



Annunciation of the Blessed Virgin Mary

Ukrainian Catholic Church

1206 Valley Road, Melrose Park, PA 19027

Phone: (215) 635-1627 Fax: (215) 635-9203

Pastor – Rev. Ihor Bloschynskyu Парох – о. Ігор Блощинський

Emergencies only (267) 916 - 4441

A.B.V.M@verizon.net

www.ukrainianbvm.org

www.facebook.com/ukrainianbvm



Divine Liturgy Schedule:

Tone – 5; Epistle – Rm. 13:11-14:4; Gospel – Mt. 6:14 - 21;

Sunday - February 21 First Sunday of the Great Lent

9:00 am God's blessings for our parishioners

10:30 am +Myroslaw Soltys

Req.Family

Wednesday - February 24

7:00 pm Акафіст до страстей Христових

Friday - February 26

7:00 pm Divine Liturgy of the Presanctified Gifts

Saturday - February 27

9:00 am Sorokousty / Parastas / Remembrance of our beloved deceased

10:00 am +Jaroslaw Kozak (1 year)

Req. Family

5:00 pm +AnnD.Sywuliak

Req. Helen Drabnyk

Sunday - February 28 Second Sunday of the Great Lent

9:00 am God's blessings for our parishioners

10:30 am +Ray Ihnatiuk

Req. Maria Ostapowycz



ОГОЛОШЕННЯ

Збірки – парафія - \$794; Свічки - \$63;

Утримання посілості- \$138;

Інші пожертви - \$202

Дякуємо усім парафіянам за щедрість та підтримку!

Потрібна допомога для прибирання церкви.

Help needed to clean the church

9:00 am Wednesdays

2/24/21 3/10/21 3/24/21



May God bless you for your help and support.



ANNOUNCEMENTS

Collections – Parish- \$794; Candles - \$63;

Grounds maintenance- \$138; Initial offerings - \$202;

Your generosity and support are greatly appreciated!

Our Church Doors are Open!!!!!!

While following strict guidelines to ensure the safety of everyone, those who are healthy and make a conscious decision to do so, may attend the Divine Liturgies.

SOCIAL DISTANCING will be practiced and REQUIRED

MASKS that fit properly must be worn in order to enter the church

HAND SANITIZING will be required once you've entered the church

ATTENDEES should only be healthy individuals. The elderly, those who have a cough, any symptoms, or are generally not feeling well—please DO NOT come to church.

Please refrain from any personal physical contact among persons;

Veneration of icons, crosses, etc. should be done without touching or kissing them. There should be no social gatherings after the services.

People should leave the church promptly upon the completion of services;

The Sunday obligation is still dispensed for the foreseeable future.

Happy to welcome you all back in the safest way possible!

The First Sunday of Great Fast: The Sunday of Orthodoxy

Introduction

The Sunday of Orthodoxy is the first Sunday of Great Lent. The dominant theme of this Sunday since 843 has been that of the victory of the icons. In that year the iconoclastic controversy, which had raged on and off since 726, was finally laid to rest, and icons and their veneration were restored on the first Sunday in Lent. Ever since, this Sunday has been commemorated as the "Triumph of Orthodoxy."

Historical Background

The Seventh Ecumenical Council dealt predominantly with the controversy regarding icons and their place in Eastern church worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. Excessive religious respect and the ascribed miracles to icons by some members of society, approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other-hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Eastern Churches to this very day: "We define that the holy icons, whether in colour, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Saviour Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honour (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".



An Endemousa (Regional) Synod was called in Constantinople in 843. Under Empress Theodora. The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

Eastern church teaching about icons, as defined at the Seventh Ecumenical Council of 787, is embodied in the texts sung on this Sunday.

The name of this Sunday reflects the great significance which icons possess for the Orthodox Church. They are not optional devotional extras, but an integral part of Orthodox faith and devotion. They are held to be a necessary consequence of Christian faith in the incarnation of the Word of God, the Second Person of the Trinity, in Jesus Christ. They have a sacramental character, making present to the believer the person or event depicted on them. So the interior of Orthodox churches is often covered with icons painted on walls and domed roofs, and there is always an icon screen, or iconostasis, separating the sanctuary from the nave, often with several rows of icons. No Eastern church home is complete without an icon corner (iconostasion), where the family prays.

Icons are venerated by burning lamps and candles in front of them, by the use of incense and by kissing. But there is a clear doctrinal distinction between the veneration paid to icons and the worship due to God. The former is not only relative, it is in fact paid to the person represented by the icon. This distinction safeguards the veneration of icons from any charge of idolatry.

The theme of the victory of the icons, by its emphasis on the incarnation, points us to the basic Christian truth that the one whose death and resurrection we celebrate at Easter was none other than the Word of God who became human in Jesus Christ.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday of Lent, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of the Epistle reading at the Liturgy and in the Alleluia verse appointed before the Gospel: "Moses and Aaron among His priests, and Samuel among them that call upon His Name."



**ANNUNCIATION OF THE BLESSED VIRGIN
MARY UKRAINIAN CATHOLIC CHURCH**
1206 VALLEY RD., MELROSE PARK, PA

Food Fundraiser

- **POTATO & CHEESE PIEROGIES SOLD FROZEN BY THE DOZEN - \$8**
- **1 1/2 LB. RING OF KOVBASA - \$10**
- **KOVBANOSY BY THE POUND - \$11**
- **LOAVES: POPPYSEED, RAISIN, RAISIN & POPPYSEED, APRICOT, AND NUT - \$13**
- **9" PASKA: WITH RAISINS OR WITHOUT RAISINS - \$9**

PRE-ORDERS DUE MARCH 21

PLEASE CALL MARIA - 215.969.4101
OR EMAIL TANYA - TSILETSKY@AOL.COM



Orders will be available for pick up in the church hall:

Saturday, March 27 | 4:00 p.m. - 6:00 p.m.

Sunday, March 28 | 9:30 a.m. - 11:30 a.m.

Please note that **no hot food** will be served, and extra items will be available for purchase on a first come, first serve basis.



Tropar, Tone 5: Let us the faithful acclaim and worship the Word,* co-eternal with the Father and the Spirit,* and born of the Virgin for our salvation.* For He willed to be lifted up on the cross in the flesh,* to suffer death and to raise the dead* by His glorious resurrection.

Tropar, 1st Sunday of Lent, tone 2: We pay homage to Your undefiled image, Good Lord,* and beg pardon for our faults, Christ our God.* By Your will You chose to mount the cross in Your flesh* to free Your creatures from slavery to the enemy.* For this we gratefully cry out to You:* "By coming to save the world, our Savior, You filled all things with joy."

Glory be to the Father, and to the Son, and to the Holy Spirit, now and forever and ever. Amen!

Kondak of the first Sunday of Lent, tone 8: The uncircumscribed Word on the Father* became circumscribed by being enfleshed from you, Godbearer.* You brought back the stained image to its original state* by infusing it with divine beauty.* But recognizing our salvation we portray it by word and deed.

Prokimen, tone 4: Blessed are you, and praise-worthy, O Lord, the God of our fathers, and glorious forever is **your name.**

Verse: For you are just in all you have done.

Epistle: A reading from the Epistle to the Hebrews. (11: 24 -26; 32 - 12: 2)

Brothers and Sisters! By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he wished to be ill-treated along with God's people rather than enjoy the fleeting rewards of sin. Moses considered the reproach borne by God's Anointed greater riches than the treasures of Egypt, for he was looking to the reward. What more shall I recount? I have no time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was just, obtained the promises; they broke the jaws of lions, put out raging fires, escaped the devouring sword; though weak they were made powerful,

Тропар, глас 5: Рівнобезначальне з Отцем і Духом Слово,* що від Діви народилося на спасіння наше,* прославно, вірні, і поклонімся,* бо Воно благозволило тілом зійти на хрест* і смерть перетерпіти, і воскресити померлих* славним воскресінням Своім.

Тропар першої неділі посту, глас 2: Пречистому образіві твоєму поклоняємося, благий,* просячи прощення прогрішень наших, Христе Боже,* бо волею благоволив єси плоттю зійти на хрест,* щоб ізбавити тих, що їх створив єси, від неволі ворожої.* Тому благодарственно кличемо Тобі:* Ти радістю сповнив усе, Спасе наш, прийшовши спасти світ.

Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.

Кондак першої неділі посту, глас 8: Неописане Слово Отче* із тебе, Богородице, воплощенням описалося* і, осквернений образ* у давнє зобразивши,* з божественною добротою з'єднало,* та ісповідуючи спасення,* ділом і словом ми це являємо.

Прокімен, глас 4: Благословенний Ти, Господи, Боже батьків наших, і хвали достойний; ім'я Твоє преславне на всі віки.

Стих: Бо ти праведний у всьому, що вчинив єси нам.

Апостол: До Євреїв послання святого апостола Павла читання. (11: 24 - 26; 32 - 12:2)

Браття і Сестри! Вірою Мойсей, коли був виріс, відрікся зватися сином дочки фараона; волів радше страждати разом з людом Божим, ніж зазнавати дочасної гріховної втіхи, бо, дивлячись на нагороду, вважав за більше багатство наругу вибраного народу від скарбів Єгипту. І що ще скажу? Часу не стане мені, коли почну розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, обітниць досягнули, загородили пащі левам, силу вогню гасили, вістря меча уникали, ставали сильні, будучи недолугі,

became strong in battle, and turned back foreign invaders. Women received back their dead through resurrection. Others were tortured and would not receive deliverance, in order to obtain a better resurrection. Still others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about garbed in the skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, they dwelt in caves and in holes of the earth. Yet despite the fact that all of these were approved because of their faith, they did not obtain what had been promised. God had made a better plan, a plan which included us. Without us, they were not to be made perfect. Therefore, since we for our part are surrounded by this cloud of witnesses, let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead. Let us keep our eyes fixed on Jesus, who inspires and perfects our faith.

Alleluia Verses: Moses and Aaron are among His priests and Samuel among those who call upon His name. They called upon the Lord, and he answered them.

Gospel: John 1: 43 - 51

Communion Hymn: Praise the Lord from the heavens, praise Him in the highest. Exult, you just, in the Lord; praise from the upright is fitting. Alleluia! Alleluia! Alleluia!

на війні проявили мужність, наскоки чужинців відбивали. Жінки діставали своїх померлих, які воскресали. Інші загинули в муках, відкинувши визволення, щоб досягнути ліпше воскресіння. Інші наруг і бичів зазнали та ще й кайданів і в'язниці; їх каменовано, розрізувано пилою, брано на допити; вони вмиралі, мечем забиті; тинялися в овечих та козячих шкурах, збідовані, гноблені, кривджені; вони, яких світ був невартий, блукали пустинями, горами, печерами та земними вертепами. І всі вони, дарма що мали добре засвідчення вірою, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас досягли досконалості. Тому і ми, маючи навколо себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко обмотує, і біжімо витривало до змагання, що призначене нам, вдивляючися пильно в Ісуса, засновника й завершителя віри.

Стихи на Аلیلія: Мойсей і Арон між Його священиками, і Самуїл між тими, що Його ім'я прикликають. Вони Господа прикликали, і Він відповів їм.

Євангелія: Від Йоана 1: 43 - 51

Причастин: Хваліте Господа з небес, хваліте Його на висотах. Радуйтеся, праведні, в Господі, правим належить похвала. Аلیلія! Аلیلія! Аلیلія!

