

Schedule of Liturgical Services
Our Lady of Perpetual Help
for the Week of November 8, 2019 - November 16, 2019

FRIDAY NOVEMBER 15, 2019
Epistle: 1Thess 2:14-19; Gospel: Lk 16:15-18 & 17:1-4

7:00 PM **DIVINE LITURGY**

SATURDAY NOVEMBER 16, 2019 Tone 6, p. 152
Epistle: Eph 2:4-10; Gospel: Lk 12:16-21

5:30 **DIVINE LITURGY**

SUNDAY NOVEMBER 17, 2019 Tone 6, p. 152
Epistle: Eph 2:4-10; Gospel: Lk 12:16-21

9:00 AM **DIVINE LITURGY**

For the parishioners of OLPH

THURSDAY NOVEMBER 21, 2019 *ENTRANCE OF THE THEOTOKOS*
Epistle: Heb 9:1-7; Gospel: Lk 10:38-42&11:27-28

FRIDAY NOVEMBER 22, 2019
Epistle: 1Thess 5:9-13&24-28; Gospel: Lk 19:12-28

7:00 PM **DIVINE LITURGY**

SATURDAY NOVEMBER 23, 2019 Tone 7, p. 156
Epistle: Eph 2:14-22; Gospel: Lk 13:10-17

5:30 PM **DIVINE LITURGY**

SUNDAY NOVEMBER 24, 2019 Tone 7, p. 156
Epistle: Eph 2:14-22; Gospel: Lk 13:10-17

9:00 AM **DIVINE LITURGY**

For the parishioners of OLPH

Hospital/Home Visitation: Available upon request.

Liturgy Intentions: Available upon request. The offering is \$15 per request which should be submitted along with the request form.

Mystery of Reconciliation (Confession):

Saturdays 4:45 to 5:15

Sundays 8:15 to 8:45

If these times are not convenient, please make an appointment with Fr. Vasyl.



**Our Lady
Of Perpetual Help
Byzantine Catholic Church**

Rev. Yuriy Oros - Administrator

Contact Number: (908) 381-2764

Should you have any pastoral needs or, concerns, sick calls, funerals, liturgy intentions, etc. please call Fr. Yuriy at 908-381-2764. Please leave a message if Father is not available and he will return your call as soon as possible. Father will then either address your request, concern, or, need or, he will forward it to Fr. Vasyl.

Church Office

PO BOX 777, Levittown, PA 19058-0777

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*Mailing Address
Rectorry*

Church address

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Parish Contact Information

Fr. Vasyl Sokolovych *Parochial Vicar*

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Mark Your Calendar for Saint Nicholas Day Social

This year's Saint Nicholas Party is scheduled for **Sunday, December 8, 2019, at Georgine's Restaurant, 1320 Newport Road, West Bristol, PA 19007, from 11:30 am-2:30 pm following the 10:00 am Divine Liturgy.**

The party will feature a brunch menu. The cost is \$20 per adult. Children ages 18 and under are free! We are looking to subsidize the cost of the children's tickets. If you would like to be a sponsor, the cost is \$20 per child. Contributions may be dropped into the collection basket. Thank you for your ongoing generosity! Tickets will be available for purchase next week.

We are seeking donations of items to be used as door prizes for the party. If you wish to make a contribution, bring your item to the party. Thank you.



Dear parishioners!

November 15 beginning of Phillip's or Christmas Fast. During this period we are preparing for Christmas. Our church has a good tradition of singing Christmas Carols. And for this tradition to be preserved it must be passed on from generation to generation.

So, we will begin to teach Christmas Carols. Please sign up on Sunday if interested for in learning Christmas Carols and whatever time is best for you?

Please donate your time to the Church, it would be greatly appreciated.

MINISTRY to the SICK

COMMUNION:

If you or a loved one are unable to attend Liturgy, please call fr. Yuriy or fr. Vasyl. They will be happy to bring Communion to you or your loved one.

ANOINTING OF THE SICK:

If you or a loved one would like to receive the Sacrament of Anointing of the Sick, please call Fr. Yuriy or Fr. Vasyl to make an appointment to visit. Sometimes you cannot get a priest at the last minute (due to Liturgy, confessions, meetings, etc.). When a person goes on hospice they can be anointed immediately. Even if not on hospice, you can be anointed in various other situations, including if you are seriously ill or if you are going to the hospital for surgery or if you are in a nursing home.

LITURGY:

The culture of remembering our beloved is best expressed in our Liturgies for them. Intentions are also offered for thanksgiving – birthdays, anniversaries, blessings received and for a happy death. Up to three intentions can be offered per mass.

NEW OPPORTUNITIES TO PROVIDE SERVICE TO OUR PARISH

If anyone is interested in reading the Epistle at the Divine Liturgy or Holding the candle (Trojica) during the reading of the Epistle please let fr. Yuriy or fr. Vasyl know.

Candle Dedications November 2019

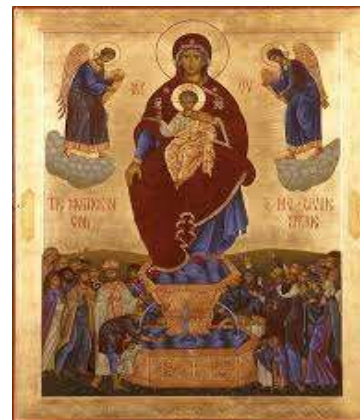
- Sanctuary Lamps:** Available
- Tetrapod:** In memory of George Dubinsky by wife Betty Dubinsky
- Altar of Preparation:** Available
- Altar of Blessing:** In memory of our daughter Tara Eriksen and the Philip, Zawatsky, Dubyak, Rolnick families by Thaddeus and Karen Zawatsky
- Sanctuary Eagles:** Available





SPECIAL THANKS

THANK YOU IS EXPRESSED TO PARISHIONERS WHO CONTRIBUTED TO THE OLPH ANNUAL ASSESSMENT REQUEST. A TOTAL OF \$ 4,900 WAS DONATED. YOUR CONTINUED GENEROSITY IS GREATLY APPRECIATED.



ICON "THE LIFE GIVING SPRING"

This year Kurt Burnette, Bishop of Passaic, shared the icon "*The Life Giving Spring*". It shows the Mother of God holding in her arms the Life-Giving Spring who is Jesus Christ. When Jesus visited the Temple in Jerusalem, He identified Himself as the God of Mount Sinai crying out, "Before Abraham was, I am". At the same time it says, "On the last and the greatest day of the feast, Jesus stood and cried out saying, 'If any man thirst, let him come to me and drink. He that believes in me, as the Scriptures said, out of his belly shall flow rivers of living water'".

In the icon of the Life Giving Spring, the Mother of God is seated in the center of a fountain, holding Jesus who is the life giving spring, and streams of water flow out into the pool around the fountain. We can see people with every kind of affliction coming to drink from the pool, and for those who can't drink, their friends are using cups to give them water. At the bottom, there are there are two men who can't drink, so their friends are pouring water on them; one is using a bucket!

Some of the people are visibly sick. For most of them, like us, the afflictions are interior: depression, despair, confusion, doubt, rage, discouragement, and so on. Jesus calls all of us to drink from his life giving water.

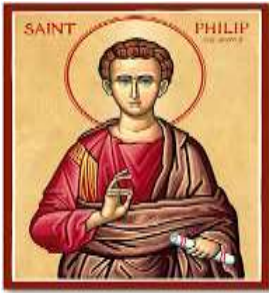
2019 BISHOP'S ANNUAL APPEAL

The 2019 Bishop's Annual Appeal is underway. Information from the Eparchy was mail to parishioners. The pledge period runs through December 31, 2019. Pledges can be either mailed to the Eparchy or submitted online. When contemplating a donation, consider that the Eparchy has been supportive of OLPH. Your generosity is greatly appreciated.



HOLIDAY GIFT CARD, 2019

As we enter the season of giving, OLPH will participate with an organization to provide gifts for children. Information/ details will follow.



AT NOVEMBER 14 WE WILL HONOR THE MEMORY OF SAINT PHILLIP

St. Phillip, one of the Twelve, was born in Bethsaida, in the town of SS. Andrew and Peter Apostles, preached in Phrygia (Asia Minor) and was crucified in Hieropolis by Hellens A.D. 80 head down like St. Peter Apostle. His three daughters were blessed with the gift of prophecy. He introduced Nathanael “a true Israelite in whom there is no guile”, to Jesus.

NOVEMBER 15 BEGINNING OF PHILLIP'S FAST

The fast is called Philip's Fast (or the Phillipian Fast) because as it traditionally begins on the day following the Feast of St. Phillip the Apostle (November 14).

CHARACTER OF THE NATIVITY FAST

Many contemporary Eastern writers have encouraged the observance of the Nativity Fast in contrast to the popular Western “pre-celebration” of Christmas, which focuses on decorating, spending, and partying. They emphasize preparation for the feast in quietness and a simplified way of life. Instead of a hurried pursuit of gifts and cards for people who will likely “re-gift” them for the next Christmas party, the Fast enables believers to focus on the mystery of the Incarnation, the “reason for the season.”

Many see this Fast as essential for us at this time of the year, to shift our focus from ourselves to others, spending less time worrying about our appearance, our cuisine and our home decor in order to use our time in increased prayer and caring for the poor.

The Greek Orthodox Patriarch of Antioch, John X, emphasized the Nativity as the “feast of almsgiving” in which we celebrate and perpetuate Christ’s love for mankind. “The Nativity of Christ is primarily the feast of divine dispensation - the feast of charity and of almsgiving... Through acts of mercy, extended to one another and to everyone, no matter what race we belong to, we implore the tender mercies of the divine Child, whose springs of mercies and bounties we will never be able to surpass. As the pious Augustine says, “the lamp of our love toward our neighbors causes the divine compassion to abide in this creation.”

The Preparatory Season for the Nativity of Our Lord - The Phillip's Fast

The oldest Christian feast is the Resurrection of our Lord (Pascha). This Holy Day includes a whole cycle of feasts such as the Ascension and Pentecost. It is the great feast of our redemption and sanctification. Later Holy Days followed slowly until the fourth century. After the Church won official recognition and full freedom of worship and evangelization, our present calendar of festal celebration began to develop. This development was motivated by the Church's desire to honor both the events in the life of our Lord and the memory of the holy martyrs. Eventually the Church established a full year Christian calendar.

We are familiar with the preparatory period before the Resurrection. This is the "Great Fast" or the "Holy Forty Days' Fast". The celebration of the birth of our Lord cannot be ascertained before the middle of the fourth century. The Church at Rome was the first to celebrate our Lord's birth. Many think that the date of December 25 was chosen to supplant the feast of the god Mithra and the solemn celebration of the birth of the invincible sun god. Others think that the date was chosen for the same reason that the Roman pagans honor the victory of the sun. It is around this date that the sun overcomes the darkness and the days become longer. Several times the prophets call Jesus Christ "Sun of Justice." It was deemed proper to choose the day when the sun begins its victorious cycle of light by shortening the duration of the night.

According to some sermons of St. Gregory of Nazianzus, he introduced this feast into the Eastern Church about the year 379 or 388. After his departure from Constantinople the celebration of Christ's Nativity on December 25 was neglected. In 395 Emperor Honorius reinstated the celebration. St. John Chrysostom tells us how he introduced this feast at Antioch sometime around 380. He explicitly says how he introduced it in imitation of the Church at Rome. St. John believed that the Roman Christians

knew the date of Christ's birth better than anybody else since the imperial city archives were accessible to them.

The first mention of a preparatory period before Christmas is mentioned in a decree of the Council of Saragossa (380). The Council Fathers stated that every Christian should daily go to church from December 17 until the Theophany (January 6th). At the Synod of Mac (581) in present day France it was decreed that from November 11, the day of St. Martin, until December 24 every Christian should fast 3 times a week (Monday, Wednesday, Friday).

Our pre-Nativity period of preparation developed rather late. Scholars do not agree about the exact time it began. Some hold that it began in the sixth century. Others believe it began in the seventh or eighth century. The present liturgical pre-Nativity season was finally established at the Council of Constantinople (1166). The Council decreed that the fast would begin on November 15 and last until December 24 inclusive. Thus, there was created another 40 day fast.

The pre-Nativity fast is often called "Phillip's Fast" because it begins on the day after the feast of St. Phillip. The fast was introduced to prepare the Church for a worthy celebration of the great and holy day of the Birth of Christ. The regulations for the fast were far more lenient than the Great Fast before Pascha. Only Monday, Wednesday, and Friday were days of strict fasting without meat, dairy products or oil (in Slavic countries). On Sundays fish was permitted. Laymen were at first permitted to eat fish on other days, too, until the monastic rigoristic influence prevailed. It is interesting to observe that the famous 12th century Byzantine canonist Balsamon expressed the opinion that it would be enough if laymen fasted only one week before Christmas. In 1958 a modern Greek author, Christos M. Enislides, welcomes Balsamon's suggestion and believes that the best solution would be for the Church at large to abstain from meat and dairy products for 33 days. During the last seven days of the fast everybody should observe the strict fast.

To worthily meet our Lord and Savior, we should sanctify this pre-Nativity season of the Phillipian Fast. Sanctifying means spending our time in faith and in the service of God and in kindness towards our neighbor, especially those who are in need of our assistance. And we should think of what we would have been had Christ not come to our lowliness and poverty. Together with the whole of the Byzantine Church we should try to meet Christ as he deserves to be met and as it will, in His mercy, best serve our spiritual benefit!

Why Do We Keep Phillip's Fast?

Baptism Unlike the Great Fast before the Feast of the Resurrection (Pascha), the Phillipian fast is seldom known or practiced in the Byzantine Church. Often it is confused with the Roman Catholic practice of Advent.

Since the Nativity / Theophany events hold less importance than Pascha - the Feast of Feasts - (the Resurrection), a detailed structure never evolved for the Phillipian Fast. Yet the Phillipian Fast is an ancient practice in preparation for the Incarnation and Theophany of the Lord Jesus Christ. This 40 day fast is important and should be preserved and practiced. The Phillipian Fast can help us to better understand and appreciate all of God's saving plan.

Without the structure and public events to guide us, the practice of the Phillipian Fast has gradually fallen off. Theologically, the birth and the public ministry of Christ are inextricable linked. The Phillipian Fast was created to prepare us to receive Christ into the world and begin His public ministry. They are two sides of a single coin. The Phillipian fast prepares us to receive the public ministry of Christ announced at Theophany.

On arriving at Bethlehem and the Nativity on December 25th, we begin to prepare for the Theophany. We do not stop at the Nativity. In our joy at God's arrival, we press forward and see the Theophany. With Theophany we experience the beginning of Christ's revelation to us of the mysteries of God. Most important of all, this event points out the Mystery of the Trinity, a mystery long hinted in the Old Testament. *(Taken from: Christbearers - Meditations for the Pre-Christmas Fast, Christmas and Theophany. The booklet is available from the Office of Religious Education of the Metropolitan Archdiocese of Pittsburgh).*

YOUR SACRIFICIAL OFFERINGS
November 09 and November 10, 2019

	<i>Saturday</i>	<i>Sunday</i>	<i>Total</i>
<i>Regular</i>	\$365	\$625	\$990
<i>Annual Assessment</i>	-	\$125	\$125
<i>Energy</i>	\$15	\$142	\$157
<i>Candles</i>	-	\$28	\$28
<i>Tom Dulin Memorial</i>	\$50	-	\$50
<i>Building Fund</i>	\$75	-	\$75
<i>Holy Day</i>	-	\$55	\$55
<i>Total</i>	\$505	\$975	\$1,480
<i>Attendance</i>	21	35	56