



St. Michael's Ukrainian Orthodox Church

Українське Православне Слово
Ukrainian Orthodox Word

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На порозі Великого Посту...

Церква Христова заповідає нам жити помірковано, особливо визначаючи дні і періоди обов'язкового утримання для тіла і душі – пости. Постилися вітхозавітні пророки та праведники, Сам Господь прикладом свого посту і проповіддю покаяння поклав основу християнського посту.

Час Великого посту... Цей піст найважливіший і найдавніший. Він нагадує нам про сорокаденний піст Ісуса Христа в пустелі (Мф.4,2), він вводить нас у Страсну седмицю і потім у торжество Свята свят – світлого Христового Воскресіння – Великодня. Великий піст – це час не смутку і темряви, а "духовної весни", зміцнення наших сил любов'ю до Бога і ближнього, просвітлення усього людського ества для причастя Святій Трійці. Великий піст є найголовнішим і найсуворішим, він триває протягом семи тижнів перед Великоднем (і Страсний тиждень), цього року з 15 лютого до 3 квітня.

До посту душу і тіло ми готували поступово, протягом п'ятьох тижнів. Перший має назву "Неділя про Закхея" (Лк.19,1-10), другий "Неділя про митаря і фарисея" (Лк.18,10-14), третій "Неділя про блудного сина" (Лк.15,11-32), четвертий "Неділя м'ясопусна, про Страшний суд" Мф.25,31-46), під час якого ще можна їсти м'ясо і п'ятий "Неділя Прощена або сиропусна (Масляна)" (Мф.6,14-21), бо можна вживати молочні продукти – сир, масло, молоко, яйця.

У Великий піст змінюється і богослужіння, стає особливо пісним і покаянним. Цей піст має апостольсько-місіонерське походження. Спочатку ці 40 днів постилися язичники-оглашенні, які хотіли прийняти Святе Хрещення. А християни постилися лише по середах, п'ятницях і останній тиждень перед Великоднем. Пізніше заради оглашених, вони вирішили робити так само. Тому спочатку Великий піст народився, як піст солідарності, як період особливої помірності і молитов не лише за себе, а й за тих, кого християни приводили до Христа. Через це його розділили на Чотиридесятницю і Страсну седмицю. Перша фактично є періодом, коли ми йдемо до Бога, а друга – коли Бог йде до нас через ув'язнення, Тайну вечерю, страждання, Голгофу, сходження в пекло і, нарешті, у Великодні Він долає останні перешкоди, які відділяють нас від Бога.

Піст - час молитов і покаяння, коли кожен християнин повинен очистити свою душу, просити у Бога прощення своїх гріхів і достойно причаститися Святих Христових Таїн".

Ще у Старому Завіті Бог звелів синам Ізраїлю щороку давати десятину з усього, що вони набували, аби мати благословіння в усіх своїх справах. Знаючи це, апостоли встановили для користі душі й тіла десяту частину року (час Великого посту) присвячували Богу, щоб благословенними бути в усіх справах, щороку в такий спосіб очищуючи себе від гріхів. Чотиридесятниця – це визначена Богом десятина кожного року, яку християни, відмовляючись на цей час

(Закінчення на ст. 31)

(On the cover - Holy Archangel Michael Ukrainian Orthodox church in Baltimore, MD.
На обкладинці - церква св. архангела Михаїла в Балтиморі, МД.)



ВЕЛИКОПОСНЕ ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

THE GREAT-LENT EPISTLE OF THE PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

Духовенству та вірним
Української Православної Церкви в США, Канаді, Західній
Європі, Австралії, Новій Зеландії, Південній Америці
та Україні на початку Великого Посту
в приготуванні до Світлого Свята Воскресіння Господа Бога
і Спаса нашого Ісуса Христа

Слава Богові нашому!

*"Не відверни Лиця Твого від Твоєї дитини, бо я
знеможений. Вислухай мене. Наближся до моєї душі і
спаси її." (Прокімен на Вечірні початку Великого Посту)*

Словами цього прокімену роз-
починається Великий Піст, і Церква,
як добра мати, веде своїх вірних
дорогою покаяння. Святий Іван Хре-
стителъ проповідував "хрещення на
покаяння для прощення гріхів" (Мк.1:4)
і покаяння, "...бо наблизилось Царство
небесне" (Мт. 3:2), "готуючи дорогу
для Господа, рівняючи стежки Йому."
(Мат. 3:3). Протягом цілої історії
Церкви, заклик до покаяння завжди
подавався не тільки вірним Церкви,
але і цілому світу та людству.

Хрещенням та миропомазанням ми є освячені, відно-
влені наново, зроблені громадянами Царства Христового і
життя не є більше "нашим", але ми адаптовані самим
Христом, нашим Господом, і ми, цілковито підкоряємо нашу
самовпевненість повною присвятою "нашого" життя Богові.
Сам Господь, Його закликом детально описує вимоги Його
Царства, котрі не є земними до тієї міри, що самі апостоли
питали: "Отож, хто може бути спасеним?"

Великий Піст - час покаяння – ВІДВОДИТЬ нас від
смерті та руйнування та ВЕДЕ нас до життя. Покаяння – це є
відходом від життя "плоттю" до життя "Духом." Світ, в якому
ми живемо знаходиться в неабияких важких обставинах.
Це є світ, котрий часто відкидає та ігнорує повчаннями Ісуса
Христа. Наша Свята Мати Церква усвідомлює, що ми є
матеріальними в нашому житті та поведінці і досить часто
приковані до цього світу та усього фізичного і матеріального
– речей "що нищить їх міль і іржа, і де злодії підкопують і
викрадають" (Мат. 6:19) – речей, котрі лишаються позаду і з
нашим входом у світ духовний.

Покаяння закликає нас стати духовними людьми –
стати особами створеними на подобу і образ Божий.
Покаяння - час очищення, відновлення, бажання повернутися
до Любові Бога Отця – бажання відновити наш правдивий
образ як дітей Божих, бажання виголосити в глибині нашої
душі: "В моєму покаянні, відкрий мені двері, Життєдавче" –

To the Clergy and Faithful of the Ukrainian Orthodox
Church who abide in the United States of America, Canada,
Western Europe, Australia/New Zealand, South America and
Ukraine as we inaugurate the Great Lenten Season in
preparation for the Great and Holy Feast of Feasts – the
Resurrection of our Lord and Savior, Jesus Christ,

GLORY BE TO OUR LORD!

*"Turn not away Thy Face from Thy child, for I am
afflicted. Hear me speedily. Draw near unto my soul and
deliver it." (Prokiemon of Vespers on the Eve of Great Lent)*



With this Prokiemon Great Lent is
inaugurated and the Church, like a good
mother, places her faithful on the journey
of repentance. The Baptist John preached
a "baptism of repentance for the
remission of sins" (Mk.1:4) and "repent,
for the kingdom of heaven is at hand"
(Matt. 3:2), as he "prepared the way of
the Lord, making straight His paths."
(Matt. 3:3). Throughout the history of
the Church, the invitation to repentance
was extended not only to her faithful,

but to the entire world and all mankind.

By Baptism and Chrismation – we have been sanctified
– we have been made holy – we have been made citizens of
the Kingdom proclaimed by Christ and life is no longer "ours",
but we are adopted by Christ our King, Lord and Master – and
we surrender our self-centeredness by a total commitment of
"our" lives to God. Our Lord, in His call to the Kingdom,
described in vivid detail the ethical demands of that Kingdom,
which were so unearthly, that the disciples cried out: "Who
then can be saved?"

Great Lent – the season of repentance – takes us
AWAY from death and destruction and leads us TO life.
Repentance – turning FROM life in the "flesh" TO life in the
"Spirit". The world in which we live is in turmoil. It is a world,
which disregards the teaching of Jesus Christ. Our mother
Church realizes that we are material and so often we are
shackled to this world and all things physical – things that
"moths eat – rust corrupts – thieves break in and steal"
(Matt. 6:19) – things that are all left behind as we enter the
next world.

Repentance calls us to become spiritual – to become
those persons created in the image of God and at the same
time to image God. Repentance – the time for cleanliness, for
renewal, for the desire to return to the Love of God the
Father – the desire to restore our true image as the children
of God – the desire to cry in the depth of our soul: "In my

словами апостола Павла: "Відкиньмо вчинки темряви й зодягнімось у зброю світла" (Римлян 13:12) з вірою, любов'ю та надією на спасіння. Це є бажанням сповнити заповідь Христову: "Отож, будьте досконалі, як досконалий Отець Ваш Небесний." (Мат. 5:48)

"Відкрий нам – відкрий нам двері, Житєдавче!" І Господь відповідає: "Прийдіть, прийдіть, двері відчинені - Царство Небесне прийшло! Увійдіть шляхом молитви та посту" – і Він обніме кожного з нас, як батько прийняв і обняв свого блудного сина. (Лк. 15:21)

Збережімо нашу віру, як це зробили наші прадіди Українського народу та і багатьох інших народів протягом історії людства в роки переслідувань і гонінь безбожних урядів, котрі не давали можливості вільно проголошувати віру у люблячого Бога, котрий обіцяв їм те саме спасіння котре і нам обіцяне. Їхня віра перемогла і витримала випробовування та надала можливість громадянам тих країн відчувати те, що більшість із нас ніколи не зазнав, живучи "добрим життям", не усвідомлюючи та ігноруючи тим, що кожен день – повинен бути вибором Христа у нашому житті - "кращою долею, котра не відніметься від нас", як це зробила Марія, сестра Лазаря. (Лука 10:42).

Улюблені наші, як Ваші духовні батьки, протягом цього Великого Посту ми щиро молитимемось, щоб кожен з Вас відвернувся від того всього, що призупиняє Ваш духовний зріст та обмежує Вас. Ми молитимемось, щоб Ваше особисте покаєння - через молитву і піст – скерує Ваше життя на пряму та вузьку стежину, котра веде до в'язу духовного – до Спасіння. Це є мадрівка, котрою ми подорожуємо разом, а тому і благаємо Ваших молитов за нас також.

У відповідь на наші спільні молитви, Господь не відверне Свого лиця від нас – навіть і якщо ми знеможені. Це є Його обіцянкою нам. Він вислухає нас, зблизиться до нас та подасть спасіння. Отож, намагаймося нашою вірою бути "Його людьми, Царським Священством, святим народом" (Літургія св. Василя Великого).

З Христовою любов'ю,

+ Константин

*Митрополит Української Православної Церкви в США
і в діаспорі*

+ Іван

Митрополит Української Православної Церкви в Канаді

+ Антоній

Архієпископ Української Православної Церкви в США

+ Іоан

Архієпископ Української Православної Церкви в діаспорі

+ Юрій

Архієпископ Української Православної Церкви в Канаді

+ Єремія

*Архієпископ Південно-Американської Єпархії
Української Православної Церкви*

+ Іларіон

Єпископ Української Православної Церкви в Канаді

+ Андрій

Єпископ Української Православної Церкви в Канаді

+ Даниїл

Єпископ Української Православної Церкви в США



repentance, open for me the doors, O Giver of Life" – the desire in the words of St. Paul: "to cast OFF the deeds of darkness and put ON the armor of Light" (Romans 13:12) with faith, love and hope of salvation. It is the desire to fulfill the mandate of Christ: "Be ye perfect as your Heavenly Father is perfect." (Matt. 5:48)

"Open to us – open to us the doors, O Giver of Life!" The Risen Lord responds, "Come, come, the doors are open – the Kingdom of Heaven has come! Enter by the way of prayer and fasting"

– and He shall embrace each of us, just as the prodigal son was embraced by his father. (Luke 15:21)

Let us persevere in faith as did our ancestors of the great Ukrainian nation and many other nations throughout the history of mankind, having been suppressed and forbidden by godless regimes to freely express their faith in the God of Love, the God who promised them the same salvation He promises us. Their faith prevailed and has enabled the citizens of those nations to experience today that, which most of us have who have been blessed with the "good life", have taken for granted each day – the right to choose Christ – the "...better part, which will not be taken away..." – as did Mary, the sister of Lazarus. (Luke 10:42)

As your spiritual fathers, we shall pray fervently during this Great Lenten season, dearly beloved, that each of your lives will turn AWAY from in the flesh that stunts your spiritual growth and, in truth, disables you. We shall pray that your own personal repentance and your journey – through prayer and fasting – will instead focus your lives on the straight and narrow path, which leads TO the spiritual – TO salvation. It is a journey we make together and therefore, we humbly ask for your fervent prayers for us, as well.

In response to our community prayer, our Lord will surely not turn His Face away from us – even though we are afflicted. This is His promise to us. He will hear us and draw near unto our souls and deliver them. Let us persevere in faith as "...His own People, the Royal Priesthood, a holy nation". (Liturgy of St. Basil)

In our Lord's abundant Love,

+Constantine

*Metropolitan of the Ukrainian Orthodox Church of the USA and
the Diaspora*

+John

Metropolitan of the Ukrainian Orthodox Church of Canada

+Antony

Archbishop of the Ukrainian Orthodox Church of the USA

+Ioan

Archbishop of the Ukrainian Orthodox Church in the Diaspora

+Yurij

Archbishop of the Ukrainian Orthodox Church of Canada

+Jeremiah

Archbishop of the South American Eparchy of the UOC

+Ilarion

Bishop of the Ukrainian Orthodox Church of Canada

+Andriy

Bishop of the Ukrainian Orthodox Church of Canada

+Daniel

Bishop of the Ukrainian Orthodox Church of the USA

*УПЦ в США через свою співпрацю із
Благодійною Міжнародною
православною організацією відгукнулася
із терміною допомогою жертвам
землетрусу в республіці Гаїті.*

UOC of the USA through the Efforts of IOCC Mobilizes Disaster Response for Haiti Earthquake

Ukrainian Orthodox Church of the USA through the efforts of the International Orthodox Christian Charities (IOCC) is responding to the most devastating earthquake to hit the island nation of Haiti in 200 years. Authorities have not put an estimate of how many were killed by the magnitude 7.0 earthquake, but thousands are feared dead. People are still trapped in destroyed buildings and leveled shantytowns and there is growing concern about the lack of sanitation, water and electricity.

IOCC has mobilized its disaster response team and is coordinating with our Orthodox and ecumenical partners to monitor and respond to the emerging needs in Haiti. "Our prayers are with the people of Haiti who have lost loved ones in this disaster that has brought even more suffering to one of the poorest nations in the hemisphere," said IOCC Executive Director & CEO Constantine M. Triantafilou. "IOCC will be working with our fellow ACT Alliance members who are already in place to provide humanitarian aid to those affected by the earthquake."

You can help the victims of disasters around the world, like the Haiti Earthquake, by making a financial gift to the IOCC International Emergency Response Fund, which will provide immediate relief as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please mail a check or money order payable to UOC of the USA (Haiti Earthquake), P.O. Box 495, South Bound Brook, NJ 08880.

Orthodox faithful and parishes are encouraged to begin assembling hygiene kits and emergency clean up buckets to be shipped to Haiti. For information on hygiene kits or on emergency clean up buckets, visit: http://www.iocc.org/kidspage/healthkit_frameset.aspx

IOCC, founded in 1992 as the official humanitarian aid agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), has implemented over \$300 million in relief and development programs in 33 countries around the world.



(photo credit: LISANDRO SUERO/AFP/Getty Images)

Українська Православна Церква в США через свою співпрацю із Благодійною Міжнародною православною організацією відгукнулася із терміною допомогою жертвам землетрусу в республіці Гаїті. Відповідні органи влади ще не оприлюднили кількість осіб, котрі постраждали внаслідок землетрусу за шкалою 7 балів, проте, попередні прогнози, повідомляють смертність в кілька сотень тисяч осіб. Досі люди знаходяться під розваленими будинками, без відповідного доступу до води, харчів, санітарних споруд та електроенергії.

Благодійна Міжнародна православна організація мобілізувала свою команду "першого відгуку" у співпраці із іншими православними та екуменічними партнерами для надання відповідної допомоги жертвам.

Ви також можете долучитись до численних жертводавців, для того щоб допомогти жертвам цієї трагедії. Для того щоб надати допомогу пострадалим людям, консисторія нашої Святої Церкви відкрила спеціальний рахунок на котрий можна переслати пожертви за адресою:

UOC of the USA
(позначте на чеку: Haiti Earthquake)
P.O. Box 495
South Bound Brook, NJ 08880



*Дякуємо Вам
за Вашу
готовність,
бажання
допомогти
та жертвність
в ім'я Христа
Господа Нашого!*

Спаси Вас, Господи!



Ідучи стежиною Великого Посту...

Що таке гріхи, і якими вони бувають?

Гріх — це порушення християнського морального закону, це непослух віруючого Слову Божому. Поняття гріха — релігійне, воно застосовується лише до осіб, які приймають християнський закон, які сповідують віру в Бога і в силу цього перебувають в "огорожі церковній". Хто ж поза Церквою, той і не здатний усвідомити цілком своєї гріховності, побачити всього свого падіння, жахнутися всій глибині своєї зараженості смертельною хворобою, відчутти всю свою віддаленість від Бога, від істини. Тому спочатку слід покаятися в гріхах проти Бога і Його Церкви. Таких гріхів безліч, вони пов'язані в безперервну мережу різних духовних станів, як простих і очевидних, так і прихованих, на перший погляд невинних, а насправді найнебезпечніших для душі. Можна їх розподілити узагальнено так: 1) *маловір'я*; 2) *марновірство*; 3) *блюзнірство і божба*; 4) *немолитвенність, зневага до церковної служби*; 5) *прелесть*.

Маловір'я. Це гріх найпоширеніший; іноді маловір'я переходить і в повне безвір'я, хоча часто людина, що страждає ним, продовжує відвідувати богослужіння, вдаватися до сповіді.

В такому стані маловірні не заперечують свідомо буття Божого, проте сумніваються в Його всемогутності, милосерді або Промислі. Своїми вчинками, схильностями, всім способом свого життя вони заперечують сповідувану ними на словах віру. Така людина ніколи не заглиблюється навіть у найпростіші догматичні питання, боячись втратити ті наївні уявлення про християнство, часто-густо — невірні і примітивні, яких вона колись набула. Перетворюючи Православ'я в національну, домашню традицію, набір зовнішніх обрядів, жестів або зводячи його до насолоди гарним хорovým співом, мерехтінням свічок, тобто до зовнішньої краси, маловірні втрачають найголовніше в Церкві — Господа нашого Ісуса Христа. У маловірного релігійність тісно пов'язана з емоціями естетичними, пристрасними, сентиментальними: вони легко уживаються з егоїзмом, пихою, чуттєвістю. Люди цього типу шукають похвали і

доброї думки духівника про них. Такі люди часто на сповіді скаржаться на інших, бажають продемонструвати свою "праведність". Вони легко переходять від нудно-показового "благочестя" до дратівливості і гніву на ближнього.

Такі "праведники", не бачать за собою ніяких гріхів, часто виявляють до довколишніх бездушність, егоїстичні і лицемірні; живуть лише для себе, вважаючи стримання від гріхів достатнім для спасіння. Взагалі релігійне самовдоволення і самозаспокоєність — головні ознаки віддаленості від Бога й Церкви.

Марновірство. Часто в середовище віруючих проникають і поширюються в ньому всілякі марновірства, віра в прикмети, ворожіння, гадання, різні єретичні уявлення про таїнства та обряди. Подібні марновірства супротивні вченню Православної Церкви і служать розбещенню душ і згасання віри.

В наш час особливо поширене таке згубне вчення, як теософія (найбільш відоме його напрямом — антропософія). На обличчях людей, що тривалий час займалися так званими окультними науками, посвячених в "таємне духовне вчення", залишається важкий відбиток — знак несповіданого гріха, а в душах — хворобливо викривлена сатанинською раціоналістичною гординою думка про християнство як про один з нижчих щаблів пізнання істини. Тамуючи дитячу щирі віру в батьківську любов Божу, надію на воскресіння і життя вічне, теософія проповідує вчення про карму, переселення душ, позацерковний і, отже, безблагодатний аскетизм. Крім прямої шкоди для душевного здоров'я, заняття теософією, окультизмом, спіритизмом тяжко гріховні ще й тому, що вони є спробою зухвало заглянути за зачинені двері, проникнути в таємницю буття нецерковних шляхом, крутими дорогами. Неодмінно треба висповідатись про такі захоплення, якщо до них мав стосунок, якщо бажаєш вступити на церковний шлях і приступити до таїнства покаяття.

(Продовження на ст. 8)

Tradition: The Great Canon by V. Rev. Dennis Kristof

The Great Canon composed by St. Andrew of Crete in the year 720 is one of the richest and most beautiful of our Orthodox traditions. It is titled the Great Canon not only because of the large number of troparia it contains (as compared to other canons), but also because of the magnificent allusions and references it makes to events within Sacred Scripture.

Like all canons, the Great Canon is comprised of nine odes or canticles. Within each of these are a number of troparia which for this canon total over 200. A canon is always taken at Matins (Morning Service), and sometimes also at Compline (Night Service) and Midnight Services. What distinguishes the Great Canon is that it is taken only twice during the year. It is first taken in four different sections at Great Compline during the first four days of the Great Fast. The second time it is taken in its entirety on the fifth Thursday of the Great Fast at Matins.- which for various reasons, is usually taken on the Wednesday evening before. This second service is also commonly referred to as Matins with Prostrations because the most distinguishing aspect about the Great Canon is that before each troparion, everyone chants, "Have mercy on me, O Lord, have mercy on me." Then they either bow or prostrate fully on the ground. Since this is repeated so often, it can be a rather strenuous service involving much physical exertion. Parishes, therefore, usually take an abridged form, if they take it at all. Generally, this service is not taken in its entirety except in monasteries.

Since the verse "Have mercy on me..." is constantly repeated along with a prostration, the Great Canon becomes a long reflection upon our sins and sinfulness, leading to a profound call to repentance. The very action of prostrating is a physical recognition of our need for forgiveness. We begin by standing upright, the

position which we use at Pascha to show that we too are risen with Christ and that our nature is exalted. From this position, we prostrate ourselves in recognition that we have succumbed to the power of sin and are once again fallen. We call upon God for forgiveness and restoration to our former state. Thus, we admit our need



for forgiveness both physically and mentally, demonstrating once again the use of our entire body when praying in the Orthodox Church. This is the reason we prostrate during penitential seasons.

The content of the Great Canon can best be described as a penitential lamentation which incorporates all the biblical themes. The oft-suggested criticism that Orthodox Christians do not quote the Bible enough is totally refuted by anyone who is familiar with the Great Canon. References to people and events of the Old Testament are so numerous that even those well versed in the Bible find it necessary to look up some of the things being referred to in some individual troparia. It serves as a reflection on the whole body of

Scripture which includes all the sinners and the righteous people from the Creation to the coming of Jesus Christ.

The historical events of salvation are intimately related to our present lives in the Great Canon. The historical is intertwined with the personal in many of the liturgical texts during the Great Fast because God has accomplished the work of our redemption not only 2000 years ago, but He continues to do it by His presence in our world today. We, like the sinners mentioned in Sacred Scripture, have betrayed God and sinned. We are part of the all-encompassing struggle between God and sin. We are challenged to once again enter into this battle during the Great Fast to be led back to the Risen Lord.

Thus, the function of the Great Canon is to reveal our sins and sinfulness, which will in turn lead us to repentance. We do not reflect upon sin conceptually and abstractly, but as a personal meditation on Scripture and our place in salvation history. Like Scripture, our own lives are a story of Paradise, the fall, repentance and redemption. We fall from our exalted state which we have received as fruit of the Resurrection at our Baptism, into the power of sin. When we recognize this and are repentant, God once again forgives us restoring us to our previous state. In order that we may return to God through profound repentance, the Great Canon of St. Andrew urges all of us to imitate the good deeds of the righteous and to avoid the evil deeds of the sinners recorded in Scripture. We throw ourselves down when we prostrate because it is not someone else who knocked us down, rather we have brought ourselves down through sin. We prostrate with the confidence that our loving Lord will raise us up again, just as He restored the fallen human race after the sin of Adam.



Ідучи стежиною Великого Посту...

(Продовження із ст. 6)

Що таке гріхи?..

Блюзнірство і божба. Ці гріхи нерідко вживаються з церковністю і щирою вірою. Сюди, в першу чергу, належать блюзнірське нарікання на Бога за Його нібито немилосердне ставлення до людини, за страждання, які здаються надмірними і незаслуженими. Іноді справа доходить навіть до зневаги проти Бога, проти церковних святинь, таїнств; часто це виявляється в розповіданні нешанобливих, або прямо образливих історій з життя священнослужителів і ченців, в глузливо-іронічному цитуванні окремих виразів з Святого Письма або з молитов.

Особливо поширений звичай божби і згадування намарно імені Божого або Пресвятої Богородиці. Дуже важко звільнитися від звички вживати ці святі імена в побутових розмовах в якості вигуків, які використовуються для надання фразі більшої емоційності, виразності: "Бог з ним", "Ах, ти, Господи!", "Все у нас — не слава Богу" і тому подібні вислови. Ще гірше вимовляти ім'я Боже в жартах, і вже зовсім страшний гріх чинить той, хто вживає святі слова в гніві, під час сварки, тобто поряд з лайкою та образами. Грішить блюзнірством і той, хто погрожує гнівом Господнім своїм недругам або ж хто в молитві просить Бога покарати іншу людину. Великий гріх вчиняють батьки, що в серцях проклинають своїх дітей і погрожують їм карою небесною. Закликання нечистої сили (чортихання) в гніві або в простій розмові також гріховне. Вживання будь-яких лайливих слів теж є блюзнірством і тяжким гріхом. Треба дуже рішуче боротися з цією хворобою, інакше не може йти мови про духовне здоров'я.

Зневага до церковної служби. Цей гріх найчастіше виявляється у небажанні брати участь у таїнстві Євхаристії, тобто коли людина на тривалий час позбавляє себе причастя Тіла і Крові Господніх при відсутності будь-яких обставин, які заважають цьому; крім того, це взагалі відсутність церковної дисципліни, нелюбов до богослужіння. Часто виправдовуються зайнятістю, побутовими справами, віддаленістю храму, тривалістю богослужіння, незрозумілістю церковних служб, мови. Цей гріх є і в незнанні основних молитов, Символу віри, початкових молитов, в нерозумінні сенсу звершуваних таїнств, і головне — у відсутності інтересу до цього пізнання.

Немолитвенність. Це є окремий випадок нецерковності, загальнопоширений гріх. Говорячи про цю найважливішу сторону духовного життя, той хто сповідається, повинен сказати на сповіді, як він молиться, які плоди його молитви, дає йому молитва духовну розраду, а чи ж сприймається ним як неприємний обов'язок, від якого він намагається під будь-яким приводом ухилитися; чи користується він православним молитвослові або знає молитви на пам'ять, чи він читає Євангеліє.

Кожна віруюча людина повинна щодня в молитвах згадувати своїх близьких, живих — за здоров'я та померлих — за упокоєння душі, повинна молитися "за тих, хто ненавидить і кривдять нас", за тих, проти кого в нас є неприязнь, хто, можливо, несправедливо образив нас. Слід також часто відвідувати богослужіння, бувати у храмі в недільні дні та по великих святах, необхідно дотримуватися встановлених Церквою постів — не тільки в розумінні стримування від їжі, а й у моральному сенсі. Ми повинні примирятися з тими, з ким посварилися, подавати милостиню, прощати борги, повинні усувати від себе все марнотне і зосереджуватися на вічному

Гаряча молитва вирізняє щиро віруючого від "літепло". Треба прагнути не вичитувати молитовне

правило, не відстоювати богослужіння, а збагачуватися даром молитви від Господа, полюбити молитву, чекати з нетерпінням молитовного часу. Вірний повинен прагнути увійти в молитовну стихію, навчитися любити і розуміти музику церковних піснеспівів, їх незрівнянну красу і глибину, барвистість і містичну образність літургійних символів. Дар молитви — це і вміння володіти собою, своєю увагою, повторювати слова молитви не лише губами і мовою, але і всім серцем і всіма думками брати участь в справі молитви. Необхідно звикнути до Ісусової молитви: "Господи, Ісусе Христе, Сине Божий, помилуй мене грішного", і цю молитву промовляти про себе завжди і скрізь, особливо ж у важкі хвилини, при посиленій духовній боротьбі, в спокусах, утисках.

Отже, брате розваж, уважно, в чому з перерахованих тут необхідних правил, порядків, обов'язків християнських ти грішив проти нашої віри, проти святих церковних постанов, і не забудь покаятися в цьому!

Ідучи стежиною Великого Посту... ...і якими вони бувають?



Духовна прелесть. Всі перераховані гріхи в своїй основі мають недолік віри, релігійності, церковності. Цей же гріх полягає в помилковому відчутті надлишку особистих духовних дарувань. Цей гріх особливо поширений в чернечому середовищі, серед людей духовно розвинених, з підвищеною духовною чутливістю, в тих, хто живе аскетичним життям. Людина, що перебуває в стані спокуси, вважає себе гідним досягнутих особливих плодів духовної досконалості, підтвердженням чого є для неї всілякі "знамення", тобто сновидіння, голоси, бачення наяву. Така людина може бути досить обдарованою містично, але за відсутності церковної культури і богословської освіти, а головне — через відсутність хорошого, строгого духівника і наявності середовища, схильного легковірно сприймати його вигадки як одкровення, така людина незабаром плекає в собі горду думку, помилкове, самоодгідницьке поняття про свій духовний стан. Зазвичай цей стан починається зі сприйняття загадкового сну, повного якогось сумбуру, за містичне одкровення або пророцтво. На наступній стадії вже наяву є сяючі видіння, в яких він розпізнає Ангела, або якогось угодника, або навіть Богородицю і Самого Спасителя. Вони повідомляють найнеймовірніші одкровення, часто абсолютно безглузді.

За вченням же святих отців не слід звертати уваги на сні, а тим більше переповідати їх, а також вкрай недовірливо ставитися до різного роду видінь і ознак, — треба скоріше поквипитись висповідати будь-яке таке видіння духівникові, уважно стежити за серцем — чи не виникло там горде почуття, ґрунтоване на думках про свою особливу вибраність, духовність і найбільше боятися цієї виразки в душі, з якої і починається стан прелесті.

Гордість і марнославство. Це найглибші, поширені і шкідливі хвороби, з яких і починається все зло в людині. Гордіня є матір'ю всіх пристрастей і гріхів, ніщо так не віддаляє людину від Бога, як гордість. Тут же поруч стоять і всі їй подібні хвороби: самолюбство, бундючність, зарозумілість, егоїзм, лицемірство і тому подібні. Гордість не завжди буває видно явно, але завжди її присутність можна знайти у багатьох вчинках, уважна до себе людина може легко бачити її в собі, але не завжди може словом описати свою гордіню і виміряти її глибину. Зате —



марнославство, як найближчий прислужник гордості, завжди буває видимим, явним. Це дуже підступна пристрасть, вона, як злодій або як настирливий митник, намагається з будь-якою чесноти, взагалі з будь-якого вчинку людини, зірвати свій податок на користь гордині, на славу самовдоволеного "я", чи добре діло чинить людина, а чи зле, красиве або негарне — марнославство видивляється, чи не можна винести з того щось хвалькувате, що насичувало б хворе самолюбство, і навпаки: перш ніж зробити якусь справу, людина завжди в собі міркує — чи варто це робити, заради чого, ось тут марнославство і пхається зі своїми згубними пропозиціями, лукаво перекручуючи добре бажання і підмінюючи

богоугодні мотиви на удавані — заради прославлення своєї особи. Почав чоловік добре діло через Господа виконувати, а марнославство шепне: "Так, давай, — дуже добру справу, та й про тебе будуть так добре потім говорити...", і людину надихає, і сили особливі з'являються, і він не зауважує, як прийняв цей лукавий помисел, і працює вже на славу свою, а не на славу Богу. Ось тому так часто Спаситель наш і навчав про цю пристрасть

— і молитися не на виду, не напоказ людям, і давати милостиню таємно, і кожну справу робити перед Богом, а не перед людьми. І такою багатогранною є дія всіх підступів цієї пристрасті, що майже неможливо встежити за всіма ними, і, як пишуть отці, тільки прибореш один привід до марнославства, а воно знаходить його і в протилежній дії, як лушпиння в цибулини, знімаєш одну — а там інша така ж. Ця пристрасть чіпка, від неї важко зцілюватись, і з нею треба найсильніше боротися, тому що вона нищить всю людську працю. Часто зовні все життя християнина може бути найбільш взірцевим, найбільш ревним, а всередині бути зовсім поїденим цим хробаком, ґрунтованим на хибному фундаменті (на піску), — і величезна, прекрасна будівля може зруйнуватись при легкому вітерці.

І зауваж, брате, в наш час ця пристрасть дуже сильно поширилася серед християн у вигляді помилкового благоговіння, помилкової ревності, чоловікоугодництва, у вигляді підлесливості і лицемірства. Так, дивись уважно за своїм серцем і цього роду гріхи відкривай на сповіді, щоб тобі не проміняти славу Богу на славу людську.

(Продовження в наступному випуску УПСлова)

Parma Cathedral Celebrates 85th Anniversary

On the weekend of October 17-18, the parish family of St. Vladimir Cathedral in Parma, OH, celebrated the 85th anniversary of its founding in Cleveland, OH in 1924.

The celebration began in the parish center on Saturday afternoon with a birthday party for the children of the parish. The children brought gifts to be given to Zoe for Life, an Orthodox organization working for the unborn and their families. Geared to the interests of young people, there was face painting, balloon-animal making and Jungle Terry, who brought live animals for the children to touch and learn about.

The children and their parents then went to the church for a talk by the clergy on the purpose of celebrating the birthday of the parish. They were shown photos of the early days of the parish and learned of its history. Before leaving the church, the children and their parents lit candles in memory of the departed pastors, *pani matkas*, pioneers and parishioners.



Fr. John Nakonachy, pastor, gives a parish history lesson on Saturday along with Fr. Michael Hontaruk.

On Saturday evening, a Great Vespers and a Memorial Service for the departed were held with His Beatitude Metropolitan Constantine presiding, assisted by seven priests and a deacon. Also present was Bishop John Bura of the Ukrainian Catholic Diocese of Parma. Responses were sung by the parish choirs.

Following the service, everyone was invited to an appetizer reception in the parish hall. Entertainment for the evening was provided by the Kashtan Ukrainian Dance Ensemble and the St. Vladimir School of Bandura.

On Sunday morning, the parishioners gathered outside the Cathedral to greet His Beatitude. Following the traditional greetings, the Divine Liturgy was celebrated, with the assistance of 4 priests, a deacon and 15 altar servers. The responses were beautifully sung by the combined Ukrainian and English choirs. Three chalices were used for the many faithful who received Holy Communion.

Following the Liturgy, the weekend's celebrations



His Beatitude Metropolitan Constantine reads the Gospel during the 85th anniversary Liturgy.

concluded with a festive banquet and cultural program in the parish center, with 300 people in attendance. Featured were the Zorya Women's Ensemble and a beautiful opera singer from Ukraine. The parish organizations and parishio-

ners were very generous, donating \$50,000 for the needs of the parish.

For pictures of the anniversary, go to the parish website <http://www.stvladimirs.org> and click on "gallery".



Clergy and parish altar servers with Metropolitan Constantine after the Liturgy.



Zorya Women's Ensemble performs at the banquet.

75th Anniversary of the Nativity of the Virgin Church



On Sunday, December 21, the celebration of the 75th anniversary of the Nativity of the Virgin Parish in South Plainfield, NJ began with His Eminence, Archbishop Antony leading the celebration of the Divine Liturgy, which began with a procession from the rectory to the church. The church bell rang out welcoming His Eminence, and the singers sang the entrance troparia while His Eminence entered the sanctuary. The clergy celebrating with him were the dean, Mitred Protopresbyter Taras Chubenko, pastor of Saint Demetrius Cathedral of Carteret, NJ, the V. Rev.



Fr. Gerald Ozlanski, pastor of Assumption of the Mother of God Church, Chester, PA, and the V. Rev. Fr. Yuriy Siwko, pastor of Saint Andrew Memorial Church of South Bound Brook, NJ, the host pastor, the

V. Rev. Fr. John Udics, and Subdeacons Andrij Matlak and Vasyl Dovgan, seminarians of St. Sophia Theological Seminary, South Bound Brook, NJ. Mr. Raymond Mastroberte led the singing of the responses, aided by Pani Matka Mary Ann Chubenko and Anastasia 'Nettie' Sherby, Anita Anderson and Andrew Olear.

During the Liturgy, prayers were offered for the repose of the souls of all the former archpastors, pastors and pani matki, as well as

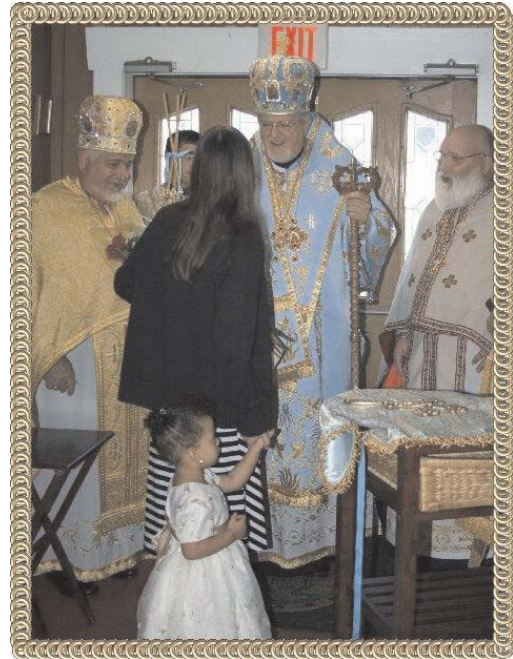
founders Catherine Dorosh, Paul Owsinik, Michael Polehonki, Nicholas Sawczak, Jullia Sharyk and Andrew Zahuta, and those who were stewards on the Church Board, and all the departed members of the parish.

His Eminence, Archbishop Antony honored the parish by offering Blessed Hramotas (Certificates of Appreciation) to some of the leaders of the parish: Board President Andrew Olear, Parish Brotherhood President Dmitri Kopchak, Board Treasurer Anita Anderson, Board member Michael Ratai, Chorister Anastasia Sherby, Board member Florence Ratai and Church School Teacher Joyce Pein.

In his homily, His Eminence spoke at length of the sacrifices offered by the fathers and mothers, grandfathers and grandmothers of our current parishioners.

They sacrificed and struggled so that our parish could be born and flourish.

Among the visitors to our parish were our neighbors the V. Rev. Fr. Stephen and Khourie Beba Tewfik of



St. Stephen the Protomartyr Antiochian Orthodox Church, South Plainfield, NJ, and the Reverend Charles and Mrs. Jean Mingle.

After the Divine Liturgy, everyone adjourned to the parish hall for a fine Lenten meal and excellent community sharing.



Bishop Daniel Visits St. Katherine Church

by Maya (Maria) Gregoret

For many weeks parishioners of St. Katherine Church in Arden Hills (St. Paul), Minnesota, had been looking forward to His Grace Bishop Daniel's visit for St. Katherine Feast Day celebrations. Unlike last year, when Minnesotans were hit by a real blizzard, this year the weather was cold and snowy but quite pleasant.

Immediately after arriving at the airport, Vladyko Daniel and Subdeacon Vasyl Pasakas of St. Sophia Seminary attended a parish board of administration council social. An informal potluck supper was prepared by various parishioners and enjoyed by all.

After supper, thought-provoking conversations ensued. Bishop Daniel started the meeting by telling a very interesting history of his life and how he decided to become a Ukrainian Orthodox theologian. A lively discussion followed, the main subject being the daily life of parishes of the Church and the blessings and difficulties encountered by UOC of the USA.

On Saturday evening, December 5, a Vespers Service was celebrated by Bishop Daniel, Fr. Peter Siwko, pastor, and Subdea-

con Vasyl Pasakas. Responses were sung by the church choir under the direction of Oleksiy Khrystych. An informal Social Hour followed, with simple food prepared by the Sisterhood. Everyone had a chance to talk to His Grace Bishop Daniel informally.

On Sunday morning, the formal celebration began with Vladyko Daniel being greeted with roses by Sophia Pechenuk and Eva Marie McDonough, from the Sunday school. The Bishop immediately took out several stems of roses from the bouquet and distributed them to the children who were standing nearby. The President of the Parish Council, Sviatoslav Mirza, then greeted the Bishop with the traditional bread and salt. Sharon Medjanyk, also greeted the Bishop from the Sisterhood, presenting him with a bouquet of sunflowers and roses.

The Solemn Hierarchical Liturgy followed with the church filled to capacity. Concelebrating with His Grace were Fr. Peter Siwko and Fr. Evhen Kumka, pastor of St. Michael's and St. George's Church in Minneapolis. Assisting were Subdeacon Vasyl Pasakas,

Subdeacon Victor Hushcha from the parish, and Subdeacon Mark from the local Orthodox parish, as well as several altar boys from our Church and from St. Michael's and St. George's Church.

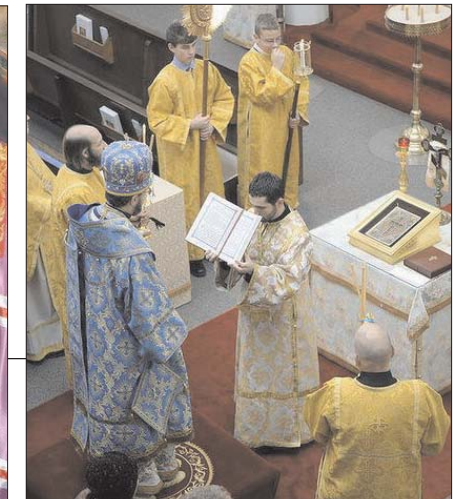
The Church Choir was joined by several superb singers from St. Michael's and St. George's Church choir, and was under the direction of Halyna Myroniuk. Very interesting to observe was the vesting of His Grace Bishop Daniel. As the bishop entered the Church, he was wearing a grand purple Mantia with red stripes and very long train, which was ever so ably carried by Subdeacon Vasyl Pasakas, who, when he felt the need for assistance, quickly delegated this duty to altar boy Nicholas Siwko.

All services were conducted interchangeably in both English and Ukrainian. Readers were Roman Korsun (Ukrainian) and Victor Hushcha (English).

In his very moving sermon Bishop Daniel gave many examples and advice for creating a pleasant

and inviting atmosphere in our churches which would attract visitors who might possibly be looking for a new place to worship. He emphasized that because our Ukrainian Orthodox Church is in the middle of two cultures - the Ukrainian and the American - it is very important in order to preserve our Orthodox Church to adjust our services and celebrations to both cultures and languages. Fr. Peter Siwko understands this situation and has been celebrating Sunday Divine Liturgies in both languages, alternating the language every other Sunday. In his sermon Vladyko Daniel also stressed that inner peace and spiritual happiness is more important than the accumulation of worldly possessions.

After singing the final prayer "Bozhe Velykyj Yedynyj..." - the Ukrainian prayer which imploring the Almighty God to preserve our Fatherland Ukraine - a



long line for veneration of the cross formed and the radiant and smiling Bishop Daniel found enough time to exchange at least a few friendly words with just about everyone who approached him.

Bishop Daniel then presented Blessed Certificates to several parishioners for their many years of outstanding and dedicated hard work in service to the church. The following people were honored with such certificates: Anatol Niepritzky, Louis Kropelnicki, Philip Shayda, Ivan Hupalo, Tatiana and Ivan Ilievsky, Oksana Bryn and Neonila Paczkowski.

Everyone was invited to the Parish Hall for a Feast Day Luncheon. As the price of the luncheon was on the "donation" basis, all people were able to enjoy the lunch, the program, as well as socializing with each other. When the people were

seated at the tables covered white tablecloths and attractively set, Luba Lewytzkyj, our Church's Cultural Liaison, officially opened the program.

At the serving table were Nina Chorewycz, Tamara Kosin, Alla Khrystych and the entire Maczka family (Natalie, Michael, Bohdanna, Richard) and Boris Galenko with Alex Chorewycz, Jr. There were also many other younger people helping in the kitchen or serving tables.

Subdeacon Vasyl Pasakas stepped to the microphone and thanked everyone for the opportunity that he and several other students of the St. Sophia Seminary had, expressing his gratitude for the financial assistance which they received through the Rev. Dr. Wolodymyr Lewytzkyj and Panimatka Halyna Seminarian Fund, now administered by Luba Lewytzkyj, which enabled them to continue their studies in Ukraine and come to the United States to continue their education here.

Favorite female trio singers "Ukrainochky" (Steph-



anie and Christina Korsunsky and Daria Kushnir) enchanted the audience with their singing of several charming Ukrainian songs.

Bishop Daniel then spoke to parishioners and guests, congratulating St. Katherine Parish on their Feast Day. His main theme, though, was his summer trip to the orphanages in Ukraine, which included a slide show. These homes care for children with severe and permanent mental and physical disabilities, many of which are attributed to the Chernobyl nuclear accident, which took place more than 20 years ago. Bishop Daniel and his group of young Ukrainians traveled to these orphanages for several years in a row now. The children remember them and are anxiously waiting for them to return again and again.

The President of the Parish Council, Sviatoslav Mirza, presented Bishop Daniel with a \$1,000 check for humanitarian work at

these orphanages. Vladyko Daniel expressed his heartfelt thanks.

Valentina Yarr, President of St. Michael's and St. George's Parish in Minneapolis, greeted parishioners of St. Katherine Church on their Feast Day and wished them success for many years in the future.

A commemorative photo of parishioners and guests with Vladyko Daniel was taken on the parish hall stage. Final prayers sang by the church choir concluded the wonderful celebrations.

Many thanks to Nina Chorewycz, her husband Boris Galenko, other members of the Sisterhood and everyone else who assisted in any way.

The biggest thanks though go to His Grace Bishop Daniel and Subdeacon Vasyl Pasakas who honored the parish on this Feast Day, making this festive event one that will be remembered for many years to come.





Archpastoral Visit to Los Angeles

St. Andrew Church in Los Angeles was blessed with the visit of His Grace Bishop Daniel, ruling hierarch of the Western Eparchy, on the Feast Day of St. Andrew, the First Called Apostle, on December 13. The joyous parish community was joined by numerous visitors from California and other states in welcoming its ruling archpastor as he celebrated the Hierarchical Divine Liturgy for the first time in the parish, in commemoration of its 58th anniversary.

This year's Patron Saint Feast Day was also particularly special because of the first ever ordination of a deacon in the parish. In addition, the community was honored by the participation in its celebrations of Protopresbyter Alexis Limonczenko, pastor of St. Michael Parish, San Francisco, who joined St. Andrew Parish pastor, V. Rev. Fr. Vasyl Shtelen. Assisting the bishop in the services were Subdeacons Gary Gebet of St. Mary Protectress Parish, San Diego, Andre Panchenko of St. Vladimir Parish, Los Angeles, and St. Andrew Parish's own David DeJesus and Oleh Saciuk. Members of the Kobzar Choir complemented the parish choir under the always virtuous leadership of choir director Greg Hallick.

The congregation was truly blessed to hear Vladyko Daniel's prayers. In his homily, His Grace called on everyone to beware of the

dangers inherent in our society as we are pulled away from one another by the mesmerizing impersonal secularization of the Internet. He called for our turning away from the darkness of the world and towards the light of God, through lives of service, of living by example, of going outside our insular parish communities to reach out and help those in need, usually so close physically to our church doors, but so far away in our indifferent minds. On the day of the ordination of a new deacon, His Grace challenged each and every member of the Church to become a living imitation of Christ as individuals and as the whole Church.

At the conclusion of the Divine Liturgy, His Grace greeted the congregation and congratulated the parish on the ordination of one of its own parishioners. He called on Deacon Oleh and Pani-matka Roxolana and their family to lives of service and sacrifice for the good of the Church and the glory of God.

His Grace then brought additional joy to the congregation by bestowing a special Hierarchical Award on one of the earliest parish pioneers, Serhiy Kimak, who toiled many years in the service of the parish through its formative years, and who continues to be a faithful, loyal, and giving member of the parish community, being respected and loved by everyone in the congregation. He has always been one of the first to volunteer for any work needed in the parish and continues to be ready to help with anything he is able to do,

faithfully attending services every Sunday. St. Andrew Parish has been blessed to have him as a member, and the Lord has blessed him with loving children and grandchildren, who were all on hand to celebrate the honor bestowed on him by His Grace.

After the conclusion of the Holy Liturgy, the parish greeted Vladyko Daniel at a festive banquet held in his honor, at which the congregation was also honored with the presence of Rev. Myron Mykyta, pastor of the Nativity of the Blessed Virgin Mary Ukrainian Catholic Church of Los Angeles, and Dean of the Western Deanery of the UOC Rev. Fr. Vasile Sauciu, pastor of the St. Vladimir Parish of Los Angeles. Parish Board President, Mykola Zlidenny thanked all attendees and thanked the Parish Sisterhood for the magnificent banquet. The congregation then had the pleasure of hearing a most informative address by His Grace on the present state of the Church in which His Grace called attention to the important charitable works of the central organizations of the Church, especially the aid given to orphanages for children with special needs, undertaken through his initiative and leadership, and continuing with ever increasing success. His Grace reminded everyone that there are now two annual working trips to Ukraine by college age students, during which they live in the orphanages and help to bring love and joy into the lives of some of the most forgotten and neglected children in Ukraine. His Grace called upon everyone to encourage their college age children, relatives, and friends to consider participating in these life-changing missions of love.

The entire congregation of St. Andrew Parish looks forward with anticipation to many future pastoral visits by His Grace.

St. Andrew Cathedral Celebrates Feast Day

Every year the feast day at St. Andrew Cathedral in Metropolitan Washington, D.C. is a source of deep spiritual rejuvenation and unity. Like every year for the past eight years His Eminence Archbishop Antony is at the center of this parish celebration. As cathedral archpastor he always cares for the well being of the parish and that is seen and appreciated by the parish.

On Sunday morning Fr. Volodymyr Steliac, pastor, Fr. Protopresbyter Hrehorij Podhurec, Rev. Protodeacon Sviatoslav Nowytski, Fr. Vasyl Kryshchypol from St. Michael parish in Baltimore, with the parish council Val

ordained Fernando Melnychenko as Sub-Deacon. As always His Eminence delivered a profound sermon, and the community of parish and local clergy with a dozen altar servers, the exceptional choir led by Greg Oleynik and the multitude of parishioners and guests from local parishes and the Ukrainian Embassy, made those in attendance feel as if they were in heaven.

After the Divine Liturgy everyone proceeded to the newly remodeled hall where His Eminence prayed and blessed the hall. The abundance of appetizers, dinner entree comprised of fresh salmon stuffed with

Steliac played their violins and were beautifully accompanied on the piano by their violin teacher Solomia Gorochivska.

His Eminence presented the "Parishioner of the Year" and "Lifetime Achievement" awards. The "Parishioner of the Year" *hramota* was presented by Archbishop Antony to Dr. Tamara Woroby. She contributed abundantly during the past year, being involved in many parish organizations and especially in the Parish Council, where she has served as secretary for the past eight years.

The "Lifetime Achievement" *hramota* was presented to Mrs. Halyna



tions.

As the Ukrainian Orthodox Church in the USA is currently in the building phase of its new museum, and St. Andrew Cathedral wanted to show our moral and financial support to this effort. A fund raising was organized by the parish, and in some twenty minutes the parish handed His Eminence

Archbishop Antony approximately \$35,000. Fr. Volodymyr said to His Eminence, "We not only believe in our Ukrainian Orthodoxy, not only believe in our culture,



Zabijaka, Parish Sisterhood Nadia Kolesnyk and Sonia Krawec, parish youth, and a full church warmly greeted their spiritual father. Even though just hours before the Liturgy we had a three inches of snow, the church was full and eager to celebrate the feast of St. Andrew the First Called Apostle.

At the beginning of the Divine Liturgy His Eminence

crab meat, sides and home made torts were out of this world. This was due to the very active Sisterhood led by energetic Nadia Kolesnyk and Panimatka Marta with the help of many others. During the program, skillfully conducted by Julia Lomatsky, the Cathedral choir sang a couple of religious pieces that were angelically delivered. Jurko Ivanenko and Danylo

Petrenko who has been involved in perhaps all parish organizations and is especially a "go-to" person when it comes to Ukrainian culture and events that have been part of the fabric of the St. Andrew community. Mrs. Petrenko has also served our church on the national level as president of the national Ukrainian Sisterhood and as editor in chief of its famous publica-

we have collected these funds because we believe in you. Our community wants to thank you for sacrificing so much not only for our church but for our heritage that has always been embedded in culture and culture in our heritage."

St. Andrew Cathedral continues to collect funds and will continue to be supportive of our church and its leaders.

Ukrainian Museum of New Jersey In Memory of Patriarch Mstyslav I History and Education Complex of the UOC of USA



**OUR MUSEUM
CONSTRUCTION
IS
PROGRESSING
SLOWLY...**

***DO YOU WANT TO SEE
IT COMPLETED?***



During its tour of our parishes several years ago, the History and Education Complex Committee very often heard the words: "When we see that construction is under way, we will make our donation." In several issues of the *Ukrainian Orthodox Word* since the construction on the complex began in the spring of 2009, we have offered reports on the construction progress with abundant photographs of the grandeur of the main museum building. We have asked for your assistance and informed that the construction progress will continue depending completely on your generosity. The only finances utilized in the construction are those contributions made specifically for that purpose. We do not tap any general church funds for this purpose. We are rapidly approaching the point where our construction will be placed on hold because the contributions are being made at very low levels.

We urge all parishes and individual members of our Holy Ukrainian Orthodox Church to step up their efforts in support of this important project. It will not be just a Museum in Memory of Patriarch Mstyslav. The Complex will be the center of religious and cultural education – with a media center and conference rooms to share who and what we are as Ukrainian Orthodox Christians. Our Library will be more available to the academic and general American communities for research and general interest. Our Metropolitan Andrew Kuschak Archive and Research Center will house the history of our Church and nation and we are opening space for various Ukrainian community organizations to store their own archives for availability to historians and researchers. Our exhibit areas will offer to the public unique insights into our

own church history, of the Holodomor or Genocidal Famine of 1932-33 and even of the Revolutionary War, which is so much a part of our Metropolia Center and American history.

***PLEASE DO NOT DELAY IN SENDING IN YOUR
CONTRIBUTION TODAY! IF YOU HAVE
ALREADY CONTRIBUTED, PLEASE CONSIDER
DOING MORE SO THAT OUR CONSTRUCTION
PROGRESS WILL NOT BE STALLED.***

***WE ASK PARISHES TO MAKE A SPECIAL
EFFORT AT FUND-RAISING.***

A proud example of such efforts took place at St. Andrew Cathedral of Metropolitan Washington, D.C. The parish's annual Patron Saint Day was turned into History and Education Complex support day and over \$35,000 was contributed by the parish, its affiliated organizations and individuals, with assurances of more to come. This is truly an example worthy of emulation! The members of the cathedral challenge other parishes to match or beat their effort!

***WE LOOK FORWARD TO HEARING FROM ALL
OUR READERS IN SUPPORT OF THE HISTORY
AND EDUCATION COMPLEX.***

***GOD BLESS ALL THOSE WHO CONTINUE TO
SUPPORT THIS PROJECT!***



Український музей Нью Джерзі в пам'ять патріарха Мстислава I Історичний та освітній комплекс УПЦ в США



**БУДОВА МУЗЕЮ
ПОВІЛЬНО
ПРОДОВЖУЄТЬСЯ -**

**ЧИ ВИ БАЖАЄТЕ
БАЧИТЕ БУДІВНИЦТВО
ЗАКІНЧЕНИМ?**

Кілька років тому, під час подорожей прафіями нашої Церкви, комісія будівництва Істоичного та Освітнього комплексу неодноразово чула вислови: *"Коли побачимо будівництво музею – тоді зробимо пожертву."* В минулих випусках УПСлова ми неодноразово повідомляли наших читачів про прогрес будівництва музею, рочпочинаючи ще весною 2009 року. Окрім описів, ми публікували фотографії та архітектурні плани споруди. Кожного разу ми інформували читачів про прогрес будівництва та наголошували, що закінчення проекту залежатиме від Ваших щедрих пожертв. Фінасові витрати, котрі вживаються на будівництво музею є тільки тими жертвами, котрі надходять на цю ціль. Ми не використовуємо загальних церковних фондів для завершення цього проекту. На даний час ми підходимо до своєї паузи у конструкції проекту, беручи до уваги малу кількість пожертв, корі надходять на цю ціль.

Звертаємось із заохоченням до усіх парафій та вірних нашої Святої Української Православної Церкви в США щиро відгукнутись на наш заклик для підтримки цього важливого проекту. Це не просто музей імені патріарха Мстислава. Цілий комплекс буде центром духовного та культурного розвитку і освіти - із аудіо і відео центром, конференційними аудиторіями для того, щоб ми могли ділитись з іншими нашою спадщиною і традиціями, тим всім, що ми називаємо Українським Православ'ям. Наша бібліотека буде більш доступною для академічних установ та ширшого кола відвідувачів. Архів та дослідницький центр імені митрополита Андрія (Кушцака) міститимуть у собі історію нашої Церкви та народу, беручи до уваги місця в комплексі, де міститимуться і архіви багатьох українських громадських організацій до котрих матимуть доступ як науковці так і



зацікавлені особистості. Виставочний зал, міститимуть експонати щодо історії наших парафій та Церкви назагал. Окрім того, частина виставочного залу буде присвячена трагічним подіям Голодомору 1932-1933 років, а також і історичним подіям історії Революційної війни США, що є частиною центру Митрополії і Американської історії.

***ОТОЖ, НЕ ВАГАЙТЕСЬ І НЕ ЗАТРИМУЙТЕ СВОЇ
ПОЖЕРТВИ. НАДСИЛАЙТЕ ЇХ СЬОГОДНІ! ЯКЩО ВИ
ВЖЕ ЗРОБИЛИ ПОЖЕРТВУ – ЗАДУМАЙТЕСЬ НАД
ТИМ, ЩОБ ЗРОБИТИ ДОДАТКОВУ ПОЖЕРТВУ ДЛЯ
ЗАБЕЗПЕЧЕННЯ ЗАКІНЧЕННЯ БУДІВНИЦТВА.***

***ЗВЕРТАЄМОСЬ ДО НАШИХ ЧИСЛЕННИХ ПАРАФІЙ ІЗ
ПРОХАННЯМ ЗРОБИТИ ОСОБЛИВІ НАМАГАННЯ
ЩОДО ЗІБРАННЯ КОШТІВ.***

Нехай прикладом таких намагань буде катедральний храм св. апостола Андрія Первозванного в околиці Вашингтону, ДК. Їхнє храмове свято було організоване із метою зібрання коштів на Історичний та Освітній Центр. Понад \$35,000 було пожертвувано парафією, парафіяльними організаціями та прафіями. Окрім того, вони обіцяють не зупиняти своїх намірів про допомогу на майбутнє. Це є гідний приклад для наслідування! Члени катедральної громади подають нам гідний виклик!

***ОТОЖ, ОЧІКУЄМО ПОЧУТИ ВІД УСІХ
ЧИТАЧІВ ЩОДО ІСТОРИЧНОГО І
ОСВІТНЬОГО КОМПЛЕКСУ.***

***НЕХАЙ ГОСПОДЬ ПОБЛАГОСЛОВИТЬ
УСІХ, ХТО ПІДТРИУЄ ЦЕЙ ПРОЕКТ!***

Palos Juniors Making a Difference! Orthodox Teens “Freeze-out Homelessness”



On Friday, November 20, SS. Peter and Paul Jr. UOL chapter hosted a fundraiser on the grounds of the church “Orthodox Christians Freeze-out Homelessness”. The goal of this event was to raise funds and bring awareness about local non-profit organization “Stand-up for kids - Chicago”. This organization assists homeless and street kids in Chicago (www.Standupforkids.org).

Many teenagers gathered for this worthy cause including some from neighboring churches of St. Luke Orthodox Church in Palos Hills, St. Volodymyr’s Cathedral in Chicago and SS. Peter and Paul Orthodox

Church in Burr Ridge.

Friday evening began with registration and Vespers for the Feast of St. Michael. Following the teenagers were divided in to groups by birthdays and each group proceeded outdoors to set up tents. It was a cold night! But the brave youth were not intimidated by the chilly temperatures. All were prepared to sleep outside.

As everyone enjoyed delicious hot dinner, the clergy addressed all participants on the importance of missionary works abroad and in our own backyard. They especially touched on homelessness and starvation in our own great

country. Fr. Taras Naumenko, pastor of Sts. Peter and Paul UOC, Fr. Andrew Harrison, pastor of St. Luke’s OCA and Fr. Herman Kinkaid, pastor of Sts. Peter and Paul OCA, delivered a strong and encouraging message.

The night continued with building bonfire and games. All enjoyed playing “Capture the Flag” and “Saint in the Churchyard”. Kudos to the girl’s team who won every game!!!

After games everyone warmed up by the bon-fire with hot cocoa. By midnight participants dressed up in layers and layers of clothing in their tents. As the temperature dipped to 32, all but a few were troopers and slept through the night in the chilling weather.

At 6:00 a.m., refreshed by the outdoor temperature, the youth participated in morning prayers, had breakfast and helped clean-up.

It was wonderful and uplifting to see so many



young Orthodox Christians, the future of the Orthodox Church, gather in one body to make a difference and make friends.

This missionary project was a HUGE success!!! Thanks to the countless donors the Jr. UOL chapter was able to collect enough funds to provide sack lunches for five months!

Special thank you to Dennis Koranda, Jr. UOL president, Laura and Chris Koranda, for helping organize this event and to our Sr. volunteers Victor Kwitka and Jennifer Mihalkanin.

Let us all remember that we can change the world to make it a better place by doing one random act of kindness at a time.



Bel Air, MD - St. Nicholas visits Four Evangelists Mission where Fr. Gregory Czumak is pastor.



Hammond, IN - St. Nicholas visits St. Michael Church where Fr. Raymond Sundland is pastor.

St. Nicholas Visits St. Katherine Parish in Arden Hills



On Sunday, December 20, St. Nicholas visited St. Katherine Parish in Arden Hills (St. Paul), MN. During the Divine Liturgy, V. Rev. Peter Siwko related the legend of St. Nicholas the Wonderworker, after which he invited everyone to the parish hall for lunch and a program prepared by the children.

Panimatka Bohuslava Siwko baked wonderful pizzas and the Sisterhood also prepared many other tasty foods.

There was an unusually large number of children - about 45! This was because many children were invited who are still friends of the parish, but for various reasons no longer

regularly attend. It was fun to see them grown up and they were equally happy to see their old friends.

Using the stage, the children and many adults charmingly sang several Ukrainian Christmas carols (Mrs. Oksana Billy conducting), and several English Christmas carols under

Mrs. Susan Micevych's directorship. St. Nicholas was sitting in the middle and around him were the children - most of whom were singing.

After the Christmas carols St. Nicholas distributed gifts to all the children. There was candy and other sweets, books and toys, and joy.



A Special Christmas Visitor at St. Nicholas Parish in Lakewood



L to R, back row: Dn. Ihor Mahlay, His Grace Bishop Daniel and Fr. Dennis Kristof. Front row: Gerald Largent, Tikhon Ruggles, Eric Anderson, Olivia Anderson and Benjamin Kristof.

Bishop Daniel graced St. Nicholas Pro-Cathedral in Lakewood, OH by taking time out of his busy schedule to celebrate Christmas Eve Services with Fr. Dennis Kristof and the parish family on December 24 and into December 25.

Rev. Deacon Ihor Mahlay of St. Vladimir Cathedral in Parma accompanied His Grace and also served at the Great Compline service and Divine Liturgy.

During an impromptu sermon following the read-



Bishop Daniel anoints the faithful with Deacon Ihor and Fr. Dennis at the conclusion of the services.

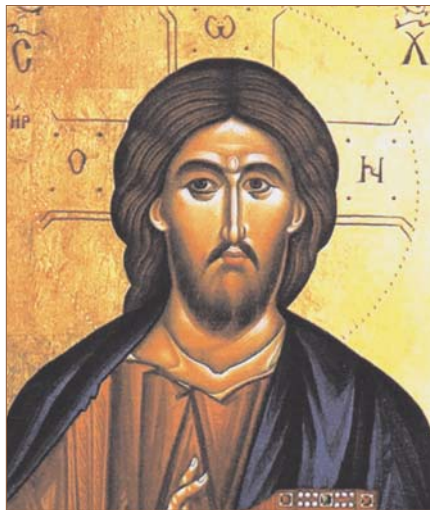
ing of the Nativity Archpastoral Letter, Bishop Daniel spoke eloquently about the true meaning of Christmas as found in an innocent Child. As he anointed everyone at the end of the Divine Liturgy, he kindly presented them with a Nativity holy

card icon.

A small reception in the parish hall concluded the now early morning celebration.

This Christmas visit by Bishop Daniel was a true blessing and honor for the parish.

The Face of Christ



by Carol Skocypiec

My Story ... Hmmm ... what is my story? Pretty boring if you really want to know. Forty years old, two beautiful but fairly spoiled children, loving husband that works too much, nice house, nice car, plenty of food on the table: Quite lucky by most standards. For years this was enough, but not long ago I felt a little empty space open in my heart.

I have no defined heritage. In all the research my mother spent her adult life gathering, she never found where we came to America from. I'm just an American Mutt if you will. My husband is Ukrainian by decent as are my children. I felt a need to get to know Ukraine too. I wanted to love it, be a part of it, glorify it. But how? Then I heard about Bishop Daniel's missionary trips with college kids to the orphanages in Ukraine. They needed a women's chaperone. What an opportunity I thought. I love children and I want to love Ukraine. I can do both in one trip and in one place.

My application was accepted and I was thrilled. Then Bishop Daniel asked me if I thought I would be able to see the face of Christ in the children affected by the disaster of Chernobyl. (I must admit I had a small panic attack about this time.) I don't know. I'm not even sure what that means. Is he asking if I can see past any physical or

mental challenges these children will certainly have? That's no problem, but to see the face of Christ? How will I know if I see Him? And if I don't, does that mean I'm going on this mission trip for the wrong reasons? I was worried.

Julia's Story

Julia is a beautiful girl living in the Znamyanka orphanage in Ukraine. She has blonde hair, hazel eyes and a beautiful smile. She is twelve years old. Her face is lovely, her mind is clear and she is happy. The rest of her has been twisted since birth. Her arms are turned backwards so her weight rests on the back of her wrists where there are calluses. Her hands are permanently cupped so that her fingers almost touch her thumb. Her torso is twisted to the side. Her legs are twisted so her knees bend down towards the floor and stick up into the air when she sits in the wheelchair: Her feet are bent completely in half. When I first saw her she was trying to move herself out of the sun over to a shady part of the carpet that she and some other children were resting on outside. I let her lay in my lap a bit and then she asked to go for a ride in her wheelchair. She loves to ride. "Go faster, go faster," she would always say to me.

She's quite self-sufficient. She can get in and out of her bed by herself; at meal time she takes the tin cup of soup with a soggy piece of bread at the bottom in her teeth and tilts her head back to drink. She always has soup. She always says it was delicious. She also loves apples. She took me and several others to where the best apple tree on the property is, back behind the laundry building. My teammate climbed the tree and shook it to get the apples down. After cleaning one from the ground with my shirt, I held the apple for her to take a bite. As a mother this is of course what I do... I have spoon fed my children hundreds of times when they were little; I cut crusts off sandwiches even now, never mind they are certainly old enough to do it themselves if they don't want to eat it.

I show Julia where the bruises are and instruct her not to eat there... only a little bite this time and a bigger bite next time. The mother in me came out again... we don't eat the gross parts because... well, its gross! That's when it happened. She looked at me and said (through my teammate/translator), "You are very kind". My heart shattered. I'm not doing anything special or out of the ordinary. I'm holding the apple for her because she can't. This is not kind; this is what is supposed to happen for her. Of course then I wanted to get her a crate full of apples and give her one or two or twenty every day if she wanted. I realized that in her I finally understood what Bishop Daniel meant. I immediately thought of stories I'd heard from the Bible where Jesus was turned away, shunned, ignored and worse because people didn't take the time to see Him in the face staring back at them. In Julia I saw the Face of Christ. How many times had she been ignored, passed over, neglected? How many times had she wanted an apple and no one would get her one? I couldn't stand the thought of it.

The Face of Christ, The Rest of the Story...

The next day we as a team went to the cemetery to pray for those children that have passed away. I learned that this small piece of property only has children from the Znamyanka orphanage. Plain blue crosses for each grave are made from pieces of pipe each exactly like the other. The cross has a small sign that looks like a miniature blackboard and white paint that looks like chalk detailing only the child's name, date of birth and death. How sad. Then I saw the open graves already dug... Waiting patiently for the next child. Again my heart shattered... Julia. With tears streaming down my face I realized that this is where she will be one day. I have to come back, I promised myself. I can't leave her there alone and forgotten. The only way I managed to get on the bus and

leave in one piece is knowing that there will be at least one person in the world that will know where she is; that can think of her, pray for her, glorify her. I promised myself that person will be me.

I asked to know Julia's history. I learned that her defects are genetic. Her parents were told by the doctor that they needed to give her up.... They wrote a letter in their own handwriting for her file explaining their decision. I felt the pain they must have endured while handing down such a horrible life sentence. She has been in an orphanage since she was five and a half months old and is now twelve. This is the only life she has ever known but she is happy. I asked the nurse about her life expectancy based on her condition and their experience. Puberty will most likely kill her... her body will probably not be able to withstand the growth that will surely happen. If she makes it to age thirteen every day after will be a gift. Once

again my heart was broken... forever changed by this Face of Christ.

I decided I wanted to give her something.... just for her. Necklaces are a choking hazard and never mind that she would not be able to defend herself if another child decided to take it. I settled on an icon of the Mother of

things away from others stand on her bed and reach up as high as she could and then I put the nail hole well above that to keep it out of reach. At least it would stay there for a little while for Julia to look at and perhaps remember that someone in the world loves her.

For many reasons I've decided to adopt Ukraine as my heritage: the food, the beautiful landscape, the history, and the connection my family has to it. However, I came away from my newly adopted homeland with much more than I expected. Julia made sure of that.

There are hundreds of stories like Julia's. I am lucky enough to have learned about hers. That little hole in my heart is no longer empty. Perhaps it wasn't a heritage I was searching for. Perhaps it was an inspiration to be a better person, a better Christian, a better mother. Perhaps I just needed to be closer to God. The Face of Christ is easy to recognize once you open your heart and look for what you cannot see. Thank you Julia. Your memory will be eternal, I promise.

“Perhaps it wasn't a heritage I was searching for. Perhaps it was an inspiration to be a better person, a better Christian, a better mother.”

God... the Protector. I showed it to her and all she could repeat is “is this really for me? Will you really let me keep it? It really is mine?” I don't think anyone has ever given her anything to have as her own before. I wrote her a note on the back explaining that this icon would look over her and that it was given with love from her American friend. I had a child that likes to take

ORDINATION ANNIVERSARIES



FEBRUARY



Protopresbyter Taras Chubenko	February 3, 1980
V. Rev. Fr. Oleh Hucul	February 12, 1995
Protopresbyter Peter Hotrovich	February 22, 1948
Rev. Fr. Rostyslav Tsapar	February 24, 2002
Protopresbyter Michael Zemlachenko	February 27, 1955
Very Rev. Volodymyr Muzychka	February 28, 1992
Protodeacon Joseph Hotrovich	February 29, 1948
Rev. Fr. Vladimir Ivanov	February 1972

MAY GOD GRANT TO THEM MANY, HAPPY AND BLESSED YEARS!

The Final Day Together by Lara Haluszczak

Because it was raining this day, we couldn't go to our usual play area with the girls in the orchard. We were in the building with classrooms, and I rotated from room to room, trying to spend a little bit of time with each child.

It was hard that particular day because I knew it would be the last time interacting with the children before we left the orphanage. I felt like I needed more time, and I had more to accomplish before leaving Puhachiv. My mental checklist wasn't checked off, and I wanted to stay longer.

I forced myself to spend time with each kid and as many kids as possible. I wanted to try and share my love with each one. The British author C.S. Lewis once said, "Affection is responsible for nine-tenths of whatever solid and durable happiness there is in our lives." This is one of my favorite quotes, and I used this concept to motivate myself. I wanted each of the kids to know that someone loves them and cares about them.

I went to another room, where there were some of the older girls of the orphanage. They had a television on with Ukrainian music videos playing in the background. Many of the girls in Puhachiv have varying degrees of mental handicaps, so when I entered the room I was amazed to see how some of the girls knew the words to the songs and were dancing to the music, mirroring the dancers on the screen. A thought occurred to me: these girls are capable of remembering. They are intuitive and perceptive of their environment, even though sometimes it seems that their individuality is lost, forgotten, or overlooked because they coexist together as a group in the orphanage.

I decided to test their memory

and maybe teach them something. I know it was a big goal in such a short time, but I was curious and certainly determined to give them something of my own. A few days earlier, I sang "Lord have mercy" with Katya, one of



"I felt like I needed more time, and I had more to accomplish before leaving Puhachiv."

the girls at the orphanage. I started to sing it to see if she remembered it, and sure enough, she remembered. I took advantage of this, and started to talk about the icon cards that the girls had just received after the service of Holy Unction.

Most of my Ukrainian language skills come from hearing the Divine Liturgy in Ukrainian, so my vocabulary is rich in this topic. Olia, another girl, asked who was on the icon card, (she didn't know it was an icon, but she recognized that it looked like a picture of a person). I told her it was the Mother of God. I then began to repeat "Most Holy Mother of God save us" in Ukrainian. As I said it, word by word, the girls standing around me began to repeat after me and say it too.

Next, I tried to teach them how to make the sign of the cross. I held my fingers together--- thumb, pointer, and middle fingers together then ring finger

and pinkie pressed down against my palm. Some girls mimicked my finger positions while other struggled with it. I helped Ira, who couldn't hold her fingers down, by placing her hand in mine and wrapping my fingers around hers. I formed my fingers in the right way--- my hand was a mold for Ira's fingers.

After a few minutes, some girls were crossing themselves and others were saying "Пресвята Богородице спаси нас!" It was so remarkable to see the girls learning this in such a short amount of time. It was a blessing to feel their little fingers in my hand and watch their eyes glow when I smiled in approval as they made the sign of the Cross correctly. Standing there with the girls reminded me of a verse in the Bible: "For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

With these girls, in these few moments that I had left to be with them, I could sense something happening that was part of a bigger plan than the one that I had for that day.



Orthodox Christian Fellowship: Making a *Real* Change “Keeping our College Students Connected to the Church”

This Spring break, over 100 college students have the opportunity to make a real change for those less fortunate through Orthodox Christian Fellowship's Real Break program.

Real Break is an alternative Spring break service-learning program designed to provide college students with life-transforming experiences that strengthen their faith and broaden their Christian worldview. OCF offers several trips to locations all around the globe where students will serve and minister to the poor with compassion and humility.

OCF currently has 12 trips planned, which run from February 20th through March 27th. Trip locations include: Alaska, Constantinople, El Salvador, Greece,

Guatemala, Jerusalem, Mexico, Romania and San Francisco. College students will have the incredible opportunity to renovate parishes and monasteries, work with innocent orphans and serve those less fortunate them.

For more information and registration, please visit www.ocf.net/realbreak or call 1-800-919-1623.

About OCF

Orthodox Christian Fellowship (OCF), a 501(c)3 non-profit organization, is the official collegiate campus ministry program under SCOBA. Our mission is to support fellowships on college campuses, whose members experience and witness to the Orthodox Christian Church through community life, prayer, service to others and study




of the Faith. Our Indianapolis headquarters supports over 270 university chapters across North America. In addition, we provide a variety of thoughtful and innovative programming, including regional training,

annual conferences, and domestic and international service learning programs.

For additional information contact: Presvytera Shyla Hadzellis, Development Director, OCF, shyla@ocf.net, www.ocf.net.

The Ukrainian Orthodox League
 Annual Jr/Sr UOL Lenten Retreat
 March 6, 2010

“Finding Your Spiritual Path”



Villa Maria Retreat Center
 Villa Maria, PA
 (Only 1 ¼ hrs. from Cleveland & Pittsburgh)

~Enjoy a full day of inspirational and thought provoking discussion, spiritual activities and meals

Adults \$30
 Young Adults & Teens \$25
 (a late fee of \$10 will apply after February 24, 2010)

For more information contact:
 Diane Szendak dkaszenny@aol.com 330.792.6699
 Melanie Nakonechny MelanieNak@aol.com 440.842.3820

UKRAINIAN ORTHODOX LEAGUE

*This is our Annual Fund Drive.
 We have set a goal of \$20,000 to be raised.
 We are blessed with men who are responding to their “calling” to the Priesthood.
 Please help us to aid them.*

*Please give generously to:
METROPOLITAN JOHN SCHOLARSHIP FUND*

* First established and awarded by the Ukrainian Orthodox League in 1966

* Provide scholarships to seminarians preparing to enter the Holy Priesthood in the Ukrainian Orthodox Church

* Provide grants to Clergy of the UOC of the USA

Many previous recipients are currently serving in the ranks of our Clergy



*Please send donations to:
 Pani Matka Linda Oryhon
 623 Jennings Street
 Endicott, NY 13760*

“Tis the Season” Christmas Concert Held in Los Angeles

by Alexander Rivney

On Sunday December 13, 2009 a Christmas Carol Concert performed at the prestigious Alex Theatre in Glendale regaled the multi-national audience of Southern California. Under the banner, “Tis the Season”, this choral and symphonic concert, which was presented under the auspices of the Ukrainian Culture Center of Los Angeles, was held in celebration of God’s gifts and miracles to mankind.

Thanks to the dynamic leadership of conductor Gregory Hallick-Holutiak, the concert was a unique blending of the talents of the Ukrainian National Choir of LA, “Kobzar”, St. Casimir’s Lithuanian Church Choir of Los Angeles, the Los Angeles Doctors Symphony Orchestra, and the Bell Choir of the United Church of Christ of Claremont, CA.

Greeted in the lobby by the magical sounds of the bell choir, guests knew they were in for a very special evening. Once inside the magnificent theater, Master of Ceremonies Luba Poniatyszyn Keske welcomed the audience with the promise of a memorable and inspirational program.

The L.A. Doctors’ Symphony Orchestra opened the program with the powerful overture by Wagner, “Der Meistersingers Von Nurnberg”, under the baton of Dr. Ivan Schulman. The orchestra was followed by the unique a capella choral style of Saint Casimir’s Lithuanian Church Choir under the masterful hand of their conductor, Mr. Victor Ralys. As the Lithuanian

Choir exited the stage to thunderous applause, the audience was presented another treat. Stage actor George Wyhinny related a heartwarming Christmas story entitled “Shoes and Wood.” The up-and-coming young actor’s superb

presentation of this tale left many in the audience teary eyed and with a warm glow in their hearts. The 65 members of Kobzar Choir, resplendent in their Ukrainian embroidery, then made their entrance onto the stage. As Maestro Hallick-Holutiak lowered his baton, the orchestra and choir filled the theater with the sounds of traditional Ukrainian Christmas carols, starting with the oldest and most beloved carol, “God Eternal.” Kobzar’s renditions of the Ukrainian carols were enhanced by the symphonic accompaniments written by Mr. Hallick-Holutiak specifically for this performance. All the arrangements were gloriously full and filled the theater with sounds that captivated all in attendance. One piece in particular that enthralled the audience was “What Is This Wonder (*Scho*



lyrical power carried above the combined orchestra and choir in the uppermost ranges, something special and truly wondrous. “Kobzar” and Ms. Linton were rewarded with several standing ovations for their beautiful contribution to the program. The orchestra and combined choirs began the second half under the baton of Dr. Schulman. “See the Conquering Hero Comes”, by Handel, and “Carol of the Bells”, arranged by Mr. Hallick-Holutiak for orchestra alone, were soundly applauded and thrilled the audience.

Next, Gloria Kaye, a Canadian recording artist as well as a television and radio personality of renown, graced the stage with two Christmas Carols masterfully arranged by Mr. Richard Bellis. Ms. Kaye’s stage presence and captivating voice kept the

audience hushed until her completion when overwhelming applause overtook the auditorium. Ms. Kaye, who is of Ukrainian decent, is a veteran performer with an extensive career. She has recorded theme songs for various motion pictures and her voice can be heard in various Disney Theme Park attractions.

The final segment of the program was a combined effort of all performers. Maestro Hallick-Holutiak conducted both choirs and orchestra that performed six Christmas Carols representing Ukraine, Lithuania, France, England and Germany, all again creatively arranged for orchestra and choir by the conductor.

When all was over, the audience responded with a prolonged standing ovation. The 200-plus performers readily answered with three encore pieces; one in Lithuanian (a capella), one in Ukrainian (with orchestra and Bell Choir added) and the grand finale, Handel’s “Hallelujah Chorus”.

This performance put all in attendance in the Christmas spirit. In speaking with Maestro Hallick-Holutiak, who conceived and directed this combined program, he related, “Everyone had fun and everyone of the performers should be thanked for their time, energy and dedication to this program. Without everyone’s complete cooperation, we would not have been able to do what we did. So, I simply say thank you one and all.”



Humanitarian support to the needy and disenfranchised has been essential to the mission of the Society of Saint Andrew since its founding in 1991. From the early years after the collapse of communism, the faithful here in the United States have supported efforts in Ukraine in providing meals for the elderly poor.

Presently, five centers are supported by the Society: Kyiv (2), Pereyaslav-Kmelnitsky, Chernihiv, Ternopil and Chernivtsi.

Meals are distributed at soup kitchens, cafeterias (hot meals five days a week) or delivered to home bound elderly in the four aforementioned cities. Food is provided to pensioners that have no family or social support, and are of limited financial resources. This program is implemented with the cooperation of local faithful in Ukraine.

St. Andrew's Society is a philanthropic and charitable organization of the UOC of the USA.



His Grace Bishop Daniel assists with the distribution of food parcels to recipients in Kyiv.



A hot meal is enjoyed at one of the cafeterias supported by the Society.

Since 1991, the Society has raised and funded over \$830,000 in various charitable and church related projects in Ukraine. The major efforts supported by St. Andrew's Society have been:

Humanitarian ~ \$314,000

Soup kitchens for needy elderly and orphanage support

Theological Seminaries and Scholarships ~ \$236,000

including the Rev. Lewytzkyj Fund

Restoration of St. Michael's in Kyiv ~ \$115,000

Rebuilding of the historic Cathedral destroyed by the communist state under Josef Stalin

Various church restorations, publications, medical projects ~ \$147,000



Present ongoing outreach projects include the soup kitchens, seminary scholarships and orphanage support.

Please consider supporting the charitable work of the Society of St. Andrew.

For further information, please contact
Rev. Deacon Dr. Ihor Mahlay at imahlay@yahoo.com or
 440-582-1051.

Your tax-deductible donation may be sent to:

St. Andrew's Society
 c/o Vitali Vizir
 1023 Yorkshire Drive
 Los Altos, CA 94024

Embassy Celebrates Anniversary



The Armed Forces Embassy of Ukraine opened its doors to welcome the honorary guests who gathered to celebrate its 18th anniversary.

The event was attended by representatives of the US Department of Defense, State Department and US Congress, branches and services of the Armed

Forces, business circles, NGOs and media, foreign diplomats accredited in Washington DC.

V. Rev. Volodymyr Steliac, pastor of St. Andrew Cathedral in Silver Spring, MD is a chaplain with the Maryland National Guard and attended this anniversary celebration as one of the honored guests.



Washington, D.C. - V. Rev. Fr. Volodymyr Steliac (left) with Ambassador-Designate to Ukraine John F. Tefft and the Senate Foreign Relations Committee on October 8, 2009.



South Bound Brook, NJ - V. Rev. Yuriy Siwko presents Archbishop Antony with the Bethlehem Peace Light in St. Andrew Memorial Church.



Lorain, OH - St. Nicholas distributes gifts to the children of St. Mary Dormition Parish where Fr. Dennis Kristof is pastor.

His mercy endures forever
(Psalm 118)

**ANNUAL JUNIOR- SENIOR
U.O.L. LENTEN RETREAT
MARCH 20, 2010**

Retreat will focus on Confession

**ST. FRANCIS RETREAT HOUSE
BETHLEHEM, PA**

Retreat registration rate \$40
late rate registration additional \$10 if mailed after 3/1/10

Retreat is one full day including all meals,
breakfast, lunch and dinner. Additionally, there
will be pre-session on Friday evening at 7:00.

For more information contact: Oleh or Natalie Bilynsky
at nsufer@aol.com call - 610-892-7315



Bakerton, PA - Baptism of Devany Marie Rainy by Fr. Paul Bigelow, pastor, on June 7 at SS. Peter and Paul Church in Bakerton.

СВ. МИКОЛАЙ ЗАВІТАВ ДО ШКОЛИ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

В суботу, 19-го грудня 2009-го р., після шкільного молебню і трьох уроків, учні Школи Релігії й Українонавства ім. Лесі Українки при Українській Православній Катедрі Св.Покрови в Саутфілді, Міч, і їх батьки, зібрались у святково прибраній парафіяльній залі о 11:30 год. ранку. Директор Школи, Вікторія Волянчук, повідомила що сьогодні останній день навчання в Школі перед зимовими канікулами і що тепер буде святковий обід. Діти запросять своїх батьків до обіду.

Після обіду, діти зібрались біля сцени і Єлисавета Симоненко, вчитель релігії в Школі, мала вступне слово про Св.Миколая, переплітаючи свою розповідь питаннями, цим зацікавлюючи дітей. Св.Миколай народився і жив у IV столітті у стародавній Лікії, в Малій Азії (тепер — Туреччина). Його батьки померли дуже рано і хлопчик виростав під опікою родичів. З дитинства його тягнуло допомагати іншим і він це робив усе своє життя. Св.Миколай — один з небагатьох святих, якого шанують християни незалежно від їхнього віросповідання, і навіть нехристияни.

Виступ на сцені розпочали діти передшкілля вітанням «Добрий день!». Діти садочка і 1-го рівня попросили у Св.Миколая: «...лялю, найпишнішу в світі кралю. Потім, зайчика м'якого — сам вже вибери якого, ...гуску, котика й собачку, та не справжніх, тільки цяцьку, щоб не їли забагацько. Принеси цікаву книжку про kota, або про мишку. ...Принеси мені гостинців, скільки вміститься в торбинці» (вірш «Лист до Святого Миколая» Ганни Черінь; читці: Гаврилко Полець, Аня Хоротковська, Катя Загайко, Катя Кублицька, Катя Геба, Євдокія Близнюк, Зиновій Бірко, Віталій Волянчук). З більш глибокодумних бажань до Св.Миколая були «...і здоров'я для родини, красну долю для України!» (вірш «Лист до Чудотворця» Віри Багірової; чтець: Аня Торянюк). А хто мав нахил до літературної діяльності, той попросив «...книжечок багато, читати у свято» (вірш «Святий Миколай» Марії Підгірянки; читці: Яна Еббінг і Юліян Кейн). А щоб підкреслити, що вони люблять Св.Миколая, діти заспівали пісню «О, хто, хто Миколая любить», при фортепіано Галина Яловенко — вчитель співи. І ось, пішла чутка, що Св.Миколай таки почув прохання дітей, бо «В небі метушня і рух, янголята працю мають: білий тріпають кожух для Святого Миколая. Інші, лагодять санки, навантажують в них дари, запрягають два шпаки, розсувають сірі хмари... Вістка чемним діточкам, що ждуть гостя нетерпляче: Діти, радість лине вам! Хто нечемний був — хай плаче!» (вірш «Святий Миколай їде» Я.Вільшенка; читці: Настя Легуняк, Теодор Мельничук-Гулд, Міля Смик, Наталія Дженнінгс, Тимко



Святий Миколай завітав до Школи.

Близнюк). Розуміючи, що Св.Миколай дуже зайнятий в цю пору року, учні 3-го і 4-го рівня вирішили нагадати про себе, написавши йому листа: «Гей, пошлемо листочок до раю: Не забудь нас Святий Миколаю! Не забудьте про нас янголятка! Вас прохають і хлопці й дівчатка...» (вірш «Лист до раю», автор невідомий; читці: Михайло Волянчук, Таня Легуняк). І, мабуть, таки лист допоміг, бо «...з лісу вибігли зайчата, поставали на лапках, Миколай везе дарунки чемним дітям на санках» (вірш «Св.Миколай везе дарунки», автор невідомий; чтець: Таня Смик). Щоб переконати Св.Миколая, що це саме тут є чемні діти, всі діти заспівали «Миколай, Миколай, ти до нас завітай.» І, виявляється, що ці старання не пішли на марно, бо на сцену вийшов Св.Миколай (Володимир Іванович Мурга) з ангелами і подарунками. Привітавшись з дітьми, Св.Миколай заохочував їх підходити до нього, сказати як називаються, як називаються їхні батьки і продекламувати віршика, або заспівати пісню. Це шкільні діти, залюбки і робили. Після шкільних дітей, до Св.Миколая підходили діти що не ходять до Школи. У всіх піднявся настрій і всі, разом з Св.Миколаєм заколядували «Добрий вечір тобі пане господарю», «Во Вифлеємі» і «Нова радість стала». Не забувши і про вчителів Школи, Св.Миколай роздав подарунки і вчителям: Вікторії Волянчук, Галині Семиць, Г.Яловенко, Ларі Близнюк, Марті Бірко, Лізі Симоненко, Тані Ілляшевич, Любі Лазурко, Ліді Лукашук і Юрєві Розгонові.

На закінчення програми, В.Волянчук подякувала батькам за те, що привозять дітей до Школи і повідомила, що 9-го січня 2010-го р., діти Школи їдуть колядувати до Кредитівок і до членів Святопокровської Громади.

Від імені Батьківського Комітету Школи, Андрій Смик подякував усім присутнім і запросив усіх прийти 6-го січня на Святвечірню Службу і Вечерю а 16-го січня на Родинну Маланку, яку влаштовує Школа і побажав усім радісних Свят і щасливого Нового Року.

СВ. МИКОЛАЙ ЗАВІТАВ ДО УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЛІГИ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

В неділю, 20-го грудня 2009-го р., після Святої Літургії, Св. Миколай завітав до Молодшого Відділу Української Православної Ліги (МВУПЛ) при Українській Православній Катедрі Св.Покрови в Саутфілді, Міч. І як він міг не завітати? Ліга почала видавати свій бюлетень під назвою «Промінь», перше число якого, в листопаді 2009-го р., приготувала до друку Єлисавета Симоненко, Старший Дорадник МВУПЛ. Члени МВУПЛ, кожної неділі, від 13-го грудня до 3-го січня влаштовували, в парафіяльній залі, «Різдвяну крамницю, в якій можна було придбати кутю, мак, сухі овочі, Різдвяні картки, хрестики, іконки і багато чого іншого. Прихід з продажі піде на підтримку безкоштовних їдалень для потребуючих в Україні. В листопаді 2009-го р., члени МВУПЛ збирали їжу в консервах для потребуючих в США. Окрім цього, члени МВУПЛ влаштовують 10-го січня 2010-го р, в парафіяльній залі, Різдвяний концерт з виступом на сцені членів МВУПЛ і Ольги Яловенко, якої співом вже не раз захоплювалась Святопокровська Громада.

Беручи під увагу працьовитість членів МВУПЛ, як же міг не завітати до них Св. Миколай? Не даремно ж цей МВУПЛ, на Конвенції Української Православної Ліги — отримв відзначення як МВУПЛ з найкращими



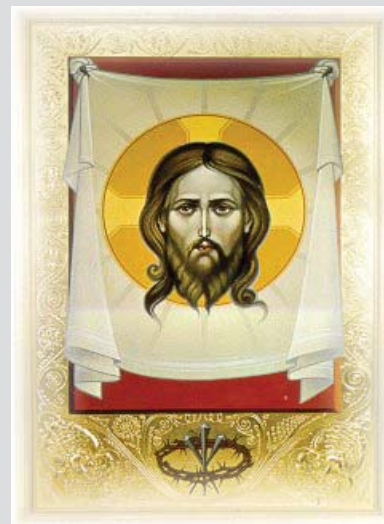
досягненнями в 2009-му році! Св. Миколай застав членів МВУПЛ за роботою: або в «Різдвяній крамниці», або готуючи перекуску в парафіяльній залі для присутніх парафіян і гостей. Зібравши роботуяг біля себе, він їм роздав особисті подарунки, ще й сфотографувався з ними.

На цьому закінчились відвідини Св. Миколая в Святопокровській Громаді але він, напевно, знову завітає наступного року.

*Please remember in your prayers...
Просимо згадати у Ваших молитвах...*

ФЕВРУАРЬ - ЛЮТИЙ

- 17th 1965 - PROTOPRIEST ANTONY BERYK
- 12th 1966 - REV. LEONTIJ KWARTYRIUK
- 16th 1986 - REV. JOHN ZAZWORSKY
- 18th 1989 - PROTOPRIEST DMYTRO SAWKA
- 2nd 1990 - PROTOPRESBYTER ANDREW BECK
- 20th 1991 - PROTOPRESBYTER MYKOLA CHERNIAWSKY
- 25th 1991 - PROTOPRIEST MYRON PACHOLOK
- 6th 1999 - REV. JAMES MILLER
- 13th 2006- MITRED PROTOPRIEST MYROSLAW HLYNSKY



**Вічна пам'ять!
Меморі Етерна!**

Holy Baptism...

As of 12/17/2009



Abrahamson, Owen Matthew Richard

baptized and chrismated on November 15, 2009, in St. Michael Church, Woonsocket, RI child of Michael Robert Abrahamson and Faith Rebecca Pardee. Sponsors: Fr. Anthony Perkins and PM Tina Marie Perkins. Celebrated by Fr. Anthony Perkins

Andrushko, Sophia baptized and chrismated on November 15, 2009, in St. John the Baptist Church, Portland, OR child of Oleg Andrushko and Mariya Andrushko. Sponsors: Anatoliy Kirnaz and Nataliya Nagurska. Celebrated by Fr. Ivan Petrouchtchak.

Bula, Brooke Alexandra baptized and chrismated on June 28, 2009, in Holy Trinity Church, Trenton, NJ child of Alexander Wolodymyr Bula and Jaime Pamela Schaeffling. Sponsors: Gregory Iwan Bula and Alexandra Kateryna Bula. Celebrated by Fr. Ivan Lymar.

Charest, John Spencer baptized and chrismated on September 12, 2009, in St. Michael Church, Woonsocket, RI child of Gregg Richard Charest and Elizabeth Ann Spencer. Sponsors: John Christian Charest and Molly Russell Spencer. Celebrated by Fr. Anthony Perkins.

Cole, Sadie Marie baptized and chrismated on June 28, 2009, in St. Michael Church, Woonsocket, RI child of Michael Richard Cole, JR and Laura Beth Goralski. Sponsors: Jay Bellevance and Diane Giguere. Celebrated by Fr. Anthony Perkins.

Dimitrik, Ron baptized and chrismated on January 25, 2009, in St. Michael Church, Woonsocket, RI child of Joseph Bodan Bilynski and Miraslawa Halcizwski. Sponsor: Anatoli Grintchenko. Celebrated by Fr. Anthony Perkins.

Foertsch, Alexsey Conrad baptized and chrismated on November 21, 2009, in Sts. Peter & Paul Church, Lyndora, PA child of Robert Daniel Foertsch and Inna Tsyndrik. Sponsors: Vladyslav Marharytov and Olga Smirnova. Celebrated by Fr. Paisius McGrath.

Gardner, Alexia Marie baptized and chrismated on August 9, 2009, in Holy Trinity Church, Cheektowaga, NY child of Joseph Anthony Gardner and Katie Lynn Stebbins. Sponsors: David Bernard Gardner and Lida Marie Guzman. Celebrated by Fr. Mykola Krywonos.

Hatala, Quinn Sophia baptized and chrismated on September 6, 2009, in St. John the Baptist Church, Johnson City, NY child of Peter Hatala and Erica Hajes. Sponsors: Mark Hatala and Jennifer Hatala. Celebrated by Fr. Zinoviy Zharsky.

Holubowsky, Andrew Anthony baptized and chrismated on December 13, 2009, in St. Vladimir Church, Philadelphia, PA child of Victor Holubowsky and Oxana Radchenko. Sponsors: Tyson Smith and Angelica Riley. Celebrated by Fr. Frank Estocin

Hawkins, Victoria Kalina baptized and chrismated on May 30, 2009, in St. Mary Church, Farmington, MI child of Bradley Leonard Hawkins and Lisa Petrusha. Sponsors: Daniel Beckwith and Helene Zarewykch. Celebrated by Fr. Paul Bodnarchuk.

Hoit, Logan Alexander baptized and chrismated on June 13, 2009, in St. Michael Church, Woonsocket, RI child of Jeffrey Gabriel Hoit and Inga Alexandra Lermontov. Sponsors: Vladislav Lermontov and Tina Hoit. Celebrated by Fr. Anthony Perkins.

Hlushko, Anna baptized and chrismated on August 22, 2009, in St. Mary Protectress Church, Philadelphia, PA child of Andriy Hlushko and Iryna Skibczyk. Sponsors: Andriy Bokalo and Svitlana Stulkivska. Celebrated by Fr. Volodymyr Khanas.

Krywonos, Aksara baptized and chrismated on August 15, 2009, in St. Mary Protectress Church, Rochester, NY child of Matthew Krywonos and Alphonsa Anthonyswamy. Sponsors: Christopher P. Tirpak and Nadine M. Tirpak. Celebrated by Fr. Igor Krekhovetsky & Fr. Mykola Krywonos.

Kucharyan, Elizaveta baptized and chrismated on May 9, 2009, in Holy Trinity Church, Trenton, NJ child of Vitaliy Kuchuryan and Nataliya Hnatchuk. Sponsors: Serhiy Kohanyuk and Tatiana Kholodnaya. Celebrated by Fr. Ivan Lymar.

Lomonaco, Julia Catherine baptized and chrismated on September 6, 2009, in St. John the Baptist Church, Johnson City, NY child of Thomas Lomonaco and Kristi Hatala. Sponsors: Joseph Ranieri and Nicole Ranieri. Celebrated by Fr. Zinoviy Zharsky.

Long, Carina Anastasia Rayne baptized and chrismated on October 18, 2009, in St. Vladimir Church, Philadelphia, PA child of Lawrence John Long and Larissa Popchuk. Sponsors: Alexander Simeonides and Laura Whalen. Celebrated by Fr. Frank Estocin.

Meenan, Alexis Grace baptized and chrismated on November 21, 2009, in St. Vladimir Church, Philadelphia, PA child of David Joseph Meenan and Amy Deborah Shinn. Sponsors: Thomas Shinn and Cindy Hess. Celebrated by Fr. Frank Estocin

Malaniak, Benjamin baptized and chrismated on October 17, 2009, in St. John the Baptist Church, Portland, OR child of Alexander Malaniak and Lisa Marie Kopf. Sponsors: Ivan Petrouchtchak, Jr. Celebrated by Fr. Ivan Petrouchtchak.

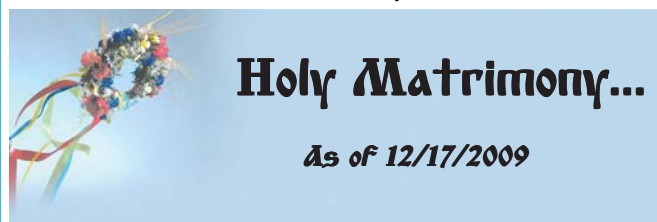
Rancourt, Kara Lee chrismated on January 25, 2009, in St. Michael Church, Woonsocket, RI child of Steven Paul Rancourt and Kathleen Ellen Lucier. Sponsors: Janice Meschisen. Celebrated by Fr. Anthony Perkins.

Scaif, David Carroll baptized and chrismated on November 10, 2009, in St. Vladimir Cathedral Church, Parma, OH child of Larry E. Scaif and Rebecca C. Zirkle. Sponsors: Peter Nahornij and Tatiana Gritsenko. Celebrated by Fr. Michael Hontaruk.

Mirilovich, Naomi Louise baptized and chrismated on December 12, 2009, in Protection of the Holy Theotokos Church, Allentown, PA child of Michael Mirilovich and Yvonne Kurtz. Sponsors: John Mirilovich and Robbyn Szvetitz. Celebrated by Fr. Myron Oryhon.

Udovik, Alexandria Maria baptized and chrismated on August 16, 2009, in St. Mary Protectress Church, Philadelphia, PA child of Oleg Udovik and Miroslava Mihailiv. Sponsors: Yaroslav Fisun and Irina Zhurenko. Celebrated by Fr. Volodymyr Khanas.

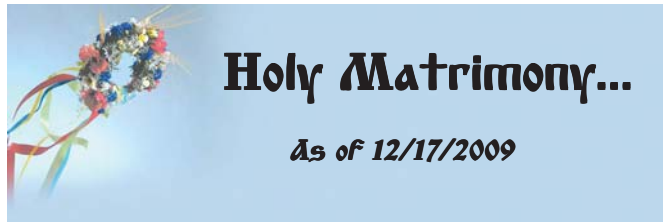
Zhitnikova, Helen baptized and chrismated on November 10, 2009, in St. Vladimir Cathedral Church, Parma, OH child of Felix Zhitnikov and Svetlana Gontsa. Sponsors: Peter Nahornij and Tatiana Gritsenko. Celebrated by Fr. Michael Hontaruk.



Holy Matrimony...

As of 12/17/2009

Vadym Buzenko and **Saida Mamedova** in St. Michael Parish, Woonsocket, RI, on October 8, 2009, witnessed by Eldar Lichman. Celebrant: Fr. Anthony Perkins



Holy Matrimony...

As of 12/17/2009

Michael Anthony Cardarelli and **Stephanie K. Shirk** in St. John the Baptist Parish, Johnson City, NY, on October 17, 2009, witnessed by Laurel Shirk and Christopher Cardarelli Celebrant: Fr. Zinovy Zharsky

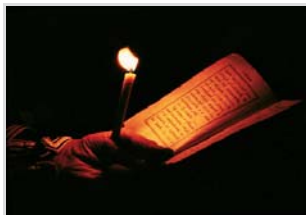
Philip Joseph Cordeiro and **Elizabeth Marie Gemski** in St. Michael Parish, Woonsocket, RI, on September 27, 2009, witnessed by Tanya C. Rogers and Candice Gemski Celebrant: Fr. Anthony Perkins

David Figueroa and **Tina Elizabeth Vitale** in St. Mary Parish, Lorain, OH, on November 14, 2009, witnessed by Tania Pohulajk and Mykola Skyba Celebrant: Fr. Dennis Kristof

Robert George Fontaine and **Pamela Joyce Chahargn** in St. Michael Parish, Woonsocket, RI, on November 15, 2008, witnessed by Paula Hreczuck and Ken Birtwistle Celebrant: Fr. Anthony Perkins

David Scalf and **Helen Zhitnikova** in St. Vladimir Cathedral Parish, Parma, OH, on November 21, 2009, witnessed by Kevin Gibbons and Andrea Owens Celebrant: Fr. John Nakonachny

Maxim Zollotaryov and **Kateryna Vorona** in St. Mary Protectress Parish, Philadelphia, PA, on July 26, 2009, witnessed by Tatiana Belovol and Illia Stregak Celebrant: Fr. Volodymyr Khanas



Asleep in the Lord...

As of 12/17/2009

Antochy, Olga of Minneapolis, MN on October 26, 2009, at age of 90 years, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Cherkes, Mildred of Woonsocket, RI on May 10, 2009, at age of 88 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Dominick, Stella Gudz of Woonsocket, RI on June 22, 2009, at age of 90 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Fedorishen, Alexander of Northampton, PA on November 4, 2009, at age of 87 years, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Glowa, John of Vestal, NY on October 3, 2009, at age of 61 years, officiating clergy Fr. Zinovy Zharsky of Annunciation G O Parish, Vestal, NY.

Gotman, Eugene of Herkimer, NY on November 25, 2009, at age of 64 years, officiating clergy Fr. Ivan Semko & Fr. Michael Bundz of St. Mary Parish, Herkimer, NY.

Huzela, Anna of Northampton, PA on November 19, 2009, at age of 89 years, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Klodowaski, Michael of Johnson City, NY on October 26, 2009, at age of 84 years, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

Kopytko, Jennie of Woonsocket, RI on October 13, 2009, at age of 84 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Martynenko, Mychajlo of Trenton, NJ on October 22, 2009, at age of 85 years, officiating clergy Fr. Ivan Lyman of Holy Trinity Parish, Trenton, NJ.

Melnyk, Stella Klemanchuck of Woonsocket, RI on September 16, 2009, at age of 91 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Michaluk, Ann of Woonsocket, RI on March 5, 2009, at age of 87 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Orda, Maria of Philadelphia, PA on June 31, 2009, at age of 86 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Patronik, John M. of Hammond, IN on November 24, 2009, at age of 75 years, officiating clergy Fr. Raymond Sundland of St. Michael Parish, Hammond, IN.

Ptodisnik, Nina of Rochester, NY on September 11, 2009, at age of 95 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Pulym, Phyllis Kay of Parma, OH on November 5, 2009, at age of 62 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Rapacz, Mary of Herkimer, NY on October 23, 2009, at age of 89 years, officiating clergy Fr. Ivan Semko of St. Mary Parish, Herkimer, NY.

Rappach, Steve of Youngstown, OH on November 9, 2009, at age of 89 years, officiating clergy Fr. John Harvey of St. Peter & Paul Parish, Youngstown, OH.

Sokolowskyj, Daria of Minneapolis, MN on November 22, 2009, at age of 95 years, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish Minneapolis, MN.

Sutter, Anastasia of Elmora, PA on November 8, 2009, at age of 95 years, officiating clergy Fr. John Harvey of St. Peter & Paul Parish, Elmora, PA.

Swiska, Helen of Woonsocket, RI on November 24, 2009, at age of 82 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Teper, Mary of Woonsocket, RI on March 27, 2009, at age of 90 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Tylko, Olga of Johnson City, NY on September 17, 2009, at age of 88 years, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

Yasinczuk, Dimitry of Woonsocket, RI on April 1, 2009, at age of 91 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Zatchey, Catherine Godomski of Ambridge, PA on October 25, 2009, at age of 90 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Zorka, John Michael of Bridgeport, CT on December 3, 2009, at age of 92 years, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.



**Вічна пам'ять!
Memory Eternal!**

Parish

FOCUS

Holy Archangel Michael
Church
Baltimore, MD

Our cover...

Pastor - Fr. Vasyl Kryshtompol

The parish of St. Michael the Archangel in Baltimore, Maryland celebrated its 60-th anniversary in 2009. First organized as the parish of St. Jurij the Conqueror, the parish held its first service in November 1949, led by Fr. Vasyl Bulawka. In August 1950, the parish became a member of the Ukrainian Orthodox Church of the USA as St. Michael the Archangel, under the guidance of Fr. Yakiv Kostetsky.

At first, services were held at number of locations, including a YMCA. In October 1953, the parish purchased a Baptist Meeting House with two adjacent buildings at 2013 to 2019 Gough Street, which comprise the present church building, parish hall, and pastor residence. The parish's charter was registered at that time, and the consecration of the Church of St. Michael the Archangel took place on the Feast Day of this Patron Saint in November 1953. The service was led by His Eminence Archbishop Iovan, the Metropolitan of the Ukrainian Orthodox Church of the USA.

The parish of St. Michael the Archangel is an active participant in the life of the Ukrainian Orthodox Church of the USA, particular, its Sobors, Conventions of the United Ukrainian Orthodox Sisterhoods of the USA, and other events of a religious, or, a historic nature, such as, Ukrainian Independence Day, and the Holodomor. Many of the parish's members have also



undertaken leadership roles in the governance of our Church, such as, in the United Ukrainian Orthodox Sisterhoods of the USA, the Metropolitan Council and the Consistory of the UOC of the USA.

The Parish Council on the 60-th anniversary of St. Michael the Archangel, Ukrainian Orthodox Church of the USA is comprised of: Fr. Vasyl Kryshtompol, Pastor; Mykola Czczulin, President; George W. Krywolap, Esq., Secretary; Anna Boyko-Jennings, Treasurer; Tychon Dobrodey, Sacristan; Evdokia Korotunow, Reader and Choir Director; and, Lina Dyekhtyarenko, President of the Sisterhood of St. Sophia.

The preceding is excerpted from a brief history that was compiled by Dr. George N. Krywolap, Member of the Consistory and Director of the Office of Archival and Historical Information of the Ukrainian Orthodox Church of the USA, on the occasion of the 60-th anniversary of the parish of St. Michael the Archangel in Baltimore.

(Закінчення із ст. 2)

На порозі Великого Посту...

від житейської метушні та веселощів, присвячують себе служінню Богу на спасіння своєї душі.

Перші і останні дні посту слід проводити особливо суворо. Проте хворим і зайнятим тяжкою фізичною працею, дозволяється деяке послаблення в суворості посту, іноді навіть звільнення від нього (вагітним жінкам), аби піст не призвів до занепаду сил і християнин міг гідно молитися і працювати. Ці правила стосуються їжі в першу чергу тому, що нею багато в чому визначається духовний стан і думки людини. Проте піст має бути не лише тілесним, а й духовним. Свт. Іоан Золотоустий вчив, що помиляється той, хто вважає піст лише помірністю в їжі, бо справжній

піст — це віддалення від зла, наклепництва, брехні та клятвopушень. Свт. Василій Великий навчає:

"Ти постиш?

*Нагодуй голодних і спраглих, відвідай хворих,
не забудь ув'язнених у темниці, пожалій
змучених, утіш тих, хто у смутку,
будь милосердним, покірливим, тихим,
довготерплячим, співчутливим,
незлопам'ятним, побожним, істинним,
благочестивим, щоб Бог прийняв і піст твій,
і удосталь дарував плоди покаєння".*



Українське Православне Слово
Ukrainian Orthodox Word

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UKRAINIAN ORTHODOX CHURCH OF THE USA
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UOL Lenten Retreat

6 March, 2010
Villa Maria Retreat Center (OH/Western PA)
Villa Maria, PA

Teenage Conference

11-24 July, 2010
All Saints Camp - Ages 13-18
Emlenton, PA

UOL Lenten Retreat

12-14 March, 2010
All Saints Camp
Emlenton, PA

UOL Lenten Retreat

20 March, 2010
St. Francis Retreat House
Bethlehem, PA

Mommy/Daddy and Me Camp

2-6 August, 2010
All Saints Camp - Ages 4-8 + (Parents)
Emlenton, PA

St. Thomas Sunday Pilgrimage

10-11 April, 2010
Metropolia Center
South Bound Brook, NJ

Jr/Sr Ukrainian Orthodox League Conventions

28 July - 1 August, 2010
Hosted by
Holy Ascension UOL Chapters - Maplewood, NJ

Young Adults Memorial Day

28-31 May, 2010
All Saints Camp
Emlenton, PA

Annual Clergy Conference

25 October, 2010
Metropolia Center
South Bound Brook, NJ

Church School Camp

27 June - 10 July, 2010
All Saints Camp - Ages 9-13
Emlenton, PA

19th Regular Sobor

27-31 October, 2010
Metropolia Center
South Bound Brook, NJ