

DIVINE LITURGIES FOR THIS WEEK**Sunday of The Prodigal Son, February 12, 2017**

9:00 AM Lit. For God's Blessings on Our Parishioners

11:30 AM Lit. + Faustino Rodriguez r/by Ana & Ron

Monday, February 13 to Friday, February 17, 2017

No Liturgy Scheduled

Saturday, February 18, 2017

8:00 AM Lit. + Maria r/by Kucheriavy Family

5:00 PM Lit. + Ronald Hutnick (1st Anniv.)

r/by Sister, Eleanor

Sunday of Meat Fare, February 19, 2017*Epistle - 1 Cor 8:8-9:2; Gospel - Mt 25:31-46*

9:00 AM Lit. + Petro Stachiw

11:30 AM Lit. For God's Blessings on Our Parishioners

Sorokousty Memorial Services

As in the past, we will honor the memory of our beloved deceased with Sorokousty Memorial Services at 9 a.m. on all Saturdays of Lent beginning March 4, 2017. If you would like your deceased family members commemorated during these services, please submit your envelope with the names clearly listed, by Feb. 26. After that date, names of your loved ones can still be submitted and will be commemorated, but not listed in the bulletin.

Festival

As we look forward to preparing for the upcoming parish Festival on Saturday June 24, 2017, our committee is putting together a list of businesses to which we would like to write a letter and ask them to advertise their business in our Festival Ad Book. If you know of a business/company that would like to become a sponsor, please email their address to us at assumptionchurch@verizon.net or bring their business card to the parish office or give it to Fr. Ivan.

Relic and Icon of Blessed Martyr Mykola Charnetsky

Starting February 24th and running through March 10th, our Parish will have an opportunity to venerate a relic and icon of Blessed Bishop Martyr Mykola Charnetsky. Blessed Bishop-Martyr Charnetsky, known as "the healer of souls" was beatified by St. John Paul II on June 27, 2001 in Lviv, Ukraine. Many personal testimonies are recorded of miraculous healings through his intercession. All the faithful are invited and encouraged to attend this service and to bring their intentions for healing through the intercession of Blessed Bishop Mykola.

Bingo workers appreciation dinner.

Last Sunday we had our Bingo workers appreciation dinner. It was another fine dining experience, well worth the price of helping out with Bingo. We really need more help with our Bingo. Any member of our parish who can join us would be very much appreciated. The weekly Bingo fundraiser is a HUGE benefit to Assumption School and Parish.

Bingo is held twice a week on Wednesday and Friday. Doors open at 6 PM. Food and refreshments are available for purchasing. Bingo games start at 7:30 P.M. Bring the family and enjoy a fun evening together.

OPEN HOUSE a success!

Thank you to all those interested families that attended our parish school Open House last Sunday. We had a very good showing! We are glad that so many people are as excited and sure about Assumption Catholic School as we are. The Principal Mr. S, Fr. Ivan and Sr. Yosaphata were delighted to share information about our school programs and to host interested families and prospective parents. Also, a big thank you to ACS teachers, members of the FSA and 8th graders who gave tours of the school. Many visitors were thoroughly impressed! If you missed the Open House and would like to arrange a tour or school visit, please call 732-826-8721 or stop by anytime for a visit!

Perth Amboy police, firefighters, EMS honored at ACS

On Friday morning, February 3, 2017 police officers, firefighters and EMS workers visited Assumption school for special breakfast as part of the school's activities for national Catholic School Week. The good work they do is not often mentioned in the papers or on the evening news, but they are the unsung heroes of our communities.

TODAY: Sunday of the Prodigal Son

On the third Sunday of preparation for Lent, we hear the parable of the Prodigal Son that reveals to us the story of the son who returns from exile. The prodigal son, we are told, went to a far country and there spent all that he had. A far country! It is this unique definition of our human condition that we must assume and make ours as we begin our approach to God. A man who has never had that experience, be it only very briefly, who has never felt that he is exiled from God and from real life, will never understand what Christianity is about. And the one who is perfectly "at home" in this world and its life, who has never been wounded by the nostalgic desire for another Reality, will not understand what is repentance. Repentance is often simply identified as a cool and "objective" enumeration of sins and transgressions, as the act of "pleading guilty" to a legal indictment. Confession and absolution are seen as being of a juridical nature. But something very essential is overlooked-- without which neither confession nor absolution have any real meaning or power.

This "something" is precisely the feeling of alienation from God, from the joy of communion with Him, from real life as created and given by God. It is easy indeed to confess that I have not fasted on prescribed days, or missed my prayers, or become angry. It is quite a different thing, however, to realize suddenly that I have defiled and lost my spiritual beauty, that I am far away from my real home, my real life, and that something precious and pure and beautiful has been hopelessly broken in the very texture of my existence. Yet this, and only this, is repentance, and therefore it is also a deep desire to return, to go back, to recover that lost home.

ASK THE PASTOR

Do priests remember what we say in confession?

So often, people will ask if I remember people's sins from Confession. As a priest, I rarely remember sins from the confessional. That might seem impossible, but the truth is, sins aren't all that impressive. They aren't like memorable sunsets or meteor showers or super-intriguing movies... they are more like the garbage.

In the cherubic hymn sung at every liturgy we sing "Let us who mystically represent the cherubim." What does it mean for us to mystically represent the cherubim? Does "us" refer to all of us assembled together at the liturgy? or those ministering at the altar only?

To mystically represent the Cherubim refers to our "putting aside all earthly cares so we may receive the King of all,..." Representing the Cherubim points to those who concelebrate the Divine Liturgy (i.e. all the faithful) and who are to maintain vigilance while awaiting the Second Coming of the Lord. Thus, every celebration of the Liturgy is a celebration of the Kingdom which is to come. In the Chrysostom anaphora we give thanks to our heavenly Father "who has endowed us with [his] kingdom which is to come." Being like the Cherubim ranks us with those who now anticipate and participate in the new creation.

Donation to Church

\$500.00 - Gil & Anne Eckert

Request

If you know a parishioner who has given birth, fallen ill, or was admitted to the hospital, please call the church office or let Fr. Ivan know.

Father, I've heard that after a loved one dies, that for 40 days we are not to celebrate anything (no Christmas trees, no dancing, no listening to music, wear black.) How about food... what types are allowed and not allowed? Also, does this apply to all members of the family, i.e., if my grandmother or uncle dies do I practice this as well or just the "immediate" family, such as my mother and father?

It is a practice among the many Eastern Catholics that the mourning period of a close relative can extend from 40 days to one year. As Christians, we belong to the Church of the Cross and Resurrection. Unfortunately, the cult of the dead often overshadows the resurrection. As Christians we cannot allow the reality of death to supersede the reality of new life in Christ. Therefore mourning in its various manifestations i.e. dress, diet, social intercourse etc. should not become separated from the Church's joyous proclamation that "through the cross joy has come to all the world." The cross and resurrection cannot be veiled by uncontrollable grief and hopelessness. Mourning for the dead is a communal and personal process that requires Christ's cross and resurrection to be its foundation. The reality of death, especially that of a loved one, causes great pain and sorrow. Even our Lord wept at the grave of his beloved friend Lazarus. But, as we mourn we must always keep in mind that our Lord has already destroyed death by his own death on the cross. The Lord's cross is our victory over death. Therefore our mourning for the deceased must be tempered with the joyous and life giving events of Christ's death, burial and resurrection.