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**Ukrainian Orthodox Word**  
**Óèðàç ñüéà Ĩ ðààĭ ñéàáĭ á Ñéĭáĭ**



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## From the Editor's Desk...



Upon my review of the word 'Lent' I found out that it is an old English word that comes from the same root as 'length' or 'lengthen'. It's another word for one of the season of the year - the season of spring, describing the way the days lengthen as winter gradually turns into summer. Originally it wasn't a religious word at all, it only later became associated with the Christian season of preparation for glorious Pascha, which occurs at this time of year. But the word 'Lent' or 'lengthen' can still help remind us of the meaning of this time of year for us Christians.

The idea that something should be lengthened is sometimes used in the Bible as an idea of blessing, which can be anticipated with hope. In 1 Kings 3:14 the Lord promises Solomon that he would lengthen his days, i.e. he would live a long life. In Isaiah 54:2 the Lord tells the people of Israel to lengthen the cords of their tents, i.e. to slacken their tents and make room for them to stretch and grow, a symbol of their future population growth.

In this season of Lent are you preparing for Pascha? Does the message of the death and resurrection of our Lord fill you with hopeful anticipation? What we know about Christ as teacher and preacher can be a great encouragement to us, but it is the news of His resurrection which most of all fills us with hope for our eternal destiny. Where Christ has gone, there too our loved ones and we will follow after. It is one thing to hope for days on this earth, which may be lengthened. It is entirely another to also be encouraged to hope for 'length of days forever and ever' (Psalm 21:4), and yet that is what the Pascha/Easter story encourages and challenges us to believe.

Our Lord tells the disciples: 'Because I live, you also will live.' (John 14:19) There is no finer exposition of the meaning of this for us than in the writings of the Apostle Paul. His first letter to the Corinthians, in chapter 15, contains a full account of the Christian understanding of the death and resurrection of our Lord Jesus Christ. St. Paul says the Pascha message is one of 'victory over death' (1 Corinthians 15:54-57).

But St. Paul gives another dimension to this idea of life. He does not merely preach an alien, heavenly dream of 'pie in the sky when you die'. He roots that heavenly hope in the here and now. He urges his readers to 'take hold of the life that is truly life' (1 Timothy 6:19). Christ said: 'I have come that they may have life, and have it to the full.' (John 10:10)

*(Conclusion on p. 9)*

*(On the cover - St. Vladimir Ukrainian Orthodox Church in Ambridge, PA.  
Ĭ á ĩ áèèààèĭ óĭ - ĩ áðàóĭyèúĭ á óáðéàà ñàÿòĭ áĭ óĭáĭ ĩ áĭ ĩ ñòĭ èúĭ ĩ áĭ èĭ ŷçĭ  
Áĭ èĭ áèĭ èðà, Áĭ áðéàæ, Ĭ Á).*



## Tradition: The Canon of St. Andrew by V. Rev. Dennis Kristof

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

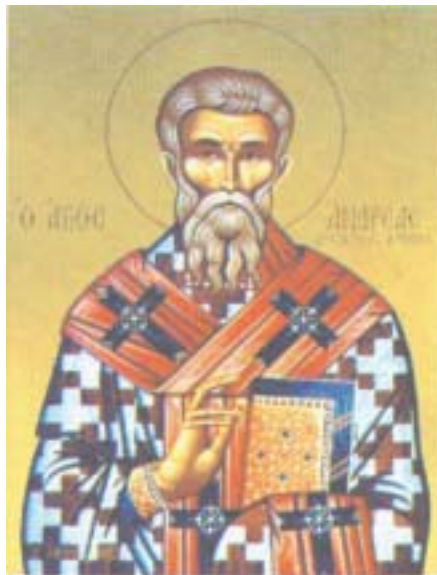
Like all canons, the Great Canon is comprised of nine odes or canticles. Within each of these are a number of troparia which for this canon total over 200. A canon is always taken at Matins (Morning Service), and sometimes also at Compline (Night Service) and Midnight Services. What distinguishes the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

Since the verse "Have mercy on me..." is constantly repeated along with a prostration, the Great Canon becomes a long reflection upon our sins and sinfulness, leading to a profound call to repentance. The very action of prostrating is a physical recognition of our need for forgiveness. We begin by standing upright, the position which we use at Pascha to show that we too are risen with Christ and that our nature is exalted. From this position, we prostrate ourselves in recognition that we have succumbed to the power of sin and are once again fallen. We call upon God for forgiveness and restoration to our former state. Thus, we admit our need for forgiveness both physically and mentally, demonstrating once again the use of our entire body when praying in the Orthodox Church. This is the reason we prostrate during penitential seasons.

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

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

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



# 2 I ÐI NÒÈ Í ÀÌ I ÐI ÀÈÍ È Í ÀØ² BÊ NÏ ÐÀÄËBÒÈÑB ²Ç ÇÈ²NÒÐ ÒÀ Î ÁÐÀÇÎ Ð



o Áaððe ÈÏ nÏ á³ eáð

Ái i eeoá³ Ái ni i af³ e i e i ði nei i Ái ni i áa "i ði nõeòe í ai i ði aef e í aø³, ye i e i ði ùa³ i i aef óaaòyì í aøèì ". Nèi ai "i ði aef e" i i aef à ði çoi³ ÷e³ ye³ "áí ðá". Óya³bu ni á³, ùi ðç³ í e i i af³; á³ai onòeèe á í ai çai³ eáò çà añá í aeóì eáf á í á eðááeò³ eáððeè, ááðæááá á³ai onòeèa á i i çeèe í á í aa=áí í y³ o.á. Áeá a i i eeoá³ Ái ni i af³ e eááòuny í á i ði òae³ áí ðæ.

Beùí òoí nù í ai aef áí i áðái ði òaf í y, =è i e òuì áí ni i á³aa³ i nù áaç òí áí, ùí á i è eí i ó i ði òá neaçaeè? xè i è áaaæa³ i, ùí i è nòí jì i i í í áá òá, ùí á i ði òá áí áí ðeòe, à ùí ááí a í nì áá i á³ =eòáðe í aø³ áoi èe? xè i è í i nei i á nì á³ òae æaeù áí eþaeí e çà òá ùí áí í á í ai çai³ i á³yèa (=e í á çai³ i á³yèa)? xè i è áí nì áð³ áóaaì i í ai³ 'yoaòe, ùí òoí nù í ai í á í ðeñeaa i i áyèò n³ ði e³a òí i ó? xè i è =añí nãðæè i nù í á eí áí nù³ ç í aøèò í aeáeèæ=eò çà òá, ùí áí í e í á áí ðòu³ =eòáðe í aø³ áoi èe? Òá añá — í áí i ðáaaáí á³ ò áð³ i á í =aò Áí æeò.

Nùí áí áí³ a í aøeò nãðòyò áaaáoi neðeòí ç çei³ ae. Aeá =e áí í á í i ðáaaáí a? Òá, ùí i è á³a=òaa³ i òp çei³ áó, í á í i ðáaaó ù. Á í áí i ðáaaáí a çei³ áá³ òyæeèì áð³ i i i áðaa Áí ni i áí i. Áí æ Áí ni i áü eáæá í ai: "Eáæó æ áí y áai: eí èè i ðáaaáí ñòu áaòá í á áóáá ðyní³òá, ye eí eæí eè³a òá Óaðeñá;á, òí í á áá³eááòá á Óaðnoáí Í áááñíá... Á B áai eáæó, ùí eí æáí, òoí áí³ a i á³ í á áðaa òáí áí, i³ai áaa³ a³ noáí áí. Á òoí nêæá í á áðaa òáí áí: "Daèa", i³ai áaa³ aáðoí - áí i i ó noáí áí, a òoí nêæá "aóðí eè" i³ai áaa³ aá³ i í í áí áí í e... Í i i ðáaa³ eáæó òí á³: Í á áeéááò çá³àðe, i i èè í á á³ááñè òè í noáí í úí áí òáéyáá" (1 ó.5:20-22,26). Áí ni i áü í aø eáæá í ai, ùí í aøèì í áí á³yçei³ ò neaçaðe³ ç í òí ó, =í i ó i è áí³aa³ i nù í á í úí áí, ùí á áaòe eí i ó í ááí áó i i eayòeñu. Áeá çæe=aeí í i è, çai³ ñòu òuì áí, nàí³ áð³òeì i eí èè áaaæa³ i, ùí á³ òae çí a³, ùí á³ a=éí eá. Í áí ae òá í á á³ai i i á³aa³ òí i ó, ùí Áí ni i áü í aø eáæá. Í ai í á nê³a í =eóááðe, ùí eþæe á³a=eòáðòu³ í aø³ áoi èe, a nê³a neaçaðe jì, ò =í i ó nì ðáaa (1 ó. 18). Í áá³bu æéaa³ óáðeí áí³ çááðoí èèè i i aef í³ áaaáðe i ðeñoæe í á ç³ çei³ nõe, a nì ðáaaáeèeáí. Óá çí a=eòu, áaç i añeáí í áí i nì áeñoí áí áí³áò, yeèe çáòuì áðp³ ðí çnoáí e, a í á í nì í á³ í a³eòeáí eò çañáá, ç í áá³p, ùí eáðá i ðeaaáá jò áí i i eayí í y³ áí í e òeì nàí èì i i ááðí òòuny áí áí áðí áí noáí ó. Í áá³bu i i e³òy³ òá³ ç³ á³ai i á³aaèu³ =eí í eèè i ápòu í áí á³yçí e æeí í óaaòe i ðeñoæe nì ðáaaáeèeáí, áaç i nì áeñoí áí òí áðááæáí í y.

Ó nã³nuèi³ ò noá³, i áá³bu eí èè eááòuny i ðí í aeá³eùò çá³ðeí í eè çei³ =eí, i³añóáí í áí ò onyòu i i á³ai³ èòe çà ùí eí áí óá³yçí áí í³ a =í i ó i nêaðæáí í. Áeá =í i ó nu³ i è í á ðí aeí i òuì áí i i á³ai³ í òaf í³ áí í aøeò áeèæí³, í áá³bu ò áð³af eò nì ðáaaò. Áí ni i áü òí =á, ùí á i è çí çí eèeñu. Í ae³, i i ááðoí á³ i ðí aeí e, i nì áeèeáí ùí áí i i áaa³f èè áí í añ, =añòí i nì í áaí³ í á í aøeò æeáñí eò i ðeí òúáí í yò (à i è ó í ðí ò³ i ò³ i ðeí òúáí í y noáy=e í i nì á³), í áá³bu í á í áðaa³ðeæeòe jò, i è i i aef í³ aeáa=àòe eáæeí³ =añòí, áaç òí áí ùí á òí e³ í eèè

i on³a i i nõeí i i áðái ðí òóááðe =è "i i eóóóááðe". Beùí á Áí ni i áü òáe á³ai³ ñeáñy áí í añ, òí i è áóèè á ó i i nõeí i i ó i i eóóóááí í³. Áeá çà á³eùòá áí eþ=³ i áðaçe, Áí ni i áü í ai eáæá, ùí á í i i áððá i áðaa³ðeòe, =e í aø áí³a i i ðáaaáí eè. Beùí òæe, òí òðááá neaçaðe í aø³ i ó áeèæí úí i ó, ùí æeáñòeáí í añ áðææá³. Óðááá neaçaðe eí i ó, =í áí i è á³a í úí áí =æeá³ i, i áðaa³ðeæeòe ðaf³, =e öy í aøá æeí í áá i i ðáaaáí a. Òí á³, nê³a áaòe ò³e eþæeí³ i i æeèá³ñòu nàí þ i i i eèeò í ai ðáaeòe. Beùí áí í á í áðái ðí ñeòu³ i ðí áóaaòeì á çí çí eòeñu i è i onèi³ çé æeáa=eòe, í áá³bu yeùí áí í á nì i òeèaòeì áòuny. "Èí èè i ðí aeí eòuny òá³e áðaa, áí eí ðe òè eí i ó, a eí èè á³ í í eá³òuny, òí æeáa= eí i ó. ² òí =á n³ ðaç ááí í í á³ áóá i ðí aeí eáñu,³ n³ ðaç çááðí óáñy áí òááá áí áí ðy=e:"Èáþñy!"- æeáa= eí i ó.(Èe.17:3-4). Beùí á³ =e áí í á í á í í eá³òuny, a nì ðáaa áææeèaa, òí çá³af í ç í aeaçí i Áí ni i af³, òí á³ nê³a açyòe ç³ nì áí þ ùá í áí í áí - ááí ò eþáæe,³ ç í í á çááðí òeñy áí òí áí, òoí òááá neðeáæeá,³ i i æá á³ òáí áð í í eá³òuny. Beùí æ í áá³bu òá í á í i i í æá, òí "çááðí eñy áí Óaðeæe". Í³a Óaðeáí þ ðí çoi³ òòuny i aeí ç í añe³af eè³a áí i nòí e³a, nãáoi³ òí eñeí i ááí náyúáí eè. Beùí æ æeí óaaòáòu í áá³bu Óaðeáó í á í i ñeòá³, èèòá òí á³ òí á³ áí çai³ eý³òuny á³af í ñeòeñu áí í úí áí, ye áí i i ááí eí á =e i eòí eèa í á áá³, ùí òæe í noáí í³e nì i n³a i ðeaaáá eí áí áí eáyòy, áí æ³ ç³ í á áí i i i áæe. Òí i i æá eáyòy í á ááñòu eí i ó i nòæeóááðe, a çañaaèeòu eí áí í ai ðáaeòe á³af í ñeí e, ye³ á³ ç³ æeòá í á ááæaa í ai ðáaeýòe,³ í á áí çai³ eèòu eí i ó eðeááeòe³ ç eòe nàí òþ ááñòòeòeáí í þ i i ááá³f eí þ æe áí èè á³ áóáá áí òí aeí çí çí eòe ù³ í ai ðáaeòe, ye i í æeí á, çai³ í - á³yí á í eí. Í áí æe, yeùí i è í á æeí í a³ i æeúáçáááí í áí í aeáçò, òí nàí³ i í æáí i ñaaðe í nòæeáí eí e. Áí ni i áü eáæá í ai í á áí çai³ eèòe nì í óáá³ çæeòe, eí èè i è a çei³ á³. Beùí æe í i ñeòá a nì á³ yeáñu í áð³=áí í y, í á áæeòá nì í óáá³ çæeòe áaç òí áí, ùí á æe í á í í áí áí ðeèè ç í nì áí þ, í á yeò æe í áð³=áí³³ í á æeñeí æeèè nàí jò í =eóááí ú, ùí áí í e í ai ðáaeýòu çai³ í á³yí á çei³. Í i æá eááòá áai òðeí aòe a nì á³ í áðaçò³ çæeèeòeñy i ðe "status quo", æeá í á ðí á³bu òuì áí. Í è =añòí í á í í çáóáá³ i n³y i i =òòy³ í áðaçe, áí òæe í ai eááòá, áí í á òðááá i ðeèeáááðe çòñeèu áí í ai ðáaeáí í y á³af í ñeí. Í áí æe i è i onèi³ ñaaðaaðeñy çí çí eòe í á eðáúá í aø³ á³af í ñeí e ç áðóæeí í þ, ç ááòuèaì e, a á³buì e, áðaaðá e è nãñòðá e òá ç³ çí eòe è ðí æe=áí e, áðóçyì e, nón³áaì e, nì³a- i áðaa³yí áí e òá ç³ çí eòe è eþáui e. Ñaaðaeí i n³y áóòe eðá- uèì e eþáui e, ðí áeòe³ çí eòe eðáúeì e eþáui e,³ i è i òðeí a³ i çà òá í ááí ðí áó í á í áá³, yeá, ye eáæá Ñayòá í eñuì i, eðáúá, í³æe i è nì á³ i í æáí i óyáèòe. Á a áí áaòeò i è çaçí a³ i òuì áí í áááñí í áí nì æeò ææá òòò, í á çai³ e³, ó eòò nàí eò á³af í ñeí áò, ye³ í ai ðaf³òá çáaaáeèeñy i æeí i. Áeááí ñeí æe, Áí æá!

## *“Forgive Us Our Trespasses”*

# Dealing with Anger and Hurt

by Fr. Harry Linsinbigler

In the Lord’s Prayer we ask the Lord to “forgive us our trespasses, as we forgive those who trespass against us.” The word trespasses could also be equally translated as “debts”. Imagine if the various companies forgave your credit card debt, or the bank forgave your mortgage. Imagine if the government forgave all of your student loans. But our Lord is not talking about this type of debt, at least not in the first instance.

When someone “owes” us an apology, do we expect it without asking for it? Do we think we are above asking for it and that the other person should read our mind? Do we hold something against someone (trespasses, debt), that they have done, or not done? Do we “remember until the day we die” that person who did not send us a thank you card seven years ago? Do we sometimes get angry at those closest to us for not reading our mind? This is unjustified and a sin in the eyes of God.

Today we have much pent-up anger going around. Is our anger justified? Because you think it or feel it does not make it justified! Unjustifiable anger is a grievous sin in the eyes of God. Our Lord tells us: “Unless your righteousness exceeds that of the scribes and the Pharisees, you will never enter the kingdom of heaven. You have heard it said to men of old ‘You shall not kill,’ but I say until you, everyone who is angry with his brother without just cause shall be liable to judgment, and whoever [without just cause] says to his brother that he is empty headed is in danger of the council, and whoever says ‘you fool’ shall be in danger of hell fire ... you will by no means get out of there till you have paid the last penny” (Mt. 5.20-22, 26). Our Lord tells us that we are responsible to tell people why we are angry with them and give them an opportunity to repent. But we typically,

instead, commit sin, expecting them to “already know” what they have done. But this is not what our Lord says. We are not to expect people to read our minds but rather to “tell them our problem” that we have with them (Mt. 18). Even the government or the church authorities are to exact penances without anger, but justly. That means, without passive personal anger, which clouds judgment, but based upon objective standards, hoping that the punishment will bring them to repentance and back to good status. Thus, even the police and other authorities’ duty is to exact justice without prejudice.

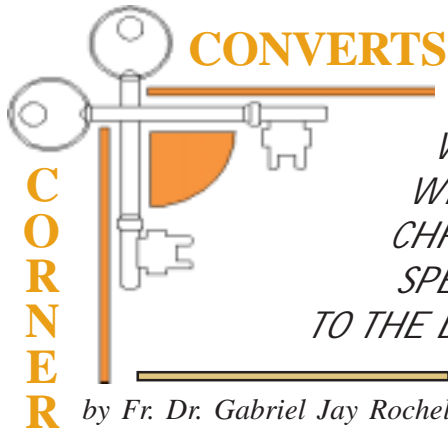
Even in a court of law under the most heinous crimes we must face our accuser and he must be notified of what he has been arrested and is being tried for. But somehow we are not willing to do this with our loved ones on much smaller matters. Our Lord warns us that we must change our ways. Minor offenses against us, particularly those that are more “personal protocol” offenses which are “on the surface” or based upon assumption or appearance (we typically project our assumptions on others of what we think their motivations are without ever asking them about it), we are to forgive easily and frequently without the other person having to constantly ask forgiveness or “do penance” (if our Lord treated us like that we would be in constant penance), every single time. But for more grievous offenses, or for frequently repeated minor offenses against us, we are told by the Lord that we must 1. Examine if our anger is justified; 2. If it is, go tell our loved ones or others what we have against them; 3. Tell them what we expect of them, first examining if what we expect of them is justified; 4. Give them the chance to make up for it; 5. If they ask forgiveness and try to change, even if they stumble, we must forgive: “If your

brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying ‘I repent,’ you shall forgive him” (Lk. 17.3-4). If he or she does not repent, and it is that important, then, according to the ordinance of the Lord, you are to take one or two others with you, and see if he or she will repent. If not even then, you are to “take it to the Church”. If the person fails even to hear the Church (usually in the person of the one of the successors of the Apostles, a bishop or priest), only then may you treat them “as a heathen and a tax collector”, hoping that this last measure, since none others have worked, will bring them to repentance and thus save them from judgment, and hopefully lead them to repair the relationship that they otherwise are not willing to repair, and keep them from harming others with their destructive behavior until they are willing to change their ways and make right their wrongs as much as possible (Mt. 18.15-20). However, if we fail to do these things, we are in danger of judgment. Our Lord tells us not to let the sun go down on our anger. If you have been holding something in, don’t let another sundown happen before you have talked to the person, have reasonable expectations for them to make reparations, and not go the “easy route” of holding a grudge and keeping the status quo.

Often we don’t let go of a grudge because it is easier that way. We don’t have to change or put forth the effort from our part of reparations. But, we need to try to work better to make our marriage or relationship with parents, children, siblings, family members, friends, neighbors, fellow parishioners, better. Let us turn it around, try harder to be better people and to make those around us better people, and we will have our reward in heaven, which, scripture tells us, is great beyond our wildest imagination, along with the bonus of experiencing a foretaste of heaven right here on earth, with those very relationships that seemed to be hell for us before.







*WILD  
WISDOM  
CHRISTIAN  
SPECIFICS  
TO THE DESERT LIFE*

*by Fr. Dr. Gabriel Jay Rochelle*

While it may seem, superficially, that Christian spirituality shares much with other religions, the goal, the means, and the path are different. The goal is the union of the whole person – body, soul, and spirit – with God the Blessed Holy Trinity both now and in eternity, a union which bonds us lovingly to the world.

Not all religions promise personal salvation. In most eastern religions the aim is annihilation of personality in a merging with the (impersonal) ground of the universe. This may require recurring lives to “get it right.” Christianity does not teach reincarnation. We believe in resurrection, the “glorious body” of St Paul - a renewal of life, beyond death, granted by God in Christ, not by nature.

The desert mothers and fathers never expected people to act differently in a monastic setting than they would act in Alexandria or Jerusalem. They teach a life unified in God that would not change from place to place but show stability and constancy everywhere.

The means of the Christian spiritual life are the sacraments, or mysteries. There is in essence but one mystery, about which St Paul writes in Ephesians and Colossians: that one mystery is God’s plan to unite all humanity in Him through Christ and the power of the Spirit. This is an eternal Truth; the Epistle to the Hebrews notes that Christ is our eternal sacrifice before the Father. But we can only know and experience this mystery in our lives in time and in parts, and thus we know the mystery by means of the sacraments. We are initiated onto the path through baptism. We experience Spiritual enlightenment in Chrismation. We receive nurture in the food for our pilgrimage, which we call Eucharist. We return to baptismal grace again and again in the sacrament of confession.

The pathway traditionally has three parts: purgation, illumination, and union – although these terms were not used until later than the desert fathers and mothers, who tended to focus on incidents in their disciples’ lives rather than reflect on the overall picture. These three paths to God are interwoven in the life of the faithful; they are not separate strands that can be taken apart. As we saw with regard to the twelve aspects of the life in last week’s lesson, the life and the path are one and can be dissected for analysis, but this is not how we experience them. They are constantly interwoven in

our experience. As the monk said, when asked how he lived as a Christian, “I walk forward, stumble and fall; I get up and walk and stumble again.”

The path may resemble the pathway in other religions, because human nature is universal. All people experience isolation and separation from God, even if they express this in different words. All people experience moments of insight and illumination. All people may experience moments in which they feel completely at one with the universe.

Christianity differs from other religions in the experience of calling. This is true in two ways: personally and communally. Significantly, the church is the ekklesia, a Greek word which means, roughly, “those who are called out” of life in the world to a life in God’s Kingdom. Community is central to our spirituality; emphasis on corporate experience and destiny is not common to all religion.

At the same time, the church is made up of persons individually called by Christ to faith. Calling and election are virtual synonyms in the New Testament. St Paul writes of this in a stunning passage that begins the letter to Ephesus.

Lastly, LOVE is an extraordinary Christian quality, not stressed in some other religions. Agape is the self-giving Love God has shown to us preeminently in Christ. We prepare ourselves, through the spiritual path and means, to share this love with others. As our Lord poured himself out in perfect Love for us (Philippians 2:5-11), so we are called to become Love for others.

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for Your Continuing Support!*

# A View of Our World

by  
Dobrodiyka  
Barbara Kristof

The winter into early spring season is always a very challenging time of the year. For the younger set it means boots and gloves, less outside play time, standardized testing, and midterms. For the more mature it brings snow shoveling, maneuvering on ice, gloomier days, and higher utilities. However, as we slowly glide ever closer to April, new life and new hope emerges. Green grass begins overtaking the snow covered lawns and daffodil shoots start stretching their limbs to cradle the blooms that will soon follow.

It is most appropriate then that the Church has placed Great Lent directly into the middle of this season. We are personally encouraged to imitate what is occurring in the world around us. Beginning with Forgiveness Sunday, we are called to use our shorter days with more purpose and to draw even closer to our faith and to our Lord and Savior, Jesus Christ. Our weekly Lenten Sundays prove that it is never too late to begin the process either.

Probably the first thing that comes to mind when Lent is mentioned to an Orthodox Christian is increased fasting. I know this is something that immediately comes to mind with my family, most probably because we cannot agree on meals during any time of the year. However, everyone in the family is given the freedom to fast in a method that is most comfortable for each one. It is the effort that counts, no matter the level undertaken. When the children were younger, we started by adding Monday to our usual Wednesday and Friday routine. Next, the weekends became fast free until eventually they willingly chose to go the entirety of Lent without meat or dairy products.

When my parents were alive and living with us, they too developed their own fasting routine. Medications and dietary considerations made it impossible for them to follow the strictest form of fasting, which the Church acknowledges. Instead, they tried to eat less meat and sweets throughout the week. However, their focus was more on increased prayer, attendance at Lenten church services and almsgiving.

It is important to realize that fasting is not the only element of Lent. Other areas can and should be a focus also. Making sure prayers are

said before meals, at least at home, can set a pattern for the entire year. Adding an additional prayer, like the Prayer of St. Ephraim, to the bedtime prayers will end the day appropriately. Our parishes provide us with at least one weekly Lenten service to encourage and sustain us as well. We can find many ways to add additional prayer to our lives.

Almsgiving is another facet of Lent and it does not exclusively mean making larger financial donations. We can also give of ourselves as well. Instead of looking only for community organizations, consider asking your parish priest or parish board if there is some task you and your family can complete to better your parish. From baking prosphora (church bread) to straightening pew books to painting window frames to visiting a shut in, there is a myriad of ways you can contribute.

Oftentimes giving needs to begin at home. Undertaking a much needed home project lets you work together as a family, as does sharing a common book or novel.

Our families will also appreciate it if we take the time to listen a little more, spend more time together and are kinder to one another. Sometimes we need to take the time to call someone who has been patiently waiting to catch up with us, or say less to those who we may always be a little too critical of. These are the kind of actions that can truly make a significant differ-

ence in our lives.

When the green grass starts peeking through and the daffodil shoots begin stretching their limbs, each of us will also feel new hope in our hearts if we use this season as the Church has asked us to consider. It is astonishing what a difference active preparation does to making the Pascha celebration in April more alive. I will never forget when my then four-year-old son received bubbles in his Easter basket. When given permission on Pascha to go outside and blow them, he was so beside himself with excitement that he turned back from the steps and elated exclaimed to us, "Christ is Risen!" It is a moment I will never forget. We can only pray to prepare ourselves properly so that we too can possess such joy this Pascha.





# Forgiveness

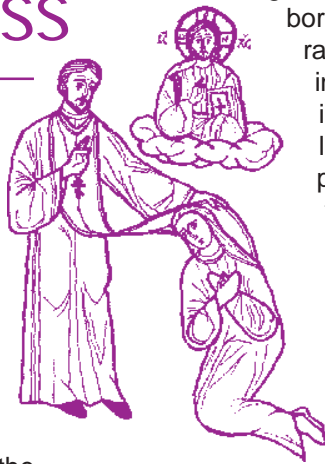
Refusing to forgive someone who hurt us is a dangerous spiritual affliction that affects our families, our parishes, and ourselves. It even reaches deep into society.

The commandment to forgive is crucial in the Christian life. In the parable of the "Wicked Servant" (also call the "Ten Thousand Talents" in Matthew 28), the Lord Jesus Christ firmly warns that if we do not forgive our brother, then God will not forgive us.

The parable uncovers a demanding moral requirement. It discusses how a King forgave the debt of a servant. Yet, the servant refused to forgive the smaller debt of another servant. His heart was so hard that he threw the second servant in jail.

What motivated the servant's cruel behavior? Why did he withhold his joy from the second servant? What prevented him from imitating the noble behavior of the King? Why didn't he show the same compassion the king imparted to him?

The servant was selfish and



grateful. The servant bored vindictiveness rather than rejoicing. Vindictiveness is a caustic pol- luter of soul that prevents a person from showing compassion on others.

We are like the first servant when we gain forgiveness from God but refuse to for-

give those who have offended us. If self-absorption captures our soul, if we nurture the pain that an offense causes us and build a wall of anger around it, then we become susceptible to the selfishness and ingratitude that afflicted the soul of the first servant. This is a spiritual malady of the first order that can lead us to distance ourselves from God. It can even lead to spiritual death.

The Lord commands us that if we have offended our brother, we should leave our gift before and make our restitution (Mt. 5:2). Our gift will be acceptable to God only if we first reconcile with our brother. "If you are offering your gift at the altar, and there you remember that your brother has

something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift (Mt. 5:24).

The commandment is crystal clear. We need to forgive those who trespass against us before God will forgive us our trespasses. We are debtors to God. We are saved through His mercy. "Lord, if You should mark iniquities, Lord who could stand? But there with Your there is forgiveness" (Ps. 129:3-4 LXX). We have accumulated many sins but the Lord is faithful to forgive them if we forgive others.

Forgiving others is possible only by the power of God. When we forgive, we discover it heals the pain caused by the offense against us. Anger abates, and the self-absorption that kills compassion finds no home in our heart. We start to fulfill the command to be holy even as our Father in heaven is Holy.

How do we start to forgive? We obey the scriptural command to pray for those who offend or persecute us. Prayer opens the heart to the power of God that makes forgiveness possible. We follow the example of Christ who prayed when hanging on the Cross, "Father forgive them, for they know not what they do (Lk. 23:34)."

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(Conclusion from p. 2)

## From the Editor's Desk...

The eternal dimension of our hope ought to transform our sense of hope for the here and now.

Christians have an optimistic hope not just for eternal length of days but also for the lengthening of everything about life now. We want our mortal lives to reflect our eternal destiny. We want for ourselves and for others an experience of that 'true life' or 'full life' here and now.

How does your eternal hope affect your hopes and dreams for life now? What is it about your life that you are praying should be 'lengthened'? The season of Lent ought to be full of 'longing'!

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# ÖÄÐÊÄÄ ÖÐËÑÒÏ ÄÄ



Öðeñoi ñ, Ñei Áí æeé, i ðeéøí a ó ñáð, ùí á ñí añòe eþáæ. Í áðááoi í aí þ æý í ñýaí aí í ý ñí añí í ý Áí ñí í äü í í ñááæa aðó a í úí aí. “Öoi óaðó° é í oðáñòeòuñý, áóáá ñí añáí eé, a ooi í á óaðó°, í ñóáæaí eé áóáá” (Í aðe.16:16). Äý oi aí, ùí á eþaer í ñýaí oéa ñí añí í ý, ñón Öðeñoi ñ çañí óááá æý ðeð, ooi aðó° a í úí aí, ñaí þ Öaðeáo. Áí í á çañí í aai í á eai áí aðe a Áí áa aæçí aí í ý ñóna Öðeñoa Ñei í í Áí æei. “Í á ñeáæ³ öé (aðe) – ñeáçaa Áí ñí í äü- ß í í áóáop Öaðeáo Ñaí þ, é ñeé æáí a³ í á í áðáí í æóóü” (Í aða.16:18).

Ñón Öðeñoi ñ í aei áððá í í eééæaa aí Öaðeae Ñaí ü; aí í ñoi e³, ³ eí eé çéøí a í a í eð Áóó Ñayóeé, öý í áððá aði í áá Öðeñoi áa í í -æa oí ñe é çáéüðóáaðeñý. Oí í ó é Áaí ü çøañý Ñayoi aí Áóó í a aí í ñoi e³a ááæa°òuñý aí aí çañí óaáí í ý Öaðeae Öðeñoi aí ü. Á óæe áaí ü aí í ñoi eé æeñoi eé çí oí í í a³ap ³ø, ùí í ðeéí ýeé ñei aí ü, í oðáñòeéñý. ² í ðeñoaer aí í eð oi aí aí ý aí oðüí o ðeñý- áóø. (Äýí í ý ñayóeð aí í ñoi e³a 3:4).

Óæe í í ñáæa í a çai e³ Öaðeaa Öðeñoi áa, -eáí e ýeí ü í í -æe í açeáaðeñý oðeñeýí aí e, ýeéð í á°aí óááá ðaçí í í aei Áí eí áa Öaðeae – Öðeñoi ñ, °aí aei í aí á oðáúaí í ý é í aí a ñí æúí a aðá, í aí³ ðaü í ñáa, °aer á áóoi aí á eáðáí eóðai aí í ñoi e³a ³ çóí ð í añoi í eé³a, ýeéð, í áæeæí eí e æeá í áðí çðeáí eí e áóçeáí e çáýçóáæa eþaí a.¹

Á öé Öðeñoi a³e aði í áá- Eí aí Öaðeá³ Ñayóé, äýa áeáaí aáoi eé aí eéa Áóóa Ñayoi aí. ² oi - Áóó Ñayóeé çéøí a í a aí í ñoi e³a í eðáí í í a eí æí í aí ç í eð, æeá çéøí a oi a³, eí eé aí í e í áðááóáæe ðaçí í. Óa í áðááó- áaí í ý ðaçí í, a °aí í ñó³, í aei áððá æeí í áa, ùí á aðí³ a³a-óeé äýí í ý áeáaí aáð³ Ñayoi aí Áóóa.

°aí aí í ý oðeñeýí áoeí æeí í aí í ýí çai í aþó Öðeñoa: “... ùí á añ³ áoeé í aí í: ýe ðe, í ð-á, a í aí³³ ß a Oí a³, ùí á³ aí í e a í añ áoeé í aí í” (2í aí 17:21); “...² ³í ø³ a³ó³ í ap, ùí í á ç oúí aí aai ðó, ³ ðeð í í aei aí ý í ðe- aáñe: ³ aí eí ñ í æe í í -ópou, ³ áóáá í aí á ñaaí ³ í aei í añeð” (2í aí 10:16); “...Áa çéáaóuñý áaí° aai ðóí° a 2í ý í í°, ðaí ³ ß í í ñáðá í eð” (Í aða.18:20).

Áóoi aí á °aí aí í ý oðeñeýí, ö³eéí í çóí çoi æí, æeí áæaer çóí úí aí °aí aí í ý çí aí çóí úí aí. Oí í o a³a í æe- áaai³ øeð -a³a ñí óaai í ý Öaðeae Öðeñoi aí ü, oðeñeýí e ñoi áyóuñý ðaçí í, ³ í á ð³eúe áóoi aí í, æeá e æeæeí í ðaí ðyóu í aí o aði í áá. Áaç ðaer aí çí aí çóí úí aí °aí aí í ý í á í í aei á ðí çæeáaðeñý ³ í í øeðþaaðeñý oðeñeýí ñaí. ð³eúeé a aði í áá³ a³ðop-æð eþáæe, í á°aí aí eð í aí eí

Áí eí aí þ – Öðeñoi í, í áðááóáap-æð ó í ñòe-í í í ó ð³ Öðeñoi aí í ó- Eí aí Öaðeá³ Ñayóé, oðeñeýí e ñí añaæeñý, í ñýaæe ñaí ü æeü³ ö³e³, í aei í aí í í ó aí í í í ááæe é aí ðí eéñý ç³ çéí í. Öaðeoi ð³yéúí í °aí æeñý oðeñeýí e á aði í áááð, aí aí ðý-æ ðaí aðíøí ³ í e í æeí e í í í ýóðýí e – a í áðáó³yó, ö³ aði í áæe çí í áó °aí æeñý í æe ñí aí þ ³ ðaí ðeéé í aí ó Öaðeáo. Óæeá °aí aí í ý áoeí ýæeüaí ö³eéí í í ðeðí aí ³. Ooi í á áóá -eáí í í í ñóáaí ü í ááæeééí ü aði í áæe Öðeñoi aí ü, í á áóá óæe -eáí í í Öaðeae Öðeñ- oi aí ü. Í a³þú, eí eé a í añe³aí e eþañueí ü aðíøí aí í ñeð, aí ðaí ñeð ³ í aí í ðí çoi ³ í ü aði í áæe oðeñeýí í í a³eééñý, oi í á í áðáñòæe í aí a-a oðeñeýí e °aí aðeñý a í eðáí eð aði í áááð. ð³eúeé áoeí áæa³ í øí þ ñí ðaai þ í añe³eúeé a óæeð a³a³eáí eð aði í áááð a³yèa áeáaí aáou Ñayoi aí Áóóa. Óa, í aí a-a, í á aoi æeðü aí í aøí ü ðaí e.

°aí aí í ý oðeñeýí ó Öaðeá³, í aí aó³aí ñou ñí æeú- í í aí çóí úí aí °aí aí í ý ç Áí aí í ó í í eéðá³ ðaü í ñááð Öað- eæe, - óa í á í í ðí æí ý í aðyáí añou, ýe í í æá áæeí ó çááaðeñý, a æeáñí a í ðí ýa ðáe³ æeí í ñeð eþaer e, ü çáýçeð ç ñaí ü ðaí ðóáí, í ðí ýa ü eþaí æe aí Áí áa³ eþaer e.

×e í í æá eþaer í í çá Öaðeáí þ í í °aí aðeñý ç Öðeñoi í, ùí á çáéñí eéñý ñei áa Ñí añeðáæý: “Öoi ø³éí í í° ñí í æeáa° ða eðí a í í þ í°, oi é a í aí³ í ðí áóáa°, a ß a í úí í ó” (2í aí 6:56). Í ðei æeáæaí ñou aí Öaðeae ° eí í á-í í þ oi í aí þ æý ñí añí í ý eþaer e. Ña. Eei ðýý eáæa: “Í á ° oðeñeýí eí í í oi é, ooi í á ° a Öaðeá³ Öðeñoi a³e”, a ña. Áa óñoeí í æeðáñeþ°, ùí “...í øoi í á í ñýaí a ñí añí í ý³ a³-í í aí æeðóý, í eðí oi aí, ooi í a° Öðeñoa Áí eí aí þ, a Öðeñoa í í æá í aðe Áí eí aí þ eéðá oi é, ùí í áðááóáa° a Eí aí ø³, ýeéí ° Öaðeaa.”

Çí a-aí í ý Öaðeae æý a³ðop-í ü eþaer e – áæe-æçí a. Ñayóeé 2í aí çí eí ðí oñeé, Áðoe°í eñeí í Eí í ñoaí ðeí í í í eúñúeéé, ùí æeá o IV ñó. aí aí ðeou, ùí ñayoa Öaðeá ó ña³ ða ñaí a, ùí eí ðaáæeü ó í í ð³. Óæe áóoi aí eé eí ðaáæeü í áðáaí çeou -aðaç æeðeñueá í í ða añó ñoeí í í a³ðop-æð³ ñí ðaáæa³ oðeñeýí aí í ááaí í aí Öaðeaa.

Çáæeúí í í ðeéí ýoi ááæaðe, ùí oðeñeýí eí í í ° oi é, ooi í oðáúaí eé. Óæe, óa í ðaááa. Áaç í oðáúaí í ý í á í í æá a ñáðe oðeñeýí eí í í. Áeá oúí aí ùa í aei. ×aðaç oðáúaí í ý eþaer í a ña° Öðeñoi aí þ, oi aoi





# 1932-1933

Á òðàáí³ 2004 ðí éó Áí æí áí í àðà ðàáàéó³ ÿ í í óáé³éóáàèà í éçéó ñòàòáé-ñí í áàáà³à éðááé éí òð³ í áðáæéèè èèðí é³òÿ ñòðàðí í áí Áí éí áí í í òó 1932-1933 ðí é³à á Óéðàí³.

Í ðí òÿáí í í éí óéèð é³éúéí ò ðí é³à í è í ðí áí á-æó³ í í òðéí óáàðè ñí í áàáè òà ðí çí í á³á³ éðááé éí òð³ ° ñá³èàì è òéð ðí é³à ñòðàðí í áí èèðí é³òÿ.

Áí ðí áéé =èà+ó, í ðí í í í ó³ í áàð³é óáàç³ ñí í áàáè í áí³ Ì áð³; Áóéáàè+.



Éí í ðéó Áòáéÿ Ééòáéí á

Í áðí áééáñÿ ÿ á ñáé³ Éí òéð³, áóáðéè çí úé³à-ñúéèè ðáéí í, Í í éòááñúéà í áéáñóú (òáí áð Ñóí ñúéà í áéáñóú) ó ééí í³ 1928 ð. Í í çí áàòúèè Óí òéí á³ Ì èðáééí Óòð³-éí í áéè áàðí ó í í áó òáòó, éðóáí í óá³èè á³é³ áéáò³; ðí éí ááééí í í ñòéà áí çáí³ ðí ñááà. Í áéè çáí éð, áàðí éé ñáà, ñòí áí èè, óóáí áó, æéèè áóæá áàðí í.

Éí èè í ðééðéà ááçáí æí á áéááà, çò ðí çéðéà-+èèè, áàòúéà çááðáèè í à Ñéá³ð í à òÿæéó í ðáòð, áàèè éí í ó 10 ðí é³à èàòí ðáè³ 5 ðí é³à í à í áà í ðááà æéðè á Óéðàí³. Í áí³ áóéí í áéí ð³è, áðáòó òðè, à ñáñòðè-ó³ ð³ñóú ðí é³à. Éí èè çááðáèè ó í áñ áàòúéà³ çááðáèè í áòó òáòó³ áñá Ì í á òáò³, í í ñááèèè í áñ í à áç³ ðí áéááçéè ó áééáí èèè ÿð. Áæá ñí³à í ðí é³àá, òí í áí á Ì áñóÿ, Ì í í àì è áàòúèè áóèè áéááçáí³ òðí òè ðáí³ ðá. Í àì éí í áð³áí éè áàòúéí (ð³áí éè áàòúéí í àì è í í í áð éí èè çé áóéí 7 ðí -é³à), áééí í áà çáí éÿí éó³ í è òáì í ðéòóééèèñÿ. Çáí éÿí èà áóéà áóæá í áéáí úéà – ááà áððéí è áí áæéí è³ ðéðéí è. Í í ðó- æéèè Áéááí è, áí í è í àèè òðúí ó á³òí è – ááí ó í áéáí úéèð òéí í -éé³à³ í áí ó á³á-éí ó Ì áðéí éó ðí é³à 15. Ó çò çáí éÿí èà áóéà Ì á á³ððà, áí ó í áñ áóèè áí Ì á-èè áá ñí áòè, à ó çò áèð³çáí á ÿè é³æéí çç -í ðí í çáí é³. Éí èè í áááà áí Ì, òí ó ó³ çáí éÿí èè òáéèà áí áà.

Éí èè í í -ááñÿ áí éí á, í è áæá áóèè áí éí áí³, áí ó í áñ áñá í í çááéðáèè. ðí éí áí áí ðáçó, í áéæá éí áí áí áí ÿ, í ðé;æáæáèè áééí í ááò³ ðí óéèàèè³ çááéðáèè áñá Ì í çí áéáòóó. Áí í è, ÿè ò³ ñéáæáí³ ðí ááèè, ðéðÿèè òáééí è èèð-éàì è òñð çáí éð, ðí Ì í çí áéáòóó – òñá çááéðáèè. Í áí³ áóéí í ÿóú ðí -é³à, áéá ÿ çáí àì ÿòáèà í à áñá ñáí³ æéòóÿ óá çí ó Ì áí í ÿ í áí è. Áí í è í³áí áéðááèè í í á òáðéè ñ³ðí èèè òð çáí éÿí éó, à í è á³è ñòðàðí í éðè-áèè, à áí í è ñí ÿéèñÿ.

Í áí ÿòáð òð ñóñ³áí ð á³á-éí ó ÿè áí í á òí áéèà á í á çí áóéà áí ááà éí ñá³ ñéí ÿ çáí éáòáí á ñòð³-éà. Áí í á çç áí éí áó í áéí áððà í í í áðéà, à í í ò³, à í áí ó í³- çç áàòúéí³ í áòè. Áí í è éáæáèè í áí³ í á í ò³è -í ðí é³ çáí é³, áá áóéí ÿè é³æéí. Á í á çç áéñ³èà ðóéà³ çç Ì í áéúò³à éáí áéí é³éúéà éðáí ééí éðí á³, áí í á áðéçéà ñá³è áéáñí éè í áéáòó. Óéí í -èèè éàçéèè í í í³à òéí í ð, í áéí òáé³ í í í áð, áðóáéè á³éðí á áí ñóñ³áí úí áí ñáéà, í í í ðí ñéáñÿ í áí³. Éí áí æí éà áí òñòéèà³ áí í -çç áð³çáéà. Ñóñ³áèà í ðééðéà, à áí í á áàðéóú ÿéáñú í ÿñí. Í ó,

áéçááèà í í é³ò³ð³ çç çááðáèè. Áéá áí í á í ááéí í á, áí çç áí éí áó éðáéí á ðí áéòóñÿ ááçóí í á.

Áðóá³ ñóñ³áè áóèè òáì é³ÿ Óéí éÿð³. Ó çò áóéí òðí³ á³òí è. Ñí í ÿ áóéà ñòáððáí úéà – ðí é³à ð³ñóú, à ááí³ ó í áí òéð, í áéí áí òá í ñ³ÿò³à ááá³ÿóú. Í çááèáò-ááèà Ñí í³. Áí í á í áéà áàòúéà³ í áéà ñéí áí úéà í áéú-òè-éí, à ÿ í á í áéà á Ì ááòéñÿ -è ááÿáí óéñÿ.² áí - í á, çç ñáðááí ÿ ñáñòðè-éà³ áàòúéí í í í áðéè í á í áí é³ í áá³é³ á³á áí éí áó. Ñáì á Óéí éÿðéà áóéà áóæá í óéèà, áéá áéæéèà.

Í áéáí úéà áéðéí á (í í ÿ í àì à ñéá³èà ó í èð) í³áéçéà áá áóéà í àì áóáí á éóí à ñí ÿóÿ, ñòáèà óáàòáðè ðó-éàì è òá ñí ÿóÿ³ í óáòè ó ðí ò.² ðó-èè í³áí ÿéà, ðí ñéí³ -ééáñÿ. Áí í è áééí í áéè, áóéí, ÿì ó í á áí ð³³ çáéí í áéè òðè í³èè èáðòí í é³, áéá ò³ áééí í ááò³ í áéðéè, á³áéí í áéè³ çááðáèè. Ñáì á Óéí éÿðéà í á í áéà ñéèè í áá³ò ñí ÿóÿ áéèéí óéè.

Í áí ÿòáð, í áí ðí ðè í áòí çç çáí éÿí èè æéèà æéí éà³ ááí³ á³áé, òéí í áòú í³áéòí è ðí é³à 12-13³ á³á-éí èà -í òéðè ðí -èè. Óéí í -éí á í ðéòí áéà áí í áñ³ ðí áéà çç ñóðéð ñí í ÿòí éé³à éé³éò áéÿ í òè-í é. Í í ò³ éí áí³ í àì ó éí áí çí áéðéè í áðóáéð, à á³á-éí ò³ -áðáç í áðó í áá³éú Ì í ñú çá òááðéí è í í á³ááðéçáéè çé ðó-èè. Áí í á áóéà á áóð³ÿ³. Í áóéà í áéáí úéà, áéá ò³ í óéè çáí àì ÿòáéèñÿ í á áñá í í³ æéòóÿ.

Í ðééðéà áí í áñ í àì éí á áÿáéí á (áÿáúéí áá æéí éà) Í ð³ñúéà, Áí í á áóéà òáèà áí éí áí á, áéá ó í àì è í á áóéí í³-í áí çñòè. Í á áóéí çç áá í í éí æéðè, áí çáí éÿí èà áóéà áóæá í áéáí úéà. Í àì á í í éí æéèà çç í³á í³- áí Ì á-èè, áá í è ñí áéè. Í á ðáí í è í à áéÿí óéà, à áí í á í áðóáà. Í àì á áéòÿáèà çç çá í í áè, áèðéèè ÿì ó ááç òðóí è, áí í á í áéè çç -í áí çðí áéòè, òà é í á áóéí ñéèè éí í ó ðí áéòè. Á áÿáúéí òáè ó ñáé³ í³á òéí í í í áð. Ó³ò³ áÿáéí è ñéí -Áðéðà, éí áí í í ñááèèè ó òððí ó á í í éòáá³, à í í ò³ áéí òñòéèè, ðí áí í ðééðéí á





*In this essay, I reflect on my preparations for my current deployment to Afghanistan. The scripture reading that I was studying during this time was that of Jairus petitioning the Lord for his daughter, her subsequent resurrection and the healing of the woman with the issue of blood (Lk. 8:41-56). I left for Afghanistan on December 28 and will return (Lord willing), in early or mid-March. This is my second trip to Afghanistan. UOW readers may remember that I was there at the end of 2003 as part of my post-9/11 reserve mobilization. This time I am going as a civilian “noncombatant”. I thank all of you for your prayers for my family and me during this time.*



*Fr. Dn. Anthony and Dobrodiyka Tina saying farewell at the airport.*

## Letters from Afghanistan: Preparing for Battle

by Fr. Dn. Anthony Perkins

There were a lot of things that I had to get done before I left home for Afghanistan. Most are things that would be familiar to anyone going on a long vacation or business trip, but there was one thing that was different enough to warrant some description. That involves my week at Fort Benning, GA. I was born at Ft. Benning and have enjoyed all the opportunities the Army has given me to return (Airborne School, NCO school, etc.). This time I was going through the “CONUS Replacement Center” (CRC), the last stop for many civilians and soldiers on their way to Afghanistan and Iraq.

I have been through a lot of training in my 19+ years in the Army Reserves, and I must admit that I have not always approached it in the appropriate spirit. Nor am I alone. There is a strong temptation, born of years of relative peace and security, that sees training as something you “check off the list” on your way to promotions or new assignments, but not as something that provides useful skills. CRC was different. There was a sense of urgency and importance that had previously been missing. Rather than going through the motions to “check the block”, all of us were attentive, asking questions and repeating tasks until we were sure we would remember. This

urgency came from a recognition that we are going to dangerous places where these skills: first aid, IED recognition and correctly putting on armor; can save lives. Like me, most of the people going through this training were civilians. Our jobs in the battleground would match those of regular folks back home. We were deploying as store keepers, truck drivers, gas station attendants, computer network specialists, researchers, teachers, etc., not as combat soldiers. But “noncombatant status” and occupation don’t really matter in Afghanistan or Iraq. The enemy has declared war against all of us, regardless of category. Only a fool would fail to take his preparation seriously in this kind of situation. You take things more seriously when the stakes are high. You get more motivated when your life, and the lives of those you live and work with, are on the line.

If you look at the story of Jairus and his daughter, you cannot help but notice his motivation and the identical motivation for the woman with the issue of blood. They did not go along hoping things would work out. Jairus and the woman were motivated because they saw what the world was doing to them and those they love. They knew that it would take motivation and a winning

strategy to overcome this. Do we see how the world affects us and our children? Do we know how to win? Are we motivated enough to do what it takes? At Ft. Benning, we were motivated. We knew how dangerous this War on Terrorism is, and we wanted to learn how to survive it. All of us want to survive, don’t we?

The unfortunate fact is that we are engaged in serious warfare. People are dying every day in this war. Terrible, painful deaths. Senseless deaths. Loved ones and strangers are suffering horribly and dying alone in this war. Without a sense of hope. Without a sense of purpose. Our enemy is cruel and heartless. Our enemy is evil. He is completely bent on our destruction. He has been perfecting his craft and is terribly effective. There is no think tank or army on earth smart or good enough to protect us from this threat. Are the Islamist Jihadists really that good? No, I am not referring to them. They are not the true danger. Do not misunderstand me: The Taliban, Al Qaeda, and all their ilk are dangerous and are bent on either destroying or enslaving us. They commit horrible, wicked, and blasphemous deeds on a daily basis. But they are only pawns in a greater conflict. The real war is the war for our souls (e.g. Mk. 8:35-37). It is against “... principalities, against

powers, against the rules of the darkness of this world, against spiritual wickedness in high places.” (Eph. 6:11-13)

What does this war look like? Suicide bombings and other acts of physical violence are certainly part of it. But it doesn't take much discernment to see that the war is being waged all around us. This world is a sick place, and the casualties are piled up around us. This is some-

“ . . . *neither this war in Afghanistan nor the one in Iraq is the real war. The real war is for our souls and for the souls of our children.* ”

times referred to as a “spiritual war”, but physical manifestations of this war abound: Sexual licentiousness, hedonism, divorce, estrangement, gossip - the list of depravities describes the very foundations of modern society. The world was created good, but now it “groans in sin” (Rm. 8:22). The Enemy uses this and makes it seem natural, even good. As Christians, as survivors, we must recognize this perversion, but we must not participate in it. As Christ said to His disciples, “it is impossible but that offenses will come: but woe unto him, through him they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.” (Lk. 17:1-2).

Which brings me back to Jairus. The world had been killing his daughter, just as the world is killing our children. Are we motivated to save them? He was, so he found the Savior and brought Him to his home. We must do the same. Our homes, like our churches, must be sanctuaries; set off from the wickedness of the world and filled with Christ and His salvific mercy and love. A sanctuary is a place insulated from the battle. Why should we let the Enemy into our homes? It is odd,

but we would never let perverts, con-men, or prostitutes into our home to spend time with our children, but many of us do not think twice about keeping the television on or letting children onto the Internet without supervision. In ancient battles, the enemy would tunnel under castle walls or knock down doors with battering rams. The Internet and television (both of which can be good and useful), make things much

easier for him now.

The reality of the wars in Afghanistan and Iraq is that no matter how well we prepare, we will still suffer losses. No

matter how hard we fight, there will still be casualties. Here in the battleground it is the random IED, rocket shot, or sniper's bullet that does most of the damage. There is no 100% solution against these. It affects all of us when we learn of another slaughter of innocents in the streets of Baghdad, or another soldier being killed by terrorists. For my secular job, I am involved in the project to bring an end to the war in Afghanistan. We have a plan that involves rebuilding the country and undermining support for the insurgents through economic development, political reform and providing security. It is a good plan and there are many good people working it. My part in this is to help us understand the enemy so that we can carry this plan out with as little loss of life as possible. But even complete understanding and the best of reforms may not bring victory here. We could lose. The same is true in Iraq. But I do not lose sleep over this, nor should you, because neither this war in Afghanistan nor the one in Iraq is the real war. The real war is for our souls and for the souls of our children. Alleluia, there is a strategy that is 100% effective for this war, a strategy that no wile of the enemy can circumvent or adapt to and

overcome. That strategy is faith in our Lord, God, and Savior Jesus Christ:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, and took it out of the way, nailing it to the Cross; and having spoiled the Principalities and Powers, He made a show of them openly, triumphing over them in it (Col. 2:14-16).”

“O death, where is your sting? O grave, where is your victory?... But thanks be to God, who gives us victory through our Lord Jesus Christ. But thanks be to God, Who gives us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain” (1 Cor. 15: 55, 57-58).

“Every one who believes that Jesus is the Christ is a child of God . . . for whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. Who is it that overcomes the world but the One Who believes that Jesus is the Son of God (1 John 5:1a, 4-5)?”

To win this war for ourselves, for our children, and for all mankind we must recognize and embrace Christ with the faith of the woman with the issue of blood. He will heal us as He did her, and we will grow in Him and Him in us. Finally, united in Him and with Him as our Head, we ourselves can embrace all God's children in His love, remove the cursed worldly millstone from around their necks, and share the life-bestowing victory of Christ. Parts of Afghanistan are dangerous. The Taliban and Al Qaeda are still trying to sow chaos and destruction here. But I, for one, am not afraid. Not because of my training, or the fact that I am surrounded by the best soldiers in the world, or because I am especially brave, but because the greatest victory has already been won. And I, like all of you, share in that victory.



Í àðòí Ì àðòèà

## Æ²ÄÍ Î Æ²ÄÇÍ Ä×ÈÈÈ ÄÍ ÈÍ ÄÍ Ì Î Ð Ó ÄÄØ²Í ¥ÔÍ Í²

Óæà àà'èøèí à òðààèò'þ, ùí ààèèà òèðà;í ñùèà àðòí ààà ì àðòí ì í èúí í àí Äàø² í òí í ó ñí àí ðí í à'çí à-à° ñòí ðè-í³ òèðà;í ñùè³ ñàÿòà òà ð³-í èò³. Ä²äçí à-í í ÿ Äí èí àí - ì í ðó òúí àí ðí èó (26.Ø²) áóèí Ùà òðí =èñò'øèì , àí à í ùí í ó àçÿèí ò-àñòó³ Ì í ñí èúñòáí Óèðà;í è í à -í è'ç ààèù- ì èòáí í àí èí ì í ñèí ì à-ðí ì Í èááí ì Øàí øòðí ì .

Ä²áí à-áí í ÿ Äí èí àí ì í ðó çáí ì ì àòèóáàèà òðí =èñòà ì í àí àòèàà à ì ðááí ñèááí ÿ èàòáàð³ Ñà. Äí àðÿ, ÿèò à²áí ðà- àèèè í àñòí ÿòáèù èàòáàðè ì . Äí èí àèì èð Øòáèÿè, í àñòí - ÿòáèù òèðà;í ñùèí ç èàòí èèòóèí ç òáðèàè Ñà.Øðí èó³ ì .Øàðáí Èí í =èí à òà í àñòí ÿòáèù òèðà;í ñùèí àí èàòí èèòóèí àí ñí àí ðó Í ðáñàÿòí ç ðí àèí è ì . Í àñòí ð³ àáñ³à. Çáí ðóøèèáí ñí³ ààà òí ð èàòáàðè Ñà. Äí àðÿ, ì³ àñèèáí èé ñí³ ààèàì è ç í øèò ì àðàò'è, ì³ à èáð³áí èòòáí ì ì ì ðí òí àèÿèí í à Ñàÿòí ñèààà Í í àèòóèí àí . Ç³ ñà³-èáí è ó ðóèàò ì í èèèàñÿ ààèèèà ñí àí ðí à æàè³áí à àðòí ààà, ðàçí ì ç í àí ì ì Í ñèí ì³ =éáí àì è ì í ñí èúñòáà Óèðà;í è .

Í ñèÿ ì àí àòèàè àðòí ì ààà ç'èøèàñÿ ó çàè³ èàòáàðè í à ì ðí àðáí ó ñí³ èúí í àí àðòí ì àññùèí àí à²äçí à-áí í ÿ 'áí ì - òèàò ì ðí ðè òèðà;í ñùèí àí í àðí áó. Í ðí àðáí ó ààèà òàèà- í ì àèòà í àí³ Äí ÿ Äèàèè-Í àðòáí èí , ÿèà ñáí ç ì àñòóí í èì ñèí àí ì ì ðí àí ààèèà à²áí èé í àñòð'è ì àí àòèàè³ àí ðí - àààèèà àðòí ì àáó àí Ùèðèò ñè³à æàèí àè òà ñóáí ðèò ì ò³ í è çèí =èí³ à ì àà òèðà;í ñùèèì ì àðí àí ì .

Äí èí àí ó àí ì í à²áñ àèáí èí ñèà Í ì ñí è Í èáá Øàí - øòð. Äí ì³ àèðáñèèà, ùí ñùí àí àí³ ì àðáà í à Ùààèàì è ðèò òòí ì àðáàèèà Äí èí àí ì ì ð, ì ì ñòá° çààááí í ÿ ì ààçàè-àéí ì ç ì ì ðáèúí ì ç òà ì í èòè-í ì ç ; ààèè - àí ì ì àòèñÿ àèçí àí í ÿ òúí àí çèí =èí ó 'áí ì èááí ì òèðà;í ñùèí ç ì àò; òà à²áí ì àòáí í áóáàðè ì àì 'ÿòó èí àí æáðòà.

Ç à²áí ì à²áí èì è ñèí àáì è æàèí àè³ ì ñòáò àèñòóí èèè òàèí æ èáð³áí èèè àðòí ì àññùèò ì ðááí 'çàò'è:²áí ð³ ¥àáàÿè - àí èí àà Óèðà;í ñùèí -Äí àðèèáí ñùèí ç ; Èí ì ðáèí àò³èí ì ç ðáàè; Í èòáèèí Ñààè³à - ì ðàçèááí ò Óèðà;í ñùèí àí Èí ì ðáñí àí àí Èí ì³ àòó Äí àðèèè; Í àáÿ Èí ì àðí è-òóèà-Í àè Èí ì í àè - ì ðà-çèááí ó "Óóí ààò; ÑØÄ-Óèðà;í à"; Äàðÿí ì³ àèò- ñùèèè - ì ðàçèááí ò Äà-ø² í òí í ñùèí ç ; Äòóí è; Í àðòí Ì àðòèà à²à èàòáàðè Ñà. Äí àðÿ. Í à çàááðøáí í ÿ ì ðí àðáí è à²ááóáñÿ ì í èàç àí èòí àí òàèúí í àí Ó'èúí ó Ñàÿòí ñèààà Í í àèòóèí àí ì ðí Äí èí àí ì ì ð "Æí èáá ðí çí à-ò".



## Nativity Play



Sunday religious school teachers and children from St. John the Baptist Ukrainian Orthodox Church in Johnson City, NY prepared a beautiful Nativity play, to greet Our Lord God on the day of His Nativity. Two nuns, Eugenia and Susan, from Holy Myrrhbearers Orthodox Monastery in Otego, NY, celebrated Christmas with the parishioners and took part in the play. The nuns keep a farm with sheep and goats at the monastery. They brought along with them a sheep and a goat, which also had a part in the concert. Following the concert Nativity lunch took part. Later the church choir and children gathered together to carol in the parishioners houses, and to greet them with Christ is Born! It was a joyous day.

*Ä²òè òà à-èòáè³ í àá'èúí í ç ; øèí èè ì ðè òáðèá³ ñà.²ááí à Óðáñòèòáèÿ ó Äàèí ì ñí í Ñèò³, Í. È. àèÿ ñàÿòà ð³çááà Äí ñí ì àà Äí àà ñòñà Óðèñòà ì³ àáí òóáàèè àèñòááó, ÿèà à²ááóèàñÿ ì ñèÿ Äí æáñòááí í ì ç ; È²òðá; Ó È²òðá; òà àèñòáá³ òàèí æ àçÿèè ò-àñòó ñáñòðè ì ì í àòèí³ àááí³ ÿ òà Ñþçáí à ç Í ðááí ñèááí í àí ì ì í àñòèðÿ ÄÍ Í Ì èðí ì ñèòó ó ì ñò³ Í øáí, Í. È., ÿè³ à²áá³ààèè ó óáè ñàÿòèí àèè ááí ù ì àðàò'þ. Äèÿ ð³çááÿí ì ç ; àèñòáàè ñáñòðè ì ðèááçèè ááðáí =èèà òà èí çèèèà. Í ðè ì ì í àñòèð³ ì í àòèí³ ì àðóù óáðí ó í à ÿè'è òðèí àðóù òà àèðí Ùòðóù èèò òáàðèí. Í ñèÿ èí ì óáðòó à²ááóáñÿ ð³çááÿí èé ì á²à. Í ì í à²á³ =éáí è òí ðó³ à²òè ç'áðàèèñù ðàçí ì òà à²áá³áóáàèè ì àðàò'ÿí, à²òáþ-è ç ð Óðèñòí ñ ðí æáá³òóñÿ! Ä èí èÿáóáàèè òàè Ùí áóèí =òðè í à Óèðà;í³.*




  
 Life in our Parishes



*Rt. Rev. Protopresbyter Frank Estocin blesses an outdoor ice cross and the faithful of St. Vladimir Cathedral in Philadelphia, PA, for the Feast of Theophany on January 19.*



*(Above and below) Feast of the Nativity at St. Andrew Memorial Church in South Bound Brook, NJ, where Fr. George Siwko is pastor.*



*(Above) St. Nicholas Day Nativity play at Four Evangelists Church in Bellaire, MD, where Fr. Gregory Czumak is pastor.*



## Youth Ministry Visits St. Herman's Monastery

The SS. Peter and Paul Youth Ministry in Youngstown, Ohio recently visited St. Herman House of Hospitality in Cleveland. Fr. Abbot John Henry, director of the monastery, explains that the mission of St. Herman's is to assist the people who are in need and to preach God's word through action. In existence for 20 years, St. Herman's helps not only to feed and

open arms. We then received a tour of the facility viewing the kitchen, dining hall, sleeping quarters and chapel.

We were amazed at how three meals a day were made in that tiny kitchen: Not only served to the residents but also to many others in the community as well. In the basement, the sleeping quarters were close

truly had an impact on them. Then we provided the evening meal of chili, corn, salad, bread and dessert. After helping to serve the meal, we were asked to join everyone to share the meal with all.

Fr. John Henry was happy to have us visit and invited us to join in and sing hymns with the residents. His tireless effort to serve

gery. The light of God shines upon him! He is truly an inspirational person and we wish him God's blessing for a speedy recovery. By then, it was time to return home. We all left that evening feeling truly blessed to have been able to play a small part in helping those in need.

If you would like to help St. Herman's Monastery in



*Ginny and Krista Ulbricht, and Marc Senedak visit with Fr. Ephraim George who was recovering from surgery.*



*Fr. Charles Baxter and the visitors from his parish pause briefly in the monastery kitchen with Abbot Fr. John Henry.*

clothe those in need but provides emotional support, too. The home houses up to 35 men nightly.

Fr. John Henry and the workers welcomed us with

but kept quite neat.

In the evening the Vespers service was taken and we were moved by the number of residents who participated. The service

displays God's word through his good deeds. While there, a few of our young adults visited the quiet and humble Fr. Ephraim who was recovering from sur-

any way call (216) 961-3806

or write to:

P.O. Box 6448

4410 Franklin Blvd.

Cleveland, OH 44101.

## French Foreign Exchange Student Worships in Dixonville, PA

Recently, Shana Maschak, along with nine other students involved in a foreign exchange program, spent two weeks in Vannes, France. Shana, daughter of Greg and Donna Maschak of Indiana, PA., are members of St. John the Baptist Church, Dixonville, PA. Shana spent a considerable amount of time sight-seeing and even managed to spend some time in Paris.

Later that month, as part of the exchange-student program, Caroline Garnier, a French exchange student, spent a week and a half with the Maschak family. During her time here, she attended Indiana Area High School along with Shana. Caroline also accompanied Shana and her family to worship services at St. John the Baptist



*(L to R) Fr. Paisius McGrath, Shana Maschak, Fr. George Hnatko, pastor, Caroline Garnier, and Fr. John Horosky.*





*Jr. UOL traditional St. Nicholas celebration play*

## SS. Peter and Paul Parish Activities

Palos Park, IL,

Fr. Taras Naumenko, pastor



*Children of the parish help decorate the church for the Nativity of our Lord.*



*A crew of parishioners helped serve a meal at St. Stanislaus soup kitchen in downtown Chicago.*

## Vestments Blessed in Carnegie



*Fr. Stephen Repa, John Walewski, Ivan Howe, Michael Sally, Steven Sawchuk, Zachary Kapeluck and Gregory Markiw.*

On Sunday, September 17, seven new altar server robes were blessed by Fr. Stephen Repa, pastor, at SS. Peter and St. Paul Church in Carnegie, PA. The new vestments as well as a complete set of altar covers were donated by the members of the St. Matrona Sisterhood.

Receiving the new robes were Ivan Howe, Gregory Markiw, John Walewski, Zachary Kapeluck, Steven Sawchuk and Michael Sally. Steven and Michael also received new orarions which they will wear in honor of their many years of serving our Lord at the altar. The boys are under the guidance of Fr. Steve and David Markiw.



*Fr. Paul Bigelow, along with Godparents Linda Nolder and Alex Solan, presents a special icon gift from St. Vladimir Parish to Sandra Bungo. Through Chrismation on December 10 she became an official member of the Orthodox Church and the Smithmill, PA, parish. Sandra and her husband, Eugene, faithfully attend the church weekly along with their daughter, Kathy Brown.*

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# Donations to the Ministries of the Church...

Donations from May 31, 2006 through February 9, 2007

(Ἐὰν τῶν ἀδελφῶν Ἐὐκαρίστων ὄντων ἡ Ἐκκλησία ἀνεῖται ἀεὶ πρὸς τὸ ἐπιτελεῖν τὰς ἐπιτηδεύσεις καὶ ἀγαθὰ ἔργα, οὗτοι ἀδελφοὶ ἀεὶ ἐνεργεῖτε ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ὁμοῦς ἡμῶν.)

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

## Orphanages in Ukraine Fund

- \$5,000** Olga S. Coffey, Sterling, VA; Pokrova Sisterhood South Bound Brook, Somerset, NJ;
- \$4,300** Holy Ascension UOL, Clifton, NJ;
- \$3,498** Assumption of the Virgin Mary Parish Jr UOL, Northampton, PA;
- \$1,600** St. Nicholas Mission Charlottesville, Charlottesville, VA;
- \$1,030** Holy Ghost Parish, Coatsville, PA;
- \$1,015** Ss. Peter & Paul Parish, Wilmington, DE;
- \$1,000** St. Olga Sisterhood, Minneapolis, MN;
- \$775** Joan Hayes, Exton, PA;
- \$664** St. Andrew Parish, Los Angeles, CA;
- \$584** St. Vladimir Parish, Philadelphia, PA;
- \$541** St. Andrew Silver Spring, Silver Spring, MD;
- \$380** Friends of Roman Bihun;
- \$300** Natalie & Ihor Gawdiak, Columbia, MD; Gordon & Victoria Malick, Union Hall, VA; Mary Peleshenko, Munster, IN;
- \$240** Dr. Joseph Sembrot, Allentown, PA;
- \$200** Peter & Karen Konchak, Mt. Laurel, NJ; Lydia O'Neill, Silver Spring, MD; Rev. Volodymyr Steliac, Silver Spring, MD; Estate of Anna Zawerucha, Somerset, NJ;
- \$100** Olga Barnaj, Silver Spring, MD; Theresa Ben, Silver Spring, MD; Zinovia Bihun, Rolling Hills, CA; Oksana Bihun, Rolling Hills, CA; Peter and Margaret Bokurak, Westland, MI; David Hagan, Mays Landing, NJ; Rev. Robert Holet, Troy, VA; Lawrence Matthew Lasky, Troy, NY; Oleg Marinich, South Plainfield, NJ; Dr. Paul Micevych, Tarzana, CA; Myron & Janelle Pankiw; Oleg & Roxolana Saciuk, Lomita, CA; Rev. Deacon Mikhail Sawarynsky, Northampton, PA; Brotherhood of the Nativity of The Blessed Virgin Parish, South Plainfield, NJ; Alice Tercijonas, Gaithersburg, MD; Nick Welsh, Oklahoma City, OK;
- \$75** Andrew Olesijuk, La Crescenta, CA; Chistine Popowicz, Roselle, IL;
- \$50** Valentina Babczenko, Temple City, CA; Dorothy korey, Pittsburgh, PA; Peter & Sonia Krul, Silver Spring, MD; Maria Kyrysiuk, Somerset, NJ; Stefan Maksymjuk, Silver Spring, MD; Holy Trinity Parish, New York, NY; Vera Pylypec, Olney, MD; Nancy & Michael Ratai, Colonia, NJ; Lubomira Skoropad, Los Angeles, CA; Kalyna Snylyk, Calabasas, CA; V. Rev. Raymond Sundland, So.Plainfield, NJ; Ludmila Tolmochow, San Gabriel, CA;
- \$40** Larissa Fontana, Potomac, MD; Marushak Family, Artesia, CA;
- \$30** Halyna Prodaniuk, Northridge, CA; Van Schaick, Greenwich, NY;
- \$25** Margaret Deshko, Los Angeles, CA; Marilyn Druash, Monessen, PA; Olena Filipow, Silver Spring, MD; Sophia Krawec, Washington, DC; Olga Saturniewicz, Edison, NJ; V. Rev. Vasyl Shtelen, Lorain, OH;
- \$20** Olena Korytnyk, chevy chase, MD; Helen Lynn, Encino, CA; G. Sachnewyca, Signal Hill, CA; claudia Slaby, Somerset, NJ;

- \$15** Anita Anderson, Manville, NJ; Olena Warvariv, Silver Spring, MD;
- \$10** Peter Konchak, Mt. Laurel, NJ;
- \$5** Alexander konchak, Mt. Laurel, NJ; Nathan Konchak, Mt. Laurel, NJ; Mrs. Nettie Sherby, Plainfield, NJ;

## 2006 Orphanage Mission Trip

- \$3,000** St. Demetrius Carteret, Carteret, NJ;
- \$1,500** St. Mary Allentown, PA;
- \$500** Adrian Zelechiwsky, Coopersburg, PA;
- \$400** Assumption of the Virgin Mary Parish Northampton, Northampton, PA;
- \$350** St. Vladimir Parish Parma, Parma, OH;
- \$300** St. Olga Sisterhood, Chicago, IL;
- \$200** Cynthia Hogg, Byron Center, MI; Halyna Ortynsky, Philadelphia, PA; Pan-Hellenic Society of Ocala, Ocala, FL;
- \$100** Lynne Gulak, Little Falls, NJ; Olena Kobylenska, Philadelphia, PA; Daria Pishko, Chatham, NJ; James Popchuk, Doylestown, PA; Todd Rudnianyn, Reddick, FL; Joseph Vena, West Oange, NJ;
- \$50** Dr. Carol Bartholomew, Ocala, FL; Holy Ascension Parish Maplewood, Maplewood, NJ; Holy Trinity New York, New York, NY; Stephen Revucky, Philadelphia, PA; Society of Little Learners Daycare, Hellertown, PA;
- \$40** Anonymous;
- \$30** Zina Suriano, Basking Ridge, NJ;
- \$25** Anne Anas, San Diego, CA; Anatoliy & Yevheniya Dokhvat, Philadelphia, PA; SR UOL Johnson City, Johnson City, NY; St. John Johnson City, Johnson City, NY; St. Mary Parish, New Britain, CT; V. Rev. Hryhorij Podhurec, Millville, NJ; V. Rev. Raymond Sundland, So.Plainfield, NJ; Vera Zamorsky, West Shokan, NY;
- \$20** Lydia Chomenko, Manasquan, NJ; Nicholas Heiko, Philadelphia, PA; Anita Jitni, Willow Grove, PA; Maria Koehler, Philadelphia, PA; Daria O'Byrne, Mount Laurel, NJ; Sophie Stechun, Philadelphia, PA;
- \$15** Mrs. Nettie Sherby, Plainfield, NJ;
- \$10** Olga Sawchuk, Yardley, PA; James Sawchuk, Yardley, PA; Mr. & Mrs. Joseph Zador, Philadelphia, PA;

## 2006 High School Mission Trip

- \$313** Krista Ulbricht, Youngstown, OH;
- \$300** Rev. John Haluszczak, Pittsburgh, PA;
- \$200** Holy Ascencion Parish, Maplewood, NJ;
- \$100** Holy Ascension Brotherhood, Maplewood, NJ; Holy Ascension UOL, Maplewood, NJ; Daria Pishko, Chatham, NJ;
- \$75** Lynne Gulak, Little Falls, NJ;
- \$50** Holy Virgin Arnold, Arnold, PA; Dr. H. Jane Mikuliak Breck, Pittsburgh, PA; Nancy Druash-Sampson, Venetia, PA; Mary Haluszczak, Carnegie, PA; William Haluszczak, Hammondsport, NY; Hazel Klipnick, Monessen, PA; Wolodymyr Stepowyyj, Rockaway, NJ; Mary Zebel, Youngstown, OH;

- \$35** Mrs. Pauline Witkowsky, Clinton, PA;  
**\$30** Paul & Anne Haluszczak, St. Peters, MO;  
**\$25** Debra & Jerry Burgan, Clifton, NJ; Lisa Czmola, Verona, PA; Marilyn Druash, Monessen, PA; Natalia Fadeeva, New York, NY; Frances Gebet, Pittsburgh, PA; James Gladys, Pittsburgh, PA; Paul Haluszczak, Carnegie, PA; Cynthia Haluszczak, Carnegie, PA; Holy Ghost Parish, Slickville, PA; Stephen Sheptak, Butler, PA; Charissa Sheptak, Brooklyn, NY; Nancy Zewel, Pittsburgh, PA;  
**\$20** Walter Husak, Sewickley, PA;  
**\$10** Cazmeara Bronowsky, Export, PA; John Howe, Carnegie, PA; Elina Melnyk, Pittsburgh, PA; Deborah Paouncic, Slickville, PA; Kathleen Perdziola, Bethel Park, PA; Mary Ann Perdziola, Pittsburgh, PA; Cecilia Tkaczuk, Pittsburgh, PA;

## Youth Ministry Donations

- \$1,500** UOL Parma, Parma, OH;  
**\$250** Jonathan P. Patronik, Wilmington, DE.

## Mommy & Me Donations

- \$50** Carl Foust, Johnstown, PA;  
**\$25** Dennis & Bethany Phillips, Clymer, PA;

## Religious Education Donations

- \$100** George & Eugenia Czumak, Gambrills, MD

## Seminary Donations

- \$150** Mary Peleshenko, Munster, IN;  
**\$25** Marilyn Druash, Monessen, PA;  
 Michael Kapeluck, Carnegie, PA;

## Soup Kitchens Donations

- \$780** St. Vladimir Philadelphia, Philadelphia, PA;  
**\$150** Mary Peleshenko, Munster, IN;

## Gift of Life Donations

- \$500** St. Vladimir Pittsburgh, Pittsburgh, PA;

## Library Donations

- \$25** Mrs. A. Selepyna, Somerset, NJ;

## Pension Fund Donations

- \$112** Sts. Peter and Paul Parish, Lyndora, PA;  
**\$100** St. Michael Parish Hammond, Hammond, IN;  
**\$95** St. Michael Parish San Fransisco, San Fransisco, CA;  
**\$86** Holy Trinity Seattle, Bellevue, WA;  
**\$25** Michael Kapeluck, Carnegie, PA;

## Memorial Church Donations

- \$40,000** Pokrova Sisterhood South Bound Brook/Somerset, NJ;  
**\$500** Estate of Anna Zaweriuha, Somerset, NJ;  
**\$100** Evhen Sur, Roswell, GA;

## Endowment Fund Donations

- \$1,000** Estate of Ivan Sawchyn, Chleveland, OH;  
**\$166** Dr. George Krywolap, Baltimore, MD;  
**\$50** Helen Pavlovsky, Someret, NJ.

## UOC Historical and Educational Complex Donations

- \$1,000** Irene Cehelsky, Bronx, NY;  
 L. Laszczuk, W. Seneca, NY;  
 United Ukrainian Orthodox Sisterhoods, Livingston, NJ;  
**\$550** Barvinok Dance Ensemble, Basking Ridge, NJ;  
**\$500** Sarah T. Bilecky, Falls Church, VA;  
**\$435** St. Mary Protectress Parish, Southfield, MI, in memory of V. Rev. M. Newmerzycky;  
**\$300** Wictoria Wakulowska, Philadelphia, PA;  
**\$250** SUMA Yonkers Federal Credit Union, Yonkers, NY;  
**\$200** Ina Yevich-Tunstall, Annandale, VA;  
 Estate of Anna Zaweriuha, Somerset, NJ;  
**\$100** Alexandra Juzeniw, New York, NY;  
 Oxana Kolesnichenko, Minneapolis, MN;  
**\$50** Danylo Jacenko, Woodhaven, NY; Estela & Andrij Juzeniw, Larchmont, NY; Marta & Roman Juzeniw, Princeton Junction, NJ; Borys Kekish, Forest Hills, NY; Natalie and Roman Kuzyk, Hamilton, NJ; Wolodymyr Rudakewycz, Clifton, NJ; Christine Stawnycky, Milltown, NJ; Thomas Swieczkowski, Berkeley Springs, WV;  
**\$25** Maria Kajko, Denham, MA; Lydia Kramarchuk, Clifton, NJ;

## General Donations

- \$13,400** Estate of George Chaplenko, Englewood, NJ;  
**\$1,000** Estate of Ivan Sawchyn, Cleveland, OH;  
**\$250** Jonathan P. Patronik, Wilmington, DE;  
**\$200** Joan Hayes, Exton, PA;  
**\$115** Anonymous  
**\$100** Michael & Alla Heretz, Rutherford, NJ; Tatiana Prokopov, Los Alamos, NM;  
**\$78** Lyndora, Lyndora, PA;  
**\$50** Anonymous; Raymond Vito, Coatesville, PA;  
**\$40** John Gerun, Coral Springs, FL;  
**\$25** Anonymous; Wladimir & Nadia Kucewicz, Glen Ellyn, IL; Van Schaick, Greenwich, NY; Charles Zubyk, Cirard, OH;  
**\$20** Dorothy Giannotti, Port St. Lucie, FL; Peyton, Carnegie, PA;  
**\$10** Mr & Mrs. John Baranyk, Johnson City, NY; Olha Fartusznyj, Philadelphia, PA; Nina Pacowski, Philadelphia, PA;

## UOW Press Fund Donations

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**\$60** Rev. George Bazylevsky, Whitestone, NY; Stephen Konopliv, Minneapolis, MN;

*Continued in the next issue*



# ДИЦААБІ І Т'ÆАДОАÈ - NATIVITY SEASON DONATIONS

(Ðàñàðà³ ÷èà÷³ Èñíñèíîñ ðÿ ÒÍ Ò à ÑÏÀ àèñèñ àèþ° ñàñ þ ùèðì ñàðàà÷-íó ààÿ÷-íñîó  
 çà ààð³ ðçààÿí³ ï ðèàðàí³ ÿ à Ùààð³ ï ï æàððàè, Ùí àóàóóó àèèí ðèíàí³ àèÿ ÷èñèáí íèð ï ï ðàà  
 í àòí ï Ñàÿòí ï Õèðà; í ñüèí ï Ì ðàáí ñèàáí í ï Õàðèàè à ÑÏÀ.

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

- \$1,000** Kateryna Hucul, Somerset, NJ;
- \$500** Donna Chalupiak, West Henrietta, NY, in memory of Miroslaw and Ann Chalupiak; Olga S Coffey, Sterling, VA; Daria Pishko and Michael Komichak, Chatham, NJ; John & Stephanie Milinichik, Allentown, PA;
- \$250** John & Rose Dmytryk, Coatesville, PA; Anna & Olegue Rosputko, Philadelphia, PA; Lytwyn & Lytwyn Union Funeral Home, Union, NJ; Peter Yewshenko, Neshanic Station, NJ;
- \$200** Kenneth & Jeanine Kozak, Uniontown, OH; Mary Kramarenko, East Windsor, NJ; Eugene & Nina Micevych, St Paul, MN; Paraskewa Samczuk, Bridgeport, CT; V Rev Wolodymyr Wronskyj, Greenlawn, NY;
- \$150** James & Bernadette Brannick, Elmira, NY; Joan Molnar, Brooklyn, NY; St. Mary's Protectress Sisterhood, S Bound Brook, NJ;
- \$125** Valentina Schram, New Hartford, NY;
- \$107** Rev Timothy & Svitlana Tomson, Butler, PA;
- \$106** Helen & Joseph Mikuliak, Morrisville, PA;
- \$100** Ihor Ambroziak, Canby, OR; Olga Balaban, Worthington, OH; Dr Maria & Roman Baltarowich, Warren, MI; Andrew Bazylevsky, New York, NY; Maria Bilyk, Little River, SC; Michael & Ksenia Boiwka, Sheffield Village, OH; Walter Bratchenko, Union, NJ; Fedir Bukacz, Philadelphia, PA; Tamara Burda, Sun City, AZ in memory of husband Mykola; Irene & Thomas Carman, Watertown, NY; John Czereuta, No Plainfield, NJ; John & Louise Dames, Glencoe, IL; Deborah Diakiw-Roach, Harrisonburg, VA; John Farkas, Zephyrhills, FL; Volodymyr Hlyvko, Ewing, NJ; Anna Kaminski, Utica, NY; Dr Peter & Karen Konchak, Mt Laurel, NJ; Valentina Kuzmycz, Bayside, NY; Larissa & John Kuzyk, Schaumburg, IL in memory of bro. Taras Pyl & aunt Orysia Korol; Alla & Jaroslaw Leshko, Northampton, MA; Rev Alexis & Nina Limonczenko, San Mateo, CA; Marko & Lesia Liskiwsky, Warren, MI; Leonard Lucenko, Bonita Spgs, FL; George & Neonila Lychyk, River Forest, IL; Irene Mamchur, Norwalk, CT; Eugene & Helena Melnitchenko, Owings, MD; Victor Melnychenko, Newark, DE; Michel & Anne Minenko, Eden Prairie, MN; Dr Leonidas & Oksana Mostowycz, Ponte Vedra, FL; Joseph Muszyka, Carteret, NJ; Sylvia Onurrey, Phoenixville, PA; Sonia Otto, Macungie, PA; Jonathan & Sonya Patronik, Wilmington, DE; Helen Pavlovsky, Somerset, NJ; Irene Petrylak, Whitestone, NY in memory of Anna & Peter Prystupa; Charles & Katherine Porter, Leawood, KS; John & Helen Reshetar, Tucson, AZ; John Sass, Wilmington, DE; Dcn. Mikhail & Martha Sawarynski, Northampton, PA; Rev. Myroslaw Schirta, Bayonne, NJ; Anastasia Sochynsky, New York, NY; Nadija Strychar, Ypsilanti, MI; Helen Wasilk, Butler, PA; Iwan Wenher, Bridgewater, NJ; Jaroslawa Zelinsky-Johnson, Chicago, IL;
- \$75** Katherina Hawrylow, Bayonne, NJ; Juliane & Leon Mazurets, Piscataway, NJ; Janice Meschisen, No Attleboro, MA; John & Ludmilla Moore, Remsen, NY; James & Irene Popchuk, Doylestown, PA; Paul Turchyk, Berkeley Hts, NJ; Nina Turchyk, Berkeley Hts, NJ;
- \$70** Anatoli, Pamela & Maria Omelian, Syracuse, NY;
- \$60** Nadiya & Mykola Mirchuk, Livingston, NJ;
- \$55** Nick & Nina Czczulin, Glen Burnie, MD;
- \$50** Dobrodijka Olha Antochy, Minneapolis, MN; Eugenia Babenko, Somerset, NJ; Rev George & Oksana Bazylevsky, Whitestone, NY; Michael & Ann Beley, Naples, FL; Maria Bobyr, Bronx, NY; Witalij & Walter Bohdaniw, Silver Spring, MD; Lewis H Branson, Jr., Coatesville, PA; Walter & Katheryna Bula, Columbus, NJ; Alexandra Bystrycky & Paul Scherbina, Somerset, NJ; Lena Castro, Barnegat, NJ; Nina Coker, Lockport, IL; Lisa R Curry, Easton, PA; Irene & Taras Czmola, West Seneca, NY; George & Eugenia Czumak, Gambrills, MD; Paulina Danczuk, Jersey City, NJ; Stefanie Di Monte, Flushing, NY in memory of Mary & Nicholas Petryna; Anna Diamente, Somerset, NJ; Frances Diamente, Somerset, NJ; Rostyslaw & Kateryna Dowbenko, Gibsonia, PA; Anne Endyke, Somerset, NJ; Alex & Val Finko, Bloomingdale, IL; Dr Orest & Sonia Gorchynski, Northridge, CA; Oleh & Maya Gregoret, St Paul, MN; John Halunka, Irvine, CA; Ann Hankavich, Independence, OH; Michael & Alla Heretz, Rutherford, NJ; V. Rev. George & Lillian Hnatko, Indiana, PA; Myron & Nadia Holinko, Colts Neck, NJ; Rev. Joseph & Annmarie Hotrovich, New York, NY; Oksana & Nicholas Hubenko, Freehold, NJ; Petro Hursky, Cheltenham, PA; Fr Vladimir & Elka Ivanov, Olmsted Twp, OH; Peter Jarema Funeral Home, New York, NY; Metro Karol, Lakeland, FL; Hazel Klipnick, Monessen, PA; Catherine Kochenash, Northampton, PA; Alexander & Tamara Kolba, Tinton Falls, NJ; Vera Korsun, Jackson Heights, NY; Serge Kosachuk, Vineland, NJ; John & Anna Kowal, Massapequa, NY; George & Olga Krywolap, Baltimore, MD; Rosalind Kurch, Lakewood, OH; Michael Kutas, Easton, PA; Stefan Kyrylenko, Beloit, WI; Valentina Limonczenko, Arlington, VA; Mykola & Olena Liskiwsky, Addison, MI; Jaroslaw Lisowsky, Novi, MI; Richard Lutian, Cleveland, OH; Irene Lychodij, Fort Myers, FL; Constance E Mace, Oneonta, NY; John & Mary Martyniuk, Perth Amboy, NJ; Richard & Patricia Melnyk, Clearwater, FL; Cynthia Mycyk, Ambridge, PA; Katryn & Weniamin Nesenjuk, Somerset, NJ; Tamara & Boris Niepritzky, St Paul, MN; Nancy Novachenko, Elkhart, IN; Prot Dn Sviatoslav Nowytski, Silver Spring, MD; Doris Olynyk, Youngstown, OH; Zachariy Orletzkiy, Philadelphia, PA; Nicholas Ostapenko, Duluth, MN; Elizabeth Overko, Bonita Springs, FL; Irene Pashesnik, Coatesville, PA; Barbara Patronik, So Holland, IL; Iwan & Dora Pawlowicz, Cathedral City, CA; Ion Pawluk, Golden Valley, MN; Alla Petriwsky, Seven Hills, OH; John & Freda Petula, Beaver, PA; Anastasia Poltawec, Keansburg, NJ; Tatiana Prokopov, Los Alamos, NM; Elena Robbins, Menlo Park, CA; Nicholas Royko, New Hartford, PA; Andre & Maria Ruzon, Langhorne, PA; Walter & Nina Samijlenko, Brooklyn, OH; Franz & Eugenia Samochval, Long Island City, NY; Maria Scholucha, Minneapolis, MN; Tetiana & Jakiw Senenko, Syracuse, NY; Nina Senkiw, Invernes, FL; Maria Shandruk, Philadelphia, PA; Deacon Nicholas Shapowal, Lincoln, NE; Stephen & Wasyl Sisak, Willard, MD; Anastasia Smolak, Chicago, IL; Natalia Sobchak, Flushing, NY; Claudia & Victor Solanyk, Boulder, CO; Inna Stratienko, Chattanooga, TN; Michael & Elizabeth Swinchuck, Hicksville, NY; Wayne & Nancy Tiedeman, Youngstown, OH; Nadine Tor, Huntington Beach, CA; Elvira Trakimas, Philadelphia, PA; Jurij & Irene Trypupenko, Warrington, PA; Nina Winokurzew, Yonkers, NY; Pauline





## ДИЦААБІ І ЇТÆАДОАÈ - NATIVITY SEASON DONATIONS

Witkowsky, Clinton, PA; Valentina Yarr, Minneapolis, MN; Paraska Zaliwciw, Phila., PA in memory of husband Pawlo ; Edward A Zetick Esq, Rockledge, PA;

**\$45** Dr. Nadia Woronczuk, S Bound Brook, NJ; Jenny Zankowsky, Wilmington, DE;

**\$40** Nicholas & Hope Burka, Lyndora, PA; Olga & Victor Dejneka, Skillman, NJ; Maria Griatzky, Parlin, NJ;

**\$30-\$35** Boris & Olga Herasimchuk, Franklin Sq, NY; Mary Krupa, Bronx, NY; Anna Kutz, Allentown, PA; Walter & Josephine Machula, Anaheim, CA; Alex & Wanda Peluchowski, Wood Dale, IL; Halya Slinko, Whippany, NJ; Halyna Stepanenko, San Jose, CA; Ludmila & Michael Bukacz, Philadelphia, PA; Alex & Barbara Dyga, Rochester, NY; John & Tina Kochanowsky, River Vale, NJ; Wsewolod & Marcia Luckewicz, Livingston, NJ; Dr Taras & Irene Nowosiwsky, Devon, PA; Michael Radziul, Bohemia, NY; Ivan & Eudokia Schapowal, Queens Village, NY; Vsevolod Shaidevich, Somerset, NJ; Irene Sherba, Philadelphia, PA; Stephen & Judith Shonn, Youngstown, OH; Eugenia Strusiuk, Highland Lakes, NJ; Mary Wons, Dedham, MA; Anna Zbigniewicz, New Britain, CT;

**\$25-\$29** Anita Anderson, Manville, NJ; Louis & Betty Babyak, Henderson, NV; Ellen Barlit, N Falmouth, MA; Olga Basarab, Bartlet, IL; Anne Baumgarten, Avenel, NJ; Stephan & Dorothy Belas, Wethersfield, CT; Aristides & Eleonor Bello, Queens Village, NY; Halyna & Wasyl Bezridny, Philadelphia, PA; Anatoliy & Lydia Bogdaschewski, Elmwood Park, IL; Carol Burke, Coatesville, PA; Tamara Chebiniak, Johnson City, NY; Alla Cherney, Oradell, NJ; Helen Craton, Marietta, GA; Bohdan & Lisa Czmola, Verona, PA; William & Catherine Dach, Alhambra, CA; Alex & Nina Danchuk, Livingston, NJ; Pauline & Michael Demkowicz, So Holland, IL; Alla & George Dickey, Flushing, NY; Anatole & Raisa Doroshenko, Northville, MI; Martha Dowling, Mertztown, PA; Marilyn Druash, Monessen, PA; Mildred Dunlap, Pittsburgh, PA; Ludmila Dykij, Blairstown, NJ; Daria Dykyj, Flushing, NY; Ina Dzerovych, Amherst, NH; Vera Dziadyk, Lancaster, NY; Stanley & Olga Einhorn, Newark, DE; V Rev John Fatenko, No Port, FL; Peter & Violet Galazan, New Britain, CT; Natalie O Gebet, El Cajon, CA; Valentina Gluch, Middle Village, NY; Alan & Nancy Grabie, So Plainfield, NJ; Emil Groggoza, Mansfield, OH; Thomas & Alla Grzymiski, Elwood, IL; Fedir & Anna Hakalo, Norristown, PA; John & Halina Haliy, Livingston, NJ; Lt Col Stephen Hallick, Duluth, GA; Paul & Marlene Haluszczak, Carnegie, PA; Alexander & Pauline Heretz, Utica, NY; Irene Herman, Livonia, MI; Nicholas & Pearl Homyrda, Heidelberg, PA; Arkadiy Honchariv, Somerset, NJ; Theodor & Alexandra Hryhoriak, Chicago, IL; Alex & Anna Hushcha, Mendota Heights, MN; Anna Ilczenko, Trenton, NJ; John & Vera Juhasz, Mulberry, FL; Maria Kajko, Dedham, MA; Nadia Klos, Melrose Park, PA; Lidia & Ilko Kolmyk, Chicago, IL; Charles & Anna Kosik, Allentown, PA; Valentyn & Nadija Kowalsky, Sterling Hts, MI; Wira Krasnobryzjy, S Bound Brook, NJ; Sophia & Filohonij Krawec, Washington, DC; Irene Krysa, Merrillville, IN; Alexander & Lidia Krywenko, Sun City, AZ; V Rev Michael Kudanovych, Minneapolis, MN; Natalia Kulischenko, Hackettstown, NJ; Edward & Jenny Kulyk, Fort Myers, FL; Tania Kuzmyn, Poughkeepsie, NY; Ark & Maria Lachiw, Park Ridge, IL; Anatol & Anna Lutarewych, Fort Myers, FL; Edward &

Ludmila Machonkin, Hilton, NY; Oleg & Eugenia Marinich, S Plainfield, NJ; Walter & Julia Mayewsky, Ormond Beach, FL; John & Mary Ann Michalcewitz, Wilmington, DE; Katherine Mikolaitis, Lemont, IL; Alexander Mintschenko, Somerville, NJ; Elizabeth & John Mitchell, Carnegie, PA; Nick Mykolenko, Warren, MI; Helen Olenic, Butler, PA; Dmytro Olijnyk, Monroe, NJ; Catherine Orenchak, Masury, OH; Steve & Ann Ostaffy, Arnold, PA; Michael Ostafy, Wilmington, DE; Rev Gerald & Maryann Ozlansky, Wilmington, DE; Nancy Panas, New York, NY; William & Ann Panchuk, Little Canada, MN; Helen Paszkowski, Trenton, NJ; Helena Pawlenko, Brick, NJ; Katie Peck, Coatesville, PA; Luba Perchyshyn, St Anthony, MN; Rev Michael & Stella Petlak, Clearwater, FL; Bohdan & Linda Pihuliak, Strongsville, OH; Halyna & Teodozij Pryshlak, West Seneca, NY; Sofia Pywowariw, Flushing, NY; Rose Raith, Butler, PA; Stephan & Barbara Rewa, New Berlin, WI; Mykola & Halyna Romaniv, N Bergen, NJ; Nadija & John Sawchuk, Philadelphia, PA; John Sawuk, South River, NJ; Alexandra Selepyna, Somerset, NJ; Zoya Semenech, Minneapolis, MN; Nicholas & Nadia Semeniak, New Berlin, WI; Myron Shlatz, Endwell, NY; Rev Vasil & Mariya Shtelen, Los Angeles, CA; Helen Siwec, Levittown, PA; Anthony Skrypocski, Carteret, NJ; Maria Spirala, Trenton, NJ; Katherine Steidinger, Northampton, PA; Paul & Linda Sydorenko, Wadsworth, OH; Joseph & Catherine Thurstlic, Chadds Ford, PA; George & Valeria Turchyk, Rocky River, OH; William Uranko, Middletown, DE; Oleh & Halyna Voloshyn, Ellicott City, MD; Ludmyla Wasynczuk, Barlett, IL; Florence N Welsh, Oklahoma City, OK; Stephen Wienkowitz, Wilmington, DE; Alex & Pola Wolkowec, Palatine, IL; Jane K Yavarow, Plainville, MA; Valentine & Hania Zabijaka, Silver Spring, MD; Donald & Olivia Zazworsky, Rahway, NJ; Jack Zorka, San Antonio, TX; Richard & Yvonne Zubyk, Stuart Draft, VA;

**\$20-\$24** Ihor & Bridget Pacholuk, Burlingame, CA; William Gawor, Rahway, NJ; Arthur A Abig, Millburn, NJ; Walter Balitzky, St Petersburg, FL; Halina Bodareva, Tenafly, NJ; Ludmila Bojko, Wethersfield, CT; Peter & Margaret Bokurak, Westland, MI; Leon Borowec, North Royalton, OH; Wira Chilko, Somerset, NJ; Anna Chomiuk, Howell, NJ; Dorothy Curry, Coatesville, PA; Wolodymir & Sofia Czerniha, Syracuse, NY; Mary Fartuch, Allentown, PA; Alexander Fedij, Addison, IL; Maria Filipenko, Philadelphia, PA; Gloria Filuk, Springfield, NJ; Roy & Nancy Foreman Jr, Coatesville, PA; Margaret Garbosky, Scranton, PA; Stefan & Lillian Golub, Minneapolis, MN; Ludmila Hajdar, New Paltz, NY; Pantaley Halat, Seven Hills, OH; Dr Walter Hodynsky, Minneapolis, MN; Irene Ilczuk, La Grange Park, IL; Alex & Josefa Jasiuk, Plymouth Meeting, PA; Margaret Kalenak, Brook Park, OH; Helen Kasprzyk, Johnson City, NY; Mary Kereb, Northampton, PA; Marie Koehler, Philadelphia, PA; Lydia Kowalchuk, New Hope, PA; Maria & Wasyl Krasnobryzjy, S Bound Brook, NJ; Vera Kropiwny, Bloomingdale, IL; Pevonia Kruczko, Easton, PA; Anna Kuryea, Boothwyn, PA; Daniel & Helen Kuryea, Brookhaven, PA; Donald & Patricia Larrick, Ambridge, PA; Larysa Laszczuk, W Seneca, NY; Anna & Wasyl Laszeniuk, Somerset, NJ; Thomas & Joan Leslie, Coatesville, PA; Lidia & Volodymyr Litvyn, Guilford, CT; Walentyn & Olga Lojan, Chester, PA; Yuriy Lubenets, Palm Coast, FL; Mychajlo

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## Holy Baptism...

As of 02/10/2007



**Beer, Molly Marie** baptized and chrismated on January 21, 2007, in St. John the Baptist Church, Dixonville, PA child of Kris Beer and Jodi Hodak. Sponsors: Aaron Hoidak and Ilene Beer. Celebrated by Fr. George Hnatko.

**Dancho, Joseph** baptized and chrismated on December 9, 2000, in St. Michael Church, Hammond, IN child of Fred Wayne Dancho and Nancy Kaye Pilsitz. Sponsors: Fr. Eugene Meschisen and Oksana Pokotylo. Celebrated by Fr. Andri Pototylo.

**Hauck, Tabitha Marie** baptized and chrismated on January 19, 2007, in Holy Ghost Church, Coatesville, PA child of David Charles Oskins and Amy Lorraine Rogers. Sponsors: Dot Dmytryk. Celebrated by Fr. Anthony Ugolnik.

**Khrystych, Bohdan** baptized and chrismated on October 14, 2006, in St. Katherine Church, Arden Hills, MN child of Oleksiy Khrystych and Ganna Gonchar. Sponsors: Roman Zaharowsky and Oksana Kushneryk. Celebrated by Fr. Peter Siwko.

**Kurchak, Adrianna** baptized and chrismated on December 24, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Volodymyr Kurchak and Oleksandra Kichshak. Sponsors: Vitaliy Yuriychyn and Natalia Halan. Celebrated by Fr. Mikhailo Tsyuman.

**Lawer, Zachary John** chrismated on January 21, 2007, in St. John the Baptist Church, Dixonville, PA child of Richard Lawer and Kristan Brinner Lawer. Sponsors: Michael Lawer and Sharon Lawer, Judy Lawer. Celebrated by Fr. George Hnatko.

**Lawer, Stephanie Ann** chrismated on January 21, 2007, in St. John the Baptist Church, Dixonville, PA child of Richard Lawer and Kristan Brinner Lawer. Sponsors: Michael Lawer and Sharon Lawer, Judy Lawer. Celebrated by Fr. George Hnatko.

**Lawer, Dyllan George** chrismated on January 21, 2007, in St. John the Baptist Church, Dixonville, PA child of Richard Lawer and Kristan Brinner Lawer. Sponsors: Michael Lawer and Sharon Lawer, Judy Lawer. Celebrated by Fr. George Hnatko.

**Lawer, Brandon Thomas** baptized and chrismated on August 21, 2004, in St. John the Baptist Church, Dixonville, PA child of Jason Lawer and Debra Hopkins. Sponsors: Tom Thompson and Amanda Lucas. Celebrated by Fr. George Hnatko.

**Mycyk, Vallentina Alexandra** baptized and chrismated on December 9, 2006, in St. Volodymyr Cathedral Church, Chicago, IL child of George Alexander Mycyk and Katya Mykolaivna Mischenko. Sponsors: Mark Pawlyk and Elizabeth Pawlyk. Celebrated by Fr. Pankratij (Dubas).

**Olivarez, Alexandria Justina** baptized and chrismated on January 21, 2007, in St. Vladimir Church, Philadelphia, PA child of Antonio Olivarez and Hally Ley. Sponsors: Anthony Spagnoletti and Tania Peltekis. Celebrated by Fr. Frank Estocin.

**Omelchuk, Joanna** baptized and chrismated on January 27, 2007, in St. Michael Church, San Francisco, CA child of Serhiy Omelchuk and Anna Halinsk. Sponsors: Valeriy Kolosov, Alexander Omelchuk and Nina Parke, Tatiana Omelchuk. Celebrated by Fr. Alexis Limonczenko.

**Peterfreund, Dimitry Gage** baptized and chrismated on October 7, 2006, in St. Mary Protectress Church, Rochester, NY child of Keith Brian Peterfreund and Sonya Gridley. Sponsors: Jason Charles Gridley and Kateryna Greene. Celebrated by Fr. Igor Krekhovetsky.

**Simmons, William Jagger** baptized and chrismated on January 21, 2007, in Holy Ghost Church, Coatesville, PA child of William Joseph Simmons and Tabitha Marie Hauck. Sponsor: Darren Domsohn. Celebrated by Fr. Anthony Ugolnik.

**Udovenko, Karina Roksolana** baptized and chrismated on December 10, 2006, in St. Mary Protectress Church, Philadelphia, PA child of Vadym Udovenko and Valentyna Tykha. Sponsors: Mykhaylo Sokivaka and Viktoriya Kohut. Celebrated by Fr. Mikhailo Tsyuman.

**Vidic, Alexander Pierce** baptized and chrismated on January 13, 2007, in St. Vladimir Church, Ambridge, PA child of Donald Vidic and Julene White. Sponsors: John Sudia and Kathleen Hyrila. Celebrated by Fr. Michael Kochis.

## Holy Matrimony...

As of 02/10/2007



**Kevin J. Keene** and **Tatiana Chorewycz-Swistoski** in St. Katherine Parish, Arden Hills, MN, on November 11, 2006, witnessed by Nicholas Knutson and Carina Prochnow. Celebrant: Fr. Peter Siwko.

**Yuri Kozij** and **Iryna Semerey** in St. Andrew Parish, Silver Spring, MD, on February 3, 2007, witnessed by Mike Dmytryk and Tamara Syby. Celebrant: Fr. Volodymyr Steliac.

**Richard Noble** and **Victoria Ivchenko** in St. Katherine Parish, Arden Hills, MN, on January 13, 2007, witnessed by Iryna Saatoff and Steve Noble. Celebrant: Fr. Peter Siwko.



## Asleep in the Lord...

As of 02/10/2007

**Dean, John E.** of Monessen, PA on January 29, 2007, at age of 84, funeral February 2, 2007 officiating clergy Fr. George Hnatko of St. Nicholas Parish Monessen, PA.

**Dowhaluk, Rev. Haryton** of Rochester, NY on November 26, 2006, at age of 90, funeral November 30, 2006 officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish Rochester, NY.

**Huley, Nicholas R.** of So. Plainfield, NJ on January 9, 2007, at age of 85, funeral January 15, 2007 officiating clergy Fr. Raymond E. Sundland of Nativity of Blessed Virgin Parish So. Plainfield, NJ.

**Kharchenko, Viktor** of Webster, NY on January 14, 2007, at age of 85, funeral January 17, 2007 officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish Rochester, NY.

**Marciniszyn, Sr., Stephen** of Wilmington, DE on January 5, 2007, at age of 79, funeral January 9, 2007 officiating clergy Fr. Stephen Hutnick of Sts. Peter & Paul Parish Wilmington, DE.

**Mathey, Helen** of Allentown, PA on January 19, 2007, at age of 85, funeral January 23, 2007 officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish Allentown, PA.

**Naberezny, Elizabeth** of Troy, NY on January 31, 2007, at age of 90, funeral February 3, 2007 officiating clergy Fr. Paul Szweczuk of St. Nicholas Parish Troy, NY.



## ДИЧАБІ І ТÆАДОÆ - NATIVITY SEASON DONATIONS

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& Zoja Lucenko, Utica, NY; Joan Luchanin, Minersville, PA; Stefan & Halyna Maksymjuk, Silver Spring, MD; Wasylina Mardak, Ormond Beach, FL; Angela M Merriken, Baltimore, MD; Michael & Sharon Midzie, New Castle, PA; Nadia Mihaychuk, Parma, OH; George & Marion Musial, Boxford, MA; Mikolaj Newmierzycky, Somerset, NJ; Anatoli Niepritzky, St Paul, MN; Paul Olenic, Butler, PA; Maryann Pacana, Coatesville, PA; Gregory & Olga Parchomenko, Warren, OH; Anna Piwtoratsky, Somerset, NJ; Wasyl & Valentina Prylepa, Utica, NY; Teddy Ruzchak, Jr., Greenville, DE; Anastazja Sadujew, Whitehouse Sta, NJ; Anna Samutyn, Columbia, MD; Valentina & Paul Schepel, Somerset, NJ; Wasyl Schownir, Huntington, IN; Viera Skorochod, Freehold, NJ; Rev Mykola Slokotowych, Cheektowaga, NY; Andrea Swanson, Norman, OK; Marta Syntscha, So Plainfield, NJ; Faina Sywyj, Parma, OH; Michael Walker, Melrose, NY; Stephen Witowich, Somerset, KY; Maria & Serhij Zachoda, Berkeley Hts, NJ; Gene & Carole Zarayko, Northampton, PA; Eugenia Zayatz, New York, NY; Raisa Zelinsky, Columbia, MD; Michael & Oksana Zemlachenko, Flemington, NJ; Rev Mychajlo & Tatiana Zemlachenko, Neshanic Station, NJ;

**\$15** Lillian Baran, Clark, NJ; Charles & Eloyse Brindley, Malba, NY; Veronica Bruno, Coatesville, PA; Maria Chichik, Clifton, NJ; Alexander Grischinsky, Rochester, NY; Mary Guzylak, Dearborn, MI; Peter & Maria Heretz, Utica, NY; Michael & Nadia Karkoc, Minneapolis, MN; Petro & Lydia Kytasty, Livonia, MI; Hazel Maykovich, Monessen, PA; Iwan & Maria Mnischenko, Union, NJ; Konstantin Morhun, West St Paul, MN; Helen K Neubauer, Whitehall, PA; Bohdan & Annie Pacala, Bethlehem, PA; Kyrylo Pasichnyk, Philadelphia, PA; Helen Proch, Monessen, PA; Mykola & Maria Prychodczenko, Salem, Oh; Gregory & Josephine Repa, Carnegie, PA; Doris Scully, Wilmington, DE; Iwan & Maria Siryk, Chicago, IL; Stephanie Swedryk, Parma, OH; Julie Talachadze, Williamstown, NJ; Anna Turczak, Hudson, FL; Olga Welykoridko, Trenton, NJ in memory of Stepan, Olena & Ivan;

**\$10 and less** Sebastian Alessi, Medfield, MA; Irene & Nicholas Alexander, Bethlehem, PA; Maria Alquist, Aurora, CO; Uliana Antonenko, Philadelphia, PA; John Barker, Hermitage, PA; Katherine Battisti, Girard, OH; Stella Bauer, Saddle Brook, NJ; Helen & William Bergacs, Carteret, NJ; Barbara Bonfiglio, Durham, NC; Oksana Bryn, Minneapolis, MN; Mildred Buskey, Stratford, CT; Natalie Corwin, Endicott, NY; Helen De Liberto, Stratford, CT; Larissa Dijak, Schaumburg, IL; Michael Dobda, Coraopolis, PA; Olha Fartusznyj, Philadelphia, PA; Luba Ferraro, Middlesex, NJ; Charles & Mary Forosisky, Johnstown, PA; Aspasia Fritz, La Porte, IN; Agnes Greshauk, McKees Rocks, PA; Alice Gural, Manchester, NJ; Olga Hanza, Morton Grove, IL; Ernest Horyath, Colonia, NJ; Anastasia Hrybowych, Somerset, NJ; Tatiana Hrycenko, West Roxbury, MA; Peter & Irene Hubiak, Dickson City, PA; Joseph Husayko, Palos Park, IL; Ivan & Tatiana Ilievsky, Woodbury, MN; Anna Jaremenko, Cleveland, OH; George J Kacsur, Allentown, PA; Dmytro & Anna Kakasenko, Jersey City, NJ; Frank Kanazawich, Oneonta, NY; John & Paulina Klym, Jr., Johnson City, NY; Mary J Konchak, Philadelphia, PA;

Pauline Konowka, Carteret, NJ; Serhij Kowalchuk, Wilmington, DE; Mary Kresicki, Ambridge, PA; Walter & Tessie Kuchinos, Wescosville, PA; Kateryna Kuriachyj, Philadelphia, PA; Mykola & Raisa Kwitka, Philadelphia, PA; David G Lazeration, Wilmington, DE; Wasyl Loschka, Brooklyn, NY; Ann Lysak, Seaside Hgts, NJ; Helena Makuchal, Pocomoke City, MD; Maria Melnyk, Baltimore, MD; Helen Michalcewiz, Wilmington, DE; Tania Motel, New Hartford, NY; Nagia Nartowicz, Carteret, NJ; Alice Ohar, Arendtsville, PA; Alexandra Olijnyk, Croton On Hudson, NY; Mollie Olynyk, Largo, FL; Anatoly Ostapczuk, Eden, NY; Wasyl & Maria Ostapenko, Crystal, MN; Michael Papinchak, Sewickley, PA; Adrienne Pershyn, Beechhurst, NY; Anna Rabyk, Whitehall, PA; Natalie Revenko, Goshen, IN; Luba Rude, Cleveland, OH; Nina & Petro Rudy, Parma, OH; Sandra Samangy, Baden, PA; Olga Sawchuk, Yardley, PA; James Sawchuk, Yardley, PA; Antin & Maria Semeniuk, Minneapolis, MN; John & Maria Shayda, St Paul, MN; Katherine Shylo, Springfield, MA; Nicholas & Janina Skorochod, Union, NJ; Stephanie Smaligo, Beverly Hills, FL; Harold Speck, Wethersfield, CT; Anna Stanchak, Clifton, NJ; Josephine Storozuk, Springfield, MA; Halyna Tcherewko, Syracuse, NY; Richard & Barbara Voynik, Baden, PA; Thomas Wasyllosky, Lower Burrell, PA; Myroslawa Wenke, Union, NJ; Mykola N Wercholahad, Berwyn, IL; Raymond & Joyce Wizna, Carteret, NJ; William & Irene Yarosh, Livingston, NJ; Richard & Nancy Yuschak, Youngstown, OH; Evangelina Zacharchenko, Philadelphia, PA; Vera Zachariasewycz, Wethersfield, CT; Alex Zalenchak, Carnegie, PA; Larissa & John Zhurawel, Minneapolis, MN; David Abramischin, Chicago, IL; Jannie Beukelaer, Woodside, NY; Stephen & Marushka Dach, La Puente, CA; Edward Doody, Troy, NY; Mary Fell, Levittown, PA; Anita Holcroft, Claymont, DE; Natalia Mohyla, Mount Laurel, NJ; Michael & Anna Muzyka, Seaside Heights, NJ; Michael Romanyshyn, Butler, PA; Sophia Sadowsky, Strongsville, OH; Hryhorij Teslenko, Lawrenceville, NJ; Maria Wowczenko, North Port, FL; Milton Zankowsky, Wilmington, DE; Sonia Zeman, Herkimer, NY; Anonymous; Nancy Onusko, Milford, DE;



### Asleep in the Lord..

*As of 02/10/2007*

**Panaski, Michael** of Coatesville, PA on November 20, 2006, at age of 82, funeral November 25, 2006 officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish Coatesville, PA.

**Pichler, Julia** of Lyndora, PA on January 23, 2007, at age of 88, funeral January 26, 2007 officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish Lyndora, PA.

**Podstepny, Alexaander** of Philadelphia, PA on February 1, 2007, at age of 90, funeral February 6, 2007 officiating clergy Fr. Frank Estocin of St. Vladimir Parish Philadelphia, PA.

**Siryk, Anna** of Rochester, NY on January 21, 2007, at age of 69, funeral January 25, 2007 officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish Rochester, NY.

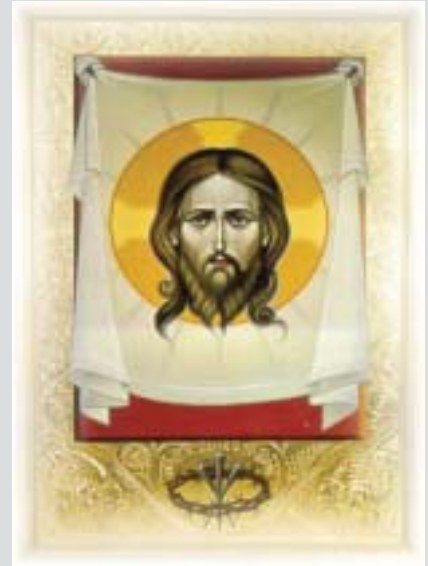
**Stankewycz, Nadia** of Doylestown, PA on January 13, 2007, at age of 84, funeral January 17, 2007 officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish Philadelphia, PA.



Please remember in your prayers... *Ī ðĩrèì î çãääàòè ó Ààøèõ ì îèèòâàõ...*

## MARCH - ÁĀÐĀÇĀÍ Ū

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



**Āi:îà îàì 'yòü!  
Memory Eternal!**

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

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



**All Saints Camp, Millennium Building; Emlenton, PA**

**Retreat Speakers include:**  
Metropolitan Constantine  
Rev. John Haluszczak Rev. John Nakonachny

**For more information contact:**

Diane Senedak [DKSSenny@aol.com](mailto:DKSSenny@aol.com) 330.792.6699  
Melanie Nakonachny [MelanieNak@aol.com](mailto:MelanieNak@aol.com) 440.842.3820

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members who apply for a subsidy)

**REJOICE IN THE LORD!**

FIFTH ANNUAL JUNIOR- SENIOR  
U.O.L. RETREAT  
March 9-11, 2007  
Retreat will focus on the Major Feast Days of the  
Orthodox Church

Speakers include:  
His Beatitude Metropolitan Constantine  
His Eminence Archbishop Antony

St. Francis Retreat House  
Bethlehem, PA

Weekend rate includes retreat, lodging and meals -  
\$90 for UOL Members and \$100 for non-UOL members (\$60 for  
Young Adult and Junior UOL members who apply for a subsidy).  
Late registration additional \$15  
Day rate (Saturday only) - \$30 (late rate registration  
additional \$10)

For more information contact: Oleh or Natalie Bilynsky at  
[nsufler@aol.com](mailto:nsufler@aol.com) call - 810-892-7815

Parish

FOCUS

St. Vladimir Church  
Ambridge, PA

## Our Cover...

**Pastor: Fr. Michael Kochis**

At the turn of the last century, immigrants from the Austro-Hungarian provinces of Galicia and Ruthenia poured into the New World in search of a better life. Many settled in Western Pennsylvania, where the coal mines and steel mills were in constant need of labor. The town of Ambridge grew around the giant American Bridge Works in Beaver County, west of Pittsburgh, attracting many of "our" people. The first organization formed to care for the welfare of the immigrants was a lay funeral benefit society, the Brotherhood of Sts. Peter and Paul, founded in April 1904, spiritual needs of the growing community were met by visiting immigrant priests.

The first effort to organize a Church came in 1907 when Bishop Stephen Ortynsky arrived in America from Galicia to organize the immigrant Churches in a new Greek-Catholic jurisdiction. Sts Peter and Paul Parish was established in Ambridge, in submission to Bishop Ortynsky and Rome. Immediately, Holy Ghost Orthodox Parish, was established by immigrants who understood their true home was Orthodoxy. It was under the jurisdiction of the Russian Metropolia, subsidized by the Tsarist government. It fostered a Muscovite Russian identity, and many were suspicious and for this reason remained, although dissatisfied, in the Greek Catholic Parish. The World War I period saw a consolidation of national consciousness among the people, no longer identifying themselves as "Galicians", "Rusyns" or "Lemkos", but as Ukrainians. In 1920, the American-Ukrainian Orthodox church of the USA was established, and with the arrival of then-Archbishop John in 1924, communities began at last to see the possibility of returning to Orthodoxy without having to forsake their Ukrainian identity. The seeds of the parish were planted in 1924, when Fr. Hryhory Klymowych visited from Lyndora, PA to perform two baptisms in a private home.

On July 19, 1925 the Parish was formally established under the patronage of St. Volodymyr the Great. The first priest was Fr. Mykola Dziombra. The parish grew rapidly, with many alienated by the attitude of the local Greek-Catholic clergy and the 1929 celibacy decree. Simultaneously, four branches of Ukrainian fraternal organizations and a branch of the Chornomorska Sich all came into being; a source of strife in the early decades was the failure to distinguish between the administration of these secular organizations and the Parish. For four years, the Parish utilized several rented facilities. In 1929, the present temple was constructed and consecrated by Fr. Gregory Chomicky, the first Ukrainian Orthodox priest in America.

The Depression of the 1930's placed a heavy burden on the parish, still struggling to pay off a \$10,000 mortgage. The Parish nearly went bankrupt in 1935, and there were internal struggles to fend off attempts by local communists to take over the Parish; parish priests changed frequently because of weak finances, but by the Grace of God, the people persevered in their commitment. The Parish became a

cultural center of the Ambridge Ukrainian community, with a Ukrainian language school, amateur theatrical productions, a folk dance group trained by Vasile Avramenko, and the Lysenko Choir.

Nearly 100 sons of the Parish served our country in World War II, and two offered their lives in defense of our freedoms. After the war, the Parish sponsored 25 adult Displaced Persons plus children, assisting them in adjusting to a new life. The mortgage was burned in 1944, and the Parish purchased a neighboring three-unit apartment complex.

The 1950's and 1960's were a period of transition and growth, with most of the founders and immigrants passing on to their eternal reward, but the post-war "baby boom" certainly being noticeable. As was often the custom at that time, there were two services on Sunday – an English pro-Liturgy, and a full Ukrainian Divine Liturgy later. The building was completed with the installation of murals and the iconostas, featuring the work of renowned iconographer Svyatoslav Hordynskyj, and the UOL Chapter was founded in 1956. The Ukrainian School was replaced by a Church School program, which counted nearly 150 students.

The 1970's saw renovations and modernizations to the social hall and kitchen, and the establishing of authentic Orthodox liturgical practices under the first pastorate of the then newly-ordained Fr. John Scharba (now His Eminence, Archbishop Antony). A dance group and bowling league were active during this period. The former rectory attached to the church was converted into the Parish administrative and educational center.

In 1982, decorative work in the nave was completed by Makarenko Studios. The 1980's presented serious challenges to the Parish and Ambridge. The American Bridge Works and the other local steel mills closed, and many young families of employment age were forced to move. The recovery has been slow, but new young families have relocated to the surrounding area, and the late 1990's witnessed a new growth in the Parish, welcoming members from other Orthodox traditions as well as converts. In 1996, an elevator was installed, and the front steps were covered with a canopy to provide protection from the elements. No longer just an Ambridge community parish, the Parish currently serves the Greater Pittsburgh West and Northwest suburban areas.

Currently, the Parish includes its UOL Chapter; Church School comprising 45 children and youth; a Parish Vacation Bible School; the Lysenko Choir; the Altar Servers; the "Pyrohy Project"; and a newly-established Parish Library. The Parish is a long-time supporter of the Ambridge Food Bank, IOCC, OCMC and Zoe for Life. All services are now celebrated in English, reflecting the Pan-Orthodox nature of the congregation, while the unique spiritual and liturgical richness of Ukrainian Orthodoxy is treasured and presented to a wider population.

Since its founding, the Parish has been served by 23 dedicated priests. It has provided the Archdiocese with three vocations: Protopresbyter Nestor Kowal, Very Rev. Fr. Stephen Slipko, and Fr. Taras Maximtsev. The current Parish Priest since 1995 is Very Rev. Fr. Michael Kochis.

Having overcome many challenges in the past, the Parish, now in its fourth generation, looks forward to the opportunities of the future to witness to the Holy Orthodox Faith; to invite others to, in the words of the Holy Apostle Philip, "Come and see..."



# **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!*

#### **UOL Lenten Retreat**

9-11 March, 2007  
St. Francis Retreat House  
Bethlehem, PA

#### **UOL Lenten Retreat**

16-18 March, 2007  
All Saints Camp  
Emlenton, PA

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

25-28 July, 2007  
Hosted by St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

#### **UOL Educational Seminars**

15 April, 2007  
Annual Saint Thomas Sunday Pilgrimage  
South Bound Brook, NJ

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

25-30 July, 2007  
Hosted by Sts. Peter and Paul Chapters  
Carnegie, PA

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

30 May-17 June, 2007  
Sponsored by Consistory Offices of Youth and Young  
Adult Ministry and Mission and Christian Charity

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

July 30- 3 August, 2007  
All Saints Camp- Ages 4-8 + *Parent(s)*  
Emlenton, PA

#### **Church School Camp**

24 June - 7 July, 2007  
All Saints Camp - Ages 9-13  
Emlenton, PA

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

5-11 August, 2007  
Sponsored by Consistory Office  
of Youth and Young Adult Ministry

#### **Teenage Conference**

8-21 July, 2007  
All Saints Camp - Ages 13-18  
Emlenton, PA

#### **Debra P. Burgan Memorial Tournament Weekend**

14-16 September, 2007  
All Saints Camp; Emlenton, PA  
Pine Grove Public Golf Course; Grove City, 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!*



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**Ukrainian Orthodox Word**

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CHANGE SERVICE REQUESTED