

## Sunday of the Publican and Pharisee

February 6, 2022

8:40 AM Rosary

9:00 AM **H/B for All Parishioners**

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### DIVINE SERVICES/EVENTS FOR THE WEEK

Monday, February 7th NO SERVICES

Tuesday, February 8<sup>th</sup>

9:30AM **+ James Robb** – by the Family

Wednesday, February 9<sup>th</sup>

9:30AM **+ Deceased Member of the Misbrenner & Letz Families** – by Fr. David

5:00PM Confessions in the Sacristy (or by appointment)

6:30PM BIBLE STUDY

Thursday, February 10<sup>th</sup>

9:30AM **+ James Robb** – by the Family

Friday, February 11<sup>th</sup>

9:30AM **H/B for Liam** – by Katherine Taras

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Saturday, February 12<sup>th</sup>

5:00PM **+ James Robb** – by the Family

**Sunday, February 13<sup>th</sup> Sunday of the Prodigal Son**

8:40 AM Rosary

9:00 AM **H/B for All Parishioners**

Our parish is pleased to announce we will be hosting a one day Liturgical Music Convention on **Saturday, March 12, 2022**. The theme will be: **Make a Joyful Noise...Music of the Divine Liturgy!** Music presented will be of the Galician, Carpathian (Ruthenian) and Kiyivan traditions. Any cantors, priests and singers interested are encouraged to attend! The tentative schedule will be as follows:

10:00am - Noon Morning session

Noon - 1:00pm. Lunch and fellowship

1:00pm - 3:00pm Afternoon session

3:00pm - 3:15pm Break

3:15pm - 4:30pm Recap/Review and discussion/feedback on the day's events

5:00pm Divine Liturgy for the Second Sunday of the Great Fast (Convention participants will lead the congregation in the responses featuring music learned that day) Contact **Greg Jindra**

### CONGRATULATIONS:

This week **Annie Hughes (2/09)** and **Maria Griffiths (2/12)** celebrate their birthdays. We wish you a wonderful celebration, and a year of health and blessings flavored with pure joy, and **many blessed years... mnohaya i blahaya lita!**

### Meditation:

Bring Me your Weakness, and receive My Peace. Accept yourself and your circumstances just as they are, remembering that I am sovereign over everything. Do not wear yourself out with analyzing and planning. Instead, let thankfulness and trust be your guides through this day; they will keep you close to Me. As you live in the radiance of My Presence, My Peace shines upon you. You will cease to notice how weak or strong you feel, because you will be focusing on Me. The best way to get through this day is step by step with Me. Continue this intimate journey, trusting that the path you are following is headed for heaven.

### DONATION STATEMENTS FOR 2021:

Statements for tax deductible contributions made to the church 2021 are available in the vestibule. Please contact Fr. Sal if you have any questions or if you need your statement mailed to you.

### Today's Readings:

Tone 4;

Vespers Readings:

Wisdom of Sirach 3:17-29,

Wisdom of Sirach 10:7-18

Matins Gospel IV

Epistle: §296, 2 Timothy 3:10-15

Gospel: §89, Luke 18:10-14

### PRAY FOR PEACE AND JUSTICE FOR UKRAINE:

Our Ukrainian Catholic Bishops of the United States appeal for your prayers for peace and justice for Ukraine. Copies of their appeal, in Ukrainian and English, are available in the vestibule.

### WORLD MARRIAGE DAY:

World Marriage Day takes place on February 13, 2022. It is an observance sponsored by the Catholic Marriage Encounter movement observed on the second Sunday of February each year. "World Marriage Day honors husband and wife as the foundation of the family, the basic unit of society. It salutes the beauty of their faithfulness, sacrifice and joy in daily married life."

Bishop Bohdan Danylo in conjunction with the Department of Family Life of the Eparchy of St. Josaphat would like to recognize and honor the couples of our parish who are celebrating 10th, 25th, 40th, 50th or 60th anniversaries of their marriage during this year of 2022.

Please inform the parish office of the date of your anniversary and how many years you are celebrating no later than February 7th, 2022 so that we can report the information to the Chancery Office.

### ENVELOPES HAVE ARRIVED!:

Please pick up your 2022 envelopes in the Church vestibule. If you wish to have envelopes, please contact Fr. Sal.

### First Day of the Great Fast February 28<sup>th</sup>

*hgucc.org*

*The Church was a mother to you in life, providing for your spiritual needs; please remember the Eparchy of Saint Josaphat in Parma in your last will and testament. The wording to do this is as follows: “I give and bequeath to the Ukrainian Catholic Diocese of St. Josaphat in Parma, located in Parma, Ohio, \_\_\_\_\_% of the residue of my estate [or: the sum of \$\_\_\_\_\_].”Thank you!*

Our Holy Father, Pope Francis, has invited the Catholic Church across the world to begin a journey of listening attentively to the Lord and to each other. We want to deepen our understanding of what it means to live together, in union with Christ, as fellow disciples called to announce His Gospel. This experience of encounter is called a Synod and follows a Synodal process.

There are three key words for this Synodal process: communion, participation, and mission. Put simply: What does it mean for us to belong to Christ and be in relationship with His Church? What does it mean for us to be engaged and involved with Christ in His Church? What does it mean for us to be sent out, in proclamation and service, by Christ and His Church?

We are being asked to rediscover together – laity, clergy, and religious – what it means to be a servant-Church, rooted in Christ. The Synod is an opportunity for everyone baptized into Christ to consider what it means to be a missionary disciple. It begins at the grassroots and leads, through a national and continental phase, to a gathering in Rome in 2023.

Between Sunday of the Prodigal Son (Feb. 13) and Sunday, March 20 please hold parish level meetings to reflect on what it means to be a Synodal Church.

*An Appeal of the Ukrainian Catholic Bishops of the United States:*

**“Pray for peace and justice for Ukraine.**

**Be informed.**

**Support the suffering.”**

*“Herod is going to search for the child to destroy him” (Mt 2,13)*

In our Eastern Christian Christmas traditions, we rejoice and celebrate that “God is with us,” singing the praises of the Prince of Peace in hymns and carols. Yet as we reread the Nativity account, we encounter the homelessness of the Mother of God, the anguish of Joseph, and the refugee status of the newborn Jesus. Herod appears, a homicidal tyrant craving hegemony, who massacres innocent children in Bethlehem in order to kill the Messiah— a vivid image of the lust for power. Herod’s determination to dominate was so overpowering that he even murdered three of his own sons. The Holy Infant bringing salvation to all was a menace to a tyrant pathetically clinging to his self-importance.

During the Christmas season, some 100,000 Russian troops have been positioned on three sides of Ukraine: a nascent democracy, a country on a pilgrimage to freedom and dignity from the fear of a totalitarian past in which 15 million people were killed on Ukrainian territory.

Today, the world watches and wonders: Are religious liberty, a free press, a robust public debate, and accountable government in a sovereign state to be punished through the escalation of an invasion that began in 2014? Is the Ukrainian people’s exercise of their God-given dignity a threat to a modern Herod’s thirst for power and hegemony?

This is a question of life and death, as nostalgia for an empire lost has led to senseless slaughter and immense suffering throughout Ukraine.

God-given human dignity and freedom threaten rulers who seek to dominate others, build empires, enslave, and colonize. Those with the audacity to resist, who dare to move from the fear of totalitarianism to freedom and dignity are mercilessly punished.

“A voice was heard in Ramah, sobbing and loud lamentation; Rachel weeping for her children, and she would not be consoled, since they were no more.” (Mt 2,18) After eight years of war initiated by Russia, Ukraine has lost a substantial part of its territory. 14,000 people, including children, have been killed, 1.5 million have been internally displaced, several hundred thousand agonize near the frontline, and millions suffer from post-traumatic stress. There are 400,000 traumatized Ukrainian veterans of the Russian war and thousands who have lost their loved-ones.

How long will this continue? How many more shattered families, destitute widows and orphans, grieving parents and grandparents? How many more destroyed churches, mosques, and synagogues, schools and hospitals, roads and bridges, homes and apartment buildings, factories and airports? How many more homeless, jobless, and impoverished millions forced to flee their country? How much more mindless, devastating pillaging by foreign-controlled organized crime? How many more devious, paralyzing international cyberattacks? How much more torment of freedom loving citizens and torture of prisoners seized by terrorists? When will this stop?!

Since February 2014, when more than 100 peaceful protestors were killed in cold blood in the heart of Kyiv, Ukraine’s capital, to quash demands for dignity, Ukrainian society has lived under a cloud of mourning and grief. Every city and town, and hundreds of villages, have fresh graves—sons and sisters, husbands and daughters, fathers, and grandfathers who gave their lives for what God promises to every human being: freedom and dignity.

The war in Ukraine is real. It kills, maims, and destroys daily. An escalated Russian invasion will generate additional millions of refugees, more dead and injured, more tears and pain. Still, the people of Ukraine courageously endure. As they stand with a gun to their head, they ask for our solidarity.

What can *we* do?

**Pray.** Pray for peace and justice in Ukraine. God is the Lord of history and the Lover of Humankind. His grace changes the most hardened hearts. Ukraine was brutally invaded, its territory annexed, the society traumatized. May God convert the promoters of violence. May God protect Ukraine and its people from further harm.

**Be informed.** Know the facts and fight falsehood in a post-truth public debate being warped by Russian disinformation. Inform others. The world cannot look away; you should not look away. Seek and share the truth, which gives authentic freedom and wisdom.

**Support.** There is a huge humanitarian crisis in Ukraine. People near the frontline often lack the basics—clean water, food, clothes, medicine. Heal the wounds. Help the victims of this senseless invasion. Donations can be sent to: <https://ukrarcheparchy.us/donate>.

**May God’s gift of human dignity and freedom be honoured and protected in Ukraine and throughout the world!**

*Give ear to my prayer, O God;*

*And hide not thyself from my supplication...*

*I am distraught by the noise of the enemy,*

*Because of the oppression of the wicked...*

*But I will trust in thee. (Ps. 55, 1,2-3; 23)*

**+Borys Gudziak**

Archbishop of Philadelphia, Metropolitan of Ukrainian Catholics in the United States

Head of the Department of External Church Relations, Ukrainian Greek Catholic Church

**+Paul Chomnycky, OSBM**

Eparch of Stamford

**+Benedict Aleksyichuk**

Eparch of St. Nicholas in Chicago

+ **Bohdan J. Danylo**

Eparch of St. Josaphat in Parma

+**Andriy Rabiw**

Auxiliary Bishop of Philadelphia

# **Звернення Українських католицьких єпископів у Сполучених Штатах Америки**

**Моліться за мир і справедливість в Україні Відстоюйте правду.**

**Підтримайте тих, хто страждає”**

*“бо Ірод розшукуватиме дитя, щоб його вбити” (Мт 2,13)*

У нашій східно-християнській традиції Різдва ми радіємо і святкуємо, що “з нами Бог”, прославляючи Христа, Князя миру, у піснеспівах і колядках. Однак, коли перечитуємо різдвяну оповідь, то дізнаємося про Богородицю, якій не знайшлося місця в заїзді, страждання і сумніви Йосифа та про Ісуса, що у немовлячому віці стає біженцем в Єгипті. У цій історії з’являється Ірод, кровожерливий тиран, який наказує вбити невинних дітей у Вифлеємі, щоб серед них знищити Месію. Який яскравий образ жадоби всевладдя! Бажання панувати для Ірода було настільки великим, що він навіть убив трьох рідних синів. Святе Дитя, що дарує спасіння всьому світові, виглядало загрозливим для цього сатрапа, який жалюгідно чіплявся за власну важливість.

Протягом різдвяного часу Росія розмістила більше 100,000 своїх військових на кордонах з Україною — молодого демократичною державою, що саме здійснює непросте паломництво до свободи і гідності після років тоталітаризму, що жорстоко знищив 15 мільйонів людей на українських землях.

Сьогодні весь світ спостерігає і запитує: як можна карати війною незалежну державу за її бажання свободи слова, совісті, розвитку громадянського суспільства, відповідального

урядування та інших свобод? Невже той факт, що український народ прагне жити згідно зі своєю Богом даною гідністю, може бути загрозою для сучасних іродів, що жадають влади і панування?

Це питання життя і смерті, адже ностальгія за втраченою імперією призводить до масових вбивств і безмірних страждань в Україні.

Богом дана гідність і свобода є загрозливими для правителів, що бажають панувати над іншими, будувати імперії, підкоряти і поневолювати. Тих, хто відчайдушно опирається і насмілюється відходити від страху тоталітаризму до свободи і гідності безжально карають.

*“В Рамі чути голос, плач і тяжке ридання: то Рахиль плаче за дітьми своїми й не хоче, щоб її втішити, бо їх немає” (Мт 2,18).* За вісім років війни, яку розпочала Росія, Україна втратила значну частину територій, загинуло більше 14 тисяч людей, серед яких — діти, 1,5 мільйони осіб були змушені покинути свої домівки і переселитися у інші частини України, сотні тисяч живуть безпосередньо біля лінії зіткнення під постійними обстрілами, мільйони страждають від посттравматичного шоку. Вже тепер в Україні нараховується близько 400 тисяч ветеранів російської війни, і є тисячі тих, хто втратив рідних і близьких.

Скільки це ще триватиме? Скільки ще буде розбитих сімей, знедолених вдів і сиріт, згорьованих батьків і матерів, бабусь і дідусів? Скільки ще буде зруйнованих церков, мечетей і синагг, шкіл і лікарень, мостів і доріг, будинків і квартир, заводів і летовищ? Ще скільки мільйонів людей в Україні збідніють, втратять роботу і домівки і будуть змушені тікати зі своєї країни? Як довго кримінальні угруповання, керовані агресором, бездумно спустошуватимуть і плюндруватимуть? Скільки ще підступних кібератак, що паралізують цілу країну? Ще скільки триватиме знущання над волелюбним народом та як довго терористи катуватимуть захоплених заручників? Коли це припиниться?!

Починаючи з лютого 2014 року, коли у центрі Києва при спробі придушити прагнення народу до гідності були жорстоко розстріляні більше 100 мирних протестувальників, українське суспільство живе під пеленою болю і скорботи. У кожному місті і містечку, у сотнях сіл є свіжі могили загиблих — синів і дочок, сестер і чоловіків, батьків, дідусів. Вони віддали своє життя за те, що Господь дарував кожній людині — свободу і гідність.

Війна в Україні реальна. Вона вбиває, калічить і знищує щодня. Якщо російське вторгнення посилиться, воно принесе мільйони біженців, ще більше вбитих і поранених, ще більше сліз і болю. Проте, народ України сміливо переносить терпіння. Їхнє життя під загрозою, і вони потребують нашої підтримки і солідарності.

Що ми можемо зробити?

**Молитися.** Моліться за мир і справедливість в Україні. Бог є Господом історії і Чоловіколюбцем. Його благодать перемінює найчерствіші серця. На Україну жорстоко напали, захопили її територію, травмували її суспільство. Нехай Бог наверне серця тих, хто чинить насильство. Господь дивом визволив народи Радянського Союзу, який розпався без кровопролитних воєн. Нехай Бог оберігає Україну та її людей від лиха.

**Відстоювати правду.** Дізнавайтеся факти та боріться з брехнею та російською дезінформацією у світі постправди. Діліться правдою з іншими. Світ не повинен відвертатися, ви не повинні відводити погляд. Шукайте і діліться правдою, яка визволяє та дає мудрість.

**Підтримувати.** Україна переживає глибоку гуманітарну кризу. Людям на лінії розмежування бракує найнеобхіднішого — питної води, пального, продуктів харчування, одягу, ліків. Загоюйте рани. Допмагайте жертвам цього жорстокого вторгнення. Пожертви можна скласти за посиланням — <https://ukrarcheparchy.us/donate>.

**Нехай Божий дар людської гідності і свободи захищають та шанують в Україні і по всьому світі!**

*Вислухай, Боже, мою молитву,*

*і не ховайся від благання мого...*

*Я мучуся у моїм болі*

*й хвилююся ворожим гуком,*

*Залиши на Господа твою турботу,*

*і він тебе підтримає*

(Пс. 55, 1,2-3, 23)

**+Борис Гудзяк**

Митрополит Української Католицької Церкви у США, Архієпископ Філадельфійський

Голова Відділу зовнішніх зв'язків Української Греко-Католицької Церкви

**+ Павло Хомницький, ЧСВВ**

Єпископ Стемфордської єпархії

**+ Венедикт Алексійчук**

Єпископ Чиказької єпархії святого Миколая

**+ Богдан Данило**

Єпископ Пармської єпархії святого Йосафата

**+ Андрій Рабій**

Єпископ-Помічник Філадельфійський

## **A READING FROM THE SYNAXARION FOR THE SUNDAY OF THE PUBLICAN AND THE PHARISEE**

*Translated from Greek in Synaxarion of the Lenten Triodion and Pentecostarion, edited by Fr. David (Kidd) and Mother Gabriella (Ursache), First Edition, (Rives Junction, MI: Holy Dormition St. Cosmas had composed a four-ode canon for Great and Holy Saturday, forming a tetra-ode canon. Later, the most wise emperor Leo ordered it to be made into a complete canon by the Bishop of Idroun, the monk Mark. Monastery Press, 1999), pp. 11-15.*

On this day we commemorate the parable of the Publican and the Pharisee, which occurs in the Holy Gospel according to the Apostle Luke.

With God's blessing, we enter this day into the period of the *Triodion*, in which many of our holy and godly Fathers who were hymnographers inspired by the Holy Spirit composed hymns and odes. St. Cosmas, Bishop of Maiuma (comm. Oct. 14), a famous ecclesiastical

poet and hymnographer, was the first to devise the pattern of the three-ode canon (tri-ode = *Triodion*), in the image of the life-originating Holy Trinity. He first used this model in his canons for the Great and Holy Week of the Passion of our Lord God and Savior Jesus Christ, composing the hymns and using acrostics containing the names of the days of that week. Then the rest of the Fathers, and particularly Saints Theodore (comm. Nov. 11 and Jan. 26) and Joseph (comm. April 3) the Studites, in zealous imitation of St. Cosmas, composed canons for the other weeks of Holy and Great Lent. When they had further arranged and ordered the odes and collected and compiled the book's other material from the different Fathers, they first used it in their own Monastery of the Studion in Constantinople.

The name of this book, *Triodion*, is really a misnomer, for the text consists of not only three-ode canons, but also full canons complete with eight odes. It is believed that the book received its name from the fact that the majority are three-ode or because the three-ode canons of Holy Week were composed first.

Since the first day of the week is completely dominated by Sunday, which is resurrectional — the first, eighth, and last day — the Fathers most excellently passed through the rest of the week and assigned the first ode to be chanted on Monday, the second on Tuesday, the third on Wednesday, the fourth on Thursday, the fifth on Friday. On the seventh day of the week, Saturday, both the sixth and seventh odes are chanted, together with the predominant eighth and ninth odes, which are chanted every day.

St. Cosmas had composed a four-ode canon for Great and Holy Saturday, forming a tetra-ode canon. Later, the most wise emperor Leo ordered it to be made into a complete canon by the Bishop of Idroun, the monk Mark.

The purpose of our Holy Fathers throughout the book of the *Triodion* is concisely to recollect the entire work of God's benevolence toward us from the beginning of creation and to be a reminder to all how after we were created by Him we transgressed the commandment He had given us for the sake of obedience and were subsequently evicted from the delight of

Paradise through the envy of the arch-evil serpent and foe who himself had been cast down because of his pride; and how we were deprived of the blessings and led about by the devil; and how the Son and Word of God inclined the heavens and came down because of His compassion and dwelt within the Virgin and became man for our sakes to show us how to ascend again to our prior delight through humility, fasting, and abstinence from wicked acts; and how, after His teaching, the Son of God suffered the Passion in the flesh and died, but He arose, ascended to heaven, and sent down the Holy Spirit to His disciples; and how He was proclaimed by them to be the Son of God and perfect God Himself in the whole world and how what the divine Apostles accomplished thereafter was through the grace of the All-Holy Spirit; and how through their preaching they gathered together all the saints from the ends of the earth and thus filled up the world on high, which was, in fact, the Creator's aim from the beginning.

The three festal Sundays, the Publican and the Pharisee, the Prodigal Son, and the Second Coming, were intended by the Holy Fathers to be a period of preparatory training and exhortation so that we might equip ourselves for the spiritual contests of the Fast by forsaking our habitual foul practices.

First of all, they present to us the parable of the Publican and the Pharisee, calling the following week the "Week of Proclamation" because it heralds the approach of the Fast. It is like those who are going off to war: they learn from their generals when the war will occur so that they can clean and polish their swords, taking care of everything and thus removing every obstacle to defeating the enemy. They strip enthusiastically for the contests, procuring for themselves whatever they need, often, before the battle, the officers deliver speeches and relate stories and examples of past heroes, stimulating zeal in their souls, averting from them any hesitation, cowardice, and laziness or whatever else is dangerous. Likewise, the divine Fathers also sound the bugle in advance, calling us to the coming Lenten battle against the

demons so that we might purge our souls of any passion or ailment that has possessed us over the past year.

Furthermore, so that we may be earnest in acquiring whatever good we may lack, we must properly arm ourselves, thus standing in readiness for the contests of Great Lent. The principal weapons for the maintenance of virtue are repentance and humility, and the greatest obstacles are arrogance and pride. The Holy Fathers have set forth the present trustworthy parable from the divine Gospel, exhorting us through the Pharisee to banish the passions of arrogance and presumption and through the Publican to strive to acquire the opposites of these passions, humility and repentance.

The foremost and worst passions are arrogance and presumption, for through these the devil fell from heaven. He was formerly known as Lucifer, the Morning Star, but because of these passions he became Darkness and is so named. Our first father, Adam, was expelled from Paradise because of these very same passions. Hence, through these examples, the saints advise that no one should be elated concerning his own accomplishments and exalt himself over his fellow man, but one should always be humble. For “God resists the proud, but He gives grace to the humble” (1 Pet. 5:5). It is better to sin and repent than to succeed and become prideful. “I tell you, the publican went down to his house justified rather than the Pharisee.” (See Luke 18:14.)

Therefore, this parable demonstrates that no one should become prideful, even if he commits acts of kindness and righteousness, but one should always be humble and beg God’s favor with all his soul. Even if he has fallen into the worst evils, he should never lose hope or courage, as he is never far from salvation.

The Publicans were agents of the Roman state. They collected taxes for the government, charging higher rates than were necessary, thus realizing a personal profit. They were hated by the Jews, who saw them as greedy oppressors, traitors, and sinners.

At the time of Christ, there were three Jewish sects: the Pharisees, the Sadducees, and the Essenes. The Pharisees, being hypocrites according to Christ, thought themselves very righteous because of their “superior” religious knowledge and observance of the Jewish law. They kept themselves separated from the people, exhibiting a great outward show of holiness and piety in their daily lives. The Sadducees were named after the Archpriest Sadok, who had aided King David in his struggle with his son Absalom. They did not believe in the existence of angels and spirits and the resurrection of the dead, all of which the Pharisees upheld. The Essenes were a zealous group of religious Jews who led a very strict ascetic life in the desert.

So that we can learn to avoid the pride of the Pharisee by following our own self-imposed and self-directed fasting practices — instead of the moderate and time-tested fasting traditions of the Church — the following week is fast-free.

**Through Your unspeakable compassion, O Christ our God, grant that we may be counted worthy to regain our former delight in Paradise, and have mercy on us and save us. Amen.”**

On Feb. 6, both the Slavonic and the Melkite Greek Catholic *Menaion* also contains an Office for Saint Photius, Patriarch of Constantinople, who was “the Church’s far-gleaming beacon,” having lived during the ninth century. He came from a family of zealous Christians. His father Sergius died as a martyr in defense of holy icons. Saint Photius received an excellent education and, since his family was related to the imperial house, he occupied the position of first state secretary in the Senate. His contemporaries said of him: “He so distinguished himself with knowledge in almost all the secular sciences, that it rightfully might be possible to take into account the glory of his age and compare it with the ancients.” Michael, the young successor to the throne, and Saint Cyril, the future Enlightener of the Slavs, were taught by him. His deep Christian piety protected Saint Photius from being seduced by the charms of court life. With all his soul, he yearned for monasticism. In 857

Bardas, who ruled with Emperor Michael, deposed Patriarch Ignatius (October 23) from the See of Constantinople. The bishops, knowing the piety and extensive knowledge of Photius, informed the emperor that he was a man worthy to occupy the archpastoral throne. Saint Photius accepted the proposal with humility. He passed through all the clerical ranks in six days. On the day of the Nativity of Christ, he was consecrated bishop and elevated to the patriarchal throne. Soon, however, discord arose within the Church, stirred up by the removal of Patriarch Ignatius from office. The Synod of 861 was called to end the unrest, at which the deposition of Ignatius and the installation of Photius as patriarch were confirmed. Pope Nicholas I, whose envoys were present at this council, hoped that by recognizing Photius as patriarch he could subordinate him to his power. When the new patriarch proved unsubmissive, Nicholas anathematized Photius at a Roman council. Until the end of his life Saint Photius was a firm opponent of papal intrigues and designs upon the ... Church of the East. In 864, Bulgaria voluntarily converted to Christianity. The Bulgarian prince Boris was baptized by Patriarch Photius himself. Later, Saint Photius sent an archbishop and priests to baptize the Bulgarian people. In 865, Saints Cyril and Methodius were sent to preach Christ in the Old Church Slavonic language. However, the partisans of the Pope incited the Bulgarians against the ... missionaries. The calamitous situation in Bulgaria developed because an invasion by the Germans forced them to seek help in the West, and the Bulgarian prince requested the Pope to send his bishops. When they arrived in Bulgaria, the papal legates began to substitute Latin teachings and customs in place of ... [Eastern] belief and practice. Saint Photius, as a firm defender of truth and denouncer of falsehood, wrote an encyclical informing the Eastern bishops of the Pope's actions, indicating that the departure of the Roman Church from Orthodoxy<sup>24</sup> was not only in ritual, but also in its confession of faith. A council was convened, censuring the arrogance of the West. In 867, Basil the Macedonian seized the imperial throne, after murdering the emperor Michael. Saint Photius denounced the murderer and would not permit him to partake of the Holy Mysteries of Christ. Therefore, he

was removed from the patriarchal throne and locked in a monastery under guard, and Patriarch Ignatius was restored to his position. The Synod of 869 met to investigate the conduct of Saint Photius. This council took place with the participation of papal legates, who demanded that the participants sign a document (Libellus) condemning Photius and recognizing the primacy of the Pope. The Eastern bishops would not agree to this and argued with the legates. Summoned to the council, Saint Photius met all the accusations of the legates with a dignified silence. Only when the judges asked him whether he wished to repent did he reply, "Why do you consider yourselves judges?" After long disputes, the opponents of Photius were victorious. Although their judgment was baseless, they anathematized Patriarch Photius and the bishops defending him. The saint was sent to prison for seven years, and by his own testimony, he thanked the Lord for patiently enduring His judges. During this time the Latin clergy were expelled from Bulgaria, and Patriarch Ignatius sent his bishops there. In 879, two years after the death of Patriarch Ignatius, another council was summoned (many consider it the Eighth Ecumenical Council), and again Saint Photius was acknowledged as the lawful archpastor of the Church of Constantinople. Pope John VIII, who knew Photius personally, declared through his envoys that the former papal decisions about Photius were annulled. The council acknowledged the unalterable character of the Nicean-Constantinople Creed, rejecting the Latin distortion ("filioque"), and acknowledging the independence and equality of both thrones and both churches (Western and Eastern). The council decided to abolish Latin usages and rituals in the Bulgarian church introduced by the Roman clergy, who ended their activities there. Under Emperor Basil's successor, Leo, Saint Photius again endured false denunciations, and was accused of speaking against the emperor. Again, deposed from his See in 886, the saint completed the course of his life in 891. He was buried at the monastery of Eremia. The Orthodox Church venerates Saint Photius as a "pillar and foundation of the Church," an "inspired guide of the Orthodox," and a wise theologian. He left behind several



works, exposing the errors of the Latins, refuting soul-destroying heresies, explicating Holy Scripture, and exploring many aspects of the Faith.

<sup>24</sup> Our UGCC Church is “catholic” but we should not be ashamed of the proper use of the term “orthodox faith”. This very old term is used liturgically, at the very least, ever since the seventh and eighth centuries, to identify those who refused to accept the idea that Christ’s divinity somehow “swallowed up” or “overshadowed” His humanity. Thus, theologically, “orthodox” was used in reference to the staunch supporters of the teachings of Saint Maximos the Confessor (d. 662) and Saint Martin, Pope of Rome (d. 655). Despite imprisonment, torture and mutilation by imperial powers, they had to defend the dogma that in His two wills, energies, actions, operations and powers (just as in His two natures), our Lord, Jesus Christ was fully human and fully divine, without confusion or commixtion. Salvation consists in the fact that Jesus Christ, being a true human, freely and voluntarily submitted his human will (which is exactly the same human will that all human beings have) to His divine will (which is exactly the same as that of the Father and Holy Spirit). Thus the divine Son of God became a real man with a real human will so that as a real man He could “fulfill all righteousness” in perfect, voluntary obedience to His Father (this is the meaning of *logiki latreia* (all-encompassing worship or всеобіймаюча служба in Romans 12, quoted a number of times in the Divine Liturgy of St. John Chrysostom). It is through His genuinely human action that Jesus Christ frees all of us from sin and death as the New and Final Adam. In 680-81, at the Sixth Ecumenical Council, this is officially sanctioned: non-believers are henceforth known as “heterodox”, while those who accept true dogma are known as “orthodox”. Thus, St John Damascene (650-754 AD), compiler and editor of the “Octoechos - Book of the Eight Tones”, Doctor of the Church, in writing his famous compendium of theology, called it “De fide orthodoxa”. The same terms are applied again during the icon debates leading up to the Seventh Ecumenical Council in 787 and the final victory over the “icon-fighters” in 843. In the meantime, presumably unaware of

the historical and theological origins of the term “orthodox”, some of our Greco-Catholic faithful, either in present-day Ukraine or outside of Ukraine, may find this phrase difficult to accept, due to their memory of the collaboration of Russian Orthodox Church authorities with the communist/Muscovite authorities in the process of attempting to liquidate the Ukrainian Greco-Catholic Church and state. Thus, sincere individuals, even clergy, have tried to abandon the term “orthodox faith” in favor of such euphemisms as “true-believing faith” or “correct-worshipping faith” or even “catholic faith.” Although understandable, substitutions such as these are actually erroneous and not officially sanctioned in the UGCC. We should refer to the official correspondence between Pope St. Paul VI of Rome, and the Servant of God, Patriarch Josyf the Confessor (Cardinal Slipyj), on this subject matter; and to the Old Church Slavonic and Latin texts, which do indeed often say literally “fida orthodoxa - orthodox faith”.

Furthermore, in his teaching given at our Ukrainian Greco-Catholic Cathedral in Buenos Aires, Argentina, April 10, 1987, Pope St. John Paul II of Rome, spoke very clearly to us about the identity and mission of our Ukrainian Greco-Catholic Church, as being “**orthodox in faith and catholic in love.**” In short, our faith can never be permitted to become heterodox and our faith expression of love and mercy, the way we live as a Church, must ever be universal-вселенська, shying away from any hint of reductionism or sectarianism.