

## ***Father Daniel's Funeral Con't***

and Facebook page.

The burial was held at St. Tikhon's Monastery today, February 12.

May Protopresbyter Daniel's memory be eternal!

### **Remarks at the Funeral Divine Liturgy for Protopresbyter Daniel Hubiak by His Beatitude**

On behalf of the Holy Synod of Bishops, I extend the heartfelt condolences and sincere prayers of all the bishops, monastics, clergy, and faithful of the Orthodox Church in America to Matushka Evdokia, to Matushka Annice and to Larice, as well as to the entire extended family, at this moment when we offer our final prayers for the newly departed servant of God, Protopresbyter Daniel. My words are addressed also to all his brother clergy, especially those who have served and offered words at these funeral services, since in addition to bidding farewell to a husband, father, grandfather, uncle, and friend, we are also giving due honor and recognition to one who fulfilled all of those roles as an exemplary priest and minister of the sacred mysteries.

Father Daniel's life and ministry are memorable and extraordinary not because his accomplishments were many—and indeed they were many and significant—but rather because all those accomplishments were made with the humility of a servant who has only done that which was his duty to do, one who could echo the words of St Paul: “By the grace of God I am what I am, and His grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is in me. Whether then is was I or they, so we preach and so you believed” (1 Cor 15:10–11).

Father Daniel was a faithful servant of our Lord and Savior, and he offered himself as a servant in countless ways and in different contexts over close to 70 years of priestly ministry. That period of time is indeed one of biblical proportions and it should inspire awe and respect from even the most experienced among his fellow laborers. But even more than bringing forth wonder from us, this amazing life and ministry that Father Daniel led makes clear the reality of Christ's presence among us. This is so because in all that he did, Father Daniel radiated the image, the love, and the grace of

Jesus Christ to such a degree that even death itself cannot remove this witness from him, as Saint Paul reminds us: “None of us lives to himself and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's” (Rom 14:7–8).

In all that he accomplished—serving in Detroit or in East Meadow, in Moscow or in Berlin—Father Daniel indeed belonged to the Lord and gave himself to all with the same self-sacrificial love and humility of his master. To all that he met or ministered to or simply spoke with, he smiled with the same warm smile, tilted his head in the same manner, and laughed with the knowing laugh that revealed, not just a unique set of personal characteristics, but the expression of care, compassion, and genuine love of a man whose whole heart is immersed in the Gospel of Jesus Christ and in the care for his fellows.

Ordained deacon and priest by Metropolitan Leonty almost 70 years ago, Father Daniel's life and ministry have bridged several generations of the life of our Church. However, he did not passively traverse that bridge of time, but rather was actively involved in building it.

On the local level, he founded, pastored, built, and renovated missions and churches, beginning and ending his ministry as a pastor to his flock. On the level of the Orthodox Church in America, he served administratively in the Metropolia; in the following transition period to autocephaly, particularly as a member of the delegation that received the Tomos in 1970; and as an establisher of the newly created local autocephalous Orthodox Church in America, where he served consecutively—and even at times simultaneously—in the positions of Chancellor, Secretary and Treasurer. On the international level, he established and served as the first representative for Saint Catherine's Podvorie in Moscow. In all of this amazing activity, Father Daniel remained who he was, by the grace of God and, in many ways, he came full circle: he ended his pastoral life by planting a new mission, and he crowned his ministry by participating in the celebrations marking the 25th anniversary of the very representation that he so solidly established. Whether speaking to a child or to a patriarch, Father Daniel was who he was, by the grace of God.

***Con't Next Page***

## *Fr. Daniel's funeral con't*

In all that he accomplished—serving in Detroit or in East Meadow, in Moscow or in Berlin—Father Daniel indeed belonged to the Lord and gave himself to all with the same self-sacrificial love and humility of his master. To all that he met or ministered to or simply spoke with, he smiled with the same warm smile, tilted his head in the same manner, and laughed with the knowing laugh that revealed, not just a unique set of personal characteristics, but the expression of care, compassion, and genuine love of a man whose whole heart is immersed in the Gospel of Jesus Christ and in the care for his fellows.

Ordained deacon and priest by Metropolitan Leonty almost 70 years ago, Father Daniel's life and ministry have bridged several generations of the life of our Church. However, he did not passively traverse that bridge of time, but rather was actively involved in building it.

On the local level, he founded, pastored, built, and renovated missions and churches, beginning and ending his ministry as a pastor to his flock. On the level of the Orthodox Church in America, he served administratively in the Metropolia; in the following transition period to autocephaly, particularly as a member of the delegation that received the Tomos in 1970; and as an establisher of the newly created local autocephalous Orthodox Church in America, where he served consecutively—and even at times simultaneously—in the positions of Chancellor, Secretary and Treasurer. On the international level, he established and served as the first representative for Saint Catherine's Podvorie in Moscow. In all of this amazing activity, Father Daniel remained who he was, by the grace of God and, in many ways, he came full circle: he ended his pastoral life by planting a new mission, and he crowned his ministry by participating in the celebrations marking the 25th anniversary of the very representation that he so solidly established. Whether speaking to a child or to a patriarch, Father Daniel was who he was, by the grace of God.

Those are only some examples, among many more that each of us will be able to recall, of the ways in which Father Daniel made real the words which we heard in last evening's beautiful hymns: "O Christ—Master, Savior, tenderly compassionate—mercifully grant Thy mansions of light unto this Thy servant, who through repentance before he died burned before Thee as a shining light" (Ode 4). Father

Daniel was a fiery flame whose light will continue to shine with particular brilliance so much so that now, we are confident that he begins his service as a priest in the Kingdom, as the hymns remind us: "...as Thou didst appoint him to be a minister of Thy Church on earth, so also make him the same at Thy heavenly altar, O Lord" (Ode 4).

Finally, I would offer my personal gratitude to God for the life and ministry of Father Daniel. For me, he was an example of that priesthood to which all of us who were once young seminarians aspire, the model of priestly ministry and pastoral confidence, and the image of one whose very presence proclaims (without pride or arrogance): I am a priest of God.

We should ever be grateful to Father Daniel for reminding all of us that, in the middle of all the darkness and division of this world, in the midst of pain and suffering, there is ultimately nothing that remains other than Jesus Christ, who overcomes every division and every barrier, including the final barrier of death, by His resurrection.

Truly and honestly, he says to us, in the words of funeral hymns which we heard last evening:

"Now I am at rest.

Now I have found peace.

I have escaped corruption.

I have passed from death to life.

Glory to Thee, O Lord" (Exapostilarion).

### **Luke 18:10-14 (Gospel)**

"Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men – extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.' And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

## Remembering Ivan Czap on the anniversary of his repose

February 10 marks the 48th anniversary of the repose in 1973 at age 59 of Ivan Michaelson Czap, a Metropolitan Council member for more than three decades and a very active layman and church activist in many spheres. Professionally, he was a noted attorney and prosecutor. His expertise in legal matters and keen insights on ecclesial structure made Ivan Czap one of the key contributors for the drafting of the Metropolia Statute, adopted at the 9th All-American Sobor in 1955 and its later amendments as well as the brief and provisional Constitution of the Orthodox Church in America adopted at the 1st All-American Council in 1970. Among his many church activities, he was a member of the Federated Russian Orthodox Clubs (FROC), which is now the Fellowship of Orthodox Christians in America (FOCA), and served as editor of the organization's monthly journal. He was a long-time member of St. Vladimir's Seminary Board of Trustees and also supported many other causes and initiatives. After the repose of his widow in 1996, the personal papers of Ivan Czap documenting his wide-ranging church activities became part of the Manuscript Division of the Archives of the Orthodox Church in America.

To learn more about the life of Ivan Czap, please read these obituaries:

From The Orthodox Church newspaper

From St. Vladimir's Theological Quarterly by Fr. Alexander Schmemmann

An article by Ivan Czap concerning the persecution of the Church in the Soviet Union that was entered into the Congressional Record in 1968.

May his memory be eternal!

---

### Desire and Climbing the Tree- Weekly Reflection by His Eminence

The five Sundays before the beginning of Great Lent are important for helping us get ready to observe and participate in the Great Fast. We got started with the Sunday of Zacchaeus a few days ago. As many may know, Fr. Alexander Schmemmann identified the theme of Zacchaeus Sunday as "desire." Zacchaeus wanted to see Jesus. He faced several obstacles. He was short in stature, and the crowd prevented from seeing Jesus. *Con't Next Page*

## Sunday of the Publican and the Pharisee Beginning of the Lenten Triodion Commemorated on February 21

The Sunday after the Sunday of Zacchaeus is devoted to the Publican and the Pharisee. At Vespers the night before, the TRIODION (the liturgical book used in the services of Great Lent) begins.

Two men went to the Temple to pray. One was a Pharisee who scrupulously observed the requirements of religion: he prayed, fasted, and contributed money to the Temple. These are very good things, and should be imitated by anyone who loves God. We who may not fulfill these requirements as well as the Pharisee did should not feel entitled to criticize him for being faithful. His sin was in looking down on the Publican and feeling justified because of his external religious observances.

The second man was a Publican, a tax-collector who was despised by the people. He, however, displayed humility, and this humility justified him before God (Luke 18:14).

The lesson to be learned is that we possess neither the Pharisee's religious piety, nor the Publican's repentance, through which we can be saved. We are called to see ourselves as we really are in the light of Christ's teaching, asking Him to be merciful to us, deliver us from sin, and to lead us on the path of salvation.

---

### 2 Timothy 3:10-15 (Epistle)

But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra – what persecutions I endured. And out of them all the Lord delivered me. Yes, and all who desire to live godly in Christ Jesus will suffer persecution. But evil men and impostors will grow worse and worse, deceiving and being deceived. But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

## Archbishop Reflection Con't

He was a tax collector, who was corrupt in his duties, and he defrauded people in the worst way. What business did he have associating with Jesus?

But there was a sycamore tree near him that he climbed. From that vantage point, he saw Jesus, and Jesus saw him. Zacchaeus had his desire fulfilled. Jesus invited Himself to stay with Zacchaeus, and his example of repentance followed. "Look, Lord! Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount." (Luke 19:8)

St Augustine offers this commentary of the significance of the tree Zacchaeus climbed:

He ignored the crowd that was getting in his way. He instead climbed a sycamore tree, a tree of "silly fruit." As the apostle says, "We preach Christ crucified, a stumbling block indeed to the Jews, [now notice the sycamore] but folly to the Gentiles." Finally, the wise people of this world laugh at us about the cross of Christ and say, "What sort of minds do you people have, who worship a crucified God?... Say what you like, but for our part, let us climb the sycamore tree and see Jesus. The reason you cannot see Jesus is that you are ashamed to climb the sycamore tree. (St Augustine on Luke 19:2-4)

To climb the sycamore tree is to identify with the cross of the Lord. Zacchaeus climbing the tree was a type pointing to our Lord's ascending the Cross. Though sinless, our Lord took our sins upon himself when He ascended the Cross, where He endured humiliation and the mocking of the crowd. By climbing the tree, Zacchaeus likewise exposed himself to mocking and the crowd's judgment. But Zacchaeus' desire to see Jesus was so great that he was willing to expose himself by ascending the sycamore tree. His life became transparent before the crowd and our Lord. And because of his repentance, our Lord came into his home and pronounced: "Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost." (Luke 19:9-10)

In order for us to see Jesus, we need to have a desire so great that we are willing, like Zacchaeus, to climb the scandalous tree of our Lord. By doing so, we can be transparent, giving no false impression of who we are. How can this kind of desire be nurtured in family life? Some thoughts to consider:

Parents: set an example for your children by being

transparent with who you are. When you fall short and miss the mark, don't hide it from your children, but admit those sins before your kids when able to and appropriate.

Teach your children to confess their sins to one another. The more we do this, the lesser the burden we carry.

Teach and practice the repentance of Zacchaeus. He not only came to terms with his sins, but he showed his repentance by changing his way of life.

Help your children understand that though there is sadness and regret in sins we commit, repentance itself is joyful. What is joyful is that Zacchaeus was lost and now is found. Salvation came to his house, and once again he became a son of Abraham. This is the joy of repentance.

Remind your kids over and over again, the pathway to see Jesus begins with desire, and that climbing the tree of the Cross manifests this desire. This enables us to see Jesus as we are, and Jesus to see us as He sees us; with eyes to offer His forgiveness and love if we are open to it. By this, He comes once again restore us as children of Abraham.

The blessing of the Lord be upon you, The unworthy +Paul

## FISH FRY

St. Mary's Byzantine Church in Marblehead will be holding a fish Fry on Friday's from 4-6pm for take out only at the church during their Great Fast.

Menu: Breaded Perch & Tartar Sauce, Cole Slaw, Cheesy Potatoes & a roll (The last 3 fish fry's will occur during our fast. Just tell Restaurant & they will substitute the dairy portion of the meal)

Cost: \$12 and will be provided by the Latitude Cafe.

Bakery Available for purchase. / Raffle Basket tickets also available for sale.

Pre-orders only. Call Restaurant @ 419-702-7004 If no answers leave a message with name & # of dinners. Deadline is always noon on Thursday.

Place order with restaurant but pick dinners up at the church.

**Dinner Dates:** Feb. 26, March 5, 12, 19, 26, 31