



St. Nicholas Ukrainian Orthodox Church of the USA Церква Св. Миколая Української Православної Церкви США



*When I disobeyed in ignorance
Thy fatherly glory, I wasted in
iniquities the riches that
Thou gavest me. Wherefore,
I cry to Thee with the voice of the
prodigal son, saying,
I have sinned before Thee,
O compassionate Father, receive me
repentant, and make me as one of
Thy hired servants!*



*Віддалились ми безумно від
Отцевої слави, у безчесті
розтративши багатство,
яке ти передав нам.
Тим-то словами блудного сина
взи-ваємо:
Згрішили ми перед тобою,
Отче щедрий!
Прийми нас розкаяних і вчини
наємниками своїми.*

www.stnicholasuoc.org

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Cemetery: 64 Vandenburg Ave, Troy, NY 12180;

Archpastor - His Eminence Metropolitan Antony

Предстоятель-Високопреосвященніший

Митрополит Антоній

Priest: Fr. Vasyl Dovgan

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Glory to Jesus Christ - Glorify Forever!

WELCOME ALL! Welcome to the God-Loving and God-Protected Parish of St. Nicholas! A Parish of the UOC of the USA and the Ecumenical Patriarchate. Our warmest greetings are extended to all visitors and guests, and to all of our beloved parishioners who are participating in today's Divine Liturgy. We are blessed to have you with us today! If you are with us for the first time, PLEASE introduce yourself to Father Vasyl – he is looking forward to meeting you! Also, please feel free to email or call Father with any questions and let him know what is going on in your life, especially if you need spiritual guidance. We hope that you will find peace and comfort in St. Nicholas Ukrainian Orthodox Church. You are very welcome to come every Sunday, make yourself at home, and to become a part of our parish family. Through the intercession of Saint Nicholas we hope and pray that our community might grow into a full fledged Parish in the Ukrainian Orthodox Church of the USA. Through your prayers and dedication of time, talents and donations, this can become a reality in all faith and love.

Слава Ісусу Христу - Слава на Віки!

ВІТАЄМО ВСІХ! Ласкаво просимо до Боголюбивої та Богом береженої парафії святого Миколая! Наша парафія є частиною УПЦ США Вселенського Патріархату. Щиро та з любов'ю вітаємо всіх відвідувачів, гостей, прихожан та віх парафіян, які беруть участь у сьогоднішньому богослужінні. Ми благословенні вашою присутністю! Якщо ви завітали вперше, будь ласка, представте себе отцеві Василю, він буде дуже радий зустрітися з вами! Також, якщо у вас є запитання до священника, потрібно поговорити або потребує духовних настанов, можете вільно дзвонити до о. Василя або писати на електронну пошту на вище вказану адресу на номер телефону. Сподіваємося, ви зможете відчувати себе комфортно та в мирі при нашій громадсько-парафії. Будь ласка, приходьте молитися з нами щонеділі, почувайтеся, як вдома та ставайте частиною нашої парафіяльної родини. Через заступництво св. Миколая, ми надіємося та молимося, щоб наша громада лише зростала, будучи повноцінною парафією Української Православної Церкви США. Це можливо лише завдяки вашим молитвам, відданості, відданості часу, талантам та щедрим пожертвам в любові та вірі.

LITURGICAL SCHEDULE — РОЗКЛАД БОГОСЛУЖІВ

February 2, 2025 - 32nd Sunday after Pentecost. Tone 7.
THE MEETING OF OUR LORD GOD AND SAVIOR JESUS CHRIST.
8:15 – 8:45 AM – Confessions.
9:00 AM – Divine Liturgy.
The Reading is from First Epistle of the Holy Apostle Paul to the Timothy (1 Tim. 4:9-15).
The Holy Gospel According to St. Luke (Lk. 19:1-10).

2 лютого 2025 - Неділя 32-га після П'ятидесятниці. Голос 7.
СТРІТЕННЯ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА.
8:15 – 8:45 ранку – Сповідь.
9:00 ранку – Божественна Літургія.
Перше Послання до Тимофея Святого Апостола Павла Читання.
(1 Тим 4:9-15).
Від Луки Святого Євангелія Читання (Лк 19:1-10)

February 9, 2025 - Sunday of the Publican and Pharisee. Tone 8.
9:15 – 9:45 AM – Confessions.
9:00 AM – The Divine Liturgy.
The Reading is from Second Epistle of the Holy Apostle Paul to the Timothy.
(2 Tim. 3:10-15).
The Holy Gospel According to St. Luke (Lk. 18:10-14).

9 лютого 2025 - Неділя про митаря та фарисея. Голос 8.
8:15 – 8:45 ранку – Сповідь.
9:00 ранку – Божественна Літургія.
Друге Послання до Тимофея Святого Апостола Павла Читання. (2 Тим. 3:10-15).
Від Від Луки Святого Євангелія Читання (Лк. 18:10-14).

February 16, 2025 - Sunday of Prodigal Son. Tone 1.
8:15 – 8:45 AM – Confessions.
9:00 AM – Divine Liturgy.
The Reading is from 1st Epistle of the Holy Apostle Paul to the Corinthians (1 Cor. 6:12-20).
The Holy Gospel According to St. Luke (Lk. 15:11-32).

16 лютого 2025 - Неділя про блудного сина. Голос 1.
8:15 – 8:45 ранку – Сповідь.
9:00 ранку – Божественна Літургія.
Перше Послання до Коринтян Святого Апостола Павла Читання.
(1 Кор. 6:12-20).
Від Луки Святого Євангелія Читання (Лк. 15:11-32).

February 23, 2025 - Meatfare Sunday, of the Last Judgment. Tone 2.
8:15 – 8:45 AM – Confessions.
9:00 AM – Divine Liturgy.
The Reading is from 1st Epistle of the Holy Apostle Paul to the Corinthians (1 Cor. 8:8-9:2).
The Holy Gospel According to St. Matthew (Mt. 25:31-46).

23 лютого 2025 Неділя М'ясопущна, про Страшний суд. Голос 2.
8:15 – 8:45 ранку – Сповідь.
9:00 ранку – Божественна Літургія.
Перше Послання до Коринтян Святого Апостола Павла Читання.
(1 Кор 8:8-9:2).
Від Матвія Святого Євангелія Читання (Мт. 25:31-46).

Attend the Church every Sunday as a Family and unite with Our Lord in Holy Communion.

Приходьте до Церкви щонеділі з родиною та єдніться з Господом у св. Євхаристії.

STEWARDSHIP PRAYER - My Church is composed of people like me. I help make it what it is. It will be friendly if I am. Its pews will be filled, if I help fill them. It will do great work, if I work. It will make generous gifts to many causes, if I am a generous giver. It will bring other people into its worship and fellowship, if I invite and bring them. It will be a church of loyalty and love, of fearlessness and faith, and a church with a noble spirit, if I, who make it what it is, am filled with these same things. Therefore, with the help of God, I shall dedicated myself to the task of being all the things that I want my church to be. AMEN.

Information - Загальна Інформація

- ❖ **The Divine Liturgy is served every Sunday at 9:00 AM.** (The First Sunday of the month is in English and the rest of the Sundays are in both languages English and Ukrainian or as need). Time for Holy Confession is available before Liturgy, please come.
- ❖ For Baptisms, Weddings, Panakhyda or any other services, please arrange with Father Vasyl Dovgan.
- ❖ Pastoral Visitations of the Sick and Infirm: **Please inform Father Vasyl** if you or your family members are going into the hospital for any reason or if they would like to receive spiritual guidance, support or a visit.

EMERGENCY CALLS – Please call Fr. Vasyl anytime! Thank you.

- ❖ Божественна Літургія служиться щонеділі о 9:00 ранку. Свята Сповідь перед Літургією.
- ❖ Про Хрещення, Вінчання, Панахиди чи інші Богослужіння, будь ласка, домовтеся з настоятелем отцем Василем Довганом.
- ❖ Пастирські відвідини недужих та немічних: **Будь ласка, повідомте отця Василя**, якщо будь-хто з ваших друзів або членів сім'ї потрапив до лікарні з будь-яких причин або бажає духовно збагатитися.

НЕВІДКЛАДНІ ДЗВІНКИ – Будь ласка, дзвоніть отцеві Василю у будь-який час!

ANNOUNCEMENTS – ОГОЛОШЕННЯ

Bring your children to Church today they will come tomorrow - the future of our church is in our children and grandchildren!

Приведіть своїх дітей до Храму Божого сьогодні і вони повернуться завтра - наші діти та онуки - вони є майбутнє нашої парафії!

- ▶ **MEMORIAL BOOKS:** Please submit (before Divine Liturgy) your memorial books (Hramatka) to Fr. Vasyl, if you wish to have your love ones commemorated during the services!
- ▶ **ГРАМАТКА** Будь ласка, дайте (перед Божественною Літургією) вашу граматку о. Василю, якщо ви бажаєте пом'янути своїх рідних у Богослужінні!
- ▶ **CHURCH SCHOOL:** Classes will resume right after the church basement renovation. If you wish to sign up your child for the next year classes please let Fr. Vasyl know.
- ▶ **УРОКИ РЕЛІГІЇ:** Уроки відновляться одразу після ремонту церковного приміщення. Якщо бажаєте записати свою дитину на наступний рік, будь ласка, повідомте о. Василя.
- ▶ **Blessing of Your House** - Dear Brothers and Sisters, beloved Parishioners, I am asking you all to become a part of a blessing of your home after Theophany, with "Jordan" water. Please accept and open the doors of your homes for a great blessing with holy water as our Church is teaching us. Please let me know when, what time would work the best for you I would do my best to be there. My Cell: (908)247-1800 Church phone (518)247-5482. Thank you all.
- ▶ **Благословення домівок.** Дорогі Брати і Сестри, Всі парафіяни я закликаю вас всіх взяти участь у Благословенні, щоб ви прийняли благословення до ваших домівок після Йордану з Йорданською водою. Якщо ви бажаєте, щоб я прийшов та освятив так як вчить наша

церква то прошу дайте мені знати у який час та який день буде зручно для Вас. Мій номер телефону: Моб (908)247-1800, або церковний (518)247-5482, дякую.

- ▶ **Please remember that, because of the joy of the Nativity, there is NO KNEELING in church from January 7th until Epiphany, January 19th, following the Liturgy.**

Час Кави - Coffee Hour

2.2.25 -

2.9.25-

2.16.25 -

2.23.25 -

Dear Brothers and Sister in Christ. First of all from the bottom of my heart I would like to thank everyone who brought some goodies and signed up already to bring something for coffee hour in 2025.

Coffee Hour is a time of fellowship after the church service has ended. It provides a welcoming place, following service every Sunday, to talk with each other, with friends and kids have a chance to spend time together and everyone have time to talk with clergy as well and to meet/talk to new people as well as relaxing with friends during coffee hour.

Our coffee hour hosts provide light refreshments, whatever they like. We always try to include some dessert, sweet treats so that all parishioners, children can enjoy and everyone love desert. Church provide coffee, tea, and usually a cold drink or water is there as well.

We do have open Sundays. We are asking you all to step in and sign up for it. PLEASE take a Sunday or two and bring something to share with us all at the same time. There will be a sign-up sheet downstairs in the coffee room – or you can email or call Halya Korhun to sign up. Halya152@gmail.com Cell: 518-526-3238.

We can do memorial service on the day you signed up if you wish. Thank you all, we do appreciate your kindness and generosity. May God Bless you all generously with all His Blessings.

Happy Birthday!!! - Вітаємо !!!

From the bottom of St. Nicholas parish family heart we wish dear: **Christopher and Ashley Taylor, Borys Matviyiv, Peter Kowalchuk, Natalie Semczuk,** a Happy Birthday. As you celebrate please remember, God is near, He is there leading you into another year. God holds your future in His hands and will always be your guide. May Jesus Christ continue to bless you abundantly and keep you safe in His loving care. On your birthday enjoy His divine presence in your life. Have a Happy Birthday. Нехай Господь благословить і пошле у ваш день народження міцних сил і доброго здоров'я, радості душі і чистої любові серця, вірного щастя і світлої надії. Нехай ангел вас оберігає та допомагає долати всі життєві перешкоди. Хай постійний успіх, радість і достаток Сипляться до вас, немов вишневий цвіт, Хай життєвий досвід творить з буднів свята, Господь дарує довгих-довгих літ! Божого вам Благословення на Многії та Благії Літа! Happy Birthday!!! Many Years!!!

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If you would like a family member to be greeted at the end of the Liturgy on the occasion of a birthday or an anniversary, please let me know and I will gladly do. Thank you all. Fr Vasyl.

PRAYER – МОЛИТВА

We ask all of you to remember in your prayers the following individuals, who are in need of God's healing and grace: the sick, hospitalized, and those in nursing homes or confined to their homes. Our best wishes for a speedy recovery and good health are extended to the following individuals who are in need of God's healing and grace. O Holy Father, Heavenly Physician of our souls and bodies, who sent Your Only-begotten Son our Lord Jesus Christ to heal those in illness: visit and heal Your servants: **Helen, Dobrodijka Liliya, Natalia, Sonya, Timothy, Anthony, Mikola, Maksymko, Fr. Yuri, Dn. Volodymyr, Andrii, Hanna, Olenka and everyone who is serving in army (who is protecting our homeland Ukraine) with their family's and everyone who supporting people in need:** granting them release from pain and restoration to health and vigor, that they may give thanks unto You and bless Your Holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

О Премилосердний Боже, Отче, Сину і Святий Душе, в нероздільній Тройці Тобі поклоняються і Тебе славлять! Зглянься милостиво на рабів (Ім'я) недужих, відпусти їм всі провини їх, подай їм зцілення від хвороби, поверни їм здоров'я і сили тілесні, подай їм довге і щасливе життя, земні й духовні Твої блага, щоб вони разом з нами приносили подячні молитви Тобі, всещедрому Богові і Творцеві нашому. Амінь.

If there is anyone who is in need of prayers, and you want to add them to the prayer list, please notify Fr. Vasyl. If you would like me to visit with the Sacraments of the Holy Confession and Eucharist, please call me to set up an appointment. I will gladly visit everyone. In Christ Fr. Vasyl Dovgan. Thank you.

Sunday of the Prodigal Son

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 Orthodox Christians to contemplate the necessity of repentance in our relationship with our Heavenly Father.

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 (vv. 11-13).

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 (vv. 13-14).

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 (vv. 25-30).

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..." (v. 18). 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 Orthodox 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.

The icon of the Sunday of the Prodigal Son shows the prodigal being received by his father upon his return. We are presented with an image of a warm and loving embrace, the son showing his need for his father, an attitude that represents repentance, love, and hope for renewal and restoration. The father is shown full of compassion for his son, having born the burden of his sin and suffering, but now filled with joy that he has returned.

The memorial service /panakhida

Memorial (or if there's no Kolliva, then the Trisagion, which is an abbreviated version of the Memorial), also called Panakhida, are typically celebrated on the 3rd, 9th, and 40th days after death.

Tradition states that angel once told St. Macarius the reasons why we celebrate the Memorial on particular days. Though the story related by the angel may be best understood as a parable, it does teach us the seriousness with which the Orthodox Christian should take their walk with Christ. It goes that the angel replied to St. Macarius that we celebrate on the 3rd day for several reasons. 1) This is the day when one's guardian angel provides relief for the soul, which is grieving the loss of its body. Tradition states that the soul is permitted to wander the earth for the two days immediately following death. 2) It is also on the 3rd day that Christ rose from the dead, and so this is the day that the soul goes to heaven to reverence God. For the next 6 days (between the 3rd day Trisagion and the 9th day Trisagion) the angels now show the departed soul all the abodes of the saints and the beauty of paradise. If the person lived a faithful Christian life, then the soul rejoices in seeing these things. If, however, the person lived a life of sin, the soul will wail and reproach itself. Then, on the 9th day, the soul again goes to heaven to reverence God. Thus, on the 9th day, after the soul has viewed paradise, we celebrate a Trisagion on the 9th day. again goes to heaven to reverence God. Thus, on the, after the soul has viewed paradise, we celebrate a Trisagion on the 9th day.

For the next 40 days the soul now tours Hades and witnesses the torments of the ungodly. The soul will tremble lest it be condemned to imprisonment therein. Then on the fortieth day the soul is again taken to heaven to reverence God. It is on this fortieth that the soul is judged by Christ and either condemned below or joins the glory of the saints. This is why we celebrate the Trisagion on the fortieth day.

It is also customary to celebrate the Trisagion on the anniversaries of birthdays, name-days, and death-dates.

Kolliva (boiled wheat) "It is customary among Orthodox Christians...to bring bread a tray of boiled wheat kernels [called Kolliva] to church for the memorial service. The wheat express belief in everlasting life. Jesus said, 'Unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies, it bears much fruit' (John 12:24). Just as new life rises from the buried kernel of wheat, so we believe that the one buried will rise one day to a new life with God. The wheat kernels are covered with sugar and raisins to express the bliss of eternal life with God in heaven.

Conclusion The value of the body is immeasurable, and a Christian death is beautiful. "God the Logos lived in a human body animated by the breath of God. He sanctified it and returned it to His Father restored and unblemished. Jesus loved, respected and cared for the body of persons who were sick, hungry or grieved. Much of His earthly ministry involved healing bodies as well as souls. So as Orthodox Christians, we treat the departed loved one with respect in burial and through prayer services.