they may attain eternal life through Your Only-begotten Son, our Lord Jesus Christ, with Whom You are blessed, together with Your all-holy, good and life-giving Spirit, now and ever and unto ages of ages. Amen

### **Special 2012 PETITION for use at the Great Ekteniya (Litany of Peace)**

**Deacon:** Since we have been asked by our Patriarch and Synod of Bishops to spend the year of two thousand and twelve preparing for the upcoming one thousand and twenty-fifth anniversary of the baptism of Rus'-Ukraine, even as we intercede for all Christian Vocations with a Special Emphasis on the particular calling of every lay person, that our Church may renew our understanding of the Holy Mysteries (Sacraments) as a source of salvation, the way of living in uninterrupted relationship with our Risen Lord, let us pray to the Lord.

### **GENERAL and MISSIONARY PRAYER INTENTIONS OF POPE BENEDICT XVI FOR FEBRUARY 2012, for use at the Great Ekteniya (Litany of Peace)**

**Deacon:** That all peoples may have access to water and other resources needed for daily life...  
...and that the Lord may sustain the efforts of health workers assisting the sick and elderly in the world's poorest regions, let us pray to the Lord.

**Special petitions for use**  
**at the Insistent Litany (Ekteniya of Fervent Supplication)**

**Диякон:** Тому, що Господь Ісус Христос, Бог наш, закликав нас молитися за покликання до священного служіння, ще молимося щоб наш Господь покликав і післав нашій Церкві, добрих і щедрих душ, благих і гарячих своїм запалом, зокрема з нашої молоді, щоб були зачислені до читачів, півців, свічко-носців, сестер, братів, ченців, черниць, піддияконів, дияконів, священників та єпископів нашої Церкви; і щоб всі люди, дане їм Господом покликання охоче приймали, за нього Богові щиро дякували, його "совісно" (сумлінно) та витривало сповняли, та Богові і людям ним радо служили.

**Диякон:** Ще молимося щоб Господь Бог наш дарував нам, щоб вірний слуга Божий Митрополит Андрей (Шептицький), разом із усіма, нашої Церкви, святими мучениками та ісповідниками віри в Христа були залічені до лику святих, й, засобом їх беатифікації та канонізації, були прославлені серед них.

**Deacon:** Since the Lord, Jesus Christ, our God, told us to pray for vocations dedicated to sacred ministry, we also pray that our Lord would call and send our Church, good and generous souls from among our youth to become good and fervent readers, cantors, candle-bearers, sisters, brothers, nuns, monks, sub-deacons, deacons, priests, and bishops; and, that the vocation given to all people by the Lord be willingly accepted, that God be thanked sincerely for it, that it be conscientiously and persistently fulfilled and that God and people be gladly served.

**Deacon:** We also pray that the Lord, our God, would grant that the faithful Servant of God Metropolitan Andrey (Sheptytsky), together with all of our Church's holy Martyrs and Confessors of Faith in Christ, be numbered among the saints and glorified with them through their beatification and canonization.

**PROPOSAL for ACOLYTE ASSIGNMENTS**

**If servers would like this to be modified, they are asked to notify the office:**

**5:00 PM — SATURDAYS: David Sawczak; Rick Sawczak**

**7:30 AM — SUNDAYS: Antony Chirovsky**

**9:00 AM — SUNDAYS: Joseph Levy; Michael Levy;  
Mark Rad; Andrew Hodowanec**

**11:30 AM — SUNDAYS: Drew Buckholt; Antony Chirovsky**

**LECTOR ASSIGNMENTS**

***FIFTH SUNDAY OF PRE-LENT: SUNDAY OF THE CASTING OUT OF ADAM AND EVE FROM PARADISE,  
also known as "FORGIVENESS SUNDAY",  
popularly called "CHEESEFARE": Romans 13:11-14 and 14:1-4***

Saturday, February 18, 2012 – 5:00 PM – Joanne Giancola

Sunday, February 19, 2012 – 9:00 AM – Joan Hess & Lesya Jurgovsky (Ukr.)

NOON – luncheon in church hall

Vespers at 1:30 pm for beginning of Lent (the Great Fast)

***FEAST OF TRIUMPH OF ORTHODOXY: FIRST SUNDAY OF LENT (Great Fast):  
Hebrews 11:24-26, 11:32-40 and 12:1-2***

Saturday, February 25, 2012 – 5:00 PM – Stephanie Vargo

Sunday, February 26, 2012 – 9:00 AM – Irene Borodycia & Lesya Jurgovsky (Ukr.)

Sunday, February 26, 2012 – 11:30 AM – Linda Chomko

**ARCHEPARCHIAL - ARCHDIOCESAN NEWSPAPER:**

Our Philadelphia Archdiocesan newspaper, *The Way*, is available in both languages; Ukrainian and English but is no longer printed and sent out to people's homes. However, those who wish, may access it at [www.ukrarcheparchy.us](http://www.ukrarcheparchy.us) or you can sign up to receive it in your emails by writing to [theway@ukrarcheparchy.us](mailto:theway@ukrarcheparchy.us)

**OUR ST JOHN'S PARISH WEB SITE**

To see our parish web site please go to <http://stjohnspittsburgh.com/>

**ONGOING CHURCH AUXILIARY PROJECTS**

**SARRIS "Candy Sales" - ENJOY books - GFS Marketplace**

The Church Auxiliary is once again selling a variety of Sarris chocolate bars (including pretzel, dark chocolate, plain milk chocolate, chocolate with almonds, crispies, peanut butter and caramel) for only \$1.00 each. Normally sales are on Thursdays and Sundays after the Divine Liturgies. If you attend Saturday evening services, please see Margie Klimko or Diane Vargo if you wish to buy some delicious candy at a bargain price. Also we are selling ENJOY books at \$ 27.00 each. Please see Rose Breen or Margie Klimko about the books.

As you purchase food, you can save money and help your church at the same time. **GFS Marketplace** is a store that offers a variety of food, cleaning products, paper items, etc. at prices comparable to the discount warehouses—except there is no membership fee and our church gets a rebate on the items that you purchase. There are flyers that describe the program. Also on this flyer is an application for a free membership card and a coupon for \$10.00 off a \$50.00 purchase. The closest GFS Marketplace store is on Route 51. There is also one across from

Costco's in Robinson and one in Monroeville. You can also sign up at our parish web site at <http://www.stjohnspittsburgh.com/>, under "Updates" where it says "Like to shop?"

### **PYROHY MAKING AND SELLING AT OUR OWN ST. JOHN'S PARISH**

Pyrohy making resumed on January 10-12. We thank all of our wonderful and hard-working volunteers. **You can place your orders on Tuesday and Wednesday mornings, between 10 AM and noon. Normally,** we need extra help on Thursdays, so if you find that you have time on your hands, please come and volunteer your time, but **during the winter months we ask that you come in between 8:00AM - 9:00 AM. The gross total for February 16<sup>th</sup> was: \$1,496.00**

### **APARTMENTS FOR SENIORS:**

Sheptytsky Arms and St. George Close have apartments available for seniors who can live independently. If anyone is interested, please call Char Rumsky at 412-766-8802 or Sr. Olga Marie at 412-766-6354.

### **SATURDAY, FEBRUARY 18, 2012:**

UCOWPA's 4th Annual Dinner Dance-Zabava is on February 18th at the Best Western Parkway Center Inn at 875 Greentree Road, Pittsburgh, PA 15220. If you did not make your reservations, but would like to come for the dance, you can purchase your Dance Admission Tickets at the door starting at 8 PM (visit [www.ucowpa.org](http://www.ucowpa.org) for more info). Come and cut the rug to those great Ukrainian tunes and live entertainment!

### **CHEESEFARE SUNDAY, FEBRUARY 19, 2012:**

Since the Great Fast (Lent) begins on the next day, we would like to create an opportunity for more people to worship together, especially for the more important days of the year. Thus, Matins will not yet be served on this Sunday, and there will be only one Divine Liturgy, at 9:00 am. The Liturgical propers and homily will be in English. A small Luncheon will follow at 12:00 NOON. There will be food available for all: (1) those who are excused from fasting due to health or age, (2) those who follow the Church's minimal regulations, (3) those who – in consultation with their spiritual fathers/directors - are already at the level of fasting in accordance with the Church's maximum rules, and (4) everyone in between. Vespers will begin at 1:30 pm with which we Byzantines begin the Great Fast (Lent); while the Latins begin 2.5 days later on Ash Wednesday. The Byzantines give forgiveness as a way of remembering that the wages of repentance is life, while the Latins give ashes as a way of remembering that the wages of sin is death. Either way, we should be strongly motivated to true repentance or conversion and to the holiness that it brings. This Sunday is so very important in our church year, that Father Pastor asks that parents consider this whole day as one big celebration: divine liturgy, the luncheon and vespers are all together one big "Eastern Christian Formation class" for this Sunday. Of course, everyone from our parish, as well as the parishioners of our surrounding parishes are welcome and encouraged to attend. Bring a friend; it's a unique way to show someone a bit of the answer to "What's the difference between a Roman Catholic and a Byzantine Catholic?"

### **NEW SUNDAY DIVINE LITURGY SCHEDULE**

**On February 26, 2012, we will go back to having the two Divine Liturgies on most Sundays: 9:00 am and 11:30 am. However, we have set a target date to discern and prepare for having a new schedule of Divine Liturgies on Sundays, beginning with the First Sunday after Pentecost, June 3, 2012.** When we added the 11:30 am *English only* Divine Liturgy a little over a year ago, it was stated - at that time - that this was an experimental attempt to meet a perceived and legitimate pastoral need. In the best of circumstances this second Divine Liturgy never attracted more than the same number of people as the 9:00 am Divine Liturgy, while in most cases the number of participants was closer to about a dozen. On the other hand, it did help many of us to become more familiar with the official worship book of our Church, the so-called "blue book" or "Anthology" which is *The Divine Liturgy: An Anthology for Worship*, Ottawa: Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, 2004. We are doing so in accord with the verbally communicated wishes of His Grace Bishop John (Bura). Especially important is the goal for the cantors and choir members to teach the congregation how to use the liturgical propers found in the Anthology. It will take some time for us to achieve this goal, but without losing the beautiful and valuable singing of our choir, especially those choral pieces that by their very nature simply cannot be sung in English (or Ukrainian). It is a time to discern what adjustments can or should be made. This is a time of adjustment, which may be uncomfortable, but an old Ukrainian proverb says that it is worth it to struggle to create a situation as close as possible to where "the wolf is no longer hungry, and the goat is still whole." Additionally, Bishop John has reminded his priests that where there are two priests in one parish it is their duty to help out with Divine Services on Feastdays and Saturday evenings / Sunday mornings in other parishes, whenever a brother priest suddenly falls ill. When or if we made the switch to only one Sunday Divine Liturgy at St John's that would best meet the needs of everyone concerned, then it would be simpler for either Father Ivan or Father Yaroslav to fulfill this duty. There are also theological, liturgical and spiritual reasons as to why one Divine Liturgy on Sundays should be the norm in every parish. Our 9:00 AM Divine Liturgy needs to continue to evolve and the people of our parish will need to **adapt lovingly** to come closer to meeting the needs of all members of our community: a bilingual community, worshipping at one Sunday Divine Liturgy. We will keep you informed as things progress to meet this goal. If the necessities of the parish are pushing us away from the celebration of two very different Divine Liturgies, then the rule of love and mutual respect calls us to grow into a spiritually mature solution. It is hoped that this would be a consensus, meaning that although not every objection or need can be satisfied, everyone can still learn to live with the results.

**THE SUMMARY OF SUNDAY COLLECTIONS: FEBRUARY 11 & 12, 2012**

NON-ENVELOPE WEEKLY SUNDAY OFFERINGS	6.00
ENVELOPE WEEKLY SUNDAY OFFERINGS	1,011.00
MONTHLY MEMBERSHIP DUES (2 <sup>nd</sup> Sunday)	335.00
MONTHLY FUND FOR REPAIRS & MAINTENANCE (1 <sup>st</sup> Sunday)	160.00
MONTHLY UTILITIES & INSURANCE (3 <sup>rd</sup> Sunday)	25.00
MONTHLY DIOCESAN COLLECTION (4 <sup>th</sup> Sunday)	40.00
WEEKLY CANDLES	74.85
INITIAL OFFERING 2012	20.00
1/22/2012 – SOROKOUSTY	10.00
2/2/2012- THE MEETING (ENCOUNTER) OF OUR LORD	15.00
2/19/2012 - FLOWERS FOR THE LORD’S GRAVE	15.00
2/26/2012 – CHURCH IN NEED FUND	15.00
3/11/12 – CHURCH IN EASTERN EUROPEE	10.00
3/25/12 – ANNUNCIATION TO THE MOST HOLY THEOTOKOS	25.00
4/1/2012 – LORD’S ENTRANCE INTO JERUSALEM (PALM SUNDAY)	30.00
MEMORIAL FUND	20.00
MEMORIAL CANDLES	20.00
CEMETERY MAINTENANCE 2012	90.00
<b>TOTAL</b>	<b>1921.85</b>

**MEMORIAL FLOWERS**

If you wish to provide flowers in memory of a loved one, at any time of the year, in thanksgiving for blessings, or to celebrate an occasion, please call Margie Klimko: 412-431-0430.  
**No donations this week**

**MEMORIAL CANDLES**

If you would like to sponsor a candle in front of the copy of the miraculous Pochayiv Mother of God Icon or in front of the Icon of t he Cross of Our Lord, or four lamps at the iconostas icons, or seven lamps in the seven-branched candlestick at our Altar (Holy Table), for whatever intention you desire, at \$5.00 per week, please write to or call the parish office at: 412-431-2531.  
**GOOD HEALTH FOR MY MOTHER’S BIRTHDAY, ROSE CZUCZMAN, FEBRUARY 18 (Copy of the miracu-  
lous icon of Our Lady of Pochayiv):**  
**\$20.00 – Cindi (Czuczman) Skosnik**  
**IN MEMORY OF UKRAINIAN HEROINES IN THE MONTH OF FEBRUARY AND ALL DEPARTED MEMBERS**  
**OF PITTSBURGH BRANCH 27 OF SOYUZ UKRAINOK:**  
**\$5.00 – Marika Zaliszczuk**  
**IN MEMORY OF +DARIA (DOROTHY) KUPCHAK:**  
**\$5.00 – Marika Zaliszczuk**

**CHURCH PAINTING / RECARPETING FUND**  
**No donations this week**

**ROOF & POINTING REPAIR FUND**

Parishioners are advised that holes and leaks in the roof of our church and other buildings are repaired periodically, as needed. There is a possibility for us to get a grant for money to repair not just the roof but also other areas of our church structures. **Anyone interested in assuming responsibility for filling out the forms and helping our parish to get these funds, should contact Fr. Ivan, ASAP. No donations this week.**

**MEMORIAL FUND**

All donations collected in this fund will be used to purchase new Liturgical items, including any new vestments or repairs to liturgical items. In the meantime, as we use what we have for the greater glory of God, please remember that we still paying off certain items from the last few years. Your generosity, as always, will be greatly appreciated.  
**IN MEMORY OF +DARIA (DOROTHY) KUPCHAK: \$20.00 – Durkacz Family**  
**SEMINARIAN EDUCATION FUND**  
**No donations this week**

## **HOMILY FOR FORGIVENESS VESPERS**

**by Fr. John Parker**

Modeled on St John Chrysostom's Catechetical Homily

It might be helpful for us to begin the Great Fast with an exhortation  
which matches the beautiful Paschal Sermon of our Father among the Saints,  
John Chrysostom.

May the Lord bless our ascetical effort and sanctify us all thereby!

If anyone be devout and love God,  
 Let him commence this radiant fast with joy!  
 If anyone be a wise servant,  
 Let him, rejoicing, enter into the school of repentance.  
 We who have wallowed long in sin,  
 Let us now begin our return.  
 If anyone has strayed from the first hour,  
 Let him today repent with zeal.  
 If anyone has sinned from the third hour,  
 Let him with gratitude embrace the fast.  
 If anyone has fled God from the sixth hour,  
 Let him have no misgivings about his prompt return;  
 Because he shall in nowise be turned away therefore.  
 If anyone has indulged the flesh since the ninth hour,  
 Let him draw near, fearing God alone and trusting in His mercy.  
 And if anyone has turned away only at the eleventh hour, let him also not hesitate to turn  
 back with haste.  
 For the Lord, who is longsuffering and full of compassion and mercy, will accept the last  
 even as the first.  
 He restores him who repents at the first hour,  
 As He does him who turns back at the eleventh.  
 And He shows mercy upon the last,  
 And cares for the first;  
 And to the one He gives,  
 And upon the other He bestows gifts.  
 And He both accepts the confession,  
 And welcomes the intention,  
 And honors the contrite heart and rejoices in the return.  
 Wherefore, enter all of you into the holiness of your Lord;  
 Offer your repentance,  
 Both the last, and likewise the first.  
 You rich and poor together, repent, for today we stand outside the closed gates of  
 paradise.  
 You sober and you heedless, prostrate yourselves before your King!  
 Return to the Lord today, both you who have sinned with knowledge and those who have  
 done so in ignorance.  
 Your pantries are full; empty them to the hungry.  
 The belly enslaves us, let no one be dominated thereby.  
 Enter all of you into the Great Fast;  
 Stripped of heavenly wealth by sin, all draw near to God's rich loving-kindness!  
 Let no one despair in his sinfulness,  
 For the Bridegroom comes at midnight.  
 Weep all of you for your iniquities,

And draw near to the life-giving Cross of our Lord.  
 Let no one put confidence in the flesh,  
 For the Devil has deceived us all thereby, and therewith enslaves us to sin.  
 By turning from God, we are made captives.  
 We have called good evil and evil good, and put bitter for sweet, and sweet for bitter.  
 And Isaiah, foretelling this, did cry:  
 Woe to those who put darkness for light, and light for darkness!  
 We are embittered, for we are banned from "Eden" (*land of delight-pleasure*).  
 We are embittered, but it is we who have mocked God.  
 We are embittered, for now we shall surely die.  
 We are embittered, for we have succumbed to the serpent.  
 We are embittered, for we are fettered in chains.  
 We partook of a fruit, and met the deceiver.  
 We were entrusted with paradise, but we chose Hell.  
 Our eyes were opened to see the nakedness of sin.  
 Be pleased, O Lord, to deliver us!  
 O Lord, make haste to help us!  
 This is the acceptable time, let us repent!  
 This is the day of salvation, let us crucify the passions!  
 The end is at hand and destruction hangs over us!  
 The end draws nigh, let us come again to our senses!  
 The Kingdom of Heaven is at hand, what first-fruit shall we offer?  
 Let us delay not, lest we remain dead in the grave, sold under sin!  
 For God desires not the death of the sinner, but that he should turn from his wickedness  
 and live!  
 So, let us choose life, and live, for the mercy of God endures forever!  
 To Him be glory and dominion  
 Unto ages of ages. Amen.

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*Many thanks to Steve Zinski for providing the following reflections for us:*

### **GREAT LENT 2012 BEGINS**

February 20, 2012 is the first day of Great Lent itself. The liturgical day in the Bible and therefore in the Byzantine tradition as well, begins with the setting of the sun, thus Vespers on Sunday evening, the first service of February 20. We will have now begun on this succession of forty days which prepare us for the time of the Passion and for Holy Week which in turn prepares us for the time of Easter. Let us give a little time to the consideration of some of the general characteristics of Lent.

The first of these characteristics is, of course, the fast. One cannot ignore or treat the question of fasting from food lightly. The Fathers of the Church and the collective conscience of the faithful have discerned clearly the spiritual value — a value which is both penitential and purifying — of abstention from certain foods. It would, however, be a serious mistake to think that this abstention constituted the only observance necessary to Lent. Bodily fasting must be accompanied by another fast. In the first centuries the discipline of the Church forbade participation in feasts and attendance at public festivals. This discipline has perhaps become weakened, and is not presented to believers quite as forcefully as in the times of the Fathers. All the same, it remains as a precious indication of the spirit, the intention of the Church. But most surely, this intention is that during Lent we exercise a much stricter control over our thoughts, desires, our words and actions, and concentrate our attention on the person of the Savior and the repentance which He requires of us. Almsgiving is also one of the forms of lenten observance that the Fathers recommended most highly following upon our Lord's words in Matthew 6:1-21. A fast that is pleasing to God is therefore a "whole"



which cannot be separated into inner and outward aspects.

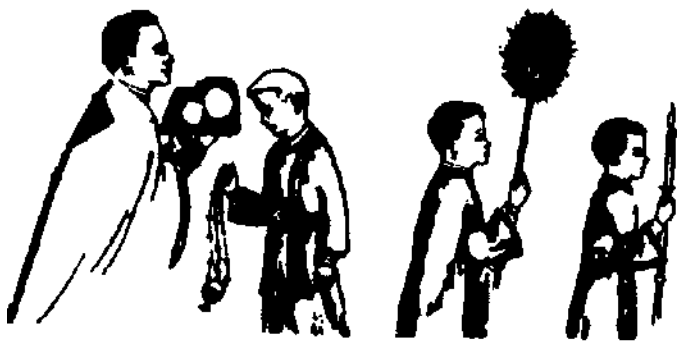
A second feature of Great Lent lies in certain characteristics of increased personal and communal prayer, often expressed in ritual.

The Divine Liturgy which is celebrated on Sundays during Great Lent is not the usual liturgy attributed to St. John Chrysostom. It is the liturgy attributed to St. Basil the Great, Archbishop of Caesarea, in the fourth century. This liturgy is longer than that of St. John Chrysostom and the text is sometimes slightly different.

On Wednesdays and Fridays during Lent, the Liturgy of the Presanctified Gifts is celebrated, that is to say the liturgy for which the holy gifts have been consecrated in advance. It is not a eucharistic liturgy in the full sense, as there is no consecration. It is a communion service in which the priest and congregation take communion with the elements which were consecrated during the previous liturgy of St. Basil or St. John Chrysostom, and which have been reserved since then. The Liturgy of the Presanctified Gifts means that a communion service has been added to the usual vespers service. That is why it is normally celebrated in the evening. It includes certain psalms, certain special biblical readings, and certain prayers borrowed from the Liturgy of St. John Chrysostom.

Finally — and perhaps above all — the admirable prayer attributed to St. Ephraim must be mentioned. In this, neither poetry nor rhetoric play any part. We are here faced with a pure upsurge of the soul — short, sober and full of ardor. This prayer, accompanied by prostrations, is said for the first time at the Sunday evening vespers service which is actually

the first service of Monday, the first day of Lent. It is repeated during most of the lenten services, especially in the Liturgy of the Presanctified Gifts. The prayer of St. Ephraim is as follows:



"Lord and Master of my life, take from me the spirit of discouragement and inactivity, of domineering others and empty talk. Give to me, Your servant, the spirit of integrity, humility,

patience and love. Yes, O Lord and King, let me look upon my own sins and refrain from judging others. For You are blessed now and for ever and ever. Amen."

This prayer sums up all that is essential in spiritual life. A Christian who used it constantly, who nourished himself from it during Lent, would be at the simplest and best school. Even someone who restricted himself to repeating and meditating on these words, "Lord and Master of my life," would enter deeply into the reality of the relationship between God and the soul.

### THE LITURGY OF THE PRESANCTIFIED GIFTS

One of the most particular and unique services of the Ukrainian Catholic Church is the Liturgy of the Presanctified Gifts. As its name indicates, it differs from the Liturgies of St. John Chrysostom and St. Basil the Great by the fact that the Eucharistic gifts are consecrated beforehand. Consequently, during this Liturgy there are no Offertory Liturgy (proskomidia) and no Liturgy of the Sacrifice (consecration). Yet, it is called a Liturgy because the Greek word *leitourgia* itself means "common work of the people". It is no less our common Christian work, than any other communal and public prayer service for which we gather in order to accomplish it. Some call it "Divine" because the Eucharist which is distributed is the same real Body and Blood of our Lord as that which is received at Chrysostom's or Basil's Liturgy. Some do not call it "Divine" because there is no Liturgy of the Sacrifice (consecration of bread and wine).

According to the ancient liturgical discipline of the Ukrainian Catholic Church, the celebration of the Divine Liturgy during the Great Fast is restricted only to Saturdays and Sundays, because the joy-filled offering of the Eucharist is not congruous with the spirit of the Fast. Eucharistic celebration has always been considered a source of spiritual ardor and

great joy in Jesus Christ. The Divine Liturgy, during which the consecration of the Eucharistic gifts took place, was called Pascha by the early Christians. They participated in the Liturgy with the same rejoicing and happiness as during the glorious celebration of Pascha. This Paschal fervor contradicted the penitential spirit and sadness of the Great Fast.

There is also another reason why the celebration of the Divine Liturgy was restricted during the Great Fast. In the early Church it was customary that the faithful, as an expression of gratitude and joy, brought food on the occasion of the Eucharistic celebration. From these gifts the priest selected the bread and wine necessary for the Divine Liturgy, while the remaining food was consumed by the participants. In ancient times this occurred before the Liturgy; later, following the Liturgy, a love-feast was arranged, called the "Agape," during which the mood was jubilant and elated. Thus, if the Agape was to be skipped, then the celebration of Little Pascha was also omitted.



**Jesus lost  
no dignity by getting  
on His knees**

Some scholars surmise that with only two opportunities per week to receive the Body and Blood of Christ, which Christians need to strengthen them during normal periods, let alone periods of fasting and penance, a suitable solution was found that would enable anyone who took repentance and the forty days seriously to obtain spiritual nourishment for the journey. It was inconceivable that people would pray more intensely, abstain, fast and give alms on a daily basis and yet have to wait for six days to receive their next Holy Eucharist.

So, in order not to violate the rigor of the Great Fast and, at the same time, to satisfy the spiritual hunger of her members, the Church found a happy solution in the Liturgy of the Presanctified Gifts. This practice was not an unusual innovation, because the Holy Eucharist was reserved for the Communion of the sick and dying anyway. Because many Christians spent the greater part of Wednesdays and Fridays in the Church doing penance, fasting and praying, it was nothing unusual that in the evening, within the framework of a well-designed and dignified liturgical service, they could receive the Holy Eucharist.

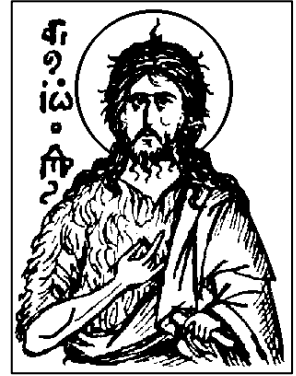
The Liturgy of the Presanctified Gifts is another indication of the deep respect and devotion which the Ukrainian Catholic Church nourishes for the Holy Eucharist. Some liturgists consider this Liturgy one of the most sublime services not only in the Eastern Church, but in all Christian Churches. The whole structure of this Liturgy — its procedure and prayers, with frequent prostrations — expresses the penitential mood, the spirit of metanoia, the profound yearning for communion with Christ. From the texts of the hymns, the solemn melodies, the priestly prayers one can sense the closeness of God, receiving the prayers of his repentant children.

The Liturgy of the Presanctified Gifts is one of the great treasures of our tradition. We owe it to ourselves to become more familiar with it, to celebrate it, to punctuate with it our Lenten preparation for Pascha.



**PARISH WEEKLY NEWSLETTER  
SAINT JOHN THE BAPTIST  
UKRAINIAN CATHOLIC CHURCH**  
*Byzantine Rite*

**109 S. 7<sup>th</sup> STREET,  
PITTSBURGH, PA. 15203-1028  
412-431-2531**



**“Catholic” comes from the Greek, meaning:  
“according-to-the-whole” or “universal”**

**“Rite” or “Ritual Church” means “One of the twenty-one Eastern Catholic Sister Churches, who are simultaneously in Communion with the Church & Pope in Rome, while living their own distinctly non-Roman (non-Latin), and yet equally Apostolic Tradition (Theological, Spiritual, Liturgical & Canonical Heritage).”**