



DIVINE LITURGIES FOR THIS WEEK

Sunday Before Christmas, December 19, 2021

9:00 Am - Lit. For God's Blessings on Our Parishioners

11:30 AM - Lit. + Harry Romanetz
r/by Nancy Romanetz Sikora

Monday, December 20, 2021

7:30 AM - Lit. Special intention r/by Alla Korostil

Tuesday, December 21, 2021

7:30 AM - Lit. + Eva & George Radich - Legate

Wednesday, December 22, 2021

7:30 AM - Lit. + Mary Stek r/by Ann Marie Stek

Thursday, December 23, 2021

7:30 AM - Lit. + Oleksiv, Anna and Volodymyr

Friday, December 24, 2021, Christmas Eve

4:00 PM - Children's Divine Liturgy (Eng.)

10:30 PM - Great Compline (Eng.)

11:00 PM - Divine Liturgy (Eng.)

Saturday, December 25, 2021, Christmas Day

9:00 AM - Lit. Divine Liturgy (Ukr.)

11:30 AM - Lit. Divine Liturgy (Eng.)

Sunday After Christmas, December 26, 2021

Epistle - Gal 1:11-19 & Heb 2:11-18; Gospel - Mt 21:13-23

9:00 Am - Lit. + Vera and Marie Glowa

11:30 AM - Lit. For God's Blessings on Our Parishioners

Bread Sale

St. Ann Society will sponsor a Bread Sale on Wednesday December 22. Please sign up on the order sheet in the vestibule or call the rectory at 732-826-0767. Pickup 5:00 to 8:00 PM on the 22nd. Large braided loaf \$10, Small braided loaf \$5. Pre-orders only, last day to order is today, December 19. Any questions please email Colette at Ketrn@comcast.net

Prospora Bread.

Our traditional Christmas Eve Supper Prospora Breads will be blessed and distributed after all liturgies this weekend. Bread always reminds us of Christ, the Bread of Life (John 6:35) but on Christmas day we are also reminded that Jesus was born in Bethlehem (Matthew 2:5-6), which in Hebrew means "House of Bread." Thanks to Mrs. Colette Baginsky for making the bread for our parish. All donations for bread will go to St. Ann Society.

Pyrohy Sale! We are selling pyrohy in the church hall following Saturday 5 pm and Sunday 9:00 and 11:30 am liturgies. Potato pyrohy only, \$8.00.

Ukrainian Christmas Eve Dinner Buffet

Holy Name Society is sponsoring a traditional Christmas Eve dinner, Prospora, on Thursday, January 6, 2022 at 7:00 PM in the School Hall. The meatless dinner will include pyrohy, stuffed cabbage, seafood, red cabbage salad, borscht, mushroom gravy and more. Please sign-up on the sheet in the church vestibule. Any questions please contact Charlie Boyko at 732-586-0405.

2022 Weekly Offering Envelopes

Pick up your envelopes in the church hall. Every married couple or single person 18 years or over is to be registered and receive envelopes. The neglect of regular church attendance and regular use of church envelopes can lead to difficulties at the time of baptisms, weddings, funerals, etc. If you did not receive Church envelopes, and would like to, please call the Church office at 732-826-0767 during regular office hours.

Those parishioners who did not pick up 2021 envelopes because of COVID were given those envelopes to use for 2022. It is ok to use your old envelopes since the envelope number is the same.

Memorial Donations to the Church

\$1,500.00 - Rozalia Czaban, in memory of
CZABAN and ANDRUSEZKO FAMILIES

\$500.00 - Joseph Britton, in memory of
BRITTON FAMILY

\$75.00 - Marie Frankel and son, Doug, in memory of
KENNETH FRANKEL

\$50.00 - In memory of JOSEPH & EVA RYLYK by daughter,
Marie and son, Doug

\$50.00 - Helen Ilek, in memory of + MSGR. LEON MOSKO

CHRISTMAS SCHEDULE

Join us for the services of the Nativity
of our Lord Jesus Christ.

Most. Rev. Andriy Rabyi, Auxiliary Bishop for Ukrainian
Catholic Archeparchy of Philadelphia will be our guest of
honour and the main celebrant of all Christmas Liturgies.

Friday, Christmas Eve, December 24

4:00 PM - Children's Divine Liturgy (Eng.)

10:30 PM - Great Compline (Eng.)

11:00 PM - Divine Liturgy (Eng.)

Saturday, Christmas Day, December 25

9:00 AM - Divine Liturgy (Ukr.)

11:30 AM - Divine Liturgy (Eng.)

Sunday After Christmas, December 26

9:00 AM - Divine Liturgy (Ukr.)

11:30 PM - Divine Liturgy (Eng.)

TODAY: Sunday before the Nativity.

We remember the aforementioned names, those in the Old Testament who were related to Christ by blood, and those who spoke of His Birth as a man. In the Divine Liturgy, we shall read of Jesus Christ's lineage from the Gospel of Saint Matthew. In this way, the Church shows us that Christ truly became a man, taking on human nature. He was not a ghost, an apparition, a myth, a distant imagined god, or the abstract god of philosophers; such a god does not have a family tree. Our God is the God of Abraham, Isaac and Jacob. He has flesh and blood, human ancestors—many of whom sinned greatly, but like David, also repented greatly. Yet, all of these righteous ones in every age had been well-pleasing to God because they loved Him. By taking on human nature, the Son of God became like us in all ways, in flesh and blood, in mind and soul, and in heart and will. He differed from us in only one way: He could not sin. Since we know that Christ's human nature remained sinless, He is also fully divine, and He shows us the way in which we can avoid sin, and so improve and transform our human nature.

Coffee Hour Welcome.

A warm welcome to all of our visitors and guests who have joined us today in celebrating the Divine Liturgy. Please join us in the church hall for our Fellowship and Coffee Hour. This Sunday, the Ukrainian National Womens League of America - Branch 135 members, will serve some delicious food and sweets after the 9:00 a.m. Liturgy.

Bethlehem Peace Light.

This year, the Bethlehem Peace Light will be brought to our parish by Larissa Wowk, a member of the Ukrainian scout movement, Plast. This flame has been transported across the world by scouts and is a symbol of peace, warmth, love and family.

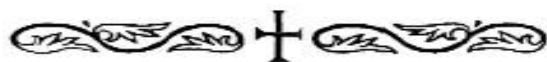
PANDEMIC GUIDELINES.

Since the beginning of the Covid-19 Pandemic we ask you to follow these directives in our church: If you are sick or exhibit coronavirus symptoms, you must refrain from attending church services.

- 1) Everyone is welcome to continue wearing face coverings if there is any level of discomfort.
- 2) To venerate the cross, or an icon, please bow your head reverently and make the sign of the cross..
- 3) Holy Communion (Eucharist) is the "medicine of immortality," given "for the remission of sins, for healing of soul and body and for life everlasting." It has long been the practice throughout our Archdiocese—more out of respect for Communion, rather than unthinkable concern for germs—for the faithful to approach the Chalice with their mouths wide open and their heads tilted back. Remember that you have to do both - a mouth that's open wide but tilted downward doesn't help! This will allow the priest or deacon to insert the spoon, turn it over in your mouth and pull it out without touching your tongue or lips.

Installation of St. Anne's Society Officers.

The new officers were installed last Sunday after Liturgy. May Our Blessed Mother and St. Ann bless and guide our ladies in their new roles. We would also like to thank Melanie Fedynychyn, our most recent President and her officers for their time, service and dedication to our parish community.



Archaeologists discover what was served at the Last Supper.

Jesus and the apostles were not sitting at a table, nor did they use wooden tableware.

A recent investigation into Palestinian cuisine in Jesus' time claims that, in addition to unleavened bread and wine, the Last Supper also included beans stew, lamb meat, olives, bitter herbs, fish sauce and *tamaras* – that is, dates.

Generoso Urciuoli, an archaeologist of the Petri Center, in Italy, and Marta Berogno, archaeologist and Egyptologist at the Egyptian Museum in Turin, are responsible for this research, which will be published next month in a book entitled *Gerusalemme: L'Ultima Cena (Jerusalem, the Last Supper)*.

The material collected by the researchers was sufficient for archaeologists to find information about eating habits in Jerusalem at the beginning of the 1st century. For instance, they confirmed that the Last Supper was not served on a rectangular table (as shown in most religious art), but rather Jesus and his apostles sat on cushions on the floor, following the Roman custom. "At that time, in Palestine, the food was placed on low tables and the guests ate sitting on cushions on the floor and resting carpets," Urciuoli said.

And of course, instead of lining up on one side of a table, Jesus and the apostles were most likely seated following the precise rules of etiquette at the time, in which the most important guests sat to the right or left of the main guest. "The Gospel of John indicates Judas was very close to Jesus, probably sitting to his left. In fact, we are told that Judas dipped his bread in Jesus' plate, following the practice of sharing food from a common dish," says Urciuoli.

In order to discover the *menu* served at the Last Supper, they used biblical passages including the Feast of Tabernacles, the wedding of Cana (where Jesus turned water into wine), and Herod's banquet (when John the Baptist's head was requested). "The passage of the Wedding of Cana allowed us to understand Jewish dietary laws (that is, the *kashrut*), which establishes what foods can and cannot be eaten and how they should be prepared. On the other hand, the feast of Herod allowed us to analyze Roman culinary influences in Jerusalem," said the archaeologist.

The studies reveal that beyond unleavened bread and wine, the Last Supper probably included *tzir*, a variant of *garum*, a typical Roman fish sauce; lamb meat; *cholent*, a slow-cooked baked beans stew; olives with *hyssop*, a mint-flavored herb; bitter herbs with pistachios; date charoset; and, most likely, walnut paste.

"Bitter herbs and charoset are typical Passover dishes, as is the *cholent*, mostly eaten during the holidays. Hyssop, on the other hand, was consumed daily," says the researcher.

The Gold Slippers

It was only four days before Christmas. The spirit of the season hadn't yet caught up with me, even though cars packed the parking lot of our local discount store.

Inside the store, it was worse. Shopping carts and last minute shoppers jammed the aisles. Why did I come today? I wondered.

My feet ached almost as much as my head. My list contained names of several people who claimed they wanted nothing but I knew their feelings would be hurt if didn't buy them anything.

Buying for someone who had everything and deploring the high cost of items, I considered gift-buying anything but fun. Hurriedly, I filled my shopping cart with last minute items and proceeded to the long checkout lines. I picked the shortest but it looked as if it would mean at least a 20 minute wait.

In front of me were two small children - a boy of about 5 and a younger girl. The boy wore a ragged coat. Enormously large, tattered tennis shoes jutted far out in front of his much too short jeans. He clutched several crumpled dollar bills in his grimy hands. The girl's clothing resembled her brother's. Her head was a matted mass of curly hair. Reminders of an evening meal showed on her small face.

She carried a beautiful pair of shiny, gold house slippers. As the Christmas music sounded in the store's stereo system, the girl hummed along, off-key but happily.

When we finally approached the checkout register, the girl carefully placed the shoes on the counter. She treated them as though they were a treasure.

The clerk rang up the bill. "That will be \$6.09," she said. The boy laid his crumpled dollars atop the stand while he searched his pockets. He finally came up with \$3.12. "I guess we will have to put them back," he bravely said.

"We will come back some other time, maybe tomorrow." With that statement, a soft sob broke from the little girl. "But Jesus would have loved these shoes," she cried. "Well, we'll go home and work some more. Don't cry. We'll come back," he said.

Quickly I handed \$3.00 to the cashier. These children had waited in line for a long time. And, after all, it was Christmas. Suddenly a pair of arms came around me and a small voice said, "Thank you lady."

"What did you mean when you said Jesus would like the shoes?" I asked.

The boy answered, "Our mommy is sick and going to heaven. Daddy said she might go before Christmas to be with Jesus." The girl spoke, "My Sunday school teacher said the streets in heaven are shiny gold, just like these shoes."

"Won't mommy be beautiful walking on those streets to match these shoes?"

My eyes flooded as I looked into her tear streaked face. "Yes" / answered, "I am sure she will."

Silently I thanked God for using these children to remind me of the true spirit of giving. 'Tis the Season!! Remember that it's better to give than receive.



Ask A Priest?

◆ Did St. Nicholas punch Arius at the Council of Nicea?

Most modern-day depictions of St. Nicholas paint him as a jolly old man, loving and kind, with a soft spot for children. However, in some medieval churches, as well as in Byzantine iconography, you will find an image of St. Nicholas slapping Arius at the Council of Nicea. Many Christians revel with delight at this scene and each year share countless memes that highlight St. Nick's boxing ability. Where did this tradition come from?

First of all, here is a basic retelling of the story from the 19th-century book, *The Reliquary & Illustrated Archaeologist*. *Although the most kindly and charitable of men, St. Nicholas had a temper and once gave very conclusive proof of the fact in the presence of three hundred bishops. It was at the great Nicean Council which was summoned for the purpose of putting Arius the Heretic to shame. This Arius in the course of his defence spoke of sacred personages with such scant reverence, that the Saint lost all patience and springing to his feet boxed his ears soundly.*

The medieval legends primarily report it as a "slap," instead of the usual "punch" that is often reported on social media. Historians have tried to trace the origins of this story and end-up only finding mention of it starting in the 14th century, nearly 1,000 years after the Council of Nicea.

Was St. Nicholas at the Council of Nicea? St. Nicholas died on December 6, 345, making it possible that as a bishop, he was present at the Council of Nicea in 325. However, his name was never on the roster of bishops who were present. The [Catholic Encyclopedia](#) states this plainly, "There is reason to doubt his presence at Nicea, since his name is not mentioned in any of the old lists of bishops that attended this council."

A biographer in the early 20th century also affirms this finding in the book, *Life of St. Nicholas*. *Tradition says not only that he was present in his old age at the Council of Nicea AD 325, but pictures him as the foremost figure of all, the outstanding opponent of Arius ... His name, however, is not on the list of those attending this Council and he is not mentioned in this connection by a single ancient historian.*

While it may be humorous to continue the legend of St. Nick socking Arius in the jaw, the story should be classified as a legend, and not a factual incident that demonstrates St. Nicholas' holiness.

◆ Why St. Josaphat was nicknamed the "thief of souls"

During a time of great division in the Church, St. Josaphat was very successful at "stealing" souls for God.

Ukraine in the 16th century was extremely volatile, with Christians aligning themselves on opposing sides. One group of Christians wanted to remain separated from Rome, while the other wanted to be fully united to the pope. St. Josaphat initially grew up on the side of Christians who wanted to stay cut-off from Rome, but eventually was attracted to the truth and beauty of the Catholic Church.

Pope Pius XI explains this initial attraction in his encyclical, *Ecclesiam Dei*. *From his earliest years he lived a saintly life. Although he was much impressed by the splendors of the Slavic liturgy, he always sought therein first and foremost the truth and glory of God. Because of this, and not because he was impressed by arguments, even as a child he turned towards communion with the Ecumenical, that is, the Catholic Church. Of this Church he always considered himself a member because of the valid baptism which he had received. What is more, he felt himself called by a special Providence to re-establish everywhere the holy unity of the Church.*

He took this divine mission seriously, and after being ordained a priest, strove to "capture" souls for the Church. St. Josaphat did this with gentleness and compassion, leading by his example of life

Concerned mainly with seeing his own people reunited to the See of Peter, he sought out every available argument which would foster and maintain Church unity. His best arguments were drawn from liturgical books, sanctioned by the Fathers of the Church, which were in common use among Eastern Christians, including the dissidents. Thus thoroughly prepared, he set out to restore the unity of the Church. A forceful man of fine sensibilities, he met with such success that his opponents dubbed him "the thief of souls."

St. Josaphat cared for everyone, practicing what he preached, doing all that he could for both the wealthy and the poor. *Marvelous in truth was the number of souls which he led back to the unity of the Fold of Jesus Christ, made up of all classes, peasants, merchants, nobles, prefects, and governors of provinces-a fact which is narrated by Sokolinski of Polotsk, by Tyszhkievich of Novogrodek, and by Mieleczko of Smolensk. After he was appointed bishop of Polotsk he extended greatly the field of his apostolate, an apostolate which could not but bring about extraordinary results due to the example which he gave of a life of inviolate chastity, poverty, and frugality joined with such openhandedness toward the poor that he even went to the length of pawning his own omophorion [the vestment of an Eastern bishop] in order to care for their needs.*

The Ukrainian Saint St. Josaphat whose relics we have in our church on the side altar, continues to be an inspiration to us all and an example of how to achieve unity within the Church. It must be done so through dialogue, but most of all, through a holiness of life.





Розклад Богослужень на Різдвяні Свята.

- **П'ятниця, 24 грудня 2021 - Навечіря Різдва**
4:00 по пол. Служба Божа (для дітей)
10:30 веч. Велике Повечіря
11:00 веч. Служба Божа (анг.)
- **Субота, 25 грудня 2021 - Різдво Христове**
9:00 рано Служба Божа (укр.)
11:30 рано Служба Божа (анг.)

Неділя Після Різдва, 26 грудня 2021

- 9:00 рано Служба Божа (укр.)
- 11:30 рано Служба Божа (анг.)

Новини - Реєстрація Парафіян - Оголошення

- ⇒ **Повернення:** Ласкаво просимо додому! Якщо ви не практикуєте католик, запрошуємо вас обговорити з парохом ваше повернення до духовного життя церкви.
- ⇒ **Нові Парафіяни:** Для успішної організації пасторальної праці та комунікації з парафіянами, просимо заповнити реєстраційну картку, яку можна отримати у пароха.
- ⇒ **Запрошуємо:** всіх на каву та солодке після Божественної Літургії.

КОНВЕРТКИ і ЦЕРКОВНІ КАЛЕНДАРІ НА 2021 РІК

Парафіяльні конверти є готові і можете їх собі взяти вже сьогодні після Літургії у церковному залі. Просимо, коли будете брати свої конверти, слідкуйте уважно, щоб взяти правильну коробку конвертів. Хто бажає СТАТИ НАШИМ ПАРАФІЯНИНОМ або ПАРАФІЯНКОЮ і отримати конверти прошу звернутися до о. Івана на каві чи зателефонувати йому.

Розпродаж хліба на Різдво.

Сестрицтво Св. Анни буде пекти хліб на Різдво і продавати його у Середу, 22 грудня. Будь ласка, зареєструйтеся на листі замовлень у вестибюлі або зателефонуйте до церковної канцелярії за номером 732-826-0767. Підібрати хліб можна буде 22 Грудня, після 5 години дня. Великий плетений хліб \$10 доларів, маленький \$5 доларів. Тільки попередні замовлення, останній день для замовлення - Неділя, 19 грудня.!

Вареники на продаж!

Бажаючих придбати просимо прийти на кухню після Літургії. Тільки картопляні вареники по \$8.

ПРОСФОРА - Святий Вечір.

У нашій парафії у Четвер 6 Січня 2021 року ми будемо мати Різдвяну Просфору - Святу Вечерю у 7-год вечора у колі нашої парафіяльної сім'ї. Вечеря буде безкоштовною для усіх наших парафіян, але хто може просимо зложити при вході жертву у кошк. Також до 31 Грудня ви повинні записатися у формі яка є на століку при вході до церкви для того щоб ми могли знати скільки їжі приготувати.

День Святого Миколая

День Св. Миколая був надзвичайним у нашій парафії! Було приємно дивитись як 55 дітей отримали подарунки. Особливо дякуємо чоловічому парафіяльному братству яке стало спонсором свята.

Увага: Різдвяний Піст (Пилипівка) зачався у неділю 15-го листопада та закінчиться Божественною Літургією на Різдво 25-го грудня. Цей 40-ка денний піст даний нам щоб краще підготуватися до святкування Різдва. Піст є чудовою нагодою бути більш жертвним даючи милостиню, більше молитися та постити, а також для отримання тайни Покаяння!!!

*** Ми будемо мати у Різдвяному часі отця Петра Васла, який сповідатиме усіх парафіян перед Літургіями 24-25 Грудня.

Відвідування Хворих - якщо ви або член вашої родини не можуть бути в церкві, я відвідаю вас у вашому домі, в лікарні, в будинку для старших, або у іншому місці потреби. Це не є ніякою незручністю. Прошу зателефонувати мені і ми домовимося про візит 202-368-2408.

Просфора під час Святої Вечері

Наступної Неділі перед Різдвом Христовим відбудеться благословення і роздача просфор. Під час вечері на Святвечір ділимося однією просфорою з усіма членами родини та гостями, що зібралися з столом, на знак єдності в Христі. Стараймося бути на Святій Вечері, щоби не втратити родинного зв'язку та через молитву й різдвяні традиції повніше пережити містерію народження Ісуса Христа, Сина Божого, нашого Спасителя.



Митрополит Борис Ґудзяк відвідав парафію у Перт-Амбой і благословив служіння у архієпархії спільноти Сестер Воплоченого Слова

У неділю, 28 листопада 2021 року, митрополит Борис Ґудзяк відвідав парафію Успіння Пресвятої Діви Марії в м. Перт-Амбой (штаті Нью-Джерсі) і благословив початок служіння у Філадельфійській архієпархії спільноти сестер-служебниць Господа та Діви Марії з Матара (Чернеча родина Воплоченого Слова східного обряду).

«Присутність сестер при парафії Успіння Пресвятої Богородиці і у школі є традицією. Протягом 50 років з нами були сестри-місіонерки Покрова Богородиці з Філадельфії, які ревно служили потребам школи і парафії. Три року тому вони від'їхали до Філадельфії», — зазначив парох о. Іван Турик. Він розповів, що після від'їзду сестер, владика Андрій Рабій звернувся до Синоду єпископів УГКЦ, щоб школа і парафія у Перт-Амбой мала монахинь, згодом зголосилися сестри Згромадження Воплоченого Слова, проте з огляду на коронавірус та інші адміністративні перешкоди сестрі Марії Вероніці і Марії від Хреста вдалося приїхати до США лише восени. Вони викладають уроки релігії та української мови, а також виконують служіння на парафії, зокрема проводять зустрічі для одружених жінок про чесноти у подружжі українською та англійською мовами.

«Присутність сестер у школі важлива для учнів і батьків. Вони із завзяттям, посвятою і любов'ю до дітей і парафіян взялися до роботи. Я на цій парафії десять років, ми щонеділі молимося за покликання, і так виглядає, що наша молитва у Перт-Амбой була почута», — поділився о. Іван.

Сестри Марія Вероніка і Марія від Хреста звикають до життя в США і радіють гостинності парафії та учнів в школі. «Парафія і школа на нас чекали більше року і гостинно до нас ставляться. Всі щедри на час і увагу та намагаються зробити все, щоб нам було легше адаптуватися», — зазначає настоятелька сестра Марія Вероніка.

«Завдання кожної монахині — служити Богові. Моє місце служіння зараз в Перт-Амбой, штат Нью-Джерсі у католицькій школі та на парафії. Вражена теплим прийомом з боку отця Івана, вчителів і батьків. І дякую Богові за них. Коли навколо стільки теплих людей, легше долати труднощі», — поділилася сестра Марія від Хреста.

Сестри є східною гілкою сестер-служебниць Господа та Діви Марії з Матара, і їхні сестри латинського обряду також гостинно їх приймають та беруть участь у житті української парафії. «Сьогодні історичний момент. В нашій літургії взяли участь понад 50 сестер латинського обряду, які стали невід'ємною частиною нашого парафіяльного життя», — зауважив о. Турик.

Звертаючись до парафіян, митрополит Борис Ґудзяк заохотив їх підтримувати сестер «До вас приїхали жінки, які хочуть чинити Божу волю. Вони віддали все. Немає радикальнішого кроку в ХХІ столітті, аніж коли молода жінка вступає в монастир. У час, коли всі прагнуть влади, грошей і сексу, вони обіцяють вбогість, чистоту і послух. У цій парафії, через присутність сестер, ви побачите великі плоди», — наголосив він.

Роздумуючи над євангельським читанням про зцілення в суботу, митрополит Борис зупинився на питанні правил і милосердя.

«Христос хоче нам показати обличчя Бога-Отця, а тому наше церковне життя, наша молитва, наш піст мають єдину мету — щоб ми жили в Бозі і Його любові і цією любов'ю ділилися. Ісус допомагає людині, що «займається релігією», перейти до життя з Богом. Правила потрібні, але вони не повинні брати верх над життям з Христом, над любов'ю. Вони не повинні нам заважати бачити людину».

Після Богослужіння директорка Лізетт Шумни та учні привітали владика Бориса у стінах Успенської католицької школи. Опісля відбулася гостина, яку підготували парафіянки та жінки з відділення 135 Української національної жіночої ліги Америки, під час якої сестри Воплоченого Слова виступили з імпровізованим концертом.

Через 100 років, наприклад у 2121 році ми всі будемо під землею зі своїми родичами та друзями.

Чужі люди будуть жити в наших домівках. Нашою власністю будуть володіти чужинці. Вони навіть не згадають нас. Чи багато з нас думають про батька свого діда? Ми станемо частинкою історії в пам'яті наших поколінь, поки люди не забудуть наші імена та форми. В той час ми усвідомимо, наскільки невихованою та помилковою була мрія отримати все. Ми б попросили ще одне життя, щоб витратити просто на добрі справи, але буде занадто пізно. Сьогодні ми маємо можливість робити добро для себе та інших, єдине, що залишиться назавжди, це наші добрі справи в цьому житті та життя поза межами.

У нас ще є час робити добрі справи, поки не пізно.

