



KOVBASA SALE FOR PASCHA
By the
Ukrainian American Veterans Post 42

Orders will be taken starting February 7 until April 18
Your order will be ready for pick-up after services on Palm
Sunday weekend Saturday April 24 and Sunday April 25

- Regular Kovbasa are small/medium/large and range from 1 3/4 lbs. - 2 1/2 lbs. Price: \$6 per lb.**
- Kovbanosy- \$7 per lb.**
- Krakowska - \$6.50 per lb.**

To place your order call:
Bohdan Zelechiwsky at 610-972-3712 or
Fr. Richard at 201-240-5888.

Thank you for your support!

The Meeting of our Lord and Savior Jesus Christ
in the Temple

Commemorated on [February 2/15](#)



The Meeting of our Lord God and Savior Jesus Christ is described in the third Gospel (Luke 2:22-40). Forty days after His birth the Divine Child was brought to the Temple at Jerusalem to be presented to the Lord. According to the Law of Moses (Lev. 12:2-8), a woman who gave birth to a male child was forbidden to enter the Temple for forty days. At the end of the time of her purification, the mother went to the Temple with the child, to offer a young lamb, two turtledoves, or pigeons to the Lord as a sacrifice. The Most Holy Virgin had no need of purification, since she had given birth to the Source of purity and sanctity. Out of humility, however, she fulfilled the requirements of the Law.

At this time the righteous Elder Simeon was living in Jerusalem. It had been revealed to him that he would not die until he beheld the promised Messiah. By divine inspiration, Saint Simeon went to the Temple at the very moment when the Most Holy Theotokos and Saint Joseph had brought the Child Jesus to fulfill the Law.

Saint Simeon received the divine Child in his arms,¹ and giving thanks to God, he spoke the words repeated by the Church each evening at Vespers: “Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to enlighten the Gentiles, and the glory of Thy people Israel” (Luke 2:29-32). Saint Simeon said to the Most Holy Virgin: “Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. Yea, a sword shall pierce through your own soul also, that the thoughts of many hearts may be revealed” (Luke 2:34-35). At the Temple was an 84-year-old widow, Saint Anna the Prophetess, the daughter of Phanuel (February 3), “who did not leave the temple, but served God with fasting and prayers night and day.” She arrived just when Saint Simeon met the Divine Child. She also gave thanks to the Lord and spoke of Him to all those who were looking for redemption of Jerusalem” (Luke 2:38). In the icon of the Feast she holds a scroll which reads: “This Child has established Heaven and earth.”

Before Christ was born, the righteous men and women lived by faith in the promised Messiah, and awaited His coming. The Righteous Simeon and the Prophetess Anna, the last righteous persons of the Old Testament, were deemed worthy to meet Him in the Temple.

The Feast of the Meeting of the Lord is among the most ancient feasts of the Christian Church. We have sermons by the holy bishops Methodios of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokhios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407). Despite its early origin, this Feast was not celebrated so splendidly until the VI century.

It is a tradition in our Ukrainian Church to bless candles on this day. This custom seems to come from as early as the 5th century when Pope Sergius of Rome instituted the custom of processions *with candles* occur on the Feast of the Meeting of the Lord. This custom quickly spread to Jerusalem, Palestine and other parts of the Christian world. The actual formal blessing of candles, however, did not appear until the 10th century and did not spread as far. For

this reason, while the rite is one followed in the Ukrainian Church, it may not be the custom in other Orthodox Churches. The light of the candles symbolizes that just as Christ, the Light of the World, entered the world and was presented in the Temple, so His light shines in each of us. We, in turn, having received this Light are required to carry that Light of Christ into the world ourselves.