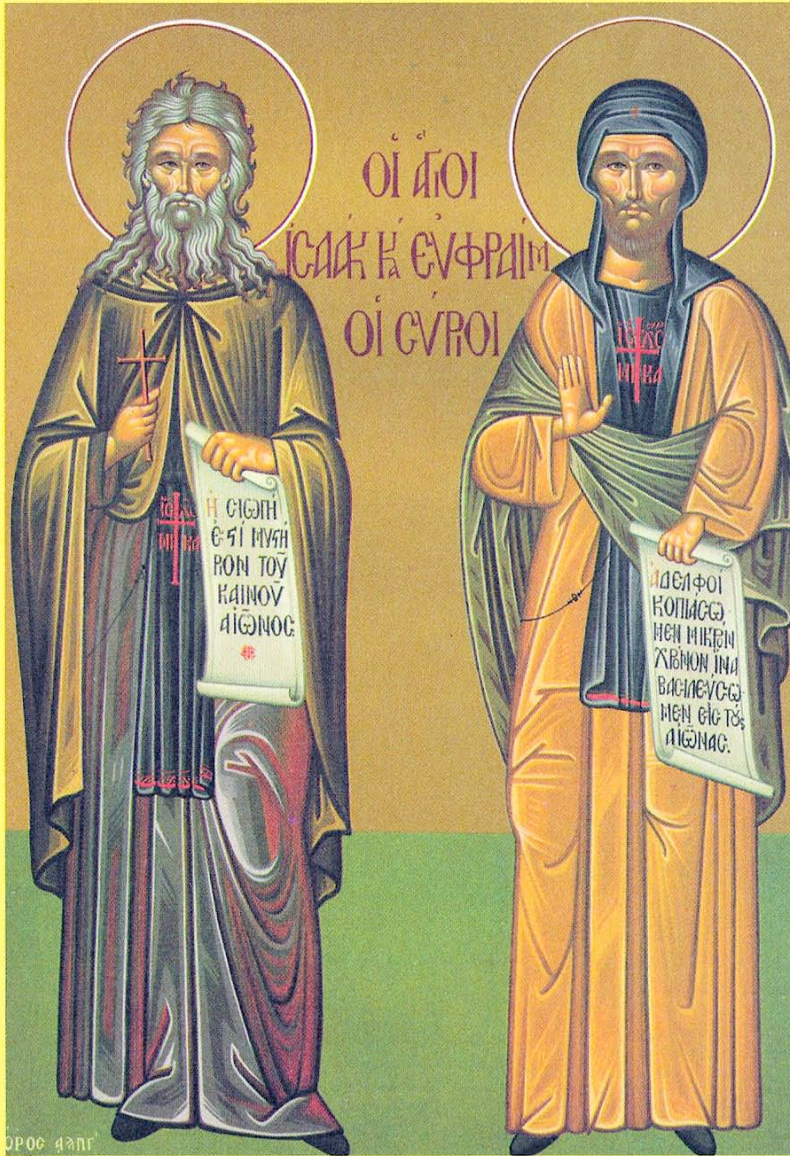


THE THIRTY-SEVENTH SUNDAY AFTER PENTECOST



Icon of Saint Ephrem the Syrian and Saint Isaac -- January 28th

SUNDAY OF ZACCHAEUS – JANUARY 25, 2008

Tone 4

SCHEDULE OF SERVICES FOR THE WEEK OF JANUARY 26 – FEBRUARY 1, 2009

MONDAY, JANUARY 26	9:00 AM LITURGY	✙ EVA AND THEODORE MEDIANYK; REQ: STEVE MEAL
FRIDAY, JANUARY 30	9:00 AM LITURGY	– FEAST OF THE THREE HOLY HIERARCHS EPHREM & IRYNA; REQ ALEXANDRA TOOMA
SATURDAY, JANUARY 31	6:00 PM GREAT VESPER	
SUNDAY, FEBRUARY 1	8:00 AM LITURGY	
	10:00 AM LITURGY	FOR ALL PARISHIONERS

“Open Wide Your Hearts!” – Share 2008

Today **Share 2008 Ukrainian Catholic Appeal** officially closes. If you have not already done so, please make a contribution to this appeal by mailing your pledge or contribution to the Eparchy or by placing it in the collection basket. We thank you for your generous support of this year’s Appeal.



Prayers For Those Serving In The Military

Let us especially remember in our prayers those family members and friends who are actively serving our country in the Armed Forces: Luke and Slavamira Haywas, Elizabeth Heltsley, Olena Hrivniak, Michael Lopes, Stefan Oborski, Raul Richelmi and Brian Tuthill. Please submit any names of those you would like remembered in the Liturgies to Fr. James.

Your Prayers Please!

Please remember in your prayers those people of our parish who are in hospitals, nursing homes and those who are not able to join us actively in our community. Remember especially the following: Katherine Andrus, Susie Boyko, Sonia Cronin, Bohdanchik James, Lesya Loznycky, Ken McDonald, Sophia Skop, and Ariadna Wall, Maria Helecky. Please let Fr. James know if there is anyone who should be added to this list.



With the approval of the U.S. Bishops at their November 2008 general meeting, the United States Conference of Catholic Bishops and the National Committee for a Human Life Amendment are co-sponsoring the “Fight FOCA Postcard Campaign.” The Target day for this event is the weekend of January 24-25, 2009.

This week parishioners have an opportunity to sign and send postcards to their U.S. Representative and two U.S. Senators. The message on the cards urges our federal elected officials to oppose FOCA and to retain existing laws against government funding and promotion of abortion.

If each of us takes just a few moments to sign the postcards today after liturgy, together we can send an important message to our nation’s Capitol to uphold the sanctity of human life. Please complete the cards before leaving church today. A small donation of \$1.00 will help pay for postage and program materials.

Please feel free to add a short personal note on each postcard to increase the effectiveness of your message. **All parishioners** both young and old should complete a card – not just registered voters.

The Three Hierarchs in the Service of the Feast

The service of the feast beautifully praises and glorifies the Three Hierarchs for their fervent love of God and neighbor, their unwavering faith, their significance for holy Church, their illustrious virtues, wisdom and intercession. "Basil – divine intellect," we sing in the aposticha of the Small vespers service, "Gregory - divine voice, John - most beautiful lamp. May they be glorified, these three distinguished representatives and ministers of the Trinity." In the aposticha of the Solemn or Great Vespers service we sing: "O instruments of the Holy Spirit, and trumpets of divine thunder, O lightnings of preaching, O golden, light-bearing, resplendent lamps of God: O most blessed Basil, O most wise Gregory and O most venerable John, implore Christ our God to save those who honor you."

In the sticheras of Vespers, Matins, and in the canons we find eulogistic and lofty expressions and parallels with which the Church expresses its admiration, respect, praise and veneration of the Three Hierarchs. Here are some of the expressions: "men of God", "chosen vessels", "pillars and support of the Church", "defenders of the Trinity, fortresses of piety", "divine and wise teachers", "instruments of the Holy Spirit, veritable trumpets, orators of the word", "earthly angels, heavenly men", "distinguished vessels of the Spirit, solid defenders of the faith, pillars of the Church, support of the faithful, consolation of all sinners", "oceanic streams, overflowing fountains, living-water pouring faith, limpid gems, earthly luminaries, ecclesiastical helmsmen, trees rich in fruit, treasuries of grace, mouths of Christ."

Having before her eyes their greatness, merits and significance before God, holy Church invokes the faithful to give fit praise to the Three Hierarchs: "Having come together with songs of praise, O lovers of feasts, let us praise Christ's sanctifiers and the glory of the Fathers, the pillars of the faith, teachers and defenders of the faithful. Let us hail each of them in turn: Hail, luminary of the Church, immutable pillar, O wise Basil! Hail, O heavenly mind and great hierarch, Gregory the Theologian! Hail, O golden-voiced John, splendid preacher of penance. P spiritually-wealthy fathers, never cease to pray to Christ in behalf of those who with faith and love observe your sacred and sublime feast."

ТРИ СВЯТИТЕЛІ В БОГОСЛУЖЕННІ ПРАЗНИКА

Богослужба празника оспівує і прославляє трьох Святителів за їхню гарячу любов до Бога і ближнього, непохитну віру, значення для святої Церкви, світлі чесноти, Божу мудрість та заступництво. "Василій — божественний ум, — співаємо на стиховні малої вечірні, — Григорій — божественний голос, Йоан — прегарний світильник. Хай будуть прославлені три визначні угодники і служителі Тройці". У стихирі на стиховні вечірні сказано: "Духа органи, грому божественного труби, блискавки проповідництва, світильники всесвітлі, золоті і світоносні в Бозі, прелажений Василію, Григорію всемудрий, всезолотий і всечесний Йоане".

У стихирах вечірні, утрени й каноні знаходимо багато похвальних зворотів і порівнянь, якими свята Церква висловлює свій подив, пошану, похвалу та почитання Трьох Святителів. Ось деякі з них: "Мужі Божі", "посуди вибрані", "колони й підпора Церкви", "Тройці поборники, благочестя заборола", "божественні й мудрі вчителі", "органи Святого Духа, справжні труби, ритори слова", "земні ангели, небесні чоловіки", "визначні посуди Духа, тверді поборники віри, колони Церкви, усіх грішників потіха".

Наводячи як приклад їхню велич, заслуги та значення для Бога, свята Церква закликає вірних до належної прослави Трьох Святителів: "Любителі празника, — співаємо на литії, — зійшов-шись, славімо піснними похвалами Христових Святителів, Отців славу, колони віри і вірних учителів і хоронителів, кажучи: Радуйся, церковне світло, Василю премудрий, і стовпе непорушний. Радуйся, уме небесний, архиерею преславний, Григорію Богослове. Радуйся, Золотослове, всезолотий Йоане, покаяння ясный проповіднику. Тож, Отці пребагаті, не переставайте завжди молитися до Христа за тих, які вірою і любов'ю празнують ваше святенне і божественне торжество".

НЕДІЛЯ ЗАКХЕЯ

„Сьогодні на цей дім зійшло спасіння, бо й він син Авраама. Син бо Чоловічий прийшов шукати і спасти, що загинуло”. (Лк. 19, 9-10)

Єрихон — славне історичне місто, деперетиналися комерційні шляхи і центр фінансового світу. Сюди одного разу прибув Ісус, щоб виголосити Своє Божественне Слово. За ним ішла маса народу. Закхей, що був митарем і збирав податки, довідався про цього дивного Чудотворця, тому бажав Його побачити. А що був малого зросту, то виліз на смоковницю й очікував Спасителя. Ісус, проходячи попри нього, сказав: *„Закхею! Сьогодні Мені треба бути в твоєму домі”*. Здивувався Закхей, що Чудотворець знає його ім'я. Він зараз же мерщій пішов до свого дому, щоб приготувати гостину для Спасителя. Ісус, вступивши до Закхеєвого дому, сказав: *„Сьогодні на цей дім зійшло спасіння!”*

Значить на Закхея та його дім зійшла Божа ласка, бо він із появою Спасителя розкався та постановив змінити цілковито дотеперішній спосіб життя. Він постановив *„половину свого майна дати убогим, а коли чимось кого скривдив, повернути вчетверо”*.

Закхей був дійсно грішником, і про це знали усі, бо навіть казали: *„Глядіть, зайшов до грішної людини”*. Він, будучи митарем, насильно стягав податок із бідних, щоб уподобатися кесареві. Між ним і суспільством була велика прірва. Жив він дуже самотнім життям. Ніхто не бажав прийти до нього. Закхей відчував це своїм серцем. Він відчув докір душі, тому сказав Ісусові: *„Господи! Половину маєтку віддам убогим, а кого скривдив, віддам вчетверо”*. Сподобалося це Ісусові, тому промовив до Закхея: *„Сьогодні зійшло спасіння до твого дому”*. Хто з нас не подібний до того євангельського Закхея?

Хто з нас часом не відчуває докору сумління? Нераз відчуваємо потребу запросити Ісуса до дому своєї душі і серця, та часто в нас бракує відваги, щоб це зробити. Часто ми чуємо запрошення зі сторони Ісуса. Він часто Сам хоче увійти до нашої хати. Він хоче як приятель, як член родини чи навіть як наш суперник, що йому треба бути у нашому домі. Це діється часто тоді, коли навідує нас недуга, якийсь життєвий катаклізм, якась життєва потреба. І тоді ми так близько до Нього, і тоді Він так близько до нас. Подумаймо! Може, це сталося недавно, а може, вчора?

SUNDAY OF ZACCHAEUS

"Today salvation has come to this house, for this is what it means to be a son of Abraham. The Son of Man has come to search out and save what was lost."
(Lk. 19, 9-10)

Jericho was a well-known historic city, a commercial crossroads and financial center. One day Jesus came here in order to preach the Word of God followed by a huge mass of people. Zacchaeus, a tax collector, heard about the arrival of the Wonderworker and wanted to see Him. Being a short man, he climbed up on a sycamore tree and waited. Jesus, walking past him, said: *"Zacchaeus! Today I must be at your house."*

Zacchaeus was amazed that the Wonderworker knew his name. He immediately went home to prepare for the arrival of the Savior. Jesus, entering Zacchaeus' house, said: *"Today salvation has come to this house,"* meaning that God's grace had descended on Zacchaeus' house, for, upon the Savior's arrival, Zacchaeus had repented and promised to change his life completely. He declared that he would *"give half my belongings to the poor and anyone I have defrauded, I will repay fourfold."*

Zacchaeus was truly a sinner. Everyone knew this for they had said: *"Look, He has gone to the house of a sinner as a guest."* He forcibly collected taxes from the poor in order to curry favor with Caesar. There was a great rift between him and the rest of society. He lived a very lonely life for no one wanted to associate with him. Zacchaeus felt this in his heart and soul and thus he said to Jesus: *"Lord! I will give half of my belongings to the poor and anyone I have defrauded, I will repay fourfold."* This pleased Jesus and He said to Zacchaeus: *"Today salvation has come to this house."*

Who of us cannot relate to Zacchaeus? Have we not all felt the pangs of conscience? We often feel the need to invite Jesus into the house of our soul and heart, and yet we lack the courage to do so. Many times we hear an invitation from Jesus Who wants to come into our house. He wants to come as a friend, a member of the family or even as a rival who needs to come into our home. Most often this occurs when misfortune falls upon us, when we face a crisis and are in need of help. At that time we are so close to Him and He is close to us. Let us think about this! Has this happened recently, perhaps even yesterday?

Українська Католицька Парафія Матері Божої Неустаючої Помочі

Церква Святого Пророка й Предтечи Йоана Хрестителя
Святиня Святого Миколая, Архієпископа Мір Лікійського, Чудотворця

Ukrainian Catholic Parish of Our Lady of Perpetual Help

Church of the Holy Prophet, Forerunner and Baptizer John
Shrine of St. Nicholas the Wonderworker, Archbishop of Myra in Lycea

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Парох: о. Яків Бенькстон

Pastor: Fr. James Bankston

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Poet, Teacher, Orator and Defender of the Faith

Born in Nisibis, Mesopotamia, St. Ephrem “the Syrian” was baptized as a young man and became famous as a teacher in his native city. When the Christian emperor had to cede Nisibis to the Persians, Ephrem, along with many Christians, fled as a refugee to Edessa. He is credited with attracting great glory to the biblical school there. He was ordained a deacon but declined becoming a priest (and was said to have avoided consecration as bishop by feigning madness!).

He had a prolific pen and his writings best illumine his holiness. Although he was not a man of great scholarship, his works reflect deep insight and knowledge of the Scriptures. In writing about the mysteries of humanity’s redemption, St. Ephrem reveals a realistic and humanly sympathetic spirit and a great devotion to the humanity of Jesus. It is said that his poetic account of the Last Judgment inspired Dante.

He took upon himself the special task of opposing the many false doctrines rampant at his time, always remaining a true and forceful defender of the Faith. It is almost surprising that he wrote hymns against the heretics of his day. He would take the popular songs of the heretical groups and, using their melodies, compose beautiful hymns embodying orthodox doctrine. Ephrem became one of the first to introduce song into the Church’s public worship as a means of instruction for the faithful. His many hymns have earned him the title “Harp of the Holy Spirit.” He preferred a simple, austere life, living in a small cave overlooking the city of Edessa. It was there he died around the year 373.