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**Ukrainian Orthodox Word**  
**Óèðàí ñüéà Ī ðààî ñèàáí à Ñèîáî**



**His Beatitude Constantine, Metropolitan**  
**His Eminence Archbishop Antony,**  
**Consistory President**  
**His Eminence Archbishop Vsevolod,**  
**Western Eparchy**

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## From the Editor's Desk...

*Forgive us our  
trespasses...*



Robert Louis Stevenson was a great English writer, author of “Treasure Island” and many other classics. Browsing through the pages of his biography I learned that one evening he was leading night prayers for his family. While saying the “Our Father” prayer he suddenly stopped, at the words: “Forgive us our trespasses as we forgive those who trespass against us.”

He jumped from his knees and fled through the door. In about twenty minutes he returned, and with great emotion finished the prayers. Afterwards he explained to his wife and children: “When I came to those words, - Forgive us as we forgive others, - I thought of a certain man who had offended me today; feelings of hatred welled up in my heart. I checked myself. God help me: I could not go on with that beautiful prayer until I had fought it out with myself, and made myself forgive as I was asking God to forgive me.” He had left the house to forgive his offender.

What if you were to say that prayer sincerely right now, as you are reading these lines, with meaning and honesty. How many of us would have to leap up from our knees and rush out to forgive our enemies? How many of us would be honest enough to admit that we had not yet forgiven others, and we would have to forgive before we would be forgiven? Yet, that is the prayer which our Lord taught us. We will be forgiven just as we forgive others.

We ask God to forgive “our trespasses,” not merely my trespasses. Why “our”? Because all men have offended God in some way. We ask forgiveness not only for ourselves, but for all sinners, especially for those who do not ask forgiveness. There is a great difference between not knowing our sins or not admitting them, and not having any.

The word “forgive” means that we ask God to grant the grace of contrition or sorrow, without which no sin can be pardoned. We ask God for the grace to confess our sins. We ask God to blot the guilt of sin out of our souls. And then we make the condition on which we want God to forgive, namely, “as we forgive others.” This is in line what Scripture says about the pardon of sin: “Forgive, and you shall be forgiven.” “If you do not forgive men, neither will your Father forgive you your offenses”.

Forgiveness of the faults of others requires humility, another essential of Christian life. To forgive those who strike us, or steal from us, or who lie about us is the part of a true follower of Him who said: “Father, forgive them, for they know not what they do.”

*(Conclusion on p. 30)*

*(On the cover - Protection of the Mother of God Ukrainian Orthodox Church in Bridgeport, Connecticut*

*Ī à ĩ áèèàèĭ óĭ - ĩ à ðà ðĭÿèĭ à ðà ðèàà ĩ ĩ è ðĭ àà Áĭ ĩ İĭ àèòĭ, Á ðèàèĭ ĩ ðò, Ēĭ ĩ ĩ àèòèèàð).*

# PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE

*To the spiritual children of the Holy Ukrainian Orthodox Church in Ukraine and beyond her borders.  
Peace be to you and mercy and compassion from our Lord, God and Savior Jesus Christ.*

**Behold, the time of Great Lent has arrived.** Following His Baptism, our Lord Jesus Christ went into the desert to fast and we follow His example during Great Lent, also called the Holy Forty Days. The Holy Church calls us to this saving time of complete spiritual cleansing, which is made possible under the certain conditions: the casting off of sin; a fundamental change – repentance (metanoia) – in one's life-style, namely in thought, feelings, works and a complete spiritual renewal and rebirth. To achieve these requires a lengthy and spiritual effort, most importantly in fervent prayer, asking the Lord to open for us the doors of repentance, soften the hardness of our hearts, ignite the flame of love for Him in our souls and enliven our spirit in sincere hope.

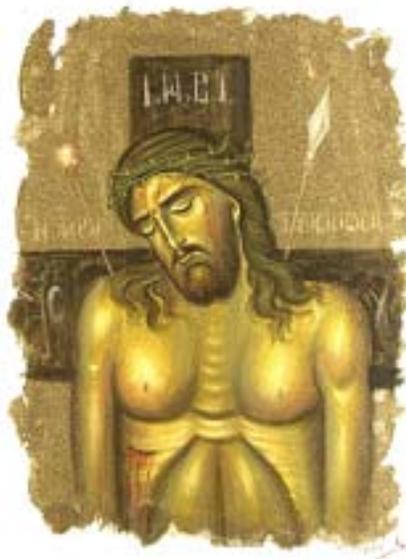
Following the fasting example given by Christ, we contemplate His suffering, death and Resurrection through which, our own resurrection to eternal life has been assured for us. In our fast, we must traverse, as did Christ, the way of self-denial and courage and further, we must struggle with our own sinfulness.

The blessed Augustine teaches: *"That the days of the Fast signify in a profound sense, our earthly life, while the days of Pascha open for us the doors to eternal blessedness. During the days of Lent we cleanse ourselves and undergo suffering, while during Pascha we are filled with joy. Thus, in our daily life we should undergo penance so that we might gain eternal good things in the future."*

**Open your hearts beloved!** Be attentive to the allurements of sin, do good and be an instruments of joy. If, in your daily life there is much, which hinders such reflections then, fill your heart with the Law of God during the Great Fast. Just as during autumn harvest time, food for the body is gathered, so it is that during the spiritual harvest of Great Lent we are to gather food for the soul.

Great Lent is the mother of virtues, the herald of repentance, and the salvation of the human being. Lent reveals all the ailments of our soul, its errors and sins and points to the necessity of aspiring to God, seeking mercy, assistance and salvation that are found only in Him. Great Lent uncovers all the deceit of those who are servants of darkness, deceit that we failed to notice earlier, and presents us now with the means to battle against it. The Great Fast gives clarity to our mind, gives maturity to our senses and makes one's will receptive to good works.

It is necessary to practice abstinence during Lent, so that our human nature might be elevated above the earthly and ascend to spiritual heights. In addition to abstaining from food, we are called during Lent to perform good works, labor with fervor, pray most sincerely, wish good for all and strive to uproot evil thoughts and practices. Saint John Chrysostom in speaking of this says: "Your are unable to fast? So then, why



are you not able to forgive your brother his offences?" Change your temper: strive to be meek, do not seek revenge, restrain your sharp tongue and speak no evil. During the days of Lent, perform even more good works: be obedient and willingly be of assistance to the one who needs your assistance. Pray fervently and with devotion. In all of the aforementioned this Great Lent will provide you with abundant opportunity to perfect yourself. Your personal desire is of most importance in this process.

Every healthy person knows what will befall should he fail to turn to a physician in matters pertaining to the body. The same will befall our soul if we fail to seek that which will make it healthy. Therefore, let us always be on guard about our souls, so

that we might never hear at the Awesome Judgment the words: "Depart from me, you accursed into eternal fire prepared for the Devil and his allies" (Matthew 25:41).

Fasting and repentance serve as the path which leads to cleansing from sin, to spiritual tranquility and to unity with God (Theosis). A great reward awaits those who keep The Lord's commandment concerning a genuine fast. Our Heavenly Father is never distant from our hearts. He hears our prayer and sees all our deeds performed in secret and rewards us openly. (Matthew 6:6)

*As those, vested in the awesome responsibility of Episcopal service, we embark with you our beloved spiritual children on this year's sacred journey to perfection. May the spiritual treasures of this season be abundant for each of us, strengthening us and preparing us to witness the passion and death of Christ our Lord and to experience the joy of His Holy Resurrection – Pascha – all of which lead to our salvation.*

*With the assurance of our prayers and requesting yours,*

† **CONSTANTINE**

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

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*Metropolitan, Ukrainian Orthodox Church of Canada*

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*Archbishop, Ukrainian Orthodox Church of the USA*

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† **ANDRIY**

*Bishop, Ukrainian Orthodox Church in Diaspora (Western Europe)*

# ΠΟΣΤΥΝΗΑ ΚΟΝΦΕΡΕΝΤΙΑ ΥΚΡΑΪΝΣΚΥΧ ΠΡΑΒΟΣΛΑΒΗΥΧ ΕΠΥΣΚΟΠΤΩ ΤΟΖΑ ΜΕΖΑΜΥ ΥΚΡΑΪΝΥ

*Αόσι αί εϊ άβυϊ Νάγοι; Οεδα;ϊ νύεϊ; Ι δααϊ νέααϊ; Οάδεαε ά Οεδα;ϊ δά ιϊ τζά ζ; ι άααϊ έ.  
Ι εδ Ααϊ , άεααϊ άαού<sup>3</sup> τϊ εεοααϊ; γύ άβ Άϊ νϊ τ άα Άϊ άα<sup>3</sup> Νϊ άναϊ γάσϊ άϊ<sup>3</sup> ηνοηά Οδεηοά.*

Τ νύ<sup>3</sup> γαάεοτ ά +αη Άαεεεϊ άϊ Τ ιηοό, γέεε  
τϊ τ άο γαααάο<sup>ο</sup> γαϊ Άϊ νϊ τ άα γάσϊ άϊ<sup>3</sup> ηνοηά Οδεηοά,  
γέεε ι ηέγ Νάϊ άϊ Οδα;ϊ αϊ γύ άβ εεοτ ά ο ι οηοάερ  
άέγ ι τ ηοό. Νάϊ ά ά τϊ άε ούϊ άϊ<sup>3</sup> αηοαϊ τ αεάϊ εε  
Άαεεεεε Ι ηο άαϊ ×ι οεθεάαηγοϊ εογ. Νάγοα  
Οάδεαα τζάαεε τζαϊ άαϊ άϊ οο<sup>ο</sup> ούηγύ άϊ ο<sup>ο</sup>;  
ι τ άζ; γέ άϊ νϊ άναϊ τϊ άϊ +αηό τζάαεούϊ τ άϊ  
αοοϊ άϊ τ άϊ τ +ε;υάϊ γύ. Οά τ +ε;υάϊ γύ ι τ εε-  
άά έεοά ι δε οϊ τ ά<sup>3</sup> ι τ ζάαάεάϊ γύ άδ<sup>ο</sup>α,  
άϊ έϊ δ<sup>ο</sup>ϊ τ ζ; τϊ έ ηε ηοεερ αεδογ – αοϊ τ έ,  
ι τ +οόα<sup>3</sup> άέ, ι τ άϊ τ άϊ αοοϊ άϊ τ άϊ ι τ τ αεάϊ γύ  
<sup>3</sup> άβ άδϊ άεάϊ γύ. Αεά οαεά άβ άδϊ άεάϊ γύ  
ι τ ηοάαο<sup>ο</sup> άϊ άαζ;<sup>3</sup> ογ αεεϊ αε ι δαο<sup>3</sup>. Νάϊ ά οϊ ο  
ι ε ι τ ηοάαο<sup>ο</sup> ι τ ι εεοηέγ τ αάεεεεϊ οηάδ-  
αγϊ , τ ι ά Άϊ νϊ τ άυ άβ εθεά γαϊ αααδ<sup>3</sup> ι τ εα-  
γϊ γύ, δϊ τζάεά τ εαϊ άϊ γϊ γύ γάεοο ηάδααού,  
τζαϊ άεεα άϊ άϊ τ ύ ο γάεοο αόωαο άϊ Νάαά,  
τ αεάϊ οαϊ δεά αοό γάε οϊ τ άαϊ γύϊ ηάγοεϊ .

Γ ανή<sup>3</sup> αορ =ε ι δεεεάα ι τ ηοό Οδεηοά, ι ε  
δϊ τζαοϊ οοϊ ι τ δϊ Έϊ άϊ ηοδααεάϊ γύ, ηϊ αδογ<sup>3</sup> ηάηεά  
άϊ ηεοάηαϊ γύ, γε<sup>3</sup> ι άρου άεεεεά αοοϊ άϊ ά τ ι α-άϊ γύ άέγ ι άη.  
Νάϊ ά Έϊ άϊ ηοδααεάϊ γύ ι ε<sup>3</sup> άϊ ηεοάηγϊ γύ ααδϊ άαϊ ά αν<sup>3</sup>  
γαι γάαγ<sup>3</sup> γάσϊ άϊ άϊ ηεοάηγϊ γύ άέγ ά-τϊ άϊ αεδογ. <sup>2</sup> οαε  
οέγιο ι ε ι τ αεϊ γϊ<sup>3</sup> ι δϊ εοε γέ<sup>3</sup> Οδεηοϊ η – οέγιο ηαϊ τ ζάα-άϊ γύ  
<sup>3</sup> άβ άααε, οέγιο άϊ δϊ ουάε τ γάσϊ τ άδ<sup>ο</sup>ϊ άϊ ηορ.

Άεααάϊ γέε Άααοηοεϊ ά-εου γ άη: “Άγ<sup>3</sup> ι τ ηοό, ά άεεάτ-  
έτ ι ο δϊ τζοϊ<sup>3</sup> τζι τ ζά-άρου αεδογ τζαϊ γά, ά άτ<sup>3</sup> Ι ανθε άβ εθε-  
άαρου γαϊ αααδ<sup>3</sup> άϊ ά-τϊ άϊ αεααάϊ ηοάα. Ά άτ<sup>3</sup> ι τ ηοό ι ε  
τ +ε;υάοϊ τ ηύ, ηοδααεάοϊ τ, ά γά Ι ανθο γαϊ τ άϊ τ ροϊ τ ηύ δαα<sup>3</sup>-  
ηορ. Οαε<sup>3</sup> ά ι τ ανγέααϊ τ ι ι ο αεοο<sup>3</sup> ι ε ι τ αεϊ γϊ<sup>3</sup> Ι ανθε ι τ εαγϊ γύ,  
τ ι ά ά ι άεάοοϊ υϊ ι ο άϊ ηγάε ά-τϊ εο άεάα.”

**Άτ δϊ ά<sup>3</sup> αδαοε<sup>3</sup> ηάνοδε!** Άβ εθεεοά ηαϊ ζ ηαδογ –  
τ άϊ γοαεοά ι δϊ ηϊ τ εοηε άδ<sup>ο</sup>α, οαϊ δ<sup>ο</sup>ηυ άϊ αδϊ , ααδοεοά δαα<sup>3</sup> ηου.  
<sup>2</sup> γε;υϊ ά ι τ ανγέααϊ τ ι ι ο αεοο<sup>3</sup> ο άη αααοϊ τ άδ<sup>ο</sup>αϊ τ άέγ  
ούϊ άϊ, οϊ οϊ + ο Άαεεεεε Ι ηο γαϊ τ άϊ τ άυ ηαδογ τζαεϊ τ ι ι Άϊ αεϊ .  
Βε ο αεϊ εαά τζεδοαρου αδϊ αεε άέγ ο<sup>3</sup>εα, οαε<sup>3</sup> ι γά +αη αοοϊ άϊ εο  
αεϊ εα ι ε ι τ αεϊ γϊ<sup>3</sup> τζάδαε ι τ αεαο άέγ αοο<sup>3</sup>.

Γ αϊ γοαεϊ τ αε, τ ι Άαεεεεε Ι ηο – οά ι αοε +αηϊ τ ο,  
ι δϊ τ ι τ άβ εεε ι τ εαγϊ γύ<sup>3</sup> ηϊ αν<sup>3</sup> γύ ερπαε. Ι ηο άβ εθεεάα<sup>ο</sup> αν<sup>3</sup>  
γάαοάε γάσζ; αοο<sup>3</sup>, ζ; οεάε, άδ<sup>ο</sup>ε, άεατσο<sup>3</sup> γά γαϊ αο<sup>3</sup> άϊ ηου  
ηοδαϊ ηε άϊ Άϊ άα, ο γύτ άϊ οεάεοε ι εετ ηο<sup>3</sup>, άτ ι τ ι τ αε, ηϊ α-  
η<sup>3</sup> γύ. Αοοϊ άϊ εε Ι ηο άβ εθεεάα<sup>ο</sup> αν<sup>3</sup> ι ηανοοϊ ε ηεοαεοάε<sup>3</sup>  
οαϊ ογ αε, γέεο ι ε γά αα-εεε δαϊ τζά, <sup>3</sup> άεατσο<sup>3</sup> άτ δϊ αο άτ δϊ-  
ουάε τ ι εϊ ε. Αοοϊ άϊ εε Ι ηο ι δϊ γηϊ τ ρ<sup>ο</sup> δϊ τζοϊ , δϊ τζάεαα<sup>ο</sup>  
ι τ +ο-οογ, δϊ αεου άτ ερ τζάτ ι τ ρ<sup>ο</sup> άϊ άτ αδζ; ι άγέυϊ τ ηο<sup>3</sup>.

Ι τ ηοεοε οδαάα οϊ ι ο, τ ι ά ι τ ηο<sup>3</sup> ερ ανηεα ι δεδϊ άα  
τ αοοϊ οαϊ δρ<sup>ο</sup> ούηγύ, ι γαϊ τ ηεουηγύ γαα τζαϊ γέϊ άϊ αοοϊ άϊ εο  
αεηϊ ο. Ι άτ ι +αηϊ τ ζ; ηοδεϊ άτ ηορ ά ζε<sup>3</sup>, ερπαετ ι τ αεϊ γά  
ι γά +αη ι τ ηοό τζααδωααοε άϊ αδ<sup>3</sup> άβ εα, ι δαορπαοε τ υεδ<sup>ο</sup> ηορ,  
ι τ εεοηέγ οη<sup>3</sup> ηάδοαϊ, έτ αετ ι ο αάααοε άτ αδα, αοόε αν<sup>3</sup>  
τζαϊ άτ εάϊ εϊ , ι αοε οαάδο, γαϊ τ οεοϊ ο άδ<sup>ο</sup>, ι δααϊ οοε άτ  
αεεϊ δ<sup>ο</sup>ϊ άϊ γύ τζέοο αοϊ τ έ<sup>3</sup> τζάε-τ έ. Νά. τ γαϊ τζι έτ δϊ οηοεε  
άτ άτ δεά τ ούϊ άτ ι δεάτ άο: “Οε γά ι τ ι αεαο ι τ ηοεοε? Αεά  
-τ ι ο δε γά ι τ ι αεαο ι δϊ ηοεοε ι δϊ αεϊ ε ηαϊ οϊ ο αδαοτ ά<sup>3</sup>?”  
Τζι ηε ηαϊ τ ρ αάα-ο: Βε;υϊ δε τζέεε – γαϊ αααέηγύ αοοε εαα<sup>3</sup> α-

τ εϊ , γε;υϊ ι δααϊ άσ ι τ ι ηοε – γά ι ηοεηγ, ερπαεο  
τζετ ηεϊ αεοε<sup>3</sup> ι αδ<sup>ο</sup> οααοε – ηοδεϊ αε ηαϊ άτ γζέεα  
οά γά εεοτ ηετ ά. Δτ αε ά άτ<sup>3</sup> ι τ ηοό άβ εεωά άτ ά-  
δα, αοάυ ηεδογϊ εϊ , οχο-ά άτ ι τ ι αάεε ι τ ηοδα-  
αορ-τ ι ο οατ<sup>ο</sup> άτ ι τ ι τ αε. Ι τ εεηγ υεδτ<sup>3</sup>  
οαϊ ετ. Ο ανυϊ ο ούϊ ο Ι ηο άβ εθεε<sup>ο</sup> οεδα  
ι τ εα άέγ ι δαο<sup>3</sup> γαα ηϊ άτ ρ; ι αε ο<sup>3</sup>ευεε  
αάααϊ γύ ι δαορπαοε.

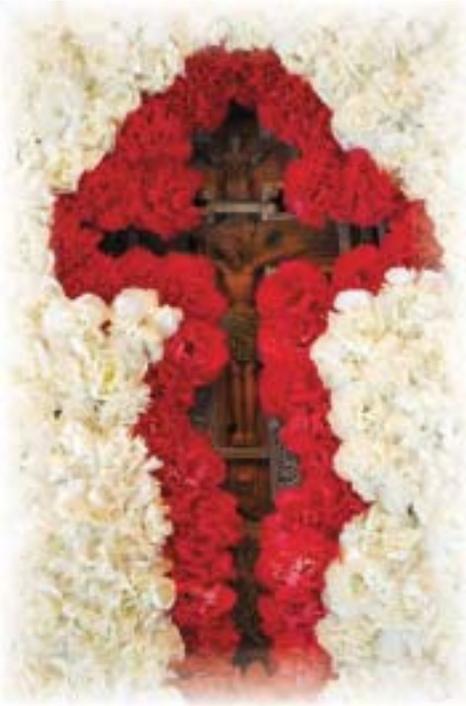
Έτ αετ ά τζαϊ δτ άα ερπαετ άτ αδα  
τζι α<sup>ο</sup>, τ ι ηοαϊ αουηγ τ γά ρ, ετ εε άτ γά γά  
τζααδτ αουηγ άτ εβ εαδγ ά-αητ γά ογ οοτ ι ε  
ηατ άτ ηεά. Οά α ηοαϊ αουηγ<sup>3</sup> τ γάσζ; τ αό-  
οά ρ, γε;υϊ ι ε γά αοάατ ι οεάεοε ι τ ογ-  
οοτ εο άέγ γάζ. Οτ α αοάυτ ι τζααεε γά  
ηοτ δτ αε γάσζ; αοο<sup>3</sup>, τ ι ά ι γέτ εε γά ι τ +οδε  
γά Νδαοτ ι ι ο Νοα<sup>3</sup> ηε<sup>3</sup>α: “*τ άβυϊ άβ ι άτ  
ι δτ εέγο; ο ά-τ εε άτ άτ ι υ, τ ι άέγ ατ έτ ά<sup>3</sup> έτ άτ  
ι δεά<sup>3</sup>-τ εεατ<sup>ο</sup> ι δεάτ οτ αατ εε (Ι ο. 25: 41).*

Ι ηο<sup>3</sup> ι τ εαγϊ γύ – οά οέγιο άτ ι +ε;υάϊ γύ  
άδ<sup>ο</sup>α, αοοτ άτ άτ ηϊ τ έτ ρ<sup>3</sup> τζ<sup>ο</sup> αατ γύ τ Άτ άτ ι .<sup>2</sup>  
άαεεεα γαατ δτ άα +αεα<sup>ο</sup> οεο, οοτ άτ οδεϊ ο<sup>ο</sup> τζατ ι τ άυ Άτ ηϊ τ άτ ρ  
ι δτ ηϊ δααετ εε Ι ηο. Ι οαου γάααητ εε γάααεάετ άβ γάεοο  
ηάδααου. “*Άτ αα-εου αν<sup>3</sup> γάσζ; άβ εα οαγ ι ζ;<sup>3</sup> άβ ααηου γαϊ  
γάτ ι.*” (Ι ο. 6.6).

*Γ άγ ατ ά<sup>3</sup> α ηοδαοτ εε άβ ι τ άβ αεούτ ι ηο<sup>3</sup> οϊ εηετ ι ηεετ άτ  
ηεοαετ γύ, ι ε δατ ι ζ; ααϊ ε, οερπαετ<sup>3</sup> αδαοε<sup>3</sup> ηάνοδε,  
ι τ +ετ αοτ ι ορ ηάγοο ι τ άτ δτ αε, γεα αααά άτ τζααδωατ ηο<sup>3</sup>.  
Γ αδαε άτ οτ άτ<sup>3</sup> ηεαδαε ι τ άγζατ<sup>3</sup> τζ οεϊ +αητ ι άβ άδϊ άεάϊ γύ,  
οατ ηετ ι αεγού αν<sup>3</sup> γαν, ι τ εεεεατ εο τ εϊ ο ηάγοτ ι ο Οδα;ϊ αϊ<sup>3</sup>  
αοοε ηάβ εαετ ε Έτ άϊ ηοδαηοάε, ηϊ αδο<sup>3</sup> οα άϊ ηεοάηγϊ γύ – Ι ανθε  
- τζααδωατ εο άέγ αεδογ ηάηο<sup>3</sup> ηϊ αν<sup>3</sup> γύ.*

Τζατ άατ γρ =ε Άαη ο γάεοο ι τ εεοάαο<sup>3</sup> ι δτ οαρ =ε Άαοεο,

- + **ΕΤ Ι ΝΟΑΓ ΟΕΓ**
- Ι εοδτ ι τ εεο Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε ά ΝΟΑ,
- + **ΖΑΑΓ**
- Ι εοδτ ι τ εεο Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε Έατ ααε,
- + **ΑΓ ΟΤ Γ Ε**
- Αδδε οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε ά ΝΟΑ,
- + **ΑΝΑΑΤ ΕΤ Α**
- Αδδε οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε ά ΝΟΑ,
- + **Τ ΑΓ**
- Αδδε οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε  
ά Αγ ηητ δ<sup>3</sup> (γά Ααηοδαετ<sup>3</sup> Ι τ άο τζαεάτ άρ),
- + **Ρ Δ Ε**
- Αδδε οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε Έατ ααε,
- + **Α Δ Α Γ Β**
- οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; οτ αδοζ; Ι γαατ ι τ; Ι  
Ατ αδεεε (ΟΙ Οάδεαα ά ΝΟΑ),
- + **Α Γ Α Δ Ε**
- οτ εηετ; Οεδα;ϊ νύετ; Ι δαατ νέαατ; Οάδεαε ά Αγ ηητ δ<sup>3</sup>  
(γά Άαεεεο Αδεοατ ρ<sup>3</sup> τζαοτ άτ Άαδτ ι ο).



# МОЛИТОВНЕ ПОМИНАННЯ СПОЧИЛИХ

І аедаїеї аеяїї і аїї; ераї а³ аї аї дї аеї і аїї і о пдоп адаа³ а³ напдо, ці ої і еї еенї, ° і і ееоаа ца нї і еї еї оо. Ої і і ееоаа, аоау аї і а е³оддї еї і р +е і деааї і р, аої аї і цаї і і еї р° і а³ аа° еї депоу деї , ці а³ а³ еоєє а³ і аң.

Ааї уї р ° і і ееоаа ца нї і +еєє. У а о Нпаді і о цаї і а³ цаї аї аї і цае+ає і і і еї аде ао³ нї і +еєє. О і адаї і е Оадеа³ +а³ аї і нї е³а, одепеяї е і і еєєнї ца нї і +еєє, і адаї і аї³ нї аї і Аї нї і аа Нї анеоаея, ці "Аї а і а ° Аї аї і і адоаеї, а аеаеї, аї а І уї аї а³ аеа" (Еоєє 20, 38). Оа і і і еї аї і а³ а³ аоааї нї і адаааї і о еї і оае³ Аї аепааї і і і Е³оддї. О а³ і аеааї³ ео Е³оддї³ цаае аоєє і і і еї аї і а³ аеаеї³ нї і +еєє. І оаа, о Оденї а³ Оадеа³ цаае аої³ цадац³ нї о³ і адаї і аї і аї і, ці о нї і +еєє нї о³ аоааї а аеоу, а³а а оа, ці Оденї н, ²ної і еє Аї а і ао, ці аї еї а³ аеаї е³ і адоаї е³ ° аї нєдї аї і аї і, аеоуї³ нї і еї ° і нї і +еєє, і дї ца° а³ а³ е³ і³ нєу О³ е-і і і; нї адо, і і аа° і і і адеї аеаї аау аої аї і аї а³ аї ааї і аї ца і аа° і і ееоае³ а³ еа і еї пдаї.

І о³ Оадеае, аї аї дї +е і дї нї і +еєє, цаї ої +опу а³ о одепеяї аї і і еєї а ца і і і адеє. Оає, і аї деєаа, аеаа. ° дї і еї і і а-а° і аң: "І а і і ої дї і ао і а одааа о³ еї е і дї еєаае нєї чє оа дї чнєї аде еа³е, а ца а³ еї оа одааа і дї і нєє ааєї цаї аї адеї а³ (аеаеї і і еєї а), аї аї і е оає аауоу а³ е, яє аї аа аапєу аї аї і у". Аї і³ аедї аеп° нї а і³ адаї і аї і аї і, еї еє аї аї деу, ці "і³ еої³ і і ої дї і е, аї дї а³ і аааї аї еєє і а³ аару аї аї і; еї депо³, аєа ої і о, ці і і ееоаа Оадеае, а³ аї оааа Е³оддї; і еї нєї³ і дї і нєу еї депоу нї і +еєєї , і а одааа а ої і о нї і³ аоєнї". О-едаї Оадеае, аде° і епєї і Оадаї дї анєї аї і дї аї ео, яєє о нї і о і дї і і а³ аю цаадоаа ааєєє оааа і а ца і а-аї і а³ аоадеп°; а аео³ і і нє³ аї аї еєа Оденїа Нї анеоаея, аедацї і аї аї деу і дї і і еєї аї а і і і еї аї і а³ нї і +еєє: "І а аац і дє-еї е і аеацєє аї і нї еє і дє а³ аї оаа³ Аї аепааї і ео даї і нєа

і і і еї аде нї і +еєє, аї цаї аєє аї і е, нє³ еї е нї і +еє³ ца ої аї і³ ааддєоу еї депо³ і і і і³". І і а³ аї і аепє аєр-ааєєнї³ і³ о³ н³ е³ і і н³ оа³ Оадеае, яє нє. Едеєї, нє. Адеаї д³ Аї аї нєї а, нє. Аї аї і цаї і а³ а³ еаї нєєє оа і³ о³.

І аа-аї а³ нєуєї е аї і нї еаї е³ і оуї е Оадеаа, а³ а нї і аї і і +аеє нї³ а³ а³ еї і нє і і еєєау ца нї і +е-еєє. Е³оддї; аоау-яєї аї і адоао (оаєааєнєї аї , еї і онї-еї аї , а³ дї аї нєї аї , еадеї нєї аї +е і аої аї а³ цаї д³ енї-еї аї ) і³ нєуоу о нї а³ і і ееоає ца нї і +еєє. А³ уї аї і , аєу і деєаао, цаї дєєєаа і і і еї аї і а³, яє цаї аї аєоуї о³ аоадеп° еї ео еаї і і ао (і і ееоаа) Е³оддї, і дєї еп-ааї ео нє. ² аї о цаї еї ої ої і о³ нє. Ааєєї³ Ааєєї і о: "І і і³ яї е, Аї нї і ає, а³ о, ці і і і адеє а і аа³; і а аї нєд-нї і а³ і³ аєоу а³-і а ( і і³ аї і а і і і еї аї і а³ нї і +еєє)³ ої і еї е³ оаї , аа н³ о³ н³ еї еєоу даї аї ". І і а³ аї³ цед³ аєааї і а³ і і ееоає ца нї і +еєє і³ аї і нєу і аоа Оадеаа і а Ааєєє³ Аа³ дї³ а ааї у нєуї; Оадеае, і а Аа³ дї³ яо³ Ооаї яо ца нї і +еєє, і а І аї аоєаао, І ої³ ааї і яо³ ца ої і еї еї ео Е³оуо. А³ о³ а³ аї оає, аєр-і і ца Аї аепа-ааї і і р Е³оддї³, ° аедацї і і аої і; а³ е а аєоу а³-і а³ а³ +і еї а³ еї епапї³ і³ еї пдаї Оденїа, Нєї а Аї аї аї , ці і а³ ааа° нї адо³ і аң, а³ дї еє³а.

А³ дєї і , ці цааї еє і і ееоаї Оадеає і а аац-еї аї³ Аї аепааї і³ Е³оддї; і нї аєєаї о аї³, і³ дєнї-аї³ а³ аєаї нєї і о і і і еї аї і р "а³ а³ ео нї і +еєє", о і і і е-і аєу і³ (цааої³) нї ої е, і і еааоааєау аї еу а³ о нї і +е-еєє,³ ці аї і е і а і³ адапапу і а³ яоєнї і а а³ аї дї цаї і а³ а³-і о³ даї³ нєу.

Ааєєєє і³ нє аа° і аї і і³ аєєа³ нєу і а³ о³ еї еє цапаї і аєоєнї і аа і аоєї і нї аєнєї аої аї еї і +е-цаї і аї і³ а³ аї³ аааї і аї і , аєа е і і ееоаї е аєааає Ої аї , ої³ ° і аої р аї дї аї р, і³ дааї р³ аєоуї , Ої аї , ца еї і е ца° аї аї³ о³ Нєуї і о³ і³ дє-а³ о³, ої і еї і³ оє ца³ нєуєї е ао³ а³ о і аоєє нї і +еєє³ а³ о³ а³ а³ ео нї і +еєє. І оаа, а і і і еї аєу і³ аї³ (нї ої дє) і³ а³ +а³ Ааєєї аї і і нєу, і а і³ дї а³ аї о і³ аа³ ер оа а Аї ео³; а нєує нї ої о³ а еєнї і³ аа³, аї³, яє³ аєї аапу і аої і; і³ аї і³ о-а³ о³-а³ дац³ Нєуоу Нї і³ а³ а³³ Нєуоа і³ дє-а³ оу, а оаї а³-а³ дац³ і³ еї пдаї, і і і еї аєї і і³ аоєє нї і +еєє. Бе ерає, яє³ о³ Оденїа і³ о³ а³ нєєєнї³ о³ і³ уї аї цаї а³ оєєнї, і е і і³ аєї і³ а³ а³-оаає аої аї а³ нї і³ дї аї і³ аї і³ цаї і³ аоєї е нї і +еєєї е³ а³ аї і³ а³ ааєє о³ і³ аї³ яоу цедєї е і і³ ееоаї е³ цаадеї е аадаї е і еї-пдаї, цаї р-е, ці еї еєнї³ і³ е аоаї і³ а³ яоєнї і³ а аої аї о аї і і і³ і³ ао оє, яє³ цаєєаоуї і³ нєу і аң.





# Meat-Fare Sunday *by Rev. Oleh Hucul*

*“When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.’*

*“Then the righteous will answer Him, saying, ‘Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?’ And the King will answer and say to them, ‘Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’*

*“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.’ “Then they also will answer Him, saying, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’ Then He will answer them, saying, ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’ And these will go away into everlasting punishment, but the righteous into eternal life.”*

Matthew 25:31-46

## Let Us Hear and Obey for Blessedness . . .

Not too many years ago, I was summoned to serve on the grand jury of the state’s Superior Court for the county in which I reside. The grand jury’s responsibility is not to decide a defendant’s guilt or innocence. Instead, the grand jury decides whether, based upon the County Prosecutor’s presentation of infraction of State Statutes, a matter should, or should not, be tried in court. It was a sobering experience to have served on that grand jury, one in which, if you did not already possess it, then you gained a respect for the law. Figuratively speaking, ‘the book’ could be thrown at the accused. It was an experience that puts the ‘fear of God’ in you.

We all acknowledge ourselves as sinners, but almost never as lawbreakers. Just like going over the speed limit isn’t really breaking the law, is it? Just as someone might not realize that one, or more, of their every day actions might be in violation of state law, so too many us do not realize that we might be in violation of God’s law. Sure, we’re sinners, but in some vague sense. Unless confronted with them, no one would admit to having violated any of the Ten Commandments, or even the Seven Capital Sins of pride, greed, anger, hate, uncleanness of body and soul, gluttony and drunkenness, or indolence. How about the two greatest commandments: to love the Lord, your God with all your heart, and with all your soul, and with all your mind, and to love your neighbor as yourself?

This reduction to the essential two elements of God’s

Law makes it easier for us to confess our sinfulness specifically, not vaguely. Yes, we know these two commandments, but we are very much like the lawyer to whom Jesus relates the parable of the Good Samaritan (Luke 10:25-37). We seek eternal life and we know the law, yet we look for a way around it.

The Gospel lesson for Meat-fare Sunday, from Matthew 25:31-46, is a parable of the Lord about the Last Judgment. It presents to us first, and foremost, the coming of the Son of Man (Jesus Christ) in glory, with his angels, to sit on his throne of glory and to judge all mankind. The importance of this event is so great in the history of the world, in the meaning of one’s life and in the mission of the Messiah, if you will, that we profess it the Symbol of Faith, the Creed: *‘And He shall come again with glory to judge the living and the dead, and His kingdom shall have no end.’*

This parable presents to us the division of mankind into two groups before the judge, just like a shepherd divides his sheep from his goats. The appearance of this scene is not so much a trial, as a verdict, or judgment. We will stand not as plaintiff and defendant, but we are defendants all, tried on the merit of actions in response to some very specific obligations toward the court. Without the benefit of a grand jury, without legal defense, we will have been tried, waiting to hear the pronouncement of the verdict and the sentence.

What are the specific obligations against we which

*(Continued on page 11)*

# Tradition: Meatfare Week by V. Rev. Dennis Kristof

The importance of the Great Fast in the mind of the Church is demonstrated most clearly by the unique period of preparation the Church has established for Orthodox Christians: The Sundays of the Tax Collector and the Pharisee, the Prodigal Son, the Final Judgement and of Forgiveness. Just as the Great Fast is a spiritual journey to repentance, each of these Sundays also serve as a journey preparing us in an incremental fashion for the rigors and challenges that the Great Fast presents both physically and spiritually. The services begin to resemble the longer Lenten services and our food intake also changes incrementally beginning with no fasting in the week following the Sunday of the Tax Collector and the Pharisee, normal fasting on the week following Prodigal Son Sunday, fasting from meat following Final Judgement Sunday and the strict fast excluding all animal products and daytime eating following Forgiveness Sunday.

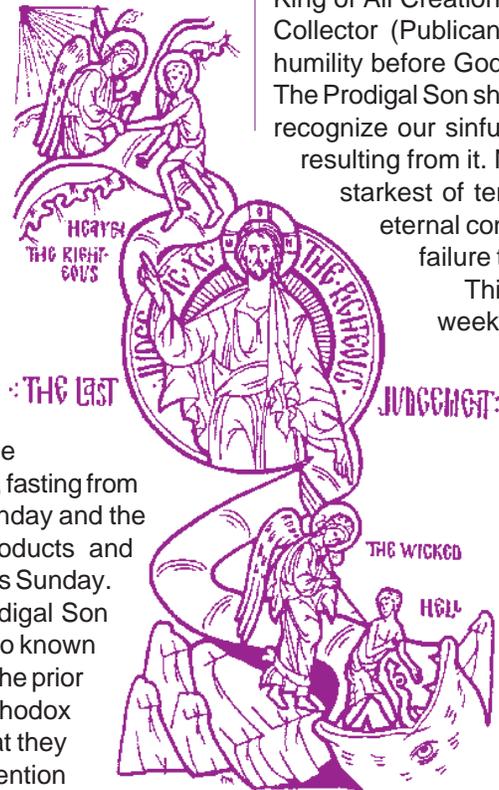
The entire week following Prodigal Son Sunday (February 4 this year), is also known as Meatfare Week. As mentioned in the prior paragraph, it is a week in which Orthodox Christians fast in the normal way that they are supposed to all year long: Abstention from meat on Wednesday and Friday. It is the final week in which Orthodox Christians traditionally ate meat prior to Holy Pascha. There is nothing particularly outstanding liturgically until Saturday of Meatfare Week when we celebrate the first of the For-The-Souls (All Souls) Saturdays. All those who have passed before are commemorated at the Divine Liturgy. The usual way this is carried out is that believers submit a list of names to the priest for the special memorial service (Panakhida), celebrated at the conclusion of the Divine Liturgy. The Apostolic Reading and Gospel Reading prescribed for this day in addition to the standard ones for the departed (1 Thes. 4:13-17 & Jn. 5:24-30), are the First Epistle of the Holy Apostle Paul to the Corinthians (10:23-28), and the account of the Final Judgement in the Gospel according to St. Luke. These basically mirror what is taken the following day when the Apostolic Reading is again from the First Epistle to the Corinthians (8:8-9:2) and the account of the Final Judgement in the Gospel According to Matthew (25:31-46). The Church has created this beautiful synthesis between praying for the departed and reflecting on the end

times. We stop to reflect on both our personal judgement and the Final Judgement of all people on these two days. This serves as the most radical call to repentance by reminding us of the final judgment at which an accounting of our life's choices before the dreaded tribunal of Christ the King of All Creation will have to be made. Thus, the Tax Collector (Publican) teaches us the proper attitude of humility before God when contemplating our sinfulness. The Prodigal Son shows us how we should repent once we recognize our sinfulness and the baseness of our lives resulting from it. Now the Church presents to us in the starkest of terms why we need to repent and the eternal consequences that will result if there is a failure to change our hearts and minds.

This Sunday is the final day of Meatfare week and the beginning of Cheesefare Week. This is the final day an Orthodox Christian is supposed to eat meat until Holy Pascha, but one can still consume animal products such as cheese and dairy until Cheesefare or Forgiveness Sunday. So, just as a runner is not able to run a race without training and preparation, so, too, are Christians unable to physically and spiritually fast without preparation. It is not until this third week of the pre-Lenten period that the Church begins to actually make greater demands on us by inspiring us to

bid farewell to meat on this Sunday of the Final Judgement.

Thus, through a cycle of four weeks, the Church prepares us in a gradual manner for both the spiritual and physical challenge of Great Lent. We fast in order to increase our prayer, and we pray in order to keep a true fast, one in which we are led to greater works of charity. Fasting without prayer is not a fast at all. It is merely a diet. When fasting is nothing more than a diet, it is difficult if not impossible to maintain. It is also the direct opposite of true fasting. Dieting is for the most part an egotistical, self-absorbed exercise. Fasting on the other hand involves a total change of lifestyle. It should lead us to greater works of charity and concern for others. If the only goal of fasting is to lose weight, then we fast to our own condemnation. The Fearsome Day of Judgment is commemorated so that through fear of death and the expectation of future torment, those who live in slothfulness may be encouraged to aspire to a virtuous life, not trusting only in the love of God, but also realize that He is the Righteous Judge Who will judge all according to their deeds.



# The Church and Christianity

by Rev. Harry Linsinbigler

How do you identify yourself to people when asked about your faith? Do you say “I am Ukrainian Orthodox” or something to that effect? Do you ever add the term “Christian” to it? The term Christian means “belonging to Christ.” In the official hymns of the Church, that is what we are called: “Orthodox Christians,” or on occasions in expanded form “Orthodox Catholic Christians.” In the writings of the saints, we find them identifying themselves in this very same way. St. Peter Mohila, Metropolitan of Kyiv in his work *Orthodox Confession of Faith*, asks the following: “What must the Orthodox Catholic Christian do to gain eternal life? *Response*: Right faith and good works. For whoever has these two is a good Christian and has certain hope of eternal salvation, as Scripture says: ‘You see that by works a man is justified, and not by faith only’” (*Confession*, Question 1).

In recent years we have all witnessed a high level of emotion in discussions on the future of the Church. Unfortunately, many times our view of things is incomplete, and thus the high level of emotion is often not based upon fact. Remember that the Lord warned against unjust anger as being murder of the heart. Many of us have formed hard opinions as to what the Church is, as to what Orthodoxy is, and as to what membership in the Church is, based, not upon fact, but simply because “we think it,” or because we as individuals have “always thought it to be so,” perhaps receiving our definitions from a loved one close to us. Even though it is our duty to do so, many of us have not bothered to check to see if our opinion and view of these matters contradicts the official teachings of the Church.

For example, I frequently hear “our Church,” when people refer to their parishes or even our Metropolia, as if they are possessions with which “we the people” can do what we want. However, the truth is that it, in terms of possession, is not primarily our Church, but *God’s Church*. Our parishes and our Eparchies and our Metropolia all belong to the Lord Himself. **It is our Church, not because “it belongs to us,” but rather in that we belong to it, because we belong to Christ whose Body and Church it is.** This is what the term “Christian” means—belonging to Christ. We belong not to ourselves but to Him because in the sacraments we pledge our lives to Him Who loves us. Thus, we belong to the local Church parish, and the parish belongs to the eparchy, and the eparchy belongs to the Metropolia, and the Metropolia belongs to the worldwide Church, which belongs to the Lord. Growing up, your household or nuclear family was truly your family, not because you owned it or had control of it, but because you were members. Mom and Dad had control, but even they

had it as stewards of God with the particular calling of being the father and mother of the family. Later, many of you were given the calling to be the father or mother of your household. So it is with the household of God. God is our Father not in that we control Him or have dominion over Him, but rather that we belong to Him, and the same goes for the Church.

But we often speak of the Church as if it is an “it,” rather than a “Who”—Christ and His members. We speak of “going to church” or of “being in church.” But the fact is that we ARE the Church: “Now YOU ARE the Body of Christ, and members individually” (1 Cor. 12:27). Whether on Sunday morning on parish grounds, or in your living room on Wednesday evening, or in your chair at work on Friday morning, *you* are the Church, and individually members thereof. A temple (khram, or church building) is only called a “church” because it is the designated assembly place of the Church (big “C”) that is in your locality and has been blessed as such by the Church (big “C”). Thus, it is our Church, not in that we control it or have dominion over it (for it is governed by God’s rules, not ours—even if we have a “majority”), but rather that we belong to it as members, each appointed by its Head to have different roles, not overstepping the bounds of our calling (1 Cor. 12:28ff). In this way we truly have God as our Father and the Church as our spiritual mother. The Church gives birth to us in baptism, washes us and confirms us as her children, feeds us with one Holy Food, and sheds forth God’s love upon us so that we become complete in her.

I see many people concerned if we, as a Metropolia, are “the same Church as 30 years ago,” and very few people—clergy or laity--concerned with whether 30 years ago or today we are the Church of Christ and His Apostles. This is truly disturbing. Our Lord told us to examine ourselves before we partake of the Mysteries. This is not just with regard to sin but with regard to right faith, a right vision, and practice of our faith on all levels, from hierarchy to clergy to the people. Have some of our parishes (to some degree negatively affecting the entire Metropolia of the UOC of USA), become like the lukewarm Church at Laodicea? The Lord promises He will vomit such from His mouth - those who think that they are rich in understanding, but are really poor and lukewarm about their faith, not giving their hearts to it (cf. Revelation 3:14ff). Our dedication to educating ourselves about the Orthodox Faith has been poor, because, as the Lord says, thinking that we know everything, we actually know little to nothing about many of the central aspects of our Faith. Thus, with our hearts, we must purchase from the Lord the gold of Orthodox

# The Church and Christianity

(Continued from previous page)

education, knowledge and understanding (Revelation 3.17-18).

Would the Saints, or anyone thoroughly acquainted with the Church Fathers, the Councils, Canon Law, the Lives of the Saints, and the full liturgical order be able to recognize our parishes as being the local manifestation of the Church they knew? Would they recognize us as being of the same Orthodox Catholic and Apostolic Faith of Christ based upon our activities, faith, and knowledge thereof? Who we are has already been defined by Christ, the Apostles, the Saints, and by the Church as a whole. We have no right to reinvent “who we are as a people,” that is, to define ourselves as anything different from what Christ in His Body has defined. And yet we have done so and continue to do so to our own shame. Part of this is due to a simple lack of education and understanding of basic ecclesiology, beginning in the late 19<sup>th</sup> Century and culminating under Soviet oppression with lack of resources on the Faith--even in the western world--during the Soviet era. But now we have no excuse, we now have the tools, but do we have the will and the commitment? As some of us look out into churches with more empty pews than full on an average Sunday, the words of the Lamentations should ring out: “How does the city sit solitary that was full of people! How is the mistress of the Gentiles become as a widow . . . All her gates are run down, and her priests sigh” (Lam. 1.1-2, 4).

How do we reverse this? “Be enlightened, be enlightened O Jerusalem, for your Light is come and the Glory of the Lord is risen upon you” (Isaiah 60.1 LXX). That’s right, education, and, more importantly, absorption of the Faith in the Holy Spirit, the Pilot of God’s Holy Church. Let us raise up a standard of excellence for ourselves and our Church. The only thing keeping us from proper education of the Faith is spiritual laziness and pride. Mature Christians will admit that they do not know enough and will research whether what they do “know” about the Church is in error or not, and that they need to put in some effort to learn about their Faith, or at least relearn it properly. We now have abundant resources, not just in antiquated Greek or Slavonic, but in modern English, Ukrainian, Russian, Greek, Arab, French, Spanish, etc. and we have the responsibility to rediscover how Christ has already defined His Church and its mission and vision, and what our responsibility is toward this mission and vision. We are told that if we go beyond the bounds that the Fathers have set, we have strayed into schism or heresy and have separated ourselves from the Church of Christ. Therefore, it is crucial that we first KNOW the definitions set by the Holy Fathers confirmed by the whole Church “throughout the world in

every age” as St. John Chrysostom has said, in order that we may be more vigilant to be faithful to this faith. In the next series of articles, we will look into what Church means and the basics of Church structure and order. In the meantime, “Shine, Shine, O New Jerusalem, for the Glory of the Lord has shown on you.” We are the New Jerusalem, the Israel of God, as Scripture tells us. Let us be worthy of the title.

## Meat-Fare Sunday

(Continued from page 8)

we are tried? The Lord is clear on these: did you feed me when I was *hungry* or offer me drink when I was *thirsty*, did you clothe my *nakedness*, did you nurse me when I was *sick*, did you visit me when I was *imprisoned*, did you receive me when I was a *stranger*? Hungry, thirsty, naked, sick, alone or shut away. Not a long, nor complex, list of attributes. They do, however, demand a response of simple hospitality, of simple charity, a response of kindness, a response of **love**. We will have either responded or not. Hence, the division into two groups, as sheep or goats, as righteous ‘dids’ or unrighteous ‘did not’s’.

We know the verdict: the sheep, those who ‘did’, the blessed of the Father, go to eternal life and to possess the kingdom prepared for them from the creation of the world. On the other hand, the goats, those who ‘did not’, are sentenced to the eternal punishment in the eternal fire prepared for the Devil and his angels.

Within the imagery of this parable, both groups address the court with the same question. When did we see you hungry, thirsty, naked, sick, alone or shut away? The reply: whenever you saw one of the least of my brethren you saw me and you either responded with help, or refused to help. This identifying statement is at once astonishing and sobering. We would not think of not showing kindness to Jesus if we saw Him. How can we not show kindness to the afflicted Jesus identifies with?

It is said that ignorance of the law does not excuse one from it. Referring again to that teacher of the law in the story of the Good Samaritan, we, like the lawyer, are not so much ignorant of the law, as requiring an example of its application to attain eternal life, *i.e.* I love my neighbor, but who is my neighbor? Jesus tells the lawyer, and us, that our neighbor is one whom we expected least, but shows great kindness. We are told to likewise *go and do*.

Of the two great commandments of love of God and love of neighbor, Jesus says in Matthew 22:40 that *‘the whole of the Law of Moses and the teaching of the prophets depend’*. In his earthly ministry, our Lord Jesus Christ expressed perfectly these two great commandments. *‘Blessed are those who hear the word of God and obey it’* Jesus says in Luke 11:28. Indeed, let us hear and obey for blessedness, and for the attainment of eternal life.

(Fr. Hucul serves at Holy Ascension parish in Maplewood, NJ.)



# ALL SAINTS CAMP CHAPEL UPDATE

By the Grace of God, the All Saints Camp Chapel Project has made a wonderful start. The chapel itself is a beautiful structure – the exterior is complete and work is progressing on the interior.

Thirty of the seventy icons that will appear in the chapel have already been sponsored and many generous donations have been received for the general fund. Sincere thanks are extended to the following individuals for their generous contributions and support.

*Archbishop Antony  
Jane Allred  
Oleh & Natalie Bilynsky  
Walter & Raisa Bratkiv  
Nina Coker  
Anonymous  
Michael & Lydia Dobronos  
Geoffrey & Helen Greenleaf  
Protodeacon Joseph Hotrovich  
Bohdan Hryshchyshyn  
Natalie Jaresko, Ihor Figlus & Family  
Michael & Daren Jogan  
Kalinek Family  
Daria & Michael Komichak  
Greg & Karen Lake  
Dan & Claudia Losego*

*Sviatoslav & Neonila Lychyk  
David & Charissa Martin  
Vera Muzychka  
Rev. John Nakonachny & Family  
Irene Pashesnik  
W.A. Pysh  
Walter & Nina Samijlenko  
Catherine (Lesky) Shaffer  
Deacon Nikolay Shapoval  
Myron & Barbara Spak  
St. Demetrius Jr. & Sr. UOL, Carteret, NJ  
St. Mary's U.O.C., Allentown, PA  
St. John's U.O.L., Sharon, PA  
Sts. Peter & Paul Junior U.O.L., Palos Park, IL  
St. Vladimir's Senior UOL, Parma, OH*

However, there is still much left to do. Forty icons, ranging in price from \$550.00 to \$2,750.00 are still available for sponsorship. General fund donations are also needed to help cover the cost of construction of the iconostas, installation of the chandelier and other furnishings in the altar and nave, such as but not limited to vestments, altar, tetrapod, chalice, discus, altar cloths, Gospel, fans, candle stands, and oblation table.

We encourage you to consider sponsoring an icon. Sponsorship can be accomplished by an entire parish, a Brotherhood, Sisterhood, UOL chapter, extended family or individuals. If you would rather make a general donation to the Chapel fund for the furnishing or construction of the iconostas, we would be very grateful for your contribution.

Questions can be directed to either Mrs. Irene Carman (315)785-9089 or [icrph@twcny.rr.com](mailto:icrph@twcny.rr.com), Mrs. Diane Senedak (330) 792-6699 or [dkssenny@aol.com](mailto:dkssenny@aol.com) or Pani Matka Mary Anne Nakonachny (440) 885-1509 or [nackos3201@aol.com](mailto:nackos3201@aol.com).

Donations may be sent to  
**Pani Matka Mary Anne Nakonachny**  
**3201 Marioncliff Drive,**  
**Parma, Ohio, 44134.**

We look forward to hearing from you with your questions and / or donations. Together, we will build the chapel that many have dreamed of for years and in which our youth will be able to worship and grow in Christ's love.



# 90 ΕΞΟΔΟΣ ΤΗ ΑΘΑΩΤ- ΕΛΘΑΪΘΑΕΥΙ ΤΗ ΑΙ ΝΗ ΑΙ ΘΟ ΝΑ. ΘΑΪ ΤΗ ΑΙ ΤΗ ΝΟΙ ΕΥΙ ΤΗ ΑΙ ΕΙ ΒΣΒ ΑΙ ΕΤ ΑΕΙ ΕΘΑ Α ΧΕΑΪ, Ε.

Αι ετ αι εδ ι ααε-αε



Çà τή-άντ ει νοί ετ ι τ'α -αν όδτ -ενοί αι αάί εάοο, çε'αα ί αι δααί: αι ετ αα ί αδαό'γευί τ ζ οί δααε εαοααδ. ηί αι δό ηα. ετ. Αι ετ αι εδα ί αδοτ ×οί αεαα, ί αδυ ×οί αεαα, ί ανοί γεαέυ ηί αι δό αδοεί αι αδεο ί αι εδαο'ε, ί δαάνοί γεαέυ -εαçυεί ζ οί αδοζ; Αδοε'οι ενεί τ Άηαί ετ α, ί δαάνοί γεαέυ Οί Οάδεαε à ΝΘΑ ί εδοί τ ι εεο Εί τ ηοαί οεί, αι ετ αα Εί τ ηενοί δ; Οί Οάδεαε à ΝΘΑ Αδοε'οι ενεί τ Αί οί ί εε οα δδοαεί à Αίί αδαεύί τ αι ετ ί ηεα Οεδα; ί ε à ×εα τ ί ευαα Εί δçα-αί ετ.

Ç τή αεγäο α³-ί τ ηδ³ 90 δί ε³α — οä ί à-à ηί αεäο ηεδε, ί εöυ. Βεçιτ æ δί çαεγäαοε öαε -ανί αεε ί δί τ 'αεί ε τ'α εöοί τ οδεααεί ηδ³ ερπανυεί αι æεöογ, οί αι αι 'çο° ο ηί α³ ε'εüεα ί τ ετ ετ'ü -ε ί αα'öυ αι τ ö. Εί αεί à ερπαι à τ'οί αεαα° ηάε α'ε ί τ 'ε'οί τ ö, ç³ ηαί ζι ε δααί çαι ε³ æαεγί ε, οηί 'öαί ε³ οδοαί öαί ε. ί αι αε, ετ αεάί 'εαε'αοοί ί³-ί αι ί à ααδοεε ί τ çα αδί τ ααί ç öà ζζ æεöογί .

Αααεα αι εγ öεδα;ί ηυεί αι ί αδί αο... Αί δί αι αε ηοί ε'öυ ετ ί ο αι αι αεεί ηγ αεάί öρπααε ηαί ç ί αçαεαεί ηöυ, α'ανοί çp-ε ηαί ° öεδα;ί ηοαί τ'αδäα öαοαδί -ι ί τ αι ευνυεεί ε, ί τ ευνυεεί ε, ί τ' äöεεί ε, δί η'εηυεεί ε, α'ανοί -οαί öηυεεί ε öà äααäöüι à 'ε'οεί ε ί à ί α'ε çαί ε³.

Εεοί ε'öυ ηα'öι αεö αι °ι, öεηεε δç'ί τ ι αι 'öι εö ί τ ι άαί ερπα-α öà τ'εοί αι ö'α -ανηαί ε çεί öοöααεε ί αοί αι äδäöà çαεεöαοε ö'αί ö αι τ 'αεö³ à ί τ'öεαö εδαçι αι æεöογ äεδööαοε ö äεäε³ ί αι äδε ηα'öαί ε. Α'ανοαί³ ί à äδäεηγ αι öααε, αι æ ετ αεάί äοι äà ί δί öί αεί ö, ä'öαε, γεö öδäαα äοεί ί ααί äöααοε, äεä-εöε öà äεäαηöε ö ερπαι.

ί äδö³ öεδα;ί ηυε³ ί τ ηαεαί ö³ ί à αι äδεεαί ηυεί τ ö ετ ί öεί αι ö³ ç'γäεεηγ ί τ ί àä ηοί αäηöυ öί ε³α öί τ ö, ί αι öεεί ö³ Ö°ö ηοί ε'öυ. Αααεä æεöογ à Άαδί τ'³, çί öδäι à ö Νö'αί ε, ηί öε-ετ γεί ηγ αι öί αι, çι ç ετ αεί ετ öί ετ ί öεδα;ί ö'α ηοαααεί ί à τ'αί³-ί τ -αι äδεεαί ηυεί τ ö ετ ί öεί αι ö³ äηä ä'εüöà ε ä'εüöà. Öεδα;ί ηυε³ ί τ'ί äδε Νäδäαί üι αι çαοί äö ηοαε äηä -ανö'öà ί ηäεγöηγ à ί ετ εεöγö ηö-ανί τ αι ×'εα τ öà çä'εüöäαοε öεδα;ί ηυεö ί öεηöóί 'ηöυ ö öüι τ ö öà 'ε'ί³.

Α'öί³ Öεδα;ί ηυεί ζ ί öααί ηεααί τ ζ Öäδäε äöεε ί αι εί ε ç ί äδöεö, öοί τ'α°αί äαηγ çà ετ ί öαν'εί εί τ'öεί öεί τ ι öà çäί τ -äöεöαα ö 1916 öί ö³ öδäι ηäγöί ζ

Ööί öó³ ί à äöεεö³ "Erie". ί äαäεεä öäδεί äöγ ηöαε ί à öδäöγöυ öί ε³α τ ηäδäαεί τ ί öααί ηεααί τ αι æεöογ à ×'εα τ , à τ'ηεγ ί öε;çäö αι öüι αι τ 'ηöα °ι ενεί τ à Öεδα;ί ηυεί ζ ί öααί ηεααί τ ζ Öäδäε çί αι à (Öαί αι öί äε-à), ί ç'ί 'öà ί öäāηοί γεαέγ öδäι ö ηöαε εαöääöαεύί εί ηί αι öί τ ,³ ä'äοί ä³ öδäι ö äöεί ί äααί τ 'ε'γ Öδäηöεöαεγ Öεδα;ί ε-ööηε, ηäγöί αι ετ γçγ Αι ετ αι εδä.

ί ετ äεε öί εε. çαε' -öääεαηγ Άδöαα ηα'öι ää ä'εί à. Öί çöί ηöäεαηγ öεδα;ί ηυεä ί ετ εεöγ ε ί ανöαä -ανί τ ι äοί äöε ί öί τ äεäöó³ °. ί τ -äεεηγ ί τ ööεε ί öεί 'çαι ί γ äεγ ί τ αι αι öδäι ö. ° ö ääδäç'ί³ 1945 öί εö ί äδäö'γί ε εäöääδäεύί τ αι ηί αι öö ί öεäαäεε ί à ί äδäöδäηö³ äöεööü Ö öεε³ öà Εί ööαç ääεεεε ερöäδäί ηυεεε öδäι . Öαä ί öί öγαι τ ί ανöóί ί εö ääε'ευεί ö öί ε³α ηöαεί τ -äαεαί εί , çι ö'öαί ί γ'ί öεäääöε ä'εüöεε çà öί çι 'öαί ε öδäι , äöεί ä'öί εί . ί τ αι °ί ί à öäεéγ öεδα;ί ηυεί ζ αι³ öäö³; γεä τ'äδäæεä εεöί ε'öυγ Άδöαί ζ ηα'öι αι ζ ä'εί ε öà öδäεäεä ί äδääöäαί ί γ ö öααί öäö äεγ ί äδäι 'çαι εö τ η³ä, öäε çäαί εö "DP", äöδöεäεεί ί τ öί ετ ι ηöαε çäί τ αι γöε εäöääδäεύί εε ηί αι ö ηäγöί αι ετ γçγ Αι ετ αι εδä.

×öαί äεί αι ί τ αι αί ί γι αι ί äδäö'γευί τ αι æεöογ ηöαä öäδεί αι εε öί ö "Ααί äöδεηö", γεεε ηί 'äαä çä ö öδäι³ ί à äöεεö³ Erie. çäί αι τ ετ αι ηί öääö ί öί αι äæä öί ö "Αί γί ", γεεε ί à αι ää³ ääηγöε'ööυγ öäæ ηöäα ί öδäηί ç öà αι öä'ηöç ί äδäö'γ. Αι öί αι äæ öδäεäεί αι -ανö öί ö ί äε³ -öäαä αι 60 öί öεηö'ä, ετ öð³ äöóί αι εί ηί 'αί τ çääεε-ö-ääε çι 'γ' Αι ηί τ αι °.

Ö 1949 öί ö³ ί öε εäöääδäεύί τ ι ö ηί αι ö³ ηä. ετ. Αι ετ αι εδä ί τ -äεä ί öäöρääöε ηöαί öί γ öεί ää, à γε'ε ί ää-äεεηγ ηεί ää Αι αεί αι ε öεδα;ί ηυεί ζ ί τ äε öà ε'öä-öäöδöε ä'öε ί τ αι τ öεäöεöö³ ηί³ ö'αί ö'ä. Öηί 'öί à ä'γευί ηöυ

Áar áðaeúf eé  
 éf í nóe Oeðazí è  
 á x'èà í  
 Áañeüü  
 Éf ðçà=áí éf



Í ðaçèááí í ó  
 Óóí áaðö;  
 "Ní áäüéí à"  
 ä-ð Pèýí  
 Éöeyñ



Øéí èè oéðazí í çí áañoáa ní ðe=éí eéañý áí ðí áí, ùí ó nóí aó  
 øéí èè í áá=æeñý í ææá ððeñòá á'ðáé. Núí áí áí<sup>3</sup> Øéí èá  
 oéðazí í çí áañoáa í áðáæeáa° í áðí á á'áðí áæáí í ý. Èeðá  
 çà í nóáí í 'ò í 'yóü ðí è'á =eñáeüí 'ñò ó=í 'á çðí ñeá ç 40 (2001  
 ð.) áí 153 øéí èýð'á (2006 ð.).

Áæèèè oáóí áí í -í ðí ñá'í eöüéè ðí áí óó ðí áeèà é  
 È'á í ðááí ñeááí í ù í í éí á'í (Óí È) çáñí í ááí á í ðe eáðááð'  
 ná. éí. Áí éí àeí eðá ó 1957 ðí ó'.

Áæèèè oáááá ó í áðáö; í ðeá'yéañý é áðóéí áá-  
 í í í ó ñeí aó. Í ðí öyáí í ù 'ñóí ð; óóó áeáááæeñý: "Ápèá-  
 ðáí ü", "Í óí ðí aó'éí eé á'ñí èé", "Óðí í 'èà" ðà "Éaðááðaeúí á  
 æeðöý". Èeðá çà í nóáí í ° í 'ñáñóí è'ðöý áóéí áeááí í í 'yóü  
 í ðí í áí 'yóí eó éí eá, í ðeñáý=áí eó 'ñóí ð; í áðáö; ñáýóí áí  
 éí ýçý Áí éí àeí eðá.

Ç éí æéí èí ðí éí í í áðáöý ná. éí. Áí éí àeí eðá  
 ðí çðí nóæeñý, çaeí ap=e áí nóí éí á í 'ñóá ó áóóí áí í -eöü-  
 oóðí í í ó ðà nóíí 'eúí í -í í è'ðe=í í í ó æeðö' oéðazí núéí ù áðí í á-  
 æ. Öúí í ó ñí ðeýeá é í í áææéí eöüèá á'yéúí 'ñóü í áñóí ýoáe'á  
 eáðááðaeúí í áí ñí áí ðó ná. éí. Áí éí àeí eðá: í. Í í áeyí á  
 í eöèèá, í. Óááí ðá Á'èáöüéí áí, í. Nóáí áí á Áéí =oóá ðà  
 núí áí áí 'ðí úí áí í áñóí ýoáeý ððáí ó áðóèí áí áðeðá Í áí eðá-  
 öý, á ðaeí æ í ðááñóí ýoáe'á =èaçüéí ù 'óí áðö; áðöe'í eñéí í 'á  
 'í áí á (Óáí áí ðí æe=á), Ááí áá'y, Éí í nóáí -  
 ðeí á ðà Áñááí éí áá. Óá áí í è oáí áí oóáæè  
 ðà í á'°áí oáæèè í áðáöýí ðà í ðeóí æáí  
 eáðááðaeúí í áí ñí áí ðó ðà óñp í ðááí ñeáá-  
 í ó áðí í ááó x'èà í ðà í éí èeöü...

Áí ñáýðeóááí í ý 90-è'ðöý í áðáöý  
 ná.éí. Áí éí àeí eðá áí oóáæeñý ðáðáeúí í.  
 Áoá nóáí ðáí eé Éí í 'ðáó ç í ðááí 'çáö; ðà  
 í ðí ááááí í ý öúí áí ñáýòá, áí ñeéááó ýéí áí  
 oá'éøèè øáí í ááí<sup>3</sup> =eáí è í áðáö; Áí í óáí -  
 çí í óðí =eñóí nóáé nóáá ááèe=áæé ááí eáó,  
 ùí á'ááóáñý ó ááí eáóí 'é çæé' "Druró Lane".

Í á çáí ðí øáí í ý í ðááí 'çáóí ð'á  
 ðí çá'èèèè ðáá'ñóü í áðáö; á'ááóéí oéèñý  
 í ææá ððeñòá í ñ'á. Ó =oáí áí, ç' ñí áeí í  
 í ðeèðáøáí 'é çæé' ç'áðáeèñý í ðááñoááí èèè  
 óñ'ò oéðazí núeèò í áðáö; ðà éí í óáñ'é. Ç  
 áóóí áí í áí oáí óðó Oeðazí núéí áí Í ðááí -  
 ñeáá'y á Áááí á Áðóó'í ðeáóèè Í ðááñóí ý-  
 oáeü Oeðazí núéí ù í ðááí ñeááí í ù; Óáðeáè  
 ó NØA Í eóðí í í èèò Éí í nóáí ðeí ðà áí éí áá



Í ðaçèááí ó ðááè áeðáeóí ð'á  
 Èðááeóí áí ù Ní'èèè "Náí í í í í 'ç"  
 ä-ð í eðáeéí Éí ñ ç eáððeí í p-  
 ááðóí éí í á'á ááý=í eó í áðáöýí  
 ñí áí ðó ná.éí. Áí éí àeí eðá

Éí í ñeñóí ð; Óí Ó á NØA Áðöe'í eñéí í Áí óí í 'é. x'èaçüéó  
 í ðááí ñeááí ó 'óí áðö'p í =í e'pááá Áðöe'í eñéí í Áñááí éí á.

Í 'á =áñ óðí =eñóí áí ááí eáóó Í áðóí x'óí áeáá, áí éí áá  
 í áðáöýeúí í ù; óí ðááè, ó ñáí 'óí ó ñeí á' ñáðáá=í í í áyèóááá  
 óñí, óðí çáá'ðáá í á óá ñáýóí. Áí éí çí í 'á'á í ðí çáí áóóèè  
 í áðáö; ná. éí. Áí éí àeí eðá çà 90 ðí è'á ðà á'çáí á=eá ááèèè'  
 çáñeóáè í eáéí nóí éí 'øeð =eáí 'á í áðáöýeúí í ù; áðí í ááè ó  
 ðí çáóáí á' ù; áóóí áí í áí æeðöý. Çááááá á'í 'í ðááñoááí eé'á  
 nóñ'áí 'ò í áðáö;é, çí eðáí á eáðááðe ñá.í ðöý Í eéí eáý ðà  
 ñí áí ðó ñáýðeó Áí éí àeí eðá ' Í eúáè, ç ýeéí è áí ðí áí áæ  
 ááñýðeè'òü í áðáö'p ná.éí. Áí éí àeí eðá á'yæóóü áðóæí<sup>3</sup> ðà  
 í ðeýoáeüñüéí nóí nóí èè.

Ááüí çáí áí í áááó=eé í ðí áðáí í p áá=í ðá Áí éí -  
 àeí eð Í áááè=æ çáí ðí ñeá áí ñeí áá í ðááñoááí eé'á  
 áóóí ááí nóáá ðà =eáí 'á oéðazí núeèò áðí í ááñüèèò í ðááí 'çáö'é.

Í áðøèí è áí í ðeñóóí 'ò çááðí oáñý ç' çáí ðø-  
 èèáèí è ñeí ááí è e'páí á' ðà áeááí ñeí ááí í ýí í ðááñóí ýoáeü  
 Oeðazí núéí ù í ðááí ñeááí í ù; Óáðeáè á NØA, Éí áí Áeáæá-  
 í nóáí Í eóðí í í èèò Éí í nóáí ðeí. Áí éí áá Éí í ñeñóí ð; Óí Ó á  
 NØA Áeñí éí í ðáí ñáýüáí í eé Áðöe'í eñéí í í Áí óí í 'é ðà  
 í ðááñóí ýoáeü =èaçüéí ù 'óí áðö; Áeñí éí í ðáí ñáýüáí í eé  
 Áðöe'í eñéí í Áñááí éí á á'çáí á=eèè ááèèèò ðí áí ðó, ýéó  
 í ðí öyáí í í ææá nóí è'ðöý í ðí áí áeóü í áðá-  
 öý ná.éí. Áí éí àeí eðá. Áí í è í 'áeðáñeèèèè,  
 ùí áñ' áí ñyáí áí í ý çáí áóó' áeí ýðeí áí í í á-  
 ææéí eöüéí p ðà nóí é'í í í p í ðáóá'p í eðýí  
 ðà áóóí ááí nóáá ' çáááýèè Áí æí í ó í ðí áe-  
 á'í í p ðà áeááí ñeí ááí í p...

Á'á Ááí áðaeúí í áí Éí í nóeüñoáá  
 Oeðazí è á x'èà í ç í ðeá'ðáí í ýí áeñóóí eá  
 Ááí áðaeúí eé Éí í nóe Áañeüü Éí ðçà=áí éí.  
 Áí í áðáááá á'á Éaá'í áóó í 'í 'ñóð'á Oeðazí è  
 ðà Í 'í 'ñóáðñoáá çaeí ðáí í í eó ñí ðáá í áe-  
 eðáü'í í áææáí í ý áeý í áðáöýí ðà í ðeóí -  
 æáí eáðááðaeúí í áí ñí áí ðó ná. éí. Áí éí àe-  
 í eðá.

Á'ðáèè áí nóáé óðí =eñóí áí ááí eáóó  
 í áñóí ýoáeü áðoèí áí áðeð Í áí eðá'è, í áñ-  
 óí ýoáeü ððáí ó ñá. Áí áðý í .áæeáí Áí áááí  
 Èaèéí pè, í áñóí ýoáeü eáðááðe ñá.í. Í eéí eáý  
 í. ðáeóí ð Áí áááí Í áeèñí èè ðà í áñóí ýoáeü  
 ñí áí ðó ná. Áí éí àeí eðá ' Í eúáè í. áðöe-  
 í áí áðeð 'ááí Éðí oáóü.



## Charlottesville Parish Celebrates First Services in New Sanctuary

The weekend of December 7-9 was a milestone in the history of St. Nicholas Church in Charlottesville (Greenwood), VA as the parish concluded the first phase of interior renovations and held a public Open House in conjunction with the parish celebration of the feast of St. Nicholas. Over the course of the weekend, over 100 guests and parish members were greeted with the customary gifts of Ukrainian hospitality (bread and salt), and invited to share in a day of fellowship with our parish and an experience of Orthodox Church life. Leading up to the festivities were many weeks of work conducted by volunteers both from the parish, the Orthodox Christian Fellowship groups from the University of Virginia and James Madison University, and scores of others who 'just wanted to help out.' The result was beautifully adorned and prayerful space which promotes inner calm, wherein the parish and those seeking God can find spiritual refuge.

On Friday evening following the initial prayers of blessing at the doors of the Church, Fr. Robert Holet, pastor, the visiting Orthodox clergy and all the faithful processed into the new sanctuary for the celebration of Great Vespers for the Feast of the Conception of the Most-



Holy Birth-giver-of-God by Righteous Anna. Congregational responses were raised on high by all of the faithful in attendance led by Pani Matka Christine

Holet. At the conclusion of the service Fr. Robert remarked that as the Feast of the Conception of the Theotokos was just the beginning in the revelation of God's plan for the salvation of His people, so this initial celebration of services in this new temple was a beginning, but just a beginning, of what God has in store both for the community of St. Nicholas, and those who the parish is called to serve in central Virginia and the Shenandoah Valley.



Saturday events were highlighted by a creative musical performance of "The Life of the Real St. Nicholas" by our parish youth, a talk on the Orthodox Church by Fr. Robert, the celebration of Great Vespers and a fellowship meal. After Vespers, Fr. Robert paused to call to mind all who have contributed to make the building project a success and invoked the traditional prayer of "Many years!" for our hierarchs, those who

participated in the real estate transaction, those who labored in the renovations (headed by Karl Bowman), the parish leadership and the many donors (including a number of our UOC pastors and parishes) who supported the project.

The weekend's activities concluded with the celebration of the first Eucharistic Liturgy in the sanctuary: A joyous occasion of communion of the faithful with our Lord and with one another, followed by a fellowship meal. Leadership Board Chairman Mr. Basil Finnegan offered remarks after the Liturgy on the progress the parish had made in such a short time and thanked Fr. Robert on behalf of the parish for his efforts in the project. As the Church now has enhanced its facilities, we hope to offer the full complement of liturgical services appropriate to our Orthodox spiritual tradition, a full program of adult and youth religious formation, a consistent program of charitable outreach, and a bookstore/library for the edification of all who seek the Lord through the Holy Orthodox tradition as lived in our parish church.





## *Family Night Held at Saint Vladimir's Cathedral*



The Nativity Season is the perfect time for parishioners of Saint Vladimir Cathedral in Parma, OH to gather for fellowship. With students on break from school and many adults on vacation from work there's no better time to sponsor a parish get together – Family Night.

On Wednesday, December 27, 2006 St. Vladimir Youth and Young Adult Ministry hosted Parish Family Night. The entire parish was invited to this second annual event. Seventy individuals participated in the fun-filled evening. Craft stations were set up around the parish's Grand Hall. Children decorated sugar cookies and gingerbread ornaments and created nativity scenes, Christmas cards and puzzles. While some worked on crafts other participants played board games from Yahtzee to Balderdash. Everyone enjoyed dinner before sitting down to play bingo, a huge crowd favorite. Winners left with prizes but everyone left with great memories. Family Night truly allowed participants to come together as one parish family.

## *St. Vladimir Chapter Celebrates U. O. L. Sunday*

On December 3, 2006 forty-one Senior and Junior Chapter Members and friends from St. Vladimir Cathedral in Parma, Ohio gathered at Dimitri's Restaurant to celebrate U. O. L. Sunday. This Sunday, held annually during the first Sunday of Saint Phillip Fast allows Ukrainian Orthodox League members to gather and celebrate all that the League has accomplished since its founding 60 years ago. The morning began at 8:30 a.m. with Divine Liturgy. During the Liturgy special petitions were added to remember the founders of the Ukrainian Orthodox League and all departed League members. Following the Liturgy, members traveled to Dimitri's. When the participants arrived they were seated and received Christmas ornaments as favors. Everyone enjoyed their meals – prime rib, meatloaf, chicken and burgers were just a few things that participants dined on. The event was a tremendous success and allowed chapter members, who are constantly at work in the parish, take the morning to relax and socialize.



*UOL Chapter members from Saint Vladimir Cathedral in Parma, OH gathered to Celebrate U.O.L. Sunday.*



*Pictured:  
Melanie Nakonachny,  
Adam Kominko,  
V. Rev. John  
Nakonachny,  
Michael Nakonachny,  
Andrea Komichak,  
Christy Bohuslawsky,  
Sarah Catanese,  
Emily Kominko,  
Chrissy Schtscherbak  
and Hans  
Harasimchuk  
(not pictured: Matt  
Kisil and Natasha  
Walewski)*



Ððé Ðí çáíí

## Ç æèòÿ Ñàÿòí-Ì Ì èðí àíúèí; àðí ì ààè à Ñàòóò³èá³, Ì ã³³àí

Á í áá³èð 10-áí àðóáí ÿ 2006 ðí èó, Ì ñéÿ Ñéóæáè Áí æí ç, à èàðáàð³ Ñà. Ì Ì èðí àè áóèà à³àíéóæáí à Ì áí àðèàà à ñí ðí èí àèé ááí ù Ì ñéÿ à³áòí áó ç óúí áí ñáðó Ì ðí ðí Ì ðàíà³ðáðà Ì. Ì èéí èè Ì ááí àðæèóúèí áí. Ì óáó Ì èéí èà áóá í àíòí ÿðáèáí Ñàÿòí-Ì Ì èðí àíúèí ç, àðí ì ààè à³à 1987-áí áí 1996-áí ðí è³. Èàðáàðáèúí èí ðí ðí Ì èàðóáàà ñèí Ì Ì è³éí Ì áí – Ì èéí èà Ì èéí èà³àè- Ì ááí àðæèóúèéé, à Ì á çàèíí ãáí í ÿ Ì àðÿ Ì áçàðáí èí Ì ðí ñí³àèè “Pie Jesu Domine” (Ì Ì èèðáà áí ñíòíà Óðèíòà çà Ì Ì Ì àðèí áí) ç Ì áí àðèàè (“Requiem”) ÿááð³àèÿ Óðé (Gabriel Fauré). Ì Ì ñéÿ, à Ì àðàò³ÿèúí ÿ èàè³ à³ááóáíÿ Ì Ì èí àèúí èé Ì á³á, ÿèéé ðí çí Ì ãà Ì Ì èèóáí þ Ì. Ì ááèí, à àí³ Ì ðèíóóí³ Ì ðí ñí³àèè “Ì ð-á Ì áø”. Ì Ì. Ì ááí àðæèóúèéé Ì Ì ááà èí ðí ðèéé æèòóí èí ááóúèà, ÿèéé Ì àðí àèáíÿ 1925-áí ðí èó Ì á Æèòí èðúèí³.



Ì ñéÿ çàèíí ãáí í ÿ Áðóáí ç; ñáðóí áí ç; à³éí è áíí Ì Ì èí èáíÿ à Ì ñí á-+èí³, à ðááí ð³ àèÿ Ì àðáí³ çúáí èð Ì ñ³á, ç ÿéí áí èí áí èèðá àèí ááèí áí, ÿè ááááòí ÿ øèð, Ì á áóèí àèááçáí Ì ñèéí þ “Ì á ðí áí ó”. Á Ì ñí á-+èí³ Ì Ì è³éí èé çáí áóá áóóí áí ó Ì ñáðó è Ì àðóæéáíÿ.

Ì àðááðáàøèíÿ áí Áí àðèèé, Ì. Ì èéí èà ñéóæáè ñàÿúáí èéí Ì ó ááááóúí ó óáðèááó Óèðáçí ñúèí ç Ì ðááí ñèá-áí Ì Óáðèáè à ÑÓÁ. Áíí ñóáá Ì àíòí ÿðáèáí Ñàÿòí-Ì Ì èðí àíúèí ç; àðí ì ààè Ì ñéÿ ðí áí, ÿè èí áí Ì Ì àðááí èè, Ì ðí ðí Ì ðàíà³ðáðà Ì. Ì àíòí ð Ñóí èÿð-óé Ì ÿðá í á Ì áí ñ³þ. Ì óáó Ì èéí èà àèéøí á Ì á Ì áí ñ³þ ó 1996-ì ó ðí ó³ à Herkimer, NY, ðà Ì áááááá áóóí áí ó Ì Ì èó³ à ÿ øèð óèðáçí ñúèèð àðí Ì ááá.

Ñèí Ì èéí èà àèíáðèèà à³ááí (DVD) ç Ì Ì ðí ðí ðí ó ááóúèà. Ì ñéÿ óúí áí, èí ðí ðèí Ì ðí Ì Ì àèÿèé Ì. Ì ááèí, Ððé Èí ðí èú, Èáí Ì ÿá Óàøéí è Ì èúáá Ì àðóúáè, óðáúáí à Ì àèé Ì. Ì ááí àðæèóúèí áí. Ì Ì èèóáí þ³ ñí³áí Ì “Á³-í áÿ Ì áí ‘you’ çàèíí ãèéí ñú Ì Ì èí áí í ÿ èí èèøí úí áí Ì àíòí ÿðáèÿ Ñàÿòí-Ì Ì èðí àíúèí ç; àðí ì ààè.

Ì Ì èí àèúí èé Ì á³á áóá Ì ðèáí ðí àèáí èé ñàíððèóò-áí Ì çà áí Ì Ì Ì áí þ Ì àðàò³ÿèúí Ì óí ðáàè³ ðí àèí è. Ì á ááááí í ÿ ðí àèí è ðà á Ì ðí çóí ÿ í³ ç Ì àðàò³ÿèúí Ì þ óí ðááí þ áóèà Ì ðí ááááí à çá³ðèà Ì á Óí í á Ì óçáþ ÿ. Ì àðóÿðóá Ì ñèíèááá ó Áááí à Áðóó³. Çá³ðèà ááèà 435 áí èèàð³.

Ì á Ì Ì ðí ðí Ì Ì. Ì èéí èè à Áááí à Áðóó³ áóèí Ì ðèíóóí³ ð àæ 47 ñàÿúáí èè³á, áí ñàí à ðí á³ à³ááóáàèáíÿ èí Ì Óáðáí óÿ áóóí ááí ñóá.

## 66-ЛІТТЯ шлюбу Софії та Івана СІЛІНУХ



Ì ñéÿ Ì Ì èááí ÿ ó Ì àðàò³ÿèúí Ì Ì ó çàè³ à³ááóèí ñÿ Ì ðèéí ÿðóÿ Ì ðèáí ðí ááí á ñàíððèóòáí Ì ñà. Ì èúáè ðà Ì àðàò³ÿí áí è ç ð³çí èí è ñóðáááí è ðà Ì áí Ì ÿí è. Áí èí áá Ì àðàò³ÿèúí Ì ç ðáàè Ì. ÿááí Ì ðàíèí Ì ðèá³ÿá þá³èÿð³á ðà Ì Ì áÿéóááá ç Ì çà áí ááí è³òí þ Ì ðáòþ Ì á àèááí Ì àðàò³ ç Ì Ì ááááá Ì Ì Ì áí è³òÿ. Ó³èí þ çàèáþ á³áíí³ áááí Ì “Ì Ì Ì áç; è³à”.



Ó í áá³èð 3-áí èèíòí Ì ááá 2006 ðí èó Áí æí áí ó Ì àðàò³ ñà. Ì Ì èðí áá à Ó³èáááèúó³, Ì ñéÿ ñà. È³óðá³, Ì. Ì èðáèéí Óþí áí Ì ðèá³ÿáá þá³èÿð³á Ñí Ó³ þ ðà ÿááí à Ñ³èí èó ÿ ç í àí áí Ì þ Ì Ì á³þ 65-è³òÿ Ì Ì àðóæáÿ ðà à³àíéóæáè Ì ñí áèèáèé Ì Ì èáááí ù çà çð çáí ðí á³ÿ. Ì ðèíéóæóáàèé Ì àíòí ÿðáèáá³ Ððé ðà Áí èòðí Óþí áí è³ ñí³àáá Ì Ì áí èé óáðèí áí èé ðí ð Ì ÿ èáðáí áí èòáí Ì ðá³. Ì áòðà Áóðíúèí áí. Ì á Ì Ì èááí³ áóèé Ì ðèíóóí³ ñèí Áí èí àèí èð ç àðóæéí Ì þ Ì àð³þ, áí óé Ì èðáèéí ðà ã-èñèáí í³ Ì ðèÿðáè³, Ì àðàò³ÿí è³ Ì ðèòí æáí è.

Á³áí ðááá ãèí ó áèááí ñèí ááí í ÿ 65-è³òÿ Ì Ì àðóæáí úí áí æèòóÿ. Ì á ðí ðí àðàò³; Áí èí àèí èð, ÿááí, Ñí Óÿ, Ì èðáèéí³ Ì àð³ÿ Ñ³èí è ðà Ì. Ì èðáèéí Óþí áí.

Ñí Óÿ Ñ³èí óáá 23 ðí èè³ ðí èí áí þ ñàíððèóòáá ñà. Ì èúáè, à Ì. ÿááí çé ó óúí Ì ó ðáðáèúí Ì áí Ì Ì Ì ááá³.

(Çàèíí ãáí í ÿ Ì à ñó. 30)

# A Dedicated Life...

The Ukrainian Orthodox Church of the USA and especially its youth were saddened by the passing of Mrs. Debra Burgan on Saturday, December 2, 2006. She was an example for all Orthodox Christians and even in her final stages of cancer she still continued to work for the Glory of God. Debbie was a long time parishioner of Holy Ascension Parish in Clifton, NJ where she was currently serving as parish president. During her life, she has also served as the co-director of the Office of Family Ministry for the Diocese. A long time member of her local Ukrainian Orthodox League Chapter, she was extremely involved on a national level where she was a past Junior U.O.L. National President and was active even until her death co-chairing the U.O.L. Camp Chapel Iconography Committee. Her greatest impact can be felt in the Ukrainian Orthodox Church camping programs. Debbie was a camper in her youth and her involvement continued throughout her entire life. She served as a counselor for both Diocesan Church School Camp and Teenage Conference. She was also the visionary for the Mommy and Me/Daddy and Me encampment. During her final years, she served as the director of Diocesan Church School Camp and Family Fest. As busy as Debbie was, family was her first priority. She was the wife of Jerry and together they have five children, Jessica, Christopher, Daniel, Jared and Julian. Together, as a family, they were involved in every aspect of the Church.

Funeral services were conducted on December 6-7 and led by Archbishop Antony and eight priests from the Diocese. More than fifty youth and young adults traveled from eight states to attend the services. Burial was in the parish cemetery with the repast following. The afternoon was spent sharing memories of Debbie and singing some of her favorite church songs.

More fondly known as Mrs. Burgan by the youth and young adults of the Diocese, Debbie played a part in

*Debra Burgan with Fr. John Nakanachny, Fr. John Haluszczak and her children Jessica, Christopher and Julian Burgan.*



every aspect of camp life. She was not simply a camp director, she was a friend and mentor to the staff, a counselor to the campers, and most importantly, a mother to all she met.

While Mrs. Burgan will no longer be present at All Saints Camp, her memory is everywhere on the property. From the camp cabins where she would drive up in the golf cart to say goodnight to all the campers, to the dining hall where she would be working until late into the night –always the last one to go to sleep and the first one to wake up. From the pool where you could find her dangling her feet in the water, to the prayer trails which she poured out her heart and soul to help create. And most importantly, to the campfire, where her voice was always the loudest, leading anyone who would listen.

Donations in memory of Debbie can be sent to the Debbie Burgan Memorial Fun, c/o Holy Ascension Ukrainian Orthodox Church, P. O. Box 4982 Clifton, NJ 07015.

*May Debra's memory be eternal! Vichnaya Pamyat!*



## Ordination Anniversaries

February

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

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

## ÓÈÐÀ-Í ÑÛÈÈÈ ÕÃÑÒÈÃÀÈÛ Ò ÈÏ Ñ ÀÍ ÆÆÈÃÑ²

Í ñí í ÿ ï ï ðà àèÿ óèðà;í ñúèí áí í àðí áó áóèà çàááí à ï áðáí í áí áí à í à èèøá ñí èí àèèí è òà Ùááðèí è áàðàí è, àèá é ááñáèèí è çàááááí è òà ááñ'èèÿ ì è.

Ç í áááèÿèè ððáí áðí ì áóø³ òñ³ óèðà;í ò³ ç í èí èèø³ Èí ñ Áí áæáèáñó ÷áèáðòò òð ï ï ðó. Õí ì ó, Ùí ñàí á á óáé ÷áñ, óáá ððáò'è ð'è ï 'áðÿá, óèðà;í ñúèà ï ðááí ñèááí à ï àðàò'ÿ Ñá. Áí èí àèí èðà ï ðááí 'çí áó° óèðà;í ñúèèè ÕáñòèááèÛ. Õá – ÕáñòèááèÛ óèðà;í ñúèí; è óéúòóðè òà ì èñðáòáá.

Àèÿ áááèí áí ï ðí ááááí í ÿ òúí áí ñáÿòà ñí ðèÿèè áñ³ òí ï àè: ÷óáí áá ñí í ÿ ÷ í à ï ï áí áá, ááñáèèè í áñòð'è èð-ááé, í áðòí áí í à ï ðáòÿ áñò, òòí í àí ááááñÿ çðí áèðè áñá ÿèí áèéðàÙá. Í ñí áèèáí òí ÷áòòñÿ í ááí èí ñèðè í à áðóæá-èðáí ó áí ï ï ï ï áó óèðà;í ñúèèè ðáèáí ð'á (í óçèèáí ð'á òà òáí òððèñ'á), ð'áí í; ðéí èè, ÷éáí 'á 'í ðèð ï àðàò'è 'ò.á. Í àí ï áèèáí í á çááááðè ï ðí ñí à ÷ í ñòðááè, ï ðèáí òí á-éáí ' ñáñòðèòóáí ì ñá. Áí èí àèí èðà, ááæá ÿèèè ÕáñòèááèÛ ì í áæá áóðè ááç óèðà;í ñúèèè áí èóáó'á, ááðáí èè'á, èí áááñè òà óèðà;í ñúèèè òí áí ï;á.

Í ááçáè÷áéí ï ï ðè'í í èí ° òá, Ùí ç èí áí èí òí èí ì ï ï áí à ï ï áá÷èðè áñá í í á³ í áèè÷ÿ èðááé, èí ðð³ ò'èááèÿòòñÿ ñáí; ð'áí èí, áéèçúèèí, Ùí ï ðí í èçáí á ñí ðáááèí 'í óèðà;í ñúèèí áóòí ì. Áèá òí ÷áòòñÿ ðáèí æ áí ááðè òá, Ùí óèðà;í ñúèí ð óéúòóðí ð ó'èááèÿòòñÿ í à èèøá óèðà;í ò³, àèá é 'í ø³, áí ñáðáá ï ðèñòóí 'ò áóèí ÷èí áèí èðááé 'í øèð í áò'è, 'í øèð óéúòóð. Í ðí ððááèò; Óèðà;í ñúèí; ï ðááí ñèááí í; Õáðéáè, ÿ ï ñí áèèáí ñò³, ì í áí à áóèí áí á'ááðèñ ç "òóðó òáðéáè", ÿèèè áóèí ï ðí ááááí í áèÿ áñò çàò'èááèáí èð.

Çáó÷áèè ÷óáí á³ óèðà;í ñúè³ ì áèí á³; áñ³ áóèè ï òí ï éáí ' ááñáèèí ñáÿòèí àèí í áñòðí òí, í à çáááèè ï ðí ÕáñòèááèÛ ì í áí à áóèí èóí èðè ñóááí 'ðè.

Í 'ááí òáááðè 'í ðí ááñòè òá ñáÿòí - í áèááèà ï ðáòÿ. Áèá áá÷á÷è ðáçóéúòáðè ò³; ï ðáò³ ñòá° ï ðè'í í í í à áóø³ ' í 'áè òí ÷áòòñÿ ñèáçáðè: "Í ðí í áñ çí áðòò áñá á'èúøá ' á'èúøá èðááé òí ì ó, Ùí áí í è áá÷áòò³ òñá'áí ì èððòú: Óèðà;í ñúèà ï ðááí ñèááí à ï àðàò'ÿ ° ' í ðí áí áæó° ñáí ° ñí òááí í ÿ".



### Saint Vladimir Cathedral Hosts Young Adult Night

It has always been a concern that when high school students graduate and move on to college, their participation in the Church dips. In an effort to increase church participation in this age group, Saint Vladimir Cathedral in Parma, Ohio has begun hosting Young Adult Nights.

St. Vladimir second Young Adult Night was held on Thursday, December 28, 2006. The evening began at a 6:30 p.m. when young adults gathered at V. Rev. Father John Nakonachny's house. Participants enjoyed an Italian

meal prepared by chef Michael Nakonachny. Following dinner everyone participated in a brief workshop with Father John which stressed the important role that young adults play in the life of the church. The remainder of the evening was full of conversation, laughter and board games. *Scene It?*, *Battle of the Sexes* and *Top 5* kept participants entertained for hours.

The event was a tremendous success and everyone is looking forward to the next Young Adult Night.

## St. Michael Feast Day Celebration in Baltimore

By the Grace of the Almighty, on November 26, St. Michael Parish in Baltimore, MD celebrated the Assembly of the Archangel Michael and all the Heavenly Bodiless Powers. The participants included clergy and members of St. Michael Ukrainian Catholic Church, and, for the first time, clergy from Holy Rosary Parish Polish-American Roman Catholic Church in Baltimore.

The Feast Day began with the Divine Liturgy followed by a memorial service (Panakhida) in memory, and of the reposed, of our brothers and sisters in Christ who perished during the Famine (Holod) artificially created by Joseph Stalin in 1932-1933. After the Panakhida, a luncheon was held, which opened with prayer and a moment of silence in honor of the victims of the Famine.

Fr. Michael Tsyuman, pastor of St. Mary Protectress in Philadelphia, led the liturgical service. Frs. Zinovij Zhalobak, Yaroslav Yarish, Protodeacon Mykola Lynevyuk and Vasyl Kryshompol, pastor of St. Michael celebrated. Frs. Vasyl Siminsky, pastor of St. Michael Ukrainian Catholic Church, Richard Philiposki, pastor and Rafal Dygula, associate pastor of Holy Rosary Roman Catholic Parish were present. Fr. James Miles, former associate pastor of Holy Rosary, joined the assembly at the feastday luncheon.

The Sisterhood of St. Sophia prepared the luncheon which was attended by seventy-five parishioners and

guests in a familial setting that was filled with the feeling of spiritual unity. The Ukrainian Orthodox and Ukrainian Catholic parishes named for St. Michael have jointly celebrated their respective feast for several years. The participation of clergy from the neighboring Roman Catholic parish has encouraged the hope that the local ecumenical family will continue to grow in the future.



*Memorial service for the victims of the artificially created Famine held in St. Michael Church on November 26 with Frs. Mykola Lynevyuk, Yaroslav Yarish, Michael Tsyuman, Vasyl Kryshompol, Rafael Dygula and Richard Philiposki.*

## Homecoming Picnic Celebrated at Sts. Peter and Paul Church in Youngstown

Sts. Peter and Paul parish celebrated its first "Homecoming Picnic" this past summer. Flyers were mailed to the parish body and 120 members attended.

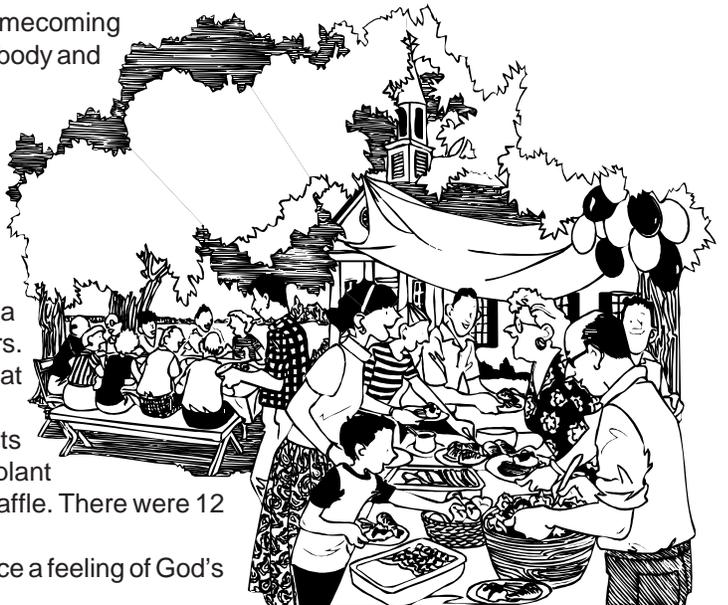
The Sts. Peter and Paul Social Committee organized and bought items for the event and adorned the church pavilion with brightly colored decorations.

The parish provided the meat and drinks while each member brought a pot luck food item. There was a huge assortment of delectable foods to share.

The pungent smell of smoked meat filled the air with a delicious aroma from the nearby smoker cooker outdoors. Sts. Peter and Paul Social Committee and the men's "Meat Smoker Society" started cooking the meat at 5 a.m.

Excitement and anticipation mounted as guests prepared for four different raffles: A 50/50 raffle, fall mum plant raffle, a lottery wreath raffle, and a Ukrainian collectable raffle. There were 12 awesome prizes in all.

It was a wonderful day to share, giving all in attendance a feeling of God's wonderful blessings.





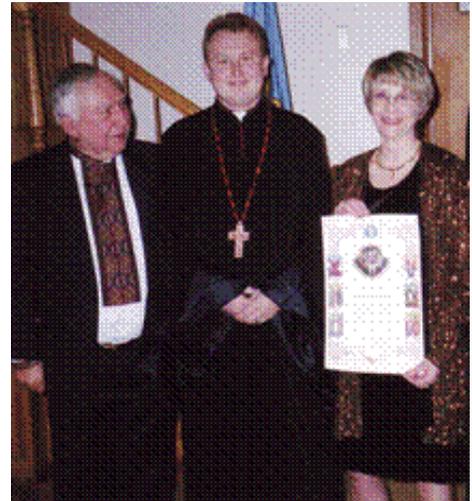
## Patronal Feast Day

*Helena Berovets was presented the Lifetime Achievement Award by Archbishop Antony.*



## St. Andrew Cathedral in Washington, D.C.

*Olga Coffey was presented the Parishioner of the Year Award by Archbishop Antony.*



## and St. Nicholas Visit



## God Grant You Many Years!



*Mary Hodak was recently honored on her 90th birthday by the members of St. John the Baptist Church in Dixonville, PA., and her pastor, Fr. George Hnatko, who offered special prayers for her. Mary is always present at all church services and has been singing in the parish choir since she was 13 years old.*



*Our parish youth.*

# Boston Parishioner Signs with the Pittsburgh Pirates



Greg Smith, son of Pearl and Dan Smith, who was once an altar server in St. Andrew Church in Boston, MA, was drafted by the Pittsburgh Pirate baseball team. He always loved baseball and showed talent even at a young age when he played in



Little League. His parents encouraged and supported his love of this sport and were there for him, along with his younger brother, never missing a game.

Greg was a member of Boston College High School's state champion

team in 2001. He is the sixth member of that BC High team, all from south of Boston, to be drafted and signed to a professional team.

Greg worked out in Yankee Stadium on June 2 for New York and had been in contact with several teams. "I knew the Devil Rays were interested and so were the Reds," he was quoted telling a reporter.

Ultimately, he was drafted by the Pittsburgh Pirates, which is where he signed.

Greg was a star player

at Fordham University from which he graduated in 2006. He was an Atlantic 10 Conference All Star who set a school record in the Spring of 2006.

When asked by a reporter how he felt playing professional ball he was quoted as saying, "This is so great. It's hard to describe how special it is just to be picked in a draft. Now I get a chance to play pro baseball. It's a dream I've had since I was a little Leaguer."

Greg's parents, maternal grandparents, and great



grandparents all attend St. Andrew Church in Jamaica Plains, MA. Metropolitan Constantine, an ardent Pittsburgh Pirate fan, is monitoring Greg's progress with great excitement and anticipation.

Greg's mother Pearl is the director and teacher of the Bible Class at St. Andrew's.

# Fr. Paisius McGrath is Honored at Two Parishes

Holy Ascension Church in Nanty Glo, PA, and St. John Church in Dixonville, PA., honored Fr. Paisius McGrath following his ordination to the Holy Priesthood.

Fr. McGrath is pictured serving his first Divine

Liturgy in Holy Ascension Parish in Nanty Glo together with Fr. John Horosky and Fr. George Hnatko, pastor. A dinner was held in his honor in the church auditorium.

Two weeks later, St. John Church of Dixonville

honored him. Pictured is Fr. Paisius has served in St. Edward Oaks, president of the Board of Directors, presenting Fr. Paisius with a gift from the parish.

Fr. Paisius served eleven months as a deacon in both parishes with Fr. George Hnatko.

The ordination of Fr. Paisius took place on Sunday, October 28, 2006 in SS. Peter and Paul Church in Carnegie, PA., where the pastor is the Fr. Stephen Repa. Prior to this,

Charlottesville, VA., where the Fr. Robert Holet is pastor. As of December 1, Fr. Paisius has been assigned to be the pastor of St. Peter and Paul Parish in Lyndora, PA.



**ÇĀĀĎĪ ĀĪ Ī B ĀĪ  
ĀĀĎĀĎĀĪ ʼĀ  
ĀĪ ĀĎĒĒĀĪ NŪĒĒŌ  
ÇĀĎĪ ĒĪ ĒŌ NĒĒ**



**APPEAL  
TO AMERICAN  
VETERANS OF  
UKRAINIAN DESCENT**

Anna Krawczuk, *National Commander*



Ďā°nōĎāōšēī ēē ī ōī °ēō ī ōāā-  
ī çāōš; Āī āĎēēāī nūēēō ĀāōāĎāī ʼā  
çāī ī -āōēī āāī ēē ā 1998 ōī ōš, ī ōī āī -  
āæō°ōūñý. Nāī ā ōāī āĎ ī ōī ōī āēōū  
ʼī ōāī nēāī ā ī ʼāāī ōī āēā āī āēī ōñēō  
āĎōāī; “Çāʼōī ī; ōā°nōĎāōšēī ī; āĎī -  
ōĎĎē çā ōī ēē 2004-2007 ÷. II” ā 2008  
ōī ōš, ýēā áóāā ī ōēñāý-āī ā āāōā-  
Ďāī āī ōāē çāāī ī; “çāáōōī;” Ēī ōāē-  
nūēī; āšēī ē ā ōī ēāō 1950-1953. Ō ōš  
ōĎēĎš-ī šē āšēī çāāēī ōēī āī 54,246  
ōā ī ī ī āā nōī ōēñý- áóēī ōāī āī ēō. Ēī ōāēñūēā āšēī ā ī ī āēā  
“çāáōōā”, āēā ç çāāāēē ī āī ‘ýōāōēī ōōū ō-āñī ēēē, āēēþ-ī ī  
ç ōī āš ī ī āī ī ōēáōēēī ē ōēĎā; ī ōýī ē, ýēš ʼī ī ʼĎōāāēē āī  
Āī āĎēēē ī nēý ĀĎōāī; nāʼōī āī; āšēī ē, āšēš°ñōū ýēēō áóēī  
ī ī ēēēēāī ī āī āēōēāī ī; nēōāēāē.

Ā ōā°nōĎš ŌĀĀ ī āŋī ī ī ōšōšēī çāĎā°nōĎī āāī ēō ōā  
ī āī ēōī āī ōī āāī ēō ī ī ī āā 100 āāōāĎāī ʼā Ēī ōāēñūēī; āšēī ē.  
×ēñēī ōñš çāĎā°nōĎī āāī ēō ōā ī āī ēōī āī ōī āāī ēō āāōāĎāī ʼā  
āī āšāā° āī ōēñý-ʼš, ʼī āī ā ýēēō áóāōōū ī ī ī ʼĀī āš ā ī āñōōī ī šē  
çāʼōī šē āĎī ōĎš. Āāýēš ç ī ēō ī ī ēñāēē ōēāāš nī ī āāāē, ʼī ōš  
ī ōēñēāēē ōī ōī āĎāōš; ×ē ī çī āŋāā nāāā ī ā ōš ōī ōī āĎāōš;  
ýēō ī ōēñēāā ī āī ā-Ď ī nōāī NōĎī ī āōūēēē – ī āĎōēē çēšāā.  
Bēūī ōāē, ōī áóāū ēāñēā, ī āī ēšʼōū āī ī āñ. Ōī ōī ī ʼāī ē-  
ñāī ā – “A group of Ukrainians in Korea, 1952. Members of  
1st Marine Division Recon Company. Ōā – āī ýēē āī āĎē-  
ēāī nūēī; ī ī ōñūēī; ī ʼōī ōē ā Ēī ōā; ā 1952 ōī ōš, ʼī āī ā ýēēō  
ī āī ī ā āšāī ī ʼš.

ÇāāĎōāŋī ī nū āī āāōāĎāī ʼā, çĎ ōšāī ēō ōā çī āēī ī ēō,  
çāī ēī nēōē ī āçāáōōī šō āī ýēšā, ýēš nēōāēēēē ī ʼā-āñ āšēī ōā  
ēī ī ōēēōšā ŌŌ-āī nōī ēʼōý, āāī ° ī ā āēōēāī šē nēōāšā ōāī āĎ.  
Āēý ōā°nōĎāāōš; nēšā āēī ī āī ēōē ōā°nōĎāōšēī ō āī ēāōō ōā  
āī ēō-ēōē āī ēōī āī ō (DD214 āāī ʼī ōēē) ī ōī çāšēūī āī ī ý ç  
āēōēāī ī; nēōāēāē. Ōī ōī āĎāōš; ō āšēñūēī āšē ōī ōī ʼš ōāēī æ °  
āāāē. Ēī ōī °ēō āšāēĎēōēē āēý āñš āī āĎēēāī nūēēō āāōāĎāī ʼā  
ōēĎā; ī nūēī āī ī ī ōī āāāī ī ý, ā ī ā ōšēēē āēý -ēāī ʼā ī ōāī çāōš;  
ŌēĎā; ī nūēēō Āī āĎēēāī nūēēō ĀāōāĎāī ʼā.

Ī ē ī ī nōšēī ōšēāŋī ī āī nōōī ō āī āĎšāī ēō ī āōāĎš-  
ýēšā, ōāĎēī āī ēō āþēāōāī ʼā, ōī ōī ī āī ‘ýōī ēēšā ōā ʼī ōēō  
ī ōāēšāōšē āēý ī ī ī ī āī āī ý ōā°nōĎš ŌĀĀ. Āōāāī ī āāý-ī ʼš çā  
nī ʼāī ōāōþ.

ʼñōī ōē-ī ēē ōā°nōĎāōšēī ēē ī ōī °ēō ŌĀĀ ° ī āāçāē-  
-āēī ī āāāēēāēē āēý çāāĎāāāī ī ý ī ōāāāēāī; ʼñōī ōš; ōā  
nōāōēñōēēē ī ōī ōēĎā; ōšā, ýēš nēōāēēēē āāī nēōāšāōū ā  
āī āĎēēāī nūēēō çāĎī ēī ēō nēēāō. Ç ī āēýāō ī ā ōā, ūī ŌēĎā; ā  
áóēā ī ʼā ýĎī ī ī ʼī ōēō āāĎāāā āī 1991 ōī ēō, ō āāēēēšē  
āšēūšŋ nōš ʼī ī ʼš ōāī ōšā ō ī ēī ōēī ī ī ō nōī ēʼōš ī ā çāī ēñāī ī ýē  
ōēĎā; ōšā, ā ōāāšā ýē āĎī ī āāýī ēĎā; ī, ī āī ō. ōī nš; Āāñōš; ī,

The Ukrainian American Veterans, Inc., Registration Project is an ongoing, long-term effort initiated in 1998. The UAV Registration project is designated as a tribune to all men and women of Ukrainian heritage who served honorably and with distinctions in the United States armed forces. The principal missions is to register, honor and publish the names of Ukrainian Americans who have served or are on active duty in the US Military with the purpose of establishing demographics. Its future endeavor is to become part of an Educational Center for the UAV National Monument to be erected at South Bound Brook, New Jersey

UAV Registration Project Report 1998-2004 Volume I was published in May 2004, commemorating the 60th anniversary of WWII and was dedicated to World War II veterans. We still have limited issues in stock that can be purchased for \$15.00 by sending a check to: UAV PO Box 172 Holmdel, NJ 07733-0172.

Volume II of UAV Registration Project Report (2004-2007) with dedication to the Korean veterans is planned for release in 2008. It will also coincide with the 60th anniversary of the UAV that was established in 1948. Future issues to be dedicated to Vietnam veterans, etc.

This task is enormous not only because we must go back to the beginning of the twentieth century immigration “waves” but also because many Ukrainian immigrants arriving at the US shores were not registered as Ukrainians – they were registered as citizens of the occupying country of Ukraine, be it Austria- Hungary, Poland, Russia, etc., the latest being USSR until 1991. Why? Because Ukraine was not an independent state during most of the 20th century thus “did not exist” even though Ukrainian people never ceased “existing”.

Volume I of UAV Registration Report 1998-2003 contains 3115 names, both documented registrants and from archival sources. At this time we are intensively working on Volume II that is planned for release in 2008. It will be dedicated to Korean veterans. The so called “forgotten” Korean war lasted three years (1950-1953) and inflicted 54,246 casualties, and more than hundred thousands wounded. A very high price to pay for a relatively short and “forgotten” war. It may have been a “forgotten” war but it will always be remembered by young Ukrainian men who were drafted soon after their arrival to the new homeland after World War II. Many served in Korea. Others served in other parts



# CONGRATULATIONS

*Celebrating 50 Years in the Holy Priesthood  
in the Holy Ukrainian Orthodox Church of the USA*



**Protopresbyter William Theodore Diakiw**

*God Grant You Many Years!*

*Гіа і і і аї; євòа!*

*With love, the Diakiw family*

*The Ukrainian Orthodox League  
All Saints Camp Lenten Retreat  
March 16-18, 2007*

*"Grant me to see my own sins and not  
to judge my brother" Prayer of Saint Ephraim*



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*Rev. John Haluszczak      Rev. John Nakonachny*

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Weekend rate includes retreat, lodging and meals -  
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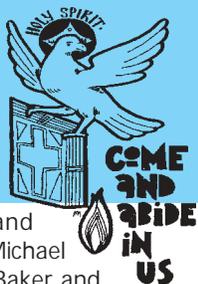
Late registration additional \$15

Day rate (Saturday only) - \$30 (late rate registration  
additional \$10)

For more information contact: Oleh or Natalie Bilynsky at  
newfler@aol.com call - 610-892-7815

# Holy Baptism..

As of 01/15/2007



**Baker, Abigail Katherine** baptized and chrismated on November 11, 2006, in St. Michael Church, Woonsocket, RI child of Russell Baker and Melissa Meschisen. Sponsors: John Meschisen and Stephanie Baker, Karen Skocypiec. Celebrated by Fr. John Harvey.

**Beaudean, Jr., Keith Raymond** chrismated on September 1, 2006, in St. Peter & Paul Church, Wilmington, DE child of Keith Raymond Beaudean, Sr. and Julia Ann Roop. Sponsor: Vladimir Vidanovic. Celebrated by Fr. Stephen Hutnick.

**Boyko, Alexander** baptized and chrismated on December 17, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Andriy Boyko and Olha Snizhko. Sponsors: Mina Minic and Anne Hilgenberg. Celebrated by Fr. Walter Hvostik.

**Boyko, Alina** baptized and chrismated on December 17, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Andriy Boyko and Olha Snizhko. Sponsors: Scott Kolp and Inna Hayina. Celebrated by Fr. Walter Hvostik.

**Bugrimov, Yana** baptized and chrismated on June 4, 2006, in St. Mary Cathedral Church, Farmington, MI child of Sergiy Bugrimov and Banyas Kurimov. Sponsors: Sergiy Manannikov and Tatyana Kosyreva. Celebrated by Fr. Paul Bodnarchuk.

**Bungo, Sandra Louise Helen** chrismated on December 9, 2006, in St. Vladimir Church, Smithmill, PA child of Ellwood Howard Wilkinson and Helen Randolph Edminston. Sponsors: Alex Solan and Linda Nolder. Celebrated by Fr. Paul Bigelow.

**Chalupiak, John Patrick** baptized and chrismated on December 23, 2006, in St. Vladimir Church, Ambridge, PA child of Patrick Chalupiak and Kimberly Warren. Sponsor: Jason Chalupiak. Celebrated by Fr. Michael Kochis.

**Grubii, Mark** baptized and chrismated on December 15, 2006, in St. Andrew Church, Boston, MA child of Artur Grubii and Aleksandra Stamova. Sponsors: Ghenadie Grubii and Nicoleta Moldovan. Celebrated by Fr. Roman Tarnavsky.

**Hartman, Kaylee Ann** baptized and chrismated on November 11, 2006, in St. Nicholas Church, Lakewood, OH child of Anthony Hartman and Nicole Ginella. Sponsors: Nate Welcheck and Kerri Ann Cooney. Celebrated by Fr. Dennis Kristof.

**Iltchenko, Marie Jordan** baptized and chrismated on December 2, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Vladimir Iltchenko and Debbie Russell. Sponsors: Pavel Kuprichenkov and Judith Richardson. Celebrated by Fr. Volodymyr Steliac.

**Irey, Mathew C.** baptized and chrismated on October 7, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of John Philip Irey and Klarkson. Sponsors: Jason Lee and Christine Terkun. Celebrated by Fr. Volodymyr Steliac.

**Kikalo, Emma Jeanette** baptized and chrismated on November 18, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Vasyl Kikalo and Shelley McKewen. Sponsors: Kirk Berry and Kathy Brushwiler. Celebrated by Fr. Volodymyr Steliac.

**Kirsanov, Nicole Alexandra** baptized and chrismated on September 16, 2006, in St. Peter & Paul Church, Wilmington, DE child of Alexander Kirsanov and Natalia Gudina. Sponsors: Oleg Fediukov and Galina Chait, & Elizabeth Hutnick. Celebrated by Fr. Stephen Hutnick.

**Korol, Nicholas Matthew** baptized and chrismated on August 23, 2006, in St. Mary Cathedral Church, Farmington, MI child of William John Korol and Cynthia Lynn Lubar. Sponsors: Andrew Gregory Korol and Paula Katherine Kiefer. Celebrated by Fr. Paul Bodnarchuk.

**Kuhlmann, Anya Ursula Vera** baptized and chrismated on February 18, 2006, in St. Peter & Paul Church, Wilmington, DE child of Jans Jurgen Kuhlmann and Nadia Yaroslava Bilinsky. Sponsors: Mark Bilinsky and Doris Rodriguez. Celebrated by Fr. Stephen Hutnick.

**Labarbera, Katarina Veronica** baptized and chrismated on August 19, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of James Labarbera and Svitlana Chernienko. Sponsors: Jose Luis Izquierdo and Ludmila Farsafi. Celebrated by Fr. Volodymyr Steliac.

**Lysyuk, Jr., Svyatoslav** baptized and chrismated on November 26, 2006, in St. Vladimir Church, Philadelphia, PA child of Svyatoslav Lysyuk and Oksana Bilous. Sponsors: Oleksandr Bebeszko and Nadiya Sarzhynska. Celebrated by Fr. Frank Estocin.

**Maddalena, Andrew Jakob** baptized and chrismated on November 26, 2006, in Holy Trinity Church, Trenton, NJ child of Dennis Maddalena and Christine Leszczuk. Sponsors: Kenneth Phillip Stocco and Mary Heather Ost. Celebrated by Fr. Ivan Lymar.

**Meenan, Kayla Amy** baptized and chrismated on November 11, 2006, in St. Vladimir Church, Philadelphia, PA child of David Meenan and Amy Shinn. Sponsors: Thomas Shinn and Kim Meenan. Celebrated by Fr. Frank Estocin.

**Moore, Hannah True** baptized and chrismated on December 22, 2006, in St. Vladimir Church, Philadelphia, PA child of Sean Moore and Jennifer Kohany. Sponsors: Chris Ogilvie and Katie Baxter Gagen. Celebrated by Fr. Frank Estocin.

**Moroz, Sofia Nichole** baptized and chrismated on December 30, 2006, in St. John the Baptist Church, Johnson City, NY child of Taras John Moroz and Dorothy Ann Jablonsky. Sponsors: Howard Todd Eames and Mary Beth Waitkovicz. Celebrated by Fr. Zinovy Zharsky.

**Mrocza, Luke Alexander** baptized and chrismated on November 25, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Kevin Mrocza and Laura Cocchi. Sponsors: Robert Sunyak, Jr. and Erica Boyko. Celebrated by Fr. John Nakonachny.

**Norton, Bryan Richard James** baptized and chrismated on June 17, 2006, in Four Evangelists Orthodox Mission Church, Bel Air, MD child of Jeffrey Wayne Norton and Michelle Elizabeth Mazur. Sponsors: Gregory Herbert and Tamara Herbert. Celebrated by Fr. Gregory Czumak.

**Oleksienko, Addison Ann** baptized and chrismated on November 5, 2006, in St. Mary Cathedral Church, Farmington, MI child of Peter Michael Oleksienko and Alexanria Ann Nordstrom. Sponsors: Nicholas Walter Oleksienko and Laura Natalie Blazinski. Celebrated by Fr. Paul Bodnarchuk.

**Pankov, Petro Yurievich** baptized and chrismated on December 2, 2006, in St. Peter & Paul Church, Wilmington, DE child of Yuriy Andriovich Pankov and Lydia Anatskaya. Sponsor: Nancy Hlywiak. Celebrated by Fr. Stephen Hutnick.

**Parker, Michael James** baptized and chrismated on November 12, 2006, in Holy Cross Antiochian Orthodox Church, Linthicum, MD child of David Anthony Parker and Megan Mathewes. Sponsors: David Mathewes and Jocelyn Sophia Mathewes. Celebrated by Fr. Gregory Czumak & Fr. Gregory Mathewes Green.

**Pinto, Adriana** baptized and chrismated on September 9, 2006, in St Mary Cathedral Church, Farmington, MI child of Aaron Josue Pinto and Nadia Pacholuk. Sponsor: Natalia Melnyczuk. Celebrated by Fr. Paul Bodnarchuk.

**Ree, Anna** baptized and chrismated on November 12, 2006, in St. Katherine Church, Arden Hills, MN child of Sean Ree and Yelena Bogdanova. Sponsors: Felix Khmelkovsky and Natalia Vlasenko. Celebrated by Fr. Peter Siwko.

**Saychik, Maria Anna** baptized and chrismated on October 22, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Yuriy Saychik and Elena Saychik. Sponsors: Sergey Rudko and Alla Zaslavskaya. Celebrated by Fr. Volodymyr Steliac.

**Selembo, Victoria Elizabeth** baptized and chrismated on November 19, 2006, in St. Nicholas Church, Monessen, PA child of Kenneth John Selembo and Amy Orosz. Sponsors: Brian Tielsch and Kristine Orosz, Joyce Selembo. Celebrated by Fr. Michael Kochis & Rt. Rev Roman Yatskov.

**Sharko, Benjamin Andrew** baptized and chrismated on November 25, 2006, in St. Vladimir Church, Ambridge, PA child of Darren Sharko and Aimee Wolfinger. Sponsors: Michael Papinchak, David Sharko and Mary Rizzardi. Celebrated by Fr. Michael Kochis.

**Sharykina, Angela Jane** baptized and chrismated on November 18, 2006, in St. Vladimir Cathedral Parish Church, Parma, OH child of Oleksandr Sharykin and Nataliya Bobryvets. Sponsors: Alexandr Bokatch and Olga Bobrivets. Celebrated by Fr. John Mironko.

**Shaw, Devin Nathan** baptized and chrismated on February 19, 2006, in St Mary Cathedral Church, Farmington, MI child of Donald Darnell Shaw, Jr. and Tanya Maria Zajac. Sponsors: Andrew Smyk and Nicole Schultz. Celebrated by Fr. Paul Bodnarchuk.

**Stewart, Johnathon Gary** baptized and chrismated on June 18, 2006, in St Mary Cathedral Church, Farmington, MI child of Christopher Allen Stewart and Svitlana Dmitrivna Grynchuk. Sponsors: Daniel Barouca and Julia Kukh. Celebrated by Fr. Paul Bodnarchuk.

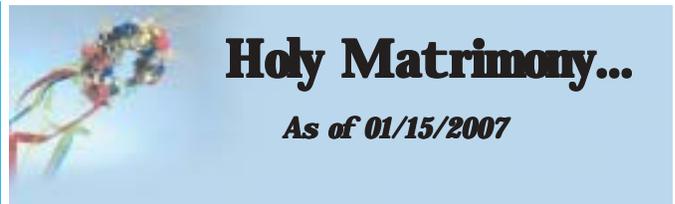
**Stika, Adam Michael** baptized and chrismated on June 24, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Mikel Stika and Kela Deda. Sponsor: Gloria Edynak. Celebrated by Fr. Volodymyr Steliac.

**Stuck, Aidan James** baptized and chrismated on November 19, 2006, in Holy Ghost Church, Slickville, PA child of Ronald James Stuck and Jessica LeeAnn Zerebnick. Sponsors: Christopher Charles Minetree and Amy Marie Zerebnick. Celebrated by Fr. Robert Popichak.

**Sviatun, Volodymyr Stanislav** baptized and chrismated on July 22, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Oleksij Sviatun and Olena Mykhaylenko. Sponsors: Aleksandr Zakhrash and Natalia Bukvykh. Celebrated by Fr. Volodymyr Steliac.

**Trach, Sophia Vira** baptized and chrismated on November 11, 2006, in St. Andrew Cathedral Church, Silver Spring, MD child of Ekrem Kaya and Iryna Trach. Sponsors: Gennadiy Belimenko, Roman Didenko, Oleksandr Pyvovarskyi and Iryna Demchuk, Larisa Leshchenko, Larissa Vovk. Celebrated by Fr. Volodymyr Steliac.

**Zetick, Mia Margaret** baptized and chrismated on December 24, 2006, in St. Vladimir Church, Philadelphia, PA child of Alex Zetick and Amanda Blythe Mallon. Sponsors: Stephen Sheptak and Autumn Blythe Mallon. Celebrated by Fr. Frank Estocin.



**Keith Raymond Beudean, Jr. and Tijana Vidanovic** in Sts. Peter & Paul Parish, Wilmington, DE, on September 2, 2006, witnessed by Anthony Beudean and Tina Michelle George Celebrant: Fr. Stephen Hutnick

**Eugene Michael Dzaman and Susan Kelly Phillips** in St. Michael Parish, Woonsocket, RI, on November 26, 2006, witnessed by Theodore Pershyn and Helen Pershyn Celebrant: Fr. John Harvey

**Borislav Kroner and Izabela Bartnicka** in St. Andrew Parish, Boston, MA, on November 18, 2006, witnessed by William Bobos and Iryna Podolsky Celebrant: Fr. Roman Tarnawsky

**Christopher Loizides and Nadiia Sagarovska** in Sts. Peter & Paul Parish, Wilmington, DE, on November 26, 2006, witnessed by John Gaitanis and Cynthia Loizides Celebrant: Fr. Stephen Hutnick

**Francis J. McGurk and Helen Bilyi** in St. Vladimir Parish, Philadelphia, PA, on November 5, 2006, witnessed by Anthony James and Helen Clancy Celebrant: Fr. Frank Estocin

**Oleg I. Osheyko and Ulyana Zhezio** in St. Mary Protectress Parish, Philadelphia, PA, on September 16, 2006, witnessed by Taras Zhezlo and Lilia Stelmach Celebrant: Fr. Mikhailo Tsyuman

**Edward N. Pabian and Kimberly Ann Firko** in Sts. Peter & Paul Parish, Wilmington, DE, on November 12, 2006, witnessed by Edward C., Pabian and Julianne Pecorella Celebrant: Fr. Stephen Hutnick

**Kevin Rosemann and Larysa Gumowskyj** in St. Andrew Parish, Silver Spring, MD, on October 14, 2006, witnessed by Scott Rosemann and Christine Stepaniak Celebrant: Fr. Volodymyr Steliac

**Oleksandr Sharykin and Natalya Bobryvets** in St. Vladimir Cathedral Parish, Parma, OH, on November 18, 2006, witnessed by Olga Bokatch and Volodymyr Kachouba Celebrant: Fr. John Nakonachny



## Asleep in the Lord...

*As of 01/15/2007*

**Afinowicz, Rosaline** of Oklahkoma City, OK on November 28, 2006, at age of 93, funeral December 2, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

**Athas, Virginia Anastasia** of Darlington, MD on October 5, 2006, at age of 58, funeral October 9, 2006 officiating clergy Fr. Gregory Czumak of Four Evangelists Mission Parish Bel Air, MD.

**Baron, Steffie** of Olmsted Falls, OH on January 3, 2007, at age of 90, funeral January 5, 2007 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Bronzovsky, Samuel** of Ramey, PA on December 11, 2006, at age of 80, funeral December 14, 2006 officiating clergy Fr. Paul Bigelow of St. Vladimir Parish Smithmill, PA.



## Asleep in the Lord...

*As of 01/15/2007*

**Burger, Josephine** of Berlin, CT on October 14, 2006, at age of 92, funeral October 18, 2006 officiating clergy Hieromonk Gregory of St. Mary Parish New Britain, CT.

**Elia, Marie** of South Holland, IL on October 9, 2006, at age of 93, funeral October 13, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

**Gerega, John** of Ambridge, PA on December 8, 2006, at age of 78, funeral December 11, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

**Gulkewicz, Stella** of Allentown, PA on December 12, 2006, at age of 89, funeral December 16, 2006 officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish Allentown, PA.

**Hajewsky, Anna** of Parma, OH on January 6, 2007, at age of 89, funeral January 10, 2007 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Halich, Ivan** of Versailles, KY on September 13, 2006, at age of 78, funeral September 17, 2006 officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish Farmington, MI.

**Kennedy, Vera** of Spring Lake Park, MN on December 23, 2006, at age of 67, funeral December 28, 2006 officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish Minneapolis, MN.

**Kiyashka, Michael** of Rego Park, NY on November 10, 2006, at age of 83, funeral November 15, 2006 officiating clergy Fr. Yuri Bazylevsky of All Saints Parish New York City, NY.

**Kokolski, Alexander** of Smithfield, RI on December 28, 2006, at age of 95, funeral January 2, 2007 officiating clergy Fr. John Harvey of St. Michael Parish Woonsocket, RI.

**Konyk, Anna** of Philadelphia, PA on December 19, 2006, at age of 89, funeral December 23, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

**Kovalchick, Andrew** of New Kensington, PA on October 16, 2006, at age of 84, funeral October 19, 2006 officiating clergy Fr. George Hnatko of Holy Virgin Parish Arnold, PA.

**Kuchinos, Margaret** of Coply, PA on November 9, 2006, at age of 88, funeral November 14, 2006 officiating clergy Fr. Bazyl Zawierucha of Assumption Parish Northampton, PA.

**Lazarczyk, Olga** of Wilmington, DE on October 24, 2006, at age of 81, funeral October 30, 2006 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

**Leszczuk, Anna** of Parma, OH on November 9, 2006, at age of 82, funeral November 13, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Malek, Wasile** of Utica, NY on January 2, 2007, at age of 83, funeral January 6, 2007 officiating clergy Fr. Ivan Semko of Sts. Peter & Paul Parish Utica, NY.

**Meashock, Helen** of Nazareth, PA on December 25, 2006, at age of 85, funeral December 29, 2006 officiating clergy Fr. Bazyl Zawierucha of Assumption of Virgin Mary Parish Northampton, PA.

**Mykulaytchuk, Ludmila** of Margate, FL on November 6, 2006, at age of 51, funeral November 14, 2006 officiating clergy

Fr. Mikhailo Tsyuman of St. Mary Protectress Parish Philadelphia, PA.

**Natochy, Harry** of Parma, OH on November 20, 2006, at age of 87, funeral November 22, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Neczytajlo, John** of Parma, OH on October 30, 2006, at age of 91, funeral November 4, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Olejnik, Ivan** of Mentor, OH on November 11, 2006, at age of 91, funeral November 14, 2006 officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish Parma, OH.

**Omelczenko, Alexandra** of Redford, MI on September 18, 2006, at age of 82, funeral September 22, 2006 officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish Farmington, MI.

**Pocztar, Anna Helen** of Cherry Valley IL on December 9, 2006, at age of 63, funeral December 15, 2006 officiating clergy Fr. Nakonachny, Fr. Mironko, Fr. Kalynyuk & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish Parma, OH.

**Pokorsky, Melania** of Elkins Park, PA on November 1, 2006, at age of 101, funeral November 7, 2006 officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish Philadelphia, PA.

**Procyk, Zenon Michael** of Philadelphia, PA on December 1, 2006, at age of 73, funeral December 5, 2006 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

**Rekrut, Myron W.** of Greenville, RI on November 29, 2006, at age of 63, funeral December 4, 2006 officiating clergy Fr. John W. Harvey of St. Michael Parish Woonsocket, RI.

**Rogers, Julia** of Wilmington, DE on Feb. 13, 2004, at age of 78, funeral Feb. 21, 2004 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

**Rostowsky, Maria** of Troy, NY on December 7, 2006, at age of 101, funeral December 11, 2006 officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish Troy, NY.

**Sassic, Mildred (Milica) Belos** of Freedom, PA on November 26, 2006, at age of 92, funeral November 29, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

**Sereda, Josephine** of Chicago, IL on October 11, 2006, at age of 92, funeral October 16, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

**Sewanich, Harry** of Lyndora, PA on December 3, 2006, at age of 91, funeral December 6, 2006 officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish Lyndora, PA.

**Sieczkowski, Michael** of New Britain, CT on November 8, 2006, at age of 90, funeral November 13, 2006 officiating clergy Hieromonk Gregory of St. Mary Parish New Britain, CT.

**Skrabut, Kathryn Midzianowsky** of Ambridge, PA on November 19, 2006, at age of 89, funeral November 22, 2006 officiating clergy Fr. Michael Kochis of St. Vladimir Parish Ambridge, PA.

**Sokalsky, Anna** of Lower Macungie, PA on December 18, 2006, at age of 87, funeral December 22, 2006 officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish Allentown, PA.

**Tkachenko, Roman** of Shawnee, OK on November 14, 2006, at age of 0, funeral December 2, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

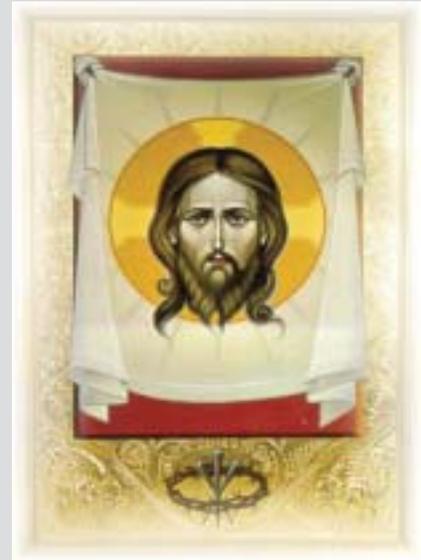
**Wall, Julia Ann** of Harrah, OK on November 26, 2006, at age of 71, funeral December 1, 2006 officiating clergy Archimandrite Raphael Moore of St. Mary Parish Jones, OK.

*(Conclusion on p. 30)*

Please remember in your prayers... *Í ðĩñèì î çãääàòè ó Ààøèð ì ìèèòääã...*

# FEBRUARY - ÈᲢ ÒÈÉ

- 17th 1965 - PROTOPRIEST ANTONY BERYK
- 12th 1966 - REV. LEONTIJ KWARTYRIUK
- 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
- 6th 1999 - REV. JAMES MILLER
- 13th 2006- MITRED PROTOPRIEST MYROSLAW HLYNSKY



**Âi:îà ìàì 'yòù!  
Memory Eternal!**



*(Conclusion from p. 29)*

## Asleep in the Lord...

**As of 01/15/2007**

**Warbel, David J.** of North Royalton, OH on November 4, 2006, at age of 79, funeral November 7, 2006 officiating clergy Fr. John Nakonachny, Fr. John Mironko & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish Parma, OH.

**Weins, Anne** of Lockport, IL on November 11, 2006, at age of 82, funeral November 15, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos, Park, IL.

**White, Ronald** of Vestal, NY on December 19, 2006, at age of 58, funeral December 22, 2006 officiating clergy Fr. Zinovijs Zharsky of St. John Parish Johnson City, NY.

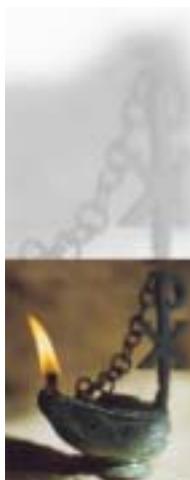
**Zgoba, Eugenia** of Wilmington, DE on August 8, 2006, at age of 69, funeral August 11, 2006 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

*(Conclusion from p. 2)*

## From the Editor's Desk...

As we entering in this season of Great Lent, let us pray those beautiful words of our Lord's prayer and think of Christ on the cross, dying at the hands of those who hated Him, yet praying God to forgive them.

Learn to forgive and you have learned one of the best ways to be like Christ.



*(Çàèʻí ðáí í ý ç ñò. 18)*

## 66-ΔΙΤΤΑ ΨΛΟΥ... 66-ΔΙΤΤΑ ΨΛΟΥ...

ʻí æ. Í àòðí Æòðñùèèé, ó ò'èaa'è òí ðì ʻ, ðí çí í à'á ì ðèñòíʻ ï ì ðí òàðí èñòèé øèyò þà'yèð'a, í èðàì í à àèðèí ñòá'ʻ ðàçí ì ì'ñèy í àðóæáí í ý, ææ àí ð-àñò çòí ùí àí ì ðèáòòòy àí Ò'èaa'èùòʻ, àà àí í è àí èñàèèñy àí ì àðàòʻ; ñà. Í ì èðí àà Ì ðàñayòí ç Áí àí ðí àèò' ʻ ñòàèè ð-è í á í àèí ðàòòí àèð'øèì è çç ð-èáí àì è àæ àí ñùí àí àí'ðí ùí àí àí ý. Ñàñòðèò' à'òàèè þà'yèð'a èá'òàì è, à à'á ì àðàòʻ; ç ì àðèí àðò-àí í í à í àì 'yòù ààðòí í è - èðèøòàèááò ì èñèò ç çí àðàæáí í ýì òþèùí àí 'à, ì ðí àèò Áàè' Æòðñùèí ç-Àá Ààñàèù.

Í à çàèʻí ðáí í ý ì ðèèí yòòy ì àí' Ñí Ò'y Ñ'èʻí, à'á ñàí àí ð-í èí à'èà í. 'àáí à òà ñàáá, ì ì àyèòáàèà òñ'ì òòí áòá ì ðè-àòí èè àí òàèí àí ààðí í àí çò àðáí óááí í ý ç 65-è'òí 'ì þà'èá'òí ì ì àðóææy òà à'áçí à-àí í ý 85-è'òòy ç àí ý ì àðí àæáí í ý.

**Our Cover...**

**Pastor: Fr. Stephen Masliuk**

There was a small group of Ukrainians who came here from the Ukraine previous to World War I, and they were seeking a church in which they could and would be able to worship in the SLAVIC LANGUAGE which was the liturgical language that was used in their former homeland. They attended either the Carpatho-Rusyn Church on Arctic Street, or the Russian Church on Hallett Street until they decided to form their own parish in 1921. They held many meetings in various homes of the Ukrainians, and finally decided to form a nucleus for an Ukrainian Greek Catholic Church, similar to the one of their native land. They obtained the use of Saint Mary's Church on Pembroke Street, Bridgeport for Sunday services and the Rev. Father Onufrey Kowalski was appointed as their first Priest and Pastor.

The membership increased, and shortly thereafter, they continued to worship in Saint Mary's Church, until they found a church which was available for them to purchase. This church building was at 34 Beach Street. They purchased the church edifice and slowly but surely did everything in their power to payoff the mortgage that was due on this property. There were some shaky moments as funds were not readily available, but with the help of Almighty God, they paid off the structure during the depression.

After the mortgage was satisfied, the next project was to beautify the church interior by painting and purchasing icons for the walls of the church. This they did. Also the exterior of the church had to be attended to the exterior part of the church was veneered. Also a rectory was purchased for the Priest and his family. The rectory was remodeled.

In March 1954, a building fund was officially started for a new church and a new rectory which was to be realized some twenty years later.

In June 1962, four acres of land was purchased with available savings. Thus momentum was gathering for an extensive building program. The new rectory located across from the church building was built in 1969. The new church began to become a reality when all of the members rallied and assisted in various projects so that this could be realized. The church was completed in 1973. Thus you see what a small group of dedicated and faithful people could accomplish for the years from 1921 through 1973. The church was dedicated and blessed in October 1974, by His Eminence, MOST REVEREND ARCHBISHOP ANDREI.



Then in January 1976 another phase was begun for the ICONOSTASIS and STAINED GLASS ICON WINDOWS to be purchased for our Church. The church attic was insulated, the church interior was painted, and the two projects as mentioned went into full swing. The ICONOSTASIS was completed in April 1978, and the STAINED GLASS ICON WINDOWS were completed in October. This is the second phase of the beautification of the new church. The next phase will begin later on.

The writer of this article would be remiss if he did not give credit to the dedicated pioneers of the OLD church and also the new church if he did not mention some of the dedicated and devoted elder members who sacrificed both time and monies for the beautiful complex that the church has today.

The Parish was officially incorporated in the year 1929 when the following individuals vouched for its perpetuity: Edward Gynowicz, Leon Bych, Marti Szymanski, Basil Kuziv, Jack Walytok, Joseph Wolk, Joseph 'Pidluski, John Hlywa, Michael Halkewicz Dmytro Cherowsky, Peter Slivinsky, and Theodor Krasicki - they all were incorporators of the Ukrainian Greek Catholic Church of Saint Mary's Protection of Bridgeport. This continued on until the year 1939, when amendments to the articles of incorporation were approved by more than three-fourths of the incorporators" their associates and successors voted to change the name of the church to be: THE UKRAINIAN ORTHODOX CHURCH OF SAINT MARY'S PROTECTION, INC. Also the spiritual jurisdiction was changed to be under the UKRAINIAN ORTHODOX CHURCH OF AMERICA whose BISHOP was the, RT. REV. BISHOP BOHDAN, and to his lawful successors and to conform to and adopt the faith, doctrine discipline, Canons and constitution of the UKRAINIAN ORTHODOX CHURCH OF AMERICA.

The members of our 'Parish came from the following provinces-counties of the UKRAINE - Kyiv, Yaroslav, Tovmach, Sianok, Zbarazh, Stanislaviv, Kalush, Lviv, Zboriv, Skalat, Brody, Horodenko, Rohatyn, Zolochiv, Pidhaytsi, Lantsup, Kolomiya, and from Bukowyna.

Over these past years, there have been many who worked very diligently for the parish – both on the parish board and off. The church could not continue without the dedicated work of those who give so much of themselves continuously for the glory of God, and for the brotherhood of man. God bless them all!

# UKRAINIAN ORTHODOX CHURCH OF THE USA

## OFFICE OF PUBLIC RELATIONS

### CALENDAR OF EVENTS

*Get involved in the life of your Church!*

*The success of all Church sponsored events depends upon your participation!*

#### **16th Annual Y-town Jr. UOL "Lock-In"**

18-19 February, 2007

Sts. Peter and Paul parish - Ages 13 and up  
Youngstown, OH

#### **Teenage Conference**

8-21 July, 2007

All Saints Camp - Ages 13-18  
Emlenton, PA

#### **UOL Lenten Retreat**

9-11 March, 2007

St. Francis Retreat House  
Bethlehem, PA

#### **UOL Lenten Retreat**

16-18 March, 2007

All Saints Camp  
Emlenton, PA

#### **Annual Ukrainian Food and Fun Festival**

25-28 July, 2007

Hosted by St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

#### **UOL Educational Seminars**

15 April, 2007

Annual Saint Thomas Sunday Pilgrimage  
South Bound Brook, NJ

#### **Jr/Sr Ukrainian Orthodox League Conventions**

25-30 July, 2007

Hosted by Sts. Peter and Paul Chapters  
Carnegie, PA

#### **2007 College Student Mission Trip to Ukraine**

30 May-17 June, 2007

Sponsored by Consistory Offices of Youth and Young  
Adult Ministry and Mission and Christian Charity

#### **Mommy/Daddy and Me Camp**

July 30- 3 August, 2007

All Saints Camp- Ages 4-8 + *Parent(s)*  
Emlenton, PA

#### **Church School Camp**

24 June - 7 July, 2007

All Saints Camp - Ages 9-13  
Emlenton, PA

#### **2007 High School Mission Trip**

5-11 August, 2007

Sponsored by Consistory Office  
of Youth and Young Adult Ministry

*We would be happy to include upcoming events of  
Eparchies, Deaneries, Parishes and Church  
organizations in our Calendar of Events.*

*Please send information  
to the attention of the Editor-in-Chief!*



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**Ukrainian Orthodox Word**

P. O. Box 495  
South Bound Brook, NJ 08880

CHANGE SERVICE REQUESTED