

DIVINE LITURGIES, SERVICES & INTENTIONS

Sat 2/6 *No Divine Liturgy*

Sun 2/7 SUNDAY OF CHEESEFARE & FORGIVENESS & TONE 4, P. 141 & 218

9:30 am Confessions
9:40 am THE THIRD HOUR
10:00 am *For members of our parish*
Forgiveness Service after the Liturgy
Anointing & Blessed Bread commemorating the feast of the Encounter of our Lord
ECF Classes after the Liturgy

FIRST WEEK OF THE GREAT FAST

Mon 2/8 FIRST DAY OF THE GREAT FAST
Strict fast-fast from meat, dairy products, milk & eggs
7:30 pm Liturgy of the Presanctified Gifts
Family & Friends of Dennis & Sally Rock

Tue 2/9 Martyr Nicephor
9:00 am Matins with Holy Communion

Wed 2/10 Martyr Charalampus meatless
7:30 pm Liturgy of the Presanctified Gifts
God's blessing on Delayne, Sue & Nicole

Thu 2/11 NO SERVICES
Father is not available

Fri 2/12 NO SERVICES *abstinence from meat*

Sat 2/13 COMMEMORATION OF THE MIRACLE OF THE GREAT MARTYR THEODORE *with the blessing of the boiled wheat & honey*
9:00 am Divine Liturgy *God's blessing on the Priests & Religious by Dennis & Sally Rock*

Sun 2/14 FIRST SUNDAY OF THE GREAT FAST Sunday of Orthodoxy & Tone 5, p. 220 & 146
9:00 am Choir Rehearsal
9:30 am Confessions
10:00 am Liturgy of the Saint Basil the Great
Procession with the Children & the Blessing of Icons
For members of our parish family
ECF Classes after the Liturgy

PRAYER REQUESTS Lauren Hlywa & baby, Chet Vogel, Cole Webb Harter, Fr. Marcus Gomori, Ruth Terry, Adrian Flores & Veronica Navarette, Colton Oschmann, Jessica Kanenbley, Judy Livingston, Bob & Rita Pipta, Marilu Krofchik, Margaret Bevins, Stella Navarette, Nicholas Moyta, Jean Anderson, Betty Perebzk, David, the brother of Marilyn Cooper, Richard Sesma, Deanna Keefe, Ron Lowery & Family, Alex Vida, Susan Dovin, Kay Weil, Janet Lambert, and Ron, Carol & Gilbert Pasmant, Ethan McArthur. For the immigrants escaping the horrors of war in their home country.

7 DAY CANDLE OFFERING

Eternal Light:

Intention for Dennis & Sally Rock

Icon of our Lord

+Evdokiya Obushko by Charles & Tanya Johnson
Intention for Kay Terry

Icon of the Theotokos

Robert Krofchik by the Krofchik family
Thanksgiving for Betty Bohner

READERS & REHEARSAL SCHEDULE *for more information contact Robert Pipta*

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|------|-----------|----------------|-------------------|-------------------------------|
| 2/7/ | 3rd Hour | 9:40 am | Sherrill Franklin | Romans 13: 11 - 14: 4 |
| 2/14 | REHEARSAL | 9:00 - 9:45 am | George Petyo | Hebrews 11: 24-26, 32 - 12: 2 |
| 2/21 | 3rd Hour | 9:40 am | Marc Brown | Hebrews 1: 10-2:3 |
| 2/28 | REHEARSAL | 9:00 - 9:45 am | Greg Gath | Hebrews 4: 14-5:6 |

SPECIAL ANNOUNCEMENTS:

- 1) BISHOP'S APPEAL 2016** will begin this month. Watch for you letter from Bishop Gerald.
- 2) EASTER BAKE SALE FORMS** we are already experiencing a surge from our customers ordering our delicious Easter bake goods. Please use the forms for your orders to insure your Easter Bake Goods in time for Pascha.
- 3) LITURGY INTENTIONS** are accepted for the Presanctified Liturgy

OUR COFFEE SOCIAL HOSTS FOR FEBRUARY

Ingrid Spisak & Donna
Thank you for your service to our Parish.

SPECIAL THANK YOU to the gentlemen who helped cut down some of the overgrown landscaping around the rectory. To the kind lady who ironed and prepared the altars with the Lenten Colors.

Parish Calendar & Upcoming Events

TODAY-FORGIVENESS SUNDAY
50/50 Grand Monthly Raffle Drawing

FIRST DAY OF THE GREAT FAST

2/8 Monday Strict Fast—no meat of dairy products.
7:30 pm Liturgy of the Presanctified Gifts

2/12 Friday—Baking Day for Nut Horns 9:00 am
Contact Nina Erickson for information.

2/19 Friday—Baking Day for Nut Horns 9:00 am
Contact Nina Erickson for information.

RELIGIOUS EDUCATION CONGRESS, ANAHEIM, CA. February 26-28 The largest Religious Education Congress will be held at the Anaheim Convention Center.

Our Eparchy will have an exhibitors booth in the Convention Center.

Very Rev. David M. Petras will be a co-presenter with Rt. Rev. Alexei Smith on "The Importance and beauty of the Eastern Catholic Churches". This workshop will be held on Friday, February 26th. In addition to our presence as Eastern Catholics, on Saturday, February 27th at 5:15 pm, Rt. Rev. Aphram Mushe will celebrate the Syriac Divine Liturgy.

EASTER SUNDAY MARCH 27TH

NEXT MONTHLY LUNCHEON Sunday April 10th—
Ukrainian Lunch.

"50/50 Raffle will run every month with drawings on the 1st of the following month. As usual, every week in the month tickets will be sold in the Parish Hall at \$5 each or \$20 for 5 tickets and the drawing will be held the 1st Sunday in February 7th. The only exception is that 50/50 tickets will not be sold during fundraising luncheons. See Anne Voytilla for more information.

TITHING AND ATTENDANCE REPORT January 31

Attendance: Sun: 10:00 am 100 Souls
Adult Tithes : \$3,071.00
Youth Tithes: \$9.00
Candles: \$89.00
Bake Sale: \$851.00
Principle Mortgage Reduction: \$145.00
Donation: \$200.00
Jams & Jellies: \$73.00
Recycling: \$105.00

Thank you for your support and love for our Parish. We accept credit and debit cards by way The Square. Your receipts are e-mailed. We appreciate your comments.

You should have your tithing & contributions report. Any problems or concerns contact Fr Stephen.
Thank you Helen Melnick for keeping our records.

Everything You Wanted to Know about the Great Fast but Were Afraid to Ask.

The Great Fast, or Lent as it is more popularly known in the West, is one of the four fasting seasons of our Byzantine Catholic Church year. The other three are the Apostles' Fast, in preparation for the Feast of SS. Peter and Paul on June 29th; the Dormition Fast, in preparation for the Feast of the Dormition of the Theotokos on August 15th; and the Philip's Fast in preparation for Christmas. The Great Fast is the seven-week period of preparation before the celebration of Pascha (Easter). It is like a retreat held by the whole Church: a time of spiritual renewal, a time of repentance.

Isn't the Great Fast kind of negative?

Some people see this Fast as morbid or depressing, but, if viewed in the right way, it is very uplifting. Repentance is not giving up: it is a turning back to God whom we realize is the very source and goal of our life. He is our life. Through repentance, we realize we aren't where we should be; we are far from our Father. Our happiness, wholeness, sense of identity, well-being and joy flow from being close to God as the very center of our lives. So the Great Fast, the time for repentance, is the time to rediscover this truth, to be convinced of it and to make it more of a conscious reality in our everyday lives. In the Paschal Mystery, Christ gives us a chance to be born again as children of God: as complete men and women possessing the life, grace and joy of God which completes and heals our nature as human beings.

Where did the Great Fast come from?

The early Christians kept vigil the last few days of Great and Holy Week with intense fasting, prayer and good works. As time went on, this vigil began to grow longer and longer until it was extended to a forty-day period. It was a period of intense preparation for catechumens who would receive the Holy Mysteries (Sacraments) of Initiation—Baptism, Chrismation and Eucharist—on Great and Holy Saturday.

The Great Fast was also a time when the penitents who committed grave sins against the community (apostasy, murder, adultery, and stealing) and whose penance was to ask forgiveness of the community for years were given absolution. During their penitential years, they did penance, relearned the basic and beautiful lesson of the Mystery and the dignity of being a Christian and modeling

their lives on the Lord's. They were reconciled on Great and Holy Thursday by the Bishop.

Since this season was a type of boot-camp for the catechumens and penitents, the Christian faithful entered into instructions, prayers, fasting, and preparation as a type of renewal and refresher course in their own living of the new life in Christ given to us at Pascha.

But why the big interest in forty days?

The number calls up memories from the past as a people of God. It reminds us of the forty years Israel wandered in the desert. As they were led by God to the Promised Land, the Israelites were tested, their faith was strengthened and they learned to know the Lord as the very center of their lives. In the same way during the Great Fast, we are tested, our faith is deepened and we move toward the fullness of the heavenly kingdom, which is our inheritance.

The number also speaks to us of the forty days Jesus spent in the desert after His baptism when He resisted temptation, giving Himself to a close communion with His Father, the source of His life. As He embraced His mission as His Father's servant and our redeemer, so we try to take our own mission as Christians more seriously during the Great Fast.

Finally, the forty days call to mind Moses and Elijah, who spent that amount of time preparing for important encounters with God. We too will encounter Him in His Paschal Mysteries where He reveals to us who He is, how He loves us, who we are and the real meaning of life.

So what should I do during the Great Fast?

Don't do, rather be a Lenten Christian. Live the Great Fast style of life. Remember the basics: you are trying to turn more fully to God (repentance) and taste more fully the beauty and dignity that are yours as a child of God. You must think about that—which means eliminating some distractions—and seriously turn to Him. The Church has three traditional aides for this: fasting (abstinence), prayer and almsgiving.

Why these three? (abstinence, prayer and almsgiving)

They are recommended by the Scriptures and Tradition. They get to the very root of repentance, which is turning back to God. They help strip away the glitter of a false self, a false view of the world and others (secularism) and aid in discovering our true identity, our relation to God, others, the world and ourselves. Abstinence helps us discover our true hunger for God at the root of our being and our total dependence on Him as the source of our life and strength. Serious prayer puts us in communion with Him. Almsgiving helps us share God, His gifts and ourselves with others, establishing a true communion with them in the Lord.

What's this about abstinence?

The reason for giving up something is that something better may take its place: especially the things of God. We fast so that we may lay aside all earthly cares that we may receive the King of all. Does your life depend on food? You must eat to live, but no matter how much you eat, you are going to die. Life depends, not on food, but on God, the Giver of life. We abstain to experience that on a deeper level. Abstinence has been prescribed by Christ Himself. The Church can and should remove from the realm of obligation this or that exercise of abstinence, but the Church cannot dispense us from Christ's command to abstain. We must each comply with that command as best we can. And, of course, the abstaining from food should lead to abstaining from sin and evil intentions.

Then what does abstinence mean in practice?

In practice, abstinence is expressed through not eating certain foods for set period of time. To follow our full Eastern program of abstinence would mean:

1. Abstaining from all food and drink from midnight until noon on all weekdays; and
2. Not eating any meat or dairy products during the whole time of the Great Fast.

The minimum required by our Church for the Great Fast is that we keep this strict abstinence at least on the first day of the Great Fast and on Great and Good Friday. We are also asked to abstain from meat on all Wednesdays and Fridays during the Great Fast. Again, this is the very minimum, we should want to do more. We are encouraged to do more!

Many people do follow the strict observance during the whole of the Great Fast. Some single out the first week as a strict abstinence. Others observe the strict abstinence on Mondays, Wednesdays and Fridays of the Great Fast. Some keep all of Holy Week as period of strict abstinence.

Each family or individual should understand why we abstain, pray over it and then decide how, as an individual or a family, they will observe this holy season.

And the almsgiving?

Material gifts were given us by God as gifts over which we are to be responsible stewards. You are to use those gifts—and the gifts that you are—sacramentally. All things are potentially sacramental, since they are intended for communion with God and with each other. When we share the goods of the earth in love, we are in communion, in fellowship, in and with the Lord.

How are you handling your material possessions? They are not ends in themselves, but they are to produce that communion. Are they? Look around you, and the Lord will show you how to give alms, and exactly what you should share. One idea is to save the money gained by abstinence and use it for charitable purposes.