



Our Lady of Perpetual Help
BYZANTINE CATHOLIC CHURCH

Rev. Paul Varchola West, MFA, M.Div., Administrator

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Rectory office is CLOSED on Mondays

*** (201) 543-1175 Emergencies Only***

Glory to Jesus Christ! Glory Forever!
Slava Isusu Christu! Slava Na V'iki

Contributions - Thank You, OLPH!

January 15th & 16th 2022	
Candles	\$39.00
Candle Intentions	\$25.00
Christmas	\$200.00
Fuel	\$70.00
Holy Day	\$45.00
Initial	\$15.00
Regular	\$1118.00
Retired Religious	\$20.00
Total	\$1794.00
Attendance	50

*Do not neglect
good deeds and
generosity,
God is pleased
by sacrifices of
that kind.*

- Hebrews 13:16

Liturgy Intentions - Available upon request. Please submit a request form with a suggested donation of \$15 per request.

Candle Intentions - Available by month. Please submit a request form and suggested donation of \$25 per request.

Hospital & Home Visitation - Available upon request.

General Information

BULLETIN SUBMISSIONS

Please send submissions for the bulletin to Fr. Paul no later than 12:00PM the Wednesday before you wish for them to appear.

FACEBOOK & VIRTUAL DIVINE LITURGY

Visit www.facebook.com/OLPHLevittownPA to join us live or watch archived recordings. You DO NOT need a Facebook account to view the OLPH facebook page.

ONLINE TITHING - Interested in tithing online? Visit the parish website and click on the donate link to sign up on the tithe.ly..

Liturgical Schedule
Week of January 23, 2022

*Confession every Saturday from 4:30 to 5:00 or by appointment

Saturday January 22 - 35th Sunday After Pentecost

5:00 PM Divine Liturgy (Tone 2)

2 Cor 6:16-7:1; Mt 15:21-28

❖ For the Parish Family of OLPH

Sunday January 23 - 35th Sunday After Pentecost

9:00 AM Divine Liturgy (Tone 2)

2 Cor 6:16-7:1; Mt 15:21-28

❖ +Mary Barbara Peak w/ Panachida by Margaret Churilla

Saturday January 29 - Sunday of Zaccheus/Three Holy Hierarchs

5:00 PM Divine Liturgy (Tone 3)

1 Tim 1:15-17; Heb 13:7-16; Lk 18:35-43; Mt 5:14-19

❖ +Rev. Myron M. Badnerosky w/ Panachids by Stephen, Anna Maria, & Michael Macisnsky

Sunday January 30 - Sunday of Zaccheus/Three Holy Hierarchs

9:00 AM Divine Liturgy (Tone 3)

1 Tim 1:15-17; Heb 13:7-16; Lk 18:35-43; Mt 5:14-19

❖ For the Parish Family of OLPH

Candle Intentions January 2022

Tetrapod - In memory of +John Zapko and the +Zapko and +Martis families requested by Margie Zapko



*Blessed are we,
having you as our
help, for day and
night you do not
cease to intercede
for us!*

Dates to Remember

February 2nd - Presentation of Our Lord

February 19th - First All Souls Saturday

February 20th - Meatfare Sunday

February 27th - Cheese-fare Sunday

February 28th - First Day of the Great Fast



All Souls Saturdays

Please submit any names you would like to have included on the *OLPH Hramoty* **no later than Wednesday, Feb. 16th**. Names can be emailed directly to Fr. Paul or placed in the collection basket. **The first All-Souls Saturday is Feb. 19th.**

2021 Tax Forms

If you would like a charitable donation letter for your contributions for the 2021 tax year, please contact Fr. Paul.



Father Paul's ECF Corner

If you take a look at the liturgical schedule, Sunday, January 30th, is the Sunday of Zaccheus ... ALREADY!!! This means that, with the first pre-Lenten Sunday on the horizon, the Great Fast is not too far away! With this in mind, I find that it would be extremely fitting to have a series of ECF reflections on the liturgical and sacramental life of the Church and how it is expressed through Byzantine Spirituality.

First on the list: The Sacrament of Reconciliation and the "how to's" of "going to confession" in the Byzantine Tradition.

Seeing as the Great Fast is a penitential season centered nearly entirely around the calling to mind and repentance of sins (in preparation for our very salvation), now is the perfect time to review and examine why we go to confession, what it means, and how we are to prepare for, and conduct ourselves during, the sacrament itself.

Many of us, myself included, were raised with the Western mindset of confession being a very transactional activity, such that it is something we have to do so we don't go to Hell. Furthermore, the Sacrament of Reconciliation itself has taken on a very transactional mindset in the West, such that we tend to approach confessing our sins as "I did these bad things, the priest tells me to say three 'Hail Mary's' and I'm good till next year." This manner of thinking, which most of us are accustomed to, takes a sacrament of repentance, healing, forgiveness, absolution, love, and grace, and turns it into a "get out of Hell free card," which is not at all what the Sacrament of Reconciliation is.

In the Byzantine Tradition, the Sacrament of Reconciliation is viewed as a mystical time spent in the bosom of our Lord, which is why we confess our sins NOT in a dark confessional, but rather gazing into the Icon of Christ in the midst of the radiance of His Temple. Confession should not be at all shameful, but rather a time of rejoicing, a time in which we are made whole again. We should not simply quickly list our sins and "get out of there," but rather view this as time spent in the Lord's loving embrace; a time of both conversation AND conversion, a time during which we are literally brought back into the state of grace we received at our baptism.

Along this line of thinking, penance is not at all a punishment, making amends, or the "paying of a spiritual fine." Penance is a medicine meant to heal the spiritual wounds that afflict our soul that are undoubtedly expressed through a variety of physical maladies. Just as a physician cannot give you the proper medication without knowing all

your symptoms, Christ, the physician of our souls, cannot give the proper medicinal penance through the priest if you do not share all that ails you. This is why we bring to Christ all of our worries, fears, frustrations, concerns, and cares, not simply just our sins. Additionally, while the Church only requires us to attend the sacrament once a year, we should confess more. We do not, or at least should not, wait for our yearly physical to see the doctor because our HMO only covers it once a year. We visit the doctor when something ails us. We should view confession in the same way. We go when something ails us, spiritually. And the wonderful part about it is that there is no copay!!! You can go as often as you need and the price will never increase!

To this end, how we confess really does matter.

Many of us were raised with the Western formula of "Bless me father, for I have sinned. It has been X since my last confession..." While this is not wrong, the Byzantine tradition provides a richer, more exacting formula.

I confess to Almighty God, One in the Holy Trinity, to the Blessed Virgin Mary, Mother of God, to all the Saints, and to you, Father, all my sins.

It has been [] since my last confession and these are the sins I remember since then.

After confessing the sins you remember conclude by saying:

For these and all my other sins which I cannot remember or call to mind, I am sorry that I have offended God and have angered Him against me. I am sincerely repentant and promise, with the help of God, to better my life. For this I humbly ask of you, Father, salutary penance and absolution.

This final portion functions as the "Act of Contrition," in a manner of speaking. After this, the priest gives counsel and penance accordingly prior to the absolution.

This weekend at liturgy, cards will be made available to serve as a guide to Reconciliation in the Byzantine Tradition. They are for everyone to take, read, study, and pray on so that we, as a Byzantine community, can express our faith as is intended. The above formula will be framed and present on the analogion where confessions are heard so there is no "pressure" to memorize anything.

God be with you!
Fr. Paul