

In The Beginning...
Salvation History through the Days of Creation
St. Sophia Ukrainian Greek-Catholic Church
September-June 2016



ONE:
LIGHT
& DARK

Download a copy of this packet:
<http://www.StSophiaUkrainian.cc/resources/in-the-beginning/>

Genesis 1:1-5

1 In the beginning when God created^[a] the heavens and the earth,
2 the earth was a formless void and darkness covered the face of the deep,
while a wind from God^[b] swept over the face of the waters.
3 Then God said, "Let there be light"; and there was light.
4 And God saw that the light was good;
and God separated the light from the darkness.
5 God called the light Day, and the darkness he called Night.
And there was evening and there was morning, the first day.

^[a]Genesis 1:1 Or *when God began to create* or *In the beginning God created*

^[b]Genesis 1:2 Or *while the spirit of God* or *while a mighty wind*

*"I am the Alpha and the Omega, says the Lord God,
who is and who was and who is to come
the Almighty." Revelations 1:8*

Before there was any space,
or any time, or any thing,
God the Father existed.
God has always been.

His name is Yahweh,
which means I AM,
I AM WHO I AM,
I AM WHAT I AM,
I WILL BE WHAT I WILL BE.
The name Yahweh is sacred.
We call Him Adonai, the Most High God,
Elohim, Lord of Hosts, El Shaddai,
Pantocrator, the Almighty Lord.

God is unlike anything or anyone else.
God is light that is so bright no one can see Him.
God is love that is so pure that He has no fear.
God is life that has no end.
He is so special that people can't even
imagine God in their thoughts or dreams.
No one can create God. No one can destroy God.
No one else can be God. There is only one God.
God existed before everything.

Before there was any space or any time,
before there was any world,
God the Father gave birth to God the Son
and sent out God the Holy Spirit.
*There are three that testify in heaven,
the Father, the Word, and the Holy Spirit,
and these three are one. 1 John 5:7*

The Son and the Spirit have always been with the Father.
They are the three Persons of the one God.
This community of love is called the Trinity.

Their perfect love for each other is like a dance
with each Person going in and coming out,
bringing each other glory and joy.
All of creation came out of this dance of love,
including the earth, heaven, me, and you.

Holy Forebearer Andrei Rublev

Andrei was born near Moscow. When he was young, he went to live and study at a monastery. It was a very famous monastery called Holy Trinity. The abbot of the monastery was St. Sergius. Andrei studied many things at the monastery but his favorite study was about icons.

When he was old enough, Andrei decided to become a monk. The abbot gave him a blessing to go to a new monastery to become a monk and to study iconography. Andrei always loved the monastery of his youth. He had learned many things there, especially a love for the Holy Trinity.

Andrei drew very close to God. Through his prayers, the Holy Spirit taught Andrei how to paint icons. Andrei was guided by two earthly teachers: Theophanes the Greek and a fellow monk named Daniel. Andrei and Daniel worked and prayed together. They became good friends. They painted icons and painted frescoes in the Cathedral of the Annunciation in Moscow. Theophanes was so pleased with their work that he sent them to the Dormition Cathedral in Vladimir to paint frescoes and icons.

Andrei and Daniel made such a great team that they were asked to paint the iconography for the Holy Trinity chapel at the monastery where Andrei grew up. The chapel and much of the monastery had been destroyed by soldiers. Andrei was very excited to go back to the Holy Trinity monastery. He wanted to paint an icon for its chapel that would really teach about the love of the Holy Trinity. He fasted and he prayed. The Holy Spirit worked in him to paint the most beautiful icon ever!

To this day, Andrei's icon is one of the best teachers about the Holy Trinity. Theologians still study and write about it and the faithful love to pray with it to God most High! The icon depicts three angels sitting at a table. In the background, Rublev painted Abraham's house, the Oak of Mamre, and Mount Moriah. The figures of angels are arranged so that the lines of their bodies make a full circle. The middle angel and the one on the left bless the cup. The figures gaze into eternity in the state of motionless contemplation. In this way, Andrei was able to use the three angels who visited Abraham to represent the Trinity: one God in three persons — the Father, the Son, and the Holy Spirit.

Image: Andrei Rublev, *The Hospitality of Abraham*



Holy Saint Patrick of Ireland

Saint Patrick was born near a river in England or Wales. Sometimes pirates came to raid the villages near the river. They would take children away to sell them as slaves and this is what happened to Patrick when he was young. Patrick was taken to Ireland. He was put to work taking care of pigs on an Irish mountainside.

Patrick missed his family and his home, of course. But he prayed when he was alone on the mountain. He learned to be close to God and loved the feeling of closeness. During the six years he was in Ireland, he learned to pray constantly during the day and night. He also learned to speak the language of the Irish people.

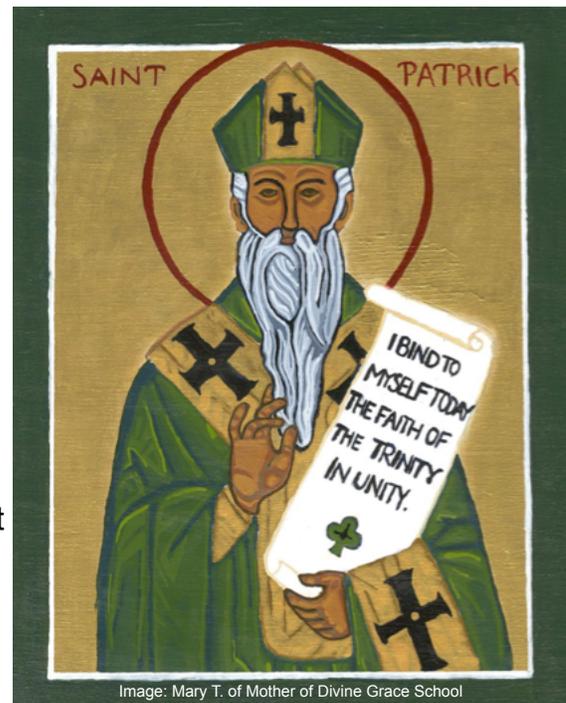
One night, Patrick had a special kind of dream. He dreamed that he would soon go home on a boat. Because of this dream, he started walking the long miles to the harbor where ships were sitting in the water at the edge of the land. And there he saw a ship bound for his home. He was able to get on board and the ship took him home to his family.

Many years later, Patrick became a monk and then a bishop. He wanted to serve God in an active way. And even though he had suffered slavery and hardship in Ireland, he felt called to go back there. He would teach the people about Jesus Christ in their own language.

So Patrick went to Ireland and not only taught but helped the poor and cheered those who were discouraged. The people loved him and were glad to hear about Jesus Christ in words they could understand.

There were some people who did not want to hear about Jesus Christ. They did not want to be told that they should change their way of living. They tried to make things difficult for Patrick and told others not to listen to him. But Patrick's long years of praying on the mountain had made him strong. He didn't give up, and he didn't hate the people who were unkind to him. He kept loving all the people he met. He kept telling them about Jesus Christ.

St. Patrick wanted people to know about Jesus Christ's Father and the Holy Spirit, too. He showed people the shamrock, a plant that grows everywhere in the fields of Ireland. With its three beautiful green leaves together, the shamrock reminded the people of God the Father, His Son Jesus Christ, and the Holy Spirit. Through this very day, the shamrock and Saint Patrick have a closeness in people's minds and hearts. Patrick, the saint of Ireland, and the shamrock, the plant of Ireland, both showed people how the Father, Son, and Holy Spirit love them.



God is the Boss

by Khouria Gigi Shadid

When you make the sign of the Cross,
You remember that God is the Boss.

You say hallow my thoughts
and cleanse my heart,
Take the heavy weight
off of my shoulders.

Watch my hands as they go,
Up and down, to and fro,

Hallow my thoughts
and cleanse my heart,
Take the heavy weight
off of my shoulders.

Three for the Trinity,
Two for the natures of Christ:

Fully God and fully man,
Now wouldn't you say that was nice?

When you make the sign of the Cross,
You remember that God is the Boss.

You say hallow my thoughts
and cleanse my heart,
Take the heavy weight
off of my shoulders.



Images adapted from: *Every Time I Do My Cross* by Presvytera Angela Alatzakis

This song is on YouTube.

Listen: <https://youtu.be/ByDFAmg7FKo>

Watch: <https://youtu.be/8Wljk5aYq0Y>



Every time I do my cross

I AM THANKFUL FOR ALL THAT I HAVE;

THE FOOD I EAT,

MY FAMILY,

AND

ALL OF MY BLESSINGS.



Questions:

1) Who are the three persons in the Trinity? Who is God?

2) What is the theology (message) behind crossing ourselves? Why do we do it?

3) What did Andrei and Daniel do together to have a holy friendship?

4) How did St. Patrick rely on God during his time as a slave? Is it evident that he lived this way for the rest of his life? How do you know?

5) What evidence is there in your life that you rely on God? How do you show it?

6) Are you teaching others about God with your life? How do your actions prove or disprove your statements?



During the church year, we celebrate holy days. These celebrations remind us that God has a plan of salvation for us and for the world. We see God's loving plan in the lives of the saints. Saint Helen found the cross of Christ where sweet-smelling basil was growing. A sick woman and a dying man were healed when a piece of the true cross touched them. On this day, we bless basil and other herbs and use them to decorate the cross. We fast and we lift up the cross and pray, "Lord, have mercy!" just like St. Helen.

When Moses lifted up the bronze serpent over the people to heal them (Num 21:6-9), it foreshadowed the healing and salvation we would receive through Jesus who would be lifted up on the Cross (Jn 3:14). Jesus trampled death by death! To follow Christ we must take up His cross by being obedient to the Father's will, especially when it is hard. We know we will triumph as long as we are with Jesus.

The Cross is a source of light, hope, and victory for Christ's people! Our strength and protection is the Sign of the Cross. When we received Chrismation, we were anointed with the Sign of the Cross as the seal of the gift of the Holy Spirit by which we joined Jesus as children of God the Father. Let us look to the cross frequently and give our entire self back to God — mind, soul, heart, body, thoughts, and will.

Evolution vs Creation Science

Adapted from a work by Fr. Lawrence Farley

In my years as a priest and of sharing the Gospel, I have heard many reasons offered for not becoming a Christian: scandals associated with clergy, the wealth of the Church, the Crusades, the Inquisition, etc. etc. I thought I had more or less heard it all, and so was unprepared for a reason one young man offered to justify his rejection of the faith—namely, that dinosaurs were not in the Bible. I blinked a few times, and was left temporarily speechless (something of a rarity with me, to which those who know me well can attest). His idea was that since dinosaurs obviously existed (their skeletons adorn our museums), then if the Bible was God’s Word, he should be able to read about dinosaurs in the Bible. Since he could not find them there (I refrained from mentioning certain fundamentalist interpretations of Leviathan and Behemoth in the Book of Job), then obviously the Bible could not be God’s Word and he could not remain a Christian. He was referring of course to the old supposed conflict between science and religion, and in this arm-wrestling match, it was clear to him that science had won. No biblical dinosaurs, no more church-going.

So, what’s the deal about dinosaurs? Why aren’t they in the creation stories in Genesis? Apart from the absurdity of supposing they’re not there because they aren’t mentioned by name (the duck-billed platypus isn’t mentioned by name either), it’s a valid question, and one that leads us headlong into the question of how to interpret the early chapters of Genesis.



Interpretation of the creation stories too often degenerates into an argument between the theory of evolution vs. what is sometimes called “creation science”. By “evolution” the average non-scientific person means the notion that man descended from the apes, or from a common ancestor of apes and men. The name Darwin is usually thrown about, regardless of how the ideas in his *On the Origin of Species* have fared in the scientific community since Darwin wrote it in 1859, and most people’s knowledge of evolution is confined to looking at the famous evolutionary chart in *National Geographic*, showing how smaller hominids kept walking until they became human beings like us. By “creation science” is meant the view that the Genesis stories are to be taken as scientifically or historically factual, so that the earth (often considered to be comparatively young) was created by God in six twenty-four hour days. Since the time of the Scopes Monkey Trial, the argument between “evolutionists” and “creationists” has been going strong and is often fought in the nation’s courts and departments of education. Arm-wrestling indeed.

Happily for people with weak arms like myself, the Church does not call us to take part in this arm-wrestling match. The creation stories in Genesis were not written, I suggest, to give us a blow-by-blow account of how we got here. Rather, they were written to reveal something fundamental about the God of Israel and the privileged status of the people who worshipped Him. We assume today that the ancients wanted to know how we got here and how we were created. In fact, they were mostly uninterested in such

cosmic questions, and the creation myths that existed in the ancient near east spoke to other issues. Most people back then, if they thought of the question of cosmic origins at all, assumed that the world had always existed, and the various gods they worshipped were simply part of that eternal backdrop. That is where the creation stories were truly revolutionary. Their main point was not merely that God created the world; it was that the tribal God of the Jewish people was sovereign over the world.

We take monotheism for granted, and spell “god” with a capital “G”. For us, God is singular and unique by definition. It was otherwise in the ancient near east. That age was populated by different gods, each with his or her own power, agenda, and career. And this is the point: in the Genesis stories, none of these gods are there. In the opening verses we read, “In the beginning God (Hebrew *Elohim*, a Jewish name for their God) created the heavens and the earth” and “This is the account of the heavens and the earth when they were created, in the day that *Yahweh* God made earth and heaven.” The creating deity is called “*Elohim*” and “*Yahweh*”—the names for the Jewish God. It is as if other rival deities do not exist. The opening verse of Genesis is a salvo fired into the world of polytheism, a ringing declaration that their gods were nobodies.

We keep reading and discover that this Jewish God made everything that existed by His simple word of command. He simply said, “Light—exist!” (two words in the original Hebrew), and light sprang into existence. For Him, a simple sovereign word suffices. In fact, in the first chapter of Genesis, all the cosmos was brought into being by Him uttering ten simple commands (yep, it does foreshadow the Ten Commandments).

And man is portrayed in these stories as the sum and crown of creation, giving the human person a dignity never before known. Man is said to have been made “in the image of God”—a revolutionary statement, since in those days only kings were thought to be in the divine image. Genesis invests the common man with this royal dignity. And even more: it says that woman shares this image and rule with him. In the ancient near east, women were chattel; in Genesis, she is a co-ruler of creation with the man.

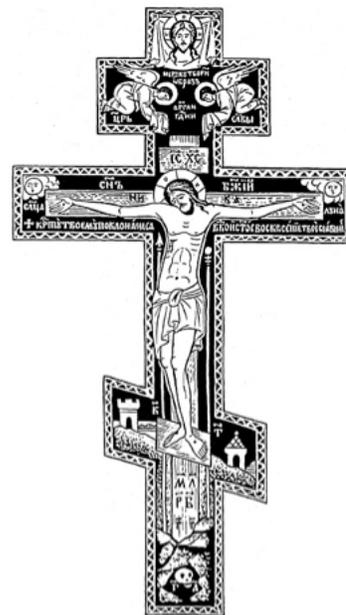
The stories of Genesis cannot be read apart from their original cultural context. When we read them as they were meant to be read, we see that the creation story was a gauntlet thrown down before the prevailing culture of its time. The creation stories affirmed that the Jewish God, the tribal deity of a small and internationally unimportant people, alone made the whole cosmos. That meant that He was able to protect His People. It meant that, properly speaking, all the pagan nations should abandon their old gods and worship Him. These stories affirm that the Jewish God is powerful enough to have created everything by a few simple orders. They affirm that humankind is not the mere tool and slave of the gods, whose job it is to feed the deities and care for their temples. Rather, men are a co-ruler with God, His own image and viceroy on earth. And woman is not a thing to be sold, inferior to man as she shares man’s calling and dignity.

These are the real lessons of Genesis. It has nothing to say, for or against, the theory of evolution. Its true lessons are located elsewhere.

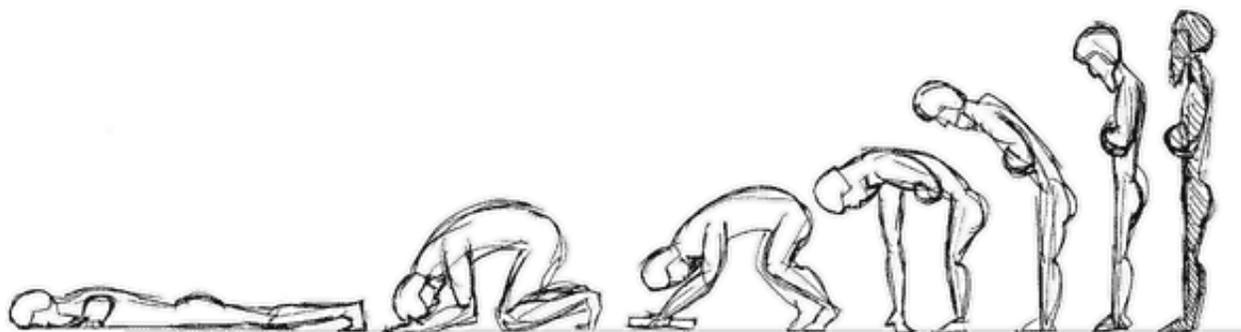
Pious Behavior in Church

Adapted from a work by Archpriest Victor Potapov, 2002

First of all, one must come to the realization that everything externally taking place in church is an expression of our internal feelings, and must be consonant with them. Thus, for example, a prostration is a sign of humility. Accordingly, as we bow, we should humble our hearts. Otherwise, our prostrations are but an empty formality. The sign of the cross is an expression of our faith in the crucified Lord. Accordingly, when the movement of our hand making the sign of the Cross should unite with our feelings and thoughts directed to the Cross of Christ Whose sign we place upon ourselves. Otherwise, it is what is characterized by some as “waving of the hand” or, as what used to be called in olden times “polishing buttons.”



The words of our prayer should never be merely words. Rather they should always be filled with meaning. Our heart should speak in and through them. Otherwise, prayer is an empty gesture, bereft of any content. In our spiritual lives, what is external, i.e. everything known as ritual, is secondary. The Gospels teach us to prefer the spiritual over the physical. “The sabbath was made for man, and not man for the sabbath.” (Mark 2: 27). Christ says to the scribes and Pharisees: “Ye hypocrites, well did Esaias prophesy of you saying: This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from me (Matthew 15:7-8).” “Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleans first that which is within the cup and platter, that the outside of them may be clean also... (Matthew 23:25-26).” We see in the Gospels that nothing so raised the Lord to indignation as did hypocrisy and overt displays of legalism. Religious piety in which a man’s heart does not participate is but an empty worship of ritual and formalism.



Before discussing the matter of prostrations, I would like to underscore once again the fact that one’s external movements have a meaning of secondary importance, or perhaps it would be better to say, have a derived meaning. The external is of no value unless it corresponds to an internal meaning. Thus, the internal is greater than the external. For example, before making the sign of the cross, one must direct one’s heart

and mind toward the Crucified Lord. Before making a prostration, one must feel one's submission and obedience to God. Before kissing an icon or placing a candle before it, one must have love and reverence for the one depicted on the icon. It is only under those conditions that the Church permits the use of external rituals and symbols.



The physical movements of the body associated with prayer are useful, for they permit the entire body to participate in prayer and to be blessed by it. Physical movements help us to focus our thoughts, as it were to give life to the gesture, to render it not abstract, but real. Small prostrations, or bows to the waist, are done in church during petitions (ektenias), after each individual petition. We bow to the waist at the Small Entrance during the Liturgy and during Vespers, and each time the Gospel, an icon or the cross is brought out of the altar. We should perform a small bow in response to our being censed, and in response to the priest's blessing. As the priest makes the sign of the cross with his hand or with the censer, we should bow toward him without making the sign of the cross. Those who are seated should stand up during censing and during each the priestly blessing. Please note that as the priest proceeds around the perimeter of the sanctuary, censing icons and the faithful, it is not proper to turn and follow him, with one's back to the altar. Instead simply bow as he approaches and remain facing the altar as he passes by you.

We make prostrations when venerating the cross, an icon, the Gospel, or holy relics. The following order is observed: make two small prostrations, kiss the holy object, and then make an additional small prostration. At the great entrance during the Liturgy we stand with bowed heads, for the great entrance symbolizes the Lord's entry into Jerusalem in anticipation of His passion. It is an important part of the Liturgy. We also stand with heads bowed during the reading of the Holy Gospel.

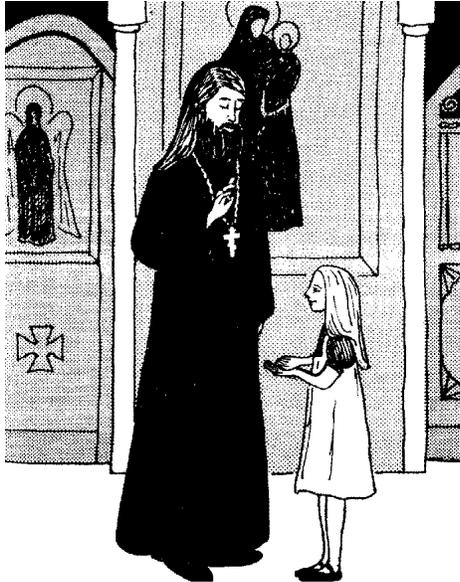
Such a posture helps us concentrate, and helps us avoid looking about during such an important part of the service. We bow our heads each time the priest says "Bow your heads (or 'let us bow our heads') unto the Lord," for during these times the priest reads a prayer on behalf of all. We should make the sign of the cross with all due care and attention. It is better not to make the sign of the cross at all than to make it carelessly.



Our prayer in church is communal prayer, in which both clergy and laity participate. All of us, the clergy and the laity, comprise the visible, earthly Church. In the church building, we see before us icons of those who are invisibly present: the Mother of God, Queen of Heaven and the Earth, along with those others whom the Church has glorified. And the Head of the Church, our High Priest, the Lord Jesus Christ, himself sits on the throne in the altar, in the form of His Body and Blood.

Asking a Priest's Blessing

It is the practice of our Kyivan tradition that we ask for a blessing every time we meet a priest or a bishop.



The Church transforms even as simple a thing as greeting a priest into yet another occasion to encounter God. The ritual we perform in this social meeting is directed not so much at the priest, but at God who is everywhere present. The encounter with the priest is a kind of catalyst to find God in humility and grace for both the priest and the parishioner.

It becomes an opportunity to worship God. It can be an opportunity to receive divine blessing, for God alone is the source of all blessing. God can use the occasion of the meeting to recall our unvigilant selves back to God, and back to His presence in our lives, back to the grace and blessings that are given to those who seek Him.

"...The Hand of God is held out in blessing for all who seek Him..." (Ezra 8:18b)

Saint John Chrysostom taught that if we meet a priest walking along with an angel, we should greet the priest first and kiss his hand, since that hand has touched the Body and Blood of our Lord.

Approaching a priest, we offer our hand to him for the blessing. **Our hands should be held right crossed over left, palms upward.**

We say to him: "Blahoslovy," or "Father, bless."
In the case of a bishop, we say, "Blahoslovy, Vladyko," or "Master, bless."

With his hand in the shape of the Christogram (ICXC spelled out in his fingers—a traditional symbol of blessing reserved to priests, recalling that Jesus Christ Conquers), the priest makes the Sign of the Cross over our extended hands. Then he puts his blessing hand in our open hands. When he does this, the priest invokes God's blessing with this prayer:

"May the Lord bless you from Zion and may you see the good of Jerusalem all the days of your life." (Ps 128:5)

We then kiss the top of the blessing hand of the priest as a way to express to God our response to divine love. *"Blessed are You, O Lord, teach me your statutes!" (Ps 119:12)*



Image: <http://www.stgabrielashland.org/>

Venerating Icons

Icons are “windows to heaven.” When we venerate icons, we are not *adoring* the angels or human saints depicted. Neither are we *worshipping* the wood and paint with which icons are made. We worship God alone. We join with the saints in *praying* to God and ask the saints to join us in our prayer to God.



We venerate angels and saints, recognizing the Spirit of God and the Grace of God acting in and through them. We honor them for their loving response to God’s love in their lives. By that honor and recognition, we dedicate ourselves to God, just as they do.

The question of the correct form of worshipping God was dealt with in the 7th Ecumenical Council, where the use of icons was authorized and blessed. God not only prescribed the images of the cherubim to be placed on the ark of the covenant, but St. Paul wrote of Christ: “He is the image (‘icon’) of the invisible God (Col 1:15).” A common metaphor people use today is that these saints are part of our spiritual family. Just as we keep pictures of Grandma Lily and Uncle Lester, sometimes stopping to remember them or to kiss their pictures, we have pictures of our spiritual family, too.

We are careful to observe the Biblical injunction against using and worshipping graven images. In Byzantine Churches, it is strictly forbidden to use statues. Icons themselves are created according to clear rules and traditions which distinguish them from pictorial art. For example, icons are intentionally two dimensional, and the figures, buildings, and landscapes are quite stylized. Reverse perspective is often used, making the viewer the focus of the work. We do these things because icons are not intended to portray what things looked like or to create a graven image, but to make present to us the spiritual reality and beauty of the person or event depicted.



Image: <http://trueorthodoxfaithawareness.blogspot.com/>

The general etiquette of venerating icons is:

1. Make two reverences (bow at the waist, then Sign of the Cross);
2. Kiss the icon (Jesus on His feet, saints on their hands, any icon on the edge);
3. Make a third reverence (bow at the waist, then Sign of the Cross);
4. Wipe the icon with a cloth if it is needed.

The Sign of the Cross

The Sign of the Cross is a symbolic ritual gesture which marks the four points of the Cross of Calvary over one's body. It also represents loving God with all one's heart, soul, mind and strength. The sign of the cross is most often made at the name of the Holy Trinity, to show reverence for a saint, holy object, or person, at the beginning or end of a prayer, to show humility or agreement, or on numerous other occasions which may vary slightly according to regional/ethnic practice or personal piety.

The thumb, index, and middle finger of the right hand are brought to a point to symbolize the Trinity, three persons sharing a single essence. The remaining two fingers are kept pressed close together and to the palm, representing the human and divine natures united together in Jesus Christ who came down to earth and then ascended and now sits at the right hand of the Father.

The pointed fingers are then placed on the forehead and after that moved down to the belly. Finally, the hand is moved to the right shoulder and horizontally across to the left. As one moves through the Sign, one recites, at the forehead, "In the name of the Father"; at the belly, "and of the Son"; and across the shoulders, "and of the Holy Spirit, Amen."



Image: www.orthodoxprayer.org

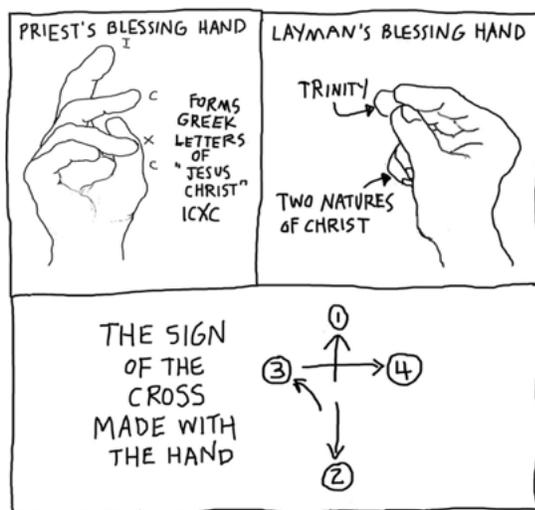


Image: www.orthocuban.com

The Sign of the Cross has minor variants as well: it can be made in the air to bless objects, and it may trace a very small trajectory, such as on the forehead (as the earliest descriptions of the Sign suggest). For a member of the Faith, perhaps the essential element of the Sign is that it physically indicates the direct relevance of the Cross, of the Sacrifice of Jesus, to one's person or surroundings. By doing this physical action, we align our bodies, minds, and souls and orient them toward God. It is an engagement of the body that affirms to oneself, and to all those who see it, what the faith professes and with it what we the faithful profess.

English: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Ukrainian: В ім'я Отця, і Сина, і Святого Духа. Амінь

Ukrainian Transliteration: V imya Otsia, i Syna, i Sviatoho Dukha. Amin.

Greek: Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Greek Transliteration: En onomati tou Patros keh tou lyou keh tou Agiou Pnevmatos. Amin.

Why Do We Do That?

Why Do We Touch Our Right Shoulders First, Before Our Left?

Jesus ascended to sit at the right hand of the Father. God separated the sheep from the goats, putting the faithful sheep on His right side and the goats on the left. Because of this precedence, the Church has always treated the right side as the preferred side.

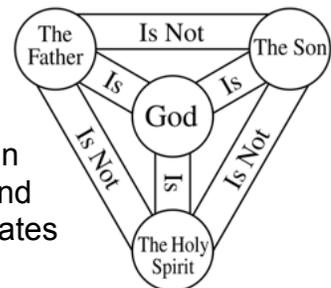
Censing of the holy table, the iconostas, the congregation, and of the church itself always begins with the right side. The priest always gives communion with his right hand, even if he is left handed. We only cross ourselves with our right hand. The priest, when blessing a person, first touches or points to their right side then their left.

When parents makes the Sign of the Cross over their children, they cross from left to right, just as the priest blesses. When they make the Sign of the Cross over themselves, they do it the other way in order to touch their own right shoulders first.

Roman Catholics prayed the Sign of the Cross this way until the 15th or 16th century. Around that time, they started mimicking the priest's movement, following him first to the left, apparently unaware that when he went to the left it was with the intention of first blessing on *their* right. The apostolic tradition of moving from the belly to the right shoulder was never lost in the Christian East and we maintain that tradition to this day.

Why Don't We Pray the *Filioque*?

You might have noticed when we pray the Creed, we pray, "And in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father...." The Roman Catholics, however, added a word to the Creed in order to combat an Arian heresy they encountered in the West. They began to pray, "Who proceeds from the Father and the Son...." The Latin word they added was *filioque*, which translates as "and the Son."



When the Ukrainian bishops voted to resume full and visible communion with Rome, they signed a document that is called the *Union of Brest*. This 1595 document listed 33 agreements between Kyiv and Rome about how the unity between the Churches would look going forward: <https://www.ewtn.com/library/COUNCILS/TREATBR.HTM>

The first article in the treaty of union was on the *filioque*:

"Since there is a quarrel between the Romans and Greeks about the procession of the Holy Spirit, which greatly impede unity really for no other reason than that we do not wish to understand one another—we ask that we should not be compelled to any other creed but that we should remain with that which was handed down to us in the Holy Scriptures, in the Gospel, and in the writings of the holy Greek Doctors, that is, that the Holy Spirit proceeds, not from two sources and not by a double procession, but from one origin, from the Father through the Son."

Want to know more? This Orthodox podcast goes in depth on the *filioque*'s history and theology, treating both fairly: http://www.ancientfaith.com/podcasts/hopko/the_filioque

In case you missed it...
Catechism Corner

Sept 4: The Freedom and Responsibility of Humankind

¹³⁶ The Creator, having fashioned humanity freely out of love, calls us to love– the highest creative expression of a person. For this God grants us freedom. Human love flows from God as from a wellspring, for “God is love” (z1 *Jn* 4:8). Freedom belongs to God’s image in humankind; therefore, his grace does not abolish our freedom.¹¹⁷

¹³⁷ The most profound dimension of human freedom consists in being able to freely choose God and to be with him. This is the good. Yet with this same freedom, we can also reject our relationship with God—and this is evil. To be free is to possess the capacity for unfettered self-determination.¹¹⁸ Evil, in fact, does not belong to creation; it only appears when humanity renounces the choice for good, and thus abuses its freedom. As God’s gift, freedom is strengthened through every free choice of the good. On the other hand, it is limited when humanity becomes dependent upon evil¹¹⁹ which is a consequence of its renouncing the good.

Sept 11: The Exaltation of the Cross

¹³⁹ When Adam and Eve transgressed the commandment, they severed their bond with God. Their choice became the cause of death, and the “tree of knowledge of good and evil” became its instrument. The cross was also such an instrument of death, prepared on Golgotha for the Son of God, Jesus Christ. However, by accepting death on the cross, he transforms the instrument of death, the cross, into a “tree of life;” “Truly, O Christ, the tree of life has blossomed. For the cross, planted in the earth fed with blood and water from your pure side, has put forth life for us.”¹²¹ It has become a *life-giving cross*.

¹⁴⁰ The Church witnesses liturgically to this in the Feast of the Exaltation of the Precious and Life-Giving Cross (September 14/27), when we contemplate the Life-Giving Cross in the light of Holy Pascha: “To your Cross, O Master, we bow in veneration; and we glorify your holy Resurrection.” The Lord voluntarily took upon himself the sin of the world and transfigured the cross of death into a sign of the Resurrection, having trampled death by death, and granted us eternal life.

Tip: Look for these excerpts from the Ukrainian Greek-Catholic Church’s Catechism, *CHRIST, OUR PASCHA*, in the bulletin each week.



Image: Creation of Light by Michael Kapeluck

Memory Verse: John 8:12

St. Lubov'/Love class:

"I am the Light of the world."

St. Nadia/Hope class: "I am the Light of the world; he who follows Me will not walk in the darkness"

St. Vira/Faith class: "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

St. Sophia class: Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life."

St. Volodymyr class: І знову Ісус промовляв до них, кажучи: Я Світло для світу. Хто йде вслід за Мною, не буде ходити у темряві той, але матиме світло життя.

Memory Prayer: The Sign of the Cross

(Choose a version you don't yet know and use it in your morning prayers in order to learn it.)

English: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Ukrainian: В ім'я Отця, і Сина, і Святого Духа.

Амїнь

Ukrainian Transliteration: V imya Otsia, i Syna, i Sviatoho Dukha. Amin.

Greek: Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Ἀμήν.

Greek Transliteration: En onomati tou Patros keh tou Iyou keh tou Agiou Pnevmatos. Amin.

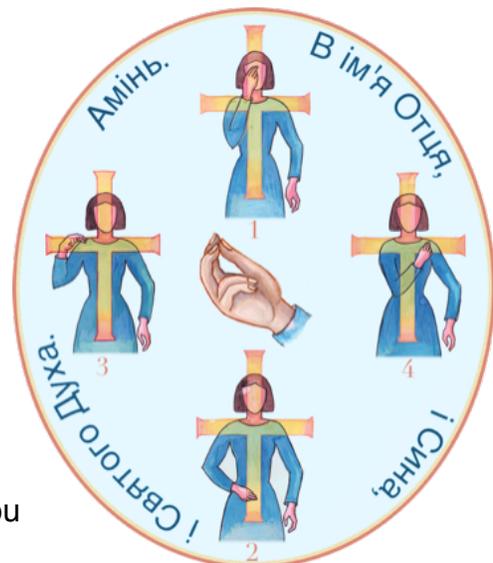


Image adapted from: <http://dieyxontonagion.blogspot.com>

Morning Prayers

Beginning Prayers

MEMORY PRAYER: + In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. (x3)

O Heavenly King, Advocate,
Spirit of Truth, Who are
everywhere present
and fill all things,
Treasury of Blessings, Bestower of Life,
Come and dwell within us,
cleanse us of all that defiles us,
And, Good One, save our souls.

+ Holy God, Holy Mighty, Holy
Immortal, have mercy on us. (x3)

+ Glory be to the Father, and to the
Son, and to the Holy Spirit, both now and
ever, and forever. Amen.

O most Holy Trinity, have mercy on us.
O Lord, cleanse us from our sins.
O Master, pardon our transgressions.
O Holy One, visit and heal our
infirmities, for Thy name's sake.

Lord, have mercy. (x12)

Our Father

Our Father, Who art in Heaven,
hallowed be Thy Name.
Thy Kingdom come, Thy will be done
on earth, as it is in Heaven.
Give us this day our daily bread,
and forgive us our trespasses as we
forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil. Amen.

Prayer for the Morning

Rising from sleep I worship You, O Good
One, singing You the hymn the angels

chant, O Mighty One: Holy, Holy, Holy are
You, O God! Through the prayers of Your
angels, have mercy on us.

+ Glory be to the Father, and to the
Son, and to the Holy Spirit

You have raised me from my bed
and sleep. Lord, fill my mind and
heart with Your light, and open my lips
to sing to You, Most Holy Trinity:
Holy, Holy, Holy, are You, O God!

Through the prayers of Your Saints, have
mercy on us. Now and ever,
and unto the ages of ages. Amen.

Without a warning the Judge will
come, and what everyone has done
will be revealed. In awe then,
I sing my morning hymn to You:
Holy, holy, holy are You, O God!
Through the prayers of the Theotokos,
have mercy on us.

Angelic Salutation

Hail, Mother of God, Virgin Mary,
full of grace, the Lord is with you!
Blessed are you among women,
and blessed is the Fruit of your womb.
For you have given birth to Christ,
the Savior and Deliverer of our souls.

Bible Verse & Invocation

Recite the memory Bible verse

Lord Jesus Christ, Son of God,
have mercy on me a sinner.
All saints, pray for me a sinner!
O Most Holy Theotokos, save us!

MEMORY PRAYER: + V imya Otsia, i
Syna, i Sviatoho Dukha. Amin. (x3)

Ранішні молитви

+ В ім'я Отця, і Сина, і Святого Духа.
Амінь. (3)

Царю Небесний, Утішителю, Душе істини, що всюди єси і все наповняєш, Скарбе добра і життя Подателю, прийди і вселися в нас, і очисти нас від усякої скверни, і спаси, Благий, душі наші.

+ Святий Боже, святий кріпкий, святий безсмертний, помилуй нас. (3)

+ Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.

Пресвята Тройце, помилуй нас; Господи, очисти гріхи наші; Владико, прости беззаконня наші; Святий, зглянься і зціли немочі наші імені Твого ради.

Господи, помилуй. (12)

Господня Молитва

Отче наш, що єси на небесах, нехай святиться ім'я Твоє; нехай прийде Царство Твоє; нехай буде воля Твоя, як на небі, так і на землі. Хліб наш насущний дай нам сьогодні; і прости нам провини наші, як і ми прощаємо винуватцям нашим; і не введи нас у спокусу, але визволи нас від лукавого. Амінь.



Троїчні Тропарі

Вставши зі сну, припадаємо до тебе, Благий, і ангельську пісню співаємо тобі, всесильний: свят, свят, свят єси, Боже, заступництвом безплотних твоїх, помилуй нас.

+ Слава Отцю, і Сину, і Святому Духові. Ти, Господи, що зі сну підняв мене, розум мій просвіти, серце і уста відкрий, щоб оспівувати Тебе, Свята Тройце: свят, свят, свят єси, Боже, молитвами всіх святих твоїх, помилуй нас.

І нині, і повсякчас, і на віки віків. Амінь.

Коли несподівано Суддя прийде, тоді вчинки кожного виявляться, тому зі страхом вживаймо опівночі: свят, свят, свят єси, Боже, молитвами Богородиці, помилуй нас.

Молитва до Пресвятої Богородиці

Богородице Діво, радуйся, Благодатна Маріє, Господь з Тобою, благословенна Ти між жінками і благословен плід лона Твого, бо Ти породила Спаса душ наших.

Біблійний вірш

Господи Ісусе Христе, Сину Божий, молитвами Пречистої Твоєї Матері і всіх святих помилуй нас.

+ В ім'я Отця, і Сина, і Святого Духа.
Амінь. (3)