

# *Українське Православне Слово* *Ukrainian Orthodox Word*



Офіційне видання Української Православної Церкви в США  
The Official Publication of the Ukrainian Orthodox Church of the USA

Рік LVI Чис. III, вересень, 2006

Vol. LVI Issue III, March, 2006

[www.ukrainianorthodoxchurchusa.org](http://www.ukrainianorthodoxchurchusa.org)



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Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

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The Ukrainian Orthodox Word  
is published ten times annually on a monthly basis  
(*except for the May/June and July/August issues*)  
by the Office of Public Relations  
of the Ukrainian Orthodox Church of the USA.

*Subscription price:*  
\$30.00 per year; \$35.00 foreign countries;  
\$2.50 per single issue; \$3.00 per back copy.  
Subscriptions are renewable each January.  
Midyear subscriptions are prorated.

*All articles submitted for publication,  
typed no longer than two pages double spaced,  
should be mailed to the UOW on a floppy disk or  
e-mailed as an attachment to the Editor-in-Chief.  
Photos become the property of the UOW and are  
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and address. Articles are published at the discretion  
of the Editorial Staff, which reserves the right to  
edit, and may not necessarily reflect the views of the  
Editorial Board and/or the UOC of USA.  
The deadline for each issue is the 1st of the month  
prior to the publication date.*

POSTMASTER please send address changes to:  
Ukrainian Orthodox Word  
PO Box 495  
South Bound Brook, NJ 08880

## From the Editor's Desk...



There are plenty of things in this life which we can be afraid of. I'm not talking about irrational phobias which we joke about like fear of spiders, or fear of the dark. I'm talking about things which any sensible person might, quite understandably, fear, like pain and suffering, neglect, abuse, hatred, violence, illness, death or loneliness. Further, some people have even greater fears in addition to those above, like poverty, homelessness, starvation and war. It is eminently obvious that there are so many things that we might fear. It is often said that the opposite of fear is not bravery, but folly or ignorance. Brave people understand fear, but chose to face up to the causes of the fear. Only those who are truly innocent and ignorant of their situation can really avoid fear.

Holy Apostle John in his first letter writes a lot about the love of God; he also writes about fear. He says: *'There is no fear in love. But perfect love drives out fear. Because fear has to do with punishment. The one who fears is not made perfect in love.'* (1 John 4:18) I want to encourage you to focus on those words: ***'Perfect love drives out fear.'***

I wonder what you are afraid of right now. Probably several things. Some of your fears might be about your own personal circumstances. Some of your fears might be for other people's needs as you share their situation. Some of your fears might be for yourself and other people in equal measure — perhaps you fear a future for our Church, or you fear disorder in your family/local community, or you fear injustice in the wider world.

St. John's letter is full of encouragement that enables us to understand and appreciate how great our heavenly Father's love for us is. God's love for us should inspire us to show love for Him in return and to share that love with others. When we seek a closer and more real experience of God's love for us our own love for others is developed and completed. God is the source of perfect love, which can grow in us and be shared by us.

St. John worries that the greatest thing we might fear has not anything to do with our immediate situation. He thinks that our greatest fear might be of God's judgment and punishment. But St. John wants us to know that God is Love. We can overcome fear by discovering just how much God loves us and by becoming more loving ourselves. As we experience more love for ourselves and as we share our love for others, so we are enabled to overcome the fears we have. The bravest people of all are those who not only openly and intelligently face the situations, which might cause them fear, but who bring so much love into those situations that fear is banished. *'Whoever loves God must also love his brother.'* (1 John 4:21) *'If we love one another, God lives in us and his love is made complete in us.'* (1 John 4:12)

***In the month of March, as we progress through the season of Great Lent in preparation for Pascha, please remember the words of our Lord as He faced the horror of His coming death. He told his disciples: 'Do not let your hearts be troubled and do not be afraid.'* (John 14:27)**

*(On the cover - St. Mary Dormition Ukrainian Orthodox Church in Jones, Oklahoma.*

*На обкладинці - церква Успіння Богородиці, Джоунс, Оклагома).*

# ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

## Великопосне послання

*"А ти, коли постиш, намасти свою голову, і лице своє вмий, щоб ти посту свого не виявив людям, а Отцеві своєму, що в таїні; і Отець твій, що бачить таємне, віддасть тобі явно." (Мт.6:17-18).*

*Дорогі й улюблені Отці духовні і Вірні нашої Святої Української Православної Церкви поза межами України та Брати і Сестри по вірі в Україні!*

*Слава Ісусу Христу! Слава навіки!*

Евфорія наших святкувань Різдва Христового і Богоявлення убуває, чудові мелодії й поезія наших дорогоцінних колядів і колядок стихають і якість та кількість нашого "насушного хліба" повертається до нормального. Тепер після славного відзначення тих двох великих подій в земному житті нашого Господа Ісуса Христа наша Свята Православна Церква звертає свою увагу на найважливіше свято в Християнстві на якому залежать наше спасіння і віра в божество Ісуса Назарянина – Воскресіння. Центральність цієї події для Християнства констатоване Святим Павлом – "Коли ж бо Христос не воскрес, то проповідь наша даремна, даремна також віра наша! Коли ж бо Христос не воскрес, тоді віра ваша даремна, - ви в своїх ще гріхах,..." (1Кор.15:14,17).

Так як Вифлеємська Зоря прикликала Східніх Мудреців прийти поклонитися й вшанувати новонародженого Христа-Дитяти так і світло Воскресіння хоч здалека закликає нас подорожувати до Єрусалиму, щоб духовно приймати участь в тих епічних подіях які завершилися перемогою над смертю нашим Спасителем Ісусом Христом.

Духовна подорож до Єрусалиму знана в Церкві Великим Постом. Це сорок-денний визначений час перед Страсним Тижнем присвячений самоперевірці, переоціненню вартостей, нановопізнанню Божих намірів супроти нас і Його сподіванок до нас, наведенню рівномірності між нашими духовними й матеріальними потребами, і щирому старанню зустріти велику подію Воскресіння кращими ніж ми сьогодні через свідоме введення в наше щоденне життя духовних ліків та порад приписаних Церквою.

Потреба в такому процесі очевидна з наслідків нашої гріховності й занепавшого стану про що сповіщає щоденно мас-медія. Людство страждає через відчуження від свого Творця, через його знецінювання життя окремої людини і через його систематичне знищення свого оточення. Відвернення від Бога довело до того, що людство звернуло свою увагу на себе, в основному створило з себе божка якого треба обслуговувати багатством цього світу. Воно забуло, що Його "Царство не з цього світу", і що ціль для людства вища ніж тільки задоволення його поточних матеріальних потреб. Христос закликає нас до чогось вищого – "Шукайте ж найперш Царства Божого й правди Його, - а все це вам додасться." (Мт.6:33).



Відступлення людства від Богом даних цілей довело до марнування багатства на зброю замість на творення ефективних систем для розподілення їжі та інших необхідностей безправним цього світу. Не мудре призначення ресурсів залишило людство недостатньо підготовленим змагатися з зростаючими хворобами як снід і надходячою загрозою від руйнуючої панепідемії. Марнотратство позбавляє потерпілих від катастроф в природі та наслідків глобального тепління відповідної допомоги щоб відбудувати своє життя. Одночасно коли біо-інженери досліджують способи викорінення хворіб та фізичних слабостей, часом порушуючи границі етики й богословія, інші пропонують абортію й прискорення смерті (евтаназія) як розв'язки людському горю. Держави надмірно обдаровані рідкісними ресурсами природи використовують своє багатство щоб шантажувати інших держав і позбавляти їх правом на своє самовизначення. Зневажання окремим життям доводить до сексуальної експлуатації жінок та дітей. Інституції та бюрократії корпорацій мають нахил до особливого життя в якому працівники часто безсилні надати їм дійсне людське обличчя.

Це деякі глобальні наслідки нашої упавшої людської природи. Все ж таки вони мають свій початок в в окремому людському серці. Перетворення суспільства, уряду, інституції чи корпорації мусить початися від перетворення кожної окремої особи.

Якраз ця зміна в наставленні завданням Великого Посту. Наша Свята Церква закликає нас постити від певної якості й кількості їжі щоб скувати наші пристрасті і спрямувати нашу увагу до чогось вищого і вічного. Вона закликає нас присвятити більше часу молитві і тому вона створила відповідні молитви й служби для посилення зв'язків між нами і нашим Сотворителем. Літературний і музичний зміст цих молитов допомагають нам відкрити двері до нашого серця де почуття жалю за нашу гріховність може зародитися. Ми охрещенні раз для нового життя в Христі але коли ми падаємо ми можемо пережити охрещення сльозами – очищення нашої душі через покаяння, сповідь, прощення й розрішення. У цей час ми покликані ділитися нашим багатством з потребуєчими нашої помочі. Бог

*(закінчення на ст. 5)*

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

## Great Lent Pastoral Message

*"But you, when you fast, anoint your head and wash your face,  
so that you do not appear to men to be fasting, but to your Father  
who sees in secret will reward you openly." (Mt.6:17-18)*

*Dearly beloved Clergy and Faithful of our Holy Ukrainian Orthodox Church beyond  
the borders of Ukraine and Brothers and Sisters of the Faith in Ukraine,*

*Glory to Jesus Christ! Glory Forever!*

The euphoria of our celebrations of the Nativity of Christ and the Theophany is subsiding, the wonderful melodies and poetry of our treasured koliady and koliadky are ebbing away and the quality and quantity of our "daily bread" is returning to normal. Following the glorious commemoration of these two major events in the earthly life of our Lord, Jesus Christ our Holy Orthodox Church turns its attention to the great Feast of Feasts upon which our salvation and our belief in the Divinity of Jesus of Nazareth depend – the Feast of His Resurrection. The centrality of this event for Christianity is stated by St. Paul – "And if Christ is not risen, then our preaching is empty and your faith is also empty." "And if Christ is not risen, your faith is futile; you are still in your sins!" (1Cor.15:14, 17)

As the Bethlehem Star beckoned the wise men from the East to come to worship and honour the newborn Christ-Child, so the light of the Resurrection, beckons us to make our way to Jerusalem to spiritually participate in the epic events culminating in the triumph over death by our Saviour, Jesus Christ. This spiritual journey to Jerusalem is known as Great Lent. It is the forty-day period preceding Passion/Holy Week devoted to self-examination, re-evaluation, re-discovery of God's intentions toward us and His expectations of us. It is a time to restore a balance between our spiritual and material needs and an honest attempt to meet the great event of the Resurrection better than we are today, through the conscious incorporation into our daily life of the spiritual medicine and advice prescribed by the Church.

The need for such a process is seen in the manifestations of our sinful and fallen state see daily in the mass media. Humanity is suffering due to estrangement from its Creator, its devaluation of individual human life and the systematic destruction of its environment. Turning away from God has resulted in mankind turning its attention on itself, in essence creating of itself a god that must be served by the bounty of this world. It has forgotten that His "Kingdom is not of this world", and that man's purpose is greater than the satisfaction of its immediate material needs. Christ calls us to something higher: "But seek first the kingdom of God and His righteousness, and all these things shall be added to you." (Mt.6:33).

Humanity's departure from its God-given purpose has resulted in the squandering of wealth on weaponry instead of creating effective systems for distributing food and other necessities to the world's disenfranchised. The misguided allocation of resources makes us poorly prepared to address the spread of disease such as aids and the growing threat of a devastating pandemic. Poorly designated wealth deprives victims of natural disasters and the results of global warming from receiving the necessary assistance to re-build their lives. While bio-engineers search for ways to eradicate disease and physical disorders, sometimes transgressing ethical and theological boundaries, others are promoting abortion and euthanasia as solutions to human discomfort. States with a disproportionate abundance of scarce natural resources use their riches to blackmail other states and deny them their right to self-determination. The devaluation of individual life results in the sexual exploitation of women and children. Institutions and corporate bureaucracies tend to take on a life of their own and the people who work in them are often helpless to give them a truly human face.

These are some of the global effects of our fallen human nature. Yet, they have their beginning in the individual human heart. The transformation of society, government, institution or corporation must begin with the transformation of the individual person.

It is this change of attitude that is central to Great Lent. Our Holy Church calls on us to fast from a variety and quantity of food in order to shackle our passions and to direct our attention to that which is loftier and eternal. She calls on us to devote more time to prayer and has created appropriate Lenten prayers and services in order to strengthen the spiritual bonds between us and our Creator. The literary and musical content of these prayers assist us to open the door to our heart where feelings of regret for our sinfulness may arise. We are baptised only once for a new life in Christ yet, when we fall, we are able to experience the baptism of tears – a cleansing of our soul through repentance, confession, forgiveness and absolution. At this time we are called to share our wealth with those who need our assistance. God receives

*(conclusion on p. 5)*



## Великопосне послання

(закінчення із ст. 3)



приймає ці вчинки супроти інших як вияви любови до Себе. "Поправді кажу вам: що тільки вчинили ви одному з найменших братів Моїх цих, - те Мені ви вчинили". (Мт.25:40).

Подорожуючи до Єрусалиму наслідуймо приклади подані нам в євангельських читаннях на неділях перед Великим Постом. Бажання зустріти Ісуса спонукало Закхея, старшого над митниками, вилізти на смоковницю. Через цей вчинок Ісус привітав його й відвідав його хату, що далі спонукало Закхея відшкодувати тим кого він обманив. Такий вчинок від нас також був би прийнятний великодушно нашим Господом бо Він прийшов спасати не засуджувати.

Якщо ми свідомі нашого гріха і дійсно каємося то Бог нас піднесе так як митника, що стояв ззаду синагоги, зводив свої очі до землі й молився, "Боже, будь милостивий до мене грішного!" (Лк.18:13). "Бо кожен, хто підноситься, - буде понижений, хто ж понижається, - той піднесеться". (Лк.18:14).

І Він не прожене нас, якщо ми прийдемо до Нього як розкаяний Блудний Син і скажемо, " Прогрішився я, отче, против неба та супроти тебе, і недостойний вже зватися сином твоїм"...(Лк.15:21).

Таке наставлення подане нам цими біблійними прикладами необхідне для нашого духовного перетворення як і перетворення всього людства.

Дорогі Брати і Сестри у Христі ми, ієрархи Постійної Конференції Українських Православних Єпископів поза межами України вітаємо Вас з початком Великого Посту і молимося, щоб з Божою поміччю наша подорож до Єрусалиму була духовно корисною для нас. Так як Мудреці зі Сходу принесли дари для новонародженого Христа-Дитяти нехай же і ми підчас нашої духовної подорожі здобудемо ті духовні дари які приємні для Бога і положемо їх в ноги Воскреслого Христа."Складайте ж собі скарби на небі, де ні міль, ні іржа їх не нищить, і де злодії до них не підкопуються та не крадуть. Бо де скарб твій, - там буде й серце твоє!"(Мт.20-21).

*Слава Ісусу Христу! Слава навіки!*

**+КОНСТАНТИН,**

*Митрополит Української Православної Церкви в США і діаспорі;*

**+ІОАН,**

*Митрополит Української Православної Церкви в Канаді;*

**+АНТОНІЙ,**

*Архієпископ Української Православної Церкви в США;*

**+ВСЕВОЛОД,**

*Архієпископ Української Православної Церкви в США;*

**+ІОАН,**

*Архієпископ Української Православної Церкви в діаспорі;*

**+ЮРІЙ,**

*Архієпископ Української Православної Церкви в Канаді;*

**+ЄРЕМІЯ,**

*Єпископ Єпархії Української Православної Церкви в діаспорі на Південну Америку;*

**+АНДРІЙ,**

*Єпископ Української Православної Церкви в діаспорі;*

## Great Lent Pastoral Message

(conclusion from p. 4)

these gestures toward others as expressions of love toward Himself. "Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me." (Mt.25:40).

As we journey towards Jerusalem we follow the examples given to us in the Sunday Gospel readings leading up to Great Lent. A desire to meet Jesus motivated Zacchaeus, the chief tax-collector, to climb the sycamore tree. For this effort Jesus greeted him and visited his home, which further motivated Zacchaeus to make restitution to those he had cheated. Such a gesture on our part would also be received with great magnanimity by our Lord for He came to save not to condemn.

If we are conscious of our sins and are truly contrite then God will exalt us as He did the tax-collector who stood at the back of the synagogue with his eyes cast downward praying, "God be merciful to me a sinner!" (Lk.18:13). "...for everyone who exalts himself will be humbled, and he who humbles himself will be exalted." (Lk.18:14). He will not dismiss us if we come to Him as the repentant Prodigal Son and say, "Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son." (Lk.15:21).

Such an attitude as presented to us in these biblical examples is one that is necessary for our spiritual transformation and the transformation of all humanity.

Dear Brothers and Sisters in Christ, we hierarchs of the Permanent Conference of Ukrainian Orthodox Bishops beyond the borders of Ukraine greet you as we enter Great Lent and pray that with God's help our journey towards Jerusalem will be spiritually beneficial to us. As the Wise-men of the East brought gifts for the New-born Christ-Child may we, during our spiritual journey acquire those spiritual gifts which are pleasing to God and place them at the feet of the Risen Christ. "... Lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also." (Mt.6:20-21).

*Glory to Jesus Christ! Glory Forever!*

**+CONSTANTINE**

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

**+JOHN**

*Metropolitan, Ukrainian Orthodox Church of Canada*

**+ANTONY**

*Archbishop, Ukrainian Orthodox Church of the USA*

**+VSEVOLOD**

*Archbishop, Ukrainian Orthodox Church of the USA*

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*Archbishop, Ukrainian Orthodox Church in the Diaspora*

**+YURIJ**

*Archbishop, Ukrainian Orthodox Church of Canada*

**+JEREMIAH**

*Bishop, Ukrainian Orthodox Eparchy of South America (UOC of USA)*

**+ANDRIY**

*Bishop, Ukrainian Orthodox Church in the Diaspora*

*З чого почну я плакати про вчинки  
нешчасного життя могого?*

*Який початок положу я, Христе,  
для теперішнього ридання?*

*Але, як Милосердний, дай мені відпущення провин  
(з канону св. Андрія Критського)*



Словами "Сповнився час, наблизилось Царство Небесне, покайтеся!" (Мар.1:15) розпочав Свою проповідь до людей Господь наш Ісус Христос. Цими божественними словами підтвердив Він заклики старозавітніх пророків до покаяння, а особливо великого Пророка і Предтечі Господнього Іоана, якого все життя і се служіння складалося з проповіді покаяння й слухання сповіді тих, що каються, тих, що визнавали свої гріхи (Матв.3:6).

Заклик Христа, Господа нашого, що кличе людей до покаяння, завжди був, є і буде актуальним і спасительним. Людина постійно втопає в гріхах. Вона ламає заповіді Божі, зневажає Закон Божий. Думками й ділами й помислами, вдень і вночі, на кожному місці людина гнівить Господа. Але Господь Многомилостивий. Він не хоче смерті грішникаб але, щоб він навернувся і був жулуй (Єзек.33:11). Господь хоче, щоб людина визнала свої провини перед Ним, усвідомила свої гріхи й від щирого серця покалася. Тоді Господь простить їй все, що вона вчинила недобре.

Господні слова: "Покайтеся" повинні завжди стояти перед нашими очима, бреніти в наших вухах та знаходити місце в нашому серці. Особливо слово про покаяння повинне бути голосним в дні Великого Посту й знайти належний відгук в серці кожного віруючого християнина.

Чи усвідомляємо ми, який благодатний час настає для нас, грішних людей, з приходом Великого Посту? Господь в ці дні найближче стоїть до нас і пропонує нам визнати перед Ним свої гріхи. В заміні за це Він дасть нам Своє прощення. Ми, що внаслідок наааашух щюоденних гріхів стали боржникам у Бога, можемо одержати прощення всіх наших боргів. Ми, що забрудили всю нашу істоту, можемо стати чистими. Ми, що маємо нечисте сумління й не маємо відваги підняти очей наших до неба й також подивитися сміло в очі свого ближнього, раптом можемо очиститися й сміливо дивитися в очі кожному. Ни, що заслужили своїми провинами на пекло, можемо сподіватися раю. Ми, що несемо тяжкий тягар гріхів на собі, можемо позбутися цього тягару. Ми, що заслужили кару, можемо одержати прощення.

Яка прекрасна й велика нагода для грішної людини приходить з моментом Великого Посту! Яке велике щастя й радість пропонує Господь людині

через Свою Святу Церкву! Чи чуєш, людино? Чи усвідомлюєш собі це?

Як тяжко, одначе, людині справді прийти з покаянням до Господа. Одні з людей не сповідаються рпками, інші відбувають сповідь про людське око, а тільки невелика частина людей по справжньому кається й одержує прощення своїх провин.

Як часто людині буває тяжко пізнати й увідомити свої гріхи! Людина воліє їх бачити в інших, а не в себе. Вона бачить скалку в оці брата свого, а колоди ж у власному оці не добачає. Мов той фарисей, людина воліє себе виставляти кращою, як інші люди; хвалитися своїми дрібними й часом малозначучими добрими вчинками, не добачаючи одночасно в себе тяжких прогріхів. Така людина не може справді кається перед Господом. На запит священика підчас сповіді чим прогнівила вона Господа ця людина відповідає, що вона за собою нічого особливого не почувала. Вона думає, що коли нікого не вбила, не ограбувала, то вона й гріхів не має. Тимчасом вона щоденно була й гордою, й зарозумілою, скупюю й лінивою, заздрісною й сварливою, невдячною й неправдомовною, непокірною, осуджувала інших і безліч інших чинила гріхів. "Коли скажемо, що не маємо гріха, то самі себе обманюємо і немає в нас правди" (1 Іоан 1:8).

Будучи гордою й самолюбною, людина не хоче признаватися в своїх гріхах. Ця її гордість могла бути причиною й інших тяжких гріхів. Через гордість вона могла розбивати громаду, а особливо церковну. Це один з тих гріхів, що привів до розбиття нашої Української Православної Церкви. Позза всіма "оправдуючими" причинами розбиття, в ґрунті лежить цей же гріх — гордість. Чому я маю комусь уступити, чи комусь підлягати. А я то що?

Справжнє покаяння перед Господом має мати своєю передумовою велику християнську чесноту — смирення. Гордим Бог протиставиться. (1 Петр.5:5) Бог живе в сокрушеному серці (Ісаї 57:15). Жертва Богові — дух сокрушений (Псалом 50). Смиренна людина не вивищує себе вважає себе нічим, скоорбит душею за

вчинені гріхи, відчуває на собі весь тягар їх. Така людина подібна митареві, що не сміє підняти своїх очей до неба й упокореним серцем признається до всіх своїх гріхів, нічим себе не оправдує, благодячи лише милости Божої для себе.

Друга важлива передумова справжнього покаяння перед Господом, що впливає з першої - це прощення провини ближньому своєму. Про це виразно говорять слова наші, "...як і ми прощаємо винуватцям нашим...". "Бо коли прощатимете людям провини їх, то простить і вам Отець ваш небесний" говорить Господь в Євангелії (Матв.:14). І це ясно; як можемо просити собі прощення у Бога провин наших, якщо самі не прощаємо тим, що завинили перед нами.

Покаяння наше має тоді сенс, коли ми одночасно постановляємо не чинити тих гріхів, в яких каємося, й справді їх намагаємося уникати за всяку ціну. Коли ж через людську неміч і впадемо в деякі з них знову, то надіючись на Боже Милосердя, що наказує прощати всім, що каються приступаймо до покаяння з сльозами справжнього каяття, омиваючи ними наші гріхи.

Таїнство Покаяння встановлене самим Господом. Господь наш Ісус Христос, хоч як серцевидець бачив наскрізь кожну людину, попереджував відпущення гріхів запитом: "Хочеш бути здоровим?" (Іоан 5:6); "чи віруєш ти в Сина Божого?" (Іоан 9:35). Відпущення гріхів супроводжував наукою: "Не гріши ж більше щоб не сталося тобі чогось гіршого" (Іоан 5:14). Грішниці, що плакала гірко над своїми гріхами, Він сказав: "Прощаються тобі гріхи (Лук:7:48). Будучи на хресті, прийняв сповідь розп'ятого з ним розбійника сказавши: "Істинно кажу тобі: сьогодні зі мною будеш в раю#" (Лука 23:43). Ніщо іншого, як сповідь, був тричі звернений Христом запит до св.апостола Петра: "Чи ти любиш мене?" після того, як перед стражданням Христовим той же апостол тричі відкрісав від Христа. Діставши тричі відповідь від нього, що любить Христа, знову привернув його Христос в правах апостола, сказавши: "Паси вівці мої!" (Іоан 21:15-17). Владу, прощати людям гріхи, передав Господь своїм апостолам: "Кому одпустите гріхи — тим одпустяться, на кому зоставите — зостануться (Іоан 20:23). Учні і апостоли Христові передали цю владу своїм наступникам. Вони переказали їм продовжувати велику справу примирення грішної людини з Богом через таїнство Покаяння. Сповідь, як передумову повного покаяння, приймає Сам Господь, що невидимо присутній підчас цього таїнства, а священник лише свідок, через якого людина сповідається Богові. Якщо сповідь здійснюється людиною перед Богом, то чому має бути ще посередник — священник? А має бути тому, що як



ти щиро каєшся перед твоїм Творцем, Владикою і Богом, то тобі має бути дуже цінним мати відповідь на твою сповідь. Дякуй Богові, що ти можеш почути відповідь з уст твого духовного отця який одержав по наступництву від апостолів владу прощати й розрішати людські гріхи. Це дуже важливе також з психологічного боку. Не тільки моє сумління має бути мені відповіддю, але ще хтось інший, який має на це уповноваження, має дати мені відповідь на моє каяття. Яка велика відповідальність лежить тут на священникові, як важливо й вірному щиро сповідатися перед ним зі своїх гріхів.

Коли визнаємо наші гріхи, то Він вірний і праведний, щоб відпустити нам гріхи й очистити нас від усякої неправди" - говорить св. апостол Іоан (1 Іоан.1:9). Апостол Яків підкреслює: "Сповідайте один перед одним гріхи, і

моліться один за одного, щоб сцілитися вам. (Якова 5:16).

В перших віках християнства було навіть так, що люди сповідалися перед усією громадою. Така була велика ревність перших християн. Вона не перешкоджала каяттю людини пред самим Богом і перед священником, а навпаки, ще посилювала це каяття.

Хай цей час Великого Посту буде часом нашого щирого каяття перед Господом в Тайні Святого Покаяння. Хай наше серце щиро приносить через душпастиря до престолу Всевишнього наше каяття з усіх наших гріхів. Хай кається кожний: вчений і невчений, бідний і багатий, той, що займає високе становище, і той, що займає мале.

Від щирого каяття нашого, визнання усіх наших гріхів і провин, від щирого бажання їх уникати на майбутнє, залежатиме не тільки направа нашого особистого життя, але також спокій, лас і любов у наших громадах і в усій нашій Церкві.

Господи, допоможи нам, щоб каяття усіх нас було щире й повне!





## Tradition: Prayer of St. Ephraim by V. Rev. Dennis Kristof

The Prayer of St. Ephraim can be described as the prayer of the fasts, especially the Great Fast. The profundity of this prayer lies in the fact that it enumerates the most important and vital elements of our spiritual lives. It begins with the negative elements in the exercise of repentance, for true repentance means a change of our hearts and minds, turning them to God and neighbor. The second part of the prayer identifies the corresponding virtues that should be cultivated to replace the vices mentioned in the first part. The true road to repentance is our striving to rid ourselves of certain basic vices which undermine our entire being, and replacing them with the corresponding virtues, which are a reflection of the Divine Will for humanity. This prayer can serve as a meditation for our spiritual lives not only during the various fasts, but all during the year and throughout our lives. Though often not practiced, this prayer is prescribed to be read in the weekday services of all four Orthodox fasting periods.

The first vice is sloth. This refers to that strange laziness and passivity which we allow to pull us down and hold us back. We continually convince ourselves that real change and true holiness is either not possible, too difficult for us to achieve, or that it is for someone else and not for us. It reduces our lives to a tremendous spiritual wasteland. In place of a real conversion, we simply go through the motions, or do only the bare minimum. We never totally commit ourselves to Christ.

The second vice mentioned is faintheartedness or despair. Our spiritual fathers have always unanimously considered this to be the state which poses the greatest danger to the soul. This renders us unable to see anything good or positive about our existence. It is a loss of hope in the mercy, goodness, and providence of God. It is truly suicide for the soul because we are unable to see the Light which is God. Our faith is one that necessarily demands that we maintain hope that God's Kingdom will be manifested on this earth and in our lives. Despondency is the lack of hope which means a weakness or absence of faith. One who does not have faith is one who will not be saved. Our Lord said: *One who hears My word and has faith in the One Who sent Me possess eternal life*, (John 5:24). Despair is a denial of one's faith, and is a sin against the Holy Spirit.

The third vice mentioned in the prayer is lust of power, or acute ambition. This is not a condemnation of healthy and balanced ambition, but of one which is all consuming, a true lusting after power and earthly importance for its own

sake. This desire results in the sins of selfishness, self-centeredness, self-absorption, and egotism. This greed to have material things, to be lords and masters over others, is a denial of our God Who taught us to love one another and to serve both friend and foe. Jesus also taught that the last will be first and the first will be last, and that true happiness in life is not in being served, but in serving others. He gave His Apostles a vivid example of this at the Mystical (Last) Supper when He washed His Apostles' feet (John 13:1-17). Ultimately, the need for power reflects a lack of faith in the teachings and promises of our Lord, God and Savior, Jesus Christ. One is effectively rendered incapable of truly loving one's neighbor. People become mere objects or ends to your avarice. The lusting after material possessions ultimately is a blasphemy against our Creator, the Lord.

An interesting aside here is that in the Greek version of this prayer, the vice of inquisitiveness is mentioned in place of despair. This vice leads one to meddle in, or concern oneself with another's affairs. This is a very subtle vice for it can disguise itself as the virtue of Love or neighborly concern. One can only tell the difference between this vice and virtue by honestly examining one's motivation. If one's motivation is love, then it is a virtue. However, if at the root of our motivation is actually nosiness, or wishing to control or manipulate another's person, then this is a vice to be expelled. This is in reality a lack of actual love. However, one can easily be deluded into believing that love is our catalyst when interfering or undermining the life of another person.

The final vice mentioned at the beginning of the Lenten Prayer of St. Ephraim is idle talk. This particular vice is one which we all should be able to appreciate. How often has speaking too much either gotten us into trouble, or worse caused another harm or hurt feelings. We have a Ukrainian saying: *The mouth has two locks, the lips and teeth. (Na yazyk mayesh dva zamki, i zuby, i huby)* Often, sadly, they are very poor and faulty locks. More hurt and division has been caused in the world by an injudicious statement, or by speaking before thinking than by any other means. There may be no greater sin than causing division or enmity in the Church. This vice which on the surface appears minor has proven throughout history to possibly the most deadly precisely because it is so common and seemingly innocuous.

The Prayer of St. Ephraim no transitions to the mention the corresponding virtues with which we wish to replace our vices. The first virtue for which we pray is often





translated as chastity or discernment. The literal meaning of the word in Greek and Slavonic is “full wisdom.” This virtue is the ability to discern what is spiritually beneficial for us in our lives as opposed to that which will degrade us. But, this is not just a mental or intellectual process or judgement. It is one which motivates our life and moral choices. This also sheds light on what St. Ephraim meant by “sloth” in the first part of the prayer: Spiritual and moral sloth or laziness. Making salutary moral and spiritual choices in our lives is not something that is accomplished easily. It is correctly called a struggle, the good fight. That is why the Church refers to monks and nuns who lead monastic lives, ascetic lives, as spiritual athletes. But this Prayer of the Great Fast reminds us that this struggle is not the exclusive domain of monastics. It is a struggle in which all Christians engage. We beg God to grace us with the wisdom to recognize God’s Will for our life, and to choose that which is good over that which is evil.

The second virtue is humility which works symbiotically with first virtue. We cannot make the correct choices using our own limited abilities. We must have the humility to surrender ourselves to the inner voice of God which is within us, our conscience. Human beings using their own limited capabilities are easily led astray by delusions and temptation. It was the ambition and pride of Adam and Eve which led them to sin in the Garden for the Serpent tempted them with the promise that if they ate of the fruit, they would “be like God, knowing good and evil (Genesis 3:5).” However, from that moment the human race betrayed an inclination to choose the lesser path, the easier way, selfish quests, or oftentimes, the unknown. We need the humility to admit our human limitations and resign ourselves to our dependence on God. Human pride and lust for power led to the Original Fall. Humility is the virtue which restores us to life with God’s Kingdom.

The third virtue is patience. This may be the most difficult virtue to acquire for people living in a western, capitalistic society which emphasizes the importance of taking control and producing tangible outcomes. Patience requires the prior virtues, humility and discernment, because it demands that we do things according to God’s plan, a plan which we cannot foresee or predict. It requires that we embrace long-suffering and perseverance. Too often our efforts in repentance are like the seed which falls upon the stony path: They have no root in themselves, but endure for a while; then, when tribulation or persecution arises on account of the word, immediately they fall away (Mk. 4:17). One who endures to the end will be saved (Mt. 10:22). Patience endurance is only possible to those who have suffered deprivation, but have not given up hope. Patience and is the virtue which enables believers to humbly and faithfully await the unfolding of God’s Divine Plan without despairing, for one who despairs is lost. The condemnation of Judas Iscariot was not because he betrayed our Lord, for all the Apostles were guilty of that, but because he

## Prayer of St. Ephraim the Syrian

Lord and Master of my life, take from me the spirit of sloth, despair, lust of power and idle talk.

**(Prostration)**

But give rather the spirit of chastity, humility, patience and love to Your servant.

**(Prostration)**

Yes, Lord and King, grant that I may see my own transgressions and not to judge my neighbor, for You are blessed to the ages of ages. Amen.

**(Prostration)**

*The following is then repeated four times (to make a total of twelve) with deep bows as we say:*

God, be merciful to me, a sinner. **(+ Bow)**

God, cleanse my sins and have mercy on me.

**(+ Bow)**

Lord, forgive me, for I have sinned without number.

**(+ Bow)**

*The Prayer of St. Ephraim is said straight through from the beginning with a single prostration made at the end.*

despaired of God’s forgiveness and hanged himself.

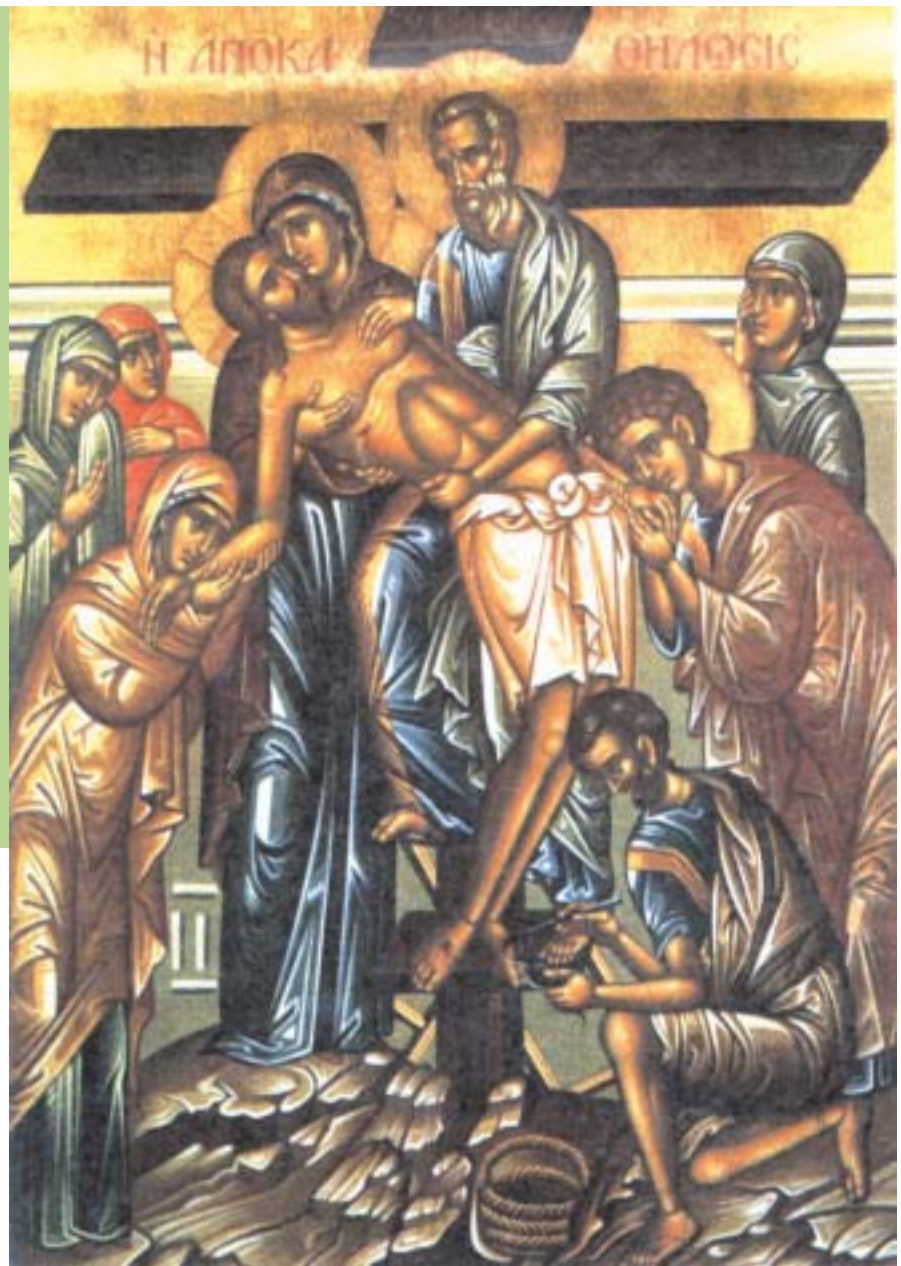
The final virtue is love or charity which St. Paul describes as the greatest of the virtues: Faith, hope, love abide, these three; but the greatest of these is love (1 cor. 13:13). Love of God and of neighbor is the driving force for the life of a Christian, the Two Greatest Commandments. It is love of God which inspires us to repent, to reform our lives. It is through love of neighbor that this love for God is made manifest here on earth. The love required of us is the love that God has for us: Unconditional love, love which expects no reciprocation: “If you love those who love you, what credit is that to you? For even sinners love those who love them (Lk. 6:32).” Unconditional love is what sets believers in the Gospel of Jesus Christ for all others above all others. It is love which makes us imperfect reflections of our Father in heaven Who is perfect. All the ascetic efforts of fasting and prayer during the Great Fast are for naught if we do not have an increase in love.

The Prayer concludes with a restatement of the Gospel premise found in the gospel according to St. Matthew: Judge not lest you be judged (Mt. 7:1). On Cheesefare or Forgiveness Sunday Orthodox Christians embark on the Great Fast with the lesson taken from the preceding chapter of same Gospel account: If you forgive men their trespasses, your Heavenly Father also will forgive you; but if you do not forgive their trespasses, neither will your Father forgive your trespasses. It is a stark reminder of this foundation for all our Lenten efforts. We are in constant need of a Loving God Who is ready to grant us forgiveness, and to give us the grace to purge the various vices which have such a pernicious effect on the entirety of our lives.

# *“Let the Dead Bury Their Own Dead”*

*by Fr. Harry Linsinbigler*

Burial has always been an important part of the Christian Faith, and, indeed, it is one of the several corporal works of mercy and is found throughout the Old and New Testaments. But we find a startling passage in Mt. 8:22 and in Lk. 9:60. Like most passages that appear troubling at first, if we see what it actually says, and don't ignore important details, we normally find out what is going on and learn more from the “tough” passages than many others. Some mistakenly read this passage as saying “don't bury your father” and some make an even worse mistake of reading this passage as saying “don't bury the dead.” But the passage does not say “let the dead bury the dead,” as is sometimes misquoted but rather, “let the dead bury their own dead,” in other words, implying that the man's Father had turned away from the Lord. He belonged to the spiritually dead, and thus, it is not believers who should be burying him, but the spiritually dead, who care as little as he did about the resurrection.



How can the Lord say this? It is quite obvious that burial is a very important part of proclaiming the general resurrection of mankind. It is very important to the early Church, who “carried Stephen to his burial ...” (Acts 8:2). It is quite important to the Lord Himself, as is indicated in Mt. 26:12, Mk. 14:8 and Jn. 12:7. We certainly see its importance all throughout the Old Testament. We are to follow the Lord in all things, who willed for his body to be laid to rest to await resurrection. Indeed, even those who died in sin were at least laid to rest in respect of the general resurrection,

including Ananias and Sapphira his wife, who lied to the Holy Spirit (Acts 5:6, 5:10), although this burial was clearly of a different character than that of St. Stephen. For the faithful Stephen there was everyone gathered to bury accompanied with religious lamentations (Psalms and other spiritual verses of lamentation—Acts 8:2), whereas only one young men, and not “all the pious men” went out, and there were no such lamentations at Ananias or Sapphira's burial, who had died in mortal sin; lying to the Church and the Holy Spirit by surreptitiously withholding money from the Church. Indeed,

burial is important mostly because we are following Christ. We first do this spiritually as we go into the font and are "buried with Him in baptism" (Col. 2:12, Rom. 6:4). For we all become "planted with Him in the likeness of His Death," in recognition and hope and faith that "we shall also be of His Resurrection" (Rom. 6:5). We also, because we will be "raised with Him" from death, also gently place the dead body of the faithful in the grave, just as He did, and we shall be raised from the graves, just as He promised. Therefore, since our Lord does not contradict Himself, we need to look closer at the details of this passage, which quickly reveal the reality of what is being said.

Our Lord certainly looks to burial, since it will end with the resurrection, as a sacramental thing, which is why "we who are spiritually alive bury our own who have departed in hope of the resurrection, but let the spiritually dead bury their own dead."

In fact, throughout all of Christian history, and indeed, beginning with the New Testament, we see that from the beginning it is an act of mercy that we are to bestow upon those who have passed from this life in faith.

Anyone who was paying attention to the Lord would know already that to the Christian, death is not death, but a temporary departure. Therefore, we lay someone's body gently to rest in a tomb until the day of resurrection, when we will all no longer sleep.

1. This man's father in this passage is declared to be one of the spiritually dead. He did not believe in God. Can a believing man give an atheist burial to an unbelieving man even who is his father? This man has acquired life in Christ. The Lord was letting this man know that, as a follower of Christ, he must not say "first I must bury my father", but rather "first I must follow You," and then all things would fall into place. The man was clearly going to bury his father in a manner that had nothing to do with the Gospel of Life. Indeed, well can our Lord did let him go bury his father, but not with the message of death that he formerly

would have had, for with that type of burial "let the dead bury their own dead."

2. Therefore, Christ was saying, not just to this man but to all of us, look, if you don't believe that it ends here, then you are not burying the dead, but laying to rest one who is sleeping and will be resurrected. For truly John 5 says all will be resurrected, some to life and some to condemnation. But if this man's Father was a Sadducee or an unbeliever he rejected the resurrection of the dead.

3. The exact quotation from Luke is "leave the dead to bury their own dead, but you go and declare the Kingdom of God." This is important. Certainly, the Lord left burial as an example. Religiously, it is very significant in our declaration of the general resurrection. However, we are not reading closely enough.

4. The Lord commissioned him in all that he does to "follow Me" from that very hour (Lk 9:59). However, the man, misunderstanding that the Lord was speaking of following Him in the larger sense, and not just for a few days, said "let me first go bury my father," and to go and bury him presumably with customs that did not proclaim the universal resurrection of John 5. Therefore, with old customs of burial of a person who will be dead forever, the Lord says "let the dead bury their own dead", but you, go, don't "bury him" as the Sadducees that have no belief in the resurrection, but rather "go", lay him to rest as one who is to be raised, "declaring the Kingdom of God."

5. Thus, it is very clear, especially in Luke, that our Lord was trying to teach the man and all around him an important message. He did not say "don't bury your father." In fact, to make it clear, He did not say "come with Me" but rather "go", but not as a

useless wretch doing a duty as though not having become my disciple, but as one proclaiming the Kingdom of God and the resurrection.

6. It is very important to realize important details of the account. In both the original Greek and in the English, people tend to ignore the important second part of the Lord's response. But the text is quite clear: The Lord grants his request, but corrects his misunderstanding of the Lord's commission. The text is clear: The man says "First let me go..." (Lk. 11:59). The Lord does not refuse his request, but rather grants it saying "go..." (Lk. 11:60). In other words, the man in this passage misunderstands the Lord. He thinks the Lord physically wants him to follow Him at that moment. Christ is asking him to "follow Him" in all that he does spiritually. Therefore, the Lord does not say "no, come with Me" but rather says, look, you are not burying a dead person but laying to rest one who is to be resurrected, and you follow Me not in footsteps,

but in proclaiming My Kingdom. You don't bury dead people "first" but proclaim My Kingdom in all that you do, including burial. Therefore, go (lay your father to rest), but while doing so, and before

and thereafter, proclaim My Kingdom. The Lord tells this to all of us. We must have our priorities straight or else none of our actions or decision making process will be to our benefit, at least not as it should be.

**"You don't bury dead people "first" but proclaim My Kingdom in all that you do, including burial."**



## ПОКАЯННЯ ВІДКРИЙ МЕНІ ДВЕРІ, ЖИТТЯПОДАВЧЕ!

Піст - час покаяння, посиленних молитов і навернення до Бога. Великий Піст, що встановлений в пам'ять 40-денного посту Самого Ісуса Христа, має бути для християнина кожного року купіллю для душі. Побачивши, що вона забруджена гріхами, людина має омити її в часі посту сльозами покаяння, освіжити направою свого життя, оновити добрими ділами.

Вже кілька тижнів до Великого Посту, Свята Церква підготовляє людину до належного проведення Святої Чотиридесятниці. В неділю Митаря й Фарисея, на прикладі смирення Митаря, вказує вірним силу цієї чесноти. Смирення — де перший крок у наближенні до Бога, до зм'ягшення закам'янілої в гріхах природи людини, це двері до покаяння. Смирившись і визнавши свою гріховність людина, на прикладі Блудного сина, якому присвячена наступна неділя, вказує на необхідність постанови покаятись і прийти до Бога, Який навіть найбільшому грішникові відкріє до Себе двері й прийме в Свої обійми, коли цей грішник визнає провини свої й щиро благатиме Бога про прощення. "Я живу з сокрушеними і смиренними духом, щоб оживляти дух і серце їх" — сказав Господь устами пророка Ісаї (Ісаї 57:15).

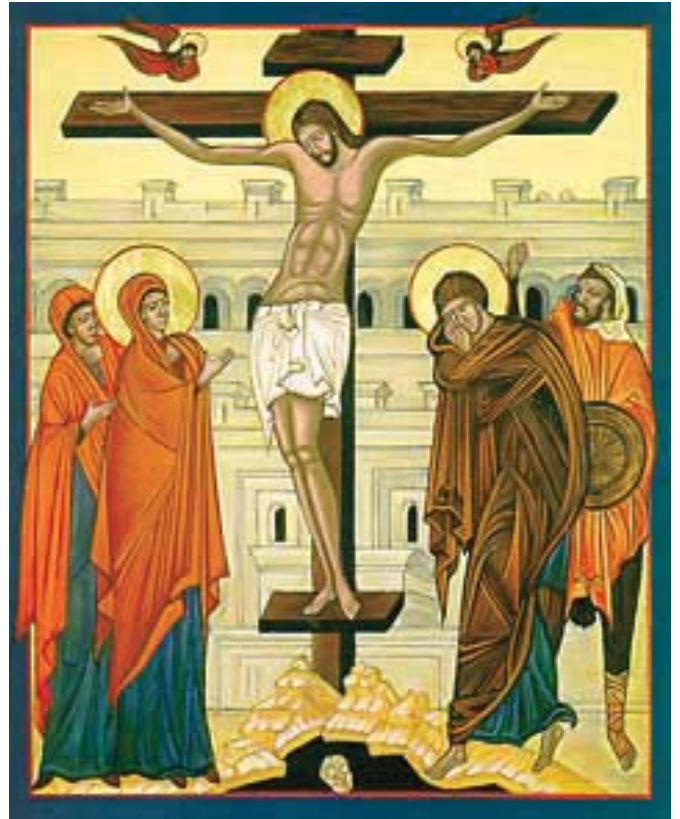
Далі приходиться неділя Страшного Суду. Вона розкриває перед нами всю картину майбутнього суду, що чекає нас. Вона нагадує нам про необхідність добрих діл супроти людей. Господь судитиме нас за те, як ми відносилися до людей, чи були ми чулі на їхнє горе, чи нагодували їх, чи одягнули їх, чи відвідали їх у в'язниці або шпиталю, чи втерли їхню сльозу й звеселили їхнє серце, бо говорить Господь: "Істинно кажу вам, що тільки вчинили ви одному з найменших братів Моїх цих — то Мені вчинили" (Матв.25:40).

Нарешті остання неділя перед Великим Постом — Прощальна. "Як людям ви простите провини їхні, - говорить в Євангелії в цю неділю- то простить і вам Отець ваш небесний, а коли ви не будете людям прощати, то й Отець ваш небесний не одпустить вам провин ваших (Матв. 6:14-15).

В понеділок після цієї неділі, починається вже Великий Піст і триває включно до п'ятниці Вербного тижня. Останній тиждень перед Великодніми святами також іще піст, але спеціальний в пам'ять Страстей Господніх.

Великий Піст — найважливіший час у житті кожного справжнього християнина. З розчуленим серцем, вимовляючи з глибини душі слова з канону св. Андрія Критського: "Звідки почну плакати за дії мого життя, який покладу я початок, Христе, цьому голосінню? Але, як Милосердний, даруй мені прощення провин" має вступити кожний вірний у Святу Чотиридесятницю — Великий Піст.

Щоб загнзудати гріховну природу людську, пристрастне тіло, опанувати злі навики, запанувати над собою, людина має себе обмежити в їжі, стриматися від споживання скоромних речей. Дуже часто, однак, у нас неправильно розуміють піст, думаючи, що стримання від скоромної їжі, - це вже все. Стримання від скоромної їжі, - це тільки засіб, щоб зміцнити свою волю і духовні сили. Коли людина не загнзудає своїх пристрастей, коли людина не стане кращою, коли нею не опанує братолюб'я і милосердя, ніщо не дасть їй одне лише стримування від їжі. Святе Письмо навчає: "Піст не допоможе чоловікові, якщо знову чинить він ті ж самі гріхи, за які постить він" (Сир.34:26)



Піст — це найперше покаяння, визнання своїх гріхів. В часі посту кожний справжній християнин має обов'язково приступити до святого Таїнства Сповіді.

Коли кожного дня забруджується брудом тіло наше і ми потребуємо його вмивати, то як ще важливішим є обмити душу нашу, яку забруджуємо ми кожночасно брудом ненависництва, злоби, осудів і безліччю інших гріхів.

Щойно очистивши себе у щирій сповіді (а не формальній) можемо в очищену посудину тіла нашого прийняти Найсвятіше і Пречесне Тіло і Кров Господа і Спасителя нашого - Ісуса Христа.

В часі Великого Посту звертаємося до Господа з особливою молитвою св. Єфрема Сирина. В коротких словах вона виразно повчає нас позбутися "духа лінивства, суемудрія, владолюбства і пустомовства," а одержати "духа чистоти, покори, терпеливості й любови". Найбільше ж звертаємось в цій молитві до Господа, щоб дав нам бачити провини наші і не осуджувати брата свого.

Великий Піст - час зміцнення духовних сил наших, час переборення всього злого в нас. А все зле можемо перебороти тільки молитвою і постом (Матв.17:21). Усвідомлення значення Великого Посту, належне переведення його, забезпечує християнинові пізнання шляхів Божих, якими він повинен іти у цьому житті, а в майбутньому приводить до царства небесного.

Свящ. А. Дублянський

Пізніше Єпископ і Митрополит Анатолій

## СВЯТА МАРІЯ ЄГИПЕТСЬКА

*Дивне переродження! Надзвичайні контрасти!*

З молодих літ немов купалася в гріхах і що більше грішила, то ще більше тягнуло її до гріха.

Та раптом у серці грішниці забреніла нова, до того незнана нотка, і в душі замість бурхливого й жахливого гріха, зродилося тихе почуття тепла і світла.

Багато в цьому для нас дивовижного, багато незрозумілого в цьому раптовому переродженні. Мимохіть приходять на думку Христові слова до апостолів: "Не ви вибрали Мене, а Я вибрав вас...(Іоан 15:16).

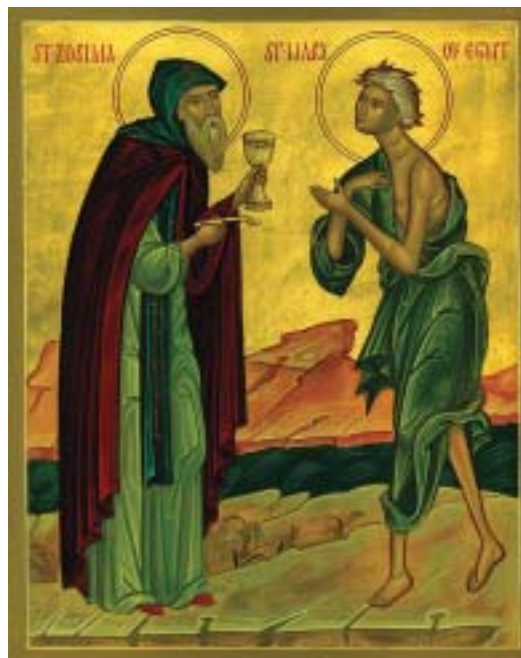
А Марія? Чи вона сама знайшла стежку до Нього, чи Він поставив її на цю путь овіявши страшну грішницю Своєю благодаттю?

Проти волі хочеться запитати: чому не з чистих дів, що з дитинства присвятили Йому свою любов, що не знали більш дорогого імені, окрім імені ІСУС, що не мріяли про земного жениха, а з тремтінням чекали обручника небесного, - чому не з цих народжених праведниць з серцями чистими, як кристал, і відданими Йому, Господь не вибрав тут когось, щоб піднести на недосяжну висоту моральної досконалості, а покликав грішницю Марію з душею, повною беззаконня й гіховного бруду, що впала так низько до найглибшої гріховної безодні?... Чому було не інакше, а саме так?

В цьому дивному переродженні Марії було показано людству силу благодаті Божої, що оновляє гріховну природу людини, що оправдує розкаяного грішника. Адже Господь прийшов грішників спасти, а не праведників! Приклад Марії показав людям, що путь спасіння не є відрізана від нас, що не можна впадати в розпач і казати самому собі: "Я впав так низько, що мені вже нема ніякої можливості вернутися до доброго. Все кінчено для мене, все загинуло! Долю мою вирішено!"

Ні, життям Марії Єгипетської Господь показав, що нема такої безодні, куди Божественний Пастир не пішов би за загиблою вівцею Своєї оотари, щоб вивести її звідтіля і зробити гордістю і прикрасою цілого стада.

Марія Єгипетська була яскравим прикладом такого переродження. Але такого переродження у житті християн, що з безодень порочних виходили на шлях добра, немов їхні душі було овіяно весняною свіжістю, якимось цілющим подихом благодатного ранку – було багато.



Є чимало людей такої вдачі, що не можуть триматися середини. Для них одно з двох: цей край, чи протилежний, так або так, але нічого середнього! З гордою рішучістю, з страшною щирістю віддаються вони пристрастям, не знаючи впину, не тримаючись міри. Здається, вони поклялися здивувати людей безпримірною силою і огидністю своїх гріхів... Але як часто десь там, глибоко в їх душах, під товстою корою гріха, жевріють інші почуття, що спроможні розгорітися полум'ям покаяння, коли їхніх душ торкнеться благодать Божа.

Тоді приходиться час переродження, тоді Божественний Голос промовляє Свій вирок над цією заблудшою, але покликаною до величчя, істотою Божою: "Досить!"

І ось тоді роса благодаті падає на забруднену гріхом душу. Тоді починається новий шлях до очищення й святости.

Оце та путь, якою так чудесно й самовідречено пройшла Преподобна Мати Марія Єгипетська. Вона "вкрилася Христовим Божественним законом, вона прийшла до Христа зо всією пильністю та любов'ю, покинувши попередню дорогу гріха" (З канону св. Андрія Критського).



# A View of Our World

by  
Dobrodiyka  
Barbara Kristof

I have been thinking about some of the events that have taken place over the past several months. One in particular has haunted me since it happened: The first mining disaster that occurred on January 2 in West Virginia. Maybe this is because I was following it so closely, even staying up through those long, late hours expecting a dozen people to eventually emerge from that cave, or because there were coal miners in my not so distant past.

My mother's father was a coal miner who died before I was born. The official medical reason for his death was listed as a stroke, but my grandmother always maintained that at 55 and 6'2" tall, he was just plain worn out. She said it was the mines that did that to him. He often left his family in Pennsylvania for weeks on end to travel and remain in other states where there was even the smallest potential for work. He would sit endlessly outside of the gates of a mine and wait for the slightest possibility of being needed that day.

My dad's father was also a coal miner. With eleven children, he lived in a "patch" where everything and everyone was owned by the coal company. He was injured in the Austro-Hungarian army before fleeing to the US, and I often wondered how that limp affected his ability to work. Nevertheless, he and my grandmother both lived a full life, but they never left that company house. I have fond memories of being black from head to toe from playing in the slate dump piles at the end of his red stone alley. The whole neighborhood had a smell that I can still conger in my head to this day.

After serving in World War II, my father returned home to eventually take a job in the mines as well. I remember him talking about the canary that was always taken underground with them. This bird was their carbon monoxide monitor. If the bird died, it was time for everyone to get out. He eventually realized this was not the future he wanted and a little over a year after I was born, he left mining and Pennsylvania for good. However, it did not happen without a price. He ultimately qualified for black lung benefits.

I guess that without realizing it, as I

watched and waited for a positive result in West Virginia, I somehow connected to those families who were patiently, longingly, expectantly, anxiously, awaiting good news. Any one of them could have been my grandmother or mother, and in fact, they were someone's grandmother, mother, sister or brother. These people were not just an anonymous group holed up in a church. They belonged to an individual family and to our national family.

This event also had me trying to imagine what it was like nearly 50 years ago for my grandfathers as they walked each day into the black abyss of a coal mine. As new immigrants with young families, it was their only means of support and they did whatever was necessary to provide for their families. Language was usually a barrier, but not for this job. Anyone could crouch themselves in half, wield a pick and labor until his body had no more to give. There were no unions for protection, nor bosses who cared. Did this seem to them like they had achieved the American dream, working in jobs that "real" Americans left as soon as they could?

The more I thought about it, the more I realized that they were more American than those who arrived on these shores on the Mayflower. They came here under harsh conditions, but they found a way to provide. They took the jobs nobody else wanted, endured ridicule and insults, just to give their

***"We are invited to return to our "roots" and draw closer to the One who gives us strength and purpose."***

children the opportunity for more. They gave their children the ability to dream and the tools to fulfill those dreams. They always saw more in this country than any of us who were born here.

And what got them through this self-imposed torture? Their Church. Every little town, every "hill", still shows the evidence of that today. They kept it near enough to provide the comfort, support and hope they desperately craved. In addition to being the one familiar place in an otherwise new environment, it was also the hardship they were enduring that made their faith

so important.

It was so fitting that the families in West Virginia were given a church as their gathering and waiting place. For once, even the press was banned from disrupting the solace as well as torment that those within were experiencing. This Baptist church became the symbol for all that was happening during those tragic 41 hours. Contrast the church to the grim entry of the mine that so many cameras were continually monitoring. The world waited to witness the miracle of life emerging from that dark tomb of death. For many, this was a foreign image. To those sequestered in the church, it was an anticipation they lived with every day of their lives.

Many of us do not have such concerns, making it easier to succumb to the temptations around us and to abandon our spiritual heritage. How many times have we entertained moving to a new city without giving the slightest thought to where the nearest Orthodox Church was located? How often do we just accept our friends and family members who have chosen to fall away from the Church? And something even easier to accomplish on our own: How much is prayer a part of our daily routine?

Lent is a good time to reflect on and reevaluate our lives. The Church gives us this penitential and preparatory season for that very reason. We are invited to return to our "roots" and draw closer to the One Who gives us strength and purpose. It should not be necessary to experience misfortune, discomfort, tragedy or pain before we include God in our lives. Nor do we have jobs that require a specific prayer asking for God's Hand to be involved in every aspect of our occupation (*see box at right*), so we are not continually reminded of the brevity of our earthly lives.

Most of us instead have been given many blessings, but we often neglect to send an appropriate thank you note in return. We have come to take them for granted.

Lent gives us the opportunity to

reflect on our lives and to exchange our secular selfish routines for more spiritual giving ones. We are called to return to God through prayer and our Orthodox Faith, and there are many ways for us to accomplish this.

Our Church has weekly Lenten services that help us focus on becoming more active in our parish liturgical life and joining our prayers to the others present. We might even consider inviting a fallen family member or guest to share this experience with us.

We can try harder to include prayer in our daily schedule, at least before meals and before retiring for the day - if we are not already in that routine. We should absolutely include and encourage our immediate families to become a part of this routine, and add the "Prayer of St. Ephraim" for all to learn. We can take a single moment out of our day, any quiet time, to recite even the simple words of, "God, have mercy on me a sinner." It will remind us of who is really in charge.

We can find ways in our parishes, in our communities, and in our world to reach out to those who need a helping hand or a kind word to get them through another day. We



A copy of "A Miner's Prayer" that acknowledges the dangers and uncertainties inherent in the occupation as well as the need for a firm foundation of faith.

are all God's creation and need the basic dignity that deserves.

We should not forget about fasting. If we do not already observe the Wednesday and Friday fasting rules, then this would be a good time to start. Add to that basic guideline in whatever way is possible for you to maintain.

Most importantly, vow to be like those mining families who waited in the church for good news. Vow to be present to witness the miracle of Life springing forth from the dark tomb of death. We will be ready to rejoice in the Good News of Christ's Resurrection.

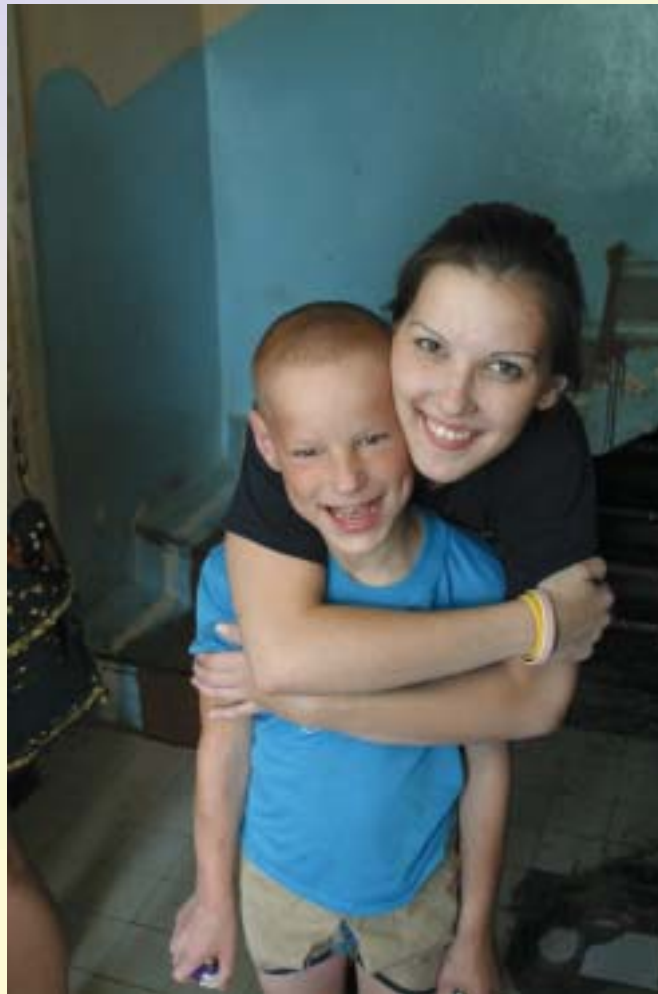
# Our 2005 College Student

## Our 2005 College Student Mi.

*From the Editor's Desk: Dear readers, once again it is a great blessing for me to greet you on these four pages of our UOW. As we promised in October 2005 issue the following article is written by*

*Laryssa Tchaikowska, member of our Church's 2005 College Student Mission Team, and parishioner of St. Vladimir Cathedral, Chicago, IL.*

The morning after returning from our mission trip I was up early due to jetlag. I walked down the stairs of St. Sophia's Seminary to find two other team members wide awake. I couldn't believe that the trip I had anticipated for over 8 months had come to an end. I couldn't believe that in a matter of hours I would be on a flight home to return to normal life. It was all so surreal. I sat and reminisced with Michael Nakonachny and Hans Harasimchuk until I decided to go visit my grandparents' graves. Michael decided to accompany me. As we made our way to the gravesite we kept recalling memories we had made over the past sixteen days. Once we were graveside I found a quaint spot for us to sit and reflect. That's when I started to cry. Completely baffled, Michael asked why I was crying. Flooded with emotions, I tried to pinpoint the reason for me being so emotional. It wasn't the children, it wasn't any hurt, and it wasn't any



streaming down my face, almost in a child-like manner, I answered, "I don't want to go home!"

For the past four years, my summers were planned around Diocesan Church School Camp or Teenage Conference. Serving as a counselor at these camps would provide the spirituality I would need for the upcoming year. It was and is a very simple way to re-new one's dedication to our Lord as well as our holy Ukrainian Orthodox Church. Since I could only dedicate myself to one of these amazing programs, I decided that I needed to make my desire to serve on the mission team a reality. I needed spiritual fulfillment and thought this would be the best way to attain it. Back then, I would have never guessed this trip and my fellow team members would have such an impact on my life.

Sitting at the dinner table at the Fisher House during our orientation, it was evident that Hans, Michael, Eric, Jason, Jared, Katya, Kathy and I (not to

forget my sister, Tanya) each came from very different







backgrounds. When introducing ourselves we mentioned different aspirations and reasons for serving on this mission trip. We looked different, talked differently, dressed differently, and acted differently. But the second we stepped into Znamyanka it was astonishing to see how we were a "perfect fit".

The majority of the other team members were people I knew from camp. Some were good friends. Some were acquaintances. And two I had never met before. It took only moments for me to realize what an incredible group of people had come together to give the orphans in Znamyanka and Zaluchya all their love and affection. Looking at the surface of each individual, I wouldn't have assumed that this unique group of people possessed such a large amount of compassion. It was when we walked through the doors of the children's rooms in Znamyanka that I noticed for the first time our exceptionality. We were put into one of the most difficult situations we will ever experience. All of our uncertainties and fears were placed before us. But with an enormous amount of strength and selflessness, all nine of us went to each child and touched every one.

Aside from the fact that this year's mission team was made up of nine remarkable people, there was one



thing that motivated us to make an incredible effort: the children. Throughout our entire stay in both orphanages we were loved unconditionally by these children. It was evident by the way they would call our names, by their smiles, by their laughs, their hugs, and their kisses. Surprisingly, their acceptance brought on more and more motivation and energy each day. There wasn't a second that went by that we didn't see or feel their love. This love wasn't determined by who we were or our appearance. This love was one of a kind. This was love in its purest form. It was incomparable to anything I have ever felt. Something I will never forget for as long as I live.

It was understood from the beginning that it was our mission to bring aid and comfort to the orphans in Znamyanka and Zaluchya. We were to spend four days in each orphanage playing with the children and hoped that by our actions

we would show the face of Christ to them. It was my duty to bring these children closer to Christ but they ended up bringing me closer to Him. They taught me acceptance, patience, tolerance, and most importantly love in its purest form. They taught me the true meaning of being created in the image of Christ.



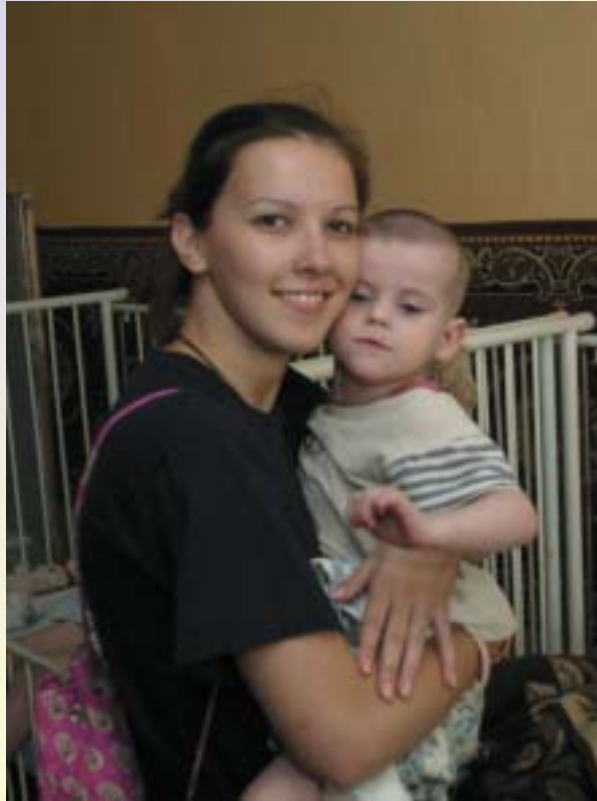
# Місійна подорож групи студентів нашої Церкви

*З редакторського столу: Дорогі читачі, ну ось і знову мені надзвичайно приємно у душі християнської любові звернутися до Вас на сторінках вашого церковного журналу. Як ми обіцяли, на слідуєщих кількох сторін-*

*ках читайте розповідь Лариси Чайковської, парафіянки катедри св. Володимира, Чікаго, ІЛ про її враження від 2005 місійної подорожі студентів нашої Церкви до сиротинців в Україні.*

Вранці після повернення з місійної подорожі в Україну, мені не спалося. Зміна часу, чи що... Зійшла по сходах у Свято-Софіївській семінарії, де ми ночували, і побачила, що двом із моїх співпутників також не спалося. Мені не вірилося, що подорож, якої я чекала на протязі восьми місяців, уже закінчена. Мені не вірилося, що за декілька годин я вже буду на літаку, в дорозі додому, щоб повернутися до свого нормального життя. Все здавалося якимсь недійсним. Якийсь час ми з Михайлом Наконечним і Гансом Гарасимчуком сиділи і згадували пережите, а тоді мені прийшло в голову відвідати могилки своїх дідуся і бабусі. Михайло рішив піти зі мною. По дорозі ми продовжували згадувати моменти з подорожі. Знайшовши могилки, ми присіли на невеличкому вільному клаптику землі, щоб продовжувати наші роздуми. І тоді я раптом розплакалась. Михайло був дуже заскочений і розпитував про причину. Сама не знаючи причини припливу таких емоційних почувань, я все-таки старалась знайти відповідь. Я плакала не за дітьми; я не відчувала ані образи ані болю. Врешті, заливаючися сльозами, як дитина, я відповіла: "Я не хочу додому!"

На протязі останніх чотирьох років програма мого літа укладалася довкола наших таборів УПЛіги: "Табору учнів церковних шкіл" і "Конференції підлітків". Праця



дорадника на цих таборах забезпечувала мене духовністю на майбутній рік. Це дуже добрий і простий спосіб відновляти нашу відданість Господеві і нашій святій Православній Церкві. Цього року я могла б бути лише на одному з цих таборів, і тому вирішила замість того взяти участь у місійній подорожі до наших сиротинців в Україні. Мені потрібно було духовного виповнення і я вважала, що цим способом я його отримаю. Тоді я ніяк не чекала, що ця подорож і мої співучасники матимуть на мене такий вплив.

Сидячи перед виїздом за столом у будинку Фішерів у С.Бавнд Бруці на орієнтаційній зустрічі мені стало ясно, що кожний з учасників цієї подорожі (Ганс, Михайло, Ерік, Джейсон, Джерет, Катя і Кеті та моя сестра Таня) були зовсім відмінні один від одного. Знайомлячись, ми говорили про наші різні прагнення і та про причини, чому ми беремо участь у цій місійній подорожі. Ми

виглядали по різному, були вдягнені по різному і поводитись по різному. Але а хвилиною, коли ми зайшли у дитячий будинок у Зам'янці, кожен з нас став складною частиною однієї цілості.

Більшість з учасників я знала з таборів. Декотрі були моїми добрими друзями, інші лише знайомими. З двома я ніколи перед тим не зустрічалась. В один момент я зрозуміла, що цей неймовірний гурток людей зібрався, щоб дати сиріткам у Знам'янці і Залуччі всю свою прихильність і любов.





Судячи по зовнішньому вигляді кожного учасника, я не могла зовсім припускати, що ця унікальна група людей має в собі стільки співчуття. Перший раз я помітила, які ми виняткові було, коли ми увійшли в дитячі кімнати. Ми опинилися в одній з найважчих ситуацій нашого життя, і глянули ввічі нашій непевності і нашому страху. Але, застосовуючи все своє самоволодіння і відданість, кожен з нас, а нас було дев'ять, підходив до кожної дитини і ласкаво торкався її.

Крім того, що цьогорічна місійна група складалася з дев'ятьох чудових молодих людей, мотивацією для нас, щоб робити ці надзвичайні зусилля, були самі діти. В обох сиротинцях діти нас полюбили беззастережно. Це було видно з того, як вони кликали нас по імені, як вони усміхались, як вони сміялись, обіймали і цілували нас. Не було ні секунди, щоб ми не бачили



і не відчували їхньої любові. І на цю любов наш вигляд, і хто ми є не мали жодного впливу. Ця любов була унікальна, це була любов у її найчистішій формі. Я не можу порівняти її з нічим, що я коли не-будь відчувала. Це — щось, чого я не забуду до кінця свого життя!

Було самозрозуміло, що нашим завданням на цій подорожі було допомагати і поліпшувати життя дітей у сиротинцях в Знам'янці та Залуччо. Ми були по чотири дні в кожному з них, бавлячися з дітьми і в надії, що ми показуємо їм Обличчя Христа. Моїм обов'язком було, привести цих дітей ближче до Христа, але вкінві, вони привели мене ближче до Нього. Вони навчили мене як приймати дійсність, навчили терпеливості, а що найважливіше, любові у її найчистішому вигляді. Вони навчили мене, що значить бути створеному на подобу Христа!



# A Look at Mommy & Me Daddy & Me 2005

## Who do you say I Am? The Way

Mommy & Me/Daddy & Me 2005 focused on Christ as "The Way" to salvation. Several other "I Ams" of Christ were learned during the five day program for children 4 - 8 and their parents. Spiritual Director Fr. Mark Phillips led the parents in workshops as well as guest speaker Khouriya Joanne Abdallah. The children participated in daily church school lessons, singing and dancing. Crafts are a huge part of MMDM - kids, moms and dads have the opportunity to create wonderful lasting works of art to remember what they learned each day. A special part of this year's program was the Walking in the Way Prayer Trail Lesson led by Assistant Director Rebecca Babilya.



The campers and staff love the annual hayride, which includes a lot of singing. The hayride normally ends at the campfire site, where a roaring smore-filled evening lay ahead.



Nicole Kolas was a member of the staff as a Big Sister to Rachel Phillips. The Big Brother - Big Sister program is essential to the success of MMDM.

The program also included: daily prayer services, special meal times and bed times to suit the needs of all ages of children, special family lessons on proshpora baking and creating a family icon of Christ, swimming, crafts, The Way Scavenger Hunt, nightly campfires, the Potato Olympics and an extra special night, where Mommy & Me/Daddy & Me celebrated its 5th Birthday - with a cake and all. This was Natalie Kapeluck Nixon's last year serving as director. Rebecca Babilya will be serving as the new director of the program



David and Wesley Babilya work together on the "Forgiveness Weaving Mat" project.



The families learn how to bake proshpora from Pani Matka Mary Phillips of Johnstown, PA.



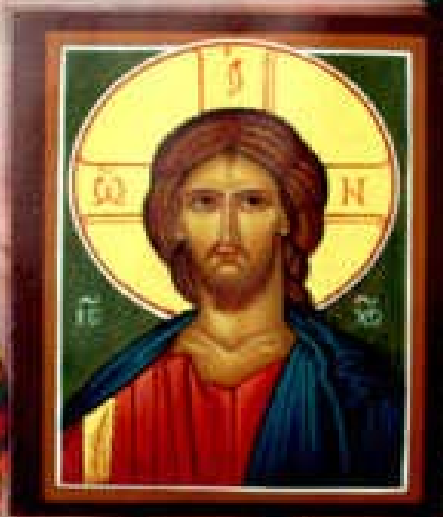
Fr. Mark gives every camper the opportunity to participate in the daily prayer services.

Mommy & Me/Daddy & Me 2006 will take place July 31 - August 4

Make your plans today! Applications available at

[www.uocofusa.org](http://www.uocofusa.org)

# 2006 Great Lent Giveaway Benefiting the Ukrainian Gift of Life



The Great Lent Giveaway is an outreach program of the Office of Youth & Young Adult Ministry and the Jr. Ukrainian Orthodox League . Each year we pray that our youth across the country raise funds and awareness about people in need. The Ukrainian Gift of Life provides heart transplants to children in Ukraine who might not normally have the second chance at life. Please contact your local Jr. UOL for more information or download the program at [www.uocofusa.org](http://www.uocofusa.org) Information has also been sent to each parish. Please help our youth learn the true meaning of giving during this Lenten Season.

# Orthodox Christian Mission Center (OCMC) Needs Teachers in Albania

Help Wanted: missionaries for two-year commitments to serve growing educational projects in Albania. Currently the Orthodox Church, under the direction of His Beatitude Archbishop Anastasios, runs a number of kindergartens and two primary schools, with plans to expand the existing program through high school.



## Needed:

- trained teachers with elementary and/or high school experience
- school administrators

## Primary Responsibilities:

- Teachers: Teach special subjects (math, science, computer skills, English)
- Administrators:
  - A.) Organize and oversee the daily operations of a school run by the Orthodox Church of Albania.
  - B.) Collaborate with Albanian staff who know the state requirements
  - C.) Supervise and train Albanian teachers, especially introducing them to American teaching methods.

**Experience Needed:** Good professional and organizational skills, sound judgment, and problem-solving abilities are most important. ESL is helpful. Actual teaching experience is a bonus. Potential administrators must be comfortable working with and supervising teachers who have 15 to 20 years experience.

Albanian teachers appreciate American teaching experience and educational methods, which brings a fresh approach to formal school for the students. In the fall of 2006, Protagonists Albanian-American School (grades 1-4) in Tirana will graduate its first class of 4<sup>th</sup> graders, and plans to open an upper elementary school. As the name implies in Albanian, these children become positive forces "for a society of hope and love" - the school's motto.

Orthodox Christians interested in applying should call Maria Gallos, OCMC Director of Missionaries, toll-free at 877-463-6784. E-mail: [missionaries@ocmc.org](mailto:missionaries@ocmc.org). To download an application, go to <http://ocmc.org/images/pb/missionaries/MissionaryApplication.pdf>.

For more about the Orthodox Christian Mission Center, visit their website at [www.ocmc.org](http://www.ocmc.org).

# Oldest Church Ever Found in the Holy Land

by Michele Green for ENI

(ENI) Israeli archaeologists have uncovered near a prison what they believe could be the oldest church ever found in the holy land. This is a discovery that experts say may shed new light on early Christianity

The structure was discovered in Megiddo, lower Galilee, near a site traditionally believed to be the Armageddon described in the New Testament's Book of Revelation, where the final battle between good and evil is prophesied to occur.

Dating back to around the third century, the church was discovered during an archaeological dig in the grounds of the Megiddo Prison where Israel jails hundreds of Palestinian security prisoners along with ordinary convicts. Inmates working on an excavation discovered it.

The small, rectangular building lacks the characteristics of later churches. But it contains mosaics said to be breathtaking including one of a fish design. It also contains a Greek inscription that mentions a woman called Ekeptos who "donated this table to the God Jesus Christ in commemoration."

"It's a historic discovery that serves as confirmation to Christians all over the world," Archbishop Pietro Sambì, the Vatican's envoy to the Holy Land, told Israeli television.

It appears that a table rather than an altar stood at the center of the church at which a sacred meal was held to commemorate the Last Supper of Jesus. Researchers said the ap-

parent use of a table sheds new light on early Christian rituals. "This is a unique and important structure that expands our understanding of the early period of Christianity as a recognized and official religion," said Jotham Tefer, who supervised the excavation. Other Greek inscriptions in the church include a dedication to a Roman officer who paid for the floor of the structure as well as a dedication to four women.

The building is believed to be one of the oldest Christian holy sites in the region. Jerusalem's Church of the Holy Sepulcher, the traditional site of the crucifixion, dates to about 330 AD but contains only scant remains of the original structure.

"Christian religious structures from this period are a rare archaeological find in Israel," Tefer said. The mosaics were so rare archaeologists said they would have to compare them with discoveries in Antioch or Rome rather than Christian mosaics found locally which are from slightly later periods.

Christian scholars say the building could provide a wealth of information on early Christianity practiced in the Holy Land in the first two centuries.

"Of course, all Christians are convinced of the history of Jesus Christ," Sambì said. "But is it extremely important to have archaeological proof of a church dedicated to Him? Certainly."

Dear Peter,

Thank you very much for writing to me. I am glad that you have asked me to tell you something about the seminary. Since you are thinking about entering the seminary this fall, I will try to tell you as much as I can in this short letter about the seminary, seminarian life and the whole meaning of being a seminarian.

I know that you have a vocation to the Holy Priesthood, so do not hesitate to join the seminary this Fall. The whole notion about the seminary as a place just for "holy men", chosen by God to do His work, and not for an ordinary Christian, is wrong. A man goes to the seminary because he feels that he has a vocation to the Holy Priesthood. Seminary is the place where this vocation is first tested and then nourished and developed. In the seminary he discerns his vocation, whether he is really called to be one of the many workers in the Lord's service. "Many are called, but not all are chosen."

It hurts me when I hear people say, "Priesthood is not a thriving profession. Why did you choose it?" It just makes me want to scream: "Priesthood is not a profession! It is Vocation!" A person does not choose it. He is chosen to it. He is called. A man has to respond to Christ's calling and follow Him in a special way, mainly serving in the ordained priesthood which does not belong to us. It belongs to only One, the Son of God, Jesus Christ alone. It is not something that can be acquired. It is sent by the Holy Spirit to be God's tool to proclaim His Word to the world.

Moreover, I want to stress here that the seminary is not an ordinary school, like a technical school, in which after graduating, a man becomes a technician and makes a living from it. No, it does not mean if you enter the seminary you are definitely going to be ordained. It is true that the seminary is a place for the preparation to the Holy Priesthood: The place to get trained to be a pastor, to learn the Church services, to gain knowledge about the Gospel, Church rules, etc. However, the main point of the seminary is to test and develop your vocation. This is much higher than all the training. A man can take all the classes in the seminary, follow the seminary schedule and participate in all of the activities, but he will never be a priest if he does not have a vocation. As one older priest told me on my first day at the seminary, "It is better to be a good Orthodox Christian than a bad priest. Discern your vocation while you are there."

Therefore, while you are in the seminary, your vocation and your faith will undergo great trials and torments. Once you become a seminarian, you obtain more knowledge about faith issues, you become more aware of God's Commandments and you acquire more virtue. Your faith is going to be challenged many times and in many different ways.

As you have worldly temptations now as a Christian, you have even more of them when you are a seminarian. It

## A Seminarian's Letter to his Friend about what it means to have a Vocation

happens most at the beginning. Later on, with the help of prayer and contemplation, it may go away. However, you cannot fence yourself off from the world. You cannot live only in the inner world of the seminary and completely blindfold yourself from the outside world. You have to encounter it during your studies because you will have to deal with it later when you are assigned to care for a parish. Your faith will be tested to the point where you think you might lose it. That happens for an important reason: The pure and simple faith of a good Christian is being transformed into a faith

of a chosen one, a guardian of souls, which will be elevated and strengthened by study, the Divine Liturgy, prayer and testing.

Your faith is not going to be tested only by temptations from the outside world. There will be a time when you begin thinking that the seminary is not the holy place you imagined it to be before you came. It is true. It is not the "holy place" you created in your mind before becoming a seminarian. It is a holy place in a manner you live it, that you create it while being a seminarian.

Following the seminary routine is not enough. The seminary will offer you basically everything: Classes, seminars, necessary training and Liturgical services. This is why there is a great temptation to skip a very important part of your seminary life: Prayer. Personal, private, prayer. Prayer helps you through many difficult situations. Pray when you feel lost in the studies, pray when you are distressed, pray when you are tempted, pray when you do not feel like going to a service because you have done it so many times and pray when you do not feel like praying.

In addition, never fall into despair. Never think that you are not worthy of the work that God has prepared for you. Do not allow your mind to dwell on the fear of facing the people assigned to your pastoral care, or of being able to accomplish all the responsibilities required of a pastor. It will all come and settle into place with schooling and necessary training. It was not until my fourth year in the seminary that things started to fall into place and a nice mosaic of my life as a seminarian, as one called to serve at His altar, had been formed. This was when I really felt comfortable and satisfied with the life I was living and things I was doing. It was much easier for me to prepare a sermon for kids in a Sunday school, to put down a quick and compelling argument to a Jehovah Witness, or to say a few warm words to an ill person in the hospital. I started to breathe more freshly and freely. It was my environment. I felt like a fish in water. I felt prepared and ready to face being constantly busy and running, troubled with crimes, unhappy with the economy, distressed by war, always searching but helping society.

Finally, before entering the seminary, I want you to be aware of one very important thing: Seminary time is not just a part of your life that you must endure. Actually, the seminary is the beginning of the new life which you would then live forever after.

With best wishes for this fall and always with prayers,

Seminarian Vasy!

# Thanksgiving Commemoration in Yardville, NJ

In November 2005 Hieromonk Daniel (Zelinsky) visited St. George Parish in Yardville, NJ, and brought with him his unforgettable memories of the two weeks he spent traveling in Ukraine. His experiences were shared through a slide show presentation.

Additionally, Fr. Daniel took part in a special parish Sunday gathering for Thanksgiving.

The sunny autumn Sunday started with the Divine Liturgy served by Fr. Daniel and the pastor, Fr. Petro Levko.

Following the liturgy a special dinner was prepared in honor of all the parishioners, patrons and sponsors of St. George to thank them for their long time support and loyalty to the parish.

Older parishioners and those who are not able to come to church on a regular basis were informed and necessary arrangements were made to help transport them to the church so that no one would be excluded from this special celebration.

Guests and visitors were also welcomed as they always are.

Parishioners enjoyed a thanksgiving dinner prepared by the sisterhood and youth of the parish. It was organized by the experienced hand of the Sisterhood President, Mrs. Valentina Hohl. She arranged for donations of the turkeys and other food

supplies, volunteer cooks, decorating, serving and other help for the dinner.

The dinner was free of charge so all donations went to the Ukrainian orphanages fund.

The dinner was followed by the remarkable presentation of Fr. Daniel about the two orphanages in Ukraine that he and a group of eleven young people visited last summer.

He showed the appalling living environment in these orphanages. The photos created an atmosphere of traveling through those dark corridors, rooms with no furniture, leaking ceilings ready to fall, disintegrating floors and windows without glass, of overfilled orphanages with helpless kids.

Father shared what he experienced being among those children, preaching to them, praying with them and giving them the warm care that they miss so much.

Those in need of care and concern at St. George's were remembered at this special parish celebration as well. Some lonely elderly were given the opportunity to enjoy a Thanksgiving dinner together with their larger parish family.

Parishioners donated \$1660 to the Ukrainian orphanages fund which is under the caring hand of the UOC of the USA.

# St. Michael's and St. George's Ukrainian Schools Celebrate St. Nicholas Day

In December 18, 2005, over 100 people gathered in the festively decorated church hall after the Divine Liturgy for the annual St. Nicholas program. Parents, babas and didos were waiting for a glimpse of their little angels on stage, while the children were anxiously waiting for the arrival of St. Nicholas in Minneapolis.

A play written by Svitlana Prokopiuk focused on the goodness of St. Nicholas and what he expects from all boys and girls. Ms. Natalia Kushnir, one of the school's teachers, along with the 10<sup>th</sup> grade class, played the teacher and narrators of the play. The three oldest classes acted as students in the "school" learning about St. Nicholas. Finally, what we were all waiting for, the arrival of St. Nicholas along with 20 little angels, the students of the *sadochok* classes.

St. Nicholas passed out presents to each of the 40 students of the Ukrainian School, along with treat bags donated by the parish board. A delicious lunch was prepared by the Parents' Committee, which everyone fully enjoyed.

An afternoon of joy and fellowship was experienced by everyone, especially the students of St. Michael's and St. George's *Ridna Shkola*.

## St. Nicholas Visits Lakewood



Gerald Beane, Benjamin Kristof, Mitchell Anderson, Karrie Cooney and Eric Anderson accompany St. Nicholas, who is holding Olivia Anderson.

The Feast of St. Nicholas is always a special commemoration at St. Nicholas Pro-Cathedral in Lakewood, OH, where Fr. Dennis Kristof is dean. This year was no different.

After the Divine Lit-

urgy and potluck dinner, the church school students presented an original play that was written by their church school teacher, Pani Matka Barbara Kristof. With the singing of "O Kto Kto" St. Nicholas then arrived.



# Two Special Evening Events in Parma Parish during Christmas Vacation

Taking advantage of the Christmas school vacation, the Youth Ministry Committee of St. Vladimir Cathedral in Parma, OH, where Fr. John Nakonachny is pastor, planned events for both the parish youth and their families.

The first, Family Night, was held on Wednesday evening, December 28 when over 60 people gathered at the parish cultural center for an evening of games and fellowship. The evening was a huge success and similar events will be planned in the future.

On Thursday, December 29, the parish's young adults and college students gathered at the rectory for a "baked ziti" dinner and fellowship. The evening concluded with a few games of bowling at Cloverleaf Lanes.



St. Vladimir Family Night



St. Vladimir Young Adult and College Student Night

## Marriage and the Family

~ While suffering serious violence as an adolescent usually "undermines academic performance, educational attainment, labor force participation, occupational status, and earnings in early adulthood," children from intact families are significantly less likely to experience such violence. Thus, according to a study published in the *Journal of Research on Adolescence*, coming from an intact home is a strong statistical predictor of "educational self-sufficiency" at 18, of "total educational attainment," and of "occupational status."

~ A fifth of recent college graduates report having postponed having children because of their college loans. The average 2002 graduate has almost \$20,000 in loans to pay back, up 66% from five years ago. Almost half of the students from the most affluent quarter of the population now borrow money for college, compared to one-fifth a year ago.

~ Judging from the classic criteria of financial independence, finishing school, having children, and the like, only 31% of 30-year-old males are now adults, compared with 65% in 1960. The figures for 30-year-old women are 46% now versus 76% in 1960.

### ORDINATION ANNIVERSARIES



#### MARCH

Rev. Fr. George Bazylevsky	March 08, 2003
Rev. Fr. Walter Hvostik	March 19, 1995
Rev. Fr. Gregory Czumak	March 24, 2001
Protopresbyter Frank Estocin	March 25, 1966
V. Rev. Fr. Michael Kochis	March 27, 1995
V. Rev. Fr. Mykola Krywonos	March 28, 1981

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



## РІЗДВЯНІ ПОЖЕРТВИ - NATIVITY SEASON DONATIONS

(Шановні читачі! Консисторія УПЦ в США висловлює свою щиросердечну вдячність за ваші різдвяні привітання та щедрі пожертви, що будуть використані для численних потреб нашої Святої Української Православної Церкви в США.

Dear Readers, the Consistory of the UOC of USA expresses its most sincere gratitude for your Nativity Season greetings and generous donations to our Holy Ukrainian Orthodox Church of the USA, which will be used to assist various ministries of our Church.)

- \$500** Olga S Coffey Sterling, VA;  
Anna Golondzowski Somerville, MA;
- \$310** William G Stack, Santa Barbara, CA;
- \$250** John Czereuta, N. Plainfield, NJ;  
John & Rose Dmytryk, Coatesville, PA;  
Daria & Michael Komichak Chatham, NJ;  
Lytwyn & Lytwyn Funeral Home, Union, NJ;  
Michael & Helen Todosow, Miller Place, NY;  
V Rev Wolodymyr Wronskiy, Greenlawn, NY;
- \$200** Larissa & John Kuzyk, Schaumburg, IL in memory of Taras Pyl and Orysia Korol-Howe ;  
Eugene & Nina Micevych, St. Paul, MN;  
Anna & Olegue Rosputko Philadelphia, PA;  
Paraskewa Samczuk, Bridgeport, CT;  
St. Mary's Protectress Sisterhood, S. Bound Brook, NJ;  
Peter Yewshenko, Neshanic Station, NJ;
- \$125** Halyna & Ihor Korhun, Latham, NY;  
Kenneth & Jeanine Kozak, Uniontown, OH;
- \$106** Helen Mikuliak, Morrisville, PA;
- \$102** V Rev Stefan Zencuch Lyndora, PA;
- \$100** Ihor Ambroziak Vancouver, WA;  
Olga Balaban, Worthington, OH;  
Andrew Bazylevsky , New York, NY;  
Michael & Ksenia Boiwka, Sheffield Village, OH;  
Helen Boris, Cathedral City, CA;  
Fedir Bukacz Philadelphia, PA;  
Mykola & Tamara Burda, Sun City, AZ;  
Stephen & Marushka Dach La Puente, CA;  
John & Louise Dames Glencoe, IL;  
John & Dorothy Dmytryk Coatesville, PA;  
Marilyn Druash, Monessen, PA in memory of Sub-Deacon Nicholas Druash;  
John Farkas, Zephyrhills, FL;  
Dr Dinah Fedyna Youngstown, OH;  
Dr Mark & Jennifer Hatala Binghamton, NY;  
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Rev Ihor Krekhovetsky Rochester, NY;  
Edward & Jenny Kulyk Fort Myers, FL;  
Valentina Kuzmycz, Bayside, NY;  
Alla & Jaroslaw Leshko, Northampton, MA;  
Debra & Alexander Masliuk, Naugatuck, CT;  
Rev Todor & Elena Mazur New York, NY;  
Eugene & Helena Melnitchenko, Owings, MD;  
Victor Melnychenko, Newark, DE;  
Joseph Muszyka, Carteret, NJ;  
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V. Zelinsky, Easton, PA;
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- \$55** Nick & Nina Czczulin, Glen Burnie, MD;
- \$50** Irene Alexandrow, Bridgewater, NJ; Maria Andrusjak, Warren, MI; Michael & Ann Beley, Naples, FL; Maria Bilyk, Little River, SC; Maria Bobyr, Bronx, NY; Witalij Bohdaniw, Silver Spring, MD; Wasyl & Maria Bolonka, Boothwyn, PA; Anna Boychuk Ridley Park, NY; Alex & Julia Boyko, Parma, OH; Lewis H, Branson, Jr. Coatesville, PA; Oleg Brigadir, Brooklyn, NY; Alexandra & Paul Bystrycky & Scherbina, Somerset, NJ; Anastasia Craig Edina, MN; Lisa R Curry, Easton, PA; Margaret Deshko, Los Angeles, CA; Anna Diamente, Somerset, NJ; Frances Diamente, Somerset, NJ; R Dowbenko, Gibsonia, PA; Anne Endyke, Somerset, NJ; Brenda Euler Coatesville, PA; Peter & Violet Galazan New Britain, CT; Bohdan & Orysia Germak No Bergen, NJ; Maria Griatzky Parlin, NJ; Ludmila Hajdar, New Paltz, NY; John Halunka, Irvine, CA; Karl & Carol Hammermueller, Lebanon, NJ; Michael & Alla Heretz, Rutherford, NJ; V Rev George & Lillian Hnatko Indiana , PA; Myron & Nadia Holinko, Colts Neck, NJ; Valentino Holowsko North Wales, PA; Rev Joseph & Ann Hotrovich New York, NY; Anna Hrynshyn, Wilmington, DE; Oksan & Nicholas Hubenko, Freehold, NJ; Elka N Ivanova Olmsted Twp, OH; Peter Jarema Funeral Home New York, NY; Hazel Klipnick, Monessen, PA; Catherine Kochenash Northampton, PA; Dr Peter & Karen Konchak Mt Laurel, NJ; Theodor & Alexandra Kostiuk Silver Spring , MD; Valentina Limonczenko Arlington, VA; Richard Lutian, Cleveland, OH; Constance E Mace Oneonta , NY; Irene Mamchur, Norwalk , CT; Bill & Martha Mamika, Roseville, CA; Joseph M Markiw, Avon Lake, OH; John & Mary Martyniuk, Perth Amboy, NJ; Natalia & Peter Maxymiv, Seven Hills; Juliane & Leon Mazurets, Piscataway, NJ; Michel & Anne Minenko, Eden Prairie, MN; Alexander Mintschenko, Somerville, NJ; Valentina Miroshchenko, Fallbrook, CA; John & Ludmilla Moore, Remsen , NY; Dr Leonidas & Oksana Mostowycz, Ponte Vedra, FL; Sonia Otto Macungie, PA; Irene Pashesnik, Coatesville, PA; Iwan & Dora Pawlowicz, Cathedral City, CA; Irene Petrylak, Whitestone, NY; Boris & Olga Pishko, Monessen, PA; Anastasia Poltawec, Keansburg, NJ; James & Irene Popchuk, Doylestown, PA; Charles & Katherine Porter Waxhaw, NC; Irma & Mirko Pylyshenko, Rochester , NY; J.A. Rempter, Union, NJ; Elena Robbins, Menlo Park, CA; Taisa & Jurij Rozhin, Sterling Hts , MI; Andre & Maria Ruzon, Langhorne, PA; Franz & Eugenia Samochval, Long Island City, NY; William Scannell, Vestal, NY; Rev Myroslaw Schirta, Bayonne, NJ; Maria Scholucha, Minneapolis , MN; Tetiana & Jakiw Senenko, Syracuse, NY; Deacon Nicholas Shapowal, Lincoln, NE; Anastasia Smolak, Chicago , IL; Claudia & Victor Solanyk, Boulder, CO; Halyna Stepanenko, San Jose, CA; Nadija Strychar Yapsilanti, MI; Ivan & Eudokia Synhavsky, Minneapolis, MN; Wayne & Nancy Tiedeman, Youngstown, OH; Iwan Wenher, Bridgewater, NJ; Gregory & Ludmyla Yashnyk, Mount Vernon, OH; Valentine & Hania Zabijaka, Silver Spring, MD; Edward A Zetick, Esq, Rockledge, PA;
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- \$30** Walter Bachir, Crystal Lake, IL; Olga Basarab Bartlet, IL; Alexander Fedij, Addison, IL; John & Halina Haliy, Livingston, NJ; Paul & Marlene Haluszczak, Carnegie, PA; Rev Volodymyr & Orysia



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Stella Melenchick Llewellyn, PA; Angela M Merriken, Baltimore, MD; Katherine Mikolatis Dolton, IL; Kateryna & Bolivar Millz Lakewood , OH; Gregory & Maria Orendarenko Syracuse, NY; Svitlana Pavlov St Paul, MN; Mykola & Maria Prychodczenko, Salem, Oh;

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### **FOURTH ANNUAL JUNIOR- SENIOR**

# **U.O.L. RETREAT**

**MARCH 31-APRIL 2, 2006**

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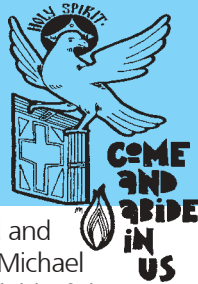
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## Holy Baptism...

*As of 1/10/2006*



**Chowhan, Antonia Breslawec** baptized and chrismated on December 25, 2005, in St. Michael & St. George Church, Minneapolis, MN child of Ihor Roman Chowhan and Marynak P. Breslawed. Sponsors: Oleksa Breslawec and Nadia Drozdowsky. Celebrated by Fr. Evhen Kumka.

**Hayes, Scott** chrismated on November 17, 2005 in Jeans Hospital, Philadelphia, PA Sponsor: Neda Cvijetic Celebrated by Fr. Frank Estocin.

**Heletkanycz, Daria** baptized and chrismated on November 13, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Roman Heletkanycz and Danuta Zurat. Sponsors: Taras Hryniv and Natalie Yavorska. Celebrated by Fr. Mikhailo Tsyuman.

**Ingrassia, Roman Mario** baptized and chrismated on December 23, 2005, in St. Michael & St. George Church, Minneapolis, MN child of Robert Fay Ingrassia and Lidia Poletz. Sponsors: Philip Lucas Ingrassia and Christine Josephine Swann. Celebrated by Fr. Evhen Kumka.

**Konchak, Karen** chrismated on November 13, 2005, in St. Vladimir Church, Philadelphia, PA, Sponsors: Jurij Trypupenko and Irene Trypupenko. Celebrated by Fr. Frank Estocin.

**Oganesian, Jason** baptized and chrismated on October 1, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Levon Oganesian and Fridberg Zhanna. Sponsors: Zovis Pylayev and Tatiana Muntean. Celebrated by Fr. Mikhailo Tsyuman.

**Oganesian, Erika** baptized and chrismated on October 1, 2005, in St. Mary Protectress Church, Philadelphia, PA child of Levon Oganesian and Fridberg Zhanna. Sponsors: Victor Ruschak and Julia Pylayev. Celebrated by Fr. Mikhailo Tsyuman.

**Rodriguez, Vilma** chrismated on December 18, 2005, in Holy Mother of God Church, Dover, FL Sponsor: Lucy Shadoian Celebrated by Fr. Harry Linsinbigler.

**Rodriguez, Daniel** chrismated on December 18, 2005, in Holy Mother of God Church, Dover, FL Sponsor: Carol Duane Fielder Celebrated by Fr. Harry Linsinbigler.

**Saunders, Alexander James** baptized and chrismated on November 26, 2005, in Sts. Peter & Paul Church, Palos, Park, IL child of Adam Saunders and Tina Marie Irving. Sponsors: Nicholas Saunders and Amy Irving. Celebrated by Fr. Taras Naumenko.

**Schirskiy, Anastasia** baptized and chrismated on December 11, 2005, in St. Vladimir Cathedral Church, Parma, OH child of Igor Schirskiy and Alina Piyevsky. Sponsors: Valeriy Chepyrniy and Bella Rezina. Celebrated by Fr. John Mironko.

**Sergiyenko, Sophia** baptized and chrismated on December 17, 2005, in St. Mary Protection Church, Bridgeport, CT child of Volodymyr Sergiyenko and Larisa Sheremet. Sponsors: Andrei Bogatikov and Olena Serbinovska. Celebrated by Fr. Stephen Masliuk.

## Holy Matrimony...

*As of 1/10/2006*



**Chad Allen Hassler** and **Adriane Rosalia Lashinsky** in St. John the Baptist Parish, Sharon, PA, on October 1, 2005, witnessed by Teva Tyliszczak and Stehanie L. Divers Celebrant: Fr. Andrew Gall

**Danail Gencho Nankov** and **Lisa Ann Tschokasch** in St. Mary Parish, Rochester, NY, on October 1, 2005, witnessed by J.J. Havekotte and Linda Bianchi Celebrant: Fr. Igor Krekhovetsky

**Michael Robert Siwec** and **Lu Ann McIntyre** in Holy Trinity Parish, Trenton, NJ, on November 5, 2005, witnessed by Joseph Kiline and Cynthia Ungee Celebrant: Fr. Ivan Lymar

**Michael Dale Smith** and **Nataliya Nadeevets** in St. Mary Parish, Jones, OK, on November 27, 2005, witnessed by Andrew Swanson and Inna Jones Celebrant: Archimandrite Raphael



## Asleep in the Lord...

*As of 1/10/2006*

**Angeloni, Olga** of Lawrenceville, NJ, on December 21, 2005, at age of 81, funeral December 27, 2005, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

**Bury, Sam** of North Royalton, OH, on December 6, 2005, at age of 87, funeral December 10, 2005, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Costello, Rose** of Allentown, PA, on November 15, 2005, at age of 97, funeral November 19, 2005, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Daransky, Nancy** of Pittsburgh, PA, on November 17, 2005, at age of 89, funeral November 21, 2005, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

**Flores, Guillermon J.** of Philadelphia, PA, on October 23, 2005, at age of 62, funeral October 28, 2005, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

**Hice, Mary** of Monesson, PA, on January 1, 2006, at age of 85, funeral January 4, 2006, officiating clergy Hieromonk Gregory of St. Nicholas Parish, Monesson, PA.

**Iwashchenko, Alek Oleh** of Powhatan, VA, on December 1, 2005, at age of 68, funeral December 1, 2005, officiating clergy Hieromonk Daniel of St. Andrew Parish, So Bound Brook, NJ.

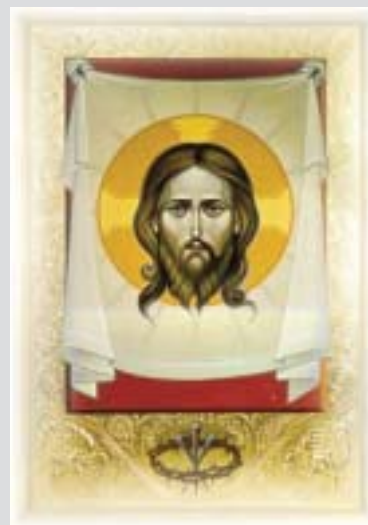
**Jackman, Mary** of Butler, PA, on August 27, 2005, at age of 97, funeral August 31, 2005, officiating clergy Fr. Stefan Zencuch of St. Peter & Paul Parish, Lyndora, PA.

*(continued on p. 30)*

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

## БЕРЕЗЕНЬ - MARCH

19th 1954 -	PROTOPRIEST IVAN LECHICKYJ
31st 1965 -	PROTOPRIEST VOLODYMYR SOKOLOWSKY
6th 1968 -	PROTOPRIEST VOLODYMYR PYLYPEC
5th 1970 -	PROTOPRIEST MICHAEL MOSTENSKY
5th 1970 -	PROTOPRIEST PETRO OPARENKO
14th 1970 -	MITRED PROTOPRIEST LEONID DOLYNSKYJ
15th 1970 -	PROTOPRIEST EVHEN KOROLYSHYN
18th 1982 -	PROTOPRESBYTER WILLIAM OLYNYK
23rd 1986 -	REV. DEACON PETER WESELOWSKY
25th 1989 -	PROTOPRESBYTER OREST KULICK
8th 1993 -	PROTOPRIEST ANATOLIJ BULAWKA
14th 1993 -	REV. DR. MYKOLA STEPANENKO
4th 1996 -	REV. WILLIAM WOJCIECHOWSKI
31st 2003 -	PROTOPRESBYTER WILLIAM CZEKALUK



**Вічна пам'ять!  
Memory Eternal!**



### Asleep in the Lord...

*As of 1/10/2006*

**Korluka, Victor P.** of New Brighton, MN, on December 17, 2005, at age of 71, funeral December 21, 2005, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Kosarycz, Sophie** of Coraopolis, PA, on November 24, 2005, at age of 78, funeral October 28, 2005, officiating clergy Fr. Tim Tomson of St. Mary Parish, McKees Rocks, PA.

**Kuczak, Sonia Ann** of Carteret, NJ, on October 31, 2005, at age of 84, funeral October 17, 2005, officiating clergy Hieromonk Daniel of St. Andrew Parish, So Bound Brook, NJ.

**Mesich, Charles A.** of Bovard, PA, on November 18, 2005, at age of 85, funeral November 21, 2005, officiating clergy Hieromonk Gregory of St. Nicholas Parish, Monessen, PA.

**Nosenko, Wasyl** of Evergreen Park, IL, on December 12, 2005, at age of 91, funeral December 16, 2005, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

**Rapacz, Jr, Michael** of St. Johnsville, NY, on December 3, 2005, at age of 82, funeral December 7, 2005, officiating clergy Fr. Mykola Krywonos of St. Mary Parish, Herkimer, NY.

**Sobolsky, William V.** of Ambridge, PA, on December 9, 2005, at age of 71, funeral December 13, 2005, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Tsapar, Mariya** of Troy, NY, on December 26, 2005, at age of 52, funeral December 30, 2005, officiating clergy His Eminence Archbishop Antony assister by Hieromonk Daniel, Fr Szewczuk, Fr. Paszko, Fr. Trynoha, Fr. Tsapar, Fr. Masliuk, Deacon Wasiliewski of St. Nicholas Parish, Troy, NY.

**Toth, Joseph** of Allentown, PA, on November 17, 2005, at age of 90, funeral November 21, 2005, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Trypniak, Nicholas** of Lorain, OH, on November 6, 2005, at age of 81, funeral November 10, 2005, officiating clergy Fr. Vasyl Shtelen of St. George Parish, Lorain, OH.

**Wanshula, Nadia** of Sandusky, OH, on January 1, 2006, at age of 79, funeral January 5, 2006, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

**Wasula, John** of Troy, NY, on December 15, 2005, at age of 95, funeral December 19, 2005, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

**Yarmeak, Marjorie** of Cecil, PA, on December 14, 2005, at age of 70, funeral December 19, 2005, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.



**F O C U S**

St. Mary Dormition  
Jones, OK

**OUR COVER...**

With the fall of the Russian Empire in 1917 and the subsequent murder of the Tsar and his family, Ukraine enjoyed an all too short period of independence. It was during that time that many Ukrainians, for political and economic reasons, left their beloved ancestral homeland and, on faith, came to a new land in search of a new life. Entering America through the port of Galveston, Texas, they traveled north by train and settled in the Choctaw, Harrah, Jones, and Luther area of central Oklahoma. These hardy pioneers brought seed for planting from their homeland and, following the profession of innumerable Ukrainians before them, farmed the good earth of their adopted country. But these Ukrainians brought much more than their language, their culture, and their seed for planting. They also brought their ancient Orthodox faith, a faith their ancestors first accepted a thousand years ago from Grand Prince Volodymyr of Kyiv – six hundred years before any Protestant ever set foot in the New World.

It was in the year 1918, that a number of Ukrainian families, for religious and political reasons, separated themselves from the Polish language Roman Catholic parish of St. Theresa of Avila in Harrah, Oklahoma, and began the organization of St. John's Ukrainian National Greek-Catholic Orthodox Church.

The first temple (a wooden structure constructed out in the country near Harrah, Oklahoma) mysteriously burned in 1923 – the same time that Mother Ukraine was being overwhelmed by the godless Soviet state. Was it an accident? Only God knows. Churches of minority groups have an all too common habit of burning – especially in our Southern states. It was, after all, a strange religion



with bizarre Crosses on the domes; and these people, in addition, had foreign customs and spoke an unknown language!

In 1924, far away from the events in Ukraine and in the safety of the Oklahoma prairie, the Ukrainian-American community rebuilt their temple at the same location of the original structure. Since the only object to be saved from the first temple was an icon of the Dormition of the Virgin Mary, the new church was subsequently renamed St. Mary Dormition Ukrainian Orthodox Church, and was consecrated by Archbishop Ivan Theodorovych. This second temple was destroyed on Memorial Day in 1949, once again by a fire of unknown origin. It is not insignificant that Senator Joseph McCarthy was making national and world headlines, at this very time, with his sensational and unsubstantiated accusations against those U.S. officials, clergy and entertainers whom he termed "Communists" and "subversives." Ukraine was, after all, a part of the Soviet State, was it not?

"The third time is," as they say, "the charm." The temple was moved from its previous location out in the country to a one-half acre parcel of land in Jones, Oklahoma, where it was constructed again – this time of solid masonry. The new building was consecrated on 28 August 1950, once again by Archbishop Ivan Theodorovych. And so it remains to this day – a beacon of Holy Orthodoxy on the plains of central Oklahoma.

**JUNIOR UKRAINIAN ORTHODOX LEAGUE PYSH TRAVEL GRANT 2006**

*The Pysh Travel Grant was established, at the request of the benefactor, to be used for the recruitment of members for the Jr. UOL, the development of new chapters, and the reorganization of old chapters.*



*Are you in need of financial assistance to rejuvenate your chapter or to learn more about the Jr. UOL by attending this year's Annual Jr. UOL convention in Coatesville, PA?*



*If so, please complete the application sent to your chapter, or contact Jr. UOL President, Katya Carman ([Klizzy@twcny.rr.com](mailto:Klizzy@twcny.rr.com) 315.785.9089) for an application.*



*(A maximum of 3 grants in the maximum amount of \$300 may be awarded per year to either a group or individual applicant.)*

**Deadline for application: May 1, 2006**

# 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!*

#### **Lenten UOL Retreat**

24-26 March 2006

All Saints Camp - Millennium Building  
Emlenton, PA

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

26-30 July 2006

Hosted by Holy Ghost Parish Chapters  
Coatesville, PA

#### **Lenten UOL Retreat**

March 31-2 April 2006

St. Francis Retreat House  
Bethlehem, PA

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

27-30 July 2006

Hosted by St. Mary Parish  
McKees Rocks, PA

#### **Annual Pascha Festival**

8 April 2006 (*Snow date 15 April*)

Hosted by St. Mary Parish  
New Britain, CT

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

July 31- 4 August 2006

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

#### **Church School Camp**

June 25 - July 9, 2006

All Saints Camp- Ages 9-13

#### **2005 College Student Mission Trip to Ukraine**

4-20 August 2006

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

#### **Teenage Conference**

10-22 July 2006

All Saints Camp – Ages 13-18  
(*for Info about encampments contact  
Office of Youth and Young Adult Ministry  
(412-488-9664)*)

#### **Parish 100th Anniversary**

15-17 September 2006

St. Mary Parish  
McKees Rocks, PA

*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!*

*Українське Православне Слово*  
*Ukrainian Orthodox Word*

CHANGE SERVICE REQUESTED

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

