



Jan. 28th, 24

Our Lord's Ascension Parish of the PNCC

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SIXTH SUNDAY IN ORDINARY TIME

News Flash!

Thank you all who helped us to make pierogies.

The Readings

Lv 13, 1-2.44-46

Psalm 32

**R. I TURN TO YOU LORD, IN
TIME OF TROUBLE, AND YOU
FILL ME WITH THE JOY OF
SALVATION**

1 Cor 10, 31-11,1

Eucharistic Prayer II

Holy Masses

**TODAY -January 28th - VI Sunday
in Ordinary Time/Septuagesima
Sunday**

09:00 A.M. - Holy Mass

**SUNDAY - February 4th - VII
Sunday in Ordinary**

Time/Sexagesima Sunday

09:00 A.M. - Holy Mass

The Lectors

Jan. 28th - Tara Broczkowski

Feb. 4th - Mary Ann Bartone

Entrance Rite

V. There were many lepers in Israel during the time of Elisha the prophet; yet not one of them was cleansed, but only Naman the Syrian.

R. Once I prayed “Lord, have mercy on me; heal me, I have sinned against You.

V. Glory be to the Father and to the Son and to the Holy Spirit.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen

The Gospel (Mk 1, 40-45)

A leper came to Jesus and kneeling down begged him and said, “If you wish, you can make me clean.” Moved with pity, he stretched out his hand, touched him, and said to him, “I do will it. Be made clean.” The leprosy left him immediately, and he was made clean. Then, warning him sternly, he dismissed him at once. He said to him, “See that you tell no one anything, but go, show yourself to the priest and offer for your cleansing what Moses prescribed; that will be proof for them.” The man went away and began to publicize the whole matter. He spread the report abroad so that it was impossible for Jesus to enter a town openly. He remained outside in deserted places, and people kept coming to him from everywhere. **This is the Gospel of the Lord.**

ANNOUNCEMENTS

OUR FRIENDS: Our prayers are needed for: Hank Kudzik, Madeline Getsko, Nicolette Stavrovsky, Eugene O’Callaghan, Donna Martucci, Francis Anthony, Miles Jordan, Evelyn Zarychta, Stephanie Czuba, Barbara Frish, Barbara Jurnock, David Torkos, and Marian Tucki. **Our Father..**

The season of Pre-Lent, which begins Sunday, January 28th will be observed on three Sundays and will last for the next two and half weeks to Shrove Tuesday, February 13th, ending with Holy Lent on Ash Wednesday. The Sundays of these weeks – named Septuagesima, Sexagesima, and Quinquagesima -- draw their names from the Latin term for decades of the number of days before Passion Sunday (*i.e.*, 70, 60, and 50 days), which is then two weeks before Easter. Thus, Septuagesima Sunday is 7 weeks from Passion Sunday, Sexagesima is 6 weeks prior and Quinquagesima is 5 weeks from Passiontide. Depending on the year, Septuagesima Sunday may fall between January 18 to February 21. Likely originating in the Christian East, observance of this Pre-Lenten period in the Western Church dates back at least as far as St. Gregory the Great, who more broadly introduced it into the life of the Church in the 6th century when he was the Bishop of Rome. The intention was to provide a suitable period of time for all of the members of the Church to prepare for Great Lent adequately. Historically, these special weeks were comprised of both a liturgical component and a personal spiritual/penitential aspect for each Christian and also included a “pre-fast” as a way to ease into that about to be undertaken during Lent. Although the rules of this “pre-fast” changed over the centuries, the Season of Pre-Lent was nonetheless consistently observed throughout the entire Catholic West until the liturgical reforms of the Roman Catholic Church in 1969, when it was abolished within the Latin Rite. Despite this abrupt change for so many faithful Roman Catholics, the Eastern Orthodox Churches and Byzantine Catholic Churches have never wavered in fully embracing the spirit of the short Pre-Lenten season, even if its duration, liturgical forms and rules for fasting differ from the Western traditions. For its part, the Polish National Catholic Church has always retained the Season of Pre-Lent even if its observation was, for a time, optional. When the Prime Bishop and Bishops of the Church reinstated its Church-wide observance in 2014, their purpose was -- and remains --very much aligned with those original goals from both the Church of the East and the West: to allot some time specifically to help us transition from the immensely joyful celebrations of Christmas and Epiphany (even though in 2024 we have an extremely short jaunt from Epiphany into Ordinary Time) into the extended period of profound penitential sobriety of Lent. Over these weeks, our Liturgy reflects this seasonal change. We will not sing the festive Gloria at Mass (except on very special feast days), the readings from Scripture proclaimed at Holy Mass will speak to us of God’s loving expectations for us, the joyful Alleluia before the Gospel will be replaced by other simpler verses, prayers that speak of our spiritual preparation will be sung or recited by the priest who will vest in rose-colored vestments instead of the green of Ordinary Time, as our decorated sanctuaries should progressively become more plain. All of this will lead us toward the simple solemnity of the holy season of Great Lent.