



**ST. PETER & ST. PAUL
UKRAINIAN CATHOLIC CHURCH**
105 CLIFTON AVE
ANSONIA, CT 06401
Rectory Phone 203-734-3895
Church Hall 203-732-2414
Fr. Ed Cell 413-218-6404



Leaders of the Apostles and teachers of the world, pray to the Master of all to grant peace to the world and great mercy to our souls.

February 4, 2024

Web Site: www.stsppucc.org

Very Rev. Archpriest Edward Canon Young, *Pastor*
Sunday of the Fearful Judgement (Meatfare). Octoe. Post-feast of the Encounter.
Our Venerable Father Isidore of Pelusium (408-50).

Epistle: 1Cornithians 8:8-9:2 GOSPEL: Gospel Matthew 25: 31-46 Tone: Sheet

DIVINE LITURGY SCHEDULE

WEEKDAYS: MONDAY–FRIDAY 10:00AM

SUNDAY: 8:30 AM (Ukr.) & 10:00 AM (Eng.)

Confessions are heard before each Divine Liturgy: Sunday 8:00AM to 8:30AM and 9:30AM until 10:00AM

Religious Education – Saturday 10:00AM – 11:00AM

Sunday After 10:00 AM Divine Liturgy
Call Audrey Sokol 203-924-1184 for more information.

Preservation – Please use the form in church vestibule, mail it to the church or bring it to Michael Wysowski, Jr. or Fr. Edward Young or Robert Jaskilka.

Address or Name Change/New Phone Number

– Please update your records. See Michael Wysowski, Jr. to update this info.
Returned checks are subject to a **\$35.00 fee per check.**

Bulletin Notices – Notices for the bulletin must be **in writing** by Wednesday @6PM to be included in that week's bulletin.

Parish Council meets every 3rd Wednesday of every month @7:15pm in the church hall.

Rectory Office Hours - Thursday 1:00 to 3:00 PM or by Appointment on other days

****Please Note ****

Mass Offerings , Sorokousty
Mother's Day, Father's Day
Checks must be made out to the Fr. Edward Young **not the Church ! Thank You...**

Baptism Arrangement for baptism is to be made personally at the Parish Office. Please call rectory for an appointment.

Marriage – Arrangements for marriage are to be made at least **6 months prior** to the Wedding date. Please call rectory for an appointment.

Sick Calls – To arrange for Sacraments for the elderly and sick at home, please call Parish Office Fr. Young at 203-734-3895, **Please advise the rectory of any hospitalization.**

In your Estate planning – Remember Sts. Peter & Paul Church in your will.

Stewardship - "As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Peter 4:10). All Catholics, should give generous support—time, money, prayers, and personal service according to their circumstances—to parish and diocesan programs and to the universal Church

Special Share in the Eucharist *– Bread & Wine

offered for a week, month, or year. Donations: one week - \$20.00
Donors/intentions will be listed.

Michael Wysowski, Jr or Fr. Edward Young

Eternal Light *– offered to light for a week \$10.00.

Michael Wysowski, Jr. or Fr. Edward Young

Virgin Mary's Lamp and Sacred Heart Lamp* also available for offering!

Offered to light for a week is 10.00, each. Michael Wysowski, Jr. or Fr. Edward Young

All start on Monday to Sunday!

***Offering must be made when dates are reserved on a first come first served basis !!!!**




A Welcome to St. Peter and St. Paul Parish to all who are worshipping with us today. If you are over twenty-one years of age and have not yet registered, have moved or will be moving, or have a new telephone number, please fill out the form below. Each household must be registered at St. Peter and St. Paul and every adult receives a set of stewardship envelopes. Registration also entails an annual dues to the parish. If a parishioner is not registered, it is difficult for church authorities to issue him or her a sponsor certificate, reference, or any other certification.

Name _____ Phone# _____ Email _____
Address _____ City _____ State _____ Zip _____

Vespers from the Sunday of Meafare: The trumpets shall sound and the tombs shall be emptied,* and all mankind in trembling shall be raised.* Those that have done good shall rejoice in gladness, awaiting their reward;* those that have sinned shall tremble and bitterly lament,* as they are sent to punishment and parted from the chosen.* O Lord of glory, take pity on us in Your goodness,* and count us worthy of a place with them that have loved You. I lament and weep when I think of the eternal fire,* the outer darkness and the nether world,* the dread worm and the gnashing of teeth,* and the unceasing anguish that shall befall those* who have sinned without measure,* by their wickedness arousing You to anger, O Supreme in love.* Among them in misery I am first:* but O Judge compassionate, in Your mercy save me. When the thrones are set up and the books are opened,* and God sits in judgment,* O what fear there will be then!* When the angels stand trembling in Your presence* and the river of fire flows before You,* what shall we do then, guilty of many sins?* When we hear Him call the blessed of His Father into the Kingdom,* but send the sinners to their punishment,* who shall endure His fearful condemnation?* But Savior, who alone love mankind, King of the ages,* before the end comes turn me back through repentance* and have mercy on me.

Bread and Wine Offering - None Offered

02/03	Saturday	10:00 AM	First All Souls Saturday Divine Liturgy offered for All the Faithfully departed followed by the reading of the names of our beloved Deceased
02/04	Sunday	8:30 AM 10:00 AM	Pro Populo (For Parishioners) - За Всix Парафіян +Thomas Monks & Frank Fedir & Nicholas Stuban req. by Susan Monks & Family
02/05	Monday		<i>No Liturgy</i>
02/06	Tuesday	10:00 AM	+Mary & Andrew Koalchic
02/07	Wednesday		<i>No Liturgy</i>
02/08	Thursday		<i>No Liturgy</i>
02/09	Friday		<i>No Liturgy</i>
02/10	Saturday	10:00 AM	+Michael Comcowich
02/11	Sunday	8:30 AM 10:00 AM	Pro Populo (For Parishioners) - За Всix Парафіян +Leonila Gebuza req. by Anna & Diana Filak

ETERNAL LIGHT		<i>NONE OFFERED</i>
BLESSED VIRGIN MARY LAMP		<i>NONE OFFERED</i>
SACRED HEART of JESUS LAMP		<i>Good Health Joseph Boninti by the Dytko Family</i>

BREAD & WINE OFFERING RESERVED DATES 2/12/24-2/18/24 8/5/24-8/11/24	ETERNAL LIGHT LAMP OFFERING RESERVED DATES 2/12/24-2/18/24 2/26/24-3/3/24 5/20/24-5/26/24 6/17/24-6/23/24 8/5/24-8/11/24 9/9/24-9/15/24 11/11/24-11/17/24	BLESSED VIRGIN MARY LAMP OFFERING RESERVED DATES 2/12/24-2/18/24 3/4/23-3/10/23 3/11/24-3/17/24 4/8/24-4/15/24 5/6/24-5/12/24 8/5/24-8/11/24 11/11/24-11/17/24	SACRED HEART OF JESUS LAMP OFFERING RESERVED DATES 2/12/24-2/18/24 4/29/24-5/5/24 10/28/24-11/3/24
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PRAYER FOR OUR NATION Lord, we pray for peace and unity in our nation today. Keep us in peace, O Christ our God, under the protection of your Holy Cross; save us from our enemies, visible and invisible, that we may glorify You with thanksgiving, with the Father and the Holy Spirit, now and forever. We pray that You would inspire this nation to be a nation under God. Give us your hope. Give us your peace. Amen the Light of God ~ surround us. The Love of God ~ enfold us.

The Power of God ~ protect us. The Presence of God ~ watch over us.

The Mind of God ~ Guide us. The Law of God ~ direct us.

Wherever we are God ~ be our strength.

PRAY FOR PEACE IN UKRAINE AND THE WORLD: MOST HOLY THEOTOKOS, THROUGH THE PRAYERS OF THE FAITHFUL, SPREAD YOUR OMOPHOR ~ WE IMPLORE YOUR PROTECTION OVER UKRAINE AND BEG THAT YOU INTERCEDE WITH OUR LORD TO GRANT PEACE.



PRAYER FOR THE DELIVERANCE OF UKRAINE IN TIME OF INVASION: O Lord God of powers, and God of our salvation, O God, who alone work wonders: look down with mercy and compassion on Your humble servants, and out of love for mankind hearken and have mercy on us and on the land of Ukraine. For, behold, enemies have once more gathered together, in order to cause division and enmity. But You who know all things, understand that they have risen up righteously, and that it will be impossible to oppose their multitudes unless You show us Your help. Therefore, we who are sinful and unworthy pray unto You in repentance and with tears: Help us, O God, our Savior, and deliver the land of Ukraine for the sake of the glory of Your Name, that the enemy may not to say: *"Their God has forsaken them, and there is none to deliver and save them."* But let every nation understand that You are our God, and we Your people are always protected under Your dominion.



VOLUNTEER – By definition, it is a person who freely offers to do something or undertakes a task; To volunteer means to freely offer up your time and service to help, willingly and without being forced or paid to do it to serve another or the community. When was last time you Have ever asked yourselves "How do I serve a parish Community"? As parishioners, we look to come together at a meal, at the parish festival, and other happenings.... Remember these events do not just 'happen'. These events are not the responsibility of the pastor! For these events to take place, it requires the talents of the member of the parish; it requires each of you to come forward and VOLUNTEER your time and talents. You don't need an invitation, you need to come forward and offer to help freely, inquire where you can serve. For a parish to be active, vibrant, it needs the help from those it serves! It is time to look around, to become aware of where you and your time and your talents can serve the needs of the parish. It is time to step forward and become involved in the life of the parish. Don't look for the other person to step up, this is your Church. If you want to see parish events happen, you need to be involved. Remember each of you are the CHURCH, each responsible for the full life of the parish. Let us come together to grow in hospitality, grow in community and service. Be a leader and come forward. Be that "Gift" !!

MEAT-FARE SUNDAY

EPISTLE - 1 CORINTHIANS 8: 8 - 9:2 GOSPEL - MATTHEW 25: 31 – 46 TONE 3

PRE-LENTEN GOSPEL LESSONS - MEAT FARE-SUNDAY

SUNDAY OF THE LAST JUDGEMENT

Approaching the Great Fast/Lent and Easter, the Christian is admonished to correct his faults by fasting, praying and almsgiving, as recorded in the Gospel passage of the day. The Last Judgment will be made according to the good works of each person as a result of his faith in and worship of God. These good works are directed to the "least", those in need, as Christ Himself says, "**as you did it not to one of the least of these, you did it not to me**", (v. 45). Meat-fare Sunday, also known as Judgement Sunday, reminding us of Christ's Second Coming and the Last Judgement.

This is the last day before the Great Fast/Lent that the believer eats meat, traditionally, until Pascha. One week away from Great Fast/Lent, we hear the parable of the Last Judgement, the sheep separated from the goats—goodness rewarded and sin punished.

... for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in, I was naked and you clothed Me, I was sick and in prison and you visited Me. For truly I say to you, if you did it to one of the least of these my brothers, you did it to Me (Mt 25).

Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink? And when did we see Thee a stranger and welcome Thee, or naked and clothe Thee? And when did we see Thee sick or in prison and visit Thee? And the King will answer them, **‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’**

The previous Pre-Lenten readings have been leading to this image of the final exam time, as it were, when the teaching, reminders, and mentoring end, and our performance is evaluated. What is the metric for a passing grade? This Sunday’s story tells us plainly that the one criterion by which Christ will judge us is love; love for our neighbor is love of God. Sin is the absence of love. Do we live in love or not? Your (my) humanity develops and thrives only because you have been and continue to be loved. Cruelty, criminality, hunger, and want to emerge from a lack of love; caring for others, is how we manifest the Kingdom of Heaven here on earth. This parable tells us that Christ is present not only in our fellow parishioners, family, or friends—He is in every human being, even those most in need. Great Fast/ Lent will soon provide us a time to turn away from everything that keeps us from recognizing Christ in our neighbors and to learn to love Him in them.

We are reminded this day that it is not enough for us to see Jesus, to see ourselves as we are, and to come home to God as his prodigal sons. We must also be his sons by following Christ, his only-begotten divine Son, and by seeing Christ in every man and by serving Christ through them. Our salvation and final judgment will depend upon our deeds, not merely on our intentions or even on the mercies of God devoid of our own personal cooperation and obedience.

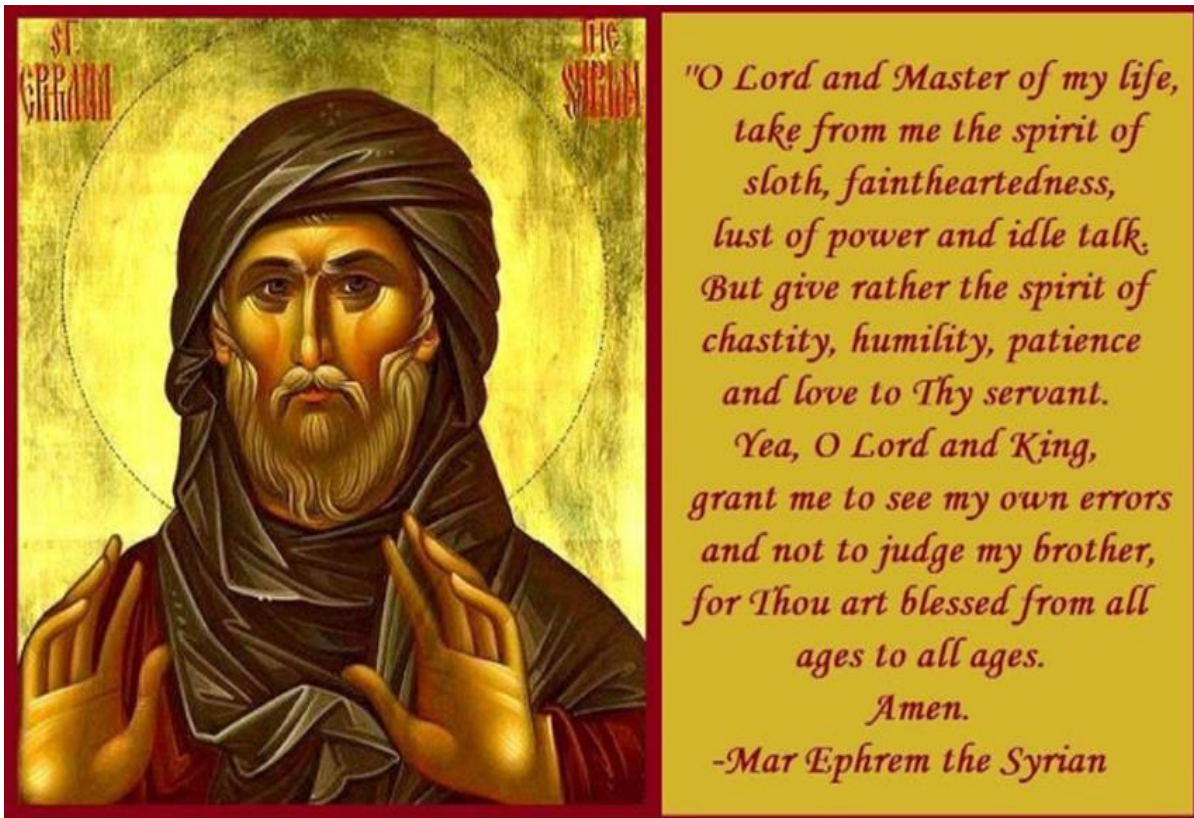
The fate of people is wrought on this earth, because after death, there is no opportunity for repentance in order to better one's state. Man's finite mind cannot comprehend God's love for his salvation and judgment for his condemnation. Yet, here is the center of the belief that there is a Supreme Judge for those who committed iniquities and wrong-doings without punishment or discovery while on earth. We are saved not merely by prayer and fasting, not by “religious exercises” alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed. We are saved not merely by prayer and fasting, not by “religious exercises” alone. We are saved by serving Christ through his people, the goal toward which all piety and prayer is ultimately directed.

The Great Fast/Lent will soon provide us: a time to turn away from everything that keeps us from recognizing Christ in our neighbors and to learn to love Him in them. As our Savior said, **“In that you did it to the least of these my brethren, you did it to me.”** Let’s use the Great Fast/Lent to become the kind of people who already know the joy of the Kingdom of God

Let’s reach out to Him at every opportunity and, like the father of the prodigal last week, **let’s celebrate being home.**

CATECHISM - CHRIST OUR PASCHA - TODAY'S EPISTLE / GOSPEL LESSON :
LOVE: Page 75, Section 208; Page 90, Section 252; Page 155, Section; Page 269,
Sections 843—849
NEIGHBOR: Page 75, Section 207

Let us remember that God is With Us, through His perpetual presence ! The Christmas season came to a close on February 2, however we must remember because of Bethlehem, we have a Savior. Christmas begins what Easter celebrates. The Christ Child in the cradle became the King on the cross. He came to save us from our sins. Keep this in mind as we approach the Great Fast. Wishing all a Blessed Great Fast !



Great Fast Ukrainian Catholic Church.

Great and Holy Fast

The 40 day preparation for the glorious feast of Pascha beginning on Clean Monday and ending on the day before Lazarus Saturday. Associated with this fast is the week of Cheesefare and the Great and Holy Week Fast, the weeklong fast leading up to the glorious feast of Pascha. It is the most ancient fast.

*Because we did not fast we were banished from paradise.
So then let us fast so as to return back to paradise.*

- St. Basil, On Fasting I

Although our time has brought with it many changes in church laws, traditions, and discipline, and the Second Vatican Council has relaxed the rules for fasting, including the Great Fast, nevertheless, the Forty Days Fast still has significance for our spiritual life. For various reasons, today we may be unable to fast in the same way as our ancestors did; yet even today we are obliged to a spiritual fast - that is, we are obliged to refrain from sin, and from giving in to our evil inclinations. We are also obliged to pray and to practice virtue and good deeds. In reality then, the most important goal of the Great Fast is our spiritual renewal.

We shall speak now about the purpose of the Great Fast as recorded in three different periods of history:

1. Apostolic Times

For the Apostles and First Christians, the day of the Jewish Pasch was a sorrowful day commemorating the death of Jesus Christ, therefore, they celebrated this day with prayer, contrition and fasting. This association of the Pasch with fasting lasted a long time. Even in the second century one may find the word "Pasch" used to

denote "fasting". This practice seems to echo the time when the celebration of the death and resurrection of Jesus Christ took place on one and the same day. This association of the sad event of Christ's death with the joyful event of His resurrection has left its traces in our Great Saturday services in which the Lenten service is merged with the resurrection service.

2. The Paschal Fast and the Catechumenate

The third and fourth centuries witnessed the greatest flourishing of the catechumenate. Catechumens were those who were being prepared for the sacrament of Baptism. This preparation extended over a period of three years and terminated solemnly during the Great Fast. The concluding acts of this preparation were: the giving of a name to the catechumen at the beginning of the Great Fast, an exorcism of evil spirits which took place daily throughout the whole Lenten period, the last instructions in the truths of the holy faith, the final examination and then, the Baptism itself which took place on Great Saturday. Some of these acts were incorporated into the daily service. To become a Christian and a member of the Church through Baptism was regarded as an important event in the life of the newly-baptized and in the life of the Church. For this reason, this joyful event was usually celebrated on the great feasts of the Pasch (Resurrection), Pentecost or the Theophany. In the third century, the rite of baptism was associated above all with the feast of the Pasch. The catechumens prepared themselves for baptism by fasting and prayer. Under the influence of the catechumenate the pre-paschal fast was extended to forty days. As time went on, the rest of the faithful also began to observe this fast together with the catechumens. St. Justin the Martyr (+167) speaks about this custom of the faithful observing the fast together with the catechumens. He says that those who embraced the Christian faith "were taught to implore God by fasting and prayer for the forgiveness of past sins, and we pray and fast together with them" (Apol. 1,61).

3. The Great Fast - An Endeavor of Soul and Body

The institution of the catechumenate contributed not only to the extension of the Great Fast to forty days, but also to the fact that, in time, all the faithful adopted this fast so that it became the pre-paschal fast for the whole Church. Later, when the institution of the catechumenate lost some of its meaning, the Forty Days Fast became an independent ritual. Today, it is observed by the faithful as a time for special prayer, fasting and penance, and as a spiritual preparation for the feast of the Pasch (Resurrection). This attitude of the Church finds its most beautiful expression in our Lenten services, customs and practices. We shall mention certain ones here.

Lenten Services

The Lenten services differ from the ordinary church services in that they include more prayers, more psalms and more readings, especially from the Old Testament. During Lenten services the entire Psalter is read twice a week. Predominant throughout these services is the spirit of penance and sorrow for sins. The Lenten sticheras in Vespers and Matins either lament the fall of man into sin, summon us to penance and sorrow, extol the benefits of fasting and good works, or inspire us to master our senses and to practice virtue. "Let us fast in a manner pleasing and acceptable to God," says one of the stichera of the aposticha in the Vespers of the first Monday, "genuine fasting is alienating oneself from evil, restraining the tongue, putting aside hatred, parting company with concupiscence, falsehood and the breaking of oaths, - abstaining from all these things is real fasting." In the aposticha of Matins of the first Monday, we sing: "The fast has arrived, the mother of purity, the discoverer of sins, the preacher of penance, the companion of the Angels and the salvation of man: Let us, the faithful, cry out: O God, have mercy on us."

Lenten Penance and Prostrations

In the first centuries of Christianity the practice of public penance for various sins and offences prevailed in the Church. Following the wishes of the Church, many penitents performed their penance during the Great Fast. Just as the faithful adopted the Forty Days Fast from the catechumens, so too, under the influence of Church discipline they began to regard themselves as penitents and to perform various penitential acts during the Great Fast. From this stems the profound penitential spirit of our Lenten services. Closely connected with our Lenten services are inclinations. These inclinations are made either by bowing from the waist or to the ground (the low, profound bow or prostration), and they are performed at all Lenten services from Monday through Friday. The prayer of St. Ephrem (+373) with accompanying prostrations merits special consideration. This prayer, repeated at every Lenten service, can be regarded the official Lenten penitential prayer of our Church, expressing, as it does, the whole content and purpose of the Great Fast. We give it here in its entirety:

O Lord and Master of my life, drive from me
the spirit of discouragement,
negligence, ambition and idle talk. (Prostration).

"Grant me, your servant, the spirit of chastity,
humility, patience and charity. (Prostration).

"Yes, my Lord and King, grant me to see my own
sins, and not judge my brother, for
you are blessed forever, and ever. Amen. (Prostration).

The Kievan Metropolitan George (1073) in his "Rules" for priests and laity prescribes for all the faithful to make three hundred prostrations daily (luring the Forty Days Fast).

The Liturgy of the Presanctified Gifts

A typical lenten service is the Liturgy of the Presanctified Gifts. Already in the first centuries there was a custom during the Forty Days Fast to omit the celebration of the Divine Liturgy because, at that time, it was still linked with agape, that is the love banquet, and this was not in keeping with the spirit of fasting. Furthermore, the Divine Liturgy was regarded as a joyful mystery; for this reason, its celebration was limited to Saturday and Sunday. On the other days of the week, to give the faithful an opportunity to receive Holy Communion, the Divine Liturgy was replaced by other services, from which the Liturgy of the Presanctified Gifts developed in time. Actually, this is not a Liturgy in the sense of the word, for it does not have the consecration of bread and wine; but rather, it is a Vespers service combined with the rite of Holy Communion, for which the bread was previously consecrated. Hence the name of Presanctified Gifts. The Council of Laodicea (c. 364) prescribed: "It is not permitted during the Great Fast to offer up the Bread (that is the Holy Liturgy), except on Saturday and Sunday" (rule 49). The Sixth Ecumenical Council of Trullo (691) decreed: "On all the days of the Great Fast, with the exception of Saturday and Sunday, and the feast of the Annunciation, the Liturgy of the Presanctified Gifts must be celebrated." (rule 52). When the zeal of the first Christians gradually began to diminish and the custom of daily and frequent Holy Communion was abandoned, the Great Fast became also the time of preparation for a worthy reception of Holy Communion on the feast of the Pasch.

Lenten Sermons




In former times, the faithful attended services even twice a day during the Great Fast. At these services, sermons were delivered. St. Basil the Great, during one week in lent, delivered in nine homilies a series of beautiful discourses on the "Hexameron" that is, on the six days of the creation of the world. It was then that he preached twice a day, in the morning and in the evening. He has left us two beautiful discourses on the meaning and benefits of fasting.

Taken from: Katrij, OSBM, Julian, *A Byzantine Rite Liturgical Year* (Basilian Press: Toronto, 1992), pp 92-97. ©1992 Basilian Press, 265 Bering Avenue, Toronto, Ontario, Canada, M8Z 3A5 (416) 234-1212. Used with permission. Particular days : Wednesdays and Fridays Exaltation of the Holy Cross (September 14)

- Eve of the Nativity of Christ (December 24) Eve of the Theophany of Christ (January 5)
- Beheading of St. John the Baptist (August 29) **Exempt Times from Fasting**
- December 25 to January 4 Between the Sunday of the Publican and Pharisee and the Sunday of the Prodigal Son From Pascha to Thomas Sunday from Pentecost to the Sunday of All Saints

Fasting and Abstinence

We often use the word "fasting" to refer to both fasting and abstinence. There is a difference between the two. Abstinence refers to the practice of not eating certain types of food. For example, on Wednesdays and Fridays, we abstain from meat. Fasting refers to the amount of food we eat. As a general rule, when fasting, the main meal of the day should equal in quantity less than the two other meals through the day. The "rules" for fasting and abstinence should always be regarded as means to obtaining a greater goal. Bishop Kallistos has an excellent article entitled, "[On the Nature of Fasting](#)," and Subdeacon Adam DeVille (Eparchy of Toronto) offers an excellent [Catechesis of Fasting](#). When practicing fasting and abstinence, it should always be done under the care of a spiritual father or mother or your parish priest. Ask them for assistance.

<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>	<p>WAKELEE MEMORIAL FUNERAL HOME John S. Zaleski Director Virginia K. Hylwa Administrator</p> <p>203.734.1490 <i>Parishioners Serving Parishioners Over 90 Yrs.</i></p> 	<p>For your AD info, message Call 203-734-3895 or YoungE8073@aol.com</p>  <p>JOIN SUMA F.C.U. & Save Big! Support Locally! Bank Near & Far!</p> <p>For all your financial needs - we are just a call, click or a text away</p> <p>914.220.4900 memberservice@sumafcu.org or visit our New Haven or Stamford branches. We are open!</p>  <p>www.sumafcu.org</p>
<p>Support those who advertise in our bulletin!</p>		



2024 ENVELOPES

The envelopes for 2024 are in the church hall.
Please pick them up; **they will not be mailed.**
Any friends/relatives may also pick up their envelopes for delivery



ALSO, 2024 CALENDARS ARE HERE - ONE PER FAMILY AS LONG AS THEY LAST.
THE CALENDARS WERE GENEROUSLY DONATED BY JOHN ZALESKI OF
WAKELEE MEMORIAL FUNERAL HOME THANK YOU AND MNOHAYA LITA!

GREAT LENT

THE JOURNEY TO PASCHA



LET US BEGIN THE FAST WITH
JOY! LET US PREPARE OURSELVES
FOR SPIRITUAL EFFORTS! LET
US PURIFY OUR SOULS AND
CLEANSE OUR FLESH! LET US
ABSTAIN FROM EVERY PASSION AS
WE ABSTAIN FROM FOOD! LET US
REJOICE IN VIRTUES OF THE SPIRIT
AND FULFIL THEM IN LOVE! THAT WE MAY
ALL SEE THE HOLY PASSION OF CHRIST OUR
GOD! AND REJOICE IN SPIRIT AT THE HOLY
PASCHA!

OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

Adapted by Fr Vitalii Stashkevych (BCC) for the Gregorian Calendar

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week JANUARY 21 ST	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week JANUARY 28 TH	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 4 TH FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare FEBRUARY 11 TH FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1 ST Sunday of Lent FEBRUARY 18 TH	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2 ND Sunday of Lent FEBRUARY 25 TH	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3 RD Sunday of Lent MARCH 3 RD	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4 TH Sunday of Lent MARCH 10 TH	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5 TH Sunday of Lent MARCH 17 TH	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
PALM SUNDAY MARCH 24 TH GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY MARCH 29 TH	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! MARCH 31 ST NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!