

DIVINE LITURGIES FOR THIS WEEK

5th Sunday of the Great Fast, March 18, 2018

9:00 AM Lit. + Roman & Irene Ambrozewycz
r/by Roman & Cathy
11:30 AM Lit. For God’s Blessings on Our Parishioners

Monday, March 19, 2018

No Liturgy Scheduled

Tuesday, March 20, 2018

7:00 PM - Stations of the Cross (English)

Wednesday, March 21, 2018

8:45 AM - Lit. + Joseph, Dorothy, Mary, Steve, Joseph
Andrews/Andrushetsko - Legate
7:00 PM - Stations of the Cross (Ukrainian)

Thursday, March 22, 2018

No Liturgy Scheduled

Friday, March 23, 2018

7:00 PM - Liturgy of the Pre-Sanctified Gifts

Saturday, March 24, 2018

9:00 AM Lit. Divine Liturgy and Lenten Commemoration
5:00 PM Lit. + Kenneth Frankel
r/by Marie Frankel & Son

Palm Sunday, March 25, 2018

Annunciation of the Theotokos

Epistle - Phil 4:4-9; Gospel - Jn 12:1-18

9:00 AM Lit. For God’s Blessings on Our Parishioners
11:30 AM Lit. Sp. Int. Deacon Paul r/by Family

FIFTH SUNDAY OF GREAT FAST 2018

Metropolitan Stefan Soroka

St. Mark tells us of the disciples walking on the road to Jerusalem with Jesus walking in the lead. He tells us that “their mood was one of wonderment, while that of those who followed was fear” (Mk 10:32). Then we hear of two disciples vying to sit, one at the right and other on the left, when Jesus comes into His glory. This caused some anger among the other disciples. Jesus calms them by instructing them, “You know how among the Gentiles those who seem to exercise authority lord it over them; their great ones make their importance felt. It cannot be like that with you. Anyone among you who aspires to greatness must serve the rest; whoever wants to rank first among you must serve the needs of all” (Mk 10:44). Fear, mutual distrust, envy, and pride rob you and me of the special gift of walking with Jesus with wonderment. We can be blinded to the needs and sufferings of others around us. We can forget the importance of being of service to others. Great Fast invites you and me to walk alongside Jesus Christ with wonderment as to where He will lead us. We are reminded, “... the Son of Man did not come to be served but to serve...” (Mk 10:45). Saint Teresa of Calcutta saw the face of Jesus in every person she ministered to, especially the sick and the dying. Through her inspiration, may we also cherish and search for opportunities to see Jesus Christ in the faces of those we serve!

Daily Observance of the faithful during Holy Week

Lazarus Saturday (this year on March 24) concludes the Great Fast-Lent. This celebration remembers Christ’s raising of Lazarus from the dead and the promise of universal resurrection for all. Lazarus Saturday provides a bridge to Holy Week during which the Church services remember Christ’s last week before His crucifixion and resurrection. In the Eastern Church the last week of Christ’s life is officially called Passion Week. Each day is designated in the service books as “great and holy.” There are special services every day of the week which are fulfilled in all Churches. Earthly life ceases for the faithful as they “go up with the Lord to Jerusalem”. (Mark 10:32)

2018 Holy Week and Easter Schedule

Palm Sunday, March 25

9:00 a.m. Divine Liturgy (Ukr.) Blessing of willows
11:30 a.m. Divine Liturgy (Eng.) Blessing of willows
(Children’s Easter Egg Hunt after both liturgies)

Holy Monday, March 26

7:00 p.m. Akathist to the Divine Passion Of Christ

Holy Tuesday, March 27

7:00 p.m. Liturgy of the Pre-Sanctified Gifts

Holy Wednesday, March 28

7:00 p.m. Stations of the Cross (Ukr)

Holy Thursday, March 29

7:00 p.m. Matins, Reading of the Twelve Gospels.

Good Friday, March 30

9:00 a.m. Divine Liturgy with Burial Vespers and Procession
(School children and choir “Boyan”
will alternate in singing the responses)
7:00 P.M. - Jerusalem Matins

Holy Saturday, March 31

1:00 - 4:00 p.m. Confessions in the Church
2:00 p.m. Blessing of Easter Food Baskets in the School Hall
4:00 p.m. Blessing of Easter Food Baskets in the School Hall
6:30 p.m. Nadhrobne (Prayer at the Tomb)
7:00 p.m. Procession & Resurrection Matins

Pascha Sunday, April 1

9:00 a.m. Liturgy in Ukrainian.
(Blessing of Easter Food Baskets outside the church)
11:30 a.m. Liturgy in English



Lenten Faith Studies 2018

Join us as we explore what we believe, why we believe it, and why it matters. The class is held every Tuesday after 7:00 p.m. Stations of the Cross.

Paska and Bread Sale

Choir Boyan will be sponsoring a paska and bread sale for Easter. Paskas will be \$12 and Breads will \$8. Pickup on Holy Thurs March 29 between 6p and 9p or Good Friday 11a to 1p after vespers. There is a sign up sheet in the vestibule. Limit 2 per person. Sign up early as there will be a limited number made.

Spring Breakfast Buffet - Today!

Sponsored by the Holy Name Society, a Spring Breakfast Buffet will be held today, Sunday, March 18, 2018 from 8:00 a.m. to 1:00 p.m. in the school cafeteria. The brunch menu will consist of made-to-order omelets and pancakes, scrambled eggs, bacon, sausage, egg soufflé, hash browns, fruits, and juice, coffee or tea. Donation is \$10.00 per adult, \$5.00 for ages 6 to 12, and free for children under 6.

Sviachene - Easter Dinner

We are happy to announce that our annual Parish Easter Dinner/Sviachene will be held in the school hall on Sunday, April 15 following a 10:00 AM Divine Liturgy. As in the past, only one liturgy will be held that Sunday. The dinner will consist of traditional Easter food, such as ham, kobasa, eggs, paska, cold salads, beets with horseradish, etc.

Tickets for the Sviachene are available for sale following Saturday evening liturgy, during Coffee Hour and after the 11:30 a.m. Sunday Liturgy or at the rectory during office hours. Please purchase your tickets in advance! The cost is minimal, \$10 per adult, children under 12 free, \$5 for children age 12 to 18. Join us for this traditional event!

Property Insurance Due in March.

Our parish recently paid property insurance for our church and school buildings in the amount of \$32,252. This biggest expense of our parish was paid to the Archdiocese of Philadelphia.

Парафіяльний Вісник ОГОЛОШЕННЯ, ПОДІЇ, НОВИНИ

«Полювання на Великодні Яйця»

Свято для Дітей

У Вербну Неділю 31 Березня після Літургій в 9:00 год та 11:30 – год, усі діти будуть шукати-збирати пластикові яйця на подвір'ї біля Церви. Пластикові яйця будить наповнені цукерками та копійками. Усі діти запрошені. Вони можуть принести, маленькі кошики, щоб у них збирати яйця.

Пасхальний Обід "Свячене"

Цього року наш Великодній Обід – Свячене відбудеться у Неділю, 15 Квітня після однієї Літургії о 10:00 год зранку. Обід буде у шкільному залі буде складатися з традиційних страв паска, шинка, ковбаса, яйця, салати, вино, солодке і т. д. Квитки можна придбати після Літургії на каві або телефонуйте до офісу 732-826-0767. Квитки для дорослих \$10, для дітей після 12 років - \$5, діти до 12 років безкоштовно.

ХРЕСНА ДОРОГА.

Кожної Середу у 7год вечора нашій церкві відправляється Хресна Дорога українською мовою. ЗАПРОШУЄМО НА МОЛИТВУ ЩОБ СПІВСТРАЖДАТИ ІЗ НАШИМ СПАСИТЕЛЕМ І ДОПОМОГТИ ЙОМУ НЕСТИ ЙОГО ХРЕСТ І ЗРОЗУМІТИ ЗНАЧЕННЯ СВОГО ВЛАСНОГО ХРЕСТА.

Страхівка

Цього місяця наша парафія заплатила \$32, 252 за страхівку на будинки і землю. Ця сума є нашою щорічною оплатою і покривається з пожертви від нашого Сестрицтва і прибутку з Забав і Фестивалю. Дякую усім парафіянам хто не байдужий і завжди допомагає їх організувати.

Продаж Пасок і Хліба

(від хору "Боян" на замовлення)

Паска \$12 – Хліб \$8

Будь ласка, запишіться на листі при вході до Церкви. Свіжо випечені пасочки та хліб можна буде підібрати у Четвер 29 Березня з 6-9 вечора і у Пятницю з 11 ранку –1 год. у церковному залі. Поспішайте записатися і придбати! Кількість обмежена до двох пасок у руки!



Запитання до Священика!



• Що таке "Хресна дорога" і що вона означає в християнстві.

Це особливий тип богослужіння, коли згадують страждання Ісуса на хресті. А участь у Хресній дорозі прирівнюють до проходження Хресного шляху Ісуса в Єрусалимі. Богослужіння

хресної дороги завжди БОГОВІ миле, а нам дуже помічне. Цей духовний скарб переносить нас думкою у ту сиву давнину, коли Пилат засудив Ісуса Христа на смерть. Розважаючи про Христові страсті, Його терпіння і муки, ми йдемо за Ісусом, крок за кроком аж на гору Голгофту, де було виконано вирок смерті - розп'яття.

Хресна дорога - це свідоцтво вічної незгасаючої любові Ісуса Христа до нас, яка освячена невинною Кров'ю, нечуваними стражданнями та незліченними Ранами Святого Тіла нашого Спасителя.Тож розпалімо свої серця вдячністю і гарячою любов'ю до Ісуса через духовну співучасть в цьому набоженстві до Божого Сина за відкуплення людського роду від гріха і вічної загибелі.

• Коли почали відправляти перші Хресні дороги

Першими Хресним шляхом Спасителя почали ходити в Єрусалимі Його учні. Робили це таємно. Лише в часи правління імператора Константина, який у 335 році спорудив храм Гробу Господнього на місці, де була могила Ісуса, іти шляхом Ісуса на Голгофу можна було вільно. Згодом з'явився фіксований маршрут: від руїн фортеці Антонія, де був зал суду Пилата, до храму Гробу Господнього. Цей відтинок шляху через стару частину Єрусалима, яким Спаситель ішов на смерть, називають Via Dolorosa - Дорога страждань, або Хресна дорога. Він залишається незмінним донині. Саму відправу пов'язуємо з монахами-францисканцями, які й почали відправляти Хресні дороги в різних країнах. В Україні Хресні дороги упровадили греко-католики на початку минулого століття (римо-католики відправляли їх значно давніше). У Православній Церкві такої відправи не було, вона з'явилася лише з десятків років тому. Такі богослужіння стали символічними, адже людина, яка побувала на Хресній дорозі, наче пройшла шляхом Христа в Єрусалимі.

• Чому на Хресній дорозі 14 стацій і що вони означають

Стація в перекладі з латинської означає "зупинка". Такі зупинки були встановлені та прийняті для того, щоби паломники знали, де відбувалася та чи інша подія. Кількість стацій протягом століть змінювалася - від 37 до 14. Відображаються стації і в сучасних іконах. Одна стація - один образ. Це для того, щоб люди краще могли уявити той чи інший момент Хресного шляху. Хресні дороги можуть бути й поза святинями - на подвір'ї чи в якійсь мальовничій місцині у формі скульптурних груп чи капличок. До речі, останні кілька років в Україні Хресні дороги влаштовують вулицями сіл і міст, зупиняючись біля пам'ятників, хрестів, церков. На той момент ці місця стають стаціями. Та це лише під час Великого посту.

• Кажуть, що під час відправи Хресної дороги треба багато стояти на колінах, бити поклони. Це обов'язково?

Не так важливо, чи людина під час Хресної дороги стоїть, сидить, клячить, б'є поклони. Важливо, що в неї у душі. Можна й просто стояти чи сидіти, роздумуючи над стражданнями Спасителя. Прийдіть у Середу до нашого храму у 7-год вечора і переживіть цю хресну дорогу особисто.

Розклад Богослужінь у Страсний Тиждень і Пасхальні Свята, 2018

Квітна Неділя, 25 Березень

9:00 рано - Св. Літургія (укр.) - Благословення лози

11:30 рано - Св. Літургія (анг.) - Благословення лози

Після Літургій діти будуть збирати пластикові великодні яйця на подвір'ї біля Церви.

Великий Понеділок, 25 Березень

7:00 веч - Акафіст до Страстей Христових

Великий Вівторок, 27 Березень

7:00 веч - Літургія Ранішосвячених Дарів

Велика Середа, 28 Березань

7:00 веч - Хресна Дорога

Великий Четвер, 29 Березень

7:00 веч - Утрєня Страстей (ЦзсЯмю12 Євангелій)

Велика П'ятниця, 30 Березень

9:00 рано - Вечірня з Виложенням Плащаниці

7:00 веч. - Єрусалимська Утрєня

ХРАМ БУДЕ ВІДКРИТИЙ ДЛЯ ПОКЛОНІННЯ

ПЛАЩАНИЦІ ДО 12-ГОД НОЧІ

Велика Субота, 31 Березень

1:00 - 4:00. СПОВІДЬ У ЦЕРКВІ (священик з Епархії)

2:00 по пол. Свячення Пасок у Шкільному Залі

4:00 по пол. Свячення Пасок у Шкільному Залі

6:30 веч. Надгробне

7:00 веч. Воскрєсна Утрєня, обхід навколо храму

ВОСКРЕСІННЯ ХРИСТОВЕ - ПАСХА, 1 Квітня

9:00 рано - Св. Літургія (укр.)

Свячення Пасок після Літургії на вулиці біля церкви.

11:30 рано - Св. Літургія (анг.)

Розклад Богослужінь на Великдень (за Юліанським Календарем)

ВЕЛИКА СУБОТА, 7 Квітня

3:00 по пол. - Свячення Пасок у Шкільному Залі

ВЕЛИКДЕНЬ - ПАСХА, 8 Квітня

9:00 рано - Св. Літургія (укр.)

Свячення Пасок після Літургії на вулиці біля церкви.

11:30 рано – Св. Літургія (анг.)

ХРИСТОС ВОСКРЕС!

ВОІСТИНУ ВОСКРЕС!





It Was a Beautiful Confession

On Saturday, we went to confession. Mine was a pretty standard operation: "Bless me, father, for I have sinned. It has been two months since my last confession. I did that thing I always do, and that other thing I always do. I also did that other thing I always do, except more so than usual. And I stopped doing that thing I usually do, but then I started again. And I was mean on the internet. For these and all my sins, I am truly sorry."

And the priest said what this particular priest always says: "Thank you for that beautiful confession." He says this when I have a long and sordid list, or a short and sordid list, or when he can barely understand me because my nose is running from the sordidness of it all. The point is, I am not aware of ever having made a confession that any normal human being would consider "beautiful."

But the confessional is not a normal place. It's the one place that no one would ever go for normal, worldly reasons. No penitent goes to confession to get ahead in life, or to make money, or to get a full belly, or to impress anyone; and no priest goes to confession to be amused or entertained. It's where we go to unload our miseries, to show our wounds and our infections, to take off the disguises that make us appear palatable to each other.

So, not beautiful. No, not especially.

Or is it? If the ugliness, the squalor, the sordidness, and the running nose were all that happened inside a confessional, then it really would be an ugly place -- just a latrine, a ditch, a sewer. But of course, the part where we lay out our sins is only the first part. What happens afterward is more obviously beautiful. The priest reaches out and picks up the ugly little load you've laid in front of him. And right then and there, he pours the living water over it until the parts that are worth saving are healthy and whole again, and the parts that cannot be salvaged have been washed away entirely. What is useless is gone; what was dead is alive again.

This is beautiful!

And the beauty of absolution does one of those neat Catholic tricks where eternal things reach back in time and impart beauty wherever they want, regardless of chronology. The beauty of absolution makes the confession itself beautiful. Even though my sins are ugly, the very fact that I'm bringing them into the confessional has something beautiful in it: the beauty of trust that I will be forgiven; the beauty of believing that something real and life-changing will happen; the beauty of being willing to accept forgiveness even though I know that I don't deserve it; and the beauty of knowing that, whoever's turn it is to sit behind the screen, it is really Christ who is waiting to meet me.

If that isn't beautiful, then nothing is.

The cross that redeems us and brings us peace and pardon has a long shadow, and it stretches backward in time, covering us not only at the moment of absolution, but drawing us into its beautiful shelter of mercy from the very moment we decide, "This can't go on. I gotta get to confession for real this weekend."

So, all right, Father, my confession was beautiful! It's beautiful that you are willing to spend your weekends behind that screen, helping us turn our garbage into a garden. You were right. It was a beautiful confession.

From the National Catholic Register.

Fr. Ivan's Corner

- **What is the difference between Paradise and Hades, and between Heaven and Hell? Are there any people in Heaven or Hell now? What about Elijah the Prophet?**

While sometimes these terms are used interchangeable, when a distinction is made the terms are used as follows: Hades and Paradise are the terms often used to describe the condition of the soul when it is separated from the body through biological death.

Hades describes a negative condition, where the soul is tormented by its sinful relationship with God and its neighbor, and thus fearfully awaits the general resurrection and final Judgment.

Paradise describes a positive condition, where the soul is comforted by its healthy relationship with God and its neighbor, and thus peacefully anticipates the bodily resurrection and final Judgment. Heaven and Hell are the words usually used to describe man's condition after the bodily resurrection. The joys of Heaven and the torments of Hell exceed those of Paradise and Hades because in this final state, the body too experiences God's presence, and like the soul has either a positive or negative reaction to Him. Paradise and Hades are experienced only by the soul, and therefore are considered incomplete and temporal realities in comparison to Heaven and Hell which are experienced by the soul and body for all eternity. Christ reigns in Heaven, accompanied by His Mother, who He granted bodily resurrection to after her physical death. All others await the general resurrection. Elijah was carried up "as if into heaven". Although it is unclear exactly what this means, it is the understanding of the Church that this expression describes something other than bodily entering into Heaven.

- **Why can't women be priests?**

This is a subject that requires a complicated answer, but I'll try to keep it brief. Theologically speaking, the main reason that our Church does not ordain women priests is simply that it never has. You see, we believe that throughout our Church's life, we have been guided by the power and wisdom of the Holy Spirit. That means that for 2,000 years, the Holy Spirit -- God Himself -- has guided us to have priests who are men. If God was guiding us to change, we would not be able to avoid it. But that undeniable call for change has simply not come. Does this mean that God or the Church hate women or somehow think they are less than men? Absolutely not. Remember that the ultimate goal of being a Christian is not to be a priest. In fact, very few men become priests, either. The goal of being a Christian is to be transformed by God and become like God. All people, women and men, are called to be saved. In the Kingdom of Heaven, St. Paul says, there will be no difference between male and female. Furthermore, we have many examples of holy women who have served the Church in many different ways: as evangelists, missionaries, teachers, iconographers, martyrs, saints, etc. The greatest example we have is our Mother and protector, the Virgin Mary, whom our Church holds as the greatest among the saints and an example to all Christians for the true Christian life. So instead of focusing on the one thing that God has not called women to do in the life of our Church, we should focus on all of the great things women can and do all the time and support more women to participate in the work of the Church in whatever way they are called by God.

- **How long is Jesus present in the Eucharist after we've received Communion?**

The great treasure of the Catholic Church is the Eucharist -- Jesus himself hidden under the appearances of bread and wine. We believe, as the Catechism states, that "*In the most blessed sacrament of the Eucharist 'the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole Christ is truly, really, and substantially contained'*" (CCC 1374).

Additionally, this Real Presence of Christ in the Eucharist does not end immediately when we receive him at Communion time. The Catechism goes on to explain how, "The Eucharistic presence of Christ begins at the moment of the consecration and endures as long as the Eucharistic species subsist" (CCC 1377).

What does that mean when we receive him into our mouths? How long does Jesus' Real Presence remain in our bodies?

There is a famous story from the life of Saint Philip Neri that helps answer that question. One day while he was celebrating Divine Liturgy (Mass), a man received Holy Communion and left the church early. The man appeared to have no regard for the Presence within him and so Philip Neri decided to use this opportunity as a teaching moment. He sent two altar boys with lighted candles to follow the man outside of the church. After a while walking through the streets of Rome, the man turned around to see the altar boys still following him. Confused, the man returned to the church and asked Philip Neri why he sent the altar boys. Saint Philip Neri responded by saying, "We have to pay proper respect to Our Lord, Whom you are carrying away with you. Since you neglect to adore Him, I sent two acolytes to take your place." The man was stunned by the response and resolved to be more aware of God's presence in the future.

It is generally assumed that the Eucharistic species of bread remains for about 15 minutes after reception. This is based on simple biology and reflects the Catechism's statement that the presence of Christ "endures as long as the Eucharistic species subsist."

This is why many saints have recommended offering 15 minutes of prayer after receiving the Eucharist as a thanksgiving to God. This allows the soul to savor the presence of God and have a true "heart-to-heart" with Jesus.

In our face paced world it is often difficult to remain long after Liturgy (Mass), but that doesn't mean we can't at least pray a brief prayer of thanksgiving. If one day you forget, don't be surprised if your parish priest sends altar servers to follow you to your car when you leave the Liturgy early!