They could provide enough new tractors to replace the missing horses and been slaughtered earlier. Government officials were confident, however, that rats. Even more serious was the lack of draught animals, many of which had ties, much of the grain which was produced either spoiled or was eaten by 1928 and 1932, Ukraine lost about 50% of its livestock. Because of poor facilities, peasants preferred to kill their animals instead. Between the slaughter of farm animals. Determined not to let the government have their livestock, peasants showed little inclination for sharing their dreams of a Communist utopia. It was to be one of the most traumatic such brutality and horror that it can only be described as a war waged by the regime against the peasantry. It was to be incorporated into huge Collectives. The plan was accompanied by forced labor camps in the Arctic and Siberia. The rest were deprived of all their property—including their homes and personal belongings—barred from the collective farms, and told to fend for themselves. Small farms were forced to pay a dreadfully high price in their survival as a people. Probably more than other Bolsheviks, Stalin had an exceedingly low opinion of peasants; for he considered them to be incurably conservative and a major barrier to revolutionary change. And because Ukrainians were an overwhelmingly peasant people, among whom native nationalism was on the rise, they were doubly vulnerable to his designs. Ukraine continued to be a land of innumerable villages of peasants working the land, with the Orthodox Church and traditional values dominating their lives. Perhaps most galling for the Bolshevik revolutionaries was the fact that the peasants showed little inclination for sharing their dreams of a Communist utopia. Stalin's plans for industrial expansion were based on the state purchasing cheap grain from the peasants, which would be sold abroad at a profit; the proceeds would then be used to finance the industrialization of the nation. But the prices that the state offered, often at one-eighth of the market price, were so low that the peasants refused to sell their grain. Infuriated by what he called "sabotage", Stalin ordered an all-out drive for total collectivization. All land and all property, including livestock, were to be taken away from private ownership and given over to the state. Small farms were to be incorporated into huge Collectives. The plan was accompanied by such brutality and horror that it can only be described as a war waged by the regime against the peasantry. It was to be one of the most traumatic events in Ukrainian History.

Those who resisted most stubbornly were shot. Others were deported to forced labor camps in the Arctic and Siberia. The rest were deprived of all their property—including their homes and personal belongings—barred from the collective farms, and told to fend for themselves. In the winter of 1929-30 hundreds of thousands of peasant and their families were dragged from their homes, packed into freight trains, and shipped thousands of miles to the north where they were dumped amidst Arctic wastes, often without food or shelter. In this way a large part of Ukraine's most industrious and efficient farmers ceased to exist.

When even these severe measures failed to have the desired effect, the government dispatched thousands of urban workers to implement its policies in the villages. Their efforts produced pandemonium and outrage; often officials were beaten or shot. The most common form of protest, however, was the slaughter of farm animals. Determined not to let the government have their livestock, peasants preferred to kill their animals instead. Between 1928 and 1932, Ukraine lost about 50% of its livestock. Because of poor facilities, much of the grain which was produced either spoiled or was eaten by rats. Even more serious was the lack of draught animals, many of which had been slaughtered earlier. Government officials were confident, however, that they could provide enough new tractors to replace the missing horses and (continued on page 4)
Remember Philly’s Convention?
Join Us In Boston for the 55th!

“Whatever you do, do all for the glory of God”
(1 Corinthians 10:31)

55th UOL Convention
BOSTON
July 17th through July 21st 2002
Radisson Hotel Boston
200 Stuart St., Boston, MA 02116
** Reservations: (617) 482-1800 **
Hotel rate: $149 / night
This special rate will apply 3 days preceding and following convention
** Reservations must be made by June 20, 2002 **

Make sure to book hotel reservations for:
“UKRAINIAN ORTHODOX LEAGUE”
check out the hotel website: www.radisson.com/bostonma

HOSTED BY THE SENIOR AND JUNIOR UOL CHAPLAINS
St. Andrew Ukrainian Orthodox Church, Boston, MA

REGISTRATION PACKET:
Seniors: $185
Juniors and Clergy: $175
Pre-teen (ages 6-12): $75
Deadline for pre-registration: June 20, 2002
Late registration - add $25.00

For more convention information contact:
Chairperson: Sandra Kondratik
Tel: (617) 489-2613
e-mail: skondratik@sol.com

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Advertising rates: Please inquire through editorial offices.

Permanently Conference of Ukrainian Orthodox Bishops
Beyond the Borders of Ukraine
† Wasyly, Metropolitan of Canada
† Constantine, Metropolitan of the USA and Diaspora

To the beloved monastics, clergy and faithful of our Ukrainian Orthodox Communities beyond and within the borders of Ukraine at the season of Great and Holy Lent:

“I came not to call the righteous, but sinners.” Mark 2:17

In reading the Holy Scriptures, we quickly learn that our Lord Jesus Christ was given many names throughout His earthly ministry, but none is more comforting to us who, along with millions of others in this world, bear his Name – “Christian” – than the appellation: “He is a friend of sinners”. Of course, those who referred to Him as such in the Gospels were doing so in neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as neither a positive nor a comforted sense, but rather in a negative one, criticizing Him and characterizing Him as

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Exercise daily. Walk with the Lord!
oxen. But the production of tractors fell badly behind schedule, and a very high percentage of those which were delivered broke down almost immediately. As a result, in 1931 almost one-third of the grain yield was lost during the harvest. To make matters worse, a drought hit southern Ukraine in 1931. The Ukrainians continued to resist and to dream of a free and independent nation; and since Joseph Stalin could not kill that dream, he first decided to deport all Ukrainians to other parts of the Soviet Union. Discovering that there were too many of them to move, Stalin decided to kill the dreamers instead; and his weapon was a man-made, artificial famine which was designed to eliminate the troublemakers and force the survivors into total, complete submission. The famine which occurred in 1932-33 was to be for Ukrainians what the Holocaust was to the Jews; yet all three top commercial networks in America refused to show it. As recently as 1994, the New Jersey state legislators were being pressured to exclude the Ukrainian Holocaust from Resolution A-589 (The Holocaust Education). But a well-made movie of an event that should never be forgotten was shown on Canadian television. This film won numerous prizes at World Film Festivals and a 1986 Academy Award Nomination; for the “profoundity, impartiality, sound judgment and exceptional clarity” of the cause of death were forbidden to name the killer—starvation. The word “holod” (hunger) was decreed as counter-revolutionary, and no one valuing his own life and those of his relatives dared use it publicly. When the results of the census of 1937, for example, revealed shockingly high mortality rates, Stalin had the leading census takers shot. Elsewhere there was no famine—much of Russia proper barely experienced a famine. The Ukrainians continued to resist and to dream of a free and independent nation; and since Joseph Stalin could not kill that dream, he first decided to deport all Ukrainians to other parts of the Soviet Union. Discovering that there were too many of them to move, Stalin decided to kill the dreamers instead; and his weapon was a man-made, artificial famine which was designed to eliminate the troublemakers and force the survivors into total, complete submission. The famine which occurred in 1932-33 was to be for Ukrainians what the Holocaust was to the Jews; yet all three top commercial networks in America refused to show it. As recently as 1994, the New Jersey state legislators were being pressured to exclude the Ukrainian Holocaust from Resolution A-589 (The Holocaust Education). But a well-made movie of an event that should never be forgotten was shown on Canadian television. This film won numerous prizes at World Film Festivals and a 1986 Academy Award Nomination; for the “profoundity, impartiality, sound judgment and exceptional clarity” of the cause of death were forbidden to name the killer—starvation. The word “holod” (hunger) was decreed as counter-revolutionary, and no one valuing his own life and those of his relatives dared use it publicly. When the results of the census of 1937, for example, revealed shockingly high mortality rates, Stalin had the leading census takers shot.

Elsewhere there was no famine—much of Russia proper barely experienced it—but the borders of Ukraine had been sealed by the secret police; there was no escape. The Ukrainians had been sentenced to death. And thus, the greatest genocide in history was systematically accomplished. A noteworthy aspect of the famine was the attempts to erase it from public consciousness; the Soviet position was to deny that it had occurred at all. To curry Stalin’s favor, for example, Walter Duranty—the Moscow-based reporter of the New York Times, repeatedly denied the existence of a famine in his articles (while privately estimating that about ten million people may have starved to death). For the “profoundity, impartiality, sound judgment and exceptional clarity” of his dispatches from the USSR, Duranty received the Pulitzer Prize in 1932. Yet, even to this very day, there are those who deny the Ukrainian Holocaust to such a degree that it is being referred to as “the hidden Holocaust of the twentieth century.” In 1984, for example, a documentary film entitled Harvest of Despair was shown on Canadian television. This film won numerous prizes at World Film Festivals and a 1986 Academy Award Nomination; yet all three top commercial networks in America refused to show it. As recently as 1994, the New Jersey state legislators were being pressured to exclude the Ukrainian Holocaust from Resolution A-589 (The Holocaust Education Bill).
THE YOUNGSTOWN JR. UOL

Annual Lock-In with friends from Parma, Lakewood, and Pittsburgh

The Youngstown Jr. UOL held our annual all-night lock-in get-together with participants from Parma, Lakewood, and Pittsburgh.

We had a question and answer hour with our guest speaker, Fr. Joshua. We went bowling, played pool, and went out to eat. Next, we returned to our church hall and were "locked-in" until 6:00 AM the next morning. Our group played basketball, ping pong, and had a delicious "make your own sundae" session. All the juniors had fun and fellowship.

A big thanks to the Youth Ministry and our church for sponsoring this event.

In February, we decorated the Omni Nursing Home with the patriotic hearts that we made for Valentine's Day. We also sent Valentine cards to many of our church's disabled members.

Eric Senedak, Reporter

SHARING YOUR BLESSINGS WITH OTHERS

“Suggested Outreach Programs”

As devout and faithful followers of our Lord and Savior, each one of us has been called to share in the blessings bestowed upon us by the Heavenly Father. The members of the Ukrainian Orthodox League have always been generous in leading the way for the Church in its ministry in Care Giving and Missions.

The 2001 UOL Convention, which took place in Philadelphia, PA outlined the goals for this Ministry of Service. Listed below are charitable programs with which our Church has been working:

- **St. Andrew's Society** - A network of faithful in the U.S. that supports soup kitchens for the needy and provide scholarships for seminarians in Ukraine.
- **United Ukrainian Orthodox Sisterhoods** - The coordinating body for our parish sisterhoods which provides scholarships to students throughout the world and sends clothes parcels to the needy.
- **Eastern Orthodox Foundation** - A home for the emotionally, physically, and mentally challenged in Indiana, PA.
- **St. Herman's Monastery** - A monastery of our Central Eparchy which provides food and shelter to the inner city homeless of Cleveland, OH.
- **Children of Chernobyl Relief Fund** - A relief agency to the victims of the nuclear disaster in Ukraine which has implemented our Church's aid program to two orphanages in Ukraine.
- **Orthodox Christian Mission Center** - An agency of SCOBA which sends missionaries and mission teams throughout the world. Recently, sent a team to our Church in Brazil.
- **ZOE for Life** - An Orthodox organization assisting women in crisis pregnancies.

We are encouraging each UOL Chapter to select an outreach program and organize a fundraiser or solicit funds among the membership and faithful of the parish. We understand that it is much easier to just write a check, but it is much more meaningful to give from the heart!

Fr. Deacon Ihor Mahlay, Director
UOC Office of Missions and Christian Charity
Melanie Nakonachny, Chairperson
UOL Christian Caregiving and Missions Commission

GREETINGS FROM AMBRIDGE, PA UOL

Another year has passed and it's time to wish all of our UOL Chapter members and Orthodox Christians a Happy New Year. May our Lord bless everyone with good health and happiness. May we continue to work for God, our chapter and fellowmen.

Although we are not a large chapter in numbers, we are busy with various activities for the church and charities. We hosted a brunch for the entire congregation on Orthodox Sunday. In December, we packed 150 lunches for the homeless in Pittsburgh. It's a wonderful feeling, while packing these lunches, knowing that the effort will be greatly appreciated.

St. Nicholas Day is always exciting. The Sunday School children presented a program which was followed by the arrival of St. Nicholas, who knew that they were good all year long.

On January 18th, our UOL Chapter hosted the Theophany Eve dinner. Following the delicious meal and great fellowship, we joined Father Michael for the Theophany services.

Our little gift Shop, in the corner of the hall, is also doing well. Our president, Ann Rizzo, keeps it well supplied with Ukrainian cards for all occasions along with other gifts. We also hold raffles occasionally to supplement our treasury.

Until you hear from us again, GOD BLESS.

Ann Somar, Reporter

UOC HISTORICAL-EDUCATIONAL COMPLEX/MUSEUM General Fund Drive Announced

For Information: UOC Office of Development, Dr. Stephen Sivulich, Director, 206 Christopher Circle, Pittsburgh, PA 15205; (412) 389-1723.
RELIGION: QUESTION BOX
Fr. John W. Harvey,
St. Michael Parish, Woonsocket, RI

QUESTION: My niece has become a warrior against fur and leather products. Although I think that she is a bit extreme, some of her arguments made sense. Has our church ever expressed an opinion about this subject?

ANSWER: Certainly in both Old Testament and New Testament times, only natural products were used. Today, we can use all manner of synthetic materials for clothing, packaging and whatever. In Scripture, wineskins, fleeces and leather garments are all mentioned. For the Jews, a prayer was said every time an animal was slaughtered for food or other purposes. Life created by God was being taken, but for a specific and plausible purpose, such as food, or being tanned for many uses as a leather product, such slaughtering was a good stewardship usage of the resources of God.

Animals were not wasted for sport. At the turn of the twentieth century almost whole species of birds were wiped out to provide feathers for the women’s fashions of the time. This was a frivolous and unnecessary use and certainly quite destructive for nature.

Our church has not made specific pronouncements on this subject (i.e., clubbing of baby seals for the fur industry). The Ecumenical Patriarch does, however, promote ecology and the sustainable usage of the world materials, because God has made us stewards of his creation.

COATESVILLE CHAPTER NEWS

The Jr UOL Chapter of Holy Ghost Church, Coatesville, PA, attended the 2003 Jr. UOL Convention in Philadelphia last summer. Mark and Diana Teijaro (seniors) attended with the youth and came back excited and moved. The Holy Spirit had touched their hearts and guided them in organizing a local chapter. Years ago, our church had a very strong chapter and we are fortunate to have several former members rejoin the UOL.

An organizational meeting of our revitalized Ukrainian Orthodox League (UOL) was held recently. We have fourteen (14) charter members: Father and Pani Czumak, Jeannie Eckman, John Kosturos, Tammy Monko, Alexandra Parks, Irene Pashensnick, Katie Peck, Diana and Mark Teijaro, Avelino and Pen Teijaro, and Ray and Pru Vito.

New elected chapter officers are: President – Diana Teijaro, Vice-President – Ray Vito, Recording Secretary – Jeannie Eckman, Corresponding Secretary – Alexandra Parks, and Treasurer – Pani Chris.

For more information on our new chapter, visit our church at: www.holyghostuoc.org.

Jeannie Ruczhak-Eckman, Secretary

CARNEGIE JUNIORS CONTRIBUTE TO FOOD BANK

Sts. Peter and Paul Jr. Chapter Members

Carnegie Jr. members with their “Ideal Advisor” — Alexis Sawchuk

WHAT IS A JR. CHAPTER ADVISOR?
“The Ideal Advisor Is”

- One who enjoys working with youngsters—a variety of ages.
- One who assists with organizing projects but permits the juniors to learn from the experience.
- One who teaches “Robert’s Rules” but doesn’t confuse meetings.
- One who monitors the Jr. Chapter’s financial records—especially the checkbook and sees that bills are paid.
- One who recruits others to assist with bake sales, coffee hours and preparing food for parish events.
- One who prevents youngsters from climbing ladders to trim the Christmas tree.
- One who walks the five miles in a fund drive.
- One who reminds each officer of his/her duties.
- One who goes bowling and tubing and gets the pizza.

The ideal advisor is Alexis Sawchuk, Sts. Peter & Paul Parish, Carnegie, PA. She does all of this.

The Jr. UOL Members were asked to describe Mrs. Sawchuk:

**Natasha:** “She helps organize everything.”
**John:** “She helps with meetings and makes sure everything works.”
**Zach:** “She helps with fund raising and works with us.”
**Corrina:** “She does a lot of nice stuff for us and helps us with everything.”
**Natalie:** “Without her help, our chapter would fall apart. She reminds us what to do. She is really great.”
**Chris:** “She gets everything ready for us, and helps a lot.”
**Anastasia:** “She does a lot. She organizes and is very helpful.”
**Olesia:** “She helps with financial records and statements, makes sure the food is good, and makes sure that everything is done right.”
**Steven:** “She tries to get others to join, helps with everything, buys things, pays bills, and helps the Treasurer.”

Sts. Peter and Paul Jr. UOL Chapter Members
MISSION TRIP TO SOUTH AMERICA
Reflections by Mike Sally: Part III

Sunday, July 15, 2001, I don’t know why it was, but I felt I knew something was going to happen today. There was a crackling in the air; the prelude to an eye-opening event of such magnitude as I have never before seen. The feeling lasted throughout Liturgy, held within the large hall of St. Vladimir the Great Parish in Papanduva, Santa Catana—Bishop Jeremiah’s hometown.

At the end of the Liturgy, as the crowd of morning churchgoers was leaving another crowd was entering to participate in baptisms and chrismations. I think this was an awesome sight which that great feeling foretold. We gathered around as close as we could, standing on chairs and benches as the bishop began baptizing the people. When he had finished with the twenty or so baptisms, he announced with arms open, “No more baptisms, now I do chrismations!” And he added at least another 35 people to the Orthodox Church. We were later told that this area once had no congregation. Only recently, within the past ten years, under Bishop Jeremiah’s spiritual guidance has the church here grown to over 100 families.

Afterwards, the floor was cleared and tables were rearranged to make room for a grand meal. We enjoyed the lunch to the music of American show tunes sung in Portuguese; such as “New York, New York” and “Maria, Cha, Cha, Cha.” We visited the local cemetery in the afternoon as well as the seldom used garage-sized church nearby which was the site of the first officially registered Ukrainian Orthodox Church in Brazil.

When we came back to the site of the morning’s Liturgy, we were greeted by a throng of youth—a couple hundred—who had gathered in and around the hall. Most were lured by the free food and drinks but the seminarians commented that hopefully by being in the vicinity of the church, some influence of the spiritual life just might eventually rub off on them.

Most of this week was spent at the seminary in Curitiba finishing the scrapbooks and fund-raisers.

When Portuguese was spoken—which was actually 95% of the time!—we all commented that hopefully by being in the vicinity of the church, some influence of the spiritual life just might eventually rub off on them.

SYMBOLISM OF EASTER FOODS

Pascha brings to mind the many delicacies we place in our Easter basket for blessing. I began to wonder why the specific foods were used and why the basket was brought to church. After searching my cookbooks and various publications, I learned this was an age-old tradition stemming from the Christian community asking God’s blessing on the food which would break their Great Lenten fast. But why the same food year after year? To my surprise, I found that each of the items to be blessed has some form of religious symbolism.

Paska – is symbolic of Christ and the New Passover of Joy. He is the "Living Bread" who came down from heaven to give eternal life to the world. Bread reminds us of Jesus, who in the Eucharist is the bread of Everlasting Life, and who nourishes our souls and our bodies.

Meat Products – represent the animals used in sacrifice whose blood, or life, was shed for life and atonement with God in the Old Testament, especially for Passover. It reminds us of Our Saviour Jesus Christ, who became for us the Lamb of God, taking away the sins of the world through His sacrifices. Meats are also a reminder of the story of the fatted calf prepared by the father for his Prodigal Son out of joy in celebration.

Ham – is symbolic of the great abundance of Easter and symbolizes our freedom from the Old Testament Law, which did not allow certain kinds of meat. The new law began with the Resurrection bringing joy and freedom of grace.

Lamb – symbolizes Jesus, the Pascal Lamb by whose blood we are saved. The J ew sacrificed a lamb and used its blood on their doors so the angel of death would pass over their homes.

Sausage (kovbassa) – represents the links of the chains of death which were broken when Christ rose from the dead, descending into Hades filling it with Light and Life. It is indicative of God’s favor and generosity.

Bacon – is symbolic of the over-abundance of God’s mercy to us—the richness of Grace and Eternal Life.

Butter – reminds us of the goodness of Christ’s love that we should have toward each other and all living things. Butter in the shape of a lamb also reminds us of J esus, the Paschal Lamb. All dairy products are related to the prophecies, which foretold of the prosperity and peace of the Messianic times. Our new life in the Resurrected Lord is like the Promised Land where Moses led his people after the Old Testament Passover.

Hors eradish – is symbolic of the sufferings of Christ, the bitterness of His passion to remind us of the sweetness and bitterness that will be encountered in our lives. We should carry our personal cross with faith and humility in the light of Christ’s saving passion.

Salt – is the reflection of Christ’s words: “You are the salt of the earth.” Salt is also a symbol of the fast; the self-denial, and our cooperation with God as we grow in the Christian faith.

Eggs – are indicative of new life and resurrection. The egg is often likened to the tomb from which Christ rose. It is an ancient symbol of life and birth.

The basket of Easter foods is blessed in anticipation of the joyful celebration of Christ’s Defeat of Death and the Gift of Life. As each family in the Old Testament celebrated the Passover, today we gather around the family upon returning from Resurrection services, where we greet the rising sun coming from the darkness to the light, from death to life, from earth to heaven. The blessed food breaks the fast of Lent after we partake of the Eucharist and continue our celebration at home.

May you truly enjoy your Paschal feast even more knowing the symbolism of our traditional Easter food. Smatchnho! Bon Appetit!

(Thanks to my pastor, Fr. Steve Repa for his assistance with this article.)

Source: *Various anonymous articles and pamphlets.
*Vaughn, Mary Ann Woloch, *Ukrainian Easter*
Communications Printing, Coralville, IO, 1982.

Ukrainian Orthodox Church of the USA

CAMPING PROGRAMS - 2002

Diocesan Church School Camp
Sunday, June 23 - Saturday, July 6 (2-week program)
Sunday, June 29 - Saturday, July 6 (1-week program)
Contact: Debbie Burgan, 228 Harding Ave., Clifton, NJ 07011; (973) 340-7586

Mommy & Me/Daddy & Me
Monday, July 8 - Friday, July 12 (5-day program)
Contact: Natalie Kapeluck, 1810 Sidney St., Pgh., PA 15203; (412) 488-9664

Teenage Conference
Sunday, July 21 - Saturday, August 3 (2-week program)
Sunday, July 28 - Saturday, August 4 (1-week program)
Contact: Charissa Martin, 314 Court St., Apt. #1, Brooklyn, NY 11231; (718) 858-7545

SYMBOLISM OF EASTER FOODS

Elizabeth Mitchell

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Lamb – symbolizes Jesus, the Pascal Lamb by whose blood we are saved. The Jew sacrificed a lamb and used its blood on their doors so the angel of death would pass over their homes.

Sausage (kovbassa) – represents the links of the chains of death which were broken when Christ rose from the dead, descending into Hades filling it with Light and Life. It is indicative of God’s favor and generosity.

Bacon – is symbolic of the over-abundance of God’s mercy to us—the richness of Grace and Eternal Life.

Butter – reminds us of the goodness of Christ’s love that we should have toward each other and all living things. Butter in the shape of a lamb also reminds us of Jesus, the Paschal Lamb. All dairy products are related to the prophecies, which foretold of the prosperity and peace of the Messianic times. Our new life in the Resurrected Lord is like the Promised Land where Moses led his people after the Old Testament Passover.

Hors eradish – is symbolic of the sufferings of Christ, the bitterness of His passion to remind us of the sweetness and bitterness that will be encountered in our lives. We should carry our personal cross with faith and humility in the light of Christ’s saving passion.

Salt – is the reflection of Christ’s words: “You are the salt of the earth.” Salt is also a symbol of the fast; the self-denial, and our cooperation with God as we grow in the Christian faith.

Eggs – are indicative of new life and resurrection. The egg is often likened to the tomb from which Christ rose. It is an ancient symbol of life and birth.

The basket of Easter foods is blessed in anticipation of the joyful celebration of Christ’s Defeat of Death and the Gift of Life. As each family in the Old Testament celebrated the Passover, today we gather around the family upon returning from Resurrection services, where we greet the rising sun coming from the darkness to the light, from death to life, from earth to heaven. The blessed food breaks the fast of Lent after we partake of the Eucharist and continue our celebration at home.

May you truly enjoy your Paschal feast even more knowing the symbolism of our traditional Easter food. Smatchnho! Bon Appetit!

(Thanks to my pastor, Fr. Steve Repa for his assistance with this article.)

Source: *Various anonymous articles and pamphlets.
*Vaughn, Mary Ann Woloch, *Ukrainian Easter*
Communications Printing, Coralville, IO, 1982.
UOL TRIBUTES

A donation to the Tribute Fund acknowledges Milestones, Accomplishments or Special Recognition of an individual or group and helps the UOL further its mission. The UOL sincerely thanks the following for their recent contribution.

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<th>CONTRIBUTOR</th>
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<tr>
<td>Helen Greenleaf</td>
<td>In honor of Sandra and Len Kondratiuk, Fr. Andriy and the Boston UOL Chapter members with much appreciation for hosting the National Board Meeting, February 1-3, and extending such warm hospitality to us throughout the weekend.</td>
</tr>
<tr>
<td>Helen Boss</td>
<td>In Memory of Steve Hoshak, Butler, PA who passed away on December 31, 2001.</td>
</tr>
<tr>
<td>Iris Leschishin</td>
<td>In Blessed Memory of my good friend, Ann Pagor. February is her birthday month and I miss her.</td>
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UOL DATES AND DEADLINES

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July 17-21 | 55th UOL Convention, Boston, MA |

Radisson Boston Hotel: 617.482.1800

MONTHLY BIBLE READINGS

A Resource Guide

In addition to being listed in the Annual 2002 Church Calendar and Clergy Directory of the Ukrainian Orthodox Church of the USA, the Gospel and Epistle readings for the month can be found on the internet at:

http://www.ukrainianorthodoxchurchusa.org/resources/

An additional resource of interest, on the same page under “Prayers for Orthodox Christians”, that page contains a link to a downloadable Menologion.

MENOLOGION 2.0 is a free computer program which provides an easy way to access the Troparia, Kontakia and Bible Readings of the day, for any day past, present, or future, old or new calendar.

MENOLOGION can also display an Icon next to the associated text. There are 53 Icons included in the main program, with another 380 Icons available in an optional Supplemental Icon Library, containing at least one saint for every day of the year. The program can be downloaded either with or without the Supplemental Icon Library, and the Supplemental Icon Library itself can be downloaded separately.

The software is compatible with all Windows systems. Note that the downloads are fairly large, especially with the full Icon Library.

Jonathan Patronik
jppuol@attglobal.net

UOL BULLETIN DEADLINE

The deadline for each edition is the 5th of the prior month: September, October, November, January/February, March, April, and June.