

**Українська Католицька
Церква Св.Родина**

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**Holy Family Ukrainian
Catholic Church**

225 N. 4th St., Lindenhurst, NY 11757

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Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Web Page: www.holyfamilyucc.com

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 48/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

December 9, 2018 / Грудень 9, 2018

DIVINE LITURGIES SCHEDULE:

29th Sunday after Pentecost, December 9, 2018. *Our Venerable Father Patapius.*

Tone 3: Epistle: Colossians 3:12 – 16. / Gospel: Luke 17:12 – 19.

9:00 am – Pro Populo - English

10:15 am – (God's Blessing upon 80th birthday to Mariya Smerechynska & Family, req. Ihor Smerechynskyy) – Ukrainian.

12:00 Non - Special Divine Liturgy for children and youth – E./U.

Monday, December 10, 2018. *Mennas and Others Martyrs.*

7:00 p.m. – God's Blessing upon Mariya & Family, req. Family

Tuesday, December 11, 2018. *Our Venerable Father Daniel the Stylite.*

9:00 a.m. – God's Blessing upon Vasile, Simona, Isaia, req. Family

Wednesday, December 12, 2018. *Our Lady of Guadalupe.*

7:00 p.m. – † Petro {15th Anniv.}, req. Maria Balaban

Thursday, December 13, 2018. *Eustratius and Others Martyrs.*

9:00 a.m. – Pro Populo – Ukrainian.

**7:00 p.m. – God's Blessing upon all (Special Intention),
req. by Mother in Prayer**

8:15 p.m. – Special Devotion – Ukrainian.

Friday, December 14, 2018. *Thrysus and Others Martyrs.*

**9:00 a.m. – God's Blessing upon Robert & Leticia Nalewayko,
req. Nataliya Popovici**

**10:00 a.m. – Panakhyda in Memoriam † His Beatitude
Archbishop Myroslav Ivan Cardinal Lubachivskyy**

Saturday, December 15, 2018. *Eleutherius Bishop Martyr.*

**5:00 p.m. – God's Blessing upon Andriy Tanchak & Family and
Viktoriya Smerechynska & Family, req. Ihor Smerychynskyy**

6:00 p.m. – Vespers (Вечірня)

Sunday of the Forefathers, December 16, 2018. *Haggai Prophet.*

9:00 am – Pro Populo - English

**10:15 am – († Teodora, † Joseph, † Richard,
req. Marta Skrypoczka) – Ukrainian.**

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance.

Attendance at pre - Cana is required.

Ukrainian Culture School will be held Every Saturday from 9:15 am until 1:35 p.m. For more information please call the Rectory or contact the Director, Mr. Roman Vaskiv at (631) 225 -1203 or visit our Facebook:

<https://www.facebook.com/HFUkrainianSchool>.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot and Khrystyna Momot of Paramus, NJ, every Saturday, by groups: ages (6 – 9) 1:40 p.m. – 3:10 p.m.; ages (10 – 14) 3:10 p.m. – 4:40p.m.; ages (15 – 19) 3:10 p.m. – 6:10 p.m.

Religious Education: Classes for religious education will resume on September 18, 2017 and will be held every Monday from 5:00 p.m. until 5:55 p.m./6:00 p.m. – 6:55 p.m. Please contact the rectory for further information.

Ministry to the Sick: Father Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **December 7, 2018 at 8:15 p.m.**

St. Joseph's Men's Prayer: group will be held every Thursday at 8:00 p.m.

Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention:** Monday is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be on **Sunday, December 9, 2018 at 12:00 Noon.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – December 2, 2018.

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$195, Coffee: \$145, Tetrapod: \$3, Flowers: \$60, Church Debt: \$25, Uke. Martyrs: \$20, Sundry: \$35, Annual Support: \$50, Pyrohy: \$42, Immaculate Conc. : \$45, **Pledge: \$1,335.00, Sunday Offering: \$1,090.00, Total - \$3,045.00.**

Dear Parishioners: *Sincere thanks for the offerings made on Sunday', December 2nd, 2018. May God bless you all for your generosity.*

Our Prayer: *Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.*

Attention: *To all who celebrate their birthday during the month of December our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.*

Our Church News:

1. The 2019 boxed donation envelopes and Liturgical Year Calendars will be available for pick-up in the church vestibule after both Divine Liturgies on Sunday, December 16, 2018. **Don't forget to take yours!!!**

2. Upcoming events and November/December collections:

A. Regular church cleaning: The next voluntary second collection will be collected on Sunday, December 16, 2018.

B. Dear Parishioners: On the second Saturday of the Month, January 12th, at 7:00pm, we will offer a Divine Liturgy for the Deceased. If you would like to submit the names of your Deceased loved ones for the Liturgy, submit it by January 11th, so that I am able to celebrate the Cumulative Liturgy, (General), for the Deceased that evening.

C. St. Nicholas Party – today December 9th at 1:00 p.m. More information is attached to our Church bulletin.

D. NEW YEAR'S EVE DANCE, "ZABAVA" – 2018/2019: Sponsored by Holy Family Church, Monday, December 31, 2018, beginning at 9:00 p.m. Live music provided by "My Ukraints". More information is attached to our Church bulletin.

3. We wish to express our sincere thanks to:

a. the following for offering their free time: the Samilo Family for setting up all of the Christmas trees in the church & vestibule and for arranging the Nativity scene in our church(M/M Samilo have donated three ornamental Christmas trees valued at over \$800.00); Mrs. Oksana Vladychak, Mrs. Galyna Sabadakh and Mrs. Nadia Sabadakh for beautifully decorating all of the Christmas trees in the church and vestibule; to Ms. Marta Skrypoczka, Mrs. Nadia Russo, Mr. Ihor Prystupa and M/M Vasyl & Nadiya Prystupa for decorating the Christmas trees in the parish center.

b. Frederick J. Chapey & Sons Funeral Home for sponsoring the 2019 Liturgical Year Calendars (both Gregorian and Julian) for our parish.

c. Mr. Petro Kyshyniuk who over the past five months has not only painted various areas of our parish hall and church but has volunteered to employ his talents & skills to perform needed work for our parish.

d. Mr. Martin Smith who recently volunteered to repair our church heating system. *May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.*

4. We have for sale pyrohy with potatoes, cheese kapusta/mushrooms – \$6.00 per dozen. All proceeds go to our church. This is a fund raiser.

5. Christmas Decorations/Flowers: Each of us likes to decorate our homes with Christmas decorations. To beautify our Church for Christmas, we rely on your donations to purchase flowers and greenery. In your boxed donation envelopes is a "Christmas Flower" envelope. Please use this envelope to make your donation. Thank you in advance for your generosity!

6. In case of an emergency, at any time, whenever someone is in the hospital, seriously ill, or confined at home, please notify the parish office if it is the wish of the sick person or of his/her family that I should visit or administer the Holy Sacraments. I cannot visit a person who is ill without a request from the person or from their immediate family.

Notable Quotes:

St. John Chrysostom: Only the person who becomes irate without reason, sins. Whoever becomes irate for a just reason is not guilty. Because, if reason were lacking, the science of God would not progress, judgments would not be sound, and crimes would not be repressed. Further, the person who does not become irate when he has cause to be, sins. For an unreasonable patience is the hotbed of many vices: it fosters negligence, and stimulates not only the wicked, but above all the good, to do wrong. (Homily XI super Matheum, 1c, nt.7)

GIVE FIRST, MANAGE THE REST SECOND

If God comes first in our lives, then giving to God should also come first. The person who says, "After I pay my bills I can't afford to give," may be telling the truth. But these people have made a grave error. They have put the cart before the horse! None of us could afford to give with what's left. We must put God first and then manage the rest of our income in a way by which we will still pay all our bills. This is easier than we think because by doing so, we will have God's blessing!

THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF (PSALM 24:1)

The principle behind stewardship is that every material thing, though you may call it yours...actually belongs to God. God owns it all: your land, your property, your income, your life. This is God's world. When you give a truly significant portion of your money, you are only setting apart for God's use a portion of the money that has been entrusted to you by God. The person who gives sacrificially does so because he or she knows whose world this is!

REVERENCE FOR LIFE IS GIVEN TO US - developing our talents and increasing time spent on meaningful pursuits are worthy goals. However, the noblest use of time that will give meaning to our lives is practicing reverence for life by personal involvement with those who need our help desperately. True greatness lies in qualities of the heart, in charity and in love. Have you noticed that our happiest times are those in which we forget ourselves, usually in being kind to someone else?

St. Thomas Aquinas: Ire may be understood in two ways. In one way, as a simple movement of the will that inflicts punishment not through passion, but by virtue of a judgment of the reason: and in this case, without a doubt, lack of ire is a sin. **This is how Chrysostom understands ire when he says:**

"Ire, when it has a cause, is not ire but judgment. For properly speaking, ire is a movement of passion. And when a man is irate with just cause, his ire does not drive from passion. Rather, it is an act of judgment, not of ire." In another way, ire can be understood as a movement of the sensitive appetite agitated by passion with bodily excitation. This movement is a necessary sequel in man to the previous movement of his will, since the lower appetite naturally follows the movement of the higher appetite unless some obstacle prevents it. Hence the movement of ire in the sensitive appetite cannot be lacking altogether, unless the movement of the will is altogether lacking or weak. Consequently, the lack of the passion of ire is also a vice, as it is the lack of movement in the will to punish according to the judgment of reason. (*Summa Theologiae, II, II, q. 158, art. 8).*



The Icon of Theophany: Explanation - CHRIST THE SAVIOUR

He is shown standing, in the middle of Jordan River, as in a “flowing tomb” which engulfs Him on all sides, emphasizing that not only a part but His whole Body was immersed as a sign of His burial, because Baptism signifies the Lord’s death. (“having been buried with Him in the baptism, in which also you were raised with Him through faith in the energy of God, Who raised Him from the dead.” Colossians 2:12). His Face is gentle and humble being at the same time serious and focused. Christ the Saviour is shown either naked, or having a white cover around His hips. Older icons portray Him with no clothes at all emphasizing the Divine Economy of His Incarnation: “Joseph marveled. Jordan River, tell us do: What did you see and were amazed? I saw naked Him whom none can see, and shuddered in fear. And how was I not to shudder at Him and be frightened? The Angels, when they saw Him also shuddered in awe. And heaven was astonished, and astounded was earth. The sea recoiled along with all things both visible and invisible. For Christ appeared in the River Jordan, to sanctify the waters.” (Kathisma 2, the Feast Orthros). Thus, the purpose of Incarnation is also presented, because by becoming naked He clothes Adam’s nakedness, and that of the whole of humanity in the cloth of glory and immortality. Although early icons show Christ naked, today it is more appropriate to present Him covered around the hips in order to emphasize the purity of the One “without sin alone” (this approach is also used in the icon of the Lord’s Crucifixion).

The Jordan River

The widening Jordan River flows between the two tall mountain sides, which are a sign of the presence of the Holy Spirit. In some icons, the water which Christ entered covers Him up to the shoulders, in others, the flowing water of the river appears on the sides of His Body and under His feet, without covering His Body. The latter representation is used in order not to blur the clear outline of the Body, since clarity is one of the principles employed by iconographers. But the first representation, with the water covering the Body is more appropriate because it emphasizes the form of the Body. It shows that the Baptism was done through a total immersion in the waters of the Jordan as the Gospels narrate (Matt 3, 16; Mark 1, 10). The Jordan River is depicted like a dark cave (image of hell in iconography), or of a liquid, flowing tomb, which engulfs the Body of the Saviour (image of burial, reproduced in the Mystery of Baptism through complete immersion). The cave symbol also appears: (1) in the icon of the Nativity, as the place that shelters the manger with

the Baby Christ, (2) in the icon of the Resurrection, under the Cross where the skull of Adam is placed, (3) in the icon of the Pentecost, in the shape of a dark dungeon where an old king appears, and not in the least in the icon of Descent to (or Harrowing of) Hell, which the dark cave represents. Thus, the presence of the cave shows the permanent contrast between the darkness in which the mankind was trapped until the coming of the Saviour and the Divine Light that comes into the world after His Incarnation. The theme of water has a special place in the Holy Gospels. Previously an image of death (the flood), now it is a “spring of living water” (Revelation 21:6; John 4:14). Beginning with Christ’s entering the Jordan River, the fallen state of human nature together with the whole creation is changed, being sanctified through the grace of the Holy Spirit.

The marine creatures

At the bottom of the icon, at the feet of the Saviour, often, in small dimensions, appear the shapes of two persons – a man and a woman. Both are with the back turned toward Christ and look astonished. The two shapes illustrate texts of the Old Covenant and are prefigurations of the Baptism: “The sea beheld and fled; Jordan turned back” (Psalm 113:3). The male figure – a person immersed in the river watershed holding a vessel from which water is poured out, is an allegoric representation of the Jordan River. This person turns his face from Christ, being overtaken by astonishment, even dread, the reason as per liturgical texts being: “I saw naked Him whom none can see, and shuddered in fear”. The troparion explains the presence of this figure: “The River Jordan was once turned back by the mantle of Elisha, when Elijah had been taken up, and the waters were divided hither and thither. And for him the watery path became dry, truly as a type of baptism, whereby we cross the flowing stream of life. Christ hath appeared in the Jordan to sanctify the waters.” (Prefestal Troparion). The female figure – a half clothed woman, with a crown on her head and a sceptre in her hand, rushing while riding on one or two fish – is an allegory of the sea and refers to one of the prefigurations of Baptism: the passing of the Hebrew people through the Red Sea. In some icons Christ is represented standing on two stone blocks arranged as a cross (similar to the gates of hell from the icon of the Decent into Hell) under which there are snakes with their heads risen or sometimes even a dragon appears under His feet. Thus, in this way the icon portrays Christ’s victory over the powers of darkness (the devil and his angels) symbolized through the marine monsters – dragons, snakes, -on the run or crushed-, detail inspired from Psalm 73:14 “...You did crush the heads of the dragons in the water”. “When You bowed Your head to the Forerunner, You crushed the heads of the dragons; And when You stood in the midst of the stream, You let Your light shine upon all creatures, That they might glorify You, Our Saviour, Who enlighten our souls!” (Lord I Call – Vespers of Theophany)

“The Lord refashions broken Adam in the streams of the Jordan. And He smashes the heads of dragons lurking there. The Lord does this, the King of the ages; for He has been glorified.” (Vigil for the Theophany, First Canon). Sometimes around Christ there are small fish, even children, but usually too many irrelevant details are to be avoided. All these aquatic elements belong to the background in order to maintain the proper focus and convey the true understanding of the significance of the Feast.

Saint John the Baptist

He is portrayed wearing a tunic and cloak or a camel hair garment covering his body, standing, on the shore of the river, at the right of

Christ, stepping firmly toward Him. At the same time he bows showing obedience and reverence toward the One Whom he is not "worthy to untie His Sandals". St. John's hesitation at the moment of meeting Christ is emphasized in the service of the Feast: "In the streams of the Jordan today, the Lord cried to John: Be not afraid to baptize Me, for, I am come to save Adam, the first-fashioned man". (Pre-festal Kontakion). St. John identifies Christ as soon as he sees Him: "...Behold the Lamb of God, which takes away the sin of the world." (John 1:29). With the right hand above the Head of the Saviour, using the specific gesture for the rite of Baptism, St. John expresses the turmoil that overwhelmed him: "The Baptist became all trembling, and cried aloud, saying: How shall the candlestick illumine the light? How shall a slave lay hands upon his Lord? Sanctify Thou me and these waters, O Saviour, who takest away the sins of the world." (Hymn from the Blessing of the Waters)

He holds a scroll in his right hand - a symbol of his preaching- or, he has a prayerful posture. At the same time his gaze is directed upward, as proof that he himself touched Christ, he saw the Holy Spirit descending on Him as a dove (John 1:29-34), he heard the Voice of the Heavenly Father: "This is My Son, the Beloved, in Whom I am well pleased ." (Matt 3:17), and then he testified about these things to the world.

The Axe: At the bottom of the icon, at the feet of St. John, a shrub is represented with an axe at its root. The meaning is fearfully sobering, teaching each newly baptized that: "And even now the axe is laid to the root of the trees; therefore every tree which produces not good fruit is cut down and cast into the fire. I indeed baptize you in water toward repentance, but the One Who comes after me is mightier than I, of Whom I am not fit to bear His sandals. He will baptize you in the Holy Spirit and in fire." (Matt 3:10-11)

The Angels: Across from St. John, on the other side of the river, there are two, three or even more angels bowing, with the wings low in an attitude of worship, prayer, and obedience. The angels' presence is mentioned in the services without specifically describing their role in the event, thus: "The choirs of Angels were amazed with fear and joy" (Ninth Hour Troparion). Regarding their role, there are various representations in the icons of Theophany. The angels are represented either having their hands covered with their cloaks, as a sign of veneration and obedience to the One being Baptized, or holding towels. The custom of covering the hands is of oriental origin, being adopted at the court in Constantinople. There, the objects handed to or received from the Emperor were held with covered hands as a sign of high esteem. In some icons, the angels have the role of servants and hold towels, ready to clothe the Body of the Lord when He comes out of the water. This indicates once more that Baptism was performed by complete immersion, thus the need of wiping the body when coming out of the water. Although the role of the Lord's servants is not specifically mentioned at the moment of the Baptism, this role is revealed in a further passage, where it is mentioned that: "Jesus was led up by the Spirit into the wilderness to be tempted by the devil", and when the devil left Him: "then the devil left Him and behold, angels drew near and were ministering to Him" (Matt 4:1 and 4:11). Altogether, the presence of the angels in the icon of Baptism, as well in the other icons such as: the Nativity, the Annunciation, the Resurrection or the Ascension, prove the fact that the angelic hosts were the unseen witnesses of the Lord's life on Earth, and were longing to grasp the understanding of the "mystery kept secret since the world began" (Rom 10:25);

Detrimental Innovations to the Icon of the Lord's Baptism - The work presents numerous characters, angels and people, who are no longer grouped separately as humans and angelic hosts but interact

together in a socializing manner.

- In some paintings the characters are engaged in activities foreign to or even independent of the main event, diminishing the magnitude of the event.

- All characters seem to be witnesses of the Theophany, while the Holy Scripture mentions only St. John being the one found worthy of this revelation, and in turn sharing this revelation to the others.

- The Theophany is interpreted in a naturalistic manner, with a theatrical depiction of the opened heavens, which show multitudes of angels among whom there is an old man's figure, attempting an impossibility: to represent God the Father.

- The beam and the dove have a more sensual appeal, with the purpose of gratifying the senses, reducing the event only to an emotional level, foreign from the Divine Revelation.

- The work presents someone, in an attitude of "too human" humility, unlike the Divine humility of the One Who became man "taking the form of a servant"

- The person does not bless the waters, but holds his arms gathered on his chest, introverted, in a prayer that does not "embrace" the whole world but concerns only himself. In some examples, the prayer itself is transformed into a contemplation broken from communion with God, the gaze being directed toward the ground and not the heavens; thus it becomes an expression of either self-centeredness or hopelessness.

- The Jordan River looks rather like a brook that covers the Lord up to the ankles, no higher than the knees.

- The person performing the baptism is represented half clothed, with an athletic stature (like most of the characters in the composition), thus his body no longer shows the signs of asceticism.

- A shell or a vessel is used for sprinkling, distorting the historical truth according to which the Baptism was a total immersion and not just sprinkling with water.

- The whole composition concerns a horizontal setting, with emphasis on the "earthly" as a result of a sensual perspective, based exclusively on the senses, and thus, contaminated by subjectivity and corruptibility.

This is in opposition to the Orthodox perspective in which the vertical axis is emphasized, as an expression of spiritual uplifting and of true understanding which testifies of the magnitude and universal importance of the Lord's Baptism.

Conclusion: Through His own Baptism, the Lord Christ destroyed the power of the devil who poisoned man by suggesting man not pay heed to God. If, through the sin of our protoparents' disobedience and hiding from God the curse of estranging the whole creation from God, that is suffering and death, entered the world, then through Christ's obedience, (Philippians 2:7-8) blessing and eternal life came into the world. Christ came to the baptism of repentance, performed by St. John, on our behalf, to reconcile us to God and also with the whole creation, which we have separated from the Spring of Life and stirred up against ourselves through sin. According to the Eastern Church's teaching, the Lord's Baptism is not only a Theophany, a thorough Revelation of God - The Trinity, and a revelation of the Saviour Jesus Christ as true God and true man in the presence of the whole creation, but is also an Epiphany of the whole creation, man and nature, in a new state of being. The Lord's Baptism ushers in a new life, full of light and meaning for the whole world, where the renewed and Christ-glorified man will reside. If in the beginning "the Spirit of God was Hovering over the waters" (Genesis 1:2) bringing together His Uncreated Energies and the created energies of the world, at the Lord's Baptism, the Holy Spirit is again in union with the water and all creation, and thus, prepares the bosom of the Church in which there will be born again "from water and the Spirit" (John 3:5) all the people who believe in Christ.