

**Українська Католицька  
Церква Св.Родина**

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**Holy Family Ukrainian  
Catholic Church**

**Pastor:** Fr. Olvian N. Popovici

225 N. 4<sup>th</sup> St., Lindenhurst, NY 11757  
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**Trustees:** Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

**Choir Director:** Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

**Advisor:** Gloria Tolopka (631) 667-6483

**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. 10/17**

**CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК**

**March 5, 2017 / Березень 5, 2017**

**DIVINE LITURGIES SCHEDULE:**

**1<sup>st</sup> Sunday of Great Fast (Orthodoxy), March 5, 2017.** *The Holy Martyr Conon.*

**Note:** *Liturgy of St. Basil the Great.*

**Tone 1:** Epistle: Hebrews 11:24-26, 32-40, 12:1-2./ Gospel: John 1:43-51.

**9:00 a.m. – Pro Populo – English.**

**10:15 a.m. – (God's Blessing upon Khrystyna, Svitlana, Yuriy, Zakhar, req. Family) - Ukrainian.**

**12:00 Non – Divine Liturgy for Family/children – Eng./Ukr.**

**Note:** This week's Sanctuary Candle Light for God's Blessing upon Nataliya Popovici & Family, req. Popovici Family

**4:00 p.m. – Lenten Vespers**

**Monday, March 6, 2017.** *The Holy Forty Martyrs of Ammorium.*

**9:00 a.m. – Akathistos to the Passion of Christ.**

**Tuesday, March 7, 2017.** *The Holy Priest –Martyrs and Bishops of Cherson Basil, Ephrem, Capiton, Eugene, Etherius and Others.*

**7:00 p.m. – Vespers (Вечірня)**

**8:00 p.m. - Bible Study (Reading, Explanation, etc) – Eng.**

**Wednesday, March 8, 2017.** *Our Venerable Father and Confessor Theophylactus, Bishop of Nicomedia.*

**9:00 a.m. – Liturgy of the Presanctified Gifts.**

**8:00 p.m. - Bible Study (Reading, Explanation, etc) – Ukr.**

**Thursday, March 9, 2017.** *The Holy Forty Martyrs of Sebaste.*

**9:00 a.m. – God's Blessing upon Stefania Bojuk, req. Family**

**Friday, March 10, 2017.** *The Holy Martyrs Condratus and Those with Him.*

**9:00 a.m. – Holy Cross of the Way / Хресна Дорога**

**7:00 p.m. – Holy Cross of the Way / Хресна Дорога**

**Saturday, March 11, 2017.** *All Souls Saturday. Our Holy Father Sophronius.*

**6:00 p.m. – Vespers (Вечірня)**

**7:00 p.m. – ☩ Divine Liturgy for all the deceased followed by Panakhyda (Sorokousty) {2}**

**2<sup>nd</sup> Sunday of Great Fast (Commemoration of St. Gregory Palamas), March 12, 2017.** *Our Venerable Father ad Confessor Theophanes.*

**9:00 a.m. – Pro Populo – English.**

**10:15 a.m. – (God's Blessing upon Nataliya Popovici & Family; Nadiya Moskalyuk & Family, req. Moskalyuk Family) – 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 9:00 am until 1:30 p.m.** For more information please call the Rectory or contact the Director, Mrs. Izolda Maksym at (631) 225 -1203 or visit our web page: [ukrainskaschkola.com](http://ukrainskaschkola.com).

**Ukrainian Cultural Dances** for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 8) 1:35 p.m. – 3:05 p.m.; ages (8 – 12) 3:05 p.m. – 4:35p.m.

**Religious Education:** Classes for religious education will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

**Ministry to the Sick:** Rev. 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 **April 7, 2017 at 8:00 p.m.**

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

**Rectory Office Hours: Monday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm;** Evenings by appointment. **Attention: Tuesday** 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 held today **Sunday March 5, 2017 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 – February 26, 2017. Sorokousty - \$45.00**

*"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: \$170, Terapod: \$5, Andrew's Pence: \$50, Poor: \$5, Coffee: \$226, Annual support: \$50, Donation: \$50, Church Debt: \$20,

**Pledge: \$155.00, Sunday Offering: \$1,026.00, Total - \$1,802.00.**

**Dear Parishioners: Sin cere thanks for the offerings made on Sunday, February 26, 2017. 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 **March**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

**Our Church News:**

**1. We will make Pyrohy on Thursday March 9<sup>th</sup> at 7:p.m.**

**2. Pyrohy** for sale with: potatoes, cheese kapusta (onions included.) The price for one dozen is \$6.00. This is a church fundraiser.

**3. Upcoming events: a. Next Parish Retreat with Father Ihor Boyko, Rector of the Seminary in Lviv, Ukraine, scheduled for **March 17-19, 2017 (in both Ukrainian and English)**. Please mark this date on your calendars. See more information attached to our Bulletin.**

**b. March collections: Regular church cleaning:** The next free will donation will be collected on Sunday, March 19, 2017.

**4. We wish to express our sincere thanks to:**

**a.** M/M Slawomir & Helen Samilo, Mrs. Maria Balaban, Mrs. Halyna Kaplun, Mrs. Oleksandra Herych who last Sunday exchanged altar cloths and prepared and cleaned our Church for Lent according to both calendars.

**b.** Mr. Thomas Laraia who has volunteered to provide necessary work for the needs of our parish in the past two months.

**c.** M/M Slawomir & Helen Samilo who on various occasions have donated needed items/supplies for our church and parish center.

**d.** Mr. Ihor Mysak who recently volunteered to perform needed repairs for our parish.

May God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

**5. SPECIAL LENTEN COLLECTION for Lent:** There will be a special collection marked "Rice Bowl and Poor" throughout the Period of Lent (both calendars.) Special collection containers may be found in our vestibule and at the Tetrapod.

**6. MARIAN PILGRIMAGE TO THE HOLY SITES OF EUROPE.**

We are pleased to announce that 50 individuals, including Bishop Paul Chomnycky, will go on pilgrimage to Europe this spring. We look forward to a blessed and spiritually enriching trip.

**7. Fundraiser events of the Parish:**

**a. Outreach Program.** M/M Ihor & Olesia Warywoda which are responsible for the parish outreach program and are asking parishioners to participate in a canned food drive for the needy in our community. Items needed are: canned vegetables, fruit juice, gravy, coffee, tea, tuna fish, baked beans, pasta sauce, etc. Please bring your items to the church vestibule between today and April 10<sup>th</sup>, 2017 in order that we may prepare Easter baskets for the needy.

**b.** The Members of the Rosary Society are asking parishioners to bring children's clothes and shoes (ages 5–14), snacks, candies or a monetary offering to help ship packages to the orphanage in Ukraine. Our funds are limited so we rely on your special donations. Thank you, in advance, for your attention and donation.

**PLEASE NOTE:**

**Virtue Forgiveness:** We believe that God forgives all, even the most vile of sins. He has the capacity to forgive. Many times we ask for God's forgiveness and He gives it. God hates sin. He knows, as do we, that any sins turn us from the loving arms of God and sets adrift. It tears at our relationships with our Lord and our relationships with others. God, in the magnificent Sacrament of Penance, allows us to confess our sins and be forgiven. In his benevolence God does not hold our sins against us. How then can we as human beings hold transgressions against others? We must acknowledge if God can forgive us our sins we must forgive others. It is the right thing to do but it also allows us to grow as a spiritual person in the way and path of our Lord.

**Where are your Wounds?**

Beginning this past Monday, February 27<sup>th</sup> we rededicate ourselves to follow and imitate Jesus, our Master and Lord, on the narrow way through self – denial and suffering to the triumph of His Easter victory over sin and death. Some people dread Lent. They fear they won't follow through on any sacrifice they propose, or any spiritual or physical challenge. How do we push through these feelings? We think about our Lord Jesus Christ who sacrificed all for us, including dying on the cross, to forgive our sins. From the beginning of our Christian education we hear about God's sacrificing His son for us. We read in the New Testament about Jesus's wrenching night in the garden before He was taken away to His passion and death. Even the youngest people can partake in this penitential time of Lent by participating in the Holy Cross of the way and foregoing time from their usual diversions. Or they can take time to read a book about a Catholic saint or the Bible, or just to pray alone or with family. Remembering those who are really in pain is important during lent, those in hospitals or nursing homes, especially those for whom family is far away. Remember the religious, priests, bishops, sisters and brothers. They need our prayer to remain faithful to their vocations. It is through God's grace and love that we are able to sacrifice; it is knowing what Jesus sacrificed for us that we are able to endure any human sacrifice that comes our way. We know sacrifice is not easy. Pain and suffering are a fact of life that we would prefer to avoid if we could, but it is an inescapable fact of our human condition. When our sorrows are many and hard to endure we think of Christ now in glory but still bearing the marks of His passion. Would we want to earn His rebuke, when we meet Him face to face: "Where are your Wounds?"

**News from St. Basil College Seminary:** Two special courses for all who would like to attend: **BIOETHICS CERTIFICATE PROGRAM AT ST. BASIL SEMINARY** to be held between March 9 – 12, 2017 and a Cantors Program titled, "Services of the Holy Week" to be held between March 24 – 26, 2017. For more information and a schedule of the program please visit at [www.stamorddio.org](http://www.stamorddio.org).

**THE DIVINE LITURGY**

At the Last Supper, Our Savior, Jesus Christ, instituted the greatest act of Christian public worship: The Holy Eucharist through which we commune with the Precious Body and Most-Pure Blood of Christ.

Eastern Christian theologians have called Communion the "medicine of immortality, the antidote to death". This Holy Mystery provides the believer with the most intimate contact with God that he may have.

Christ taught us: "Whoever eats my flesh and drinks my blood lives in me, and I in him." (John 6:56). Because God created humanity in His image and likeness, there can be nothing more natural for a human being to do than to enter into this type of intimate contact with the Lord. Eastern Catholicism acknowledges the necessity of making Holy Communion an integral part of one's life by offering it every Sunday (even more often during Great Lent), and on Holy Feast Days during the year, through one of three Divine Liturgies:

The Divine Liturgy of Pre-sanctified Gifts

The Divine Liturgy of St. Basil the Great

The Divine Liturgy of St. John Chrisostom

The Liturgy celebrated least frequently is the Divine Liturgy of Pre-sanctified Gifts. The Church celebrates this Liturgy on all Wednesdays and Fridays of Great Lent, and from Monday to Wednesday of Holy Week (that is, the week before Easter). The Liturgy is called Pre-sanctified, because the Eucharistic Gifts, the Bread and Wine, are consecrated into the Body and Blood of Christ during celebration of the Divine Liturgy on the Sunday before the service. The Church offers the Divine Liturgy of St. Basil the Great ten times during the Church year, including the Sundays of Great Lent, and the Feast Day of St. Basil. This Liturgy is a condensed and modified version of a much older Liturgy, the Divine Liturgy of St. James, Bishop of Jerusalem (late first, early second century), which was about five hours long. The most commonly served Divine Liturgy in the Eastern Church is that of St. John Chrisostom. At first, this Liturgy may seem identical to St. Basil's; however, one will find major differences in the prayers that the priest reads (In St. Basil's Liturgy the majority of these prayers are longer than the ones in St. John's Liturgy). The "theology" of the Divine Liturgy is one of spiritual ascent.

**The Liturgy of Oblation:** The first part of the Divine Liturgy is the Liturgy of Oblation, also called "Proskomydia," from the "proskomizo" meaning "to bring" – i.e., to offer. This name is derived from the traditional practice of the laity bringing from their homes the bread and wine to be used for Holy Communion, and handing it to the priest to prepare for the celebration of the Eucharist. The Proskomydia involves the preparation of wine, water, and five loaves of bread called "Prospora." The Prospora consists of two pieces of dough joined together (symbolizing the two natures of Christ: Divine and human) they are made of flour, water, and yeast. The Eastern Church uses leavened bread (i.e. bread which rises because of the yeast in it) for Holy Communion as an expression of the belief that the faithful are partaking of the Body and Blood of the Resurrected (Risen) Christ. The priest takes the first loaf of Prospora and cuts a large cube out of the centre of it, which is marked with the insignia IC XC HI KA (meaning: "Jesus Christ the Conqueror). This cube is called the Lamb ("Ahnets in Ukrainian): it is this piece of bread that will be consecrated during the Eucharist. After cutting out the Lamb,

the priest cuts across into the bottom of it saying "The Lamb of God who takes away the sin of the world, is offered as a sacrifice, for the life of the world and for its salvation." He then pierces into the right side of the Lamb, with the words, "One of the soldiers pierced His side with a spear, and at once blood and water came out. He who saw this has borne witness about it, and his witness is true" (see John 19:34). Immediately after this, the priest takes the wine and water and pours them into the Chalice.

The priest then takes the second loaf of prospora and cuts a large triangle out of it, commemorating the Mother of God, "Theotokos". This piece is placed to the right of the Lamb, with the words, "The Queen stood at Thy right side all glorious, clothed in golden robes." Nine smaller triangular pieces are then cut out of the third prospora, which commemorate:

- 1) St. John the Baptist;
- 2) the Prophets and all Forefathers of the Old Testament;
- 3) the Apostles;
- 4) the Church Fathers and all Eastern Church Illuminaries;
- 5) all Martyrs;
- 6) all the Monastic Fathers and Mothers
- 7) all saints not concerned with material gains;
- 8) Sts. Joachim and Anna, the parents of the Mother of God; the saint or saints whose memory is being commemorated that day, Saints Cyril and Methodius, St. Vladimir the Great;
- 9.) the Church Father whose Liturgy is being celebrated on that day (i.e., St. John Chrisostom or St. Basil the Great).

Pieces are taken out of the fourth Prospora for the bishop of the diocese, the civil authorities of the country, and all living members of the Church. Pieces are then taken out of the fifth Prospora for the deceased members of the Church. In Churches where the laity bring Prospora for the service from home, they will also submit to the priest, a list of names of living and dead members of the Church, whom they wish to have commemorated during the Proskomydia. Thus, through the Proskomydia, the whole Church is represented on the Discos: the Mother of God, the Saints, the living and the dead, and at the centre, Christ "the Lamb of God, who takes away the sins of the world".

After preparing the Bread and Wine for the Eucharist, the priest censes them and prays, "O God, Thou didst send the Heavenly Bread, the food of the entire world, our Lord and God Jesus Christ, the Savior, Redeemer, and Benefactor, who blesses and sanctifies us: Bless this Offering and accept it on Thy Heavenly Altar. O Thou who art Good and Loves mankind, remember those who offered it, and those for whom it is offered, and keep us blameless in the service of Thy Divine Mysteries." He then proceeds to the front of the altar, opens the Royal Doors of the Sanctuary and begins the second Liturgy.

**The Liturgy of Catechumens:** The term "catechumen" historically referred to those individuals who wished to join the Church, but were first required to go through a period of education ("catechesis") before their Baptism and Chrismation. Consequently, the Liturgy of the Catechumens contains those elements in the service that are used for teaching (i.e. the Epistle and Gospel readings, and the sermon). This section of the Divine Liturgy begins with the proclamation "Blessed is the Kingdom..." and concludes with the Litany of

Fervent Supplication. In the past, only baptized Christians were allowed to take part in the Liturgy of the Faithful (a/k/a the Liturgy of the Eucharist). This practice originated as a precautionary measure in times when the Church was being persecuted. It was meant to ensure that those participating in the Eucharist (the most sacred and awesome of all events in Christian worship) were committed to the faith; that no infiltrators, sent by those seeking to destroy Christianity, were admitted. Notably, just before the reciting of the Nicene Creed, the priest exclaims, "The doors, the door, wisdom, let us be attentive". It is at this point, centuries ago, that the doors of the church would literally be closed to "the Catechumens" and to all outsiders. When the Church was no longer being persecuted, the practice of requiring non-baptized individuals to leave the church before the celebration of the Eucharist fell into disuse.

**The Liturgy of the Faithful:** This section of the Divine Liturgy brings us to the apex of the sacrifice to God. We recite the central tenets of our faith, as codified in the Nicene Creed, and proceed with the Litany for the Faithful. The spiritual ascent then leads us to the Consecration of the bread and wine into the Precious Body and Blood of the Savior and ultimately to our Communion with Him in the Sacrament of the Holy Eucharist. The Liturgy of the Faithful then ends with the final blessing, in which we acknowledge that Our Lord is "Good, and love[s] Mankind".

**As we passing through Great Lent, memorize the *Prayer of St. Ephrem* so that you may recite it during the ascetical fast.**

**Lord and Master of my life,  
spare me from the spirit of indifference, despair,  
lust for power, and idle chatter.**

**Instead, bestow on me, your servant,  
the spirit of integrity, humility,  
patience, and love.**

**Yes, O Lord and King,  
let me see my own sins  
and not judge my brothers and sisters;  
for you are blessed forever and ever. Amen.**

**The power of Prayer**

**When you call me, I will listen to you. When you look for me,  
you will find me. Yes, when you seek me with all your heart, you  
will find me with you, says the Lord, and I will change your lot.  
(*Jeremiah 29:13 – 14*).**

**You are holy Lord the only God, and your deeds are  
wonderphul... you are our hope, you are our faith, you are our  
love... God almighty, merciful Savior.  
*St. Francis of Assisi, The Divine Praises.***

**Sunday of Orthodoxy**

Rejoicing today in the triumph of orthodoxy on this first Sunday of Lent, we joyfully commemorate three events: one event belonging to the past; one event to the present; and one event which belongs to the future. Whenever we have any feast or joy in the Church, we look back — for in our present life we depend on what happened in the past. We depend first of all, of course, on the first and the ultimate triumph—that of Christ Himself. Our faith is rooted in that strange defeat which became the most glorious victory — the defeat of a man nailed to the cross who rose again

from the dead, who is the Lord and the Master of the world. This is the first triumph of orthodoxy. This is the content of all our commemorations and of all our joy. This man selected and chose twelve men, gave them power to preach about that apparent defeat and that actual victory, and sent them to the whole world saying preach and baptize, build up the Church, announce the Kingdom of God. And you know how those twelve men — very simple men indeed, simple fishermen — went out and preached. The world hated them, the Roman Empire persecuted them, and they martyred for their efforts. But their blood was another victory. The Church grew, the Church covered the universe with the true faith. After 300 years of the most unequal conflict between the powerful Roman Empire and the powerless Christian Church, the Roman Empire accepted Christ as Lord and Master. That was the second triumph of Orthodoxy. The Roman Empire recognized the One whom it crucified and those whom it persecuted as the bearers of truth, and their teaching as the teaching of life eternal. The Church triumphed. But then the second period of troubles began. The following centuries saw many attempts to distort the faith, to adjust it to human needs, to fill it with human content. In each generation there were those who could not accept that message of the cross and resurrection and life eternal. They tried to change it, and those changes we call heresies. Again there were persecutions. Again, orthodox bishops, monks and laymen defended their faith and were condemned and went into exile and were covered with blood. And after five centuries of those conflicts and persecutions and discussions, the day came which we commemorate today, the day of the final victory of orthodoxy as the true faith over all the heresies. It happened on the first Sunday of Lent in the year 843 in Constantinople. After almost 100 years of persecution directed against the worship of the holy icons, the Church finally proclaimed that the truth had been defined, that the truth was fully in the possession of the Church. And since then all orthodox people, wherever they live, have gathered on this Sunday to proclaim before the world their faith in that truth, their belief that their Church is truly apostolic, truly Orthodox, truly universal. This is the event of the past that we commemorate today. But let us ask ourselves one question: Do all the triumphs of Orthodoxy, all the victories, belong to the past? Looking at the present day, we sometimes feel that our only consolation is to remember the past. Then orthodoxy was glorious, then the Catholic Church was powerful, then it dominated. But what of the present? If the triumph of orthodoxy belongs to the past only, if there is nothing else for us to do but commemorate, to repeat to ourselves how glorious was the past, then orthodoxy is dead. What challenges our orthodox faith today? In the West, we live far from the traditional centers of the Greek Catholic faith. These were glorious cities such as Constantinople, Alexandria, Antioch, and Jerusalem. But don't we have the feeling that something of a miracle has happened, that God has sent us here, far into the West, not just in order to settle here, to increase our income, to build up a community, but that He also has sent us as apostles of orthodoxy, so that this faith, which historically was limited to the East, now is becoming a faith which is truly and completely universal. This is a thrilling moment in the history of orthodoxy. People crossed oceans to come to the

West, not thinking so much about their faith as about themselves, about their lives, about their future. They were usually poor people, they had a difficult life, and they built those little churches everywhere in America not for other people but for themselves, just to remember their homes, to perpetuate their tradition. They didn't think of the future. And yet this is what happened: the Eastern Church was sent here through and with those poor men. The truth itself, the fullness of the apostolic faith—all this came here, and here we are now proclaiming this apostolic faith — the faith that has strengthened the universe. And this leads us to the event which still belongs to the future. If today we can only proclaim, if we can only pray for that coming triumph of orthodoxy in this country and in the world, our faith forces us to believe that it is not by accident but by Divine Providence that the Eastern faith today has reached all countries, all cities, all continents of the world. After that historic weakness of our religion, after the persecutions by the Roman Empire, by the Turks, by the godless atheists, after all the troubles that we had to go through, today a new day begins. Something new is going to happen. And it is this future of orthodoxy that we have to rejoice about. We can already have a vision of that future when, in the West, a strong American Eastern Church comes into existence. We can see how this faith, which for such a long time was an alien faith here, will become truly and completely universal in the sense that we will answer the questions of all men. For if we believe in "orthodoxy," in "the true faith"; if for one moment we try to understand what it means: the true, the full Christianity, as it has been proclaimed by Christ and His disciples; if our Church has preserved for all ages the message of the apostles and of the Church Fathers and of the saints in its purest form, then here is the answer to the questions and to the problems and to the sufferings of our world. You know that our world today is so complex and changing. And the more it changes, the more people fear, the more they are frightened by the future, the more they are preoccupied by what will happen to them. And this is where orthodoxy must answer their problem; this is where orthodoxy must accept the challenge of modern civilization and reveal to men of all nations, to all men in the whole world, that it has remained the force of God left in history for the transformation and the transfiguration of human life. The past, the present, the future: At the beginning, one lonely man on the cross — the complete defeat. And if at that time we had been there with all our human calculations, we probably would have said: "That's the end. Nothing else will happen." The twelve left Him. There was no one, no one to hope. The world was in darkness. Everything seemed finished. And you know what happened three days later. Three days later He appeared. He appeared to His disciples, and their hearts were burning within them because they knew that He was the risen Lord. And since then, in every generation, there have been people with burning hearts, people who have felt that this victory of Christ had to be carried again and again into this world, to be proclaimed in order to win new human souls and to be the transforming force in history. Today this responsibility belongs to us. We feel that we are weak. We feel that we are limited, we are divided, we are still separated in so many groups. We have so many obstacles to overcome. But today, on the Sunday of Orthodoxy, we close our

eyes for a second and we rejoice in that unity which is already here: priests of various national churches praying together, people of all backgrounds uniting in prayer for the triumph of orthodoxy. We are already in a triumph, and may God help us keep that triumph in our hearts, so that we never give up hope in that future event in the history of orthodoxy when orthodoxy will become the victory which eternally overcomes all the obstacles, because that victory is the victory of Christ Himself. As we approach the most important moment of the Eucharist, the priest says, "Let us love one another, that with one mind we may confess..." What is the condition of the real triumph of orthodoxy? What is the way leading to the real, the final, the ultimate victory of our faith? The answer comes from the Gospel. The answer comes from Christ Himself and from the whole tradition of orthodoxy. It is love. Let us love one another, that with one mind we may confess . . . confess our faith, our orthodoxy. Let us, from now on, feel responsible for each other. Let us understand that even if we are divided in small parishes, in small dioceses, we first of all belong to one another. We belong together, to Christ, to His Body, to the Church. Let us feel responsible for each other, and let us love one another. Let us put above everything else the interests of orthodoxy in this country. Let us understand that each one of us today has to be the apostle of orthodoxy in a country which is not yet orthodox, in a society which is asking us: "What do you believe?" "What is your faith?" And let us, above everything else, keep the memory, keep the experience, keep the taste of that unity which we are anticipating tonight. At the end of the first century — when the Church was still a very small group, a very small minority, in a society which was definitely anti-Christian when the persecution was beginning — St. John the Divine, the beloved disciple of Christ, wrote these words: "And this is the victory, our faith, this is the victory." There was no victory at that time, and yet he knew that in his faith he had the victory that can be applied to us today. We have the promise of Christ, that the gates of hell will never prevail against the Church. We have the promise of Christ that if we have faith, all things are possible. We have the promise of the Holy Spirit, that He will fill all that which is weak, that He will help us at the moment when we need help. In other words, we have all the possibilities, we have everything that we need, and therefore the victory is ours. It is not a human victory which can be defined in terms of money, of human success, of human achievements. What we are preaching, what we are proclaiming, what we are praying for, is the victory of Christ in me, in us, in all of you. And that victory of Christ in us, of the one who for us was crucified and rose again from the dead, that victory will be the victory of His Church. Today is the triumph of orthodoxy, and a hymn sung today states solemnly and simply: "This is the Apostolic faith, this is the Orthodox faith, this is the faith of the Fathers, this is the faith that is the foundation of the world." This is our faith. We are chosen. We are elected. We are the happy few that can say of our faith, "apostolic," "universal," "the faith of our fathers," "Orthodoxy," "the truth." Having this wonderful treasure, let us preserve it, let us keep it, and let us also use it in such a way that this treasure becomes the victory of Christ in us and in His Church. Amen.

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