

**Українська Католицька
Церква Св.Родина**

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



**Holy Family Ukrainian
Catholic Church**

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

Pastor: Fr. Olvian Nicolae Popovici

Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

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. 47/18

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

December 2, 2018 / Грудень 2, 2018

DIVINE LITURGIES SCHEDULE:

28th Sunday after Pentecost, December 2, 2018. *Habakkuk Prophet.*

Tone 3: Epistle: Colossians 1:12 – 18. / **Gospel:** Luke 18:18 – 27.

9:00 am – Pro Populo - English

10:15 am – (God's Blessing upon Maria Gotra & Family; God's Blessing upon Halyna Podolska & Family, req. Maria Shafranski) – **Ukrainian.**

Sanctuary Candle: This week Sanctuary Candle is lit in Memory of † Olha Hudziy, req. Nataliya Popovici

Monday, December 3, 2018. *Zephaniah Prophet.*

9:00 a.m. – † Lyubov Fedun {Anniv.}, req. Bohdan Fedun

7:00 p.m. – (Divine Liturgy for Tuesday)

- God's Blessing upon Mariya & Family, req. Family

Tuesday, December 4, 2018. *The Holy Great Martyr Barbara; Venerable John Damascene.*

9:00 a.m. – Pro Populo – Ukrainian.

8:00 p.m. – Special Devotion - Ukrainian

Wednesday, December 5, 2018. *Sabbas Venerable.*

7:00 p.m. – † Olha Hudziy {7

th Anniv.}, req. Nataliya Popovici

Thursday, December 6, 2018. *St. Nicholas, archbishop of Myra, wonderworker.*

Note: It's a Holy Day.

9:00 a.m. – Pro Populo – English.

7:00 p.m. – (Special Intention) God's Blessing upon all Members of the Rosary Society, req. Rosary Society

Friday, December 7, 2018. *St. Ambrose, bishop of Milan.*

7:00 p.m. – † Adam Ippolito /Panakhyda/ {11th Anniv.}, req. Mary Ippolito

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

Saturday, December 8, 2018. *Conception of St. Anna.*

Note: It's a Holy Day.

8:00 a.m. – Pro Populo – English.

6:00 p.m. – Vespers (Вечірня)

7:00 p.m. – † All Deceased Members (Special Intention), req. by Mothers in Prayer

28th Sunday after Pentecost, December 9, 2018. *Habakkuk Prophet.*

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.

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 – November 25, 2018. Thanksgiving Luncheon - \$320.00, *“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: \$223, Tetrapod: \$2, Flowers: \$250, Church Debt: \$20, Uke. Martyrs: \$156, Sundry: \$50, Pledge: \$825.00, Sunday Offering: \$1,315.00, Total - \$3,161.00

Dear Parishioners: Sincere thanks for the offerings made on Sunday’, November 18th, 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 November our best wishes and many happy healthy years! Mnohaya Lita and God’s Blessing.

Our Church News:

1. Dear Parishioners: On the second Saturday of the Month, January 12th, at 7:00pm, there will be 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, on January 12, 2019 at 7:00 p.m.

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. Gifts for Orphanages: The Christmas season is approaching and every year we prepare special packages to send to 2 orphanages in Ukraine. We would like to prepare and ship the packages so they arrive in time for Christmas. Also we implore any parishioners who are able, to make an extra monetary donation to defray the shipping costs. Please mark the envelope “Shipping Charges, Orphanage”. Please remember all God’s children. **Dear Parishioners! We have received donations from the following parishioners:** Mr. Adrian Saluk (Phoenix, Arizona) - \$500; Mrs. Nataliya Popovici - \$100.00; Rosary Society - \$100.00; Apostleship of Prayer - \$50.00; M/M Orest & Nancy Baransky - \$35.00; M/M Vasyl & Oksana Vladychack - \$20.00; Anonymous - \$40. Total collected \$845.00. May God reward you with choicest blessings!

C. St. Nicholas Party – 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 Ukraintsi”.

More information is attached to our Church bulletin.

3. We wish to express our sincere thanks to:

a. those ladies from our Parish especially to: Mrs. Helen Samilo, Ms. Sandy Motekew, Ms. Neli Voitovych, Mrs. Nataliya Popovici and Ms. Elena Popovici who prepared, organized and cleaned up after our Thanksgiving luncheon this past Sunday. The net profit realized was **\$300.00.**

b. Mrs. Nadiya Sorych who recently volunteered to perform needed work for our Church.

c. Mr. Ivan Zakharyuk who recently volunteered to repair some doors in our parish center.

d. Mr. Andriy Fostakovskyy who recently volunteered to repair the electrical system in our parish center.

All Volunteers help our parish save extra expenses.

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

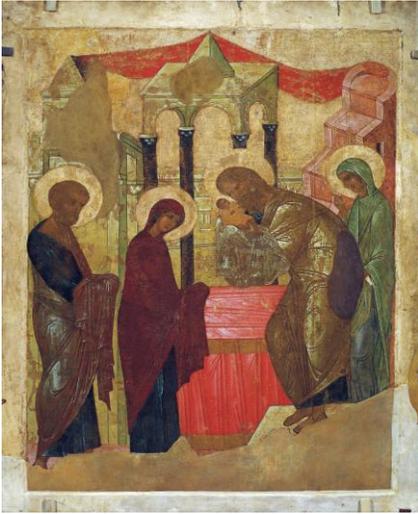
PRAYING FOR SINNERS: “I can’t stop praying for poor sinners who are on the road to hell. If they come to die in that state, they will be lost for all eternity. What a pity! We have to pray for sinners!

Praying for sinners is the most beautiful and useful of prayers because the just are on the way to heaven, the souls of purgatory are sure to enter there, but the poor sinners will be lost forever. All devotions are good but there is no better one than such prayer for sinners.” What souls we can convert by our prayers! The one who saves a soul from hell saves this soul and his own as well.” “One can offer himself as a victim for 8-15 days for the conversion of sinners. One can suffer cold, heat, deprive oneself of looking at something, go visit someone who would appreciate it, make a novena, and attend daily Mass for this intention in places where it is possible. Not only would one contribute to God’s glory by this holy practice of praying for sinners, one would obtain an abundance of grace.” “I am only content when I’m praying for sinners. The good God has made me see how much he loves that I pray for poor sinners. ... I don’t know if it were really a voice I heard or a dream, but, whatever it was, it woke me up and told me that to save a soul in the state of sin is more pleasing to God than all sacrifices.”

- St. John Vianney

Who is St. Nicholas (December 6th)?

The true story of Santa Claus begins with Saint Nicholas, who was born during the third century in the village of Patara. At the time the area was Greek and is now on the southern coast of Turkey. His wealthy parents, who raised him to be a devout Christian, died in an epidemic while Nicholas was still young. Obeying Jesus' words to "sell what you own and give the money to the poor," Nicholas used his whole inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God and was made Bishop of Myra while still a young man. Bishop Nicholas became known throughout the land for his generosity to those in need, his love for children, and his concern for sailors and ships. Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Bishop Nicholas suffered for his faith, was exiled and imprisoned. The prisons were so full of bishops, priests, and deacons, there was no room for the real criminals—murderers, thieves and robbers. After his release, Nicholas attended the Council of Nicaea in AD 325. He died December 6, AD 343 in Myra and was buried in his cathedral church, where a unique relic, called manna, formed in his grave. This liquid substance, said to have healing powers, fostered the growth of devotion to Nicholas. The anniversary of his death became a day of celebration, St. Nicholas Day, December 6th (December 19 on the Julian calendar). Through the centuries many stories and legends have been told of St. Nicholas' life and deeds. These accounts help us understand his extraordinary character and why he is so beloved and revered as protector and helper of those in need.



The Icon of the Presentation of our Lord Jesus Christ.

Let us observe the icon of the Presentation of the Lord - the reception of the Lord - on the fortieth day after His Birth, at the Temple, the only existing Temple at the time, the Temple of the Jews, the Temple of Solomon. The religion of the Jews had only one Temple. Up until that Temple was built by Solomon, they had no Temple at all; they merely had a tent - the tabernacle - from the time of Moses; the Tabernacle of the Witness, in which they kept all the sanctified objects. In it, they had placed the tablets of the Law, the Mannah, the Staff - whatever they had as evidence. And they would carry everything on their backs, saying that this is the Tabernacle of the Witness, where they would say their prayers. When Israel finally settled down in its own land and acquired a kingdom (Solomon was the third major king), that was when they built the Temple of Solomon. And it was the one and only Temple where the rituals and the sacrifices were performed. Without the existence of a temple, they were unable to do anything. And in fact, when the temple was destroyed later on, or when the Israelites left their land after they were made captives, all the while that they were in exile and their temple destroyed, no rituals whatsoever could take place. Only prayers were said. The Jews underwent two captivities - the Babylonian captivity and the captivity by the Assyrians. In fact, the destruction of the Temple of Solomon in 67 A.D. had been foretold by Christ, and He had said that not a stone would be left standing in that temple. In 67 A.D., when Vespasian's armies stormed the city, they trashed everything. Jerusalem was under siege for three years, and the Jews endured for three years, however they ended up in tragic circumstances. First, they ate all the animals in the city - even the cats and the rats, in order to defend the sacred city. The city finally fell, and they dispersed. This was the historical diaspora (dispersion) of Israel to all the parts of the world, up to the year 1048 when they returned and acquired the State of Israel. From that time and up until this day when they still don't have a Temple (even though they have a State, but because they don't have a Temple), they do not perform any rituals. Not a single ritual. Everything else that they do is merely an expression of a synaxis, a congregating inside the synagogue to be reminded of what used to be performed inside the Temple. That is why - until this day - the people of Israel have such a burning desire to rebuild the Temple of Solomon. But the Temple cannot be built. All it has now is the Wailing Wall. Because today, atop the area of Solomon's Temple, there is the Mosque of Omar - an Islami mosque, which at present may operate

as a museum, but it nevertheless deprives them of the possibility to perform worship there. And that is a grand expectation for all the people of Israel. The expectation of Israel is for that area to be opened, as a Temple. In the icon of the Presentation, we find ourselves in that single place where worship was performed. And it was at a time when worship did take place. Christ came along at the time when the Temple of Solomon was in existence. So, we are at that Temple, which, from its exterior appearance as we see it, has the form of an Orthodox Christian temple, because as you can see, there is the royal portal, the way it used to be, up until the 8th or 9th century. We have the Holy Altar and we have the Kivorion (canopy) over it - or the "sky".

All the old temples have a kivorion; therefore, this temple here - judging by its appearance - reminds us of a Christian temple. This is absolutely correct, because the Temple of Solomon was destroyed and has been transformed into a Christian temple. In other words, the temple simply changes its method of sacrifice. There used to be physical animal sacrifices, but now there are logical sacrifices. Christ is sacrificed, and we perform a logical sacrifice: "...a heart that is crushed and humbled" is what God wants. "I want charity, not sacrifice" - a heart that is contrite... Therefore, this temple here, in the icon of the Presentation, is rightly depicted hagiographically as an Eastern Christian temple, even though when Christ had entered it, it was the Temple of Solomon at the time. But here we have a transformation, precisely because Christ had entered it. And He transforms everything inside a Christian temple. We are now touching on elements of the Christian temple, which has preserved the old elements, but merely gives them a different ethos: we no longer have an altar for sacrificing animals; instead, we have a sacrificial altar on which Christ will be sacrificed - the Holy Altar. Indeed, from the 1st to the 9th century, the royal portal of the sanctum was positioned lower. After the 9th to 10th century, the royal portal was raised, to form the present, all-familiar templon (iconostasis). And this is very appropriate, as our Church develops its architecture according to the measures of Her theology. Because, for as long as we are living within the History of the world, the Grace of the Holy Spirit comes along and sheds light among Christians. However, by the Grace of the Holy Spirit, and according to the measure of our intellectual and logical potential, we strive to analyze that truth in more detail. This is why we notice the Fathers analyzing the same verse in even more depth. That is why the templon (iconostasis) was eventually raised - according to the measures of our incremented theology. What kind of incremental theology did we have? Well, after the 10th century we had a situation which had created those terrible hesychast quarrels that began in Thessaloniki at the time of Saint Gregory Palamas, when the huge issue of how we approach God was posed. Are we near Him or far away from Him? Do we see Him or don't we see Him? Well, God is both visible and invisible. He is approachable and inapproachable. He is visible, to the degree that we can see Him, according to the potential of our nature - as for example with the Sun. To the degree that our eyes can tolerate it and we do not get burnt, we can look at the Sun. To the degree that our eyes will be burnt, we cannot see the Sun. In the same sense, we can and we cannot see God. We can see only whatever our human nature can bear. Whatever we cannot see of God (which means our human nature cannot bear it), we call it the Essence of God. Whatever we can see of God (which means our human nature can bear it), we call it the Energies of God. Thus, we

have a theology of the Essence and of the Energies - and specifically of the uncreated energies of God (in order to differentiate them from any other energy, such as electromagnetic, or electric etc.). The only uncreated energy is God. So, if we have Uncreated Energies, then that is God. This is a terminology that also came to permeate the architecture of a church, where the sanctum was separated from the main temple, by means of a templon (iconostasis). There the sanctum symbolically denotes the Essence of God, while the space beyond the sanctum denotes the Energies of God. The approachable and the unapproachable. What I can see and what I cannot see. They are symbolisms. So we see with the incrementing of our theology, it takes on a finalized form in the 13th - 14th century with Saint Gregory Palamas, hence we observe the raising of the templon higher up. In other words, it is not an architectural whim; it is theology that guides the church towards developments. You see, churches initially were linear. Just like a corridor. The so-called "basilicas". You would enter through the door and ahead of you would be the sanctum. You enter God's space and you move forward to find God. This is a linear, horizontal movement. However, when theology was incremented on the issue of Triadology and specifically on the issue of Christ's extreme condescension (especially at the 4th Ecumenical Council in 451 A.D.) when Christ came along and became incarnate and assumed the entire world, we also wished to express Christ's descent into Hades. Christ descends. So we add the dome. This is Christ's embrace which assumes the world, which descends towards us, and we ascend towards Him. There is here the course towards Christ, and at the same time Christ's embrace. You see, in the year 451 A.D., there existed a Christological theology. The church of Hagia Sophia is built and the first dome in history is constructed around 532 to 538 A.D., which was the result of this theology - a theological action by the emperor Justinian. And the Church honours Justinian as a saint as well; that is, he had a divine conception when he embarked on building this temple. Now let us take a look at the Holy Altar. Atop the Holy Altar we always have the Gospel. Whereas in the temple of Solomon there was no Gospel; there was only the place where the sacrifices were performed. The Gospel is the Word of God. We always place it on top of the Holy Altar, except in one instance. Half way through the Divine Liturgy, when the procession of the Great Entrance takes place and we bring the precious gifts to be sanctified, we remove the Gospel from its place and put it aside, and at the center we now place the bread and the wine which are to become the Body and the Blood of Christ. This is the only moment when the Word of God is not atop the Holy Altar. This too is absolutely correct. Christ, Who is the Word-**Logos**, first comes and is proclaimed, then He is sacrificed. The first procession (Entrance) is performed with the Gospel. We read the Gospel. All these things are interlinked and comprise a theology. The Entrance of the Gospel is performed during the Divine Liturgy, which signifies that the Word-**Logos** will be proclaimed. Then we have the Great Entrance of the Precious Gifts, which signifies that the Word-**Logos** will be sacrificed. So we have the liturgy of the Logos and the liturgy of the Sacrifice, where the Precious Gifts arrive and the Gospel is put aside. Now look at this other, liturgical movement: Old Simeon comes along, he holds Christ in his hands on the fortieth day after His Birth, and receives Him like an offering that will be placed on the Holy Altar to be sacrificed. This is a purely liturgical scene. Do you see? The elderly Simeon is a priest, and he takes the infant Jesus as though he is taking an offering from the hands of the Holy Mother, in order to

sacrifice the Christ on the Holy Altar - exactly the way that a priest always does. So, this scene is a statement that Christ came, to be sacrificed. You cannot portray this image differently. When priests officiate in church, they wear an overgarment - the phelonion - with which they cover their hands. This signifies that their hands are not theirs, because they are lending them to God. The elderly Simeon therefore receives Christ with his hands hidden, because he has nothing of his own to say. He will be doing whatever God tells him. And he will be ministering to Christ. And in hagiography, the depiction of an inclined head denotes the acceptance of an event. The picture speaks for itself with the postures that are depicted. Here we have the elderly Simeon, who was waiting at the temple for the Christ to come, so that he could say "Now release Your servant o Lord - according to your word - in peace." In the icon we have the Holy Mother, the way she is depicted hagiographically, with the three 8-pointed stars. You will note that the Holy Mother has Her one hand uncovered and the other one covered. The covered hand denotes the hand that is ministering; the open hand is the hand of acceptance - not merely the hand that is offering Christ, but the hand that is par excellence acknowledging acceptance of the event. In other words, She is offering Him to be sacrificed, and She is accepting that event; because that is the sole reason Christ came to this world : to sacrifice Himself. Behind Her stands the prophetess Anna, daughter of Fanuel, the way she is described by Luke the Evangelist who knew all the events of the Holy Mother's life because he lived close to Her and had learnt of these events from Her mouth. Thus we have Fanuel's daughter who is recorded as a prophetess and who was also expecting to see the Christ, which is why she is depicted in hagiography as pointing towards Christ with her finger. Prophets are indicators. And the prophetess Anna also has her one arm inclined. The last figure depicted behind Her is Joseph the Betrothed. He is once again depicted as a deacon ministering to a mystery, just as he was ministering in the Icon of the Nativity. In hagiography we never depict a "holy family". If it were an actual family, Joseph would have been near Her - next to Her. But here he is behind Her. Everyone is ministering to Christ. There is no family per se; not the usual kind. Joseph is once again a deacon ministering to a mystery and he is holding two doves in his hands. This detail was a Jewish tradition, when people would go to the temple bringing their offerings. A poor family would offer grain or produce of the earth, in other words cereals. A family could also offer animals for sacrificing, while others would offer two young doves. The two doves here represent the Old and the New Testaments. The "sky" (the kivorion) as you can see is also an inclined form - it is like a dome that "condescends" earthwards, in order to embrace the world. After the interpretation of the Gospel, it is time for the Sacrifice. When Christ was being sacrificed, He was not speaking. Was the Gospel proclaimed? Then the sermon comes immediately after, and then, nothing else. That is entirely illogical. What are the reasons for the sermon? For people to hear it. Why should they hear it? After all, they came to partake of the Liturgy, to experience the Church of Christ. That is why the sermon must be given earlier. Because later on, during the phase of Holy Communion, the people are fewer... Never mind... We want to perform the Liturgy, we don't want to make any speeches....

By Thy nativity, Thou didst sanctify the Virgin's womb; And didst bless Simeon's hands, O Christ our God. Now Thou hast come and saved us through love. Grant peace to all Christians, O only Lover of mankind.
(Kontakion of the Feast).