

**UKRAINIAN CATHOLIC CATHEDRAL OF THE IMMACULATE CONCEPTION
УКРАЇНСЬКА КАТОЛИЦЬКА КАТЕДРА НЕПОРОЧНОГО ЗАЧАТТЯ**

CATHEDRAL PARISH FOUNDED 1886 OLD CATHEDRAL PURCHASED 1909 NEW CATHEDRAL BUILT 1963-1966

THE MOST REVEREND STEFAN SOROKA
METROPOLITAN-ARCHBISHOP OF PHILADELPHIA FOR UKRAINIAN CATHOLICS
ПРЕОСВЯЩЕННИЙ ВЛАДИКА СТЕФАН СОРОКА
МИТРОПОЛИТ-АРХИЄПІСКОП ФІЛАДЕЛЬФІЇ ДЛЯ УКРАЇНЦІВ-КАТОЛІКІВ

REV. IVAN DEMKIV
CATHEDRAL RECTOR
О. ІВАН ДЕМКІВ
ПАРОХ КАТЕДРИ

REV. DEACON
CHARLES SCHULTZ
О. Диякон Чарльз Шульц

REV. DEACON
MICHAEL WAAK
О. Диякон МИХАЙЛО ВАК

CATHEDRAL LITURGY TIMES

Saturday afternoon at 4:30 p.m.
Divine Liturgy for Sunday in English

Sunday morning Liturgies
9:00 a.m. in Ukrainian
11:00 a.m. in English

Daily Liturgies:
please see schedule on next page

ЧАСИ ЛІТУРГІЙ В КАТЕДРІ

У суботу вечером о 4:30 год.
Літургія за неділю по-англійськи

Літургії в неділю ранком:
9:00 год по-українськи
11:00 год по-англійськи

Щоденні Літургії:
розпорядок на наступній сторінці

Mailing address / Поштова адреса:

Cathedral Rectory Office
833 North Franklin Street
Philadelphia, PA 19123-2097

Cathedral Phones / Катедральні телефони:

215-922-2845 Rectory Office
215-922-4635 Fax
215-829-4350 Cathedral Hall/Pyrohy
215-962-5830 St. Mary's Cemetery

Other phones/інші телефони:

215-627-0143 Archeparchy of Philadelphia
215-627-0660 Byzantine Church Supplies
E-mail: supplies@ukrarcheparchy.us
215-627-3389 Treasury of Faith Museum
E-mail: tofmuseum@ukrcap.org
215-627-7808 Convent—Missionary Sisters
of The Mother of God (MSMG)
E-mail: msmg@ukrcap.org

Cathedral E-mail / Катедральна е-пошта:

CATHEDRALONFRANKLIN@COMCAST.NET
OUR WEB-SITE:
WWW.UKRCATHEDRAL.COM

WELCOME!

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.



SCHEDULE OF SERVICES РОЗПОРЯДОК БОГОСЛУЖЕНЬ

1/31 SATURDAY	4:30 p.m. CATHEDRAL	Sunday's Divine Liturgy in English. +Mykola Kyndus <i>(Family)</i>	
SUNDAY OF THE PRODIGAL SON НЕДІЛЯ БЛУДНОГО СИНА Tone 1. Epistle: 1Cor. 6;12-20. Gospel: Lk. 15;11-32			
FEBRUARY/01 SUNDAY	9:00 a.m. CATHEDRAL	Служба Божа по українськи. За всіх парафіян. For all parishioners.	
	11:00 a.m. CATHEDRAL	Divine Liturgy in English +Most Rev. Constantine Bohachevsky	
ENCOUNTER of OUR LORD with SIMEON. СТРІТЕННЯ ГОСПОДНЄ.			
2/02 MONDAY	9:00 a.m. CATHEDRAL	+Xenia Leshak	<i>(Lori Brown)</i> Благословення свічок
	6:30 p.m. CATHEDRAL	+Ahafia Balas	<i>(Peter & Olga Meczник)</i> Blessing of candles
2/03 TUESDAY			
2/04 WEDNESDAY	8:30 a.m. CHAPEL at ASCENSION MANOR#1	+Tatiana (Tess) Bury <i>(Kathleen Nasevich)</i>	
2/05 THURSDAY			
2/06 FRIDAY			
2/07 SATURDAY	4:30 p.m. CATHEDRAL	Sunday's Divine Liturgy in English. +Josephine Potuczko (2nd anniv) <i>(Family)</i>	
SUNDAY OF MEAT FARE НЕДІЛЯ МЯСОПУСНА Tone 2. Epistle: 1Cor. 8;8-9;2. Gospel: Mt. 25;31-46			
2/08 SUNDAY	9:00 a.m. CATHEDRAL	Служба Божа по українськи. За всіх парафіян. For all parishioners.	
	11:00 a.m. CATHEDRAL	Divine Liturgy in English +Sophia Leshak <i>(Stephen & Luba Fartuszok)</i>	

The Sisters Servants of Mary Immaculate cordially invite you to St. Mary's Villa, on Sunday, February 8th as we celebrate the *Year of Consecrated Life* as declared by Pope Francis. We encourage you to "Come and See" and visit with the Sisters Servants for an afternoon. The Open House is from 11:00 am – 4:00 pm. The address is 150 Sisters Servants Lane, Sloatsburg, NY 10974. A schedule of the day is posted. If you would like to join us or have any questions regarding this day, please call Sr. Kathleen at 845-753-2840 or email at srkath25@gmail.com by February 2, 2015. We would like to plan accordingly for the number people attending the Divine Liturgy and lunch.

CATHEDRAL ANNOUNCEMENTS

PLEASE COME TO OUR CAFETERIA FOR DELICIOUS UKRAINIAN FOOD

PYROHY & KITCHEN: Jan. 19 - Jan. 25: \$335.

VOLUNTEERS: Anna Kyndus, Anna Slotwinski, Sr. Martin MSMG, Olena Pawluk, Anna Maxymiuk, Anne Krawchuk, Luba Cyhan, Vera Sawchyn, Myroslav Shpylchak, Ivan Shpylchak, Petro Iwaniw, Katherine Dewedoff, Ottilia Karpin, Anna Laluk.



KITCHEN DONATIONS: Eva Fediuk, Luba Cyhan, Anna Maxymiuk, Maria Fedorin, Irena Otulak

PRAY for the sick parishioners: Rev. Ruslan Romaniuk, Rev. Deacon Charles Schultz, Claire and Michael Melnyk, Rozalia Zaharko, Rosalie Senick, John Chytruk, Olena Pawluk, Maria Jackiw, Anna Kyndus, Julia Maksymchuk, Maria Plekan, Oksana Babych, Herbert Ellis.

If you are admitted to a hospital or at home and would like a member of the clergy to visit you, please call the Parish Office: 215-922-2845 to request visitation of the sick. In case of emergency please call: 267-243-7472

Cathedral Collections: January 24 - 25: \$2,778; **Candles:** \$173; **Bingo:** \$1,200.

Donations toward installation of new mosaics and a bell tower:

- \$50 - from Patricia Myr;
- \$160 - from Lily Bochonko;
- \$200 - from Wasyl Makar;
- \$250 - from Danuta Dobrowolskyj.

Thank you for generosity.

SPONSOR A CANDLE (\$5 for a week)

Sanctuary Lamp is lit in memory of +Walter and +Judy Wasyluk *(by Family)*

One candle in front of iconostas is lit in memory of +William Malinowski *(by Rita Malinowski)*

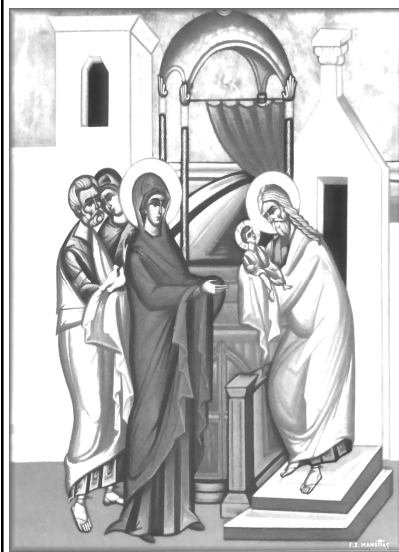
One candle in front of iconostas is lit in memory of +Wolodymyr Wasylaschuk *(by wife & children)*

THE CATHEDRAL CHOIR 2014 Caroling Donation List

We would like to thank our Parishioners and friends who welcomed us into their homes, treated us, and gave us a caroling donation. The donations amounted to \$1,192.00. We are grateful that we are able to keep this Holiday tradition alive. We wish you a blessed holiday season and a New Year filled with happiness, good friends and good health.

Best Wishes Always,

\$300.00	Ukrainian Self-reliance Federal Credit Union
\$ 50.00	O. Pawluk, I & M Shpylchak, E&M Sosnowyj, M&W Fedorin, J, Nimczuk, O. Rybak, A. Krawchuk & T. Tyszko, Anna Maxymiuk, Minna Wikarchuk, Bilyj & Siwak Families, A & L Kyndus.
\$ 42.00	K. Horodowycz
\$ 40.00	R & V Sawchyn, R. Zaharko
\$ 25.00	N Leshak, R. Senick,
\$ 20.00	L. Cyhan, M Huk, M & L Iwaskiw, M. Wikarczuk, J. Jakubowsky, O. Jakubowsky
\$ 10.00	E. Fediuk, H. Hruszanyk, M. Luszczak, W. Makar, A. Rad.



FEBRUARY 2 The Encounter (Presentation) of Our Lord in the Temple

Now, Master, You can dismiss Your servant in peace; You have fulfilled Your word. For my eyes have witnessed Your saving deed, displayed for all peoples to see: A revealing Light to the Gentiles, the Glory of Your people, Israel. (Lk. 2: 29-32)

This is the hymn which Simeon uttered when he received the Child Jesus in his arms in the temple. He had been promised by the Holy Spirit that he would not see death until he beheld the "Anointed of the Lord." (Lk. 2: 26)

The Icon of the Encounter of Our Lord is a pictorial rendering of this Gospel event.

The event takes place in the Temple of Jerusalem, in front of the gate of the altar. Immediately flanking the gates are, on the right, the aged Prophet Simeon holding the Christ Child in his covered arms; and, on the left, a small group including the Mother of God, the Holy Joseph, and the Prophetess Anna. Simeon is the most important person in the Icon. In the imagery of this event, he represents all that was good, all that was God-seeking in the Old Testament community. Encountering the Incarnate Word of God present in the Infant Jesus, the Old Testament people -personified by Simeon -reached their fulfillment. Thus completed, it can recognize the dawn of a new age, the Age of Redemption, and see the close of its own era.

The Icon shows the Infant Jesus seated in the arms of St. Simeon as if on a throne. Simeon's hands are covered with his garment as a sign of reverence. Jesus is clothed in a short robe or tunic. The Mother of God is depicted with her left hand covered in a gesture of offering, having just given her Son to Simeon. Next to her is Joseph, carrying in the folds of his cloak the sacrifices of purification as prescribed for the poor in the Book of Leviticus: "two turtle doves or two young pigeons; one for holocaust and the other for a sin offering." (Lev. 12: 8) The last figure is the image of the Prophetess Anna, also introduced in the Gospel of St. Luke (2: 36-38) announcing to all creation that the Child to Whom she is pointing, now presented in the Temple, is the Creator of Heaven and of Earth. For us, the Icon is a call to discover Christ, to meet Him, and accept Him as our Lord and Savior.

2-го лютого Стрітєння Господнє

Празник Стрітєння засновується на події з життя нашого Спасителя, яку записав святий євангелист Лука (2, 22-40). Закон Мойсея приписував, щоб кожна жінка після народження дитини 40 днів не сміла входити до храму, бо в той час вона вважалася нечистою. Ці 40 днів називалися днями очищення. Після закінчення цих днів мати новонародженої дитини приходила до храму і приносила жертву очищення. Багата жінка жертвувала однолітнє ягня на всепалення та молодого голуба або горлицю, а вбога повинна була принести пару голубів або пару горлиць. Пречиста Діва Марія, як Божа Мати, не була зобов'язана до обряду очищення, бо освятилася Христовим Різдом, як каже кондак празника: "Утробу Дівичу освятив Ти різдом Твоїм". Та все-таки вона в покорі виконує припис закону і приносить у жертву дві горлиці.

Празник Господнього Стрітєння започатковано в Єрусалимі в другій половині IV ст. Першу згадку про нього подає паломниця С. Етерія у своєму щоденнику, де називає його "40 днем після Богоявлення". Його святкування описує так: "Сороковий день після Богоявлення святкується дійсно з найбільшою урочистістю. Цього дня йде процесія до храму Воскресення, де всі збираються на Літургію. Правиться за приписаним порядком з найбільшою урочистістю, наче на Пасху. Усі священики проповідують і також єпископ. Усі вони пояснюють текст Євангелія, де говориться, що 40 дня Йосиф і Марія принесли Господа до храму" (Гл. 26).

З Єрусалима празник поширився на увесь Схід, але лише в VI ст. за царя Юстиніяна (527-565) він набуває особливого значення. Цар Юстиніян наказав уважати Господнє Стрітєння за великий празник і святкувати його в цілому царстві. Через це в богослуженнях цього празника Церква кілька разів молиться за імператора.

Празник Стрітєння на Заході первісно був Господським і шойно набагато пізніше став вважатися Богородичним та називатися Очищення Пречистої Диви Марії, або Пожертвування Ісуса у святині. Нові приписи латинської Церкви з Другого Ватиканського Собору знову поставили Стрітєння серед Господських празників. У Східній Церкві Стрітєння належить до Богородичних празників і подекуди має також назву Стрітєння Пресвятої Богородиці.



Sunday of The Prodigal Son

Introduction

The Sunday of the Prodigal Son is the second Sunday of a three-week period prior to the commencement of Great Lent. On the previous Sunday, the services of the Church began to include hymns from the Triodion, a liturgical book that contains the services from the Sunday of the Publican and the Pharisee, the tenth before Pascha (Easter), through Great and Holy Saturday. As with the Sunday of the Publican and the Pharisee, the theme of this Sunday is repentance, and the focus on the parable of the Prodigal Son leads Eastern to contemplate the necessity of repentance in our relationship with our Heavenly Father.

Biblical Story

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 15:11-32. The parable is the story of a man and his two sons. The youngest of the sons asks his father to give him his inheritance. The father does this, and soon after the son leaves and journeys to a distant country.

After the younger son arrives, he squanders all of his possessions with "prodigal" living. Within a short period of time, he wastes everything. A severe famine comes, but he has nothing and falls into great need.

He is able to find work feeding swine, but this does not improve his situation. The Scriptures say, "He would gladly have filled his stomach with the pods that the swine ate, but no one gave him anything" (vv. 15-16).

The parable says that in the midst of his dire conditions, he came to himself. He realized that his father's hired servants have enough to eat and food to spare, while he perishes with hunger. He says, "I will arise and go to my father and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants'" (vv. 17-19).

He arose and returned to his father. But as he approached, his father saw him at a great distance. The father had compassion on his son, ran to meet him, embraced him, and kissed him. The son admitted his sinfulness and his unworthiness to be called a son, but in his joy at the return of his son, the father called his servants to bring the best robe, a ring for his son's finger, and sandals for his feet. He also called for the fatted calf to be killed for a feast. He exclaimed, "For this my son was dead and is alive again; he was lost and is found" (vv. 20-24).

While they were feasting and celebrating the return of the prodigal son, the older son comes and inquires about what is happening. He is told that his brother had returned and that his father has received him with a feast. The older brother becomes angry and will not go in to the feast. The father comes out and pleads with him, but the older son answers by saying he has been faithful to his father for many years and yet the father never gave him the opportunity for such feasting. He expresses his anger and jealousy over his brother who was received in such a manner after he squandered his inheritance.

The father responds by telling his oldest son, "You are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found" (vv. 31-32).

The parable of the Prodigal Son forms an exact icon of repentance at its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father's house. But repentance implies action: "I will rise up and go..." To repent is not just to feel dissatisfied, but to make a decision and to act upon it.

In the words of our Lord, we also learn of three things through this parable: the condition of the sinner, the rule of repentance, and the greatness of God's compassion. The reading of this parable follows the Sunday of the Publican and the Pharisee so that, seeing in the person of the Prodigal Son our own sinful condition, we might come to our senses and return to God through repentance. For those who have fallen into great despair over their sins thinking that there is no forgiveness, this parable offers hope. The Heavenly Father is patiently and lovingly waiting for our return. There is no sin that can overcome His love for us.

Finally, this parable offers us insight into the world in which we live. It is a world where the activities of people are disconnected and not ordered toward the fulfillment of God's divine purpose for life. It is a world of incoherent pursuits, of illusory strivings, of craving for foods and drinks that do not satisfy, a world where nothing ultimately makes sense, and a world engulfed in untruth, deceit and sin. It is the exact opposite of the world as created by God and potentially recreated by his Son and Spirit. There is no cure for the evils of our age unless we return to God. The world in which we live is not a normal world, but a wasteland. This is why in the Slavic tradition of the Eastern Church the reading of Psalm 137 is added to the Matins service for this and the following two Sundays. This nostalgic lament of the Hebrew exiles states: "By the streams of Babylon we sat and wept as we remembered Zion. On the willows we hung our harps, for how could we sing the Lord's song in a strange land" (Psalm 137).

Here we can see the challenge of life in this world and the alienation from God that can happen when sin reigns in our lives. As a result of sin in our lives, we lose the joy of communion with God, we defile and lose our spiritual beauty, and we find ourselves far away from our real home, our real life. In true repentance, we realize this, and we express a deep desire to return, to recover what has been lost. On this day the Church reminds us of what we have abandoned and lost, and beckons us to find the desire and power to return. Our Heavenly Father is waiting and ready to receive us with His loving forgiveness and His saving embrace.