

Христос Народжується!



Christ is Born!

Українське Православне Слово Ukrainian Orthodox Word

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Українське Православне Слово



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**From
the Editor's Desk...**

*"I set the Lord ever before me;
With Him at my right hand, I shall
not be disturbed"*

A beautiful story entitled
"Just Push," circulated on the
Internet several weeks prior to the
beginning of this year's St. Philip's
(Pre-Nativity) fast, which captured
the spirit of a true Christian. In the
tale, a man, awakened from his sleep by a bright light, was startled
to see God appear. The Lord told the man that He had work for
him to do and pointed to a huge granite rock in front of the man's
cabin. The Lord explained that he wanted the man to push against
the rock with all his might.

So, obedient to the Lord's request, the man pushed day
after day, week after week and year after year, each time returning
to his cabin exhausted and discouraged because his efforts were
totally in vain. The rock hadn't moved even an inch in all that time.
At this point Satan entered the man's life by putting negative
thoughts in his mind. "You've been working so hard for such a
long time and absolutely nothing has happened. It's an impossible
task. Why not just put in your time; do the minimum amount of
effort and that will be good enough."

Feeling like a failure, the man decided maybe that's what
he should do. However, he thought that since God had asked him
to do this task, he would take his failure to God and see what God
wanted him to do. "Lord," he prayed, "You know everything so
You know I have been faithful to Your request, but in all this time
I haven't moved the rock even one inch. Why am I such a failure?"

Compassionately the Lord answered, "My friend you
accepted my request and were faithful to the mission that I gave
you to push against the rock with all your might. Never once did I
tell you that I expected you to move it. Your task was to push.
What are the results? Look at yourself. Your back, your muscles,
your hands are stronger than when you started. You were patient
and obedient to my command so you have grown in faith and
wisdom. That's why even in your discouragement, you didn't give
in to despair, but you turned to Me for direction."

Our lesson from this little story is to Just **P.U.S.H.** - **Pray
Until Something Happens!** God will move the mountains that
need moving. We just need to keep focused on His Will and pray
continually.

So let's get our P.U.S.H. started by celebrating this year's
Nativity of our Lord Feast full of spiritual enthusiasm and desire to
reach out to the world around us – reach out to the people in our
communities, families and those that are less fortunate than we
are. *Spiritually rewarding and blessed Nativity of our Lord to you!*

*(On the cover - Holy Ascension Ukrainian Orthodox Church in Nanty Glo, PA
На обкладинці - Українська Православна церква Вознесіння Господнього
у Ненті Гло, ПА)*



Christ is Born! Glorify Him!

Permanent Conference of
Ukrainian Orthodox
Bishops Beyond the
Borders of Ukraine

NATIVITY GREETING

To The Reverend Clergy and all Faithful
Children in the Diaspora and Ukraine!

Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge: for thereby they who adored the stars through a star were taught to worship Thee, the Sun of Righteousness, and to know Thee the Dayspring from on high, O Lord, glory to Thee. (tropar of the feast)

*Beloved in the Lord Brother Clergy!
God-beloved Brothers and Sisters!*

Christ is Born!

During this holy night of the Nativity of Christ accept our heartfelt greeting on the great occasion of the joyful Feast of the Birth of our Lord Jesus Christ. We thank our Lord God that He has given us the opportunity to enter with you into festive unity and to wish that the festive grace would touch your hearts with the power of faith, hope and love for the victory of good over evil.

In accordance with God's will we again have been found worthy to greet this solemn day, when Heaven and earth together praise the God-infant Christ, born in a meager stable in Bethlehem. An angel announced this great event: "I bring you good tidings of great joy, which will be to all people: for there is born to you this day in the city of David a Saviour, Who is Christ the Lord" (Lk. 2:10-11).

This Divine Light came to us more than two thousand years ago. Christ came to sinful people, who to this day abide in the darkness of sin and apostasy. "He came to His own, and His own did not receive Him", writes the Holy Apostle John the Theologian, "But as many as received Him, to them He gave the right to become children of God" (John 1:11-12).



Постійна Конференція
Українських Православних
Єпископів поза межами
України

Різдвяне Послання

Всечесному Духовенству і Всім Вірним
дітям по вірі у Діаспорі і в Україні!

*"Різдво Твоє, Христе Боже наш,
звістило світові світло розуму,
в нім бо ті, що зіркам служили, через зірки
навчилися поклонятися Тобі Сонцю правди,
і визнавати Тебе, що Ти є Схід з висоти. Господи,
слава Тобі." (тропар Різдва Христового).*

*Улюблені у Господі священнослужителі!
Боголюбиві брати і сестри!*

Христос Народжується!

В цю святу ніч Христового Різдва прийміть наше сердечне привітання з цим великим і радісним Святом Народженням Господа нашого Ісуса Христа. Дякуємо Господу Богу, що Він дав нам можливість увійти з вами в святочне єднання і побажати вам щоб святочна благодать торкнулася сердець ваших силою віри, надії і любові на перемогу добра над злом.

По волі Божій ми знову сподобилися зустріти цей урочистий день, коли Небо і земля разом прославляють народженого в бідному Вифлеємському вертегні Богомладенця Христа. Про це велике дійство сповістив Ангел: «Я сповіщаю вам велику радість, яка буде всім людям: бо нині народився вам в місті Давидовім Спаситель, Котрий є Христос Господь» (Ів. 11,4-5).

Це Божественне Світло прийшло до нас понад дві тисячі років тому. Христос прийшов до грішного люду, котрий до нині лежить в темряві гріха і Боговідступництва. «Прийшов до своїх, а свої Його не прийняли, - описує св. Апостол Іван Богослов, - а тим, що прийняли Його, віруючим в ім'я Його, дав владу називатись дітьми Божими». (Івана 1,11-12)

Христос Народжується! Славіте Його!

Christ is Born! Glorify Him!

The human mind will never understand the Mystery of the Incarnation in Bethlehem. This mystery demands a firm faith and humble love, founded not upon greedy motivations, but upon a living response of the human heart to the Evangelical news of the Saviour.

Truly, how can the mind understand that the Creator of this world, both visible and invisible, appears Himself on earth in human flesh? How can we understand that He Who circumscribes the entire universe and Whose word cannot be contained by the whole world dwells in a small manger, in a poor stable in Bethlehem, and is born of an earthly virgin?

Undoubtedly, as the Holy Hierarch Gregory the Theologian says, the mystery of the Nativity of Christ cannot be comprehended by the mind, because it is above the laws of nature. But that which is impossible for the mind is possible for the heart; and that which the wise men could not initially believe was revealed in simplicity to the illiterate shepherds.

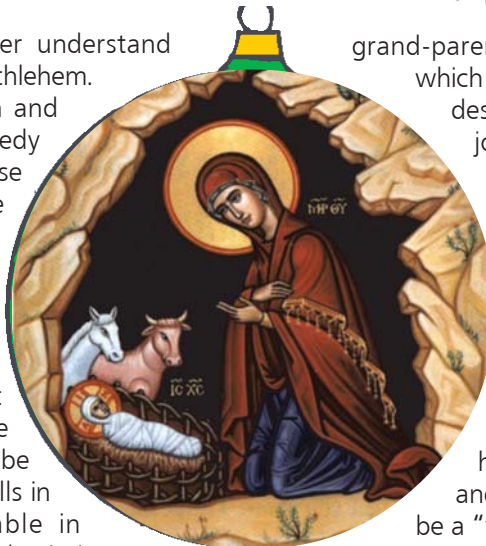
God became incarnate on earth so that we would be deified with Him by His grace. This path to the unity of man with God begins with the humble acceptance of the joyful news of the Birth of Christ, with repentance for all the sins of our life, and a firm resolve to begin a new life keeping and fulfilling all of God's commandments.

For this, dear brothers and sisters, we require not a small amount of labour, which we offer to God during our earthly life, and which cannot be compared to that wealth of joy, light and warmth which the Lord gives to His followers here on earth and a hundredfold in His Heavenly Kingdom.

Dearly beloved in the Lord!

The Nativity of Christ coincides with the beginning of a New Year, and so, entering this new Year of the Lord let us try to draw all needful conclusions from this past year of 2010. May every one of us admit our past mistakes and sins, correct them, repent, and firmly promise to never repeat them. Approaching the manger of the God-infant Christ today, let us abandon by His feet all of our troubles and unrighteousness and begin a new life – that life for the sake of which Jesus was born.

The source of our spiritual joy and the earnest of our eternal life is faith in the birth of our Lord Jesus Christ, the faith which lived in and comforted our parents,



grand-parents and great-grandparents, the faith which gave them, gives us, and will give our descendants joy in life, joy in repentance, joy in prayer and joy in good deeds.

Meeting and celebrating the feast of the Nativity of Christ and entering a New Year of the Love of God, we extend heartfelt greetings to the reverend spiritual fathers and the members of our Ukrainian diaspora throughout the world. May God's generous blessing rest upon all of us, may our work for the good and happiness of our people be successful and fruitful. May the coming New Year be a "year of the Lord's mercy" for all of us, a year of good health, spiritual joy, familial happiness, and Divinely blessed good will and good fortune for our Ukrainian people and Church in Ukraine and in the Diaspora. Be in harmony with one another and the God of peace and love will be among you.

Christ is Born! Glorify Him!

The Nativity of Christ 2010/2011

With Archpastoral Blessings,

+ CONSTANTINE,

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

+ YURIJ,

*Metropolitan of the Ukrainian Orthodox Church
in Canada*

+ JOHN,

*Metropolitan-Emeritus of the Ukrainian Orthodox
Church in Canada*

+ ANTONY,

*Archbishop of the Ukrainian Orthodox Church
in the USA*

+ IOAN,

*Archbishop of the Ukrainian Orthodox Church
in Diaspora*

+ JEREMIAH,

*Archbishop of the South American Eparchy
of the Ukrainian Orthodox Church in the USA*

+ ILARION,

Bishop of the Ukrainian Orthodox Church in Canada

+ ANDRIY,

Bishop of the Ukrainian Orthodox Church in Canada

+ DANIEL,

Bishop of the Ukrainian Orthodox Church in the USA

Христос Народжується! Славіте Його!

Christ is Born! Glorify Him!

Тайну Вифлеємського Боговочлення ніколи не зрозуміє людський розум. Ця тайна вимагає твердої віри і смиренної любови, започаткованих не на користюлюбивих розрахунках, а на живому відгуку людського серця на Євангельську вістку про Спасителя.

Дійсно, як можна зрозуміти розумом, що Творець цього світу, видимого і не видимого, Сам приходить на землю в людському тілі? Як зрозуміти, що Той, Хто обіймає всю Вселенну і слова Котрого не може вмістити цілий світ — оселяється в маленьких яслах — убогому Вифлеємському вертепі і народжується від земної Диви?

Направду, як говорить святитель Григорій Богослов, тайну Різдва Христового неможливо обійняти розумом, тому що вона вища від законів природи. Але те, що неможливе розуму — можливе серцю; і те в що не змогли спочатку повірити мудреці, в простоті відкрилося неписьменним пастухам.

Бог воплотився на землі для того, щоб ми обожнювались з Ним через Його благодать. Ця дорога єднання людини з Богом починається з смиренного прийняття радісної новини про Народження Христа, з покаяння за всі свої гріхи прожитого нами життя і з твердою рішучістю почати нове життя зберігаючи і виконуючи всі заповіді Божі.

Для цього, дорогі браття і сестри, наш малий труд, який ми приносимо Богу на протязі свого земного життя, не можна порівняти з тим багатством радості, світла і тепла, яке дає Господь Своїм послідовникам тут на землі і стократно воздасть у Своему Небесному Царстві.

Возлюблені в Господі!

Різдво Христове співпадає з початком Нового Року і тому вступаючи в Нове літо Благості Господньої, постараймося підвести всі необхідні підсумки минулого 2010 року. Нехай кожний з нас признає свої минулорічні помилки і гріхи, виправить їх, покається і твердо обіцяє їх більше не повторяти. Підходячи сьогодні до ясел Богомладенця Христа залишімо біля Його ніг всі свої турботи і неправди і почнімо нове життя, таке — ради котрого народився Ісус.

Джерелом нашої духовної радості і запорукою нашого вічного життя є віра в народження Господа нашого Ісуса Христа. Віра якою жили і втішались наші батьки, діди і прадіди. Віра давала їм, дає нам і буде



давати нашому поколінню, радість в житті, радість в покаянні, радість в молитві і радість в добрих ділах.

Зустрічаючи і святкуючи свято Різдва Христового і вступаючи в Новий Рік Благості Божої сердечно вітаємо всесеснійших отців духовних і нашу українську діаспору по всьому світу. Щедре благословіння Боже нехай спочиває над усіма нами, нехай успішною і багатоплідною буде праця наша для щастя й добра нашого народу. Нехай наступаючий Новий Рік буде для всіх нас літом Господнього змилювання "літом доброго здоров'я, духовної радості, родинного щастя і Богом благословенної доброї волі і долі для нашого Українського народу і церкви в Україні і в Діаспорі.

Єднайтеся між собою і Бог миру і любові буде між вами.

Христос Народжується! Славмо Його!

Різдво Христове 2010/2011

З архипастирським благословенням

+КОНСТАНТИН,

Митрополит Української Православної Церкви в США і Діаспорі;

+ЮРІЙ,

Митрополит Української Православної Церкви в Канаді

+ІВАН,

Митрополит-Емерит Української Православної Церкви в Канаді

+АНТОНІЙ,

Архієпископ Української Православної Церкви в США

+ІОАН,

Архієпископ Української Православної Церкви в Діаспорі

+ЄРЕМІЯ,

Архієпископ Південно-Американської Єпархії Української Православної Церкви в США

+ІЛАРІОН,

Єпископ Української Православної Церкви в Канаді

+АНДРІЙ,

Єпископ Української Православної Церкви в Канаді

+ДАНІІЛ,

Єпископ Української Православної Церкви в США

Христос Народжується! Славте Його!



Open today's newspaper and you're bound to be hit in the face with the shocking headlines of high unemployment and its fallouts. Listen to the radio and your ears get scratched by the screaming noise of those century old Olive trees that are being uprooted in the Holy Land to make way for new illegal settlements. Switch on your TV and your tears start rolling down watching all the innocent victims of those terrorist attacks that are ravaging Iraq, Pakistan and Afghanistan. Turn on your PC, watch a YouTube Video, or read a Tweet and your heart begins to sink in with all the news about public officials corruption, idols cheating on their spouses, professionals being unethical, CEO's cooking the books and so on. Sadly, bad news and distrust seem to be the currency of the day. But, wait a minute: Has darkness become so prevailing that hope can no more be found? If so, what drives millions of people to donate to the Salvation Army at the mere sound of a joyful bell ring? What makes the CNN heroes of the year defy all odds in order to help poor children recover their smile, thirsty towns quench their thirst, battered women regain their dignities, and struggling families and communities stand up back on their feet? What leads Bill Gates and Warren Buffet to commit billions of dollars from their own personal wealth to eradicate diseases that are killing millions of children in Africa? What causes regular individuals, like you and me, to come together; and cook for the homeless and reach out to the needy



and homebound? And above all, what impels individuals living solely on their social security check to share their meager income and the little they have with their church's and other charitable organizations? Simply put, the answer is: Faith in their fellow man and hope for a better tomorrow. And, this is what Christmas is all about: Bringing in light and dispelling darkness.

When Zechariah came out from the Temple unable to speak, the people knew he experienced an unusual event. When Elizabeth felt the baby in her womb leaping with joy once her pregnant cousin Mary came to visit with her, she knew theft encounter was not a regular encounter; (Cf. Luke 1) And, when the Magi came offering gifts and the shepherds offering praises to the newly born Babe lying in a manger, both the Virgin Mary and Joseph realized that the birth of "their" Child was truly extraordinary. (Cf. Luke 2 & Matthew 2) Zechariah, Elizabeth, Joseph and Mary did not understand fully the events they were witnessing; however, they all trusted the Lord. And, the Lord did not disappoint them. He brought comfort to their hearts and to His People by sending His Only Begotten Son as a Savior whose mission was to bring joy and peace to the world.

As Christians and followers of Christ our mission in life is to go on feeding and nurturing the message of Christian Faith and Hope that leads not only the aforementioned people to go on in life caring for their fellow human beings in need, but also the whole world. Easier said than done one might be tempted to say, especially with all the dire news that surrounds us and that the media keeps on throwing at us. Prior to raising up our hands, allow me

to share the following two short stories.

A little boy was given, one day, two quarters by his dad, one quarter for the church collection and the other quarter to buy a cone of ice cream. Upon walking to the church, the little boy was playing with the two quarters, when one of them fell from him and ended in the gutter. Unable to recuperate the lost quarter, the little boy said to himself: Here goes the quarter of the church.

The second story was emailed to me. It reads: "In a small coffee shop in a poor neighborhood in Venice, Italy, a tourist shipping an espresso overheard his neighbor say to the waiter: "Two coffees please, with one on the wall." Intrigued, the tourist decided to decipher this mysterious order, especially after noticing that the gentleman who placed the order paid for two cups though the waiter brought him only one cup of coffee. Upon collecting the bill, the tourist observed the waiter approaching the wall next to him and placing a piece of paper on it upon which were written the following words: "One cup of coffee." The same event recurred when two clients came in and ordered three cups of coffee with one on the wall. Wondering what was behind this strange behavior, the tourist was ready to call for the waiter asking for an explanation when a man, who looked miserable, came into the coffee shop and said to the waiter: "One coffee from the wall." At that moment, the tourist understood the message behind the placed orders, and was moved by the caring and anonymity shown by this little poor Venetian community towards its needy.

As we welcome the news of the birth of our Savior, which path will you take, fellow brother/sister in Christ, this Christmas Season and beyond? Will you be tempted to follow in the footsteps of the young boy or will you choose to show solidarity and generosity with your community in a manner similar to the "one on the wall" Venetian community?

Merry Christmas and Happy New Year!!!

Традиції навечір'я Різдва Христового!

Свято Христового Різдва належить до найбільших християнських свят, які Церква відзначає особливо урочисто. Кульмінацією святкового приготування є надвечір'я Різдва – день чування, молитви й посту. Святвечір має не тільки глибокий зміст церковні відправи, але передусім він багатий у нашому народі на сповнені символики обряди і звичаї, деякі з яких сягають ще дохристиянських часів.

«Час нашого спасення вже настав.
Готуйся, вертепе, бо Діва надходить, щоб родити»
(Стихира вечірні надвечір'я)

Історія святкування надвечір'я перед празником Христового Різдва сягає перших віків християнства. Надвечірня празника Різдва має окрему богослужбу, що зветься Великі, або Царські часи, які уклав Єрусалимський Патріарх Софроній, де в псалмах та читаннях пророків зі Старого Завіту зібрано основні пророцтва відносно обіцяного Месії. Зі святого Євангелія читають події, пов'язані з Христовим Різдрвом, а стихири оспівують воплощення Божого Сина, місце й обставини Різдва. Під час відправи Царських часів святе Євангеліє лежить на тетраподі як символ Христа, що вже прийшов і голосить нам Божу науку. Походження назви Царські часи пояснюється тим, що колись у Візантії на цій відправі завжди були присутні цесарі зі своїм двором. При кінці служби в їхню честь співали окремо многолітню. День надвечір'я завершує Пилипівський піст перед Різдрвом, тому цього дня є строгий піст.

Колись, ще в дохристиянські часи, наші прадіди в той час мали свято «Корочуна» - день привітання сонця. «Свято „Корочуна“, - цілком хліборобське, було натхнення людини надією і вірою у щасливий рік урожаю, приплоду худоби, здоров'я, добробуту та радісного життя». Наші пращури вірили, що у грудневі й січневі дні народжується чудодійна сила, що переливається у душі людей, у землю, у воду, у рослини і тварини, тому так чекали та радісно відзначали це свято. Християнство наповнило давні традиції новим змістом, християнськими ідеалами, ідеями правди, любові, всепрощення Слова, щедрості, удосконалення.

Приготування до Святвечора

До Різдва в Україні готувалися ще з літа. Під час жнив перший, а в деяких місцевостях – останній



сніп збіжжя (жита або пшениці) залишали необмолоченим. До нього додавали також по кілька стеблин з інших злаків і перев'язували одним двома, а інколи трьома перевеслами. Цей сніп вносили до хати в навечірня Різдва Христового. Називали його по-різному: «дідух», «дід», «коляда» на Волині, «кріль» (король) на Холмщині, «зажин» на Чернігівщині, «баба» в Чорткові на Тернопільщині, - розповідають у книзі „Обряди і страви Святого Вечора“ Ольга Вербенець і Віра Манько. В деяких місцевостях «бабою» називали сіно, яке також вносилося до хати.

Приготування до Різдва охоплювало всі сторони життя української родини. Готувалося доволі їжі, варився мед, виготовлялися різні наливки, вишніжки, сливняки, тощо. Господиня купувала нові горщики, ложки, миски, дбала про нове

вбрання для дітей і дорослих.

Традиційні в наш час ялинки в хатах українців з'явилися переважно аж у першій половині ХХ ст. Спочатку їх підвішували до сволюка і лише згодом почали ставити на підлогу. Прикрашали ялинку свічками, горішками, яблучками, медівниками або домашніми тістечками. Звичай прикрашати різдвяну ялинку поширився з Німеччини. Легенда свідчить, що традицію прикрашати дерева на честь Різдва запровадив відомий богослов-реформатор Мартін Лютер (1483-1546). У 1500 році, напередодні Різдва, він, гуляючи лісом, побачив декілька ялинок, покритих снігом. Вони яскраво виблискували в місячному сяйві і вразили Лютера своєю красою. Повернувшись додому, він поставив маленьку ялинку посеред кімнати, прикрасив її свічками і запалив їх.

На Лемківщині і в деяких районах Львівщини виготовляли так званих «павуків», що символізують павутиння, яке, за легендою, врятувало Христову

родину від Іродових воїнів. Виготовляли павуків із соломи або із тонких дерев'яних прутиків чи з дроту, а у місцях з'єднання чіпляли квіти, свічечки або скляні ялинкові прикраси.

До свята мав бути наведений порядок і на подвір'ї, і в господі. Всі знаряддя повинні бути на своєму місці. Все, що було позичене, потрібно було повернути додому, але також і самому повернути позичене. До свят, за традицією, мали бути полагодженні і вози, і сани.

Страви, приготовані на Вечерю

Для святкування Святвечора та Різдва випікали багато різновидів хліба, який мав різні назви (корун, крачун, крайчун, керечун, книш, калач, струцля і просто хліб) та форми, залежно від місцевості, і випікався з різного борошна, міг бути прісним або скоромним (його під час вечері не споживали, а просто клали на столі). Різдвяний хліб був символом новонародженого Ісуса, і в деяких місцевостях до нього додавали трішки свяченої води. Обов'язковим на святковому столі мав бути „книш” — кругла паляниця з малесеньким хлібнятком зверху — для душ померлих. Подекуди перед випіканням цей хліб позначали голівкою маку або відтиском склянки зі змоченими в олії краями. Книші символізують єдність поколінь роду і заступництво опіку предків.

На Лемківщині й у Галичині посеред столу клали «струцлю» — плетенку, посипану маком, яку ще називали «кукелкою». На Поділлі випікали три обрядові хліби, які на Святвечір клали на столі один поверх іншого. Нижній (його називали «Хазяїном»), прісний, пекли з житнього борошна, другий (називався «Василь») — з пшеничного, верхній («Йордан»), менший також з пшеничного. «Хазяїна» розрізали і їли на перший день Різдва, «Василя» — на Новий рік, а «Йордан» — на Водохрестя. В Козові на Тернопільщині теж клали на стіл три хліби — два нижні житні й зверху — круглий пшеничний калач, в який вставляли воскову свічку. Цей калач був особливим, бо складався з багатьох шишок, які скручувалися з пасочків тіста і щільно вкладалися у круглу форму. Вважали, що сіно під обрусом символізує стаєнку, перший житній хліб — ясла, другий житній — колиску, калач — Ісусика, бо дуже він був солодкий і смачний.

Обов'язково пекли на свята калачі круглі обрядові хліби з білого пшеничного борошна, замішані на молоці з додаванням яєць. З двох валків тіста скручували джгут, з якого формували коло з діркою всередині. На півдні Поділля калач випітали з восьми валків тіста. На Черкащині печуть прямокутний хліб, який має назву «Господар».



Обов'язково на столі мали бути пиріжки з різною начинкою — капустою, горохом, сливами, вишнями, маком тощо. Бабусі роздавали їх онукам, і кожен мав запам'ятати з якою начинкою пиріжок. Казали, що коли дитина заблукає, варто згадати з якою начинкою пиріжок на Святвечір, і Господь зразу допоможе пригадати дорогу. Окремо, господині пекли хліб для пригосання худоби. На Поділлі цей хліб називали «Рожество» і мав дуже цікаву форму. Виро-бляли його з двох валків тіста, які скручували джгутом, надавали йому форми підкови, клали на горщик з кутею.

Щоб устигнути приготувати страви на святкову вечерю, господиня вставала дуже рано, о 1-2 годині ночі. Ця вечеря, хоч пісна, але багата, бо має аж 12 традиційних страв. Звідси її назва — Багата кутя.

Чому на цю вечерю готують саме 12 страв? Етнографи кажуть, що це може бути пов'язано з 12-ма місяцями. У наш час число 12 трактують як згадку про дванадцять апостолів Ісуса Христа.

Господиня розпалювала піч, добуваючи живий вогонь при допомозі шматків дерева, або кресала (цей звичай ще донедавна зберігався на Гуцульщині). У піч клала сім або дванадцять полін. Для приготування страв набиралася досхідня вода, нею заливали пшеницю, сушені фрукти, і ставили в піч варити дві головні страви — кутю та узвар.

Між стравами Святої Вечері на першому місці стоїть кутя, або коливо. Це варена пшениця з медом. Кутя з'явилася ще в дохристиянську добу. З тих часів вона зберегла символізм поминальної страви. Пшениця, як зерно, щороку оживає, тому є символом вічності, а мед — символ вічного щастя святих у небі. Варили кутю у спеціальному горщику, в якому нічого іншого не варилося, або купували щораз новий. У різних



регіонах кутю готували по-різному. На Лемківщині варили кутю з ячмінної каші (панцаку), оскільки пшеницю в горах не сіяли. Звичай варити пшеницю туди принесли із собою священики та вчителі з Галичини, однак цей звичай прижився не у всіх селах. У тих селах на Лемківщині, де кутю варили з пшениці, її подавали лише з медом. Кутю з ячмінної крупи також варили на Чернігівщині – там її заправляли тільки узваром (компот зі сухофруктів). У різних місцевостях кутя мала різну консистенцію – вона могла бути густою, або ж рідкою, як юшка.

Узвар варився з сушених яблук, грушок, слив, вишень. На Тернопільщині його ще називали сушенцею.

Окрім цих головних страв, господині ставили варити голубці, капустак із пшоном і квасолею, затертий олією, який на Вінниччині та на Гуцульщині називали «шупенею», горох, борщ пісний з карасями, кашу гречану, пшоняну, вареники з капустою, картоплею. Також смажили рибу, пекли млинці з кислого тіста (на Поділлі), варили страви з грибами. Голубці, як правило, робили із заквашеними головками капусти, і начинка у них була різною.

Традиційно вважається, що страв має бути 12, але їх кількість і складники дещо відрізняються – залежно від місцевості і заможності родини. Так, Лемківщина вирізнялася низкою особливих страв, які більше ніде не готували. Наприклад, «бобальки» – подовгасті, посередині потовщені, розкачані в руках шматки тіста, що їх варили або пекли і мастили розтертим маком з медом і олією. Інша страва – «киселиця» – сьогодні зовсім забута. Напередодні Святвечора замочували мелений овес, потім переціджували той заквас через сито, щоб відділити востюги. Очищену густу рідину варили, постійно помішуючи, щоб не пригоріла. Заправляли її кмином, часником та лляною олією.

На Тернопільщині робили напій, який мав назву «голопас». Його готували заздалегідь із відвару сушених фруктів, до якого додавали житню закваску або дріжджі, а також карамель.

Поки господиня пореається в хаті, господар приводить до порядку обійстя, напуває і годує худобу.

Цікавий звичай зафіксований на Лемківщині. Коли вже все в хаті було готове, ціла родина йшла до потоку і там старанно милася крижаною водою, а втиратися поспішали до хати. Останньою йшла митися господиня.

Традиція внесення дідуха і приготування стола

Наступним кроком є традиція внесення дідуха. Господар, здійнявши шапку, перехрестившись, брав дідуха і в'язку сіна, а син – дві в'язки. Сіно при цьому розтрушували, а батько приговорював: «Хай труситься сіно, хай годує худібку. Хай м'яко буде душечкам, хай м'яко буде Святому Дитяті та худібці на сіні лежати!».



Повільно і урочисто батько з сином підходили до хати і ставали перед порогом, де їх вже чекала господиня з книшем в руках. Входили в хату і батько говорив такі слова: „Святки йдуть!“ „Святки прийшли!“ – відказував після батька син. „Шануємо і просимо дідуха й вас завітати до господи!“ – відповідала мати. Так відбувалось на Східній Україні, а на Галичині газда (господар) промовляв такі слова: «Дай Боже, добрий вечір, ті свята упровадити, других дочекати в здоровлю, щастю до другого року, на многая літа». Опісля, сім'я заходила до хати, хрестилася, розстеляли в'язочку сіна на покутті й ставили на нього дідуха, другу в'язку сіна клали на стіл, а третю – під стіл. Під час того, як на підлогу стелили солому, діти під столом квокали: «Кво-кво – завтра Різдво».

На Тернопільщині та Львівщині на стіл укладали сіно тонким шаром, господиня клала на чотири кути зілля і часник. Зверху стелили білий обрус, а поверх нього часто стелився другий.

На святково застелений стіл клали хліб, і в ньому робили дірку, в яку вставляли високу воскову свічку. На Лемківщині і в Галичині свічку ставили в горня, наповнене ярим зерном, яке згодом підмішували до посівного зерна. Запалену свічку ніхто не мав права погасити весь вечір і старалися запалити так, щоб вона випадково не погасла, бо це не є доброю прикметою, бо віщувала смерть когось з родини. Після цього господар клав у сіно під столом сокиру, косу, серпа, частину рала, частину граблів – щоб добре оралося, жалосся, косилося та щоб було, що жати і косити в Новому році. Тільки опісля господар брав горщик з кутею, а господиня з узваром. Вони урочисто несли їх на покуття.

Поки мати ставила страви на стіл, господар йшов у хлів годувати худобу шматочком хліба з застромленим у нього часником, посипаним сіллю, починаючи з найстаршої, закінчуючи наймолодшою. Символізм цього звичаю у тому, що худоба своїм диханням зігривала новонародженого Ісусика. Потім вся родина ставала до спільної молитви. Спочатку моляться за померлих, а потім за всіх присутніх.

Після господар змішував ложку куті та всіх інших страв з борошном і знов йшов у хлів пригощати худобу, щоб й та могла приймати участь у святкуванні. Потім виходив на подвір'я, щоб запросити на вечерю всі праведні й не праведні душі, сонце й місяць. Запрошення повторював тричі. Не отримавши відповіді, голосно говорив: «Як не йдете, то щоб повіки віків не приходили». Господар, повернувшись до хати, зачиняв двері. Після цього вже ніхто з дорослих у цей вечір не міг виходити. На Прикарпатті збереглася ще досі традиція перед вечерею йти з кутею та свічкою на цвинтар і запрошувати померлих родичів на спільну трапезу.

Різдвяна зірка

Коли на небі з'являлася перша зірка, аж тоді родина могла сідати до столу після дня суворого посту, під час якого ніхто не мав права їсти, окрім малих дітей, яким давали трішки вареної картоплі. Проте перед тим як сісти, кожен дмухав на місце на лаві, щоб бува не придушити душі, які, вважалося, на Святвечір приходили до хати.

Починали вечерю з куті. Їли всі з спільних мисок і пили з одного кухля, що символізувало мир і злагоду в сім'ї впродовж року. Окремі тарілки і ложки ставили лише для покійних родичів, або того з родини, кого не було в цей вечір вдома. Несподіваний гість віщував щастя на цілий рік, тому йому старалися догодити. Також вважалося доброю прикметою запрошувати на вечерю одиноких, бездомних та убогих людей. Вечеряли довго і ніхто не мав права вставати, окрім господині, яка підносила страви.

В кінці вечері батько, а за ним і вся родина вставали з-за столу та дякували Господові за прожитий рік і просили про долю на наступний.



Після вечері на столі залишали кутю, інші страви, ложки, бо вірили, що вночі померлі прийдуть ще раз на вечерю.

В центральній та східній частині України після Святвечора існував звичай носити вечерю дідусю і бабусі (якщо вони мешкали окремо), хрещеним батькам та добрим знайомим. «Нести вечерю» - то значить шанувати старійшину, ділити надію, долю, добро, згадувати померлих.

Після Вечері у деяких регіонах молодь починала колядувати. Дехто йшов на Всеношне Богослужіння, яке завершувалося святковою Різдвяною Літургією.

Загалом традиції святкування надвечір'я Різдва носять однаковий характер по всій Україні, а відмінність у південних та північних областях пояснюється впливом інших культур. Багато із самобутніх звичаїв втратилися або призабулися внаслідок масових депортацій українців з їх етнічних земель або через радянську атеїзацію. Попри все, українці сьогодні по-новому відкривають себе для Бога, рідних традицій і обрядів. *Юлія Коцан*

Христос Народжується!

З нагоди цьогорічних свят Народження та Богоявлення Господнього, а також і Нового 2011 року Божого, редколегія УПСлова сердечно вітає ієрархію нашої Церкви: Блаженнішого Митрополита Константина, Високопреосвященного Архієпископа Антонія та Преосвященного Єпископа Даниїла, всесесних отців та дияконів, членів Ради Митрополії, працівників Консисторії, членів прицерковних організацій: Об'єднання Українських Православних Сестрицтв, Українську Православну Лігу та Товариство Святого Андрія Первозванного, адміністрацію прицерковного табору ВСІХ СВЯТИХ, викладачів та семінаристів семінарії св. Софії, членів парафіяльних управ опіки церковними громадами, парафіяльних сестрицтв та братств, парафіяльні хори та школи релігії та українознавства та усіх вірних Святої Української Православної Церкви в США.



Christ is Born!

On the occasion of this year's celebration of the Nativity and Theophany of our Lord, and also the New Year, the Editorial Staff of UOW extends its most sincere greetings to His Beatitude Metropolitan Constantine, His Eminence Archbishop Antony and His Grace Bishop Daniel, Reverend Fathers, the Reverend Deacons, the members of the Metropolitan Council, the members and employees of the Consistory, the United Ukrainian Orthodox Sisterhoods, the Ukrainian Orthodox League of the USA, the Saint Andrew's Society, All Saints Camp Administration, the administration, faculty and students of St. Sophia Seminary, members of the Executive Parish Boards, parish sisterhoods and brotherhoods, parish choirs, parish schools of religion and Ukrainian studies, their teachers and students, and all devout members of our Holy Ukrainian Orthodox Church of the USA.

TRADITION

The Great Sanctification of the Jordan Water by V. Rev. Dennis Kristof

The feast of the Divine Manifestation of our Lord, God and Savior Jesus Christ is a more ancient and important than Christmas itself. On this feast, we commemorate the Baptism of Jesus Christ, the Messiah, in the Jordan River by John the Forerunner and Baptizer. Unlike our baptisms at which we were made holy and cleansed of our sins by being immersed in the holy water of the



Baptismal Font, Jesus Christ, Who is God made Man and like us in all ways but sin, *sanctified the water* when He entered it. Because Christ sanctified the nature of water by being immersed in it, we re-enact this event in the life of Christ every year on the feast of Theophany by having the Great Sanctification of the Water. This sanctified water is then used to bless the Church, our dwellings, and, indeed, our very selves when we drink it!

At our Baptisms, we were cleansed of all our sinfulness. However, after we have *put on Christ* (Galatians 3:27), at our baptisms, we still fall into sin because of our weak human nature corrupted by sin. When Adam and Eve sinned in the Garden of Paradise their sin corrupted the entire world and all their progeny. Our sins, and, indeed, the sins committed by all people continue to corrupt the world in which we live. Through the Holy Mysteries of the Church, our sins can be forgiven. However, the corruption which is the result of our sins remains. True-Worshipping (Orthodox) Christians do not sanctify water as a mere commemoration of an event in Christ's

Life, but in order to continue bringing His sanctification to our world, to cleanse our dwellings from our sins and the sins of others which have corrupted them, and to renew it with His Divine Blessings. The long and elaborate prayers chanted for the Great Sanctification of the Waters specifically mention that this water will be used for the blessing of our homes. Indeed, many pious people consider it

bad luck to take down their Christmas decorations before their houses have been blessed. Even many non-Orthodox ask for their houses to be blessed every year to safeguard them from evil and comfort them from those things which go bump in the night!

The **first** action taken by the priest when sanctifying the Jordan

Water according to the Western Ukrainian Tradition is the dipping of lit candles from a three branched candlestick (*Troytsa*), one at a time, while making the Sign of the Cross in the water. This symbolizes God coming down into the waters of the River Jordan in the Person of Jesus Christ. Fire is a classic symbol for God used especially in the Old Testament because it gives off light and heat energy, and also because it devours and consumes all with which it comes into contact. Moses perceived God in the Burning Bush (Exodus 3), and God consumed the burnt offering, the wood, the stones, the dust, and licked up the water that was in the trench in Elijah's sacrifice.

The **second** action is breathing over the water in the form of a Cross three times symbolizing the breath of God, His Spirit blowing over the water and sanctifying it. In Hebrew, the word *ruah* means both breath and spirit. When God breathed life into the nostrils of Adam (Gen. 2:7), He was giving Adam His Spirit, His Life. This Life is not merely physical life, but also spiritual life, true Life. God the Father is

the source of this life and it is His Life which the Holy Spirit grants us. Breathing over the water signifies the sanctifying presence of the Holy Spirit over the water making it holy, It also symbolizes the abiding presence of the Holy Spirit which makes the Church holy.

The **third** action of the priest is sticking his hand into the water and blessing it three times which symbolizes the hand of God the Father reaching out and creating all things. By His hand all things were created. He now recreates them by sending His Son into the world uniting God and humanity. The Father sends forth His Spirit and creates all things and renews them (Psalm 103:30 & Luke 1:35). Fallen humanity is reclaimed by the healing, cleansing and sanctifying presence of God in the human person of Jesus Christ and the continued presence of the Holy Spirit.

The **fourth** and final action of the priest is making the Sign of the Cross in the water with the hand cross by placing it with both hands into the water while chanting the troparion for the feast, *When You, O Lord, were baptized in the Jordan . . .* This is also done three times symbolizing that Christ is the One Who entered the waters of the Jordan and sanctified them. However, it also reminds us that it is through the Cross that His ultimate victory over sin and death was accomplished. It was His Death and Resurrection which gained final victory over evil establishing His Kingdom on earth. At our baptism, we, too, are baptized (immersed) into His Death and Resurrection.

Thus, Christ is the Divine Fire Who enters the Jordan River at His Baptism by John the Forerunner, and purifies it from all evil, making it the chief source of sanctification. The dipping of a lighted candlestick into the water reminds us that God appeared to Moses in the form of a fire which did not consume the bush (Exodus 3:2), and the Baptizer prophesied that Christ would baptize in the Holy Spirit and with Fire (Mt.3:11).

Metropolitan Yuriy Enthroned as the Sixth Metropolitan of the Ukrainian Orthodox Church of Canada

On Saturday, November 20, a spiritually moving Vespers service was celebrated at Holy Trinity Metropolitan Cathedral in Winnipeg, MB. This service began the Enthronement celebrations for the sixth Metropolitan of the UOC of Canada, His Eminence Metropolitan Yuriy, Archbishop of Winnipeg and the Central Eparchy, Metropolitan of Canada, Primate of the UOC of Canada. At the end of the service His Grace Bishop Andriy, Bishop-elect of Saskatoon and Vicar of the Central Eparchy, blessed the liturgical vestments and items that the Metropolitan would be using in his new position.

On Sunday, November 21 His Eminence, Metropolitan Yuriy, joined by His Eminence Archbishop Antony of the UOC of the USA, His Grace



Metropolitan Soterios reads the Proclamation of Enthronement on behalf of His All-Holiness Patriarch Bartholomew I.

Bishop Illarion of the Western Eparchy of the UOCC, His Grace Bishop Andriy of the UOCC and His Grace Bishop Daniel of the Western Eparchy of the UOC of the USA and numerous clergy of the UOC of Canada celebrated a majestic Hierarchical Divine

Liturgy at Holy Trinity Cathedral in Winnipeg, MB.

At the end of the service His Eminence Metropolitan Soterios, Exarch of the Ecumenical Patriarch, read the Proclamation of Enthronement on behalf of His All-Holiness Patriarch Bartholomew I and the Holy and Sacred Synod. At the conclusion of the Divine Liturgy, His Eminence Metropolitan Yuriy was presented with the articles of his new office by the hierarchs in attendance to the joyous refrains from the clergy and laity of 'Axios – He is worthy'.



The celebrations continued with a Banquet to honor His Eminence where tributes were presented by the guest hierarchs, civic dignitaries and family. Both hierarchs of the UOC of the USA, His Eminence Archbishop Antony and His Grace Bishop Daniel offered their sincerest greetings to His Eminence Metropolitan Yuriy and related prayerful greetings of Metropolitan Constantine, the primate of the UOC of the USA, who was not able to join the festivities.

For the clergy and faithful who traveled from all over Canada to attend these celebrations, and for all the faithful of the UOCC, a renewed spirit of hope, joy and love is now infused into the hearts of each.

May our Heavenly Father, bless His Eminence, Metropolitan Yuriy with health and wisdom as he now wears the Metropolitan's Omophorion to lead the faithful of the UOCC, which has now been entrusted to his care.

He is worthy! Гідний!



Left to right - Metropolitan Yuriy enthroned behind the altar with Archbishop Antony, Bishop Daniel and clergy during the Hierarchical Divine Liturgy; Archbishop Antony extends his prayerful wishes to the new Metropolitan; guest hierarchs, civic dignitaries, family and guests enjoyed a celebratory banquet in honor of His Eminence.



Third UOC of the USA Youth Sobor Largest to Date

The 3rd Youth Sobor of the UOC of the USA took place October 29–31 in South Bound Brook in conjunction with the 19th Regular Sobor of the Church. Twelve teenagers representing the parishes of Allentown, PA; Carnegie, PA; Carteret, NJ; Pittsburgh, PA; Rochester, NY; Silver Spring, MD; Warners, NY and Woonsocket, RI gathered together to discuss issues relevant to the youth of the Church.

Topics discussed by the Youth Sobor delegates included: Review of the Vision Statement for the Ideal Church created by the 1st Youth Sobor, Ways that teenagers may serve God and be leaders in His Church, reasons for teens and college students to stay and/or come back to the Church, and programming needs of the youth.

The Youth Sobor delegates also participated in a workshop provided by Orthodox

Christian Fellowship concerning their imminent college experience, a Consistory Scavenger Hunt, a question and answer session with five of our clergy as well as an evening social at St. Sophia Seminary.

Some notable recommendations from the Youth Sobor were:

- *Promote young composers to utilize their talents to compose new liturgical music that may reflect the current times;*

- *Not only encourage youth to attend our camping programs, but help in all ways to make it*

possible for them to attend (financial, travel, etc.);

- *Connect parishioners through a “prayer buddies” program – (pray for an anonymous [or not anonymous] person, or pray with them, keep in contact with them and pray with them)*

- *Participate in the Jr. UOL and if your parish does not have one, investigate the possibility of*

starting one. The Jr. UOL helps teenagers learn skills that will aid them in being leaders and this will ultimately benefit the Church.

For more information on starting the Jr. UOL, contact the Jr. UOL president at www.uol.orthodoxws.com.

The Youth Sobor is



coordinated by the Consistory Office of Youth & Young Adult Ministry. The main objectives of this program are to provide our teenagers with a better understanding of the

workings of the national church, promote and foster leadership with the church and provide a voice for our youth within the Church.

For more information about the Youth Sobor or programming for youth in the Church go to

www.uocyouth.org

CAMPING MINISTRY

The OYM web site has been updated. View photos from this past year's “WOW” camping summer at: <http://www.uocyouth.org/UOCCP.html>

Also, listen to selections from the 2009 CD “I Believe” or your favorite camp church services at: <http://www.uocyouth.org/uoccpjukebox.html>.

We look forward to seeing you this summer!

Diocesan Church School Camp:

June 26–July 9, 2011

Teenage Conference:

July 10–23, 2011

Mommy & Me/Daddy & Me:

August 1–5, 2011

Orthodox-Catholic Dialogue Lays Out a Vision of Unity in Unprecedented Document

- *Role of Bishop of Rome acknowledged as central point of disagreement*
- *Recommends immediate steps to foster unity between churches*
- *Determining date of Easter addressed in second document*

WASHINGTON - Representatives of the Orthodox and Catholic Churches have issued two new documents outlining immediate steps they can take to overcome their thousand-year separation. The North American Orthodox-Catholic Theological Consultation finalized these agreed statements when it met at Georgetown University in Washington, September 30 to October 2. The Consultation is co-chaired by Archbishop Gregory M. Aymond of New Orleans and Metropolitan Maximos of Pittsburgh.

The first statement, "Steps Towards a Reunited Church: A Sketch of an Orthodox-Catholic Vision for the Future," is an unprecedented effort to begin to visualize the shape of a reunited Catholic and Orthodox Church that would result from the reestablishment of full communion. The text acknowledges that the role of the Bishop of Rome in the Church is a central point of disagreement and outlines the history of this divergence between East and West. It goes on to summarize the many elements of the Christian faith and ecclesial life that the two

churches share, and emphasizes the urgency of overcoming our divisions.

"Clearly, this cannot be achieved without new, better harmonized structures of leadership on both sides: new conceptions of both synodality and primacy in the universal Church, new approaches to the way primacy and authority are exercised in both our communions," the document says.

The agreed statement lists some of the features that would characterize a fully reunited Church and then focuses on the role the papacy would play within it. This role would need to be carefully defined, "both in continuity with the ancient structural principles of Christianity and in response to the need for a unified Christian message in the world of today." The document then suggests several aspects of the Pope's ministry in a reunited Church that could be both faithful to Catholic teaching and acceptable to the Orthodox. The document also lists several "preparatory steps" that could be taken even now as a prelude to the future unity of the churches, such as

shared prayer and social ministry, and enumerates several questions and problems that remain outstanding.

The text concludes that "The challenge and the invitation to Orthodox and Catholic Christians ... is now to see Christ authentically present in each other, and to find in those structures of leadership that have shaped our communities through the centuries a force to move us beyond disunity, mistrust, and competition, towards that oneness in his Body, that obedience to his Spirit, which will reveal us as his disciples before the world."

The complete text of this statement is available here: www.scoba.us

The second statement, "Celebrating Easter/Pascha Together," is a re-affirmation of the Consultation's 1998 document, "A Common Response to the Aleppo Statement on the Date of Easter/Pascha." In this new text, the members emphasize the importance of a united witness to the Resurrection of Christ, which lies at the very center of the Christian faith, and the scandal caused by the inability to celebrate this feast day consistently on the same date.

The Consultation joins many other expressions of support for a recent proposal that would re-calculate the date of Easter for all Christians based strictly on the teaching of the First Council of Nicaea (325), which determined that Easter be celebrated on the first Sunday following the first full moon after the Spring Equinox. Determining the Equinox from the Jerusalem

meridian and using the most accurate scientific instruments and astronomical data available would require a change for both traditions, but would also represent greater faithfulness to the teaching of Nicaea.

"For the mission of the Church," the document states, "a common celebration would support the unity we already share and help to build it further in the future."

The full text is available at: www.scoba.us

This 79th session of the Consultation was hosted by the Office of the President of Georgetown University, which made the historic Riggs Library available for the meeting. The members were the guests of Fr. John P. Langan, SJ, Rector of the Georgetown Jesuit Community for dinner on September 30, and Dr. John J. DeGioia, the President of the University, hosted a dinner for the Consultation and several members of the faculty and staff in the Philodemic Room on Friday evening October 1.

In addition to the co-chairs, the Consultation includes Orthodox representatives Fr. Thomas FitzGerald, dean of the Holy Cross Greek Orthodox School of Theology in Brookline, MA (Secretary); Fr. Nicholas Apostola, pastor, St. Nicholas Romanian Orthodox Church in Shrewsbury, MA; Fr. John Erickson, former dean and professor of canon law and church history at Saint Vladimir's Orthodox Theological Seminary in Crestwood, NY; Susan Ashbrook Harvey, Ph.D., Willard Prescott and Annie McClelland Smith Profes-

sor and Chair of Religious Studies, Brown University, Providence, RI; Fr. James Dutko, pastor of St. Michael's Carpatho-Russian Orthodox Church in Binghamton, NY; Paul Meyendorff, Ph.D., Alexander Schmemmann professor of liturgical theology and associate dean for academic affairs, St. Vladimir Orthodox Theological Seminary, Crestwood, NY; Fr. Alexander Golitzin, professor of theology at Marquette University, Milwaukee, WI; Robert Haddad, Ph.D., Sophia Smith Professor Emeritus of History at Smith College in Northampton, MA; Fr. Robert Stephanopoulos, pastor emeritus of the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity, NY; Fr. Theodore Pulcini, associate professor of religion at Dickinson College, Carlisle, PA; and Fr. Mark Arey, Greek Orthodox Archdiocese, New York, (staff).

Additional Catholic members are Jesuit Fr. Brian Daley (Secretary), Catherine F. Huisking professor of Theology at the University of Notre Dame, Notre Dame, IN; Sylvain Destremes, Ph.D., faculty of the Grand Seminaire in Montreal; Fr. Peter Galadza, Kule Family Professor of Liturgy at the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, Ottawa; Chorbishop John D. Faris, pastor of St. Louis Gonzaga Maronite Church, Utica, NY; Fr. John Galvin, professor of Systematic Theology, The Catholic University of America (CUA), Washington; Fr. Sidney Griffith, professor in the Department of Semitic and Egyptian

Languages and Literatures, CUA; Fr. Joseph Komonchak, professor emeritus of religious studies at CUA; Monsignor Paul McPartlan, Carl J. Peter Professor of Systematic Theology and Ecumenism at CUA; Fr. David Petras, spiritual director and professor of liturgy at the Byzantine Catholic Seminary of Sts. Cyril and Methodius, Pittsburgh, PA; Sister of Charity of Leavenworth Susan K. Wood, professor and chair of the Department of Theology at Marquette; Vito Nicastro, Ph.D., associate director of the Office for Ecumenical and Interreligious Affairs, Archdiocese of Boston; and Paulist Fr. Ronald Roberson, Ph.D., associate director of the United States Conference of Catholic Bishops' (USCCB) Secretariat for Ecumenical and Interreligious Affairs, staff. In addition, Fr. Stephen Wojcichowsky, director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at Saint Paul University in Ottawa, Canada, served as an alternative representative of the Canadian Conference of Catholic Bishops at this session.

Since its establishment in 1965, the North American Consultation has now issued 25 agreed statements on various topics. All these texts are now available on the USCCB website at www.usccb.org/seia/orthodox_index.shtml and the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA) website at www.scoba.us/resources/orthodox-cath-olic.html.

Ecumenical Patriarch Receives Officers of the Episcopal Assembly

On Tuesday, September 21, His All Holiness Ecumenical Patriarch Bartholomew received the Officers of the Episcopal Assembly of North and Central America at the Ecumenical Patriarchate in Istanbul.



His All Holiness had invited the officers through the cooperation of Archbishop Demetrios of America, the Chairman of the Assembly, who also led the delegation to the Phanar for the sub-

stantive and detailed meeting. The other officers included Archbishop Justinian of Naro-Fominsk (Moscow Patriarchate, Vice-Chairman), Archbishop Antony (Ukrainian Orthodox Church of the USA, Treasurer) and Bishop Basil of Wichita and Mid-America (Patriarchate of Antioch-Antiochian Archdiocese, Secretary).

Following a paternal exhortation of His All Holiness, the officers engaged the Ecumenical Patriarch in a full and robust discussion of the work and prospects of the Assembly.

Of particular note during the discussion, was the emphasis that His All Holiness put on the Committee structure, and



his encouragement to commence the Committee work as soon as possible. He also noted both the size and diversity of the Assembly.

Following the two-hour meeting, His All Holiness hosted the hierarchs in the Patriarchal Trapeza, together with Hierarchs of the Ecumenical Throne. Following the meal, the Patriarchate arranged for the officers to visit the famous Churches of the Holy Savior in Chora and Hagia Sophia (Holy Wisdom), before being hosted again in the evening by His All Holiness for a farewell dinner.

Every New Beginning Comes from Some Other Beginning's End

by Lara Haluszczak



I have been dreading writing this next article. Why? Because the time has come for me to turn the page. It has been about a year of writing articles; a year of memories and reflections. It has been a year since I have been within the walls of the orphanages. It has been two years since I said that there isn't a day that goes by where they aren't in my thoughts. All of these things are true; however, now they carry a different meaning.

As I try to think of a moment to share, a glimpse into the lives of those children who have been tucked away into the folds of life, I find that I have to refer to my pictures more often. I need to look at the pictures to see the bright eyes and beam- ing grins. After a year of reflections, I have come to find that I've run out of material. This does not mean that I don't have memories. This definitely does not mean that I have forgotten the children. Memories get fuzzy with time. The once-crisp images in my mind are blurry. As I close my eyes to reflect

How was Olena, my Goddaughter doing? Is she still alive? What new activities did they do with the children in Puhachiv? Even discussing and dissecting every fear, worry, sentiment - I found myself unsatisfied. I discovered that I could not gather enough information to write another article. My dissatisfaction quickly turned to frustration, which shifted into fear. Am I forgetting the precious

"I feel a little bit relieved after watching those videos because the sounds echoing through the videos remind me of the giggles and laughs of the children that I know and love. I find some comfort seeing that the children have grown. It comforts me to know that each year, mission teams still return to the orphanages, even if I can't go with them."

moments that used to be so vivid in my mind?

Instead of dealing with my fear, I tried to stick those thoughts as far away from my mind as possible. Dealing with fear is so much more difficult than denial. Denying that maybe I was forgetting and ignoring it

once again, I find that the details of the time spent in the orphanages don't replay as easily in my mind.

When the 2010 mission team to Ukraine returned, I contacted friends who participated in the trip. I wanted to know if Artem was still in Znamyanka; did Shura end up getting adopted last year, like the staff had mentioned?

seemed like a good idea for a while, until I came across two videos that were created by two of the members of the 2010 mission team. As I listened to the sounds of the children, echoing down the hallway, my memories came flooding back. I felt like I was in the next room, waiting for Seriozha to come bursting in. I feel a little bit relieved after watching those videos because the sounds echoing through the videos remind me of the giggles and laughs of the children that I know and love. I find some comfort seeing that the children have grown. It comforts me to know that each year, mission teams still return to the orphanages, even if I can't go with them. Each year, the children await loving arms, even if they are not mine.

What I am sure of is that if our teams continue to visit the orphanages, the love we share will last longer than any physical memory. All I can do is pray that the children don't forget our love. They may not remember the details of the trips I was on in 2008 and 2009 - they may not remember my name - each year, however, the teams

share their love with the children. I pray that no matter what, the children remember the love and

generosity from this year, and hold it dear to them for another year. American poet Maya Angelou once said, "I've learned that people will forget what you said, people will forget what you did, but people will never forget how you made them feel."

Wheelchairs Arrive in “Santa Barbara”



spend a week (September 20 - 24) custom fitting wheelchairs for needy CP children identified by our Ukrainian partners, Mrs. Lida Kovalska and Mrs. Svitlana Kuka from the Regional Fund “In the Name of Christ the Savior” (VIHS) located in Striy.

Two months earlier, a container filled with 180 wheelchairs, walkers, crutches and bedside commodes had left the Port of Los

On September 18, a team of dedicated individuals met in a little hotel in a suburb of L’viv, locally known as “Santa Barbara”. They had come to distribute wheelchairs to children with cerebral palsy (CP) and disabled adults using the facilities of the nearby Rehabilitation Center, Dzherelo (the Source). This was the culmination of months of work for Wheels for Humanity (a part of United Cerebral Palsy) President David Richard, whose organization collects and refurbishes used wheelchairs, Dmytro Cyhaniuk (wheelchair technician and California Association to Aid Ukraine representative), and two CAAU members, Yarko Maryniuk and Paul Micevych.

Joining the team was a long-standing WFH volunteer Christopher McAdam (wheelchair specialist and Physical Therapist). The plan was to

Angeles. It arrived in Odessa on September 9 with all the necessary paperwork and approvals in place. But at the last minute, Ukrainian customs would not release the container. Finally, due to the efforts of a great many people including the director and one of the founders of Dzherelo, Myroslav Nyko-layev and Oksana Kunanec, deputies of the Verkhovna Rada, Mr. Pisarchuk and Mr. Sushkevych, friends at Ukraine 3000 and the American Embassy - the container was released on Wednesday and slowly made it’s way to L’viv arriving at 7:00 p.m. on Thursday.

A large number of kindhearted volunteers helped unpack the container and prepare for distribution the next morning. Working intensely during our remaining time, we managed to deliver almost all the wheelchairs to



Metropolitan Council Member Dr. Paul Micevych recently traveled to Ukraine to distribute wheelchairs to children with cerebral palsy (CP) and disabled adults using the facilities of the nearby Rehabilitation Center, Dzherelo (the Source) and Korshiv Heriatrychnyj Pansionat.

recipients or hospitals. None of this could have happened without the incredible organizational skills of the VIHS volunteers (our “in-country” partners), who had to cancel and reschedule more than 100 wheelchair recipients’ appointments.

Among those that we had the good fortune to help was the Korshiv heriatrychnyj pansionat. Due to the intercession of Bishop Daniel of the Western Eparchy of the Ukrainian Orthodox Church of the USA, CAAU reserved ten wheelchairs for the pansionat. The Director Mykhailo Dmetrovych Ivanochko, and several volunteers drove to “Santa Barbara” and we loaded their van with adult wheelchairs, walkers and crutches. Dr. Ivanochko was very appreciative.

The work of CAAU to provide wheelchairs for Ukraine goes on. We ask you to support this worthy cause. For \$75 you can sponsor a wheelchair that will change the lives of needy children and individuals in Ukraine. If you would like to know more about CAAU, our various programs - please go to <http://caaukraine.org>.

If you would like to make a donation - please send it to: Consistory of the UOC of the USA, P.O. Box 495, South Bound Brook, NJ 08880. We’ll be grateful for your support and the needy in Ukraine will bless your generosity.



“Why Is the Senior UOL Important?”

The question is frequently asked: “Why do we need a Senior UOL chapter when we have the Church Committee, Sisterhood, and other organizations within the church. The UOL is just another organization similar to those already existing in our local parish.”

One of the main purposes is to belong to a community larger than one’s own parish. To have a family that is more than the nuclear family or parish community. To gain enthusiasm, empathy and love from those who live far away, but are experiencing the same daily struggles we face in our life as Orthodox Christians.

“Why is the UOL Convention important?” A Family Reunion of Our Ukrainian Orthodox Family .

At the Convention we discuss projects and set goals for the year, but the projects and accomplishments are nothing in comparison to this community, our UOL family. In many ways, the Convention is a Family Reunion, where we see extended family. Just like a family, sometimes we get angry, annoyed, judgmental or finicky. That is the beauty of being a member of the family – that we know each other – that we love each other – just as we are. In fact, it wouldn’t be the same if it weren’t for the great myriad of personalities that create the tapestry of our UOL community.

At the UOL Convention, it is wonderful to see the children of our peers and the

grandchildren of the UOL founders coming to the sessions. If you believe that the Convention doesn’t accomplish anything, come and see the Juniors, strong after fifty years. Without a Senior UOL to show that the family is strong, why would the Junior UOL be needed? The Juniors are preparing to become leaders in our Church and it is our obligation to keep the Senior UOL strong for them. For them, coming to the Convention in 5, 10, 20 or more years to remember the great times they had, and to live great moments will become the stories of the future.

As a family reunion, the Convention rekindles the flames that have been flickering or even close to extinguishing within each of us. Each individual comes back warmed by the joys of the Convention, armed with memories of touching moments, inspirational liturgies and prayer services, incredibly funny experiences and heartfelt one-on-one talks with each other. The community, the sense of belonging to a family of Ukrainian Orthodox Christians is our purpose. When we have first time delegates they feel that sense of belonging. In the quest for accomplishments, we don’t always take the time to step back and appreciate the beauty of the family that we have.

A UOL Hand Reaches Out to You . . .

If you haven’t been to a Convention in years, we

*Were you a member of the Junior UOL
from 1961 to 2011?*

*You are cordially invited to the
Junior UOL 50th Reunion
in Philadelphia, PA
July 27-31, 2011*

*As part of the Reunion Festivities you can participate in the 64th UOL Annual Convention events, business sessions on Wednesday evening, Thursday forenoon, Friday Morning and afternoon
Wednesday Evening - Hospitality Night
Thursday Evening - A Night at the Museum
Friday Evening - A Night at the Ostaps (Oscars)
Saturday Evening - Banquet and Ball
Sunday Morning - Hierarchical Divine Liturgy
Farewell Brunch*

Also plan to attend the Special Reunion Events:

*Saturday Morning - Memorial Service for all Departed
Moleben for all Junior UOL Members
Saturday 10-12- Reception and Grand Slide Show with
Pictures from the last 50 years
Saturday - Cocktail Hour (For Former Juniors over 21)*

*Be sure that you are listed in the 50th
Anniversary Reunion Book*

(This book will include pictures from the last 50 years)

We hope to see you at the Reunion!

miss you. Your talents and your presence at the Convention, our UOL Family Reunion, is always missed. If you have been thinking about coming back to the UOL – we are excited to embrace you. If you have been thinking about someone that you miss – call them, encourage them to return. Not only will it

potentially rekindle their flame, it will create a blaze within your own heart. If you have never been a member of the UOL, think about joining. Call or email our Membership Committee Chair Pam Scannell at 607-760-1671 or wscannell@stny.rr.com and join today!

*You/We Are Part of
His Plan! He Needs You!*



PARISH *Life*



ST. LUKE PARISH, WARNERS, NY – 60TH ANNIVERSARY

The 60th anniversary of the founding of St. Luke Ukrainian Orthodox Church, Warners, NY was joyfully celebrated by clergy and faithful gathered in the parish on Sunday, 14 November 2010. His Eminence Archbishop Antony, President of the Consistory, celebrated the Divine Liturgy with the assistance of St. Luke's parish priest, newly ordained Fr. Borislav Kroner and V. Rev. Fr. Ihor Krekhovetsky of St Mary Protectress Ukrainian Orthodox Church, Rochester, NY and V. Rev. Fr. John Semko of St Mary's Ukrainian Orthodox Church, Herkimer, NY both neighbors in the Upstate New York Deanery. The Archbishop was escorted to the church from the parish rectory by the altar servers, children of the parish casting flower pedals in his path and the seminarians, who accompanied him from St. Sophia Seminary. The parish Board of Administration President, Gregory Lisnyczyj, Sisterhood President, Valentina Zownirenko and Starosta, Aleksandre Dobyuk, greeted the dignitaries at the church entrance with the traditional salt and bread.

After the traditional vesting of the Archbishop in the center of the church, Victor Sinenko was tonsured as a reader by Archbishop Antony, who reminded the new reader of his responsibility to be completely prepared each time he is to read in Church and the faithful present were charged with the responsibility of remembering Reader Victor in their prayers daily, that he might discern a call from our Lord, if there is one, to prepare for elevation to the ranks of the Holy Priesthood of our Church. The church was filled with fellow parishioners and guests from neighboring parishes.

The Archbishop challenged all gathered during his sermon to celebrate the 60th anniversary not only with a beautiful banquet at the Lord's Table and another in the parish hall, but beyond the confines of both those edifices. He spoke of the joy experienced by the Disciples of our Lord on Mount Tabor – the site of the Holy Transfiguration of our Lord, where they caught a glimpse of the Resurrected Son of God – a joy that they did not want to leave behind. Peter even asked if he could build tents for the Lord and the Disciples so that they could dwell there permanently because "it was good to be there." Our Lord taught His Disciples that it was absolutely necessary to go down the mountain and back into the world to transform the course of human history. His Eminence called upon all present to go back "into the world", to come down off the mountain, so to say, and make Christ real in the lives of all they meet – by simply being Christ and sharing His Love for all in all circumstances. This, said the Archbishop, was



the ONLY way the 60th anniversary could be properly celebrated.

Following Divine Liturgy, everyone was invited to an "Agape Feast" – a wonderful meal prepared by the members of St. Luke Parish Sisterhood. Greg Lisnyczyj served as Master of Ceremonies introducing the many guests present and sharing with all the joy the parish feels at this celebration. Past president of the Parish Board of Administration, Leonid Jemetz, offered a summary of the historical high-lights of St. Luke parish and how the present church was built because of the love and dedication of its members. Visiting priests, including Fathers Ihor, Ivan and Fr Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY, offered congratulatory remarks in behalf of their parish members. Seminary Andriy Matlak greeted in the name of all the seminarians of St. Sophia Seminary and expressed most sincere gratitude to Mrs. Valentyna Hursky for the benefits they receive from the Scholarship Fund she established in memory of her late-husband Jacob (Yakiw).

As pastor of the parish, Fr. Borislav expressed his great joy at being part of this celebration only a few weeks after his ordination as priest and appointment to the parish. "We may be a SMALL parish, but we have a BIG heart. We have accomplished a lot in a short time – for 60 years is a short time in the scheme of God's plan. All of this was done in the name of Love for our church and the respect that we have for our families and friends. We have great faith in a brighter future for our unique parish under the patronage of St. Luke." Archbishop Antony gave the closing remarks and the benediction and declared his deep gratitude to Fr. Borislav and his family for the gift of the beautiful vestments he wore during the Divine Liturgy that day.



Ordination to the Holy Priesthood



On Saturday, October 9, His Eminence Archbishop Antony visited St. Andrew the First Called Church in Boston, MA and served a Hierarchical Divine Liturgy. During the Holy Liturgy His Eminence ordained Fr. Deacon Borislav Kroner to the Holy Priesthood.

Concelebrating at the Holy Liturgy were Frs. Roman Tamavsky, Stephen Hutnik, Anthony Perkins, Ivan Synevskyy, Heiroteacon Vasyl (Janick) and Deacon James Cairns.

During the Great Entrance Fr. Deacon Borislav was taken to the center of the Church. After Heiroteacon Vasyl Janick intoned "Command", Deacon Borislav was led through the Holy Doors and made a full prostration before the Holy Altar. As the concelebrating clergy chanted, V. Rev. Roman Tamavsky, pastor of St. Andrew led Deacon Borislav around the altar three times after which His Eminence Archbishop Antony laid his hands upon the head of the kneeling deacon and read the ordination prayers. The new priest then was vested as the clergy and the people proclaimed Axios! He is worthy!

After the Liturgy His Eminence spoke about the importance of prayer and constant spiritual growth in Christ. Archbishop Antony asked all of the people in

attendance to pray for Fr. Borislav and his family and ask God to strengthen him in serving the Ukrainian Orthodox Church as a newly ordained priest.

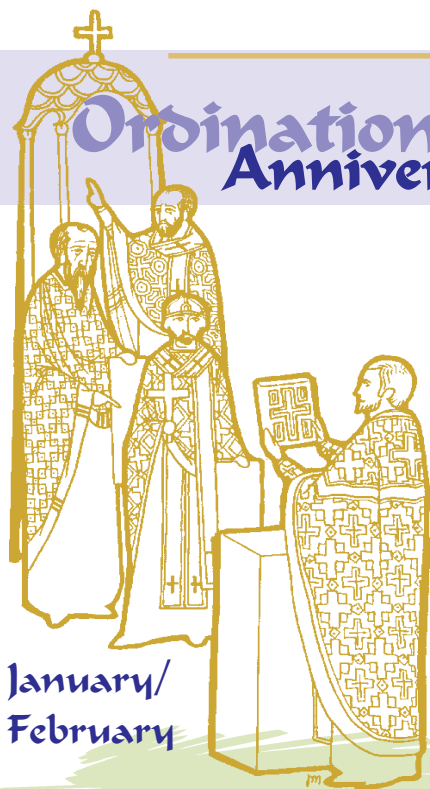
Fr. Borislav was born in Zytomyr Ukraine in 1976. He and his Pani Matushka Izabela became members of St. Andrew Church in Boston MA. Shortly thereafter with the blessing of His Eminence Archbishop Antony, Fr. Borislav entered and graduated from St. Stephen's Deacon Course and consequently from St. Sophia Ukrainian Orthodox Seminary in South Brook.

Fr. Borislav has been assigned to St. Luke



Church in Warners, NY where he took on the responsibilities of pastor beginning on Sunday, October 17.

May the Lord God Bless the newly ordained priest Borislav Kroner, his wife Pani Matushka Izabela and daughter Anna and grant them many healthy and happy years!



January/
February

Ordination Anniversaries

May God grant to them many, happy and blessed years!

V. Rev. Fr. Myron Mykhaylyuk	January 2, 1977
V. Rev. Fr. Paul Bodnarchuk	January 3, 1993
Rt. Rev. Archimandrite Raphael	January 8, 1995
V. Rev. Fr. Gerald Ozlanski	January 25, 1987
Rev. Fr. Harry Linsinbigler	January 25, 2003
Rev. Fr. Myroslav Schirta	January 30, 1998
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

Greek Orthodox Cathedral of Richmond, Virginia Sponsors a Fundraiser for the UOCUSA Orphanage Program

By Subdeacon Nicholas Zachary

Many of us as Ukrainian-Americans know about the nuclear disaster in Chornobyl, Ukraine because we stand united with our fellow countryman in Ukraine. As for other Americans, they have only heard the story of what happened in April 1986 and do not realize the “snowball effect” it has caused on the children of Chornobyl. On Sunday, October 3, with the agreement of His Eminence Metropolitan Evangelos of the Greek Orthodox Metropolis of New Jersey, His Grace Bishop Daniel of the Western Eparchy of the UOC of the USA traveled to Richmond, VA and was greeted with “Bread and Salt” a traditional Ukrainian custom, but this time with a Greek flair and in a Greek parish.

The invitation was extended by Frs. Nicholas Bacalis, John Manuel and their parishioners as well as Subdeacon Nicholas Zachary of Sts. Constantine and Helen Greek Orthodox Cathedral to come and visit. The purpose of this visit was not to attend the annual Richmond Greek Festival, but to share a story of “young people helping their fellow men.” We have all heard that a picture is worth a thousand words and the picture that was presented that evening was about the children of the orphanages of Chornobyl and the mission teams of college age students of the UOC of the USA that went to Ukraine to help these disabled orphans.

The day began with His Grace, Bishop Daniel presiding over Divine Liturgy and also giving a beautiful homily which really connected with congregation and the youth. Later that evening, the cathedral community along with other local Orthodox Churches in the area gathered for a benefit reception and dinner with a presentation to help support the program of the UOC of the USA assisting various orphanages of

post-Chornobyl era, which was organized by Subdeacon Nicholas Zachary along with the help of his wife Julia and his mother Nina.

The banquet dinner was hosted by the men’s organization of AHEPA, Daughter’s of Penelope #68, Young Adults League and the OCF of VCU. In attendance that evening were Maria Keritsis, master of ceremonies and parish board president, Fr. Nicholas Bacalis, Fr. John Manuel, Fr. C.N. Dombalis, former dean of the Cathedral, Fr. Robert Holet of St. Nicholas Church, Charlottesville, VA, Fr. David Arnold of St. Cyprian Orthodox Church, Richmond, VA (OCA), Fr. Michael Rustick of St. James Parish, Farmville, VA (ACROD), Fr. Alexander Shuter of Ascension of Our Lord Byzantine Catholic Church, Williamsburg, VA, Olena Boyko and members of the Tidewater Ukrainian Cultural Association as well as Mrs. Jackie Anas and Kathy Matthews, Governor and Lt. Governor for the Daughters of Penelope, 3rd District, along with their spouses who came to give their support for this worthy cause.

His Grace Bishop Daniel saw and made history by coming to Richmond and has left a lasting impression on the Greek Orthodox community along with the stories of his ministry to the orphans with everyone that evening. The benefit concluded with the presentation of about \$10,000 to His Grace Bishop Daniel which will be used to benefit the UOC of the USA’s Orphanage Program.



Ukrainian American Talent Show and Fall Festival

By Natalia Honcharenko

As guests walked into the Ukrainian Cultural Center on the Metropolia grounds on Sunday, October 3, they were greeted with the aromas of varenyky, holubsi, kapusta and kovbasa. They were serenaded by Ukrainian music, and the sight of beautiful pysanky, embroideries, and exotic liqueur-filled crystal sabers, bears and horses to be raffled.

The Ukrainian American Talent Show/ Fall Festival organized by the United Orthodox Sisterhoods was a huge success. The festival was opened by Fr. Taras Chubenko, and Natalia Honcharenko acted as mistress of ceremonies. Leo Kitsmarishvili of the Georgian State Orchestra of Tbilisi performed the American and Ukrainian anthems on the trumpet. The Barvinok Dance Ensemble, based in S. Bound Brook, and under

the artistic direction of Hryts Momot, welcomed the festival audience with the traditional bread and salt. The St. Andrew School of Ukrainian Heritage Studies in Somerset, NJ and the Ukrainian School from St. George Parish in Yardville, NJ presented musical programs performed by very talented youngsters.

Vocalists Melania Moststrovsky and Anastasia Kaspruk sang several selections, and young pianists Alexandra and Stephanie Chubenko played several pieces. Five-year-old Elizabeth Cairns dazzled the audience with her gymnastics routine. Ivan Verneha of the Fralinger string band, long time performers and award winners at the Philadelphia Mummers Parade, played two banjo solos. The Fralinger string band will be honoring Ukraine at the New Year's Day 2011 annual Mummer's Parade.

The program's grand finale was a high flying Hopak that evoked cheers and loud applause from the audience. The show's organizers were fortunate to have Cheremosh, a Ukrainian dance band from Lakewood, NJ, perform during intermission and after the show. All performers donated their time and talent, and all proceeds from the show and festival benefit the Museum Building Fund of the UOC of the USA.

The United Orthodox Sisterhoods and Tamara Parubchenko, president, thank all the local Sisterhoods who prepared the delicious food and donated items for the raffle, and all the performers who shared their talents and gifts with the audience.



Military Doctors Sign Letter Opposing Abortions on Military Bases

A letter to the U.S. Senate protesting an amendment requiring U.S. military hospitals to provide abortions was signed by more than 200 military doctors. The letter was organized by the Christian Medical Association (CMA).

Pro-abortion Senator Roland Burris (D/IL) sponsored the amendment which would break the current long-standing policy

of not allowing abortions at military medical facilities.

The letter urged senators to vote no on the National Defense Authorization Act unless the Burris amendment is removed.

The senior vice-president of CMA, Gene Rudd, M.D. emphasized that, if enacted, requiring military physicians to perform abortions threatens military readiness. Morale will suf-

fer among those already serving. Morale is a key component of military effectiveness."

"Furthermore," Dr. Rudd pointed out, "just as we have seen a marked decrease in young doctors entering OB/GYN training for fear of being forced to do abortions, this requirement will discourage young doctors from joining the military."

The Senate Armed Services Committee approved the amendment 15-12, with all 11 Republicans plus Democratic Senator Ben Nelson voting against it. Senator Roger Wicker (R/MS), who fought against the amendment in committee, is planning to sponsor an amendment on the Senate floor to strike the language.

Washington, D.C. Ukrainian Festival

For the last eight years, St. Andrew Cathedral has hosted the Washington Ukrainian Festival. With the support of the Ukrainian Embassy and local organizations, this is a wonderful two-day celebration of Ukrainian culture. The reputation of the Festival has grown, and it is now established as one of the most popular traditional events in the metropolitan Washington DC area. The festival took place September 18 - 19, and the weather was picture-perfect.

The festival is held on five acres of open field, behind the Cathedral and Cultural Center on New Hampshire Ave, a road that if followed south will take

one straight to the U.S. Capitol. The unique location of the Festival contributes to its success.

On Saturday, September 18, the festival began with an official opening ceremony at which Fr.



Volodymyr Steliac, the Cathedral pastor, introduced His Grace Bishop Daniel who offered opening prayers for the Festival. His Grace was greeted with the traditional bread and salt by the Ukrainian dance ensemble "Volo-

shky". The Ukrainian Ambassador also participated in the official opening. The entertainment that followed over the next two days, from Ukrainian dancing to bandura solos and band singers, from junior to senior violinists, was sensational and non-stop. The Sisterhood prepared industrial quantities of delicious Ukrainian

food, enough to feed the thousands of people who come year after year to taste the delicacies prepared.

Many vendors displayed exotic Ukrainian gifts. There was a live pysanka demonstration as well as pottery demonstrations by Ukrainian ceramic artists. Among the many fun things for children were pony rides, a moon bounce, and face-painting, the latter orga-



nized as a project of Plast. There were Church tours where people were able to become acquainted with Ukrainian Orthodoxy.

The festival was truly a sight to behold: Ukrainian-Americans enjoying themselves alongside people of many diverse backgrounds against the backdrop of the golden-domed Cathedral. All who came were exposed to the best of Ukrainian culture. Whether it was the caliber of the artists, the wide-ranging display of Ukrainian handicrafts and artwork, or the mouth-watering food, this festival was enjoyed by many and is a Fall tradition of the Washington, D.C. area that is here to stay.



Many Blessed Years! Многая Літа!

The Editorial Board of the Ukrainian Orthodox Word join the Hierarchs of the Ukrainian Orthodox Church of the USA, the Metropolitan Council, Consistory and all the clergy and faithful in greeting His Eminence Archbisihop Antony on his Birthday.

May Christ, our true God, through the prayers of His All Holy Mother and through the intercession of His Eminence's sainted patron, accept his archpastoral service on His Heavenly Altar and grant him peace, health and happiness for many years.



Редакція "Українського Православного Слова" в духовному поєднанні із ієрархами Української Православної Церкви в США, Радою Митрополії, членами Консисторії, духовенством та всіма вірними нашої Церкви висловлюють свої привітання Високопреосвященному Архієпископу Антонію з нагоди дня народження.

Нехай Господь наш Ісус Христос за молитвами Пресвятої Богородиці та заступництвом святого покровителя Владики Антонія, прийнявши служіння Високопреосвященного Архієпископа, подасть йому мир, здоров'я та благословення на многі літа!



PARISH *Life*

60th Jubilee of St. Mary the Protectress Cathedral in Southfield

By Elizabeth Symonenko

Still energized from the previous weekend's hierarchical visit to their sister church of Holy Trinity in Dearborn, the parishioners of St. Mary the Protectress Cathedral in Southfield, MI, rejoiced anew as His Grace Bishop Daniel joined them to commemorate their 60th Jubilee and Parish Feast Day celebration.

The weekend began Saturday afternoon as the children of the Lesia Ukrainka School of Religion and Ukrainian Studies greeted His Grace as he arrived to spend some time with the youngest members of his flock. The children greeted Bishop Daniel as he entered the church hall with myriads of colorful carnations. His Grace pleasantly surprised the children as he redistributed the flowers right back to each child in turn, making each one feel

recognized and special.

Joining His Grace was parish pastor, V. Rev. Fr. Paul Bodnarchuk, as well as the pastor from Holy Trinity, Fr. Andrew Rogers, and Subdeacon Vasyl Dovgan. While the children nibbled on pizza, His Grace answered questions the children had prepared for him.

In the evening His Grace Bishop Daniel returned to the cathedral for evening vespers assisted by Protodeacon Ihor Mahlay. At the conclusion of the Vespers Service, His Grace gave a short sermon, reflecting on the magnitude of what has transpired within this parish for last 60 years.

At the conclusion of Vespers everyone gathered in the church hall for a light snack and a much awaited opportunity to reconnect with their beloved hierarchy. His Grace kindly and pa-

tiently listened to everyone and took the time to reach out to each person, to meet their needs, and to give them the much craved contact with their Shepherd. His Grace eventually but cheerily instructed them to go and get some rest for they all had a festive celebration in the morning.

The faithful filled the church and overflowed down the steps to the outdoors on Sunday morning. Fr. Paul Bodnarchuk and Protodeacon Ihor Mahlay awaited the bishop's arrival in the narthex. The son of Protodeacon Ihor Mahlay, Orest, joined altar servers Andrew and Michael Powers, Yarema Petruscha, and Subdeacons Vasyl Dovgan and Andrew Stoiko serving at the altar.

Gabriel Poletz greeted Bishop Daniel on behalf of the Lesia Ukrainka School, and Liza Jones represented the Junior UOL. Georgia Kereliuk, the St. Olga's Sisterhood president, along with Wara Syrij greeted His Grace with the traditional bread and salt, while Parish Board President, George Korol extended his warmest greetings from the parish.

The choir erupted in song as His Grace entered the cathedral where he stopped midway to be vested with the assistance of Subdeacon Vasyl

Dovgan.

The Hierarchical Liturgy began. Children held candles for the reading of the Gospel, after which His Grace spoke in his sermon about the two sisters in the Gospel reading, Mary and Martha. He concluded by explaining that we need to be both Martha and Mary. We need to enter the church and pray, but, we also need to be active in the upkeep of the parish, the community and the world.

At the conclusion of the Divine Liturgy everyone made their way to the church hall for the banquet. Having concluded Liturgy at their own parishes, a number of clergy from neighboring Orthodox parishes of various jurisdictions arrived to join the celebration. Among these were Frs. Lawrence Lazar, Dean, St. George Romanian Orthodox Cathedral in Southfield, Sobin Popp assistant priest at St. George, Andrei Alexeiv from Holy Ascension Serbian Orthodox Church, Subdeacon Robert Mitchell, president of the Council of Orthodox Christian Churches in Detroit. Their presence was an encouraging sign as to the health of the Pan Orthodox





PARISH *Life*

Community in the metropolitan Detroit area. Just as it should be, all the Orthodox came together to celebrate a joyous occasion.

After the opening prayer led by His Grace, Andrew Smyk the Master of Ceremonies, introduced the guests, and the director of the Ukrainian School, Victoria Volyanuk, who then said a few words about the school, and kicked off the celebration by opening the school program. The children recited prayers, poems and songs, and wowed everyone with their amazing dance skills.

A delicious luncheon followed the children's program during which Andrew Smyk presented various announcements and people

kindly donated funds in support of various Church causes, Consistory needs, Jr. U.O.L. and orphanages in Ukraine.

Protodeacon Ihor Mahlay took the podium for a few words, and introduced the second half of the day's entertainment, Kobzarska Sich, conducted by Yurij Petlura. The performers impressively played the bandura and sang traditional Ukrainian songs.

The program came to an end, but Bishop Daniel found the energy to remain behind and visit with people.

The anniversary committee wants to thank everyone who joined them for this celebration and for all those who worked so diligently to make it a success.



60-ТИЛІТТЯ І ХРАМОВЕ СВЯТО У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

Святування 60-тиліття і Храмового Свята Катебри Св.Покрови в Саутфілді, Міч., цього року було вшановане присутністю Єпископа Даниїла.

В суботу, 16-го жовтня 2010-го р., Владика Даниїл відвідав Школу Релігії й Українознавства ім. Л.Українки (Школа) при Катедрі і мав з дітьми гутірку.

О 5-ій год. пополудні, Владика відслужив Вечерню в сослуженні настоятеля о. Павла Боднарчука, протодиякона д-ра Ігора Махлая з Парми, Огайо, а їм допомагали семінарист Василь Довган і вівтарний прислужник Данилко Гиггинс. Вечерні молитви співав

катедральний хор під карівництвом Миколи Невмержицького.

Після Вечерні, гості зустрілись з парафіянами в парафіяльній залі за вечерею, яку приготувало Сестрицтво ім. Св.Княгині Ольги при Катедрі. Владика відповідав на питання парафіян і сам цікавився життям парафії.

В неділю 17-го жовтня 2010-го р., Владика Даниїла вітали перед храмом перед початком Літургії. В сослуженні з о. Павлом й о. І.Махлаєм, Владика відслужив Архієрейську Літургію; їм допомагали

семінарист В.Довган і вівтарні прислужники Андрій і Михайло Пауерс, Ярема Петруша, Андрій Рудиченко і Д.Гиггинс. Катедральний хор, під керівництвом М.Невмержицького відспівав багато молитов в честь Покрови. Зворушливо звучало «Отче Наш» у виконанні дітей нашої Школи; диригент – Галина Яловенко, вчитель співу.

Під час проповіді, Владика Даниїл привітав парафіян з 60-тилітнім ювілеєм і побажав щоб ця парафія і надалі жила активним життям а не перейшла на «існування» (стала «музеєм»). Він звернув увагу і на те, що коли малі діти бігають по церкві і плачуть, а старші – сердяться на них (що, саме, і відбувалось під час його проповіді!), то це є символ життя, і це означає, що парафія має майбутнє, бо діти – це майбутнє парафії.

Після закінчення Архієрейської Літургії, при вході до парафіяльної залі можна було придбати Пропам'ятну Книгу, видану Парафіальною Управою з нагоди 60-ліття. Ця книга нараховує 44 сторінки з різнокольоровими прикрасами. На цих сторінках, оформлених о. П.Боднарчуком, в статтях і на фотографіях – описується 60-ти літня історія парафії Св.Покрови. Владика привітали в парафіяльній залі, яку допомагали прибрати Вара Сіра, Віра Петруша, Віра Мурга й Ангеліна Шашло. Юрій Король, Голова Парафіальної Управи, привітав присутніх і передав ведення програми бенкету Андрієві Смиківі. А. Смик віддав шану Миколі Лісківському і Петрові Китастому, останнім з засновників цієї парафії, які ще є між нами. А.Смик подякував Владиці, о. Павлові і його родині, трудолюбивим сестрицям, Школі і директорів Школи, Молодечому Відділові Української Православної Ліги (МВУПЛ), Голові Парафіальної Управи, Юрієві Королеві, який вже 20 років виконує цю функцію, Господарській Секції і всім, хто бере активну участь у житті парафії.

Після цього, розпочався концерт. Після концерту, А.Смик привітав гостей: ієреїв з сусідніх Румунської і Сербської Православних Церков, Голову Ради Християнських Православних Церков в Детройті й Іподиякона Андрія Стойка, який тепер вчиться в Семінарії Св.Тихона, в Пенсилванії.

Перед обідом, Катедральний Хор проспівав «Отче Наш», «Вічная пам'ять» тим членам Святопокровської Громади,

які відійшли з цього світу і «Многії літа» - присутнім. Під час обіду, А.Смик роздав присутнім листки паперу, щоб присутні написали свої цікаві спогади з минулого, які А.Смик зачитував для розваги присутніх.

Отець диякон Ігор Махлай привітав нашу Громаду від Консисторії Української Православної Церкви (УПЦ) в США і від учасників цього річного кобзарського табору в Емлентоні, Пенсилванія, за підтримку. Поставивши питання: «Як найкраще віддати шану за діяльність Святопокровської Громади на протязі останніх 60 років», І.Махлай дав відповідь: «Працею, сьогодні і завтра!». І, ніби відгук на цей заклик, А. Пауерс проголосив, що МВУПЛ жертвує на сиротинці в Україні \$100.00, а А.Смик повідомив що ОДУМ (Організація Демократичної Української Молоді) при нашій Громаді, жертвує \$1,000.00 на Історично-Освітній Комплекс УПЦ в Баунд Бруці.

Владика Даниїл ствердив, що жертвенність членів Святопокровської Громади – зворушлива і захоплююча. При цій нагоді він оповів, що недавно перебуваючи в Києві, там де роздаються харчі (допомога від української діаспори в США) потребуючим (а між ними є колишні вчителі і професори!), одна з присутніх жінок, яка отримувала допомогу, стала перед ним на коліна і просила передати подяку українцям в діаспорі за допомогу.

Після цього, Анатолій Мурга, Голова Дирекції Української Капели Бандуристів ім. Т.Шевченка (УКБ) оголосив, що вшановуючи 60-ліття Святопокровської Громади – виступить з концертом «Ансамбль Бандуристів Кобзавська Січ». Ансамблем диригував Юрій Петлюра (правнук Симона Петлюри) з Торонто, Онтаріо. Ансамбль виконав кілька пісень, аранжованих Олегом Махлаєм і Петром Китастим.

На закінчення святкування, о. Павло ствердив, що присутні мали велике зворушення починаючи 61-ий рік і підкреслив, що наша Громада стала місцем де можна, з любов'ю, плекати свою релігію і свою мову, і передавати цю любов своїм дітям. Пам'ять про цей Ювілей – буде на довгі роки.



КОНЦЕРТ ШКОЛИ ПІД ЧАС СВЯТКУВАННІ 60-ЛІТТЯ ПАРАФІЇ СВ.ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

На бенкеті святкування 60-ліття і Храмового Свята парафії Св.Покрови в Саутфілді, Міч. 17-го жовтня 2010-го року, в парафіяльній залі виступила з концертом Школа Релігії й Українознавства ім. Л.Українки (Школа). Перед початком концерту, директор Школи, Вікторія Волянчук привітала парафію в річницю 60-ліття. Вона відзначила колишніх випускників Школи за їхній вклад в працю парафії і Школи. Тепер Школа має 30 учнів і власними силами плануються концерти: сьогоднішній, на «Свято Миколая», «День поезії» і «Свято Матері». Школа — це продовження того, що знають старші члени парафії.

Відкрилась завеса і на сцену вийшла Осінь (вчителька Софія Коростецька) з помічниками (Катя Загайко і Зиновій Бірко), які поклали квіти перед образом Покрови.

Дівчата привітали Осінь: «Золота красуня — осінь чарівниця! По землі ступає, золотом іскриться...». На що Осінь відповіла:

«Добрий день, в добрий час! Рада, рада бачить вас! Я — Осінь щедра, золота, прийшла до вас на свято...». А їй відповіли дівчата: «Яка ж красива ти — що й не сказати... Спасибі, Осінь, що прийшла до нас... Та не тільки славна за свою ти вроду — урожай віддавна ти несеш народу... Славиш край наш рідний зерном і плодами» (дівчата: Тетяна Смик, Юля Пожарнюк, Таня Легуняк). Осінь пояснила, що початком зими в українському селі вважалося свято Покрова (Божої Матері),

а бадьорі голоси читців продовжували: «...Через всю Україну ішла Божа Мати...Вона прийшла з Сином Божим всіх нас поєднати. Вона прийшла поєднати народ України, щоб всі разом величали: «Радуйся Маріє!» (вірш «Через всю Україну ішла Божа Мати», автор невідомий; читці: Ю.Пожарнюк, Т.Смик, Христина Боднарчук, Т.Легуняк, Настя Легуняк, Михайло Волянчук). Читці 4-го рівня Школи проголосили: «...То Покрова — світле свято нашого народу... Грає осінь кольорова, пахнуть груші, сливи. Усміхається Покрова до дітей щасливих» (вірш «Свято Покрови» Олесь Лупія; читці: Тимко Близнюк, Міля Смик, Теодор Мельничук—Гулд, Наталя Дженнінгс).

Учні 4-го і 5-го рівня Школи проспівали: «Ти моя Вкраїно, ти розкішний рай, ти моя молитва, ти мій рідний край... Я люблю життя, юне молоде. Тебе, Україно — люблю над усе!» («Ти моя Вкраїно», сл. — В.Клочурак, муз. — А.Гнатишин); при фортепіано Галина Яловенко, вчитель співу. Учні 3-го рівня прочитали вірш «Молитва дитини»: «Зішли, Боже, ласки на дітей маленьких, щоб ми виростили на потіху неньки. Май, Боже, в опіці всю нашу родину, глянь ласкавим оком ще й на Україну» (читці: Зиновій Бірко, Гаврилко Полець, Юліан Кейн). Гуртову декламацію «Ми є діти українські» (автор: Юрій Шкрумеляк) прочитали: Віталій Волянчук, К.Загайко, Максим Бірко, Софія Вовк, Дмитрій Ковальчук,

Девин Шо: «Ми є діти українські, хлопці та дівчата, рідний край наш — Україна, красна та багата... Присягаєм, рідну віру завжди визнавати, по-українськи говорити, молитись, співати...». Учні 2 — 3 рівня проспівали пісню «Україна» (сл. — І.Савицька, муз. — Оксана Тарнавська): «... Україна — це біленькі у садках хатки. Ниви збіжжям засіяні, запашні квітки. І міста розлогі, чисті, знай, дитя, це знай! Україна наша рідна — це чудовий край!». Вірш «Вечірня молитва» прочитала Євдокія Близнюк: «Стану в серці перед Богом, щиро помолюся: ...за всю рідну родину, за рідну землю — за нашу Вкраїну... Господи, многії літа подай, захисти від лиха весь наш рідний край.» А Яна Еббінг прочитала, подібну за змістом, молитву до Божої Матері: «О, Мати Божа, шлю мольби щирі, дай Україні прожити в мирі. Дай їй єднання, додай їй силу щоб з нас потіхи й слави дожила» (вірш «Молитва за Україну»). Емілія і Т.Смик проспівали дуетом «Україночка

мала». Х.Боднарчук, словами Віри Кривої, переказала як знайти душевний спокій: «... Як трудно в чомусь — приклякаю, в молитві спокій осягаю, Богу складаючи слова: святиться воля хай Твоя!» (вірш: «Святиться воля хай Твоя»). Т.Легуняк і Х.Боднарчук заспівали ще одну молитву, в якій є слова: «... О, Мати Божа, зло відверни. Свята Покрово, нас охорони...» (пісня «Свята Покровителько», сл. та муз. Б.Косопуда). Щоби про них не забули, виступили і діти перелшкілля і заспівали «Добрідень!»

Зиновій Бірко запевнив слухачів:

«Я є українець, - всім говорю сміло. Любити свій нарід — то велике діло...» (вірш «Я є українець»). А Катя Загайко йому вторила: «Українка я маленька, Україна моя ненька...» (вірш «Українка я маленька»).

Гуртовою декламацією учні 4-го рівня проголосили мрію чи не всього людства: «...Сонцем правди, світлом згоди, Боже, шлях нам освіти! Хай забудеться недоля і неслава давніх літ, щастя ж рівне й рівна воля засіяють на весь світ» (вірш «Наша славна Україна» М.Вороного). Всі діти пісню-молитвою попросили: «Боже Великий, Боже Єдиний, рідну Вкраїну благослови; всі свої ласки і всі щедроти на нашу землю, Отче, зверни. Ми ще маленькі і слабосильні, Ти нам відвагу і силу дай...» («Молитва за Україну», муз. М.Кравців-Барабаш). І ще одно прохання ефектно додав Денис Слюсар: «Аве Маріє! Аве Пречиста! Рани зціли в добрий час. Через Твоє пресвяте Материнство — серцем молися за нас!» (вірш-молитва «Аве Маріє!»). На закінчення концерту Школи, всі учні продемонстрували своє уміння українського народного танцю. І, звичайно, не обійшлося у хлопців без присядів, повзунців, перевертання через голову й інших акробатичних трюків.

Велике спасибі усім хто допомагав у підготованні цього Концерту Школи: директору Школи, вчителям, Батьківському Комітетові і батькам.



Eparchial Visit Brings Smiles ... and Snow!

By Andriy Mychailovych Karkoc

His Grace Bishop Daniel graciously accepted the invitation of pastor V. Rev. Fr. Evhen Kumka and the president of the Parish Board Valentina Yarr to participate in the celebration of the 85th anniversary of St. Michael and St. George Church in Minneapolis, MN on November 14.

Bishop Daniel arrived on November 12 and was greeted with a “potluck” dinner in the parish hall. The evening activities did not, however, all go as planned. Minnesota’s long and lingering Indian Summer ended emphatically with a

blizzard that delivered almost eight inches of wet, heavy snow that fell well into the night.

On Saturday morning the bishop and Fr. Evhen served a Moleben service for the children and parents of the Ukrainian School. The most touching moment occurred when the bishop knelt to read the Gospel, surrounded eye-to-eye by a circle of children. As part of his outreach, His Grace Bishop Daniel met in an informal setting with the parents of the children enrolled in the school (a practice that’s turning into a tradition!), and then in his role as our spiritual leader, visited each classroom individually. Later that afternoon Bishop Daniel returned to the Church hall to visit with church members prior to the Vespers service.

Continuing his long day into the evening by reaching out to the larger Ukrainian community, Bishop Daniel was the featured speaker at the dinner honoring the 60th Anniversary of the Ukrainian-American Youth Association (CYM) at the Ukrainian Event Center at 7:30 p.m. In spite of the weather the event was very well attended with over 230 guests attending the banquet. Bishop Daniel spoke to an attentive audience about Ukrainian identity, faith and history, along with how to save and preserve our religious and cultural legacy moving forward in American society and life.

On Sunday Bishop Daniel was greeted with bread and salt by Parish Board President Valentina Yarr. A contingent of children in Ukrainian costumes spread a welcoming blanket of rose petals. Concelebrating with the bishop were Frs. Evhen Kumka, Petro Siwko, pastor of St. Katherine Parish in Arden Hills, MN and Protodeacon Andriy Fronchak of St. Volodymyr Cathedral in Chicago, IL. Six altar boys under the direction of Juri Loutchko served in the



sanctuary and the choir was directed by Mrs. Kira Tsarehradsky. Bishop Daniel presented Certificates of Recognition to Kira Tsarehradska and Cultural Chair Maria Mischenko-Odermann

Well over 150 clergy, parishioners and guests, attended the dinner, which was catered by Sama’s Restaurant. The children of the Ukrainian School put on a three-act play entitled “Little Red Riding Hood of the Carpathians” to open the banquet. The play was recited in Ukrainian, included two group songs, and featured a Hutzul hunter, a Baba, a Chervona Shapochka and a Wolf! All performers rated recognition with Denis Moysechuk meriting attention for his excellent wolf, as did Lida Poletz who directed, and Wanda Bahmet and Myroslava Moysechuk who assisted in presenting the play.

Another highlight was when Bishop Daniel introduced Monty Swann and Bohdan Billy who attended a mission visit to the orphanages in Ukraine that are supported by the UOCUSA. Monty volunteered his time and professional expertise as photographer/videographer. He was financially sponsored by the Church Board to record and document the touching efforts made under the leadership of our bishop to touch the lives of orphans suffering from physical and mental disabilities. The love and joy these small efforts bring into the lives of abandoned and orphaned children half a planet away were captured and amplified by Mr. Swann’s brief 15-minute presentation. This powerful testimony to Christian love can be viewed at www.uocofusa.org

On behalf of the Ukrainian School, Mrs. Christine Swann presented the Bishop with a check for \$600 raised during school events for the orphanage effort. Mrs. Yarr, on behalf of St. Michael & St. George, donated \$2000, and many other generous guests were moved to make donations. A total of \$3500 was given for the orphanage missions, which was a fitting way to close the day’s events.





Another Successful Year for “Bundles for Ukraine”



On October 21 the Bundles for Ukraine group at St. Mary Church in New Britain, CT came together to conclude and celebrate another year of successful humanitarian ministry. This year they have sent over 4,700 pounds of aid to needy children and individuals in Ukraine.

The group of eleven

dedicated volunteers has sent 148 packages of children’s clothing and shoes, toys and candy to orphanages, children’s hospitals, homes for abandoned infants, and Orthodox parish priests for St. Nicholas Day distribution. The recipients are in Lviv, Ternopil, Ivano-Frankivsk, Volin’, Kherson, Kharkiv

and Odessa provinces.

Donations of items and money for shipping come from the generosity of parish members, parish organizations and friends. All money goes for shipping expenses. The group has established a network of 32 Orthodox priests in Ukraine, who oversee the distribution of aid to the needy children.

Volunteers meet each Thursday to sort and pack items, and wrap and address boxes.

These dedicated workers are: Fr. Andrii Pokotylo, Pani Matka Oksana and Christopher, Stephen Melnyk, Lester Sirick, Alice Andrusia, Helen

Kochan-owski, Sylvia Lindgren, Ann Harris and Julia Stepanczak. Dr. Joan Kerelejza is chairperson of the project. John Petruniw supplies all the boxes and Dimitry Shafran translates all the request and thank-you letters.

Anyone wishing more information should email Dr. Kerelejza at: joan.kerelejza@cs.com. The group would appreciate donations of money for shipping. This year the group particularly appreciates the extensive donations of items for the children from Alexandra Prychodczenko of Salem, Ohio.

Kapusta Anyone?

On Saturday October 2, Holy Trinity Church in Trenton, NJ celebrated their fifth annual cabbage festival. The sisterhood of the church started this fundraising activity and it has been a huge success. In past years, the mayor of Hamilton Township has been present along with other political representatives in the surrounding area. The majority of patrons come from nearby Ukrainian churches and communities.

Stuffed cabbage, cabbage with kielbasa, cabbage with noodles, lemonade and sweets were all available to either enjoy at the church hall or to take out.

Also, vendors sold jewelry, books, Ukrainian apparel, and much more. There were raffles for the 50/50, a quilt that was made by members of the Sisterhood, and an oil painting created by a parishioner. Ukrainian music played in the background while people enjoyed their food at the tables and window-shopped.

The Holy Trinity Church Choir had a performance, which included songs from the Divine Liturgy as well as some folk songs.

This spectacular turnout this year meant that all the food was sold before the festival concluded. The Church and Sisterhood plan to continue this joyous event for many more years.

Lakewood Festival Booth



Every year, parishioners of St. Nicholas Pro-Cathedral in Lakewood, OH look forward to participating in the annual Lakewood Community Festival held in Madison Park, and this year was no exception.

Being one of over 20 booths at the festival means there is stiff competition, but once again, the St. Nicholas table sold out early and closed before the

end of the event.

In addition to home baked goods, the parish sold stuffed cabbage, kolbasi and sauerkraut sandwiches, and cabbage and noodles.

“This is such a good fund raiser for us,” explains Fr. Dennis Kristof, pastor, “because nearly all of our materials are donated by parishioners. It’s a true blessing!”

Парафіяльне життя

Храмове свято в парафії Пресвятої Трійці міста Сіетла, ВА!



22-24 жовтня цього року місійна парафія Пресвятої Трійці м.Сіетла приймала почесного гостя - Його Преосвященство Єпископа Даниїла.

Це третя зустріч парафіян з владикою, але перша для о.Ігоря Бобака, який рік тому був призначений настоятелем парафії. Під час бесід з членами управи-парафіянами, Владика обговорював різні питання з життя парафії, радів нашим невеличким успіхам, давав поради у вирішенні окремих проблем, висловлював свої думки щодо теперішнього стану церкви.

разом з сімєю та парафіянами та протодиякон о. Олег Малетич із Саут Баунд Брук, Нью Джерсі.

Владика виголосив надихаючу проповідь, яка запала в душі та серця присутніх. По закінченні літургії було виголошено многоліття. Опісля гості та всі парафіяни були запрошені до церковного залу, який був дуже гарно прибраний. Церковна громада приготувала особливо смачний обід, всі присутні подивились невеликий концерт хору, окремих солістів, але основними артистами були діти, які з задоволенням і радістю фотографувались з Преосвященнішим владикою.



24 жовтня, в неділю, парафіяни зустріли Владика традиційно хлібом-сіллю, квітами та привітальними словами. Відповіддю була щира подяка Преосвященнішого - церковній громаді за тепле привітання. Настоятель парафії о. Ігор зустрів Владика з привітальним словом і проханням про молитву та за Архиєрейським благословенням. Владика Даниїл відслужив Архиєрейську Літургію. Його Преосвященству співслужили: о. Ігор Бобак-настоятель, о.Іван Петруцак із сусідньої парафії м. Портланд, Орегон, який прибув

кою. Всі присутні одержали з рук владика Архиєрейське благословення і невеличкі подарунки - ікони Почаївської Божої Матері.

На цьому закінчився візит Архиєрея в одну з нових парафій, якою є Церква Пресвятої Трійці м. Сіетел. Задумуючись над словами Владика, ми і надалі будемо старатись спрямовувати наші зусилля на поліпшення нашої духовності і зичимо Його Пресвященству і всій громаді: *Все, що краще в серці маєм Від душі ми Вам бажаєм! Хай Боже Слово з Ваших уст лунає, Хай Бог в житті нас всіх благословляє!*



У Нью-Йорку відбувся поминальний захід із вшанування 77-ї річниці Голодомору 1932-1933 років в Україні

20 листопада 2010 року у Нью-Йорку, в Кафедральному соборі Св. Патріка, відбувся щорічний поминальний захід із вшанування пам'яті жертв Голодомору 1932-1933 років в Україні з нагоди 77-х роковин цієї трагедії. Серед присутніх на заході були представники американської влади, сенатори і конгресмени, члени дипломатичного корпусу, чисельна українська громада.

Поминальну панахиду у Соборі відслужили церковні ієрархи Української Православної та Української Католицької Церков у США. Владика Архiepіскоп Антоній, у супроводі духовенства, семінаристів та кілька сотень українських православних християн разом із парафіянами українських католицьких громад



околиці Нью Йорка та Коннектикут взяли активну участь у щорічних поминальних богослуженнях та заходах.

По завершенні панахиди з нагоди Дня пам'яті жертв Голодомору було зачитано спеціальне звернення від Уряду США, а також від губернатора штату Нью-Джерсі К.Крісті. Слова підтримки українському народові у цей жалобний день висловив сенатор від штату Нью-Йорк Ч.Шумер.

Виступаючи перед учасниками заходу, Посол України в США О.Моцик оголосив звернення Міністра

закордонних справ України К.І.Гриценка до закордонного українства з нагоди 77-х роковин Голодомору 1932-1933 років в Україні.

«Наш святий обов'язок сьогодні і в подальшому робити все, щоб пам'ять про загиблих від штучного голоду українців та представників інших націй залишилась живою для нинішніх і прийдешніх поколінь, слугуючи пересторогою на майбутнє», - йшлося у зверненні Міністра.

Посол України в США також висловив вдячність американській стороні та українській діаспорі за важливий внесок у поширення історичної правди про цю одну із найбільших гуманітарних катастроф людства.

Щогорічний захід у Кафедральному соборі Св.Патріка у Нью-Йорку став першим із серії відзначень закордонним українством 77-х роковин Голодомору 1932-1933 років в Україні.

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A Generous Gift...



With the closing of the Holy Cross Ukrainian Orthodox Church of Utica, NY, several faithful members presented a surprise gift of \$15,000 to the St. Mary's Ukrainian Orthodox Church of Herkimer, NY.

On the Feast of "Pokrova", Valentina Prylepa presented to Father Ivan Semko, pastor of St. Mary's Parish, a check for \$15,000. Parishioners of St. Mary's Parish were very grateful for this wonderful and thoughtful gesture. Most sincere best wishes were also sent to all from His Eminence Archbishop Antony. Standing from the left in the photo is Vera Rizwaniuk, Wasyl Prylepa, Valentina Prylepa, Peter Heretz and V. Rev. Ivan Semko.

Consecration of a New Mission Temple!



Holy Transfiguration Orthodox Mission in Crawfordsville, Indiana celebrated the consecration of their newly constructed church on the weekend of November 6-7, 2010 which was presided over by His Grace, Bishop Daniel of the Western Eparchy of the Ukrainian Orthodox Church of the USA, on behalf of His Eminence, Metropolitan Nicholas of Carpatho-Rusyn Orthodox Diocese of the USA.

The festivities began with the celebration of Great Vespers and Litya on Saturday Evening, which was followed by a Fellowship meal in the parish hall. Sunday Morning began with the celebration of the Consecration of the Church which was followed by Hierarchical Divine Liturgy and a celebratory banquet.



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Також маємо велику кількість журналів від початку 20-го століття та стародавні альманахи і парафіальні пропам'ятні книги.

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IOCC Delivers Medical Aid to Assist Refugees Fleeing Kyrgyzstan

Baltimore, MD — International Orthodox Christian Charities (IOCC) delivered medical supplies to assist refugee families who have fled ethnic violence in Kyrgyzstan this summer. Tens of thousands of ethnic Uzbeks fled the violence and crossed the border into Uzbekistan to seek safety while others remain displaced within Kyrgyzstan.

IOCC is providing medical care for the refugees and displaced — mostly women, children and the elderly — in the form of an Emergency Health Kit with enough medicine and supplies to treat 10,000 people. The kit, valued at \$421,000, is being provided in cooperation with Medical Teams International (MTI) and will arrive

at Tashkent today. MTI staff will then immediately transport the kit to the eastern Uzbek city of Andijan and along the Uzbekistan/Kyrgyzstan border.

Help Speed Aid to Uzbeki Refugees Today!

You can help the victims of disasters around the world, like the refugee crisis in Uzbekistan and Kyrgyzstan, 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, mail a check or money order payable to UOC of the USA (Memo: Kyrgystan Tragedy) PO

Box 495; South Bound Brook, NJ 08880.

IOCC is the official humanitarian aid agency of the Standing Conference of the Canonical Orthodox Bishops in the Americas

(SCOBA) and a member of the ACT Alliance, a global coalition of churches and agencies engaged in development, humanitarian assistance and advocacy.



As many as 10,000 refugees who have fled ethnic violence in Kyrgyzstan will receive medical assistance from International Orthodox Christian Charities (IOCC). A shipment of medicines and medical supplies delivered in cooperation with Medical Teams International is expected to arrive to Tashkent, Uzbekistan on June 25, 2010. (photo: Medical Teams International)

Vespers Music Published and Now Available

Music to Great Vespers has recently been published by the Consistory of the Ukrainian Orthodox Church. This compilation offers simplified musical scores, following the basic outline of the musical pieces for Vespers. It is the latest in a series of books that are associated with the various worship services of the Church. The earlier books in this series - the Divine Liturgy (2002) and the Memorial Service (2005) - have been widely distributed and are presently in use by a number of parishes across the country.

The material selected for this volume is based on familiar melodies from the Kyiv Chant tradition. As in previous books, some minor adjustments had to be made in the music so that the English and Ukrainian versions would agree as much as possible. The harmony is the

standard four-part setting that is commonly practiced in church singing, easily sung by a group of cantors, small choir or just one cantor following the melodic line. The text is based on the Prayer Book (South Bound Brook, New Jersey, 2004), which contains the official translation of the Services as celebrated by the UOC of the USA. Only the standard, regularly sung musical sections have been presented in this book.

The intent of keeping this compilation as simple as possible is to encourage the celebration of Vespers even with limited participation or limited familiarity with the service. The sections with the changeable sections are only noted and may be added accordingly to particular capabilities.

The basic format of earlier publications was maintained with the Ukrainian text appearing on one side,

and the English equivalent on the facing page. This layout has several practical advantages. Not only can it be used by parishes that require either all English or all Ukrainian texts, but it also allows greater flexibility on those occasions when a mixture of bilingual responses are needed. We feel that it is important that the choice of language reflects the needs of the participants, and not the availability of suitable scores.

The Metropolia is indebted to Markian Komichak, musical director of the two choirs at St. Vladimir's in Parma, Ohio, for compiling this series of publications. The hope is to continue the series of scores for our Liturgical needs. The Vespers Music, as with the Divine Liturgy and Memorial Service (*Panachyda*) may be purchased through St. Andrew's Bookstore at the Consistory.

Holy Baptism...

As of 11/11/2010



Baranivsky, Nicholas Gregory baptized and chrismated on October 23, 2010, in Holy Trinity Church, Bensenville, IL child of Gregory Ivan Baranivsky and Heather Nichole-Ivanka Matusiak. Sponsors: Andrew Korol and Natalie Matusiak. Celebrated by Fr. Bohdan Kalynyuk.

Barnas, Maya Nicola baptized and chrismated on February 6, 2010, in Holy Trinity Church, Bensenville, IL child of Andriy Barnas and Maria Podio. Sponsors: Andriy Podio and Joanna Spychala. Celebrated by Fr. Bohdan Kalynyuk.

Cara, Artur Anatoli baptized and chrismated on July 10, 2010, in Holy Trinity Church, Bensenville, IL child of Anatoli Cara and Julija Pavluskina. Sponsors: Deniss Makejenko and Zavinta Jakuntaviciute. Celebrated by Fr. Bohdan Kalynyuk.

Chuhaj, Maxim Tarasovich baptized and chrismated on July 31, 2010, in St. Michael Church, Baltimore, MD child of Taras Chuhaj and Nadiya Marysina. Sponsors: Yuri Chuhaj and Irina Shvetsova. Celebrated by Fr. Vasyl Kryshompol.

Dippel, Charles Louis baptized and chrismated on October 10, 2010, in St. Nicholas Church, Troy, NY child of Kenneth John Dippel and Melissa Anne Schmiedeshoff. Sponsors: David Hale Dippel and Amy Elizabeth Kiley. Celebrated by Fr. Paul Szewczuk.

Figueroa, Alexander Michael baptized and chrismated on October 9, 2010, in St. Mary Church, Lorain, OH child of Daniel Figueroa and Tina Elizabeth Pohulaj. Sponsors: Oscar Figueroa, Jr. and Michele Caliendo & Larissa Reidy. Celebrated by Fr. Dennis Kristof.

Godovanyy, Karina Veronica baptized and chrismated on October 10, 2010, in Holy Trinity Church, Trenton, NJ child of Oleksiy Godovanyy and Tetiana Bording. Sponsors: Roman Bogutskyy, Taras Bogutskyy and Natalia Makar, Viktoriya Lantushenko. Celebrated by Fr. Ivan Lymar.

Grechanyuk, Arthur Anatoliy baptized and chrismated on April 25, 2010, in Holy Trinity Church, Bensenville, IL child of Yuriy Grechanyuk and Galyna Kalachynska. Sponsors: Dmytro Ambrozyak and Oksana Ambrozyak. Celebrated by Fr. Bohdan Kalynyuk.

Keush, Kristina baptized and chrismated on September 27, 2010, in St. Michael Church, San Francisco, CA child of Edward Keush and Nadezda Kezina. Sponsor: Nina Limonczenko. Celebrated by Fr. Alexis Limonczenko.

Khymiak, Maxim baptized and chrismated on October 10, 2010, in St. Vladimir Church, Pittsburgh, PA child of Vasyl Khymiak and Tetyana Lhuravska. Sponsors: Sergiy Chernetkiy and Svitlana Shevchuk. Celebrated by Fr. John Haluszczak.

Knoop, Mary Lois (Rudy) Chrismated on October 3, 2010, in Sts. Peter & Paul Church, Youngstown, OH child of Henry Albert Rudy and Mable Cassel. Sponsors: Joseph Ewanish and Betty Jean Ewanish. Celebrated by Fr. John Harvey.

Knoop, Paul Christian chrismated on October 3, 2010, in Sts. Peter & Paul Church, Youngstown, OH child of James Coleman Knoop and Mary Lois Rudy. Sponsors: Joseph Ewanish and Betty Jean Ewanish. Celebrated by Fr. John Harvey.

Levenchuk, Dennis baptized and chrismated on August 30, 2009, in Holy Trinity Church, Bensenville, IL child of Andriy Vorobchak and Oksana Levenchuk. Sponsors: Andriy Levenchuk and Tatiana Lovnere. Celebrated by Fr. Bohdan Kalynyuk.

Lutarewych, Asher Steven baptized and chrismated on June 6, 2010, in Holy Trinity Church, Bensenville, IL child of Steven Paul Lutarewych and Laura Diane Bobek. Sponsors: Braden John Koegel and Sonia Lutarewych. Celebrated by Fr. Bohdan Kalynyuk.

Lyahovych, Maksym baptized and chrismated on February 6, 2010, in Holy Trinity Church, Bensenville, IL child of Volodymyr Honchar and Oksana Lyakhovych. Sponsors: Stepan Gonchar and Oksana Yaremchuk. Celebrated by Fr. Bohdan Kalynyuk.

Marmer, Maria baptized and chrismated on September 27, 2010, in St. Michael Church, San Francisco, CA child of Igor Marmer and Klristina Keush. Sponsor: Nina Limonczenko. Celebrated by Fr. Alexis Limonczenko.

Martin, Lilah Maeve baptized and chrismated on October 24, 2009, in Holy Trinity Church, Bensenville, IL child of James Martin and Raisa Karasejczuk. Sponsors: David Martin, Andrew Karasejczuk and Sara Martin, Sonia Lutarewych. Celebrated by Fr. Bohdan Kalynyuk.

Melnik, Maxim baptized and chrismated on May 8, 2010, in St. Andrew Church, Boston, MA child of Sergey Melnik and Tatyana Berezyuk. Sponsors: Aleksey Berezyuk and Olgas Yurkova. Celebrated by Fr. Roman Tarnavsky.

Merkelo, Krystina Alexandra baptized and chrismated on September 12, 2010, in St. Michael Church, San Francisco, CA child of Jerry Merkelo and Hanna Cheberenchik. Sponsors: Roman Drohnsbytski and Olesya Sadova. Celebrated by Fr. Alexis Limonczenko.

Ohman, Kyler Joseph baptized and chrismated on September 5, 2010, in St. Vladimir Cathedral Church, Parma, OH child of Joseph Anthony Ohman and Aleksa Nataka Kozymyriw. Sponsors: Christopher Steven DeMartinis and Natasha Lauren Flowers. Celebrated by Fr. Michael Hontaruk.

Oleksyuk, Victoria Maria baptized and chrismated on September 19, 2010, in St. Mary Church, New Britain, CT child of Andriy Oleksyuk and Lyubov Turetska. Sponsors: Mychailo Zyma and Oksana Pidysotska. Celebrated by Fr. Andrii Pokotylo.

Popyk, Yuriy baptized and chrismated on July 11, 2010, in Holy Trinity Church, Bensenville, IL child of Vitaliy Popyk and Kristina Zhuravel. Sponsors: Ihor Shehda and Iryna Kurant. Celebrated by Fr. Bohdan Kalynyuk.

Prokopchak, Nicholas James baptized and chrismated on September 26, 2010, in Sts. Peter & Paul Church, Lyndora, PA child of Gregory Prokopchak and Victoria Bridges. Sponsors: Eric Prokopchak and Sherri Burka. Celebrated by Fr. Paisius McGrath.

Pryakhin, Christina baptized and chrismated on October 10, 2010, in Holy Trinity Church, Bensenville, IL child of Maxim Pryakhin and Natalia Vaygilevich. Sponsors: Valeriy Pryakhin, Konstantin Yarygin and Kristina Pryakhina, Irina Korshunova. Celebrated by Fr. Bohdan Kalynyuk.

Reilly, Jacob Alexander baptized and chrismated on January 16, 2010, in Sts. Peter & Paul Church, Wilmington, DE child of Shane Alexander Reilly and Amanda Crouch. Sponsors: Edward Kaczanowicz, Ryan Kalinowsky and Melissa Linosay. Celebrated by Fr. Stephen Hutnick.

Scabarozi, Joshua Aaron baptized and chrismated on August 22, 2010, in Holy Trinity Church, Trenton, NY child of Joseph Scabarozi, Jr. and Nicole Byler. Sponsors: Andrew Scabarozi and Rebecca Cavamo. Celebrated by Fr. Ivan Lymar.

Schidowka, Sophia Stefania baptized and chrismated on September 11, 2010, in St. Vladimir Cathedral Church, Parma, OH child of Nicholas Schidowka and Michelle Bycko. Sponsors: Michael Bycko and Natalia Mahlay. Celebrated by Fr. Michael Hontaruk.

Holy Baptism...

As of 11/11/2010



Shcherban, Makariy baptized and chrismated on June 6, 2010, in Holy Trinity Church, Bensenville, IL child of Mykola Shcherban and Olena Bilyk. Sponsors: Taras Vovk and Marianna Pokotylo. Celebrated by Fr. Bohdan Kalynyuk.

Skoczylas III, Michael Stanley baptized and chrismated on August 15, 2010, in St. Mary Protection Church, Bridgeport, CT child of Michael Stanley Skoczylas II and Julianne Marie Seifert. Sponsors: Scott R. Glover and Kristina Skoczylas. Celebrated by Fr. Stephen Masliuk.

Spelock, Xavier Edward John baptized and chrismated on March 14, 2010, in St. Nicholas Mission Church, Dover, DE child of Vincent Gilbert Spelock and Dana Zabowski. Sponsor: Peter Zabowski. Celebrated by Fr. Stephen Hutnick.

Stadnyk, Katherine Ann baptized and chrismated on January 24, 2010, in Holy Trinity Church, Bensenville, IL child of Volodymyr Stadnyk and Viktoriia Krupchyn. Sponsors: Oleksandr Romanyuk and Oksana Polozhevets. Celebrated by Fr. Bohdan Kalynyuk.

Symchych, Petro Ivan baptized and chrismated on August 22, 2010, in Holy Trinity Church, Bensenville, IL child of Volodymyr Symchych and Olga Galchuk. Sponsors: Michael Kalynyuk, Ostap Panchoshak and Zoreslava Maksiv, Kateryna Dyakiv. Celebrated by Fr. Bohdan Kalynyuk.

Trostinsky, Antony baptized and chrismated on June 6, 2010, in St. John Church, Johnson City, NY child of Antony Matyashou and Stephania Trostinsky. Celebrated by Fr. Zinoviy Zharsky.

Vergun, Anrew Leonard baptized and chrismated on September 19, 2010, in Holy Trinity Church, Bensenville, IL child of Igor Vergun and Halyna Semkiv. Sponsors: Mykhaylo Semenovych and Bohdanna-Maria Sydorschok. Celebrated by Fr. Bohdan Kalynyuk.

Vintonyak, Bogdan baptized and chrismated on October 3, 2010, in Holy Trinity Church, Bensenville, IL child of Ivan Vintonyak and Oksana Ivasyshyn. Sponsors: Mykola Khashchuk and Zinovia Kchisko. Celebrated by Fr. Bohdan Kalynyuk.

Volkov, Vlad baptized and chrismated on September 11, 2010, in St. Luke Church, Warners, NY child of Vyacheslav Volkov and Olga Skolnikova. Sponsor: Oleg Sergeev. Celebrated by Fr. Vasyly Sendeha.

Yakimishchak, Ksenia baptized and chrismated on April 11, 2010, in Holy Trinity Church, Bensenville, IL child of Taras Yakimishchak and Ekaterina Romanova. Sponsors: Yuriy Kalakunyak and Maryana Obidnyak. Celebrated by Fr. Bohdan Kalynyuk.



Holy Matrimony...

As of 11/11/2010

Benjamin Keith Banks and **Brook Suzanne Sequete** in Sts. Peter & Paul Parish, Lyndora, PA, on August 21, 2010 witnessed by Mark Thomsen and Fallon O'Donnell Celebrant: Fr. Paisius McGrath

Matthew Thomas Dizney and **Ashley Suanne Brunn** in St. Mary Parish, New Britain, CT, on September 4, 2010 witnessed by John Sirick and Jaroslava Buchko Celebrant: Fr. Andrii Pokotylo

Robert Benjamin Hines and **Elizabeth Ashley Gleason** in Sts. Peter & Paul Parish, Wilmington, DE, on May 15, 2010 witnessed by Brian Rollo and Heather Gleason Celebrant: Fr. Stephen Hutnick

Gheorghiy V. Kolosovsky and **Tetiana R. Myshkovska** in Sts. Peter & Paul Parish, Youngstown, OH, on September 25, 2010 witnessed by Charles Woloschak and Ann Marie Woloschak Celebrant: Fr. John Harvey

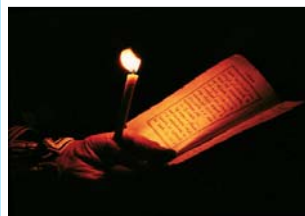
Dmytro Kuzmyn and **Tammy Klaproth** in St. Volodymyr Mission Parish, Kerhonkson, NY, on October 16, 2010 witnessed by John Koligman and Michele Fugere Celebrant: Fr. Yuriy Bazylevsky

David Misko and **Meredith Monfeli** in Assumption Parish, Northampton, PA, on September 5, 2010 witnessed by Gregory Misko and Shelby Kline Celebrant: Fr. Bazyl Zawierucha

Matthew E. Peplinski and **Cristina S. Hula** in St. Mary Parish, Herkimer, NY, on October 10, 2010 witnessed by Jenny M. Curry and Jason Peplinski Celebrant: Fr. Ivan Semko

Victor Rudyi and **Lillian Shkurka** in St. Vladimir Cathedral Parish, Parma, OH, on September 7, 2010 witnessed by Fr. Michael Hontaruk and Mary Anne Nakonachny Celebrant: Fr. John Nakonachny

Michael Scabarozi and **Melissa Dowd** in Holy Trinity Parish, Trenton, NY, on September 24, 2010 witnessed by Joseph Scabarozi and Jennifer Dawd Celebrant: Fr. Ivan Lymar



Asleep in the Lord...

As of 11/11/2010

Askey, Rose of Dixonville, PA on 07/21/2010, at age of 90 years, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Belas, Michael Robert of New Britain, CT on 10/01/2010, at age of 91 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Bilinski, Olga of Wilmington, DE on 01/16/2010, at age of 89 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish, Wilmington, DE.

Bobak, Harry of Dixonville, PA on 07/25/2010, at age of 86 years, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

Chicka, Daniel T. of Slickville, PA on 10/21/2010, at age of 83 years, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Dubyniak, Barbara of Rochester, NY on 08/16/2010, at age of 90 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Evanko, Ann of Parma, OH on 8/15/2010, at age of 92 years, officiating clergy Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Falinski, Julia of Utica, NY on 08/28/2010, at age of 85 years, officiating clergy Fr. Ivan Semko of Sts. Peter & Paul Parish, Utica, NY.

Fil, Maria of Troy, NY on 10/22/2010, at age of 72 years, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Frynkwicz, Tillie Vito of Ambridge, PA on 09/18/2010, at age of 89 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Hall, Irene of Wilmington, DE on 02/04/2010, at age of 84 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish, Wilmington, DE.

Hawras, Halyna of Johnson City, NY on 10/20/2010, at age of 81 years, officiating clergy Fr. Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY.

Hlywiak, Estelle of Wilmington, DE on 07/08/2010, at age of 92 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish, Wilmington, DE.

Hodkinson, Nina of Rochester, NY on 08/30/2010, at age of 68 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Hunka, Ann of Parma, OH on 08/31/2010, at age of 91 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Jaremenko, Anna of Parma, OH on 10/22/2010, at age of 85 years, officiating clergy Fr. John Nakonachny & Fr. M Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Jaremenko, Igor Michael of Los Angeles, CA at age of 86 years, officiating clergy Fr. Vasyl Shtelen of St. Andrew Parish, Los Angeles, CA.

Kasych, Jr., Charles of Allentown, PA on 09/08/2010, at age of 94 years, officiating clergy Fr. Myron Oryhon of Protection of Theotokos Parish, Allentown, PA.

Kobela, Stella Kotyk of New Britain, CT on 10/04/2010, at age of 90 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Koval, John of Monessen, PA on 09/18/2010, at age of 85 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Kozarewicz, Zonny of Herkimer, NY on 09/17/2010, at age of 90 years, officiating clergy Fr. Ivan Semko of St. Mary Parish, Herkimer, NY.

Krawecki, Wasył of Johnson City, NY on 7/16/2010, at age of 89 years, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

Krenichyn, Mildred A. of Herkimer, NY on 10/12/2010, at age of 87 years, officiating clergy Fr. Ivan Semko of St. Mary Parish, Herkimer, NY.

Krill, John of Northampton on 9/29/2010, at age of 91 years, officiating clergy Fr. Myron Oryhon of Assumption Parish, Northampton.

Krywonos, P M Rita Kay of Rochester, NY on 09/04/2010, at age of 69 years, officiating clergy Archbishop Antony of St. Mary Parish, Rochester, NY.

LaBasz, Barbara of Rochester, NY on 10/04/2010, at age of 79 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Labaty, Stephen of Allentown, PA on 10/22/2010, at age of 89 years, officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish, Allentown, PA.

Leleko, Eleanore of Wilmington, DE on 08/12/2010, at age of 90 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish, Wilmington, DE.

Lewkowicz, Emilia of Johnson City, NY on 09/26/2010, at age of 88 years, officiating clergy Fr. Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY.

Newmerzyckyj, Pani Maria of on 10/04/2010, at age of 83 years, officiating clergy Archbishop Antony.

O'Sadcia, William of Boston, MA on 8/8/2010, at age of 90 years, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Paroskie, Anna S. of Bridgeport, CT on 5/21/2010, at age of 92 years, officiating clergy Fr. Stephen Masliuk of St. Mary protection Parish, Bridgeport, CT.

Piso, Michael of Pittsburgh, PA on 7/21/2010, at age of 88 years, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Pond, Jacob of Rochester, NY on 10/13/2010, at age of 88 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Proch, Helen of Monessen, PA on 09/16/2010, at age of 86 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Prychodczenko, Michael J. of Youngstown, OH on 10/03/2010, at age of 50 years, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Pufky, John of Johnson City, NY on 4/6/2010, at age of 93 years, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

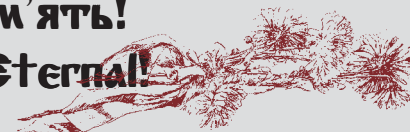
Semetosky, John of Nanty Glo, OA on 09/03/2010, at age of 82 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, OH.

Stefkiwsky, Katherine Molonowsky of Ambridge on 10/15/2010, at age of 88 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Swarzlander, Charles Thomas of Los Angeles, CA, at age of 66 years, officiating clergy Fr. Vasyl Shtelen of St. Andrew Parish, Los Angeles, CA.

Wakal, Olga of Minneapolis, MN on 09/19/2010, at age of 85 years, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Вічна пам'ять!
Меморі Етерна!**



The 1st Annual On-line Orthodox Christian Education Conference will take place February 11-12, 2011.

*It is being recommended by the Consistory Office of Youth and Young Adult Ministry of the Ukrainian Orthodox Church of the USA. The Conference is to feature an excellent line-up of speakers working with the theme *Orthodoxy in the Home.**

FEBRUARY 11 & 12, 2011

Orthodoxy in the Home

**Orthodox Christian Online
Education Conference
1ST ANNUAL**

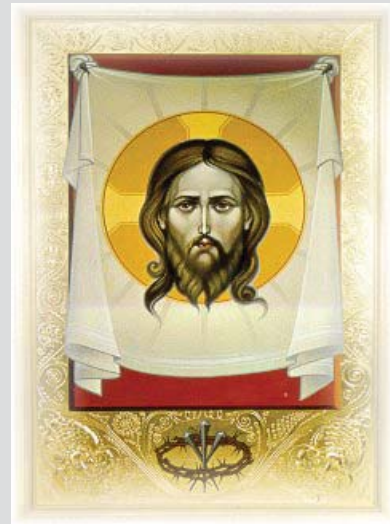


<http://www.orthodoxconference.com/Conference/Home.html>

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

JANUARY - СІЧЕНЬ

- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
27th 1955 - PROTOPRIEST JOSEPH BODNAR
6th 1958 - FR. STEFAN VULCHYN
9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
9th 1968 - PROTOPRIEST LEV WELESOWSKY
26th 1974 - PROTOPRESBYTER ALEXANDER DOWHAL
9th 1984 - PROTOPRIEST MYKOLA UHORCZAK
28th 1990 - PROTOPRESBYTER JURIJ HULEY
17th 1996 - PROTOPRIEST TYT MELNYCHUK
13th 1996 - REV. GREGORY WOLKOWYNSKY
19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
10th 2002 - PROTOPRESBYTER PETRO BUDNYJ



Вічна пам'ять!
Memory Eternal!

FEBRUARY - ЛЮТИЙ

- 17th 1965 - PROTOPRIEST ANTONY BERYK
12th 1966 - REV. LEONTIJ KWARTYRIUK
12th 1970 - BISHOP ALEXANDER (NOVYTSKY)
3rd 1971 - METROPOLITAN JOHN (THEODOROVICH)
19th 1974 - ARCHBISHOP IOV (SKAKALSKYJ)
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
3rd 1998 - BISHOP PAISIJ (IWASCHUK)
6th 1999 - REV. JAMES MILLER
13th 2006 - MITRED PROTOPRIEST MYROSLAW HLYNSKY

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Our cover...

Pastor - Fr. George Hnatko



Holy Ascension UOC Nanty Glo, PA

When the first settlers of Ukrainian descent began to settle in Nanty-Glo and outlying vicinities around 1914 and thereon, there was no Ukrainian Orthodox Church established. Those with means of transportation traveled to Vintondale where there was a Russian Orthodox Church. Others worshipped at the Greek Catholic Church on Second Street. When services such as baptisms, weddings ceremonies, and others were required, the parties would go to Woodvale Church or South Fork, or the priest would come to the Nanty-Glo homes.

Rev. Father Dorohovic traveled from South Fork to perform liturgical services. For many years the Ukrainian people of Nanty-Glo worshipped as one with the people of the Greek Catholic Church of Nanty-Glo. Around 1920, they decided they would like to have a church of their own. In June 1920, land was purchased from Thomas Emerson and plans were drawn for building of the church (at the present site). While the building was under construction, Ukrainians had permission to worship in it. Although it wasn't completed inside and out until 1922, it was being used for services with Father Ivan Paliy being the first priest to serve from the diocese of Archbishop John (Theodorovich).

At that time, there were Ukrainians coming from Revloc, Vintondale, Colver, Wehrum, Twin Rocks, Cardiff, Bakerton, Conemaugh and even Johnstown to worship at the Nanty-Glo Church. With better means of transportation, such as trains, trolleys and automobiles, some began to establish churches in their own towns. Those remaining established a parish, known as Ukrainian Orthodox Church of the Holy Ascension.

For many years the men and their families struggles through strikes and troubled times to worship in this church. They worked many hard hours during the 1924 mines strike to dig the foundation for the church (which at that time was constructed on posts). Little by little parish members furnished their church with the necessities - always paying as they went along and left this heritage to their offspring, who to this day, who have made it a policy to "earn our own way", and take pride in maintaining the church and living up to the standards set by their parents.

In 1949 the interior of the church underwent an intensive refurbishing program. The church was painted, icons donated, "new" pews were purchased (although they were not new, they were better than the home-made ones made in 1921), and a kitchen addition was made which enabled the ladies of the church to be better equipped for the various social functions held.

In 1951 the church celebrated a 30 year Jubilee. Although a 25th anniversary had been in the planning stage in 1945, these plans were postponed until "the war was over and all the boys in the service from the parish were home".

During the next ten years various money making projects were held and bonds purchased towards "a building fund". The summer of 1951 found the parish member's knee deep in the first project. The basement, kitchen, office and old stage (where many plays were held during the 1920's and 1930's) were tom down and new kitchen was installed, tables made and chairs purchased. The work was done mainly by parishioners with the exception of the professional help where needed.

Within the next few years, the interiors of the church proper underwent extensive remodeling with work being done. New ceiling, paneled walls, carpeting, new pews, many religious articles were replaced and new robes for the priests. The men and women of the parish, through projects of their own. (Including making perohi during the winter months) purchased the chandelier, processional cross, patorica votive cross stand, wrought iron railing, robes for the alter boys, and numerous other articles. All pews, new windows, mural over the altar, altar covers, linens, and new tabernacle were made or bought entirely by parish members. The church was brick cased in 1968. Again the project was paid for from balance of building fund and donations from parishioners and former out of town parishioners.

Plans are in the making to completely remodel the church basement hall. Since most of the work is done by volunteers, we are a little slow in getting started. But eventually "we get there". Very Reverend Father Eugene Korolyshyn was pastor of the church at the time of our remodeling, which began in 1964. The Sisterhood, consisting of 14 members, was formed in 1968. Their main money project is making perohi. Several of the men from the Men's Club of the church, provided the "muscle work" of mashing the potatoes for this project. The youth clubs have their coffee-cake social after Sunday services during the winter months. They were formed in 1967, beginning with 8 members. These three groups (Men's Club formed in 1966) are the backbone of the church and with the help of their committees, are busy at all times to keep us going. The church also maintains its own cemetery grounds, Cardiff Road, Nanty-Glo. All the above mentioned work was done by 1969. The big and small altars were made by JimChamesky.

Credit is also due to past and present clergy and officers who all play an important role in various undertakings. Fr. George Hnatko has been with us going on 45 years and he splits his time between us and Dixenville, Pa. An Iconostas was built in the 1970's by Jim Charnesky along with Frank Symusiak and Pete Polosky.

As years go by things do wear out, so we have had to do some more improvements, such as a new roof, down spouts, carpet in the vestibule, liturgical vestments and robes for the altar boys, new furnaces, some wiring and plumbing, fixed front side walks, new front door with glass in it. In the last 5 years or so Jim Chamesky has made us a baptismal stand and a holder for Holy Water. Soon we are to have the ceiling painted and new lights with fans installed. *We are still trying to keep our church going with the grace of God.*



Українське Православне Слово
Ukrainian Orthodox Word

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South Bound Brook, NJ 08880

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OFFICE OF PUBLIC RELATIONS

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Young Adult “Ski Weekend”

14-17 January, 2011
Sponsored by UOL
Pocono Lake, PA

UOL Lenten Retreat

19 March, 2011
St. Francis Retreat House
Bethlehem, PA

UOL Lenten Retreat

26 March, 2011
Villa Maria Retreat Center (OH/Western PA)
Villa Maria, PA

St. Thomas Sunday Pilgrimage

30 April - 1 May, 2011
Metropolia Center
South Bound Brook, NJ

Young Adults Memorial Day

27-30 May, 2011
All Saints Camp
Emlenton, PA

Church School Camp

26 June - 9 July, 2011
All Saints Camp - Ages 9-13
Emlenton, PA

Teenage Conference

10 July - 23 July, 2011
All Saints Camp - Ages 13-18
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

27-31 July, 2011
Hosted by
St. Vladimir UOL Chapters - Philadelphia, PA

College Mission Trip to Ukrainian Orphanages

4-20 August, 2011
Sponsored by the Consistory Offices of Youth and
Young Adult Ministry and Christian Charity

Mommy/Daddy and Me Camp

1-5 August, 2011
All Saints Camp - Ages 4-8 + (*Parents*)
Emlenton, PA

