



Our Lady of Perpetual Help

Our Lady of Perpetual Help Byzantine Catholic Church

Fr. Edward G. Cimbala, D.Min – Pastor

1773 Woodbourne Road * Levittown, PA 19057

Mailing Address - PO BOX 777 * Levittown, PA 19058-0777

Residence – 2 Coral Rock Road * Levittown, PA 19057-1721

(Cell) 908-872-2928 * (Residence) 215-968-8707 * (Rectory) 215-945-5122

fredcimbala@gmail.com * Website – olphbyz.com

Rev. Myron Badnerosky – Pastor Emeritus

Liturgical Schedule

for the Week of January 28, 2018

Saturday, January 27 ~ Vigil Sunday of

The Prodigal Son

5:30 PM +Evelyn Stroh by Macinsky Family

Sunday, January 28 ~ Sunday of

The Prodigal Son

9:00 AM For the Parish Family of OLPH

Friday, February 2 ~ Encounter

of Our Lord With Simeon

7:00 PM Deceased Faithful

Saturday, February 3 ~ Vigil Sunday of

Meatfare

5:30 PM +Louise Petrulak

Sunday, February 4 ~ Sunday of Meatfare

9:00 AM For the Parish Family of OLPH

Festal Anointing and the Blessing of Candles following this weekend's Divine Liturgies in Celebration of the Feast of the Encounter of Our Lord

2018 LOTTERY CALENDARS NOW ON SALE



Margaret Churilla now has the 2018 Lottery Calendars for sale at \$20.00 per calendar. Every night a possible winner based on 3 digit PA Evening Daily Number. Prizes vary from \$20 to \$200. Please sell some to your friends and families. This is an important fundraiser for the parish.

While Fr. Ed is Away ...

Fr. Yuriy Oros will be covering for him. In case of an emergency, hospital visit or funeral, please contact him
609-3945004 (Trenton Rectory)
609-447-0688 (Roebing Rectory)
908-381-2764 (Cell Phone)

FR. ED ON PILGRIMAGE

Please know that you are in Fr. Ed's prayers as he is on Pilgrimage in the Holy Land. He will be celebrating the Divine Liturgy and other services throughout the holy sites and you and your special needs will be remembered.

CANDLE DEDICATION FOR FEBRUARY

Tetrapod

In Memory of the deceased members of the
+Dubinsky and +Nazarey Families
By Betty Dubinsky

"MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL PEOPLES." - Isaiah 56: 7

If you are a visitor to Our Lady of Perpetual Help, we want you to know how welcome you are; whether you have come from another part of the country, from across the world, or simply from another parish. We hope you find our worship true and reverent and our people here friendly and cordial. If you are seeking a spiritual home, we would be honored by your presence in our family. For more information about becoming a parishioner, please see Fr. Ed.



ALL SOULS ENVELOPES –

This year there is a special envelope for the All Souls Saturdays in the front of your envelope box. Use the envelope and the sheet to note the names you wish to remember and to make an offering for the commemoration. Please return by Sunday, January 28.

ALL SOULS LITURGY – Please Note the First All Souls Saturday will be moved from February 3 to a Vigil celebration on Friday, February 9th at 7:00 PM. This move is necessary because of Fr. Ed's Pilgrimage to the Holy Land. Thank you for your understanding.

CONTRIBUTION STATEMENTS will be available by the end of January. If you wish to receive a copy of your statement, please fill out the form below and drop it off in the collection basket. As self addressed stamped envelope would be appreciated, but not required.

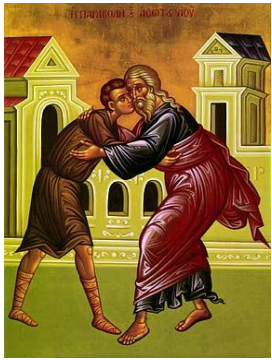
CONTRIBUTION STATEMENT REQUEST

Name: _____

Address: _____

2017 Envelope Number: _____

Sunday of The Prodigal Son



The Sunday of the Prodigal Son is the third Sunday the period prior to the commencement of Great Lent. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads Eastern Christians to contemplate the necessity of repentance in our relationship with our Heavenly Father.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country (vv. 11-13).

After the younger son arrives, he squanders all of his possessions with “prodigal” living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need (vv. 13-14).

He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, “He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything” (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father’s hired servants have enough to eat and food to spare, while he perishes with hunger. He says, “I will arise and go to my father and will say to him, ‘Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants’” (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance.

The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son’s finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, “For this my son was dead and is alive again; he was lost and is found” (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance (vv. 25-30).

The father responds by telling his oldest son, “You are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found” (vv. 31-32).

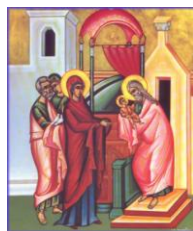
The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father’s house. But repentance implies action: “I will rise up and go...” (v. 18). To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God’s compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God’s divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age unless we return to God. The world in which we live is not a normal world, but a wasteland. This is why in the Slavic tradition of the Eastern Church the reading of Psalm 137 is added to the Matins service for this and the following two Sundays. This nostalgic lament of the Hebrew exiles states: “By the streams of Babylon we sat and wept as we remembered Zion. On the willows we hung our harps, for how could we sing the Lord’s song in a strange land” (Psalm 137).

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.

The Encounter of Our Lord with Simeon and Anna



The Feast of the Encounter of our Lord is celebrated forty days after Christmas on February 2. The event which the Church commemorates on this feast is described in the Gospel of St. Luke (2:22-28). From the words of this Gospel and of the Liturgical texts pertaining to the feast, we can identify a threefold character in it; the purification of

Mary, the dedication of Jesus as the first-born son, and the meeting with Simeon and the prophetess, Anna.

According to the Mosaic Law, a mother who had given birth to a boy was considered unclean for seven days, and for thirty three days was excluded from public worship. When the appointed forty days were past, she was expected to offer a sacrifice for her purification. Here, in the Gospel of St. Luke, is described the sacrifice offered by Mary, two young pigeons. Mary, since she was not bound to this law, being the chaste spouse of the Holy Spirit, was yet still inspired by the Holy Spirit to comply with the law in fulfilling the will of God.

Secondly, the prescription of the Mosaic Law ordained that every first-born son was considered to belong to the Lord. This son was to be brought back to the temple as an offering to God. Jesus was presented in the temple according to the command of God saying, “Every male opening the womb shall be called holy to the Lord” (Luke 2:23). The Mother of God brought our Lord to the temple to fulfill the command of the Word of God, her own child Jesus.

Simeon was an old man who lived in Jerusalem and longed to see the Messiah. He went to the Temple at the time that Mary and Joseph brought Jesus. Mary welcomed him through the guidance of the Holy Spirit who assured Simeon that he would see the Christ. The canticle, “Now you can dismiss your servant, O Lord, according to your word in peace, because my eyes have seen your salvation...” sung at our Vespers service, reechoes the word of Simeon about the truth of life. The prophetess, Anna, was there in the temple to meet our Lord and she was not disappointed.

This feast was celebrated by the Church of Jerusalem in the early years of the Church and spread to the entire Church. Celebrated on different days of the year, finally it was transferred to the second of February, the present date of the feast. On this day candles were carried in procession. Later it became a custom to have the candles blessed on this day beginning in the eleventh century. Candles are significant as a symbol of Christ who is the light of the world. The candle is given to us at our Baptism with the words, “Receive the Light of Faith.” We are to carry that faith throughout our lifetime and shine forth with the light of Christ in us to all People.

Rada Knife Sale * Back By Popular Demand

Catalogs with order forms are available for Rada Knife Products on the table in the vestibule with the previous week's bulletins. Becky Zadnik is running this fundraiser and will be available to take your orders. This cutlery makes excellent gifts for weddings, showers, and birthdays and even as a treat for yourself. All the proceeds benefit OLPH.



Offertory – January 20 and 21, 2018

	Saturday	Sunday	Total
Regular	\$590.00	\$821.00	\$1411.00
Theophany	0	\$10.00	\$10.00
Building Fund	0	\$25.00	\$25.00
Candles	0	\$18.00	\$18.00
Initial	\$15.00	\$10.00	\$25.00
Energy	\$10.00	\$15.00	\$25.00
Total	\$615.00	\$899.00	\$1514.00
Attendance	20	47	67



Fashengyi!

A Joint Celebration
With the Parishes
Of

Our Lady of Perpetual Help * Levittown
Assumption of the Virgin Mary * Trenton
St. Nicholas * Roebling
Sunday, February 11
at

Assumption of the Virgin Mary
A Fun-Filled Fantastic Celebration to Prepare
Us for the Great Fast
Luncheon and Party followed by the celebration
of Forgiveness Vespers
What's Going to be Happening?
Divine Liturgy at 10:00 AM
Followed by Food! Music! Dancing!
Then the Celebration of Forgiveness Vespers
to Begin the Great Fast!

TICKETS NOW ON SALE - \$10.00 Adults – Children 18 and Under Free!
Transportation will be arranged from OLPH to Trenton.
TRANSPORTATION IS FREE

There is a Sign-up Sheet on the table at the entrance of the church to see how many people would be interested in using transportation from OLPH.

The Divine Liturgy will be celebrated at OLPH at 5:30PM on Saturday, February 10 on Sunday, February 11 at 8:00 AM. It is hoped that everyone will attend the Liturgy in Trenton at 10:00 AM.

**OLPH is responsible to provide appetizers and salads
please see Margaret Churilla or Joseph Pieszala to offer your help.**

**Directions to Assumption of the Virgin Mary Church
Located at the Corner of Grand and Malone Street * Trenton, NJ 08611**

- 1) Take Your Favorite Route to US 1 North and Cross into New Jersey.
- 2) Take the Exit towards NJ 29 – stay in the left lane.
- 3) Turn left onto John Fitch Parkway/NJ 29 South.
- 4) Turn left (the next light) onto Cass Street.
- 5) You will pass a McDonalds – watch for Grand Street which will be shortly after the light (there is a small old gas station on the left corner).
- 6) Make a right onto Grand Street.
- 7) When you come to the stop sign – that is Beatty Street. The church will be on your left. Turn onto Malone Street (between the Church and the School) and make a right into the parking lot through the school drive way.
- 8) If there is no space in the school parking lot, after you have made the turn onto Malone Street continue to the Stop Sign and make a left onto Adeline Street. You will see the parish center on your left – pull into the driveway between the convent and the parish center and park there.
- 9) If there is no space there – there may be availability at the funeral home across from the center or on the street. **THERE WILL BE PEOPLE DIRECTING TRAFFIC TO HELP YOU PARK.**