

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. IV, квітень, 2006

Vol. LVI Issue IV, April, 2006

www.ukrainianorthodoxchurchusa.org

Ukrainian Orthodox Word Українське Православне Слово



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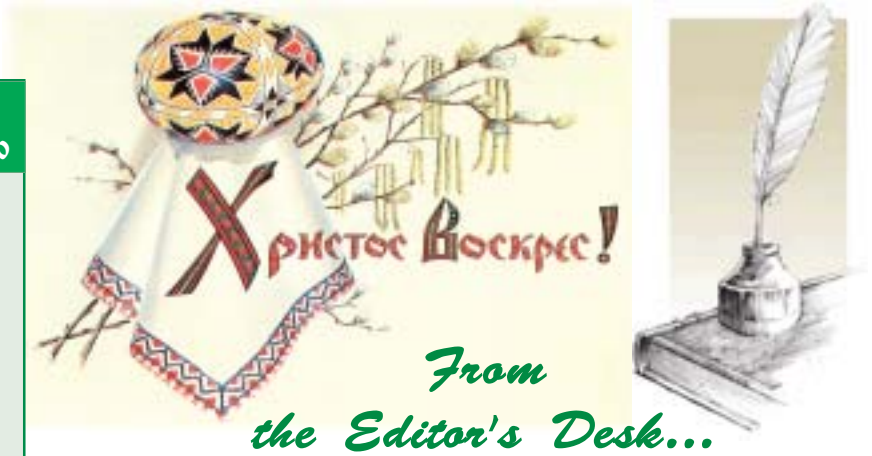
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The Ukrainian Orthodox Word
is published ten times annually on a monthly basis
(*except for the May/June and July/August issues*)
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

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
not returned. Comments, opinions and articles are
welcome but must include the author's full name
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...*

It was bright and early on the first Pascha (*Easter*) morning that the women made their way to the tomb. The Scriptures tell us that they were bringing spices to anoint Christ's body for burial. The crucifixion had ended too close to the Sabbath, so the body had been placed in the tomb un-anointed. Anointing the body was women's work and these women knew they had work ahead of them. It was hard enough to anoint a loved one for burial – but One such as our Lord? On the way they fretted about who would roll away the stone from His tomb. Now, I can understand this, but some people can't. I am one of those people who are always thinking one step ahead and fretting about details.

Who will roll the stone away? This can be a metaphor for our lives. Sometimes, stones of greed and sin entomb people in our world. Self-centeredness and sin has them in its grip. We, as Jesus Christ's, followers are called to go to them and help to free them from that. But there are times when the stone of sin could be too large for us to move. You can't force people to do right. We can try to persuade them, but some people will not be persuaded. They would rather sit in sin. Who will roll away the stone of sin? Who will take away the rebelliousness of the human heart? Who will roll away the stone of sin from the doors of our hearts and open them to the love of God?

Who will roll the stone away? Sometimes stones of oppression and poverty entomb people. Christians are being martyred around the world as we speak – whether we want to believe it or not. Even in countries like America, Christians often find themselves at odds with the social and political powers of the time. Then there are others who are imprisoned because of their race, religion or political views. Many people feel caught in a cycle of poverty that they are unable to escape.

Who will roll the stone away? You know most people don't even care. You tell them that people are dying of hunger, they ask for seconds of cake. You tell them that the environment is being ruined, and they complain that recycling takes too much time. You tell them that their neighbors are dying in sin, and they say it is too much trouble or responsibility, perhaps, to invite them to church. You tell them of ethnic cleansing in other lands, and they say, "Well, somebody ought to do something!"

The apathy of the human race seems immovable. Who will roll away the stone of this indifference? Who will make people care enough to change the way they live? Who will release the moral will of the human race from its tomb of non-caring attitudes?

(conclusion on p. 22)

(On the cover - St. John the Baptist Ukrainian Orthodox Church in Dixonville, Pennsylvania.

На обкладинці - церква св. Іоана Хрестителя, Діксонвил, Пенсильванія).

Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine

To the Priests, Deacons, Monastics and Faithful of our Holy Ukrainian Orthodox Church beyond the borders of Ukraine, all entrusted to our Archpastoral care:

CHRIST IS RISEN! INDEED HE IS RISEN!

We greet you, beloved brothers and sisters, on the occasion of the Joyous and Holy Day, the Luminous Resurrection of our Lord and Savior Jesus Christ. **CHRIST IS RISEN!** This solemn greeting can be heard throughout the world and we join in it wishing you all health, happiness and joy.

Pascha – the Resurrection of our Lord – is the crowning event in all Divine care for the redemption of the humanity from sin, curse and death. It is the assurance of our own future resurrection the strong foundation of our faith. As Christ said: “I am the Resurrection and the Life”.

The Feast of Pascha is the “Feast of all Feasts”. It is especially during Pascha that the firmness and the purity of our faith are revealed in us and our hearts open up to the unattainable love and charity and the greatness and holiness of the Christian Faith are strengthened. The Feast unites all of these qualities at the highest level. It is the feast of the highest solemnity in our Faith, the highest morality, faith and love. On this day the earth and our hearts are filled with the incomprehensible joy by the radiance of the Resurrection of the Son of God.

Nature reflects the Resurrection in its spring awakening. Every spring foretells the future spring of the entire world. The warmth of life vanquishes the cold death of nature. The seed planted in the soil sprouts and presents to us the concept of our own resurrection. In the light of Christ’s Resurrection our departed loved ones are alive – to God and to us – and we share with them our Paschal greeting as a certification of their future resurrection.

The Resurrection of Christ has enlightened the entire world with the Glory of God: the Conqueror of Hades, sin and death is, Himself, radiant in glory, as are the angels and sinful humanity, because we have become children of God and inheritors of the Kingdom of God. Let us remember how, having physically suffered as a mortal, the Master of life – Christ – descends into Hades, to free the souls of the righteous ones of the Old Testament from the shackles of hell. And behold, they are pass through the gates of Paradise to the incorruptible, real life, singing praises of the eternal Pascha.



The earthly world however is still engulfed in gloom, horror, sorrow and tears. The cross still stands on Golgotha, the stone still bars the entrance to the grave. Dreadful pain and grief deeply pierce the heart of the Mother of God. The Myrrh-bearing women are gathering early in the morning preparing to anoint the body of the Divine Teacher.

The blessed moment is, however, drawing nearing. The heavenly joy is transmitted to the earth, which is convulsed to its core by a strong earthquake. The vibrant Messenger from Heaven appears in the tomb, shining with the unapproachable and radiant light of the Resurrection.

“Rejoice!” says he to the Myrrh-bearers. To the one “Full of Grace” he says: “Pure Virgin, rejoice, your Son is Risen!” From one end or the world to the other, from generation to generation the joyful response resounds and will forever resound: “Indeed He is Risen!”

The joy of this great Feast of Feasts enables us to rejoice together with our loved ones. During the Paschal liturgical celebration of the Resurrection, the Holy Spirit opens our hearts to joy and love through the Paschal kiss and the greeting: “Christ is Risen!” At this moment all personal grievances, offences and ill feelings disappear. In the Paschal love we come closer to comprehending God’s Love, which defies all understanding.

May the Myrrh-bearers teach us to preserve and to pass on to our descendents all the freshness, purity and fragrance of this Paschal joy. May they instill in us their great love for the Savior, a love, which made them, even though weak in the flesh, more courageous than the Apostles, a love, which irresistibly led them without fear through the crowds of our Lord’s worst enemies, to Golgotha and to the doors of the tomb. It was a love that gave them the courage and the bravery, ignoring all danger and prepared to sacrifice all, to rush to the sealed tomb, a love which made them the first to carry the news of the Resurrection of our Lord and Savior, Jesus Christ.

(conclusion on p. 5)

ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

*Всечесному Духовенству, у Христі Дияконству,
преподобному Монашеству
і побожним дітям нашої Церкви,
дорученим нашій архипастирській опіці*

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

*Щиро вітаємо вас, улюблені брати і сестри, з радісним святом
пресвітлого Христового Воскресіння!*



Христос Воскрес! Це урочисте привітання звучить по всіх усюдах і ми, приєднуючись до нього, сердечно бажаємо всім вам здоров'я, щастя, радості!

Воскресіння Христове — це вінець усього Божественного піклування у викупленні роду людського від гріха, прокляття й смерті й доказ нашого майбутнього воскресіння та міцна підвалина нашої віри. Бо Христос сказав: "Я воскресіння і життя!"

Свято Великодня — найголовніше серед усіх християнських свят. Саме на Великдень у багатьох з нас виявляється твердість і чистота нашої Віри, відкриваються серця для неосяжної любові і добродієвства, утверджується величність і святість Християнської віри. Це свято поєднує у собі усі ці якості у найвищій мірі. Воно є найвища урочистість віри, добродієвності, надії і любові. У цей святий день освічується божественними променями Воскресіння Сина Божого і неймовірною радістю наоупвнюються земля і наші серця.

Образ Воскресіння дано нам у природі в її весняному пробудженні. Кожна весна пророкує нам майбутню весну всього світу. Смерть природи перемагається теплом життя. Зерно, кинене в землю, проростає й дає нам уявлення про наше воскресіння.

У світлі Христового Воскресіння живі для Бога й для нас і наші спочилі, і ми посилаємо їм великоднє привітання, як звістку про їхнє майбутнє воскресіння.

Воскресіння Христове просвітило славою Господньою увесь світ: у світлі й славі сам Переможець ада, гріха й смерті, у світлі й славі ангели й грішні люди, бо люди стали синами Божими й співнаслідниками Царства Божого.

Згадаймо, як пострадавши тілом, як смертний, Владика життя-Христос сходить до аду, щоб визволити з пекельних пут душі старозавітних праведників. І ось ідуть вони через райські двері до нетлінного, вічно-сущого життя, оспівуючи Пасху вічну.

А на землі ще морок і жах, скорбота й сльози. На Голгофі ще стоїть хрест, камінь загороджує вхід до гробу.

Страшний біль туги глибоко проймає серце Богоматері. Жони-Мироносиці з плачем рано вранці збираються намастити миром поховане Тіло Божественного Учителя.

Але блаженна хвилина вже близько. Небесна радість вже передається землі, і великий струс потрясає надра землі. Світлий Вісник неба з'являється на гробовому

камені і сяє неприступним світлом воскресіння.

"Радуйтеся!", говорить мироносицям Господь, і до Благодатної промовляє ангел- "Чистая Діво, радуйся, Твій Син воскрес!"

І від краю й до краю, із роду в рід могутнім незамовкаючим голосом поколінь розноситься й буде розноситись скрізь і всюди всерадісне: Воістину Воскрес! Радість церковна дає нам можливість радіти з нашими ближніми. У великодню ніч, силою Святого Духа, наші серця відкриваються для радості і любові у великодньому святому поцілунку й привітання: "Христос Воскрес!- коли зникають всілякі особисті образи, недобрі почуття. В любові великодній ми наближаємося до розуміння любові Божої, що перевищує всяке розуміння.

Нехай святі Жони-Мироносиці навчать нас зберегти й передати нашим нащадкам всю свіжість, чистоту й пахощі цієї радості. Нехай вони навчать нас і тієї високої любові до Спасителя, що їх, немічних тілом, поставила вище духовно й зробила більш мужніми, ніж апостоли. Любов, яка нестримно вела їх безстрашних, крізь натовпи лютих ворогів Христа, до лобного місця, до гробових дверей і дала їм бадьорість і відвагу, забувши про все, всім жертвуючи, спішити до запечатаної печери та зробила їх першими благовісницями Воскресіння.

Свята Церква в своїх піснях зіставляє Світлий День Воскресіння з іншими найсвітлішим, називаючи перший "ранком", передвісником і початком другого, що буде сяяти світлом неприступним, буде днем без кінця, днем неувечірнім.

Вшануймо ж, улюблені, очищеним почуттям ранок майбутнього вічного дня, щоб не зайшло його сонце від очей наших, лишивши нас у п'ятьмі непроглядній.

(закінчення на ст. 5)

(conclusion from p. 3)

CHRIST IS RISEN!

In her sacred hymnography our Holy Church compares the Most-Radiant Day of Resurrection/Pascha with other Most-Radiant Feasts and refers to it as the first "morning", the forerunner of another, which will shine with the unapproachable Light, a day without end, a day that has no evening. Let us, therefore, our Dear and Beloved, honor this first morning of the future eternal day, so that its sun does not set before our eyes, leaving us in an impenetrable darkness. Let us turn with feelings of love and fellowship in Christ, with sincere hearts to all our brothers and sisters – the children of our Holy Church – and say: "Christ is Risen, and we shall live! Christ is Risen and has conquered death, and we shall conquer the falsehood and bondage to sin. May God rise, and His enemies be scattered!"

On this great holy day, let us not mention enemies, or better yet, let us call them "brothers" and greet them also with the Paschal greeting: Christ is Risen! Even when they might say: "Christ never existed, he was never incarnated and he certainly did not rise from the dead", we shall respond with even greater faith and with mutual conviction: "Not only did Christ exist, but He exists forever, He is alive forever. Christ is Risen!" Even if Satan himself and through his servants, would slander the Risen Christ – our Life, our Light and our Hope, we shall bravely respond to him with a sense of Almighty Victory and the certainty of his doom: "Christ is Risen!" To all who live and breathe, to all God's creation we shall say today: Christ is Risen!"

Amongst us, dear brothers and sisters in Christ, in sincerity and in the Love of Christ, let us forget all disagreements, let us embrace one another and walk in one spirit along the road to the strengthening of our Holy Church, to the resurrection and a blessed life for our nation. May Christ, our True God, Who has Risen from the dead, who has trampled down death by death and upon those in the tombs has bestowed life, through the prayers of His All-Holy Mother, the Holy and Glorious Apostles and all the Saints, have mercy on us and save us, because He is Merciful and He loves mankind.

CHRIST IS RISEN! INDEED HE IS RISEN!

- + **CONSTANTINE**, Metropolitan
Ukrainian Orthodox Church of the USA and Diaspora
- + **JOHN**, Metropolitan
Ukrainian Orthodox Church of Canada
- + **ANTONY**, Archbishop
the Ukrainian Orthodox Church of the USA
- + **VSEVOLOD**, Archbishop
Ukrainian Orthodox Church of the USA
- + **IOAN**, Archbishop
*Ukrainian Orthodox Church in Diaspora
Eparchy of Australia and New Zealand*
- + **YURIJ**, Archbishop
Ukrainian Orthodox Church of Canada
- + **JEREMIAH**, Bishop
Ukrainian Orthodox Eparchy of South America (UOC of USA)
- + **ANDREW**, Bishop
*Ukrainian Orthodox Church in Diaspora – Eparchy of Great
Britain and Western Europe*

ХРИСТОС ВОСКРЕС! (закінчення із ст. 4)

Отже, звернімося з почуттям любові й братерства у Христі, звернімося від щирого серця до всіх наших братів – дітей нашої святої Церкви: Христос Воскрес, і ми будемо жити! Христос Воскрес, переміг смерть, і ми неправду й неволю переможемо! Хай воскресне Бог і розвіються вороги Його! Але в це велике свято братерства і любові не будемо згадувати про ворогів, або й краще, ворогів наших назовемо братами й до них звернемося з Великоднім привітанням: Христос Воскрес!

Навіть коли вороги нашої віри, різні безвірники – вороги Христа стануть казати: Христа й не було зовсім і Він не воскрес, то ми ще з більшою вірою й однодушністю скажемо: Христу не тільки був, але Він вічно є, Він вічно живе, Христос Воскрес! Коли б навіть сам диявол через слуг своїх ширив різні наклепи на Христа воскреслого, на наше Життя, Світ і Надію, ми йому і його слугам з почуттям всесилої перемоги над ним, з певністю загибелі його, сміливо скажемо: Христос Воскрес! Всьому, що живе й дише, всім створінням Божим скажемо сьогодні, браття, Христос Воскрес!

А поміж собою, брати і сестри дорогі, з щирістю і любов'ю у Христі забудемо всяку незгоду, один одного обіймемо і однодушно підемо далі по шляху утвердження своєї рідної Церкви, до світла воскресіння й щасливого життя нашого народу, і Христос, істинний Бог наш, що воскрес із мертвих, що смертю смерть подолав і тим, що в гробах життя дарував, за молитви Пречистої Своєї Матері, святих славних і всехвальних апостолів і всіх святих помилує і спасе нас, бо Він милосердний і чоловіколюбець. Амінь!

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

- + **КОНСТАНТИН**, Митрополит
Української Православної Церкви в США і діаспорі,
- + **ІВАН**, Митрополит
Української Православної Церкви Канади,
- + **АНТОНІЙ**, Архієпископ
Української Православної Церкви в США,
- + **ВСЕВОЛОД**, Архієпископ
Української Православної Церкви в США,
- + **ІОАН**, Архієпископ
*Української Православної Церкви в діаспорі,
Єпархія Австралії і Нової Зеландії,*
- + **ЮРІЙ**, Архієпископ
Української Православної Церкви Канади,
- + **ЄРЕМІЯ**, Єпископ
*Української Православної Єпархії
в Південній Америці (УПЦ в США),*
- + **АНДРІЙ**, Єпископ
*Української Православної Церкви в діаспорі,
Єпархія Великобританії і Західної Європи.*

Tradition: Great and Holy Friday

by V. Rev. Dennis Kristof

The greatest feast on the Christian calendar is undoubtedly Holy Pascha which commemorates the Resurrection of our Lord, Jesus Christ. In reality, this is a three-day feast which begins on Great Friday. In the ancient Church, Great Friday was also referred to as Pascha. This day is also known as Passion Friday or Good Friday: Passion Friday because it is the ultimate commemoration of the Saving Passion our Lord lovingly suffered for us and Good Friday because it is the day on which God manifested His infinite love for us through the Son of God Who gave His life that we might share His Life. Though the term Good Friday comes from western sources, many Orthodox living in countries where the Orthodox are in the minority have adopted it. This day is the ultimate celebration and commemoration of Christ's voluntary Death on the Cross in obedience to the Will of the Father which restored the relationship between God and humanity. Ultimately through His death, Christ shatters the dominion of Death and evil.

The liturgical commemoration of this day begins with the Passion Matins Service which is commonly taken on Great Thursday evening. The characteristic feature of this office of the sufferings of our Lord Jesus Christ is the chanting of Twelve Passion Gospel passages selected from the four evangelists. The Gospel according to St. John serves as the basis for this retelling of the Passion, Death and Burial of our Lord Jesus Christ. Details about our Lord's Passion present in the Synoptic Gospels (Matthew, Mark and Luke), which are not included in St. John's account of the Passion are included in seven of the 12 readings. These twelve readings describe in detail the Passion of our Lord beginning with the Mystical Supper at which He gave His moving theological discourse to His Holy Apostles prior to His departure for Gethsemane.

In some parishes, a procession through the Church with a cross is taken after the Fifth Gospel Reading. This practice was introduced in the 19th Century by the Patriarch of Constantinople and is a common practice in Orthodox Churches which follow the Hellenic liturgical practices. This compelling custom of processing with a cross embellished with flowers and an icon of the crucified Lord has also made inroads in some Slavic Orthodox Churches, especially those in western countries where contact among varied Orthodox Churches is commonplace.

On Great Friday itself, the Church strives to express her mourning over the passion and death of Jesus in every possible way. The celebration of the Liturgy, even the Lenten Presanctified Liturgy, has been forbidden for the past few centuries. A special service called the Royal Hours

is celebrated on Great Friday morning. The underlying structure of this service are the Liturgical Hours and Typika Service, but stanzas and readings from the Old and New Testaments appropriate for the day are added. Some of the psalms applicable to the Lord's sufferings are substituted for the normal psalms taken at the Hours. This service was designated the "Royal Hours" because it was customary that the emperor (or king) attended them. It is fitting that this name be retained since it is a commemoration of the passion suffered by the King of Glory.

The culmination of the Great Friday commemoration is the procession with the Holy Shroud (*plashchenitsya*), on which the image of the Crucified Lord is depicted is carried in solemn procession and placed in the tomb. There is a variance in tradition between western and eastern Ukraine.



In western Ukraine, this procession is taken at the end of the Vespers service. In eastern Ukraine and commonly throughout the Orthodox world, the solemn procession is taken at the Great Saturday Matins service celebrated on Great Friday evening. The priest vests in full priestly vestments for this procession which goes around the temple (church). In some places the priest carries the Shroud, but most commonly it is held over the priest's head either by four men or on a bier, while the priest carries the Holy Gospel Book which is placed in the tomb along with the shroud at the end of the procession. At vespers this procession symbolizes the deposition of Christ from the Cross and burial in the tomb. At matins, the procession symbolizes Christ's descent in the abyss (Hades), to announce to the righteous that they were soon to be liberated from the bonds of Death.

There is an erroneous belief that the unique custom of having the procession during the vespers service in western Ukraine is a Uniate practice. This is absurd on many levels. In reality, western Ukraine alone has preserved a more ancient tradition evidenced by the fact that it is only in recent centuries under monastic influence that matins began to be celebrated in the evening during Great Week. Concluding the day with a procession at the vespers service was the ancient cathedral (parochial) practice of the Church. Since the Latin Church has nothing even remotely related to the procession with the shroud, there is no foundation to even seriously suggest it is the result of Latinization. All should be edified by the great manifestation of God's love for us that led Him to suffer humiliation and death for our sake.

ЩО ГОВОРИТЬ НАМ ЙОГО ПОРОЖНІЙ ГРІБ?

Прот. М. Гільтайчук



Великдень, як кожного року. Радість, як завжди в цей Світлий День. Чи може бути більша радість і піднесення духа, як під час великоднього привіту: "Христос Воскрес! Воістину Воскрес!"

Цим привітом поздоровляємо себе взаємно кожного року і передаємо його в насліддя нашим дітям – грядущим поколінням. Немає кращої, ціннішої спадщини, як Воскреслий Христос. Той самий, "Який споконвіку був Словом, і Слово було в Бога, і Слово було Бог". Той, що через Нього все сталося, і без Нього ніщо не сталося ". Не було б Його, - не було б спасіння; не було б Його, не було б Воскресіння. Не було б Його, не було б того Світла, що просвічує темряву.

А темрява, куди не глянь. Темрява – куди не піди. Нею окутане все наше життя. Темрявою непроглядною покрита вся наша земля, яка тужить, плаче за дітьми своїми, як Марія – Богомати під хрестом, коли сонце погасло, щоб не бачити тих пекучих, як жар, сліз Її, Матері. Була темрява. В тій темряві тріумфували кати, п'янів від радості Синедрион. Поховав Світло світу, ще й каменем важким придавив – печаттю царською запечатав, озброєних воїнів на сторожі поставив.

Згасили, вбили Світло, погребли, а Воно ще з більшою силою воскресло, засвітило.

Христос Воскрес! Воістину Воскрес! "Коли б Христос не воскрес, то марна була б віра наша, марна проповідь наша", - каже св.ап. Павло (1 Кор.:15-17).

Так, Він воскрес тільки залишився Його порожній гріб. І що ж говорить нам цей Його порожній гріб? Багато! Одним голосить страх, другим радість. Одним голосить смерть, другим життя. Його мова – це мова самого Бога. Коли ж говорить Бог, Його мова є так страшною, що з переляку одні втікають, щоб десь сховатися, як Адам, вчинивши гріх у раю, або з перестрахи стають стовпом, як жінка Лота.

Коли земля затрусилася від гробу Господнього був відвалений камінь, на якому римські воїни побачили янгола в білих шатах, що сів, як сонце. Зо страху одні попадали на землю, інші почали втікати. Довідавшись про цю подію, висока жидівська рада вжахнулася. Стала придумувати все можливе, щоб заклеветати істину воскресіння.

Спочатку жахнулися й Мироносиці-Жінки, і це було самозрозуміле. Надприродне явище. Божа мова. Та це було спочатку. Страх їх скоро переходить в радість, і вони стають першими благовісниками Воскреслого Христа.

Минають століття. Схрещуються думки високої людської науки і техніки, але дійсність Воскресіння Христового і Його порожній гріб залишаються страшною, проречистою Божою мовою, яка наводить на одних страх, другим же дає надземну радість і відвагу. Матеріалістичний, безбожницький світ тремтить перед мовою порожнього гробу, стараючись затемнити його найбруднішими методами, Самого Христа ще тяжчим каменем придавити. Але мова Його порожнього гробу сильніша. Наперекір усім ворогам Воскреслого, Церква

Христова росте, сіючи здорове зерно правди Св. Євангелії, все новими, наповненими радістю й відвагою благовісниками Його.

Його воскресіння і порожній гріб, це для одних смерть, для других життя.

Ісуса, істинного Бога, що взяв на Себе людське тіло, юрба обвинуватила, засудила, оплювала і розп'яла. Ганебно повісила, ніби злочинця між злочинцями. Але Слово, Яке було споконвіку, не потрапила вбити. Слово-Бог стало для них не лише страхом, але смертю. Це останнє сталося найперше зо зрадником Іудою. Впродовж довгих століть пішло цією дорогою дуже багато Іюд Іскаріотських, які були проти Христа і Його Божественної Правди. Бо хто не вірить в Христа і Його Воскресіння, той вмирає не тільки фізично, але й духовно. Цей духовний занепад, що являється смертю, бачимо там, де немає віри у Воскреслого Христа. Де її немає, там неволя, страх, кайдани, слъзю, кров і смерть.

Тільки там є життя, де є віра у Воскреслого Христа. Він же сам сказав: "Хто вірує в Мене, хоч і вмере – житиме."

Тому в Світлий День Воскресіння Христового спішим до Його порожнього гробу, щоб його проречиста мова наповнила нас свіжою вірою, радістю й відвагою, як Жон-Мироносиць, як Його Учнів. Привітаймо з любов'ю один одного та передаймо в серцях наших привіт тим, що в цей день терплять голод і холод Воркут і Колим, тим, що їм ворог не дає спокійно молитися. Передаймо їм всім наш християнський привіт, сповнений глибокої віри: "Христос Воскрес!"

The Sundays



St. Thomas Sunday

John 20:19-31

by Fr. Volodymyr Steliac
St. Andrew Cathedral, Silver Spring, MD

God has blessed us with peace so that we may rejoice in the magnificent moments of Holy Pascha continuing through Bright Week in remembrance of Christ's Holy Resurrection.

The Gospel mentions two appearances of Christ to His Holy Apostles. The first of these appearances took place on the evening of the day He resurrected, when there were ten Apostles present because of the betrayal and suicide of Judas and the absence of Thomas. The Apostles being afraid of Jews because they were disciples of the One Who was condemned to death, were secretly meeting in the house with the doors locked.

At this point, a miracle takes place, and Jesus appears among them, showing His wounded hands and ribs (Jn. 19:31). On this occasion, Christ gives His Apostles the mission to start preaching His teachings: "As my Father has sent Me, I also send you." (Jn. 20:21) Also at this time, Christ gives to His Apostles the power of forgiving, or in other words, He institutes the Sacrament of Holy Repentance (Confession). He does this by breathing on them, saying, "Receive the Holy Spirit! If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained (Jn. 20:22-23)." Christ also said, "Assuredly, I say to you, whatever you bind on Earth will be bound in Heaven, and whatever you loose on Earth will be loosed in Heaven (Mt. 18:18)."

Upon learning of Christ's appearance, Thomas expressed great doubt about the truth of the Resurrection, saying, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe (Jn. 20:25)."

The second appearance of Jesus Christ takes place "after eight days". This time, Thomas is present. Christ appears among the Apostles entering through locked doors and greeting them with the words, "Peace be with you."

After this, He walks straight to Thomas asking him to verify His wounded hands and pierced ribs, saying, "Do not be unbelieving, but believing (Jn. 20:27)." Thomas now realizes his mistake and is convinced that before him stands our Lord and Savior Jesus Christ, saying, "My Lord and My God." Christ then responds to Thomas with the words, "Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed (Jn. 20:29)."

Thomas' faith became very strong in his ministry. Christians from India still call themselves "of Thomas." The Holy Apostle Thomas suffered a martyr's death at the order of a local ruler.

What then is the message of this Gospel account? In the Sermon on the Mount, our Lord presented the Nine Beatitudes, which we chant at the Divine Liturgy. Theologians emphasize that Christ addresses His believers several times with similar words as in the Beatitudes. His words to Thomas might be considered a Beatitude: "Blessed are those who have not seen and yet have believed."

Even though Thomas was finally convinced that the Resurrected Christ stood before him and even though he

“ He walks straight to Thomas asking him to verify His wounded hands and pierced ribs, saying, “Do not be unbelieving, but believing (Jn. 20:27).” Thomas now realizes his mistake and is convinced that before him stands our Lord and Savior Jesus Christ, saying, “My Lord and My God.” Christ then responds to Thomas with the words, “Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed (Jn. 20:29).” **”**

gave his life for Christ, he remains labeled as “Doubting Thomas”. He is the prototype of those who doubt their faith and there are many. Are we really that weak in our faith that we always need new arguments and proof of Christ's Resurrection? Is there not enough proof on Resurrection Sunday, in the faith of millions and millions of Christians from Pentecost until today who “had not seen but yet have believed”?

In the time of the Apostle Paul some Greek philosophers could not accept him and his teachings

(continued on page 10)

After Pascha

by Fr. Gregory Czumak
Four Evangelists Mission, Bel Air, MD

Ointment Bearing Women



Mk. 15: 43-16:8

On the Second Sunday after Pascha the Church commemorates the Myrrhbearers: Both Joseph of Arimathea, who obtained Jesus' Body, and laid Him in a tomb in his own garden, and the women who came as soon as the Law permitted, the day after the Sabbath, at the break of dawn, to anoint Jesus' Body with spices, as was the Jewish custom. While the crowds of people who had hailed His entrance into Jerusalem as the entrance of a King had turned against Him only a week later, while all but one of His closest friends and disciples, the Apostles, had deserted Him and fled in fear, Joseph and these women stood by Christ until the very end - or, until what they thought to be the very end.

As we hear in the Gospel Reading, these women were now approaching His tomb, the tomb in which they believed their Lord was buried. Because of their unwavering loyalty

“ Roll away the stone of indifference. Wear your faith on your sleeve - wear it proudly! ”

in the face of potential expulsion from the synagogue, because of their love, they became the first to hear the joyous, life-changing, earth-shattering news of His Glorious Resurrection.

But while it is a fact that Jesus Christ has risen from the dead, while He has burst forth from the tomb, trampling down Death by His Life-Creating Death and Resurrection, the tragic fact remains, brothers and sisters, that to this very day, some try to keep Christ within that tomb. The tomb in which we try to keep Him may look different from that tomb in the garden in Jerusalem. And it may vary from person to person. But, sadly, the tomb in which we most often try to keep Christ is here: Our very church.

The fact of the Resurrection has changed history forever, it is the Good News, the *evangelion*, the Gospel, which should be proclaimed to every living person, to the very ends of the earth. But how many of us, we, who are Orthodox Christians, who hear the proclamation of the Gospel, celebrate the Resurrection, and worship the Risen Lord Jesus Christ every time that we enter the church, then leave, and reenter the world, our world, the lives that we live, and attempt to leave Him there in the church? Attempt to limit His presence to that place, and that place alone?

We may deny doing this, but the proof is in the way that we live our lives. We act as though this is the only place

where Christ is present, and when we walk out of here, we leave His presence, and step out into another world, a world that never heard the joyous proclamation of the angels, spoken to the Myrrh-Bearing women.

It was the German philosopher, Frederich Nietzsche, who said, " God is dead. " And the proof, he said, are the churches, which have become the tombs of God. And if Nietzsche could say this about Western society over 100 years ago, how much more is it the case today, brothers and sisters? How much more does our society behave as though God were not present? As if we could lock Him in a golden cage, as one song says? And what is most appalling is that we contribute to this. By our very actions, or lack thereof, we tell the world that Christ is still locked away within the tomb.

When the women in today's reading were approaching the tomb, they were wondering how they would move the stone, the stone that was keeping them from approaching their Lord. There are such stones in our lives as well, brothers and sisters. Stones that seal Christ in His tomb, or rather, that prevent us from fully experiencing the presence of the Risen Lord in our lives. Our stones take many different forms, but perhaps the greatest stone, both in our personal lives, and in our society today that we must roll away is that of indifference. Certainly indifference is the best way to describe what the prevalent attitude of our society has become toward the Christian message of the Gospel.

"Jesus Christ is risen from the dead. Sure, that's fine, but, really, so what? What does that have to do with my everyday life? What does that have to do with having to go to work, or paying my bills, or raising my family?" Isn't this the mindset of society today? And, when we live our lives as though we are not in the presence of the Risen Lord, isn't this also our own mindset? We might like to say otherwise, but actions speak louder than words.

(continued on page 10)

St. Thomas Sunday

(continued from page 8)

because he proclaimed Christ and His Resurrection (Acts 17:18). Let's not follow them, but rather listen to the same Holy Apostle who proclaimed, "If Christ is not risen, your faith is futile; you are still in your sins (1 Cor. 15:17)." The same apostle wrote to the Romans, "So then faith comes by hearing and hearing by the word of God (Romans 10:17)."

Let us not focus too much on condemning those who doubt as did Thomas. He was not a nonbeliever in today's meaning of the word. We can say he was the one of those who wanted to have clear evidence of the Resurrection; one who wanted to verify what took place. He doubted like the Apostle Peter did when he asked Christ to let him walk on the surface of the sea. At the moment when the wind became stronger, Peter began to cry out, asking Christ for help. "And immediately Jesus stretched out His hand and caught him, and said to him: Oh, you of little faith, why did you doubt (Mt. 14:31)?"

Thomas is personally convinced of the reality of the Resurrection and this conviction is a miracle. His belief helps us to believe in Christ. We believe also what Myrrh-Bearing Women saw and claimed, being witnesses to both the first and second appearance of Christ. We also believe that the Apostle John, who was an eyewitness to the conversation between Christ and Thomas, recorded for us. We believe in the written words of the Holy Evangelist Luke who while walking with Cleopas to Emmaus met Christ along the way. We believe in those 500 brothers who saw the Resurrected Christ. We believe in all that the Evangelist wrote. The Apostle and Evangelist John ends his Gospel with the impressive words, "These are written that you may believe that Jesus IS the Christ, the Son of God, and that believing you may have life in His name (Jn. 20:31)."

“Are we really that weak in our faith that we always need new arguments and proof of Christ's Resurrection?”

Let us all live as those who believe in a resurrected Jesus Christ: a real life, a life of love, peace and tolerance as He instructed us. Let us come to our parishes where His name is proclaimed with the hope of better days. Let us come with faith and love to the Holy Chalice to receive His Body and Blood in Holy Communion. Let us proclaim together, "Christ is Risen from the dead, trampling down Death by death, and to those in the tombs bestowing life." Let us all proclaim Christ in our life, a life that is built on the foundation of His teaching, saying together with Thomas, "My Lord and My God", be with me all the days of my life and help me to know You as King and God, the One who trampled Death and sin through Your Resurrection. Amen.

Ointment Bearing Women

(continued from page 9)

Some might say, "well, I don't wear my faith on my sleeve, its something private, something between God and me." But that's a pretty strange response from someone who claims to be a Christian. It's not what Holy Scripture tells us is the way that we should act. It's certainly not what Christ Himself taught, when He said, "by this all will know that you are My disciples, if you love one another."

Others might say, "well, I'm not a fanatic!" To which

“...sadly, the tomb in which we most often try to keep Christ is here: Our very church.”

the Church responds, "why not?" It's alright to be a fanatic about football, or car racing, or just about anything else, and those of us who are don't care if everyone knows it. Why don't we want people to know that we are just as dedicated, just as passionate, about our faith? About the Church? About our Lord and God and Savior Jesus Christ? Why don't we want people to know it? Why don't we say grace before we eat in public, at a restaurant? Are we embarrassed, or ashamed? Remember our Lord's words, " whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the Glory of His Father with the holy angels." I pray that this isn't the case with us, brothers and sisters.

Do not try to keep Christ in that tomb! Do not pretend that we leave Him in the church when we walk out of the door! Do not act as though He isn't present in our everyday lives. Roll away the stone of indifference. Wear your faith on your sleeve - wear it proudly! Of what am I more afraid - the scorn of men, or the scorn of God? Yes, there are people out there in the world who might laugh at me, or snicker, or talk behind my back because they know, from my behavior, that I'm a Christian. So what! Are any of them capable of granting me salvation? Have any of them loved me so much that they have died for me? That I might know eternal life?

Let us love the Lord God with all of our mind, and all of our strength, and all of our soul. Let us love one another as Christ has loved us, and He will make Himself manifest to us. Like the Myrrhbearing Women, we will experience the presence of the Risen Lord; He will abide within us, and we within Him. And when we walk out of our parishes, I pray that we all, like the Myrrhbearing women, bear witness to the empty tomb. That we all live our lives so that the world will know, through us, the presence of the Risen Lord Jesus Christ, to Whom is due all glory, honor and worship, along with His Unoriginate Father and His All Holy, Good, and Life-Creating Spirit, now and ever, and to the ages of ages. Amen.

Christ is Risen!

МІЙ СТУДЕНТСЬКИЙ ВЕЛИКДЕНЬ

Весна 1938 року. Недалеко Хоревої вулиці на Подолі в Києві стояла ще не закрита більшовиками маленька церква. Може тому її більшовики й zostавили в спокої, що її настоятель був таким старим, що напевно вже в Сибір не доїхав би, а помер в дорозі. Відвідувало цю церкву дуже багато киян, але переважно старші люди, бо молодь боялась. Не дай Боже, стало б відомо, що хтось з студентів був в церкві, то вже йому місця в ВУЗ-і не було.

Підходив Великдень. Кожна родина збиралась святкувати це свято, Воскресіння Христового і кожен хотів якось посвятити паску за старим звичаєм. Але кожен і боявся. Молодь по одній причині, а старші віком по другій — щоб часом не звільнили з праці з “вовчим квитком”.

Я жив тоді у приятелів мого батька на Воздвиженській вулиці на Подолі. Господарі помешкання, середнього віку подружжя, багато разів сперечались між собою, хто з них має піти посвятити паску, щоб цим, часом, не нашкодити собі. Чоловік наполягав, що це має зробити жінка, бо на жінок “сексоти” менше звертають увагу, а жінка доводила, що це має зробити чоловік, бо як міліція буде розганяти, то він швидше зможе втекти, і т.д. Мені довелося всю цю “аргументацію” не раз чути, і одного разу, коли така розмова перешкоджала мені готуватись до лекцій наступного дня, я “авторитетно” заявив, що паску святити піду я та що їсти її будемо ми, а не міліція.

В Страсну Суботу поїхав я до своїх батьків у Дарницю, взяв підготовлене мамою до свячення та привіз на свою квартиру, де воно було складене в один кошик з паскою моїх господарів. Коротко перед північчю до мене прийшли ще три мої товариші по технікуму, і ми рушили “на розвідку” до церкви. Церква була повна людей. При вході також стояло кілька десятків, яким більш не було місця в церкві. Але все це були старші люди, переважно жінки. Простоявши деякий час при вході до церкви та прослухавши “Христос Воскрес”, ми кинулись швиденько додому, щоб взяти паски і встигнути ще на посвячення.

Посвячення відбулось перед церквою на хіднику, і в самій церкві. Перед самим посвяченням людей стало прибувати. Як тіні з’являлись вони з різних боків, ставлячи кошики з пасками для освячення. Між цими людьми появилась вже і молодь, яка, одначе, трималась більше темних кутків. Дуже мало в кого горіли біля кошиків



свічки. Більшість стояли в потемках, бо так було безпечніше. Вже закінчилось посвячення пасок, і люди почали розходитись, як раптом почулося: Міліція! Всі кинулися врозтіч, хто куди. Я з своїми товаришами побіг в напрямку недалекого скверу, де на бетонному п’єдесталі стояв, як пам’ятник, старий панцер. Сховавши кошик під панцером, ми набрали в кишені каміння, яке купую лежало тут же, приготоване для якоїсь потреби, і бігом вернулись до церкви. Тут побачили, що хоч людей залишилось і мало, але їх оточили міліціонери і почали перевіряти пашпорти. Тоді ми вирішили “воювати”. Тільки полетіли перші, кинуті нами камні на міліціонерів, як з другого боку почалось те ж саме. Переважно молодь, яка встигла втекти з оточення міліції, почала “бомбардувати блюстителів порядку” всім, що попало під руку. Десь збоку затріщав паркан і на міліцію полетіли куски дощок, а за ними ґранітні плитки, якими був виложений брук. Міліція розгубилась, а тим часом оточені люди, користаючись моментом, почали розбігатись в різні сторони. І доки міліція зорієнтувалась звідки на неї летить каміння, всі повтікали. Тоді і “нападаючі”, а в їх числі і я з товаришами, кинулись врозтіч. Забравши свячене з-під панцера, ми, через бувший Флоровський монастир, пробрались на Воздвиженську вулицю і я, віддавши паску своїм господарям, пішов з товаришами до трамвая, щоб їхати разом до моїх батьків у Дарницю розговлятись.

Так закінчилась “геройська” операція міліціонерів з Подільського району Києва на Хоревій 26 проти киян, які, не дивлячись на переслідування, таки посвятили паски, хоч і прийшлося молодшим з них, перед тим, як розговітись, камінням відвойовувати на це право.



Весна. Хто не тішиться нею? І старші, й молодь хочуть тепла, світла. Там, де недавно панувала зима, панувала смерть, де земля була скована під білим покривалом, а завірюха співала свою панахиду, відновилося життя. Прийшла весна: тепло і світло. Є холодне світло – світло електричної лаямпочки, що не покликає до життя природи, яка заснула й замерзла. Існує холодне світло пізнання, від якого людям стає ще зимніше. Існує холодне слово, змістом, може, вповні коректне, але воно нікого не зворушує, нікого не приводить до Бога. Що ж таке Євангеліє? Це світло, але тепле світло.

“Вийшов сіяти сіяч...”. Що було живим зачатком Слова? Любов. Господь ніколи не сіяв пізнання задля пізнання, але завжди, як засіб притягнення людей через любов до Отця і наше пізнання Слова ніколи не повинно обмежуватися “пізнанням” Істини, але любов’ю до Істини. І наші слова, хочби ми їх висловили мовою ангелів, і наше свідоцтво для ближніх без любові – тільки мідь, що дзвенить. І наші так звані добрі діла, якщо не виходять з любові, не принесуть нам жадної користи. “Без любові ми ніщо” пише апостол.

В світі, не зважаючи на весну і зближення літа, так зимно. Жадними штучними сонцями зігріти людей не можна. Як потрібні тепер учні Христові, які виконували б Його нову заповідь: “...щоб любили один одного, як Я полюбив вас”. Є любов особиста (егоїзм), є родинна, є любов до окремих осіб, але Господь говорить про інше. Його любов не охоплює лише декого, але всіх. Кожний дорогий Йому, навіть той, що найбільш нагрішив. Він любить не за щось, але благодатно. Він не вимагає для Себе чого-будь за любов і не очікує спочатку нашої любові, але дає її, сіє щедро, як сіяч зерно. Коли апостол Павло писав 13-ий розділ Першого Послання до Коринтян, то не про себе судив, бо не з себе чи з когось з інших апостолів здіймав копію, але дає живе зображення Христа. Лише Він, Христос може так і так сильно любити.

Ми називаємо себе християнами. А чи уважає тебе твій сусід, твій співробітник за християнина? Він знає, що ти часом ходиш до церкви, але чи знає він, що ти Христовий християнин? “По тому пізнають усі, що ви учні Мої, як любов між собою ви матимете”.

Як же мені досягти такої любові? Тільки через спільність з Джерелом Любові - Христом. “Перебувайте в Моїй любові” говорив Він нераз Своїм учням. Його любов може, і повинна, розігріти наші серця. Відсутність любові є доказом відсутності спільноти з Ним. Любов і життя тісно пов’язані. Життя в Бозі є найважливішим



для нас, навіть коли б ми і не мали повного пізнання шляхів Божих. Світло без життя багато хто має, але це, влстиво, - смерть. Життя, навіть без пізнання, все ж є життя. Найкраще мати і світло, і життя. Але правдиве світло одержуємо не шляхом розуму, а шляхом живої спільноти з Христом. Св.ап. Павло, говорячи про це пізнання підкреслює, що воно почерпується не від людської мудрості, але від Духа Святого, “духовне духовним пояснюючи” (ІКор.2). Дехто, роздумуючи про цей високий ідеал любові, що його очікує Ісус від Своїх учнів, одразу піддається, вважаючи, що цей ідеал недосяжний. А чи ти зробив старання, як пише св.ап. Петро (2 Соб. Посл. 1 розд.), щоб показати “у вірі чесноту...в побожності братолюбство, а в братолюбстві - любов”, чи піддався не пробуєючи. Починай з малого: будь чемним до всіх, привітним, послужливим, вітайся завжди першим, не очікуючи того, щоб зробив це раніше від тебе твій ближній. Вправляйся в цьому, тоді зможеш і більше досягнути. Любов – це свого роду змагання, боротьба з нашим тілом, яке хоче лише все одержувати, але не хоче нічого “дарувати” по благодаті, не потребуєючи подяки. Одного разу в Фінляндії, перед Олімпіадою, велася пропаганда за чемність і уважність. Пропаганда вдалася, і як приємно було ввійти до склепу і зустріти чемне служення. Як приємно було бачити в трамваї повагу до старших і немічних. Це зробила пропаганда, щоб у чужинців залишилося добре враження від цієї країни. Коли люди задля Олімпіади взяли на себе такий обов’язок, то тим більше ми, в ім’я багато вищої цілі, повинні пожертвувати собою, своїм егоїзмом, щоб любити. Як мило нам, коли люди до нас добрі й привітні! “Тож усе, що ви тільки бажаєте, щоб чинили вам люди, те саме чиніть їм і ви; в цьому закон і пророки.” Сказав Ісус Христос. Хай настане весна і в нашому серці та в нашому поведженні з ближніми.”

ПІСЛЯ НАВЕРНЕННЯ

Навернулася людина, яка не виросла у глибоко релігійній сім'ї, ані не піддалася впливу особливо праведного середовища. Сталося чудо.

Безсумнівно, життя нововерненої особи входить у новий, невідомий вимір, стає прекраснішим і повнішим. Але що відбувається зовні? Як таку людині сприймає оточення?

Часто Бог, навертаючи до Себе, вириває когось одного з контексту сім'ї, оточення, аби згодом зробити його Своїм апостолом. Притягаючи Свою дитину до Себе, одночасно відмежовує її від інших, виймає зі звичного повітря родини і друзів, і кидає у прірву самотності.

Сім'я та оточення часто не витримують іспиту на терпимість і щирість, навіть, якщо формально позитивно ставляться до релігії. Сім'я несподівано стає полем найбільш інтенсивної атаки з боку світу і диявола, позаяк рани, завдані найближчими людьми, найбільше болять. Батьки чи інші члени родини опираються і перешкоджають особистому релігійному життю наверненої людини, раптово починають трактувати її, як особисту власність, виявляють максимум нерозуміння й егоїзму, хоча роблять це, переважно, несвідомо. Вони хотіли би пожинати плоди праведного життя свого родича і в цьому контексті радіють його наверненню. Однак релігійні погляди, поведінка нововерненої людини дратують їх, бодесь глибоко це схоже на докір, що вони повинні чинити подібно.

Родичі стають схильними до маніпулювання: очікують від наверненого необмеженої і негайної досконалості, непрогрішимості в усіх вчинках. У виявах релігійності бажали би якоїсь посередності: сповіді раз на рік, відвідини недільних Літургій від випадку до випадку. Потреба частішої сповіді та Причастя майже завжди викликає протистояння й обурення. Чи ти вже такий грішний? З чого так часто сповідаєшся? Чи не маєш чого іншого до роботи, як лише до церкви ходити? Хочеш стати святим?



Навернена людина опиняється у несподіваній самотності, її боротьба з гріхом і зусилля для утримання Божої ласки зустрічають додаткові й неочікувані перешкоди. Мусить виправдовуватися за свої релігійні вчинки, знаходити прийнятну для інших мотивацію, а часто й приховувати свої дії. Опиняється немовби в окремій площині духовного життя, по-новому переглядає стосунки з ближніми. Якраз у ту хвилину, коли найбільше потребує підтримки і розуміння, опиняється відрізаною від родини, друзів, оточення. Вже не може відпочивати в сім'ї, знаходити там затишок і розуміння. Сокровенні думки і пориви залишаються невисловленими. Діставши декілька разів духовного ляпаса через необережну щирість,

навернена особа переважно приймає тактику мовчання й відокремленості. Між нею й іншими членами родини виростає прірва, яка стала видимою після іспиту на толерантність.

Стаючи віруючою, людина перебудовує систему своїх цінностей, часто кардинально змінює свої позиції. Така раптова зміна викликає дисонанс у стосунках із середовищем. Навернена людина вже не так гармонійно співіснує з оточенням: не може брати участі в забавах в часі посту, обстоювати брехню або напівправду, підтримувати неетичні або аморальні суспільні норми. Віруюча людина опиняється у вакуумі, відчуваючи свою відчуженість від світу: постійно мусить слухати погляди, які не поділяє, читати статті, з якими не погоджується, наштовхуватися на огидні мальовидла. Не може відверто висловлювати свої думки, бо наперед свободу совісті й віровизнання, оточення сприймає релігійну особу, як білу ворону. В ліпшому випадку така людина викликає глибоку повагу, відновлює авторитет Церкви і релігії, в гіршому ж — натрапляє на осуд. Дотримання чітких загальних позицій за таких обставин мимагає мужності. Часто з'являється відчуття незручності й сорому, коли внутрішнє наставлення підштовхує до публічного визнання Бога: чи то перехреститися коло церкви, чи то висловити діаметрально протилежну думку в дискусії стосовно колючих питань. (закінчення на ст. 18)

What Every Priest and Layman Needs to Know

by Fr. Harry Linsinbigler

The Nine Precepts of the Orthodox Catholic Church are a summation of canonical principles that have been approved by several councils (including the Council of Jassy in 1642), and can be found in various sources in various forms, including many prayer books, and in the *Orthodox Confession of Faith* by St. Peter (Petro) Mohyla. The following are a summary of these precepts and duties of Orthodox Christians as compiled from various sources is as follows:

The Orthodox Christian should ...

1. Pray to God every day, and attend the services of the Church at least on all Sundays and feastdays, and if possible on other days as well, the only exceptions being illness, extreme distance or weather, and rest after giving birth; and must partake of the sacraments as often as possible so long as not having violated the precepts listed below or under penance or restriction by one's spiritual father for a time. One must not arrive late to services nor leave early. One must be inside the church to hear the scriptures if one is to partake of Communion, and, if one must step out for various reasons, must be back in and remain inside from "The doors, the doors" until the completion of the ending prayers "May He Who is risen from the dead, Christ our True God...", particularly, again, if one is taking Communion. These are in accord with Canon 9 of the Apostles and Canon 2 of Antioch and the other canons.



2. To do ascetical fasts on Wednesdays and Fridays, and during the four fasts (above all during Great



Communion is the first thing eaten during the day (and, on Sundays, is the first thing eaten during a whole week), and, on feast days (i.e. non-fast days), the fast is always broken in the morning, and thus does not fall within the purview of the all-day ascetical fast or xerophagy, which goes into the afternoon.

3. "Churchmen must be held in the due reverence as the servants of God and our mediators; especially must the confessor be honored as a spiritual father and be consulted in regard to the salvation of the soul." Thus, we must pay proper reverence to the clergy and especially to your father confessor, for it should be that the "confessor be honored as a spiritual father and be consulted in regard to the salvation of the soul." Scripture speaks of this precept thusly: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God (1 Cor. 4:1)." But also, let each parish financially support in full its pastor, and each diocese its Archpastor, and also the Metropolitan, the Patriarch, and as much as possible the whole Church. As scripture says "those who preach the Gospel should live from the Gospel (1 Cor. 9:14)." They should make a living, not as having to beg, but as each person giving as they should, from the

Lent, but also the other three fast periods). Eucharistic fasting is always appropriate in feasts or fasts, since its purpose is that



least to the greatest, "tithes and spiritual offering" and "each as he pledges in his heart" not constrained by necessity but giving freely out of a generous heart, doing the greater things without leaving the lesser undone, giving beyond what is asked for in the Law of Moses, and reaping rewards that are far greater than those promised in the law of Moses.

4. We should go to Confession any time we have cut ourselves off from the life of the Church

- By committing a mortal sin;
- By being conquered by a repetitive sin that we have allowed to overcome us;
- By not coming to Church regularly or not communing regularly;
- By not praying and doing works of mercy regularly.

Beyond this we should go to the Holy Mystery of Repentance (confession) before a properly ordained Orthodox priest in good standing no less than once a year during the Great Fast, more preferable four times a year, and for the more spiritually advanced should go once a month. Before returning to Communion we must fulfill any penances and after this receive absolution when the priest offers it, since penance is the medicine of the soul. Every Orthodox Christian should put a priority upon Holy Communion to receive it often in accord with one's spiritual father, since for us it is the first food of the soul and body that we partake of every week that we may have life in us (Jn. 6.54-57), and have it more abundantly. Without a continuing to partake on a regular basis, we are told by our Lord



2006 High School Mission Trip Charlottesville, VA

Sponsored by the Ukrainian Orthodox Church of the USA

The High School Mission Trip is a ministry of the Ukrainian Orthodox Church of the USA. The purpose of these trips is to bring aid and comfort to those in need through out our country. Last year's team spent seven days aiding Raphael House, a shelter for at risk families in San Francisco.

This year's trip will take place August 6-13, 2006. Five high school students will be chosen from a pool of applicants to compose the Mission Team. The Team Members are led by a Spiritual Father and Lay Community Leader.

The location for the 2006 trip is St. Nicholas UOC Mission Parish in Charlottesville, VA. The Team will be aiding them in the renovations of their new church building.

St. Nicholas Mission is led by Fr. Robert Holet and was established in 1998. They have been true witnesses to the faith in an area where Orthodox Christianity is not common. You can learn more about St. Nicholas Mission by going to their website at www.stnicholasorthodoxchurch.org



Parishioners from St. Nicholas Mission



2005 Team arriving in San Francisco

Additional aspects of the trip may include: Constructing an outdoor shrine/prayer area, conducting a one-day vacation church school program, visiting a local plantation, participating in community outreach and enjoying the countryside of Virginia.

2005 Team Member Lara Haluszczak states of her experience, "This trip was absolutely amazing! I will never forget it and will carry it with me everywhere I go. I feel honored for having this wonderful opportunity and for the support I received from my family and friends. Also, the prayers (said) for us, I felt were at work and the Holy Spirit was with us. I look forward to another trip."

Each team members is responsible for the cost of the their trip, which is \$625.

Applicants must be between the ages of 15 and 18. Applications may be obtained from the Office of Youth & Young Adult Ministry at 412-488-9664, online at www.uocofusa.org, from your parish priest or youth worker. Deadline for applications is April 30th, 2006.

A LOOK AT TEENAGE CONFERENCE 2005

WHO DO YOU SAY I AM? WHO AM I?

TC 2005 was an amazing experience for all involved. Over 60 campers and 25 staff spent two action packed weeks at All Saints Camp under the direction of Fr. John Harvey and Charissa Martin. The sub-theme for the encampment was Christmas in July!

TC 2006 will take place July 9 - 22. Applications and information about TC 2006 are available at www.uocofusa.org.



Rev. Fr. John Harvey celebrated his 25th year as Spiritual Director of TC. The campers gave a special Ukrainian Christmas themed presentation in his honor with His Beatitude Metropolitan Constantine in attendance.



The campers from each parish had the opportunity to work together and create a traditional Christmas Caroling Star to take back home. Above are campers from St. Vladimir in Pittsburgh, PA.



Camper Jordan Gladys, National Jr. UOL Board Member, gives two thumbs up for TC and the camper vs. counselor Tug-of-War games. She is hoping to see her team's name added to the Kozak Kup.



The campers and staff really enjoy singing at TC. Here they are performing their team cheer at dinner



Katie Samijlenko and Dan McNulty learn how to prepare Christmas Kolach.



Tim Oryhon of Palos Park, IL flies high in the long jump competition. The long jump is just a small part of TC's expensive sports program called the Ukie Olympics.

In addition to the activities listed above, the program included: daily prayer services, Fr. John's lecture series, guest speakers - Hieromonk Gregory, Fr. Bohdan Hladib, Fr. Steven Hutnick, Fr. Moses Berry and a special presentation from two campers Lara Haluszcak and Oksana Mahlay concerning their participation in the Walk for Life, the annual fuse ball tournament, All Saints Camp Service Project to maintain the Prayer Trail, swimming, Basketball Tournament, Christmas Caroling to our nearby neighbors, Christmas in July Dance, a performance or two from the camper comprised band Freezer Burn and many more great activities.

ORDINATION AT ST ANDREW'S PARISH IN BOSTON

By Fr. John Harvey

January 28, 2006 was quite a joyous day for our New England Deanery and especially for the parishioners of St. Andrew's parish in Boston. His Eminence Archbishop Antony raised Monk Wasyl (Janick) during Divine liturgy to the rank of deacon, which both confirms and expands the role of service to the parish under the tutelage of its pastor, Fr. Roman Tarnawsky.

A packed church and the participation of a full choir underscored the warm feelings this congregation has for the monk who came to them some five years ago and who is present every time the doors are open for service. All the priests of the New England Deanery were in attendance as well as Fr. Deacon Anthony Szwez, therefore when the Archbishop intoned AXIOS (worthy!), the thunderous reply of axios, axios, axios both from the assembled clergy and people bespoke of hearty approbation by all.

Fr. Hierodeacon Wasyl is a convert to Orthodoxy and in his 20's he served as an acolyte at the Holy Resurrection Cathedral in Boston along with a young man, who is now Fr. John Black, the current rector of the parish in Chelsea, MA. Fr. Black served with the hierarch and the deanery priests, thus rejoicing in the advancement of a friend from his youth.

Besides local parishioners, a number of other well-wishers were prayerfully present. Fr. Hierodeacon supports himself through secular employment and so workers from Xerox were well represented. One couple, who are evangelicals of the Christian and Missionary Alliance Church, noted the spiritual affinity that they felt with the newly ordained, who has given them joy through Christ-like love and conversation. It is not surprising then that in his low-key manner, people have been drawn to Orthodoxy



through him. Some of his spiritual children were also present. Two priests from Holy Resurrection parish in Allston district of Boston were also present.

In presenting the newly ordained, His Eminence expounded on the fact that the diaconate has New Testament origins and is a rank dedicated to total service to the community. During the 18th and 19th centuries, the use of the rank of the deacon became skewed. Deacons became to be known for their chanting skills, ranging from falsetto tenor to the deepest bass and so purely ornamental ideals supplanted the requirement of any real social or evangelical service in a parish. Fr. Deacon Wasyl is already locally known for sermons for the children and for acts of service, so the expanded challenge by the hierarch should be taken with his ready smile as but another monastic obedience to be rendered with Christ-like love.

(закінчення із ст. 13)

ПІСЛЯ НАВЕРНЕННЯ

Дуже допомагають у такій ситуації релігійні групи, у яких віруюча людина має змогу висловити свої почуття і проблеми, знайти подібних до себе й відчути підтримку та розуміння. Маловіруюча сім'я зазвичай протестує проти відвідин таких груп, дратуючись їхнім альтруїзмом і жертвенністю. Родичі гадають, що таким чином оберігають людину від втрати часу й енергії у невластивому руслі, бо вважають, що вона лише дає й нічого не отримує.

Якщо віруюча людина залишається стійкою у своїх позиціях, то з часом виростають особливо довірливі стосунки з Богом, бо Він був єдиним, хто зрозумів і підтримав її в тяжкі хвилини випробування. Сім'я поступово мириться з неприйнятною для неї поведінкою віруючого родича, як такого, що просто не піддається виправленню і є якимось дивацтвом, відхиленням. Те саме можна спостерігати в оточенні. З цього часу більш видимою стає апостольська роль релігійної людини. Вона стає ніби ланкою, що з'єднує затверділих серцем людей з Богом. Друзі, близькі, колеги, знайомі починають свідомо відчувати, що через цю особу вони приєднуються до тісного контакту з Богом, який вона

має. Починають поважати її за стійкість, навіть звертатися до неї за роз'ясненням правд віри чи за іншою релігійною інформацією. Виявляється, що багато хто з оточення поділяє релігійні погляди, однак не мав сміливості про це заявляти. Таким чином стимулюється здорова співпраця, виявлена у широкому висловленні думок і обстоюванні важливих позицій, заохочується до глибокого осмислення і свідомого прийняття або ж відкинення суспільних норм, а не бездумного пристосування. Справді віруюча людина відновлює авторитет релігії і Церкви в очах оточуючих, і робить це, переважно, своїм прикладом. Відчуває ще більшу відповідальність, бо через її поведінку навколишній світ буде судити про Бога, віру, релігійність загалом.

Слід сказати, що не кожен гідно приймає дар бути світлом для ближніх, а буває, завдає додаткових ударів у вже і без того розхитану довіру до Церкви своєю фанатичною, агресивною і нетерпимою, а іноді просто невто-ропною поведінкою.

Актом навернення лише починається непросте й тривале входження людини до нового, Божого світу. Тож учімося виявляти терпимість і розуміння у стосунках, щоби допомогти один одному вистояти у вірі й облегшити випробування, які зустрічає на шляху кожна віруюча людина.

METROPOLITAN COUNCIL MEETS IN CHICAGO



Seated l to r: Protopresbyter Taras Chubenko, Protopresbyter Frank Estocin, V. Rev. Oleh Hucul, Vice-Chair of the Council, Archbishop Antony, Metropolitan Constantine, Archbishop Vsevolod, Bishop Andrew of London, Protopresbyter William Diakiv, Protopresbyter Nestor Kowal. Standing l to r: Melanie Nakonachny, President of the Ukrainian Orthodox League, Rev. Fr. Volodymyr Steliac, Alternate, Michael Kapeluck, Iryna Priester-Warwariw, V. Rev. Michael Kochis, Dr. Gayle Woloschak, Dr. George Krywolap, V. Rev. Bazyl Zawierucha, Olga Coffey, Alternate, Michael Heretz, President of St. Andrew Society, Dr. Paul Micevych, Helen Boyko-Greenleaf, and Nadia Mirchuk, President of the United Ukrainian Orthodox Sisterhoods. Not present when the photo was taken was Engineer Sviatoslav Lychyk, Alternate

The Metropolitan Council of our Church – the highest administrative authority of the Church between Sobors – met at St. Volodymyr Cathedral, Chicago, IL on 3-4 February 2006. It was a historical meeting in that it was conducted outside of the Metropolia Center in South Bound Brook, NJ for the first time, other than just previous to regular Church Sobors, which have been held in parishes around the country on numerous occasions.

Following a Moleben service in the Cathedral, the Metropolitan, Archbishops, along with clergy and lay members of the Council were welcomed to the windy city by Archimandrite Pankratij, Pastor of the Cathedral and later by Peter Chupeyda, President of the Parish Board of Administration, and Engineer Sviatoslav Lychyk, Alternate Member of the Council and Member of the Board of Trustees of St. Sophia Seminary, who along with dedicated members of the parish board made all the arrangements for the Council meeting. The Seminary Board also met in the Cathedral following the conclusion of the Council meeting.

This was a regular semi-annual meeting of the council, which had a specific goal of approving an extension to the current Consistory budget in order to conform with the recent change of our fiscal year to 1 January through 21 December rather than from 1 July through 30 June.

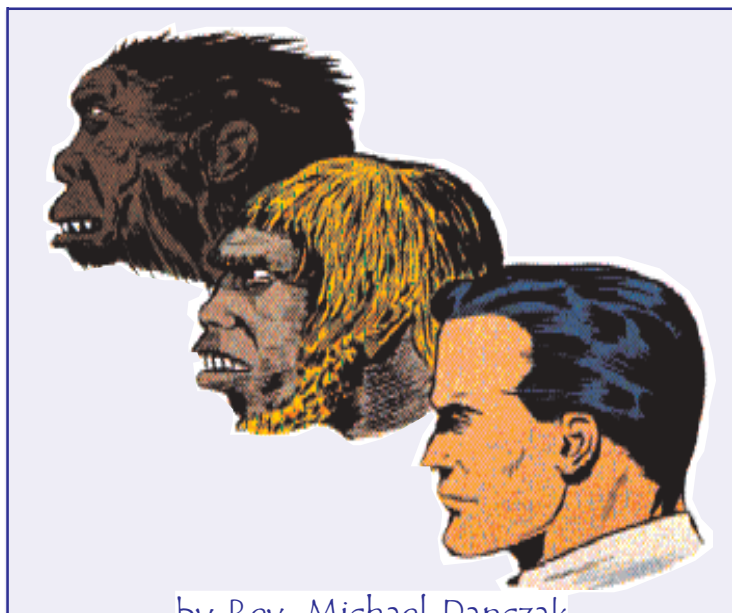
The Council also dealt with the mundane issues of church administration, hearing reports from the various officers and staff of the Consistory and from central church organizations. Archbishop Antony reported specifically on the progress of the three major projects currently in progress –

our church museum at our Metropolia Center in South Bound Brook/Somerset, NJ, All Saints Camp chapel and the expansion of St. Andrew Cemetery also at the Metropolia Center. The museum is currently in the final phases of mechanical and engineering drawings and the submission of such to local civil authorities for approval. The United Ukrainian Orthodox Sisterhoods and St. Mary Protectress Sisterhood of the Memorial Church have raised over \$300,000 toward this project over the past few years. The All Saints Camp Chapel is being funded by the extremely generous donation of anonymous donors, who have already contributed \$400,000 to the project. St. Andrew Cemetery is expanding to the “other side of the pond” on grounds adjacent to St. Sophia Seminary and the Consistory and the site work for this expansion begins by the end of March.

An important discussion took place during the meeting following His Beatitude Metropolitan Constantine’s question to the membership: “How do you envision the future of our Church?” The discussion was one which revealed many different perspectives on that future and laid the groundwork for much future discussion on the Council in consideration of the concerns and suggestions of the Council members. We cannot delve into the essence of the discussion due to lack of space in this issue, but we hope to present a summary of some of the thoughts expressed in the months to come. Suffice it to say that the Sobor elected individuals who are deeply concerned about the future of our Holy Church and committed to accomplishing whatever is necessary to secure that future.

The REAL Intelligence in Intelligent Design

Recently, a Protestant minister who is acquainted with me as an instructor at a local community college asked to sign a joint ministerial letter which was addressed to the members of the Pennsylvania State Legislature. The letter supported the efforts of some state representatives to require that Intelligent Design "Theory" be included in the biology curriculum of the state's public schools.



—by Rev. Michael Danczak—

For those who may be unaware, Intelligent Design "Theory" is a counter proposal to the standard theory of the evolutionary development of life on earth. Central to the Intelligent Design model of the presence of life on our planet is the notion that patterns of construction exist in nature which can only be explained as the products of a cognitive process.

Those who purport this "theory" use as evidence for their position scientific concepts such as the intricacies and the complexity of most biological systems, the repeating pattern of structure and functions that exists within a multiplicity of biological systems and the mathematical areas of statistical probability, number theory and nonlinear dynamics.

Returning to the request of my acquaintance, he was shocked when I graciously declined to sign the letter. He asked me why I would refuse to sign a letter which was supporting a law which would require a "balanced and fair" educational presentation of the processes of the development of life on earth.

My response to his inquiry was twofold. First, I informed him that the Intelligent Design model is a politically inspired attempt to bring Creationism into a science class using the misrepresentation and misinterpretation of well established scientific facts. In essence it is the fabrication of a pseudo-science with the sole intent of establishing an Evangelical Fundamentalist Protestant "biblically" based view of life and the world within the science curriculum of our public schools.

It relies on the presence of a supernatural deity whose presence by its very nature is not subject to any form of objective scientific testing. The first rule of any scientific discipline is that any statement (hypothesis)

must be verifiable. There must be the ability to disprove any assertion which is made within the context of a scientific discussion through experimentation or by observation. (NB * There is a popular misconception which persists regarding science that all commonly accepted scientific facts are empirically or experimentally derived. This has never been the case. Repeatable observation is a valid

scientific method; for example, to the best of my knowledge no one has attempted to alter the orbit of the moon or other planetary body in order to test the theories of astral mechanics which were originally described by Issac Newton and Johannes Kepler on the basis repeatable controlled observations.)

Secondly' and most importantly, I informed him that the Intelligent Design "Theory" that he was endorsing was theologically invalid and that it may even be heretical.

I asked him a very simple question: "Whose intelligence are you seeing in the world around us?" He very quickly responded "You see the evidence of God's handiwork in everything." I answered that his statement is true; Basil the Great, Augustine and Thomas Aquinas each put forth very eloquent arguments on this very fact, but I went on to ask on what basis does he assume that he is seeing an act of intelligence. I was simply asking about the standard that he was using to justify his assertions.

The minister went on to explain how logical and ordered the world appeared. He elaborated at length on how this rational order and its underlying complexity could only be the product of a superintelligent God. I then asked him "Then you are establishing the intelligence of God based upon your level of perception and intelligence?" He answered with a very quick, "Yes."

I asked him a follow-up question: "Do you understand the theories of Albert Einstein?" The minister said that they were much too complicated and mathematical for him to comprehend. I then asked, "If you can't understand the theories of Einstein who was arguably one of the most intelligent men to have ever lived, how

can you say you can recognize the intelligence of the ineffable and incomprehensible God?" The response that I received was a very telling silence.

This is the theological problem with any scientific proposal which offers God as an explanation. To be scientifically valid such a hypothesis must attempt to define in a circumscribed manner the actions or the presence of God, in order to subject them to a controlled experiment. In doing so limitations are placed on the limitless which is absolutely impossible? God, by His very nature, can never be defined, known or understood, except through His revelation which is often misunderstood and which can be considered to be limited (due to the nature of God) in its scope, at best.

So whenever a statement is put forth that the cognitive process of God is detectable in some aspect of our universe, a theological impossibility has occurred. The intelligence to God is unknowable. If you recognize an intelligent pattern in some aspect of nature, you are making an inference based upon your personal frame of reference; therefore the intelligence that you are recognizing and classifying cannot be that of God but of yourself.

Believe it or not, psychologists have a term for this phenomenon: "Pattern recognition." Our mind attempts to order the world in which we live. In this way, we are able to interpret the environmental input that we are continuously receiving within our brains via our senses. This interpretation of such sensations is also called perception. When a series of sensations are received within the brain, which are ill defined, or undefined in their nature, the brain will associate them to a frame of reference that is familiar to it. This is why a series of shadows may appear to be spectral or the settling of a house may sound like someone walking in the attic

If you insist that you are seeing a Divine intelligence, you are in essence seeing God as a human. You are giving Him a human form of intelligence and cognition. Accordingly, you are imposing restrictions on the nature of God and, as a result, you have altered the "definition" of God. By redefining God, you have committed a heresy.

When I explained this to the minister, he was flabbergasted. His attempt at inserting a religious point of view into the science curriculum of the public schools had resulted in his unknowing denial of God. I further explained that the sciences, while appearing hostile to theology, are in fact, ambivalent toward any religious construct. The reason for this "religious apathy" is that, by its very nature, science cannot consider the action or inaction of the supernatural influences because they cannot be subjected to controlled testing or observation. The apparent hostility toward religious view points is nothing more than an insistence that there be a rigorous adherence to the principles of scientific inquiry.

I also explained that his objections to evolutionary principles of the life sciences and their alleged consequences in

the secular realm are based upon personal interpretations of the Book of Genesis. When I asked him to explain how God created the world he began to cite the first book of Genesis; I stopped him and said: "What you said is true but I want you to describe the methods that God used in the creative process." After much hemming and hawing, the minister had to admit that "Scripture is silent on that matter."

My response was that in its silence Scripture speaks volumes. We cannot understand the mind of God. We do know that there is a set of well defined principles upon which our material world is based. The human race has discovered these concepts through its investigations of our universe. These explorations are our prerogative since God has given mankind dominion over the world. It is our responsibility to understand the universe. God expects us to comprehend and appreciate the process and substance of creation so that we may properly steward that which he has given us.

When the Son of God came into the earthly world, He did not appear suddenly as a full grown man. He was born of the Blessed Virgin Mary. Yes, the conception was miraculous and unexplainable but his "appearance" on earth was biological and he physiologically grew as a child. He lived and He died as a man. Jesus Christ accepted the principles and the limitations which govern the material universe that He created.

Unfortunately, some theologically and scientifically misinformed individuals have failed to recognize this very premise. Instead, they have attempted to fit the ineffable,

"I informed him that the Intelligent Design model is a politically inspired attempt to bring Creationism into a science class using the misrepresentation and misinterpretation of well established scientific facts."

incomprehensible eternal God and his actions into a "theory" which is consistent with their personal philosophical and religious beliefs. The problem with such an action is, that in most instances, the resulting conceptualization corrupts the very beliefs that they are trying to profess and protect. You cannot create a scientific "theory" based upon an unknowable premise.

This is something that we, as Orthodox Christians, must always keep in the back of our minds. In our zeal to profess and protect our beliefs, are we formulating scientific, political, economic or ethical "theories" or rationalizations which are based on our personal preferences rather than on the Faith of the Eastern Orthodox Church as related in its teachings and Tradition? This is a question which we must ask ourselves each day, not only within scientific discourse but in every aspect of our daily lives.

Readers and Subdeacons Conference

V. Rev. Stephen Hutnick

On Friday, March 10th Readers and Subdeacons of our Ukrainian Orthodox Church arrived at St. Sophia Seminary for a two-day retreat. They represented our parishes from Jones, Oklahoma; Cartaret, New Jersey; Clifton, New Jersey; Chester, Pennsylvania; Northampton, Pennsylvania; Charlottesville, Virginia; Johnson City, New York and Woonsocket, Rhode Island. They were welcomed by Very Rev. Father Bazyl Zawierucha, Administrator of the Seminary and Father Stephen Hutnick, Director of Vocations for the Seminary. It is our hope and prayer that by having these retreats that our Readers and Subdeacons will get to know one another and help each other in their service.

The retreat began with Vespers for St. Theodore and the blessing of koliva. The Hieromonk Gregory, Professor of Liturgics at St. Sophia Seminary was the Celebrant. Father Bazyl led the choir of participants.

The first lecture was given by the Hieromonk Gregory. Using the ordination services, Father discussed the roles and historical development of both the Orders of Readers and Subdeacons. He reminded all of us of the importance of these roles in their respective service to the Church and that their function was to be taken seriously and with devotion.

Saturday morning began with Divine Liturgy celebrated by Father Bazyl and concelebrated by Father Stephen and Father Deacon Michael Sawarynski. Our participants sang beautifully with the help of Mrs. Linda Winters, Choir Director of Assumption Parish in Northampton, PA.

Following breakfast, Father Stephen spoke about the aspect of being called to service by accepting Holy Orders. He admonished the participants that their roles in Church service was sacred by virtue of their response to God's call.

Father Bazyl's topic dealt with the practical aspects of service at the altar. He spoke of proper preparation and diligence while in Church and in the Sanctuary. He gave some points of instruction on how to be a better Reader and Subdeacon in a positive fashion.

His Eminence, Archbishop Antony welcomed all the participants. He expressed his gratitude and that of His Beatitude,

(conclusion from p. 3)

From the Editor's Desk...

What happened? Someone did roll the stone away?

Was it an angel - was it God the Father - was it Jesus himself? Actually, the Gospels do not tell us. All they say is that when the women got there it was already rolled away. Instead of our Lord's decomposing body they found a man in heavenly garb who tells them that Jesus is risen. They came there to touch and see a dead body but instead they witnessed the Resurrection.

That's the way God works. We can't do all the things that we know we should do. Our little contributions seem to be just a drop in the bucket. But God is able and ready to assist us if He has not done so already! Perhaps we just have not recognized His handiwork yet. Instead of just fretting about how we are going to be able to do all that God calls us



Metropolitan Constantine and His Eminence, Archbishop Vsevolod for the service and dedication of our Readers and Subdeacons. He urged them to continue to pray and read Scriptures that they might be an example of Christ's Light to the faithful in the parishes that they serve and to all whom they meet.

After Vespers, the participants received the Traveler's Blessing. After supper, all were on their way to their respective homes.

In all we had 15 participants in this year's conference. We thank them for taking time out of their busy schedules to be present at this retreat. Many traveled a great distance. Special thanks is also expressed to Mrs. Anastasia Furmanec for her kindness and delicious food which sustained us through this busy weekend.

We look forward to scheduling more retreats to help in the education process of our Readers and Subdeacons. We also hope to announce in the near future altar boy retreats to help our young men in their service to our Church.

Please remember to pray for vocations, asking God to bless those who already serve His Vineyard and to inspire our youth to accept the call of His service as Readers, Subdeacons, Deacons, Priests, Monks and Nuns. Please remember, vocations are everybody's business!

to, perhaps we should anticipate the Resurrection Power and all that God has and will accomplish and bring forth.

What stones entomb you during this Great Lent 2006?

What makes your life seem dead? What things imprison your spirit? Selfishness? Materialism? Apathy? Destructive habits? Bad attitudes? Sin? Whatever it is that separates you from God or disables your ability to see what He has done for you - it all can be dealt with during this lent.

God can roll away any stone. God can take whatever keeps our hearts captive and make it go away. God can wash away our sin and make us truly care. God can open our hearts and bring all death back to life.

Don't worry about how you are going to do all this. Just learn a lesson from the woman. Instead of fretting about how you will do what God calls you to, just stand back and watch the resurrection take place in you.

У ЧІКАГО ВІДБУЛАСЯ СЕСІЯ РАДИ МИТРОПОЛІЇ



Перший ряд: Протопресвітер Тарас Чубенко, протопресвітер Франко Істочин, протоієрей Олег Гуцул - заступник голови Ради Митрополії, Архієпископ Антоній, Митрополит Константин, Архієпископ Всеволод, Єпископ (Лондонський) Андрій,, протопресвітер Василь Дяків, протопресвітер Нестор Коваль. Другий ряд: Меланія Наконечна, голова УПЛіги, о. Володимир Штеляк, заступник, Михайло Капелюх, Ірина Прістер-Варварів, протоієрей Михайло Кочис, д-р Геіл Волощак, д-р Юрій Криволап, протоієрей Василь Завірюха, Ольга Коффе, заступник, Михайло Герець, голова Товариства св. Андрія, д-р Павло Місевич, Галина Бойко-Гринліф та Надія Мірчук, голова Об'єднання УПСестрицтв. Не присутній на фотографії інж. Святослав Личик, заступник.

У днях 2-3 лютого 2006 р.Б. відбулася Рада Митрополії нашої Церкви, найвищого адміністративного органу Церкви в часі поміж Соборами. Сесія була, можна сказати, історичною, бо перший раз відбувалася поза осередком Митрополії у С. Бавнд Бруці, Н.Дж., не враховуючи сесій, що відбувалися безпосередньо перед кожним Собором, а Собори бували не раз по різних парафіях.

Після Молебня у катедрі, Митрополита, Архієпископів та духовних і світських членів Ради привітав Архимандрит Панкратій, настоятель катедрі. Потім вітали їх Петро Чупейда - голова Парафіяльної управи, а також інж. Святослав Личик, один із заступників у Раді Митрополії та член Опікунчої ради Семінарії св. Софії, котрі разом із вірними членами парафіяльної управи займалися приготуваннями до засідання.

Сесія ця була звичайною піврічною нарадою, якої особливою ціллю було, затвердити побільшення сучасного бюджету Консistorії, щоб узгіднити його з недавню зміною нашого фінансового року, що тепер триватиме від 1-го січня до кінця грудня, а не від 1-го липня до кінця червня.

Сесія розглядала поточні справи церковної адміністрації, слухала звіти директорів різних відділів Консistorії та голів прицерковних організацій. Архієпископ Антоній звітував про прогрес трьох головних

проектів: - Музею в нашому осередку у С.Баавнд Бруці, каплиці на "Таборі Всіх святих" та поширення цвинтаря св. Андрія, також у С. Бавнд Бруці. Механічні й інженерні креслюнки музею вже викінчуються, і будуть предложені відповідним місцевим урядам для затвердження. На протязі останніх трьох років місцеве сестрицтво Покрова Пресв.Богородиці пожертвувало на цю справу понад 300,000 доларів. Каплицю на "Таборі всіх святих" фінансують дуже щедрі жертводавці, які однак бажають залишитися анонімними. Цвинтар буде розростатися на другий бік ставка-потічка, на землю, сусідню з семінарією св. Софії і з будинком Консistorії. Праця над цим проектом розпочнеться в кінці березня.

Під час нарад, після того, як Митрополит Константин завдав присутнім питання: "Як ви уявляєте собі майбутнє (нашої) Церкви" відбулася важлива дискусія. На ній виявилось багато перспектив на майбутнє та склалася підстава для дальших дискусій Ради щодо турбот і сугестій членів Ради. Через брак місця ми не будемо зараз входити в подробиці, але сподіваємось подати підсумок деяких висловлених там думок в майбутніх числах "УПСлова". Зараз вистачить сказати, що Собор обрав до Ради представників, які поважно задумуються над майбутнім нашої святої Церкви і робитимуть все можливе, щоб це майбутнє забезпечити.

До друку підготувала
добродійка Лідія Тарнавська

Рукоположення в сан диякона

Українська православна парафія св. апостола Андрія Первозванного в м. Бостон, шт. Массачусетс, святкувала важливу подію: висвячення іподиякона, монаха Василя в сан диякона.

В суботу 28 січня 2006 р. Б. церковні дзвони нашої церкви оголосили про початок святкової Літургії, яку очолив Високопреосвященіший Владика (Архієпископ) Антоній, голова Консистоії Української Православної Церкви в Америці.

Святково прибраний храм був повний парафіян і прихожан, які в урочистому настрої і з повагою зустріли свого Владика і священників нашого деканату, що приймали участь в Архирейській службі.

Достойне духовенство супроводжували вівтарні прислужники, а в притворі церкви їх зустріли діти недільної школи із вчителями, які вручили Владиці квіти. Голова парафії п. Мирон Бабій зустрічав дорогого гостя хлібом-сіллю, а голова сестрицтва п-і Валерія Вербицька щиро привітала його від імені сестрицтва.

Настоятель парафії о. Роман Тарнавський з новопоставленим у диякони монахом Василем, зустріли і привітали Владика Антонія, як свого духовного Батька та просили його благословення і молитов.

Владика Антоній звернувся із привітанням до присутніх людей, і під урочистий спів "Достойно є" увійшов до церкви на вхідні молитви, після чого розпочалася святкова Літургія.

Велично співав церковний хор під керівництвом диригента п. Євгена Мороза. Після виголосу "Найперше пом'яни..." почалося рукоположення. Парафіяни і гості уважно молилися і слідували, як проходить висвята, адже рукоположення в нашій церкві відбувалося вперше, і більшість людей могли спостерігати цю подію вперше.

Диякон о. Антоній (Швець) із настоятелем о. Романом обводили довкола святого престолу новопоставленого диякона під мелодійний спів "Ісаїє, радій", "Святі мученики" і "Слава Тобі, Христе Боже". Присутнім цей спів нагадував вінчання тому, що ці самі тропарі співаються і на вінчанні. Рукоположення — це і є вінчання, але з Церквою Христовою".

Виголос "Аксіос" прозвучав від Високопреосвященішого Владика Антонія, і його повторювали священники, а потім і церковний хор. З великою побожністю виголошував нововисвячений диякон Василь свою першу ектеенію, а вірні співали "Господи, помилуй!"

Із архипастирським наставленням звернувся Владика Антоній до диякона о. Василя. Він сказав, як важливо є служити Богові та людям, що священство є посередництвом між Богом і людьми.



Настоятель парафії о. Роман Тарнавський, від імені всіх парафіян, вручив о. диякону ікони Спасителя та Богородиці.

Святковість нашої церковної громади продовжувалась на слідуєчий день, у неділю 29-го січня. Парафіяни, прихожани і гості, разом з о. настоятелем і нововисвяченим о. дияконом молилися за здоров'я та успіхи нашого духовного Провідника — Владика Антонія, який у цей день відзначав свій День Народження.

Після закінчення святкових Літургій, і в суботу, і в неділю жіноцтво нашої парафії вгощали Владика, священство та всіх присутніх смачними обідами. Особливі святкові торти отримали Владика та о. диякон Василь.

Урочистість цих днів запам'ятається в нашій парафії надовго після того, коли з духовним задоволенням всі розійшлися по своїх домівках.



Настоятель парафії о. Роман Тарнавський та ієродиякон Василь.



From St. Vladimir's Cathedral in Parma, OH: Michael Jogan, Emily Kominko, Oksana Mahlay, Bohdana Komichak, Fr. Dn. Ihor Mahlay and Larisa Kopystynsky.

On Monday January 23, faithful from several parishes of our UOC in the USA joined the thousands amassed on the Mall in Washington D.C., participating in the March for Life. Though the day was cold and wet, the crowd was greater than in previous years. The high level of energy felt by the participants and the speakers was obvious, possibly in the expectation that the landmark decision of Roe vs. Wade may soon be overturned.

The Orthodox presence at this commemoration and March was visible. Many

clergy and laity carried icons and banners during the rally. The event concluded at the Supreme Court of the U.S. where the Orthodox people served a Panakhyda for the millions of innocent victims of this national tragedy.

On Sunday January 22, prior to the departure of the bus from Cleveland to Washington, a Moleben was served at St. Vladimir Cathedral in Parma by local clergy followed by community fellowship and a speaker. This event was sponsored by ZOE for Life, an Orthodox Pro-Life organization.



Participation in the Annual

Right to Life March



A Panakhyda is served for the millions of innocent victims.



Fr. Volodymyr Steliac, Dobrodyka Marta and their family. The Orthodox Christians banner was carried throughout the march.



Second Annual Christmas Eve Celebration



Traditional foods are enjoyed on Christmas Eve in Smithmill.

Homemade pirohy, fish, hand picked mushrooms, homemade desserts and other fine traditional foods were enjoyed by St. Vladimir parishioners in Smithmill, PA, on January 6 at their Second Annual Christmas Eve Dinner.

About 45 to 50 people celebrated with their "church family" not only enjoying the food, but also the company as well.

The 50/50 money prize was drawn at the end of the evening with the winnings going to Denise and Alyssa Anderson. Eva Wasiw was presented with a gift of appreciation for selling the most chances.

St. Vladimir Sisterhood sponsored the event, and thanked the community for their participation in the 50/50 cash drawing.

Patron Saint Day in Boston



Alexander Nary, Fr. Roman Tarnavsky, Lisa Remick and Monk Vasyly.

On Sunday, December 11 the parishioners of St Andrew's of Boston, MA celebrated their Patron Saint Day with a delicious shrimp and pasta dinner prepared by some of the women of the parish. The church began a new yearly tradition by honoring its most recent college graduates with icons. Lisa Remick, a graduate of Framingham State College and Alexander Nary, a graduate of Boston College were presented with icons by Fr. Roman Tarnavsky who wished them every success for the future.

Fifth Year Anniversary

December 11 at St. Vladimir Church Hall in Smithmill, PA, was the date and setting for a surprise Fifth Year Anniversary Celebration for Rev. Fr. Paul Bigelow. Fr. Paul was delightfully surprised to be remembered on this anniversary.



Described as a celebration of faith, unity and friendship, the gathering consisted of parishioners from St. Vladimir's, and a number of guests from out of town, such as parishioners from SS. Peter and Paul in Bakerton, PA, St. Mary's Church in Irvona, PA, and guests from as far as Bellefonte, PA who braved the elements of bad weather to join in the festivities. St. Vladimir Sisterhood sponsored the event, and Fr. Paul was presented with a beautiful cake adorned with the Orthodox Cross. Fr. Paul described the day as "one of the best days of my life".

www.uocofusa.org

Improved Youth and Young Adult Ministry Link on the Consistory Web Site

There is now a new and improved Youth and Young Adult Ministry section on the Consistory Web site. It includes extensive and detailed information about camping programs, mission trips, workshops, youth worker training and resources, and

much more. It also contains interactive activities and information for youth and young adults of all ages.

A special feature for Young Adults: A Book of the Month and Q&A Section. Please take the time to look at this new section of the web site.

EOF Representatives Visit Parma Parish

On Sunday, November 20, V. Rev. Fr. George Hnatko and his son George of the Eastern Orthodox Foundation (EOF) visited St. Vladimir Cathedral in Parma, OH to explain the work and needs of the Foundation. The EOF has facilities in both Indiana and Homestead, PA which take care of the needs of the indigent and elderly. Fr. George spoke at both the English and Ukrainian Divine Liturgies and a collection was taken for the EOF from parishioners and parish organizations.

A generous donation was presented for the EOF at the annual Thanksgiving dinner held in the St. Vladimir parish hall on the Sunday prior to the Thanksgiving holiday. This event is sponsored by the Sr. UOL.



Roman Malysz, vice-president of the St. Vladimir parish Council, V. Rev. Fr. John Nakonachny, pastor, Deacon Ihor Mahlay, Dareen Jogan, president of the St. Vladimir Cathedral Sr. UOL, Fr. George, Fr. Ivan Mironko, assistant pastor, and George Hnatko co-director of the EOF.

Soup-er Bowl Sunday



St. Luke Church in Syracuse, NY served a luncheon on February 5 to raise money for the Ukrainian Orthodox League's Christian Caregiving and Missions Committee "Soup-er Bowl Sunday Project". The donations collected were sent to help St. Andrew's Society Soup Kitchens in Ukraine.

A simple luncheon of borscht and rye bread prepared by Katya and Irene Carman was served and for dessert, our talented parishioner Pani Irina Jemetz made a fabulous lemon cake that would rival any from the most renowned

baker. Voluntary donations were collected and a very generous total of \$202 was raised.

Parishioners were eager to contribute to the donation basket since they understood the seriousness of the need in Ukraine. It was evident that while enjoying a fantastic lunch with fellow parishioners, the parish as a whole mostly enjoyed participating in a project that benefitted such a worthy cause. The parish may be a small, but their hearts are big.

"Inasmuch as you did it to one of the least of these my brethren, you did it to Me." (Mt. 25:40)

St. Nicholas Celebrations



Minneapolis, MN - St. Michael/St. George parish; V. Rev. Eugene Kumka, pastor.



South Plainfield, NY - Nativity of the Blessed Virgin; Rt. Rev. Fr. Raymond Sundland, pastor.

Israel To Relocate Jail Near First Church

by Michele Green (ENI)

Israel is to relocate a jail in Galilee on the recommendation of archaeologists who have discovered in its grounds the oldest church (temple), ever found in the Holy Land.

The third century prayer chapel laden with inscriptions and mosaics was found last year on Megiddo prison land, west of Afula in northern Israel. It was uncovered by prisoners helping archaeologists excavate the site before a new prison wing was constructed.

Due to the discovery, the prison will now no longer be expanded and a committee of leading archaeologists from the governmental Antiquities Authority has advised that it be relocated, so the find can be preserved and further archaeological excavations can take place.

"We are talking about a unique and unprecedented find which is exciting the entire Christian world," Antiquities Authority director Shuka Dorfman told reporters. "Any move which would disconnect the mosaic from its site would injure the cultural values this site represents."

Israel's President Moshe Katsav, who toured the area, said he supported moving the prison due to the historical importance to

Christianity. Katsav said Pope Benedict XVI had, during a meeting in Rome last year, expressed interest in visiting the excavation on any future trips to the Holy Land.

The chapel, located between an ancient Jewish village and a Roman army camp, caused a stir in the Christian world when it was discovered. It provides new insight into early Christianity when it was a persecuted religion in the Holy Land.

In addition, the chapel contains an inscription dedicated to a woman who donated an altar to "the God Jesus Christos." This is believed to be the earliest epigraphic reference to Jesus discovered, archaeologists said.

A prison spokesperson confirmed that Megiddo prison, where 1200 Israeli and Palestinian prisoners are jailed, will probably be moved.

Megiddo, also known as Armageddon, is where the last battle between good and evil is supposed to take place according to the Bible in the New Testament's Book of Revelations.

Cardinal Kaspar Calls For Joint Synod of Bishops

by Jonathan Luxmoore (ENI)

The Vatican's top official for church unity has repeated calls for a joint synod of Catholic and Orthodox bishops to debate papal primacy and other "practical" issues that divide the two traditions.

"There's no shortage of troubles between us, and these can only be settled by dialogue," said Cardinal Walter Kasper, president of the Vatican's Pontifical Council for Promoting Christian Unity.

Orthodox-Catholic ties have been tense in recent years over accusations of Catholic "proselytizing" in traditionally Orthodox areas, as well as over the postcommunist revival of Eastern Catholic churches which combine loyalty to Rome with the eastern liturgy.

But several Orthodox

church leaders have said they hoped for improved relations after the election of Cardinal Joseph Ratzinger as Pope Benedict XVI in April 2005.

In a January 1 interview with Poland's "Gazeta Wyborcza" newspaper, Cardinal Kasper noted he had first proposed such a joint synod at a congress in Bari in southern Italy in May 2005, recognizing that "seeking unity" would have "key significance" for Benedict XVI's pontificate.

"It's often happened that we really say the same thing, but in a different language. Yet progress also requires goodwill on both sides," Cardinal Kasper said. "We can't summon a decision-making synod since joint decisions wouldn't be possible. Instead, it's a question of sharing our doubts and thinking out concrete steps to future cooperation."

"The complaints against us don't really concern theological issues," Kasper said. "If this was made clear, I don't think it would be impossible for ties between the Orthodox and Catholic churches to return to how they were in the first millennium."

Orthodox Leaders Support WCC Recommendation

(ENI) "We affirm without reservation the work and recommendations of the Special Commission, its report in all its aspects," declared a group of Orthodox leaders meeting in mid-January, referring to the World Council of Church's (WCC) proposal to make decisions by consensus and to change the terms it uses in its common worship.

"We trust that the change to consensus will enhance the potential of the Council to find its true prophetic voice,

and may offer a model that invites to the Council churches of that vast Christian constituency not yet members of the Council (including the Roman Catholic Church)," the Orthodox leaders said.

The 22 Orthodox and Oriental Orthodox churches are heavily outnumbered by the WCC's 342 other member churches, almost all Protestant (many liberal Western churches), though together they have almost as many members as all the other member churches combined.

The WCC will hold its ninth seven-yearly assembly next February.

Holy Baptism...

As of 1/10/2006



Bazylevsky, Alexandra (Alexa) baptized and chrismated on November 12, 2005 chrismated, in St. Andrew Memorial Church Church, So. Bound Brook, NJ child of Bo Bazylevsky and Christine Lucky. Sponsors: John Lucky and Christine Williams. Celebrated by Archbishop Antony.

Birko, Maxym Andrij baptized and chrismated on November 5, 2005, in St. Mary Cathedral Church, Farmington, MI child of Andrij Arnold Birko and Marta Kit. Sponsors: Hryhory Poletz and Sonia Smyk. Celebrated by Fr. Paul Bodnarchuk.

Britkovyy, Alexandra baptized and chrismated on January 14, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Illya Britkovyy and Tetyana Drobinchuk. Sponsors: Eduard Talyansky and Anna Shteinbuk. Celebrated by Fr. Walter Hvosnik.

Filipov, Anna Maria baptized and chrismated on June 25, 2005, in St. Mary Cathedral Church, Farmington, MI child of Ilya Filipov and Svitlana Diachenko. Sponsors: Anatoliy Zukov and Oksana Morozovska. Celebrated by Fr. Paul Bodnarchuk.

Hunt, Aaron baptized and chrismated on January 15, 2006, in St. John the Baptist Church, Sharon, PA child of Jeffrey Randall Hunt and Ann Eidson. Sponsors: Charles Hyde and Christina Mays Hyde. Celebrated by Fr. Andrew Gall.

Krug, Alex Ashley baptized and chrismated on January 21, 2006, in Holy Mother of God Church, Dover, FL child of Ader Krug and Kristine lesley Nis. Sponsors: Robert C. Nis and Jennifer C. Haban. Celebrated by Fr. Harry Linsinbigler.

Lewis, Kayden James baptized and chrismated on August 28, 2004, in Sts. Peter & Paul Church, Lyndora, PA child of Jeffrey A. Lewis and Lori James. Sponsors: Michael Zirnsak and Melissa James. Celebrated by Fr. Sefan Zencuch.

Lyzohub, Andalanee Danielle baptized and chrismated on December 26, 2005, in St. Mary Cathedral Church, Farmington, MI child of Alexander Victor Lyzohub and Vkita Nimchenko. Sponsors: Yriy Nimchenko, Michael Pruzinsky and Ludmyla Kirienco, Karen Meyers. Celebrated by Fr. Paul Bodnarchuk.

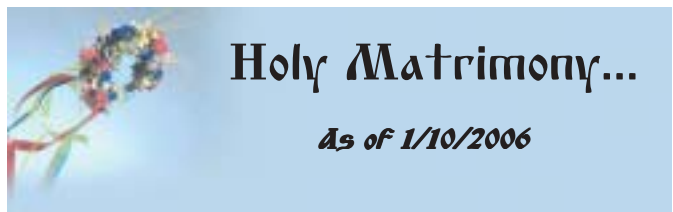
Petrusha, Devan John baptized and chrismated on October 8, 2005, in St. Mary Cathedral Church, Farmington, MI child of Alexander John Petrusha and Wendy Skaja. Sponsors: Bayne Meeks and Kathy Beswerchuj. Celebrated by Fr. Paul Bodnarchuk.

Prokopchak, Seth Nicholas baptized and chrismated on June 18, 2005, in Sts. Peter & Paul Church, Lyndora, PA child of Gregory D. Prokopchak and Victoria M. Bridges. Sponsors: Robert Prokopchak and Leila Cross. Celebrated by Fr. Sefan Zencuch.

Unhuryan, Illarion Michael baptized and chrismated on October 14, 2005, in St. Mary Cathedral Church, Farmington, MI child of Oleh Unhuryan and Natalia Rutchanka. Sponsors: Roman Ostapyuk and Oleksandra Valitskaya. Celebrated by Fr. Paul Bodnarchuk.

Vidic, Donald Joseph chrismated on January 28, 2006, in St. Vladimir Church, Ambridge, PA child of Donald Vidic and Jane Pierce. Sponsor: John Sudia. Celebrated by Fr. Michael Kochis.

Wescott, Sophia baptized and chrismated on October 2, 2005, in St. Luke Church, Warners, NY child of Wayne G. Wescott and Alla Dobyuk. Sponsors: Aleksey A. Dobyuk and Olena Chatfield. Celebrated by Fr. Volodymyr Khanas.



Holy Matrimony...

As of 1/10/2006

Paul Korol and Heather Leigh Mapes in St. Mary Cathedral Parish, Farmington, MI, on September 9, 2005, witnessed by Lee McMullen and Jennifer Korol Celebrant: Fr. Paul Bodnarchuk



Asleep in the Lord...

As of 1/10/2006

Andree, Victor of Greensburg, PA, on December 17, 2005, at age of 88, funeral December 21, 2005, officiating clergy Fr. John A. Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Bojaciuk, Karolina of Philadelphia, PA, on January 15, 2006, at age of 83, funeral January 21, 2006, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Bronowski Jr., Russell R. of Trafford, PA, on December 22, 2005, at age of 56, funeral December 27, 2005, officiating clergy Fr. John A. Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

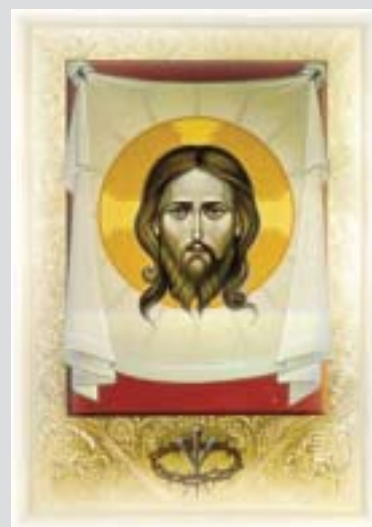
Horvath, Claudia M. of Export, PA, on July 24, 2004, at age of 69, funeral July 27, 2004, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Huniyack, Walter of Sandy Hook, CT, on January 8, 2006, at age of 85, funeral January 11, 2006, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

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

КВІТЕНЬ - APRIL

5th 1955 -	REV. JOSEPH BODNAR
27th 1963 -	PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 -	MITRED PROTOPRIEST MYKOLA LASZCZUK
29th 1967 -	MITRAT KONSTANTYN DANYLENKO
4th 1979 -	PROTOPRIEST ZINOVIJ KOWALCHUK
1983 -	PROTODEACON NICHOLAS POLISZCZUK
20th 1986 -	PROTOPRIEST PAVLO BAHNIVSKYJ
6th 1988 -	REV. LEW OSTROWSKYJ
4th 1997 -	PROTOPRESBYTER SEMEN HAYUK
18th 2000 -	REV. LEONID HOFFMAN



**Вічна пам'ять!
Меморі Етерна!**



Asleep in the Lord...

As of 1/10/2006

Jarmolych, Dr. John of Palm Harbor, FL, on January 10, 2006, at age of 95, funeral January 17, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Kirjner, Zinaida of Los Angeles, CA, on August 30, 2004, at age of 79, funeral September 2, 2004, officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish, Los Angeles, CA.

Kosik, Charles of Allentown, PA, on January 17, 2006, at age of 83, funeral January 20, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

Kotelenez, Maria of Dedham, MA, on December 15, 2005, at age of 99, funeral December 18, 2005, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Krupa, Josef Nicholas of Burbank, CA, on October 31, 2005, at age of 94, funeral November 5, 2005, officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish, Los Angeles, CA.

Nazarenko, Tatiana of Detroit, MI, on July 8, 2005, at age of 84, funeral July 11, 2005, officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish, Farmington, MI.

Olean, John of Lower Burrell, PA, on November 28, 2005, at age of 86, funeral December 2, 2005, officiating clergy Fr. Stefan Zencuch of Holy Virgin Mary Parish, Arnold, PA.

Parker, Anne of San Gabriel, CA, on September 16, 2005, at age of 85, funeral September 21, 2005, officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish, Los Angeles, CA.

Paslow, Nicholas of Herkimer, NY, on December 30, 2005, at age of 85, funeral January 4, 2006, officiating clergy Fr. Mykola Krywonos of St. Mary Parish, Herkimer, PA.

Piskar, Luisa of Philadelphia, PA, on January 14, 2006, at age of 87, funeral January 20, 2006, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Sawczuk, Oksana (Shanya) of Rhinebeck, NY, on January 9, 2006, at age of 53, funeral January 13, 2006, officiating clergy Fr. Yuri Bazylevsky of St. Volodymyr Mission Parish, Kerhonkson, NY.

Stasiuk, Dmytro of Kerhonkson, NY, on January 8, 2006, at age of 97, funeral January 14, 2006, officiating clergy Fr. Yuri Bazylevsky of St. Volodymyr Mission Parish, Kerhonkson, NY.

Ustan, Harry of Ambridge, PA, on January 25, 2006, at age of 88, funeral January 28, 2006, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Zurkiwskyj, Alexander of Warren, MI, on August 27, 2005, at age of 54, funeral July 31, 2005, officiating clergy Fr. Paul Bodnarchuk of St. Mary Cathedral Parish, Farmington, MI.



Parish

F O C U S

St. John the Baptist
Dixonville, PA

OUR COVER...

Around the year 1900, people from the Ukraine began to immigrate to the United States to find a better way of life. This brought Ukrainian people to the Dixonville area, where they worked in the coalmines. Since the people had no Ukrainian Church, they prayed in churches of other religious denominations. They yearned, however, for their own Ukrainian Church, several families organized themselves in 1915 to make this a reality. A house was purchased by the parishioners and used as a church for four years. Land was then purchased 1918 where a church was built in which services began late that year. In 1925 the church was finally consecrated under the patronage of St. John the Baptist. A cemetery was also established this year.

During the early years of the parish history, the only priests who were able to serve the parish were from the Greek Catholic Church. Finally in 1933 Father Prokopchuk from the Ukrainian Orthodox parish in Bakerton, PA, under the jurisdiction of Bishop Bohdan (Spilka), agreed to come to Dixonville for services. It was during this time that Bishop Bodan made his first canonical visit to the parish. The parish formally became part of the Bishop's jurisdiction – the Ukrainian Orthodox Church in America, which formally united with the Ukrainian Orthodox Church of the USA in 1950. The parish has always remained a faithful part of this Church throughout its existence.

In 1942 a platform was constructed on land the church owned near the site of the cemetery where weddings and picnics were held. In 1950 a parish home was purchased for our pastor, Fr. Olgin. Ten years later in 1952, the first church recreation hall and picnic grounds were constructed. The first stained glass windows were installed in the church in 1951. Additional renovations to the church were completed in 1959 and 1965. In 1965 an extension was added to our present recreation hall, and a modernized kitchen was installed. An additional 58 acres of ground adjacent to our present picnic grounds were purchased in 1972. On this land a large parking lot was made and several gas wells were drilled which provide gas for the hall. Renovations to interior of the church were again made in 1973. Also a new altar, table of oblation, tabernacle, pews, carpeting, walls, ceiling, etc. were added. In 1974 and 1975 the famed artist, Boris Makarenko of Yonkers, NY, installed a new iconostas. He also painted the church interior with new icons and Ukrainian Orthodox designs.

In 1976 a fire started by an arsonist severely damaged the recreation hall. Knowing its value to the church and the community, the parishioners set out to rebuild it only to see it burn again in April of 1984. Again proving that they were hard workers who could rise above



their problems, the facility was rebuilt and back in use during the summer of 1985.

The ladies of the church undertook the project of raising money to erect a new cross at the church cemetery. Our first services were held there following the Easter Holy Days in the spring of 1987.

In the spring of 1986 the parishioners voted to investigate the feasibility of building a new church because the old church needed many repairs and had a mountain of steps to climb to enter. In 1986, on land donated by Mr. and Mrs. George Betsa, construction began on the new church. Our first service was nearly a year later in August 1987 following our last emotion filled service in the old church and solemn procession, which brought all our church furniture, vessels, icons and Holy Relics from the old church to the new. The new church felt just like home with everything transferred from the old church.

On May 15, 1988, a milestone was crossed with the formal consecration of the new church as part of the Millennium of our Ukrainian Orthodox Church. Officiating at the consecration were His Eminence, Archbishop Constantine, and His Grace Bishop Antony, along with Very Rev. Fr. George Hnatko, pastor, other clergy from the Western Pennsylvania Deanery.

After months of work, in August of 1989, with many parishioners, townspeople, and media present, a new stainless steel dome – thanks to the labor of love for Mr. Julock and Mr. Betsa – was finally raised high in the air and placed atop the church. Another celebration honoring Fr. George on the 25th their pastor was planned and took place on July 16, 1989, during services officiated by His Grace Bishop Antony. Fr. George was not only honored by being elevated to Mitered Archpriest.

During 1990 Boris Makarenko returned to the church to write more icons. On July 21, 1991, at services officiated by His Grace, Archbishop Constantine, the new iconography was blessed during the 76th anniversary celebration of our parish family's existence.

Father George and the parishioners of St. John parish are proud of their achievements and pray that God will continue to bestow His blessing upon them and enable them to continue to serve Him in such away that St. John Church will continue to flourish for many, many years. It has been a place where our families have worshipped God and grown in the faith, especially under the spiritual leadership of Fr. George. Several generations of families still remain active in all aspects of parish life. We hope to continue our growth and our service to and life in our community for many generations more. We pray that God will give us the strength to do so.

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!

Annual Pascha Festival

8 April 2006 (*Snow date 15 April*)
Hosted by St. Mary Parish
New Britain, CT

Annual Ukrainian Food and Fun Festival

27-30 July 2006
Hosted by St. Mary Parish
McKees Rocks, PA

Church School Camp

June 25 - July 9, 2006
All Saints Camp- Ages 9-13

Mommy/Daddy and Me Camp

July 31- 4 August 2006
All Saints Camp- Ages 4-8 + *Parent(s)*

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)*)

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

Jr/Sr Ukrainian Orthodox League Conventions

26-30 July 2006
Hosted by Holy Ghost Parish Chapters
Coatesville, PA

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

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CHANGE SERVICE REQUESTED

