



Українське Православне Слово Ukrainian Orthodox Word

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Ukrainian Orthodox Word
Українське Православне Слово



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From the Editor's Desk...

He washed his hands of the whole affair. He could have listened to his conscience that told him that this Jesus was an innocent man. He could have listened to his wife who told him that she had a dream about this Jesus. But Pilate did not have the necessary courage it takes to be a follower of Christ, a Christian. He washed his hands of the whole affair and will forever be remembered as the person who let the Lord of Life be crucified.

The courage to be a Christian. Judas didn't have it either. There was great financial gain for him to give up Christ. There was a position of esteem among the Jewish leaders there for his taking. To stay with Christ would mean to join him in suffering. He didn't have the courage to be a Christian.

Venerable Joseph of Arimethea was a wealthy man and a member of the ruling Jewish body, the Sanhedrin. He was willing to give up his status in the community, he gave up his secrecy in following Christ, he gave up his burial place for the Lord, he refused to give up Christ.

Holy Apostle Peter. He denied Christ three times. But he didn't give up. He picked himself up from his failure and accepted all that the following of our Lord demanded. His life story has it that when Peter himself was about to be crucified he protested that he wasn't worthy to die the same way as the Lord and was then crucified upside down. It took a lifetime for this Apostle to muster up the courage he needed, but he was able to follow Christ.

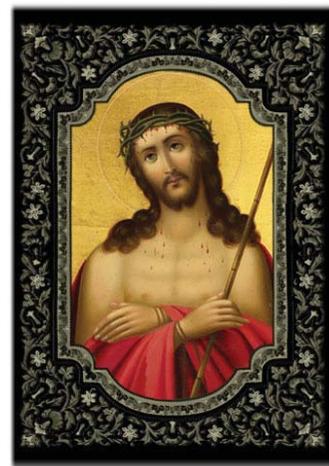
As we begin Great Lent this year, I call upon you to experience this Holy season with courage. We live in a world where many of our leaders do not have the courage to be truthful. We live in a world where a higher value is placed on economic gain than on the courage to vote according to convictions. We live in a world where many have lost the courage that is necessary to follow our Lord and Savior Jesus Christ.

It takes tremendous courage to be the only people in the neighborhood who treasure a moral lifestyle. It takes tremendous courage to be the only parents who are determined to protect their children from that which could destroy them even though other parents let their kids go to that movie, play that game, and close their eyes to their experiments that are unhealthy. It takes tremendous courage to be the only one at work who isn't a flirt, who doesn't degrade his or her spouse with the other guys or gals, who doesn't stab co-workers in the back in order to advance, who is willing to take only what an honest day's work provides. It takes a tremendous amount of courage to refuse to get involved in a relationship that is immoral, even though friends and neighbors say it is OK. It takes courage to challenge yourself, your spouse and your children to make the effort necessary to participate in the liturgical services of the Great Lenten season.

We are not being called today to accept physical death for the Lord, as numerous martyrs and the saints through have done. But we are being called to give witness to our Savior. Remember, the word "martyr" means witness. It takes a tremendous amount of courage to follow Christ.

I begin this year at the foot of the Cross, praying for the courage of the faithful of our Holy Ukrainian Orthodox Church of the USA to be true Orthodox Christians.

*(On the cover - Four Evangelists Ukrainian Orthodox Mission in Bel Air, MD.
На обкладинці - Українська Православна місія Чотирьох Євангелістів у Бел Аір, МД)*





ВЕЛИКОПОСНЕ ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

Улюблені у Господі Священнослужителі! Дорогі браття і сестри в Україні та поза її межами!

По волі Божій ми відсвяткували недавно Різдвяні свята і наближаємося знову до свята всіх свят - Воскресіння Христового, і щоб його достойно зустріти свята Церква нас приготує до нього Великопосним періодом, який відзначається особливими богослужіннями, які відбуваються тільки в цей період церковного року і не звершуються в інший час.

Весь дух великопосних богослужінь має за мету привести нас до щирого покаяння, змінити нам образ життя і наблизити до Бога, від якого ми віддалилися через наші немочі та гріхи і можливо вже наше серце окаменіло, що ми не вважаємо себе грішниками, а живемо як всі люди і можливо порівнюючи себе з ними вважаємо, що наше життя вже не таке погане і немає чому хвилюватись. Здається зовнішньо все добре виглядає, а внутрішньо ми заглушуємо нашу совість - голос Божий в нас.

Час Великого Посту - це є час задуматися як ми живем і для чого, Свята Церква нагадує нам, що є час не тільки утримання від певних видів харчування, а час взаємопрощення, молитов, діл милосердя і духовного вдосконалення.

Наш Господь Ісус Христос перед виходом на публічну проповідь готував себе до неї постом і молитвою в пустині і був випробовуваний дияволом і показав нам приклад для наслідування.

Йти за Христом, жити по християнськи - це значить уподібнюватись Христові. Господь говорить до нас: «*Де я, там слуга мій буде*». Ми повинні пам'ятати що в час Великого Посту ми є разом з Христом під час Його страсти, під час Його хресної дороги. Святі Отці вчать, що піст і молитва - це є два крила, які підносять нас до Бога.

Час Великого Посту є час піднести наші серця до Бога, подякувати Богу за Його добродійства, попросити прощення в Бога за наші гріхи і як би ми не прожили своє життя грішно і безцільно, ми повинні пам'ятати, що Бог ніколи не відвернеться від нас, Він є цим люблячим батько, який виходить і чекає на дорозі Свого блудного сина чи

дочку, щоб прийняти в свої батьківські обійми як рідну дитину.

Тож в час Великого Посту знайдімо час і дорогу до дому нашого Отця Небесного - до Святої Церкви, Він нас чекає в Святих Таїнствах Сповіді і Причастя, щоб нас простити і щоб могли достойно назвати Бога нашим Отцем. Не біймося каятися в своїх гріхах, наш Бог є любов, біймося більше грішити, а як грішимо не впадаймо в відчай, бо людське це грішити, а диявольське — не каятись.

Ми повинні вірити, що за нашою життєвою Голгофою, нас чекає Воскресіння.

Нехай цей Великий Піст стане часом нашого духовного удосконалення, нехай Всемиловитий Господь дарує Свої великі ласки і щедроти нашому багатостраждальному українському народу в Україні і в розсіянні, і всіх нас осіє світло Його Святого Воскресіння.

З всеобнімаючою любов'ю, а одночасно і щирі молитовники за кожного з Вас,

+ Константин

*Митрополит Української Православної Церкви в США
і в діаспорі*

+ Юрій

Митрополит Української Православної Церкви в Канаді

+ Антоній

Архієпископ Української Православної Церкви в США

+ Іоан

Архієпископ Української Православної Церкви в діаспорі

+ Єремія

*Архієпископ Південно-Американської Єпархії Української
Православної Церкви*

+ Іларіон

Єпископ Української Православної Церкви в Канаді

+ Андрій

Єпископ Української Православної Церкви в Канаді

+ Даниїл

Єпископ Української Православної Церкви в США

THE GREAT-LENT EPISTLE OF THE PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

Beloved in the Lord, Reverend Clergy and Monastics, dear Brothers and Sisters in Ukraine and beyond her borders!

By God's will, we draw near, once again, to the Great Feast of all Feasts – the Resurrection of Jesus Christ our Lord, our God and our Savior. In order to greet the feast in a worthy fashion, the Holy Church leads us into the Great Fast, which is unique in its liturgical services, celebrated only during this time of the ecclesiastical year, with one goal: bringing us to sincere repentance, changing our life's direction – drawing us nearer to God rather than away from Him, because we have distanced ourselves from Him by our weakness and sinfulness.

Our hearts have hardened and we fail to acknowledge that sinfulness. Rather than compare ourselves with the standards Christ has set for His followers, we compare ourselves to other people, concluding that our life is "not so bad" and that there is no reason for worry. Externally, everything appears to be in order about us, because internally we have silenced the voice of God.

The Great Fast is the time to contemplate how we are living our lives – the reasons we act the way we do. The Holy Church reminds us that the Fast is not simply a time to abstain from food, but, a time of forgiveness, prayer, acts of charity and searching for the way of perfecting ourselves spiritually, a time to search for new reasons for our lives, our deeds and our words.

Our Lord, Jesus Christ, prior to His public ministry, prepared through fasting and prayer in the desert, where He was tempted by Satan himself – an example for us to follow. To live the Christian lifestyle, means precisely to imitate Christ, Who says to us, "Where I am, there shall my servant be." We must be with Christ – during His Passions, during His walk with the Cross, during His Crucifixion and finally at His Resurrection. The Holy Fathers teach that fasting and prayer are the two "wings" upon which we are lifted up to God.

The time of the Great Fast is a time to offer-up our hearts to God, thanking Him for His loving kindness and begging His forgiveness of our sins, regardless of the depth to which we descend in our sinfulness and the futility of our lives. We must never forget that God will not turn away from us. He is the loving Father who rushes forth to greet the return of prodigal sons and daughters, to embrace them once again as His own beloved children. He is abundantly present to us in the Holy Mysteries of Penance and the Eucharist, forgiving our sins and abiding within us, that we may worthily call Him "Father". Let us not fear sorrow and contrition for our sins, for it leads to repentance, through which we discover that our God truly is LOVE. Do let us fear, however, our continued sinfulness and our willingness to succumb to complacency – "every human being sins" - remaining unrepentant, for this is from Satan himself.

We must have faith that beyond the Golgothas of our daily lives –resurrection awaits – for our Lord promises



us that we will share in His Resurrection! Our forefathers, throughout the history of our beloved Ukraine, comprehended this and rather than deny the Resurrection power they gave their very lives as proof of its Truth, under circumstances more difficult than any of us alive today have ever experienced. May we follow their example during this Great Fast and beyond. May this be a time for us to strive for spiritual perfection. May this be a time for us to recognize, as did our ancestors, God's abundant Grace and Bounty in our lives and the illumination of our souls by the radiant Light that shines forth from the empty tomb following His Holy Resurrection!

The ultimate responsibility for our salvation lies within each of us as individuals, dearly beloved. Our prayer during this holy fasting season will be that we all come to the realization of this truth, that we finally abandon the hope that "someone else" will do what is necessary for that salvation and that we will fully embrace that responsibility! Christ did what was necessary! Ours is to respond to His Love.

With an abiding love for each of you, we remain the intercessors for your souls,

+Constantine

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

+Yurij

Metropolitan of the Ukrainian Orthodox Church of Canada

+Antony

Archbishop of the Ukrainian Orthodox Church of the USA

+Ioan

Archbishop of the Ukrainian Orthodox Church in the Diaspora

+Jeremiah

Archbishop of the South American Eparchy of the UOC

+Ilarion

Bishop of the Ukrainian Orthodox Church of Canada

+Andriy

Bishop of the Ukrainian Orthodox Church of Canada

+Daniel

Bishop of the Ukrainian Orthodox Church of the USA

TRADITION:

Old Testament Lenten Readings by V. Rev. Dennis Kristof

During the Great Fast readings from the Old Testament Books of Genesis, Proverbs and the Prophecy of Isaiah are prescribed for each week day. You may see these on your parish calendars or noticed them when attending a week day Presanctified or Lenten Vespers service. This is a practice which dates back to the Fifth and Sixth Centuries. Though there is not enough data yet to determine exactly when these readings became fixed on the calendar, the origin of this practice is the Catechumenate. Catechumens were those who were preparing to become members of the Church through the Mystery of Holy Baptism. This was a process that took a significant period of time, sometimes years.

There was no catechumenate in the Apostolic Church. Believers were baptized soon after professing their faith in Jesus Christ as the Son of God. The Church first established the catechumenate in the age of persecution. The danger of falling away or even of betrayal of the Church was guarded against by careful doctrinal, spiritual and moral training. When someone was moved to embrace the true faith, he was not immediately admitted. Rather, at first he was treated as an inquirer and only the fundamental doctrines were communicated to him. As soon as he had given proof of his knowledge and fitness he was admitted to the catechumenate proper, and was further instructed. After some years spent in this stage he was promoted to the ranks of the *Competentes*, i.e., those who were ready for baptism.

When they were prepared to take on the yoke of Christ, and more importantly, when their spiritual fathers decided that they were worthy, the *Competentes* entered into this final phase of preparation. They were required to attend every service offered in the cathedral church every day of the Great Fast. It was at these services

that these three very important books of the Old Testament were read and taught. At each service, a prayer of exorcism was prayed over them and they were dismissed. At the service of the 6th Hour (prayed at noon), they studied a particular section of the Prophecies of the Prophet Isaiah. At Vespers (evening service), they studied passages from the Book of Genesis (which means Beginnings) and Proverbs, the crown of the Hebrew Wisdom literature. During Great (Holy)



Week, they moved on to the Prophecies of Jeremiah at the 6th Hour, and the Books of Exodus and Job during Vespers. The culmination of this preparation was their Baptism at the Vespers and Liturgy of St. Basil the Great on Holy Saturday evening. The Orthodox Church still prays this Liturgy each year, usually on Great Saturday morning because Resurrection Matins has replaced it as the vigil service for Pascha.

These *Competentes* were instructed and required to be thoroughly knowledgeable about the contents of these Books of the Holy Bible. The Book of Genesis was important because it deals with the origins or beginnings. The Greek Word *Genesis* means origin or beginning. It describes the beginning of salvation history and the fullness of Israel's election, an election that passed to Christians because "The very stone which the builders rejected has become the head of the corner; this was the Lord's doing, and it is marvelous in our eyes" (Mt. 21:42).

The Book of Proverbs is the cornerstone of the wisdom literature of the Old Testament. Its purpose is to teach wisdom and its guiding principle is that the "fear of the Lord is the beginning of wisdom (or knowledge)"

(Proverbs 1:7 & 9:10). It covers a wide range of human and divine activities. Additionally, many allusions are made to Jesus Christ Who is Wisdom or Logic Incarnate. The preeminence of this idea is reflected in the fact that the greatest of all Orthodox cathedrals was dedicated to Holy Wisdom.

The Prophecy of Isaiah contains more messianic oracles which were fulfilled in the Person of Jesus Christ than any other. The Virgin giving birth to Emmanuel and the Suffering Servant of the Lord are the two most notable. The manner in which Jesus Christ was the fulfillment of the prophecies was the major emphasis. Indeed, all the books of the Old Testament were approached with the predisposition that Jesus Christ is the fulfillment of the Law and the prophets (Mt. 5:17).

During Great and Holy Week readings are prescribed from Exodus, Job and the Prophecy of Jeremiah. Once again, a book which continues the history of the original Chosen People, The Wisdom literature of Job dealing with the question of human suffering and Divine Providence, and the prophecies which contain some of the most sublime teaching of Old Testament theology. Though the discipline developed for catechumens is no longer practiced by the Church, the readings which they read are still prescribed. All Orthodox Christians should take the opportunity the holy season of the Great Fast to come to a greater knowledge of these Old Testament Books of the Holy Bible. It is a laudable and worthwhile spiritual practice to take as many of these readings as you can during the Great Fast for the Holy Scriptures are an ever and overflowing wellspring from which Orthodox Christians should drink. How many baptized Orthodox Christians today have even a fraction of the knowledge about the Old Testament which was required of the *Competentes* before they were allowed to be baptized?

Fasting and Feasting: Balanced Diets, Balanced Souls



By Richard McCombs

*This article originally appeared in AGAIN Magazine,
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The fruitfulness of our fasting depends on our mind and on our heart. Without the spirit of fasting, our external asceticism is barren soil. If we fast for the wrong reasons or in the wrong spirit, it can leave us worse off. However, when quickened by the right spirit, this soil yields a rich harvest. Let us consider four aspects of the spirit of fasting. The chief of these is understanding the goal, and constantly intending and concentrating on that goal. The second is understanding the spiritual sickness of which we hope to be cured. The third is vigilant guarding of the heart against the traps that menace the faster. The sinful self resists its death, and does its utmost to corrupt our fasting, in order to make our last state worse than our first. The fourth and final aspect is an applied understanding of how the practice of fasting is part of a larger plan, and how it cooperates with other practices, most notably with feasting, its complement.

The Goal of Fasting

The goal of fasting is simple. We fast so that we may better love, know, reveal, and enjoy God. We yearn, or at least intend, to do all of these things fully, but we also fall short. We fast to fulfill this intention. We fast to affirm God. Our affirmation of God is not yet that perfect “yes” we desire it to be. But fasting is a sapling “yes” striving for fruition. We must always bear in mind this affirmation at the heart of fasting, lest we be seduced by the widespread caricature of Christianity as a religion of “no,” of negation and negativity practiced by sullen enemies of joy. Admittedly, there is negation in the practice of fasting. But this negation serves the affirmation of God, the greatest good and the fountain of all joy. Moreover, as we shall see, the ascetic denial of created goods is complemented in Orthodoxy by their affirmation in feasting.

The affirmation at the heart of fasting is not a secret that emerges only when all fasting is over. Rather, it permeates the whole range of the activities of fasting. St. Paul writes, “Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things” (Philippians 4:8). This teaching is one of the great spiritual laws. It bids us focus on God and on positive qualities like beauty and goodness, which manifest Him. The basis of this law is that everyone tends to become whatever he habitually thinks on. We imitate that on which we meditate. The subject of our attention draws us into itself.

It is crucial that even in fasting our focus be on the perfect good at which we aim, and not on the evils and partial goods that we deny. If our attention is fixed on the things that we deny, then our fast is in vain. Those evils and finite goods can steal our heart even as we renounce them, and mold our minds into images of themselves. We must also not focus on the act of denial with all its strain and hardship, for that focus

would assimilate us into gloomy negation. As much as possible, the conscious affirmation of God as the goal must inform our fasting, so that we may realize the image of God in ourselves.

We need affirmation in fasting because we cannot live without joy. Jesus bade us to anoint our heads when we fast. Surely He didn’t intend for us to only seem to be happy. He meant for us to actually be happy, to be anointed with joy. If we do not find this joy of fasting, we may seek substitutions or compensations. We certainly will seek joy when we have none. This striving for lost joy can dangerously pervert the power of fasting. At its worst, this perversion is a demonic delight in our supposed power, which we try to express by fasting. This demonic delight is the seven more deadly spirits who replace the less malign demon of intemperance, when the house of the soul is swept clean by fasting but left empty of joy. We must abstain from proud delight in our fasting. But if we hang on doggedly to our regimen, and the only perceptible result of our abstaining is that we suffer, then we will have still not progressed towards our goal. Our suffering by itself cannot attach us to the dispenser of joy.

“But what if my fasting is not joyful? Asking me to enjoy my fast is absurd, since I can’t in my present state enjoy God by a simple act of the will. And if I could, then perhaps I would not need to fast at all.” I hear this questioning voice in myself, and the Scripture answers with the word “hope.” Hope is the joyful expectation of the promises of God. We can experience this joyful expectation anywhere, including while we fast and store up treasure for ourselves in heaven. This is not to say that when we fast we earn salvation. But by fasting we do contribute to it, and are thereby well placed to hope. If we believe in the promises of God, and in our God-given power to work out our salvation with God, then we can experience joy as we cooperate with Him. To the degree that we believe, and work, we will experience the joy of hope. We should also remember that there are other sources of joy in fasting. There is the peace that one feels when his passions and desires are quieted. And there is also the humble delight in the acquisition of new freedom.

The Spiritual Disease Which Fasting Helps Cure

Now that we see that fasting is primarily affirmative, we may turn to its negative aspect. The purpose of its denials is to free us from our bondage to finite things, which detract from our love of God. The Fathers called this freedom *apatheia*, which may be translated as “detachment.” This detachment is the immediate goal of fasting. Through detachment, with the clutter cleared, we can find deeper connection to God. From what do we free ourselves? From what do we detach? In essence, we free ourselves from qualities of the soul that have become harmful. The following way of categorizing the things from which fasting can free us is just one among many possible ways.

(1) Inordinate desire for finite, created things. We desire earthly goods as if they were God, as if they were the source of our best happiness. We must stop desiring them thus, and desire them for what they are, and only to the degree that is compatible with seeking first the Kingdom of God.

(2) Inordinate fear of finite, created things. We fear earthly things as if they included the worst evils that could happen to us. We must instead fear loss of God most, and only then earthly evils, to the extent that such fear is

compatible with religious fear.

(3) Definition of oneself primarily by relations to finite, created things, or one's place in the world. We tend to define ourselves by our friends, families, jobs, abilities, and accomplishments. Instead we must define ourselves first as beings made in the image of God, intended to enjoy perfect fellowship with Him, and second as beings with relations to other creatures and created things.

(4) Delusion concerning one's power over finite, created things, and delight in this delusional power. We tend to overrate our power and accomplishments, and to forget that whatever power we have comes from God, and any success from that God-given power. Moreover, we desire to enjoy this delusional power. But we must learn to see ourselves as powerful only in God, and not to desire to see ourselves otherwise.

Guarding the Heart Against the Subtle Enemies of Fasting

As we seek through fasting to free ourselves from these vices, the vices fight back. Pride is an especially devious opponent, and, this side of perfection, we cannot hope to be free of delusions suggested by pride. We must, however, do our best to know ourselves; for the path to perfection is partly a study of the self and its tricks. Let us consider the role of self-deception in the following snares.

(1) The denial of the value of finite things. It is a serious error to hate created goods, or think that they are spiritually worthless. Christianity always affirms that finite, relative things have an important value. If this were not so, then there could have been neither an Incarnation nor icons, and we could not have been made in the image of God. Moreover, since this devaluation is a deep error contrary to human nature, we cannot sincerely believe it. It is a lie that we may tell ourselves, a self-deception. And a lie to oneself always has its cost, and can cause various illnesses in the soul. The root of this lie may be simply ignorant overzealousness. But it may represent an attempt to lighten the burden of fasting by a simplistic extremism. It is harder to give up valuable goods than worthless dross. And so we lie to ourselves to prepare to renounce what we really value. Or, having renounced some good, we may bitterly resent its loss, and lie to cover up that loss and its pain.

(2) Halfheartedness. Despite the relative value of things, we must nonetheless be prepared to give them up completely. We may have to lose the world to gain God. If we live in constant anxiety that we will be called on to renounce this or that forever, then we are halfhearted. If we fast merely to get a little free of the world so as to enjoy it better, as a worldly wise man might fast so as to enjoy his epicurean feast all the more, then we are double-minded. If we attempt to bargain with God, or to appease Him as if He were an indulgent parent, or to trick Him as though He were an absent-minded ruler, then we are lukewarm fasters. Let us beware of deceiving ourselves with these shallow stratagems.

(3) Pride. Fasting is difficult. And pride is the most obvious means of making fasting easier. If I make my success in fasting a matter of pride, then I can surely improve in abstention from bodily pleasures. But I will have cast out one demon only to be beset by seven more deadly ones. For the delight in my illusory power to prevail on my own in the spiritual warfare is a far worse evil than the base addiction to

physical pleasure that it conquers.

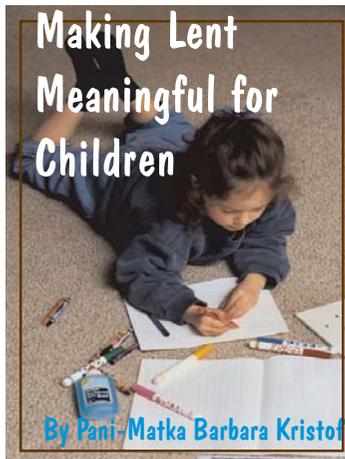
Since this pride in our success in fasting can mask itself as a legitimate delight in accomplishment, it proves to be a formidable foe. Let us therefore distinguish three different bases for delight in spiritual success, only some of which are godly. The first basis for delight is pleasing God. If we reasonably believe that what we are doing is pleasing to God, then we may delight in this greatest of all approvals: Well done, good and faithful servant. A second basis for delight is impressing our fellows. If impressing our fellows gives us pleasure because we reasonably esteem their ability to evaluate us—as we should esteem our confessors—then this pleasure is perhaps at least innocuous. But if we define ourselves by this esteem, and not by our relation to God, and if we seek this esteem so as to carve out for ourselves seats of honor within the world or the Church, then our delight in success has become prideful.

A final basis for delight in success in fasting despises all other human opinion and basks alone, not in the approval of God, but in self-congratulation, as if the demonically proud self were God. Since this sort of pride does not make a display for other people, and may even hide its feats, it can easily be mistaken for humility, both by others and by the self-deceived faster himself. One remedy to this self-deception is to remember that we fast precisely because of our weakness, because we cannot make ourselves happy by our own efforts. We have no sure hold on the goods of the world, and so look elsewhere, to God, for succor. Hence, to turn success in fasting into a reason for boasting is comically to misread the sign of our utter weakness. One must laugh at this absurdity in oneself, for such laughter is a strong aid in putting down the stealthy insurrection of pride.

(4) Resentment, which we may understand as aggravated pride. You may be familiar with the following sort of resentment. A man who is not helped in good time, and as he wishes, may eventually reach a perverse frame of mind in which he will decline what seems to him a late offer of assistance. He feels injured, he thinks he has been denied help that was due to him. And he wishes to punish, with the sight of his avoidable suffering, the man who tardily offers help. Indeed, the resentful man wishes to prove his superiority to the tardy helper by his continuing and self-afflicted suffering, by his willingness to suffer in the cause of justice. The man at the pool, who surprisingly would not answer Jesus that he wished to be healed, was perhaps on the road to this sort of resentment. For a man may also resent God for the evil in the world, and God's apparent indifference to it. Let us beware of wishing, with Ivan in *The Brothers Karamazov*, to "return our ticket."

The ways in which self-deception can pervert fasting can seem to rob the spiritual life of all peace and joy. Here is where we must recall the greater law of fasting, that our main focus is to be on God, our goal. This focus itself will protect us from deception, and reveal us to ourselves, so great is the power of the knowledge of God. But we must also reserve regular times for self-examination aided and enlightened by spiritual reading. Moreover, we need spiritual counselors or confessors, who can help us to see ourselves as we are.

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As I was working on this issue, it reminded me of the challenges Great Lent once posed to me as the parent of young children. The first thing I had to figure out was how we were going to handle fasting. I realized early on that expecting very young children to follow a strict fast, no meat or dairy, was not realistic, especially if not all meals were going to be eaten at

home. I also knew that even expecting 40 days of no meat would be a little much. Packed peanut butter and jelly sandwiches every day would become boring pretty early, while aromatic tuna sandwiches, as much as my kids liked them, were not the most favorite for other kids at their lunch tables. However, not fasting at all was not going to be an option either. There had to be a compromise.

I decided to start out by serving less meat. Since Wednesdays and Fridays were meatless the year round, I added Monday as an extra meatless day. As they grew, and especially after they made their first confessions, I expanded the fast to mean all weekdays were meat free. Eventually by the time they were nine or ten, they chose on their own to go the entire Lenten period without meat. With success on that front, they chose again on their own to eliminate dairy products as well. (Although I still have one child who has not followed a strict fast for all of Lent.) Allowing them to have a role in the process made a difference.

However, it was still a struggle to get them to understand the purpose behind the fasting. Lent was getting too food centered and was not supposed to be a time to dread dietary changes. I had to find a way to get them more connected to the deeper meaning of this preparatory period. I remembered seeing once a worksheet of flowers with simple tasks in the center of each. As the tasks were completed, the flowers could be colored. I decided I would take this idea one step further with more challenging activities, and that I would require it of my church school classes as well. It became known as the Lenten Project, and I've made or adapted new ones every year since. But you do not have to be in a church school class to do it. Any parent can make it and tailor it to work in your home.

For my classes, I would pick a theme that matched what was being studied in class, but a theme is not necessary to the project. The most important element is the tasks you want them to try. A list of task ideas are listed later. Once you start thinking about them, you will be surprised at how many tasks you can come up with on your own. Parents have told me that they really appreciate this list and look forward to getting it every year. Obviously, more

significant tasks can be expected of older children. For them, I have suggested doing yard work, volunteering in the community or at church, leading the prayers in your home, etc. No matter the age, I have always included a space for a child's own choice. They sometimes have the best ideas!

But now that you have the tasks, what should you do with them? The most simple thing is to just have a checklist of them, and you can list tasks more than once. Choose days that you want your child to try one of them, and let him/her pick it the night before or early that morning. If it's completed that day, then it gets crossed off. If not, then it can be tried another day. Young children enjoy stickers, so maybe they can put a sticker on your calendar or on an appropriate picture every time a task is completed. I was lucky once to find fish stickers. Using four sheets of paper taped together, I drew a rectangular fish tank and included seaweed and then let them put the sticker fish in the tank. It became a competition between my kids to see who would have the most fish by Pascha.

One year, I bought flower seeds and had a pot of dirt ready for each child. With every completed task, a seed got planted. It was fun watching the plants grow, too, and reinforced the idea of "new life". I've also made coupon books out of the tasks which I then allowed them to "redeem" for something we decided was appropriate to get at the end of Lent. Easter baskets are a wonderful and built-in reward system, too. I've even adapted an egg hunt on Pascha to fit the number of successfully completed tasks. Be creative. You know what works for your child. And you do not necessarily have to have this ready to go on Forgiveness Sunday. Even Great and Holy Week gets the idea for it going. Your effort will build and pay off in the end, and, amazingly enough, for you too!

Here is a list of just some of the Lenten tasks I have used for younger children through the years:

- Say "please" and "thank you" to everyone.
- Pick up your toys and "stuff" without being asked.
- Do not argue and wait patiently.
- Do a kind act to surprise someone.
- Ask how you can help a teacher or parent.
- Clean your room.
- Go to the library and pick out books to read.
- Go to bed early and read a book.
- Do not play on your computer or video system.
- Do not listen to music all day.
- Make a card to cheer someone, or visit them.
- Help set and/or clear the table for a meal.
- Eat everything on your plate at every meal.
- Do not eat candy, sweets or dessert today.
- Pray before every meal, even at school, and at bedtime.
- Say the "Prayer of St. Ephraim" with your family.
- Say an extra prayer for someone who could use it.
- Read, or have someone read you, a Bible story.
- Attend a Lenten church service.
- Light a candle in church with your own money.
- Your choice:

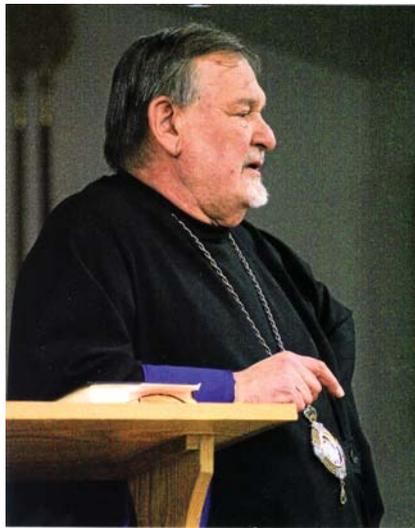
Draw Near: *"In the Fear of God, with Faith and Love Draw Near!"*

Metropolitan Constantine

The invitation is a privilege to feast at the banquet table of the Lord; to enter the Eschaton and to be consumed, while at the same time, to consume Jesus Christ, Our Savior! Draw near - to the table in the Kingdom. That Kingdom which we as Orthodox Christians proclaim to be its citizens. The Kingdom which is to come, and yet we affirm that God has already endowed us with it! Draw near, to that table in the Kingdom. It is the 8th day - The end of time itself - the end, which paradoxically, is the very beginning that is already gifted to us by God while we are yet in the world, but not of the world! Our loyalty is to that Kingdom. Our allegiance is to Him who offered His life for our lives! Draw near to life - new life! Draw near to Heaven and partake of the Divine. Draw near to consume and be consumed of the Divine! But just a moment! There exist prerequisites. Do you hear? In the fear of God! Faith! Love! Draw near!

In the fear of God? What's this fear all about? And with faith? Self-understood! - One in whom there does not exist faith, therefore, how could one then have fear? God just isn't relevant! And love, sweet love - how is that possible to have without having a faith in God? St. John exclaims, "God is love"! Pure love! All love! Fear of God? I believe that it is the very condition, the very core of the invitation! Most of us would probably like to slide past that "fear of God" and get on with faith and love! Let us deemphasize the "fear of God". The New Testament places fear in the background and brings to the foreground the love of God! Yet "fear" was part of the proclamation of the early church! As Christians grew in number they lived as St. Paul tells us, "in the fear of God"! In the Old Testament, "fear of God" is most prominent as the consequence of sin, as dread, as a terror to be annihilated into non-existence and off to the "pit"! "And Moses said unto the people: "Fear not; for God is come to test you, come to prove to you that His fear may be before your faces - that ye sin not"! And again: "But thou shall fear thy God: I am the Lord, your God". Fear as dread - Fear as terror!

But the "fear of God" within the Divine Liturgy is the awesome fear, the reverential regard, and the awe, and the wonder that comes out of the recognition and submission to the Divine! So great is the mystery that we are drawing near to - that we are left without any other possible response which would express what God is doing for us. His body and blood - awesome! All that we have petitioned for, all that we have given thanks for, all of our expressed "confession of faith" - all - was leading us to this moment. There we are! Behold, the Seraphim and the Cherubim and even angels dare not look at his face"



Yet, there we are! Behold the bridegroom cometh - and we are to consume and be consumed by Him! The reality of God's holiness, and we respond in awe! We enter into the joy of our Lord.

Our Eucharistic journey has brought us into the dimension of the Kingdom - the 8th day! All earthly cares have diminished; all time has evaporated into timelessness. Dare we look at our watches? Dare question the lengthiness, the "time" it has taken to arrive into the Kingdom? What have we gone into the desert to seek? Whence forth we came unto the banquet table of the Lord? What shall we do when we depart in peace? Find ways to kill time itself? But this is the 8th day - "Oh taste and see how sweet the Lord is". We are to witness that goodness, and that sweetness, and that love to the world! How many there are that forget all about that goodness and joy! Do I exaggerate? Look to great Lent and the Metanoia Journey. How many new faces do we see in our churches? How many want to agonize themselves with Christ! And then comes the death of death itself! The joy of Pascha! Afterwards the church attendance thins-out! They come to suffer with Christ, but come Easter and Ascension - via Condios Xpuctoc, you are safe in heaven now! This is not the fear, nor the faith that is proclaimed and demanded? "Faith in God" - is the source of an assurance that completely expels purely human fear. Our Lord healed the sick and the suffering, but almost always it was "Thy faith has made thee whole!". "Thy trust and confidence and commitment to the Lord - has made thee whole! We live in a time which "In God we trust" - In God we have "faith" is very abstract and objective! We live in such times that many misplace their faith in God. They go on wandering through this earthly pilgrimage in deep hunger - but they know not what they hunger for! And so all novelties just to satiate themselves - anything to "kill" time. But the hunger begins all over again! Man was created with a deep hunger for his Creator. Man was created in the image of his Creator - and that image is love, for love, with love, to love! But what is love? When you pose the question, almost always you receive a response which would be either a cause of, or a consequence from - love itself. Rarely the very essence of love! Is not love the totality of the lover in the fullness of the Beloved? And the two are one! Draw near with love, draw near to the Kingdom and receive the Body and the Blood of Christ. The total selfless surrender of our being must be with the wholeness of Christ! This is love - love divine. I am consumed and I am consuming! This is exactly what is expected of those who proclaim to be citizens of the Kingdom - of those whose lives are in the 8th day! If, therefore - we approach in the awesome fear of God - and confirmed faith - and love - total surrender - all else will "naturally" follow!

РОЗДУМИ БІЛЯ РОЗП'ЯТТЯ

Ірина Ковалевич,
Бакалавр Богослов'я та філософії

Кожна людина є унікальною зі своїм неповторним внутрішнім світом, індивідуальними здібностями і покликаннями. Тому кожен із нас має свою неповторну лінію в житті. Це ясно висвітлив видатний український філо-соф Григорій Сковорода, коли говорив про "сродний труд". Неповторними є і стосунки людей між собою та кожної людини з Богом.

Однією з форм спілкування є розмова душі з Богом – молитва. Слово "молитва" слід розуміти в більш широкому значенні, - як добрий чин, який єднає нас з Богом, ми знаємо знамените гасло "Молись і працюй!" Добрий вчинок – це також молитва, особливо, якщо він іде поряд з нею.

Всім людям відведене належне місце у житті, де перед ними постають завдання, які лише вони можуть виконати. Кожна людина відчуває поклик Божий у своєму серці. Потрібно лише прислухатись до нього. Сьогодні багато людей більше часу відводять праці (бізнесу). Доцільним би було вміло поєднувати одне з іншим. Починаючи справу, попросити в Бога благословення на добрий початок, а завершивши її, як би вона нам не склалася, подякувати Богу за уділену ласку. Пам'ятаючи, що "... нехай не моя, а Твоя воля буде, не як я бажаю, а як Ти хочеш..." Істинний християнин ніколи не забуде помолитись перед початком будь-якої справи або хоча б перехреститись перед роботою. Ми повинні все робити на славу Богу. Прислухаймось до слів св. Ігнатія Лойоли: "Працюйте так, ніби весь успіх вашої праці залежить тільки від Бога, а від вас не залежить нічого!"

В діяльності будь-якої людини з'являються вільні хвилини, які розумні люди вміють доцільно використовувати: вони заповнюють їх коротенькими молитвами подяки.

Ми дякуємо насамперед: "...Творцеві, що нас створив, Синові Божому, що нас викупив і Духові Святому, що нас освятив..."

Молитвою ми встановлюємо зв'язок з небом, який, на жаль, сьогодні порушений на землі наявністю зла, яке намагається проникнути в людину, прагнучи знищити її. Безпосередньою причиною входження зла у світ була гордість і бунт перших людей проти Творця. Плодами цього бунту стали страждання, ворожнеча, хвороби. Людина втратила право на вічне життя й попала у володіння смерті.

Моральна криза, яка сьогодні охопила світ, не обминула і України. Стрімкий зріст злочинності, корупції підсилюється всюдозволеністю і нерозумінням поняття "демократія". Цьому також сприяє низький духовний рівень людини. Тому і потрапляє вона під постійну спокусу влади, майна, егоїзму, втрачає імунітет проти зла через невміння протоптати собі хоча маленьку стежинку на дорозі правди, важко зберегти моральні засади, які роблять людину саме людиною.

Важкі роки комуністичної влади залишили нам у спадок руїну душі та світогляду, намагались (і я думаю в



якійсь мірі їм це вдалося) зробити з людини "Творіння Боже", "Царя Природи", залишали за собою широкі борони безвідповідальності і аморальності суспільства.

Поласувавши плодом всюдозволеності, люди відкинули від себе християнську мораль, яку Творець заклав у нас...

Божа мораль – це є закон, а яким повинні жити люди, щоб жодне зло не змогло затьмарити їхні душі.

Звичайно, це здається застарілими поглядами на життя. Саме у наш час люди знають дуже мало про духовне життя, яке приносить стільки благодаті, як для людини, так і для суспільства. Духовне життя – це життя у Духові Святому, фундаментом якого є пізнати Його. Жодна людина не може назвати себе "духовною", це інші зауважують в духовній людині Слово Боже, аналізуючи вчинки милосердя, які спонукають до любові Божої. Духовна людина, по суті, втілює розум, близький до Христа.

Але наша молодь не шукає стежки, щоб вийти на дорогу правди. Та й саме суспільство не дає такої можливості нам. Через обмаль релігійної освіти в мирян, а особливо молоді, через недостатність культури, також через економічно-політичні труднощі виникає знищення найдосконаліших моральних цінностей людини.

Тепер, коли в Україні релігія отримала свою волю, є найбільша можливість врятувати кожну людину від духовної руйнації і деградації, а через неї і суспільство.

Ми повинні з жадобою ставитися до знань, щоб підвестися до апостольських зразків, які несли зерна правди у світ. Бо хто з правдою, той з Богом!

В часі Великого посту і найважливішого християнського свята - Воскресіння Христового просімо:

- Змилуйся, Боже, над нами, світлом лица Твого осяй нас...щоб ми пізнали на землі дорогу Твою, і між усіма народами спасіння Твоє. Бо Твоя є влада і Твоє є царство, і сила, і слава, Отця і Сина, і Святого Духа, нині і повсякчас, і на віки вічні. Амінь.

Паїсій Святогорець: “Про любочесний піст”

В піст людина показує своє зволення. Через любочестя вона чинить подвиг, аскезу, і Бог їй допомагає. Проте якщо людина гвалтує себе і каже: “Куди подітися? Ось знову прийшла п’ятниця – і треба постити”, то вона себе мучить. А ось увійшовши в розуміння [посту] і звершуючи піст від любові до Христа, вона радітиме. “В цей день, – буде думати така людина, – Христос був розп’ятий. Йому навіть не дали пити води – Його напоїли оцтом [Див. Мт. 27, 34; Мк. 15, 36; Лк. 23, 36 і Ін. 19, 29]. І я сьогодні цілий день не питиму води”. Чинячи так, людина відчує в собі радість більшу, ніж той, хто п’є найкращі прохолодні напої. І зверни увагу, багато з мирських людей не можуть витримати піст у Велику п’ятницю. А ось на тротуарі, навпроти якогось міністерства, вони можуть сидіти, оголосивши протестне голодування – від впертості, настирності, – щоб чогось досягти. На це диявол їм сили дає. Те, що вони роблять, – це самогубство. А інші, коли надходить Пасха, з радістю голосно співають: “Христос Воскрес”, думаючи при цьому про те, як їм зараз добре буде поїсти. Такі люди схожі на юдеїв, котрі хотіли зробити Христа царем за те, що Він нагодував їх у пустелі [Див. Ін. 6, 5-15].

А пам’ятаєте, що каже пророк? “Проклятий робить роботу Господню з байдужістю” [Єрем. 48, 10]. Одна справа, якщо в людини є добра прихильність до посту, але вона не може постити, тому що, якщо не поїсть, то в неї будуть тремтіти ноги, вона почне падати і таке інше. Тобто її сили, її здоров’я не сприяють тому, щоб вона постила. Інша річ – якщо людина не постить, маючи сили. Де тут знайдеш добру прихильність? А ось розлад, смуток тієї людини, яка хоче, але не може боротись, перевершує великий подвиг, і сама вона має винагороду більшу, ніж той, хто має сили і подвизається. Адже той, хто має сили і подвизається, відчуває і певне задоволення.

Сьогодні приходила одна нещасна жінка віком років п’ятдесяти п’яти. Вона плакала, бо не може постити. Чоловік з нею розлучився. У неї була одна дитина, яка потрапила в аварію і загинула, і вона залишилася сама. Її мати теж померла, і в неї нем ані даху над головою, ані шматка хліба. То одна, то інша з її знайомих беруть цю жінку до свого дому, і вона робить там будь-яку роботу. “У мене на совісті лежить важкий тягар, отче, – сказала мені нещасна, – тому що я нічого не роблю. І найгірше те, що я не можу постити. Їм те, що мені дають. Іноді, в середу і п’ятницю, дають пісне, однак часто дають скоромне, і я буваю змушена їсти скоромне, тому що, якщо я не їм, втрачаю сили і не можу стояти на ногах”. – “Їж, – сказав я їй, – оскільки у тебе немає сил”. Людина повинна про себе дбати. Якщо вона бачить, що сил не вистачає, то хай з’їсть більше. “Встанови собі міру”, – каже преподобний Ніл Постник.

- Геронда, а як в давнину деякі жінки в селах нічого не їли з чистого понеділка і до суботи Святого Феодора Тирона? [Тобто утримувалися від їжі і води п’ять днів]. Як у них вистачало сил на такий піст – з купою справ, з домом, дітьми, худобою, городами?



- У своєму помисли ці жінки казали: “Якби ми постили по-справжньому, то повинні би були нічого не їсти до Великої Суботи”. Ну гаразд, думали, попошу хоч до суботи першої седмиці – адже ця субота настане скоро. Чи, може, вони думали: “Христос постив сорок днів [Див. Мт. 4, 2 і Лк. 4, 2]. То що, хіба я не можу постити лише один тиждень?” А крім того, ці жінки вирізнялися простотою і тому могли витримати такий піст.

Якщо у людини є простота, смиренність, то вона приймає благодать Божу, смиренно постить і божественно харчується. Тоді вона володіє божественною силою, і під час тривалих постів у неї є великий “запас міцності”. В Австралії один юнак років двадцяти семи дійшов до того, що міг нічого не їсти протягом двадцяти восьми днів. Духівник прислав його до мене, щоб він мені про це розповів. Цей юнак був дуже побожним і мав подвижницький дух. Він сповідався, ходив до церкви, читав святоотцівські книги, а найбільше – Новий Заповіт.

Одного разу, читаючи в Євангелії про те, як Христос постив сорок днів, хлопець розчулився серцем і подумав: “Якщо Господь, будучи Богом, а за людською природою – безгрішною Людиною, постив сорок днів, то що ж треба робити мені – людині дуже грішній?”. Тому він попросив у духівника благословення на піст, однак при цьому навіть не подумав висловити духівникові свій помисел про те, що протягом сорока днів він хотів зовсім нічого не їсти й не пити. Отже, він почав піст з понеділка Першої седмиці Великого посту і до Хрестопоклонного тижня постив, не беручи до

рота навіть води. А він працював на фабриці і робота в нього була важка — складати ящики, ставлячи їх один на одного.

Коли настав двадцять восьмий день посту, він відчув під час роботи невелике запаморочення і тому на трохи присів. Потім попив чаю і з'їв невеликий сухар. Він подумав, що якщо впаде і його відвезуть в лікарню, то там зрозуміють, що він вибився з сил через піст, і скажуть: "Подивися, ці християни вмирають від посту". — "Геронда, — сказав він мені, — пропустивши стільки днів, я відчуваю до їжі відразу. Але я змушую себе щось їсти, бо інакше не можу працювати". Однак цього юнака турбував помисел про те, що він не сповнив сорока днів розпочатого ним посту, і він висловив цей помисел духівникові. Духівник розважливо відповів: "І тих днів, що ти постив, було достатньо, не муч себе помислами". Потім духівник прислав його до мене, щоб, якщо в нього все ж залишився мучительний помисел, я допоміг йому прогнати його.

Бажаючи переконатися в тому, що спонукальні причини молодого чоловіка були чисті, я запитав його: "Ти що, дав клятву постити сорок днів?" — "Ні", — відповів він. "Коли ти брав у духівника благословення на піст, то ти просто не подумав відкрити йому свій помисел про те, що хочеш нічого не їсти і не пити сорок днів, чи ж ти свідомо приховав від нього цей — нібито добрий — помисел, для того щоб пропустити сорок днів з власної волі?" — Запитав я знову. "Ні, отче", — знову відповів він. Тоді я сказав: "Я, звісно, і сам розумів твій намір. Але я запитав тебе про це для того, щоб ти сам зрозумів, що за ті дні, які ти постив, ти матимеш небесну винагороду. Цих днів було достатньо. І не муч себе думками про те, що ти не зміг витримати сорокаденний піст. Однак наступного разу розповідай духівникові і про ті добрі помисли, які у тебе є, і про те добре, що ти ховаєш у себе в серці. А духівник буде вирішувати, чи потрібно тобі брати на себе подвиг або щось подібне до цього".

Цей юнак мав багато смирення завдяки тим смиренным помислам, які він в собі виробляв. І цей піст він підняв через велике любочестя, ради Христа. І було природнім, що Христос зміцнив його Своєю Божественною благодаттю. А от якщо підняти такий пост захоче хтось, [хто не має такого смирення і] хто егоїстично каже: "А чому і я не можу зробити те ж саме, якщо це зробив інший?" — то він пропустить лише день-два і після цього впаде. І його розум також затьмариться, тому що його полишить Божа Благодать. Такий людині стане шкода навіть зусиль, витрачених на той піст, який вона ледь витримала. Вона може дійти навіть до того, що скаже: "Ну і що дав мені цей піст?"

Шляхом посту людина перетворюється на агня, ягня. Якщо вона перетворюється на звіра, це означає одне з двох: або те, що вжита аскеза перевищує сили людини, або те, що вона займається нею від егоїзму і тому не отримує божественної допомоги. Навіть диких тварин, звірів піст іноді приручає, смиряє. Поглянь-но, коли тварини голодні, вони наближаються до людини. Інстинктивно тварини розуміють, що від голоду вони помруть, а наблизившись до людини, можуть знайти їжу і лишитися живими. Одного разу мені довелося бачити вовка, який від голоду зробився мов ягня. Взимку, коли випало багато снігу, він спустився з гір і зайшов до нас у двір. Ми з братом вийшли погодувати худобу, і я тримав у руках ліхтаря. Побачивши вовка, брат схопив ухват і почав його бити. І вовк ніяк на це не реагував.

Якщо людина не дійде до того, щоб робити те, що вона робить від любові до Бога і від любові до співбрата — свого ближнього, то вона витрачає свої сили даремно. Якщо вона постить і має гордий помисел про те, що робить щось важливе, то весь її піст йде нанівець. Потім така людина робиться схожою на дірявий бак, в якому нічого не тримається. Спробуй налити в дірявий бак води — потрохи вся вона витече.

Поради Григорія Богослова тим, хто спасається...

Бога май за початок і кінець будь-якого діла. Намагайся розпізнавати всі вчинки добродетельних. Важко жити в бідності, але ще гірше розбагатіти неправедно. Роблячи добро, думай, що прямуєш до Бога. Милості Божої шукай для себе через милість до ближніх. Володій тілом і впокорюй його якомога краще. Спиняй гнів, щоб не втрачати розум. Стримуй око, і язик хай знає міру. Вуха нехай будуть замкнені ключем, і не насолоджуйся сміхом.

Світильником всього свого життя визнавай розум. Дивись, щоб через видимість не ввійшла в тебе дійсність. Все розумій, але роби те, що дозволено робити.

Знай, що ти сам подорожній, — і поважай подорожніх. Під час вдалого плавання найбільше пам'ятай про бурю.

Що дається від Бога, слід приймати з подякою.

Краще покарання від праведного, аніж честь від порочного.

При дверях у мудрих перебувай повсякчас, а в багатів не стій ніколи.

Дрібниці важливі, якщо творять велике. Спиняй своє нахабство — і будеш великим мудрецем.

Бережи сам себе, а з падіння інших не насміхайся. Не добре збуджувати до себе заздрість, але велика ганьба — коли сам заздриш.

В жертву Богові перш за все інше принось душу. О, якби хто дотримувався всього цього!

Він спасеться.

St. Thomas Sunday

Неділя св. Фоми

The Council of Bishops and Consistory of the Ukrainian Orthodox Church of the USA cordially invite all Christ-loving faithful, in particular our youth of all ages to participate in this year's SAINT THOMAS SUNDAY PILGRIMAGE.

Єпископат та Консисторія Української Православної Церкви в США запрошують всіх Христовлюбивих вірних, зокрема нашу молодь, взяти активну участь в ПРОЩІ ПРОВІДНОЇ (ФОМИНОЇ) НЕДІЛІ 2011 року.



Come, and share in the light, grace and Gospel of the risen Lord with others!

Bright Saturday: 30 April, 2011

10:00 AM Divine Liturgy in Saint Andrew Memorial Church

6:00 PM Vespers and Confessions in Saint Andrew Memorial Church

St. Thomas Sunday: 1 May, 2011

9:45 AM Eucharistic Liturgy. *Principle celebrant:* His Beatitude Metropolitan Constantine. *Concelebrants:* Archbishop Antony and Bishop Daniel and pastors of local parish communities followed by:

11:30 AM A procession to the Cemetery's Great Memorial Cross for the celebration of a Panakhyda for the repose of the souls of the departed servants of God, His Holiness Patriarch Mstyslav, His Beatitude Metropolitan John and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of USA, along with the victims of Stalin's genocidal famine of 1932-33, the victims of the Chornobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the USA and the victims of the 11th September 2001 terroristic attack upon America.

May the souls of our beloved find rest and their memory be eternal!

Youth Activities at the Cultural Center:

3:00 PM Meet our spiritual fathers - Bishops during an Ice Cream Social (*all ages*).

Прийдіть розділити світло, радість і благовість ВОСКРЕСЛОГО ХРИСТА!

Світла субота: 30 квітня 2011 року

10:00 год. ранку Літургія в церкві-пам'ятнику св. Андрія.

6:00 год. вечора Вечірня і сповідь в церкві-пам'ятнику св. Андрія.

Фомина Неділя: 1 травня 2011 року

9:45 год. ранку Божественна Літургія, очолена Блаженнішим Митрополитом Константином, Високопреосвященим Архиепископом Антонієм та Єпископом Даниїлом у сослуженні місцевого та приїжджого духовенства.

11:30 год. ранку Після Літургії відбудеться похід до центрального хреста-пам'ятника і Панахида за спокій душ слуг Божих: св. п. Патріярха Мстислава, Митрополита Іоана та всіх спочилих єпископів, священників і вірних УПЦеркви, а також за спокій душ жертв геноцидного голоду 1932-33 р.р., Чорнобильської трагедії; всіх тих, що життя своє поклали в боротьбі за волю й незалежність України і США, за жертви терористичного нападу на США 11 вересня 2001 р.

Нехай душі наших улюблених зі святими спочивають, а пам'ять про них буде з роду в рід!

Події для молоді в Українському центрі

3:00 год. попол. Зустріч з нашими отцями Владиками за морозивом (*вік учасників не визначено*).

Натхнений Ювілей Душпастирського служіння!

Ієрархи, духовенство та вірні із Сполучених Штатів Америки, Канади та Великобританії прибули 22-го січня 2011 року до Вашингтону, ДС, щоб привітати Його Високопреосвященство, Архієпископа Антонія, правлячого ієрарха Східної Єпархії та голови Консistorії Української Православної Церкви в США, в день святкування його 25-тирічного ювілею з дня його висвячення у єпископа та душпастирського служіння. Його Блаженство, Митрополит Константин та Його Преосвященство, єпископ Даниїл з УПЦ в США разом із Його Високопреосвященством, Митрополитом Юрієм та Його Преосвященством, єпископом Андрієм з Української Право-славної Церкви Канади долучилися до Архієпископа Антонія при престолі Української Православної Катедри св. Андрія у Сілвер Спрінг, МД для святкування найважливішої частини - Святої Євхаристії.



Протоієрей Володимир Штеляк, настоятель Катедри св. Андрія та близько 50-ти членів духовенства УПЦ в США та інших юрисдикцій привітали ієрархів при вході до катедри до Божественної Літургії у суботу після Богоявлення. Ієрархів також привітали голова катедральної управи Ольга Кофей разом із Сонею Кравець та Надією Колесник із сестрицтва, а також діти із церковної школи та діти з інших парафій. Кожна дитина подарила єпископам букет квітів. Катедра була переповнена вірними, які приїхали з відусіль.

Після Євангельського читання, Його Преосвященство, єпископ Даниїл розповів про значення душпастирського служіння у житті церкви, згадуючи життя трьох великих святителів: св. Василя Великого, св. Івана Золотоустого, св. Григорія Богослова прирівнюючи до 25-ти років Архієрейського служіння вірним Української Православної Церкви в США. Єпископ Даниїл говорив про спроби Архієпископа у зміцненні церковної єдності вірних Церкви в Україні, гуманітарні зусилля, а також його відданість службі УПЦ в США і його зусилля для покращення життєвих умов для духовенства нашої Церкви. Єпископ Даниїл зазначив, що під час років архієрейської служби, він безперервно проповідував Добру Новину з впевненістю та надією, святкувати Святу Євхаристію та всі Таїнства Церкви молитовно та ревно, і дбати про свою паству з терпеливою уважністю до дарів та потреб усіх. Під час цього процесу, Архієпископ Антоній не раз казав, що він сам зростає та кріпиться у Дусі.

По закінченні Божественної Літургії митрополит Константин висловив свою вдячність Всевишньому Богові за віддану службу Архієпископа Антонія та обдарованість торкатись життя тих, які доручені під його духовну опіку. Слово Аксіос - він достойний - це життєвий термін і затвердження вірними і вказівка чи ціль яку потрібно

досягнути - життєвий процес. Коли все сказано та зроблено, наш Господь приймає його у Свою радість. Тому що, 25 років Архієпископ Антоній себе запитував - 'Щоб Христос зробив у цій ситуації?' За 25 років під його опікою та Батьківським крилом, він підтвердив виголос 'Аксіос' (Гідний, Достойний). Це наша щира молитва, щоб "цей срібний ювілей перетворився у золотий і прикрашений діамантом"... Боже благослови Архієпископа Антонія на многії літа!"

День продовжувався святковим бенкетом у Свято-Андрієвському парафіяльному залі, де зібралось більше 300 гостей. Митрополит Константин розпочав молитвою, а так пролунало звернення Вселенського Патріарха Варфоломія, який привітав архієпископа з наступним привітальним листом:

"З ногоди 25-тиліття вашої відданої служби у нашій Святій Церкві, ми хочемо передати вам наші особисті молитви та щиросердечні найкращі побажання від Вселенського Патріархату. Ми також, разом з православним духовенством та Христорлюблячими вірними, що зібралися сьогодні, розділяємо цю радість та святкування Вашого милостивого терміну. Ми висловлюємо Вам наші теплі привітання та схвалюємо вашу ревну та активну службу Божому народу. Ми вдячні за вашу енергійну службу і молимося, щоб наш Господь обдарував Вас силою та духовною радістю, щоб Ви продовжували "правдиво навчати слово Його істини".

Від нашого Преподобного Трону, Матері Церкви Константинополя, ми надсилаємо Патріарші благословіння на Його Високопреосвященство, під час цього святкування, а також на всіх присутніх, щоб Господь дарував "все, що є добрим та корисним для ваших душ".

Його Високопреосвященство Митрополит Юрій, ново-вибраний предстоятель Української Православної Церкви Канади, привітав Архієпископа Антонія під час бенкету від імені його Церковної Адміністрації, всього духовенства та вірних, згадуючи їхню дружбу, більше 40 років від першої зустрічі на першому році, та останньому році Архієпископа у семінарії Св. Андрія у Вініпезі, Манітоба, Канада. Він згадував про різні випадки спільної праці у різних справах як ієрархи Церкви та багато разова участь Архієпископа Антонія у житті Церкви Канади.

Єпископ Андрій привітав від імені всіх Канадських ієрархів, включаючи єпископа Іларіона, який не зміг прибути на святкування, і подарили Архієпископу Антонію ікону Св. Антонія Великого для вжитку у його літургійному та молитвенному житті.

Окрім присутніх на святкуванні Православних ієрархів, Митрополит Степан (Сорока) Української Католицької Єпархії

Філадельфії, колишній єпископ Василь (Лостен) Української Католицької Єпархії Стамфорду, єпископ Кен (Новоковський) Української Католицької Церкви Канади та єпископ Іван (Кудрик) Греко-католицької Єпархії Парми також були присутніми на святкуванні та привітали Архієпископа з його 25-тиріччям його служби.

Пролунали привітання від Архієпископа Дмитрія Грецької Православної Митрополії, від прот. Михайла Роско, представник Митрополита Миколи, Карпато-Русинська Православна Церква; від Посла України в США Олександра Мостика; від Христини Балко, голови Української Національної Кредитної Спільки, від семінаристів Свято-Софіївської Семінарії; від студентів церковної школи; та більше 30 інших представників релігійних та цивільних установ Православної та Української Громади.

Український посол Об'єднаних Націй, Юрій Сергеев, привітав Архієпископа Антонія у Саут Баунд Брук, Н. Дж. після участі у Богослужбі та великого посвячення води у день свята Богоявлення/Йордану, із іконою св. Андрія у традиційному Українському стилі.

Голова старшого відділу Української Православної Ліги УПЦ в США пані Марта Миско привітала Архієпископа Антонія із ювілеєм, вручаючи щирого дарунка Владиці Антонію, в сумі \$10,000, від імені УПЛіги для потреб Церкви.

Чудовий музичний антракт під час бенкету склали дует сестер Надії та Наталії Павлишин та Соломія Горохівська на скрипці і Андрій Підківський на сопілках. Ці виконавці привітали Архієпископа своїми музичними здібностями та принесли велику радість всім присутнім.

Під кінець бенкету Митрополит Константин розказував про життя і службу Архієпископа Антонія та запросив архієпископа звернутися до вірних, які присутні на його срібному ювілеї. Архієпископ говорив про його глибоке занепокоєння у день перед його висвяченням у єпископа, що він ніколи не зможе жити так, як це годиться єпископові. В одну мить він думав, що справді робить пожертву присвячуючи своє життя Богові, але швидко зрозумів, що це Христос, Хто пожертвував Собою ради нього.

Високопреосвященніший Архієпископ Антоній говорив про велику таємницю подій, які відбулися 25 років тому - 6 жовтня 1985 року - коли він клякнув перед престолом Церкви-пам'ятника св. Андрія у Саут Баунд Брук і був обдарований реальністю Милості Божої, яка доповнить те, чого не вистачає і укріпить його під час цілого шляху душ-пастирського служіння.

Він говорив про боротьбу для всіх єпископів та всього духовенства, щоб вони завжди пам'ятали, що вони слуги Христові - для Його Церкви та Його людей. Єпископ не може додати нічого до Доброї Вістки чи пропонувати інше спасіння. Він може лиш допомагати тим, хто є під його опікою, зростати у їхній вірі та проходити по вузькому шляху, який веде до Небесного Божого Царства.

Архієпископ Антоній з особливими та емоційними словами подяки звернувся до багатьох людей за їхній вплив на його життя. Він подарував букет квітів своїй матері Доротеї, яка



Archbishop Antony with his mother Dorothy and members of family.
Архієпископ Антоній із своєю матір'ю Доротеєю та родиною.

була приємно вражена коли всі встали і вшанували її своїми довгими оплесками. Високопреосвященніший Антоній оголосив всіх тих, які змінили його життя своєю особливою та могутньою духовною та емоційною присутністю у свій відповідний час, а саме:

члени його сім'ї, брати єпископи - митрополит Константин та єпископ Даниїл, протопресвітер Вільям Дяків з родиною, прот. Іван Наконечний, Омелян Скочипець, протопресвітер Михайло Роско та інші. Він подякував всім ієрархам, Православним та Католицьким, які були присутні на святкуванні, та Кафедральному Хорові за духовно-піднесенні співи під час Божественної Літургії. Він особливо подякував прот. Володимиру Штеляку та його дружині добродійці Марті, Ользі Кофей та кафедральній управі, які присвятили багато годин підготовки для ювілейного святкування. Він також подякував всім присутнім членам катедри та всім гостям, які приїхали - навіть із далекого Лондону, Англія, прот. Богдан Матвійчук, УАПЦ Діаспори.

На наступний день, у неділю, 23 січня 2011 року, Високопреосвященніший Архієпископ Антоній служив подячну Божественну Літургію у Катедрі св. Андрія, під час того як парафія вітала свого ієрарха із його Днем Ангела та Днем Народження яке підходило за декілька днів. Багато хто назвала цю літургію "подячною літургією" - бо подячні слова вільно виливалися із уст архієпископа, священників та вірних.

Завершуючи святкування цією Літургією, архієпископ сказав: *"Дякуючи Богові за такий особливий привілей бути вашим пастирем всі ці роки, я також хочу подякувати кожному із вас за ваш власний досвід із дарами та випробовуваннями Святого Духа відповідно до конкретних обставин вашого життя. На завершення, я хочу скористатись можливістю публічно подякувати всім членам духовенства - дяконам та священникам - за їхню вірну службу та співпрацю у проголошенні Євангелія та святкуванні Святих Таїнств Господніх. Ви зробили великий внесок у нашу Святу Українську Православну Церкву в США та у різні наші відділи, які ми пригорнули."*

Боже, благослови архієпископа Антонія на многі літа!



25th Anniversary

of Archpastoral Service of Archbishop Antony

Hierarchs, clergy and faithful from across the United States, Canada and the United Kingdom traveled to metropolitan Washington, D.C. to honor His Eminence Archbishop Antony, ruling hierarch of the Eastern Eparchy and President of the Consistory of the UOC of the USA on January 22 for the celebration of his 25th anniversary of episcopal consecration. His Beatitude Metropolitan Constantine and His Grace Bishop Daniel along with His Eminence Metropolitan Yuriy and His Grace Bishop Andriy of the UOC of Canada joined Archbishop Antony at the altar of St. Andrew Cathedral in Silver Spring, MD for the most important part of the celebration, the Holy Eucharist.

V. Rev. Fr. Volodymyr Steliac, pastor of St. Andrew Cathedral, and nearly 50 clergy of the UOC of the USA and other Orthodox jurisdictions welcomed the hierarchs at the



entrance to the cathedral for the Divine Liturgy. They were also welcomed by Cathedral Board of Administration President, Olga Coffey and Sonya Krawec and Nadia Kolesnik from the Sisterhood, along with children from the parish church school and other parishes. Each child presented a bishop, including visiting hierarchs, with individual bouquets of flowers. The Cathedral was filled to more than capacity with faithful who came from all over the country.

Following the Gospel reading, His Grace Bishop Daniel reflected upon the meaning of the episcopal service in the life of a Church, recalling the lives of such Holy Fathers as St. Basil the Great, St. John Chrysostom, St.

Gregory the Theologian and making reference to the 25 years of the Archbishop's ministry. The bishop spoke of the Archbishop's attempts to further ecclesiastical unity among the faithful of the Church in Ukraine, his humanitarian efforts as well his dedication to the ministry of the UOC of the USA and his efforts to continually improve the life circumstances of the clergy of the Church on all levels. Bishop Daniel stated that during the years of the archbishop's service, he continuously proclaimed the Good News with conviction and hope, to celebrate the Holy Eucharist and all the Mysteries of the Church prayerfully and fervently, and to shepherd his flock with patient attentiveness to the gifts and needs of all. In that process, Archbishop Antony often stated that he matured and grew in the Spirit himself.

Metropolitan Constantine spoke after the conclusion of the Divine Liturgy. He expressed his gratitude to Almighty God for Archbishop Antony's dedicated service and the ability to touch the lives of those entrusted into his spiritual care. He stated that "25 years ago the Archbishop heard the word "AXIOS" proclaimed repeatedly during his consecration. The



term *Axios* – He is Worthy – is an existential term and an affirmation of the faithful and a directive or a goal to be achieved, a life-long process. For 25 years Archbishop Antony has asked himself - 'What would Christ do in this situation?' For 25 years in his care and loving fatherly concern, he has traveled fulfilling the affirmation of 'Axios'. It is our deep prayer that 'the silver of this anniversary will turn to gold and be embellished by a diamond'...God grant the Archbishop many years."

The day continued with a festive banquet of over 300 guests in St. Andrew's parish hall. Metropolitan Constantine opened the gathering with a prayer and the address of His All-Holiness Ecumenical Patriarch Bartholomew, who greeted the Archbishop with the following congratulatory letter:

"On the occasion of the 25th anniversary of your dedicated service in our Holy Church, we hasten to convey to you our personal prayers and whole-hearted best wishes, as well as



those of the Ecumenical Patriarchate. We too, along with the Orthodox clergy and Christ-loving faithful that have gathered today, share in the joy and celebration of your gracious tenure. We express to you our warm congratulations and applaud your zealous and dynamic ministry in the service of the people of God. We appreciate your vibrant ministry and pray that our Lord will bestow upon you strength and spiritual joy so that you may continue to "rightly teach the word of His truth."

From our Venerable See, the Mother Church of Constantinople, we confer our Patriarchal blessings upon Your Eminence, on this celebration, and to all those present, so that the Lord will grant "all that is good and profitable for your souls."

His Eminence Metropolitan Yuriy, newly installed Primate of the UOC of Canada, greeted Archbishop Antony at the banquet in behalf of his Church Administration and all his clergy and faithful, recalling their more than 40-year-long friendship since first meeting in his first year and the Archbishop's final year of studies at St. Andrew Seminary in Winnipeg, Manitoba, Canada. He spoke of the many times they worked together on various projects as hierarchs of the Church and the many times that Archbishop Antony has taken part in the life of the

Church in Canada. Bishop Andriy greeted in behalf of all the Canadian hierarchs, including Bishop Ilarion, who was unable to attend the celebration, and presented the Archbishop with a beautiful icon of St. Antony the Great.

In addition to the Orthodox hierarchs present at the celebration, Metropolitan Stefan Soroka (Ukrainian Catholic Archdiocese of Philadelphia), Bishop Emeritus Basil Losten (Ukrainian Catholic Eparchy of Stamford), Bishop Ken Nowokowsky (Ukrainian Catholic Church of Canada) and Bishop John Kudryk (Byzantine Catholic Eparchy of Parma) also attended the celebration and delivered greetings.



Greetings were also expressed from Archbishop Demetrios of the Greek Orthodox Archdiocese of America, by V. Rev. Michael Rosco, representing Metropolitan Nicholas of the Carpatho-Rusyn Orthodox Church, by the Ambassador of Ukraine to the USA, the

Honorable Oleksander Motsyk, Christine Balko, CEO and Chairman of the Board of the Ukrainian National Credit Union, the seminarians of St. Sophia Seminary, the Cathedral Church School students, and over 30 other representatives of various religious and social institutions of the Orthodox and Ukrainian Community. The Ukrainian Ambassador to the United Nations, Yuriy Sergeyev greeted His Eminence in South Bound Brook after participating in the Divine Liturgy and Great Sanctification of Water on the Feast of the Divine Manifestation/Theophany, presenting him with an original icon of St. Andrew in the traditional Ukrainian style.

A special presentation was made by Mrs. Martha Misko, Sr. UOL President on behalf of the Ukrainian Orthodox League, honoring His Eminence Archbishop Antony with a donation of \$10,000.00 made in his honor to the ministries of the Ukrainian Orthodox Church of the USA.

A wonderful musical interlude featured the sister vocal duet of Nadia and Nataliya Pavlyshyn and a presentation by Solomiya Gorokhivska on violin and Andrei Pidkivka on wind instruments.

Towards the end of the banquet Metropolitan Constantine spoke of Archbishop Antony's life and ministry and called upon the Archbishop to address the



faithful gathered. Archbishop Antony spoke of his deep concern on the eve of his episcopal consecration that he would never be able to live up to what was expected of the office of bishop. He thought in a fleeting moment that he was truly making a sacrifice in giving his life over to God, but very quickly realized that it was Christ Who was offering Himself to the candidate.

His Eminence spoke of the great mystery of events that took place 25 years ago on October 6, 1985 when he knelt down before the altar of St. Andrew Memorial Church in South Bound Brook and was gifted with the reality of the Grace of God, which would fulfill that which was lacking in him and strengthen him along the entire path of his episcopal ministry. He spoke of the struggle for all bishops and for any rank of the priesthood to remember at all times that they are ministers of Christ - to His Church and to His people. The bishop cannot add



anything to the Good News or offer any salvation on his own. He can only assist those entrusted to his spiritual care in growing in their faith and following the narrow path, which leads to God's Heavenly Kingdom.

The Archbishop offered special and emotional words of gratitude to many people for their influence on his life. He presented a bouquet of flowers to his mother Dorothy, who was overcome with emotion at the long standing ovation given to her. His Eminence made special mention of all those who provided very specific and powerful spiritual and emotional presence in his life, all at the appropriate times: the members of his family, his brother bishops – Metropolitan Constantine and Bishop Daniel, Protospesbyter William Diakiw and his family, V. Rev. John Nakonachny, Emil Skocypiec, Protospesbyter Michael Rosco, among others. He expressed his gratitude to all the hierarchs, both Orthodox and Catholic, present for the celebration, to the Cathedral Choir for the spiritually uplifting responses during Divine Liturgy. He offered most special appreciation to V. Rev. Fr. Volodymyr Steliac and his wife Dobrodiyka Marta, to Olga Coffey and the Cathedral Board, who dedicated many hours of preparation for the anniversary celebration. He also thanked all the members of the Cathedral present and other guests who came, even from as far away as London, England in the person of V. Rev. Bohdan Matvijczuk, of the UAOC in Diaspora.

On the following day, Sunday, January 23, 2011, His Eminence Archbishop Antony served a Divine Liturgy of Thanksgiving at St. Andrew Cathedral, while the parish family greeted their hierarch on his upcoming Name's Day and birthday. The Liturgy was called by many "a liturgy of thanksgiving" - and words of gratitude flowed freely among the archbishop, his priests and the lay faithful.

Concluding the celebrations with this Liturgy, the archbishop stated: "As I give thanks to God for the unique privilege of having been your shepherd all these years, I also want to thank each of you for your own witness of openness to the gifts and challenges of the Holy Spirit according to the particular circumstances of your life. As I draw my comments to a conclusion, I want to take the occasion to publicly thank all the members of the clergy, deacons and priests alike, for their faithful service and partnership in proclaiming the Gospel and celebrating the Mysteries of our Lord. You have contributed immensely to our Holy Ukrainian Orthodox Church of the USA and the many different ministries we have embraced."



A previous commemoration of this Silver Jubilee for Archbishop Antony took place at St. Andrew Memorial Church on October 6, the feast of the Conception of St. John the Baptizer. The Divine Liturgy was concelebrated by Archbishop Antony and Bishop Daniel, along with 18 priests and two deacons of the Eastern Eparchy, who traveled long distances on that Wednesday morning to be with their bishop - for some of them, their ordaining bishop.

The choir of St. Andrew Memorial Church, under the direction of Maestro Dr. Michael Andrec, sang the responses for the Divine Liturgy. In his greeting Bishop Daniel reflected upon the ministry of the priesthood, especially the Episcopal ministry. The bishop recalled the events of over 25 years ago when Fr. John Scharba was led in front of His Beatitude Metropolitan Mstyslav, later Patriarch of Ukraine (*of Blessed Memory*), His Eminence Archbishop Constantine (*now Metropolitan*) and His Eminence Archbishop Volodymyr (*Didovych*) of Australia and New Zealand (*of Blessed Memory*) in order to state his Confession of Faith the evening before his consecration. Then during Liturgy the next day he received the Grace of God through the "*Laying on of Hands*" – the central point of Episcopal consecration. The bishop concluded with the prayerful reflection on the words of our Lord to St. Peter: "Do you love me? Go and take care of my sheep..."

Following the conclusion of the Divine Liturgy, His Eminence Archbishop Antony expressed his gratitude to the clergy and laity gathered. He reflected upon the many bishops and clergy now reposed in the Lord and resting in St. Andrew Cemetery. He visited many of these graves prior to the Liturgy to reflect upon how each contributed to making his own ministry in the Name of the Lord much more successful than it would have been if they had not touched his life.

The celebration concluded with a luncheon at St. Sophia Seminary, which was prepared by Pani Maria Morozovska the seminary "*house mother*" and loving cook, with the seminarians welcoming all to the place where future pastors of our Church are educated and nurtured.

*God
grant you
many years,
Archbishop
Antony!*



УКРАЇНСЬКИЙ МУЗЕЙ В НЮ ДЗЕРЗІ

ім. Патріарха Мстислава

Музей на 70 відсотків збудований. Щоб завершити будівництво треба провести всю сантехніку та протипожежний захист, кондиціонери та спеціальне приладдя для осушування та зменшення вологості; встановити парадні сходи та перила, аварійні сходи, ліфт, двері, підлогу та стелю; побудувати парадний вхід, меморіальну площу; посадити декоративну зелень та прокласти асфальтовану аварійну вуличку.



На першому поверсі нової дво-поверхової модерної структури, яка за величиною займає 30,000 квадратних футів, включає в себе Велику центральну галерею, п'ять невеликих приміщень виставки, медіа-центр і малий зал для концертів або лекцій, конференційний зал, кімната для підготовки експонатів та екологічно контрольоване приміщення для фондів.

Другий поверх має 12 додаткових галерей, додаткове місце для зберігання фондів, та кімнату для зборів та засідань. Середня частина це відкритий атриум який споглядає на Велику центральну галерею внизу.

Допоможіть завершити будову!

Допоможіть закласти основу цього унікального навчального закладу, який відзеркалює глибоку віру, бурхливу історію, яскраву культуру і пишне мистецтво Української Православної Церкви та її народу.

Деякі галерії та кімнати вже спонсоровані, але залишились багато можливостей. Подумайте про можливість зробити свій слід в історії, зробивши внесок в Будівельний фонд Українського Музею ім. Патріарха Мстислава. Всі жертводавці та фундатори будуть записані на таблиці жертводавців у Великій Галереї.

Категорії жертводавців:

- Благодійник: \$ 100,000 і більше
- Засновник: \$ 50,000 - \$ 99,999
- Патрон: \$ 25,000 - \$ 49,000
- Спонсор: \$ 10,000 - \$ 24,999
- Чемпіон: \$ 5,000 - \$ 9,999
- Друзі: \$ 2,500 - \$ 4,999
- Прихильники: \$ 1,000 - \$ 2,499
- Жертводавці: від \$1 - \$ 999

Зверніться до др. Стефана Сивулича щоби зробити Вашу пожертву в будь якій сумі.
Тел: 412-278-2595 або sivulich@verizon.net.

Або просто можна вислати Вашу пожертву на адресу:

UOC of USA Museum Building Fund
PO Box 495
S. Bound Brook, NJ 08880



UKRAINIAN HERITAGE MUSEUM OF NEW JERSEY

in memory of Patriarch Mstyslav

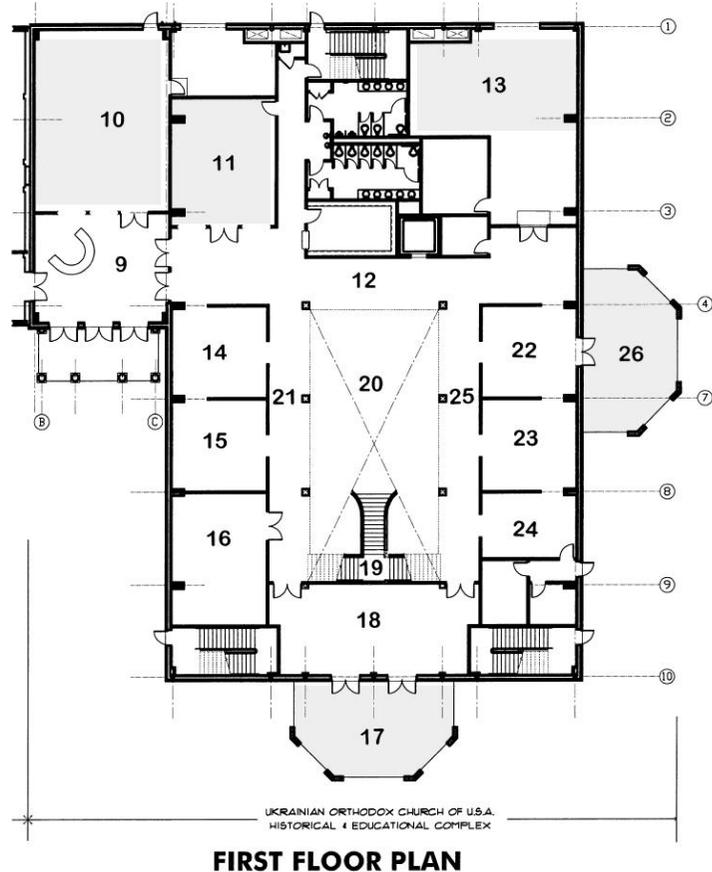
The Museum is 70% completed. Funds are desperately needed to complete the construction, including plumbing and sprinkler systems, HVAC and humidity control system, grand staircase and rails, exit staircases, elevator, doors, floor and ceiling finishing, outdoor porticos, memorial patio, landscaping and paving of the required fire lane.

The first floor of the new 30,000 sq. ft. two story state-of-the-art Museum includes a central grand gallery, five smaller exhibit spaces, a media center and performance space, a conference room, preparation areas and environmentally controlled storage rooms.

The second floor has 12 additional galleries, additional storage space, and a conference/presentation room, all surrounding an open atrium overlooking the Grand Gallery below.

Many galleries have already been sponsored, but more are available.

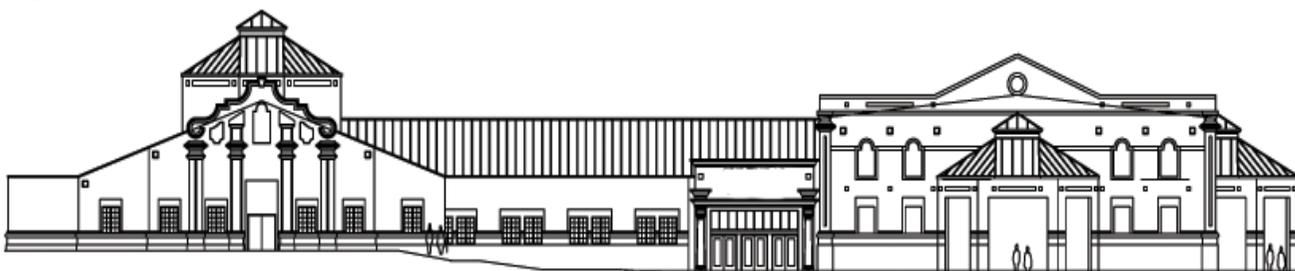
Help finish the job!

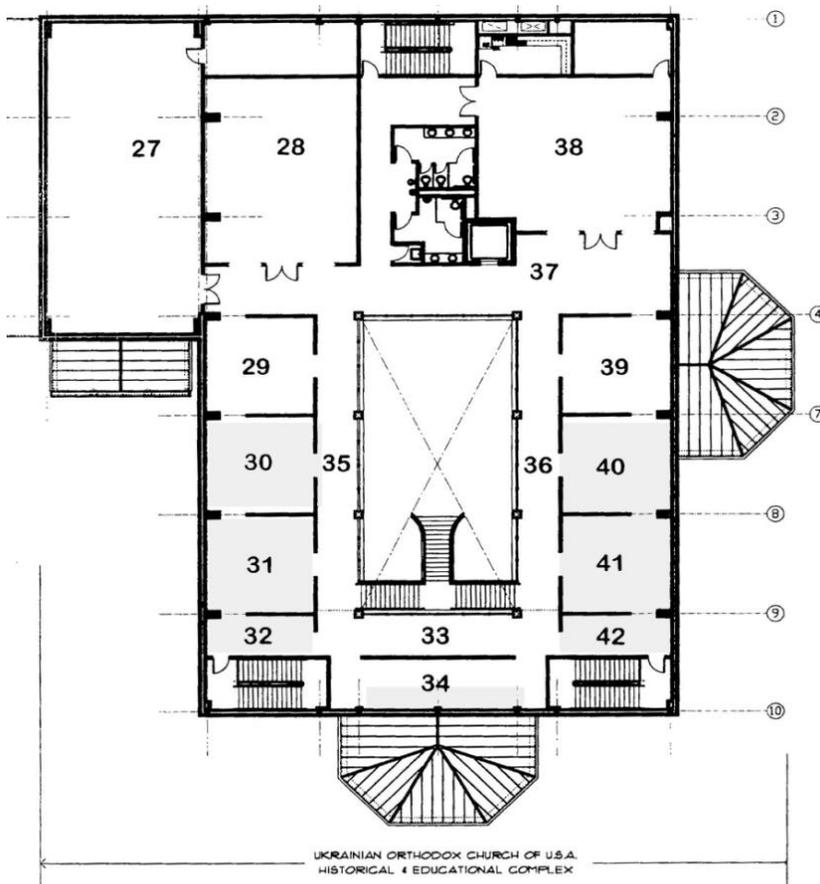


FIRST FLOOR NAMING OPPORTUNITIES

- 10: Museum Office Suite (\$75,000 individual or aggregate contributions)
- 11: St. Andrew Ecclesiastical Store and Museum Gift Shop (\$75,000 individual or aggregate contributions)
- 13: Exhibit Preparation Zone (\$100,000 individual or aggregate contributions)
- 17: South Memorial Portico (\$50,000 individual or aggregate contributions)
- 26: East Memorial Portico (\$50,000 individual or aggregate contributions)

- Elevator (\$50,000 individual or aggregate contributions)
- Famine Memorial/Monument (\$500,000 individual or aggregate contributions)
- Patio Social Center (\$100,000 individual or aggregate contributions)





SECOND FLOOR PLAN

SECOND FLOOR NAMING OPPORTUNITIES

- 30: Memorial Exhibit Gallery (\$150,000 individual or aggregate contributions)
- 31: Memorial Exhibit Gallery (\$150,000 individual or aggregate contributions)
- 32: Memorial Exhibit Gallery (\$75,000 individual or aggregate contributions)
- 34: Memorial Exhibit Gallery (Partially funded, accepting individual or aggregate contributions until \$150,000 total is achieved)
- 40: Memorial Exhibit Gallery (\$150,000 individual or aggregate contributions)
- 41: Memorial Exhibit Gallery (\$150,000 individual or aggregate contributions)
- 42: Memorial Exhibit Gallery (\$75,000 individual or aggregate contributions)

Help lay the foundation of this unique educational institution that celebrates the deep faith, tumultuous history, colorful culture and exquisite art of the Ukrainian Orthodox Church and its people.

Consider making your mark on history by making a contribution to the UOC of USA Museum Building Fund. Founding contributors will be recognized on the Donor Wall of the Grand Gallery.

Contribution levels:

- Benefactor: \$100,000 and over
- Founder: \$50,000 – \$99,999
- Patron: \$25,000 – \$49,000
- Sponsor: \$10,000 – \$24,999
- Champion: \$5,000 – \$9,999
- Friends: \$2,500 – \$4,999
- Supporter: \$1,000 – \$2,499
- Contributor: under \$999

For information on planned giving, naming opportunities please contact

Dr. Steve Sivulich, Development Officer,
at sivulich@verizon.net or
412-278-2595.

Or simply mail your contribution to:

UOC of USA Museum Building Fund
PO Box 495
S. Bound Brook, NJ 08880

Зустріч Українських Ієрархів 2011!

Річна зустріч Українських Католицьких та Православних ієрархів Північної Америки відбулася у Кліарвотер, ФЛ 27-28 січня 2011 року. Ієрархи розпочали такі зустрічі з 2001 року для обговорення питань, які стосуються відповідних єпархій та митрополій і розглянути кроки, які зможуть зблизити ці Церкви, роблячи приклад для церковного життя в Україні. Учасниками цього близького кола братства ієрархів у цьому році були: Митрополит Константин - предстоятель та правлячий архиєрей Центральної Єпархії УПЦ в США, Митрополит Стефан - предстоятель УКЦ в США та архиєпископ Філадельфійської Єпархії, Митрополит Лаврентій - предстоятель УКЦ Канади та архиєпископ Вінніпегу, Митрополит Юрій – предстоятель УПЦ Канади, Архиєпископ Антоній - Східна Єпархія УПЦ в США, Єпископ Річард - єпископ Чикагської Єпархії УКЦ в США, Єпископ Стефан - єпископ Торонтівської Єпархії УКЦ в Канаді, Єпископ Павло - єпископ Стемфордської Єпархії УКЦ в США, Єпископ Давид - єпископ Едмонтонської Єпархії, УКЦ Канади, Єпископ Іван - єпископ Пармської Єпархії, УКЦ в США, Єпископ Кен - єпископ Нью Вестмінстерської Єпархії, УКЦ Канади, Єпископ Андрій - єпископ Саскатунської Єпархії, УПЦ Канади, Єпископ Даниїл - єпископ Західної Єпархії УПЦ в США та Єпископ Браян - єпископ Саскатунської Єпархії УКЦ Канади. Єпископ Іларіон - єпископ Едмонтонський УПЦ Канади не зміг бути присутнім цього року. Єпископ Василь - Емерит Стамфордської Єпархії УКЦ в США був гостем на засіданні.

Тема цього річної зустрічі була: *"Можливості на Шляху до Єдності - що у нас спільного та в чому відрізняємось"*. Щоб розширити обговорення на цю тему ієрархи запросили одного священика з кожної Церкви зробити презентації на цю тему. Отець Стефан Войсчовський, директор інституту ім. Митрополита Андрія Шептицького Східно-Християнських Наук при університеті св. Павла в Оттаві, Онтаріо, Канада презентував зі сторони Українських Католиків. Прот. доктор Ярослав Буцьора, священик Катедри Покрови Пресвятої Богородиці та професор Богослов'я при Семінарії св. Андрія, Вінніпег, Манітоба, Канада презентував зі сторони Українських Православних.

о.Стефан зробив підсумок деяких цікавих діалогів, які відбулися між Католицькими та Православними Церквами на широкому горизонті - Північно-Американська Православно-Католицька Консультація, розпочата у 1965 р. та Спільний Комітет Православних та Католицьких Єпископів розпочатий у 1981 р. - обоє з яких зробили численні "узгоджені заяви" щодо багатьох елементів віри, що дві сторони мають спільного стосовно таїнств, богослів'я та догм, та інші. Вони також обговорювали найбільш неприємні проблеми де важко дійти до згоди і о.Стефан представив думки різних сучасних Східно-Католицьких богословів на ці проблеми. о.Стефан був задоволений, що його запросили на цю Зустріч і запропонував Богословську Консультацію, яка зможе зробити більш детальні документи для діалогу.

о.Ярослав розповів свій роздум на тему *"До майбутнього діалогу Церков"* де запропонував, щоб всі учасники таких діалогів повинні бути готовими дати розширену відповідь про себе та їхньої церкви перед тим як проводити серйозні діалоги і мусять бути готовими відкинути любі непорозуміння до богословів з "іншої" сторони. А ще, українські богослови повинні бути учасниками ширших діалогів, а не дозволяти іншим говорити



від їхнього імені. Ці "Зустрічі" та інші обговорення між Українськими Католицькими та Православними Церквами можуть стати *"катализаторами для відродження нашої власної релігійної ідентичності, необхідні на даний час"*. Учасники "повинні бути стійкі та богословсько зрілі у їхній спробі до єдності... повинні прислухатись один до одного... уважно ставитись до історії... і не боятись дивитись одні одним в очі з любов'ю, де вони будуть бачити один одного як брата... у Христі".

Під час обговорення на цю тему, ієрархи на зустрічі наголосили на розвиток їхніх стосунків, який не пройшов не замітно через різних церковних діячів з цілого світу. Коли Зустрічі розпочалися 10 років тому, була ціль - створити можливість для єпископів познайомитись одні з одними та розглянути не зрозумілі конфлікти, які глибоко шкодили Христовій Церкві у новій незалежній Україні. Єпископи у 2011 році побачили потребу створення постійної Української Православно-Католицької Богословської Консультації, яка буде складатися із ієрархів та богословів з обидвох Церков для підготовки детального аналізу для розгляду у майбутніх Зустрічах. Кожна з чотирьох юрисдикцій - дві в США та дві в Канаді - найближчим часом призначать осіб-членів цієї Консультації.

Ієрархи вирішили продовжувати і цього року виражати спільну думку вірним цих Церков через послання з нагоди 25-ти річчя Чорнобильської Атомної Катастрофи, Незалежності України та Голодомору. Вони також збираються скласти спільного листа до українських послів в Канаді та США та до урядів обидвох країн виражаючи своє занепокоєння щодо великої небезпеки в Україні, якщо теперішній уряд буде продовжувати зближувати Україну з Росією і відвертатись від західної орієнтації попередніх урядів. Велике занепокоєння про втручання теперішнього уряду у церковне життя також буде виражене у листі, а саме симпатія до Московського Патріархату в Україні.

Створюються плани для симпозіуму, який спонсорує Зустріч у 2013 році в честь 1025-ти річчя Хрещення України. Рішення про місце, дату та підії симпозіуму буде зроблене на наступній Зустрічі. Як підготовка до симпозіуму, існує бажання єпископів подорожувати до Константинополя та Риму і зустрітись із Папою Бенедиктом XVI та Патріархом Варфоломеєм I щоб повідомити їх про ці Зустрічі та виразити глибоке бажання вирішити проблеми, які розділяють Тіло Христове, а також надіятись на їхню підтримку за полагодження єдності у церковному житті в Україні.

Наступну Зустріч заплановано провести у Келовні, Бритіш Колумбія, Канада на весні 2012 року.

Ukrainian Hierarchs Encounter

The annual Encounter of Ukrainian Catholic and Orthodox Hierarchs of North America met in Clearwater, FL on January 27-28. The hierarchs have been gathering since 2001 to discuss the issues relevant to their respective dioceses and eparchies and to consider the steps that might be taken to draw the Churches closer together, setting an example for ecclesiastical life in Ukraine.

Participating in this close knit brotherhood of Ukrainian hierarchs this year were: Metropolitan Constantine (Primate and Central Eparch UOCUSA), Metropolitan Stefan (Primate and Archbishop of Philadelphia Eparchy UCC in USA), Metropolitan Lawrence (Primate and Archbishop of Winnipeg UCC of Canada), Metropolitan Yuriy (Primate of Winnipeg and All-Canada UOC of Canada), Archbishop Antony (Eastern Eparch UOCUSA), Bishop Richard (Bishop of Chicago Eparchy UCC in USA), Stephen (Bishop of Toronto Eparchy UCC in Canada), Paul (Bishop of Stamford Eparchy UCC in USA), David (Bishop of Edmonton Eparchy, UCC in Canada), John (Bishop of Parma Eparchy UCC in USA), Kenneth (Bishop of New Westminster Eparchy UCC in Canada), Andriy (Bishop of Saskatoon UOC of Canada), Daniel (Western Eparch UOCUSA), and Bryan (Bishop of Saskatoon Eparchy UCC in Canada). Bishop Ilarion (Bishop of Edmonton UOC of Canada) was unable to be present this year. Bishop Basil, (Emeritus of Stamford Eparchy UCC in USA) was a guest at the meetings.

The theme for this year's encounter was: "Possibilities on the Path to Unity: What We Hold in Common and Where We Differ". To broaden discussion on this topic, the hierarchs invited one priest from each Church to make a presentation reflecting on this theme. Rev. Fr. Stephen Wojcichowsky, director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at the University of St. Paul in Ottawa, Ontario, Canada presented from the Catholic perspective. V. Rev. Dr. Jaroslav Buciora, pastor of the Protection of the Mother of God Cathedral (Sobor) and professor of theology at St. Andrew College/Seminary, Winnipeg, Manitoba, Canada presented from the Orthodox perspective.

Fr. Stephen summarized some of

the existing dialogues that have taken place between the Catholic and Orthodox Churches on a broader horizon, The North American Orthodox-Catholic Consultation, founded in 1965, and the Joint Committee of Orthodox and Catholic Bishops, founded in 1981, both of which have issued numerous "agreed statements" concerning the many elements of faith that the two sides have in common concerning the sacraments, theology, dogma, etc. They have also discussed the most vexing problems about which agreement is difficult to establish and Fr. Stephen presented the thoughts of various modern Eastern Catholic theologians about them.

Fr. Jaroslav offered his reflection "Towards the Future Dialogue of the Churches" suggesting that the participants in any such dialogue must be prepared to answer in depth questions about themselves and their own ecclesiology prior to the initiation of a serious dialogue and must be prepared to abandon any prejudice held toward theologians from the "other" side. Further, theologians must be included in the broader dialogues rather than permitting others to speak in their behalf. The participants "must be consistent and theologically mature in their quest for unity...must listen to one another...be patient about what has taken place in history...and not afraid to look into each other's eyes with love, where they will see each other as brothers...in Christ".

In their discussion on the theme, the hierarchs pointed to the development of their relationship, which has not gone unnoticed by various ecclesiastical bodies throughout the world. When the Encounters began a decade ago, the intent was to create an opportunity for the bishops to become more familiar with one another and to counter the incomprehensible conflicts that were deeply damaging Christ's Church in newly independent Ukraine. The bishops in 2011 have seen the need to



Hierarchs who attended the January 2011 Encounter in Clearwater, Florida, decide to expand their future goals.

move toward the creation of a permanent Ukrainian Orthodox-Catholic Theological Consultation, which will consist of both hierarchs and theologians from both Churches. Each of the four jurisdictions, two in the USA and two in Canada, will soon make their appointments to this Consultation.

The hierarchs decided to continue this year with their effort to speak with a common voice to the faithful of the Churches through Epistles on the occasion of the 25th Anniversary of the Chernobyl Nuclear Disaster, Ukrainian Independence and the Holodomor. They will also address in the very near future a common letter to the Canadian and USA Ambassadors to Ukraine and to the State Departments of the two nations expressing their concerns about the extreme danger the nation of Ukraine faces if the actions of the present government continue to align the nation with Russia. Great concern will also be expressed about the interference of the present government in ecclesiastical life, in particular, the unmasked favoritism shown for the Moscow Patriarchal Church of Ukraine.

Plans are now being developed for a Symposium to be sponsored by the Encounter in 2013 at the 1025th Anniversary of the Baptism of Ukraine. In preparation for this Symposium the bishops would like to travel to both Constantinople and Rome to visit with both Pope Benedict XVI and Patriarch Bartholomew I to inform them about the Encounters and to express the deep desire to resolve the issues that divide the Body of Christ, as well as to seek their support for united ecclesiastical life in Ukraine.

The 2012 Encounter is tentatively scheduled to be held in British Columbia, Canada.

St. Andrew's Society Holds Meeting: Outreach Projects to Ukraine Top One Million

St. Andrew's Society of the UOC of the USA held its General Membership Meeting on Wednesday, October 27, 2010 after the first full day of plenary sessions of the 19th Regular Sobor of the Church that took place at the Church's spiritual and administrative headquarters in South Bound Brook, NJ. During the meeting, which was held in the Library of the Metropolia Center in South Bound Brook, NJ, reports were given by the officers of the Society, the auditing review was accepted and elections of the officers for the upcoming term was held.

His Eminence Archbishop Antony, President of the Consistory of the UOC of the USA and His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the UOC of the USA participated in the evening session of the meeting, expressing the gratitude of the hierarchs, clergy and the faithful of the Church to the members of St. Andrew Society for their



devotion and charitable work in Ukraine.

This relatively small but very active organization



of the UOC of the USA, since its establishment in 1990, has raised \$1,003,000 for their various programs of humanitarian and religious aid to the Faithful Orthodox Christians in Ukraine.

The major efforts supported by St. Andrew's Society have been: humanitarian (soup kitchens for



needy elderly and orphanage support totaling \$357,000), theological seminaries and scholarships (including the Rev. Lewytzkyj Fund, totaling \$255,000), restoration of St. Michael's Monastery in Kyiv

(Rebuilding of the historic Cathedral destroyed by the communist state under Josef Stalin - \$115,000),

and various church restorations, publications, or medical projects (totaling \$274,000).

Presently, St. Andrew's Society con-

tinues feeding the needy elderly in Ukraine in the Soup Kitchens, provides Seminary Scholarships (the Rev. Lewytzkyj Fund) and supports children



in orphanages of Ukraine.

During the Sobor proceedings, scholarships were awarded from the Rev. Lewytzkyj Fund to the three students from Ukraine, Subdeacons Vasyl Pasakas, Andriy Matlak and Vasyl Dovgan, who were previous scholar-

ship recipients from the Rev. Lewytzkyj Fund and are now studying at St. Sophia Ukrainian Orthodox Theological Seminary in New Jersey. Throughout the days of the Sobor, membership in the Society grew as delegates learned about the impact of the work of the Society, and choose to lend their voice and financial support to further the reach of these humanitarian programs.

Elected officers for the next term were: Rev. Deacon Dr. Ihor Mahlay: president, Dr. Paul Micevych: vice president, and Vitali Vizir: treasurer. Elected to the Board of Directors, in addition to the president and vice president as ex officio members, were Michael Heretz, Oksana Bakum, and Luba Lewytzkyj. The auditing committee includes Nikolaus Andrianiw, and Wlacheslaw Wyshnewsky.

Join St. Andrew's Society and help us reach those in need in Ukraine. For only \$12 per year or \$100 for a Lifetime membership, you too can support the outreach. Contributions to the charitable work of the Society may be sent to the treasurer: Mr. Vitali Vizir, 1023 Yorkshire Drive, Los Altos, CA 94024

For further information concerning the outreach programs or membership to the Society, please contact Deacon Ihor Mahlay at 440-582-1051 or imahlay@yahoo.com.

Visit our web site at http://www.uocofusa.org/st_andrew_uos.html to learn more.



St. Luke Parish in Warners, N Y Celebrates 60th Anniversary

The 60th anniversary of the founding of St. Luke Church, Warners, NY was joyfully celebrated by clergy and faithful gathered on Sunday, November 14, 2010. His Eminence Archbishop Antony, President of the Consistory, celebrated the Divine Liturgy with the assistance of St. Luke's pastor, newly ordained Rev. Borislav Kroner, V. Rev. Ihor Krekhovetsky of St Mary Protection Church, Rochester, NY and V. Rev. John Semko of St Mary Church, Herkimer, NY, all of the New York Deanery. St. Sophia seminarians accompanied His Eminence. The Parish Board President, Gregory Lisnyczyj, Sisterhood President, Valentina Zownirenko and Starosta, Aleksandre Dobyuk, greeted the dignitaries at the church entrance with the traditional salt and bread.

Victor Sinenko was tonsured a Reader by Archbishop Antony, who reminded the new Reader of his responsibility to be completely prepared each time he is to read in Church and the faithful present were charged with the responsibility of remembering Reader Victor in their prayers that he might discern a call from our Lord, it there is one, to prepare for elevation to the ranks of the Holy Priest-

hood. The church was filled with fellow parishioners and guests from neighboring parishes.

The Archbishop challenged all to celebrate the 60th anniversary not only



with a beautiful banquet at the Lord's Table and another in the parish hall, but beyond the confines of both those edifices. He spoke of the joy experienced by the Disciples of our Lord on Mount Tabor, the site of the Holy Transfiguration, where they caught a glimpse of the Resurrected Son of God, a joy that they did not want to leave behind. Our Lord taught His Disciples that it was necessary to go down the mountain and back into the world to transform the course of human history. His Eminence called upon all present to go back into the world, to come down off the mountain, and make Christ real in the lives of all they meet by simply being Christ and sharing His Love for all in all circumstances.

Following Divine Liturgy, everyone was invited to an "Agape Feast" prepared by the members of St.

Luke Parish Sisterhood. Greg Lisnyczyj served as Master of Ceremonies and past president of the parish board, Leonid Jemetz, offered a summary of the historical highlights of St. Luke parish and how the present church was built because of the love and dedication of its members.

Visiting priests, including Frs. Ihor, Ivan and Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY, offered congratulatory remarks in behalf of their parish members. Seminarian Andriy Matlak greeted in the name of all St. Sophia seminarians and expressed most

sincere gratitude to Mrs. Valentyna Hursky for the benefits they receive from the Scholarship Fund she established in memory of her late husband Yakiw.

Fr. Borislav, the pastor of St. Luke, expressed his great joy at being part of this celebration only a few weeks after his ordination as priest and appointment to the parish. "We have accomplished a lot in a short time for 60 years is a short time in the scheme of God's plan. We have great faith in a brighter future for our unique parish under the patronage of St. Luke."

Archbishop Antony gave the closing remarks and the benediction and declared his deep gratitude to Fr. Borislav and his family for the gift of the beautiful vestments he wore during the Divine Liturgy that day.

Urgent: Prayers and Assistance Needed

The Consistory became aware on February 14 of a tragedy that occurred at St. Luke Church: The roof of the parish social center caved in and damage to the building is extensive. According to Parish Board Vice President Peter Tymchenko, as it was related to CNY Central News agency, he arrived at the church at about 1 p.m. in advance of work crews who would have cleared the snow from the roof. He says he was inside the building when he saw chunks of insulation falling from the ceiling. Tymchenko then heard creaking and a loud crash. It is fortunate the collapse did not happen over the weekend when the hall would have been full of parishioners.

The Consistory has established a special fund to assist the parish with expenses that will not be covered by their insurance policy. Please consider assisting St. Luke Parish in Warners in their time of need by sending your generous donations to: St. Luke's Fund, Ukrainian Orthodox Church of the USA, PO Box 495, South Bound Brook, NJ 08880.





Winter Activities at St. Vladimir Cathedral in Philadelphia



Despite the wintry conditions and the snow, over 35 parishioners gathered for the 3rd Annual Family Outing at Dave and Buster's on December 27. This great event was sponsored by the UOL chapters and organized by Dori Nemeth and Andi Swan.

Shut-ins of the parish were visited and serenaded

with Nativity carols. They also received cookies and handmade cards prepared by the Church School children.

On January 18, the parish gathered for "Holodna Kutya" Theophany Eve supper. This fast was typically very strict with many not eating at all during the day. This tradition of fasting



resulted in the supper that evening being named "Holodna" (hungry) Kutya. Kutya, boiled seasoned wheat, is served first and should be eaten to the last grain. The strict fast menu for the Theophany Eve supper is similar to Christmas Eve.

After supper everyone participated in the first

blessing of water. Oleh and Natalie Bilynsky and Anatolij and Vera Sufler made the event possible.

On January 23, with participation of many, Fr. Taras Naumenko blessed the ice cross generously donated by the "godfather's" of the ice cross David Sembrot and Michael Fesnyak.

Theophany at St. Volodymyr Cathedral in Chicago

Nearly 200 faithful and visitors to St. Volodymyr Cathedral in Chicago, IL gathered to celebrate the feast day of the Divine Manifestation of our Lord. The services were led by His Grace Bishop Daniel, who returned to the cathedral for his first service following a recent hospitalization.

In his sermon Vladyka Daniel reflected on the feast of Theophany, explaining to the faithful that Christ's baptism in the Jordan was "theophany," a manifesta-



tion of God to the world, because it was the beginning of our Lord's public ministry. It was also a "theophany" in that the world was granted a revelation of the Holy Trinity. All three Persons were made manifest together. The theme of "manifestation" or "revela-

the world by the light of Christ.

In addition, the bishop reflected upon his personal faith journey, describing his own baptism in (Soviet) Ukraine by a priest in the basement of his house. The bishop then connected his reflection to the very first

tion" is also expressed in Scripture with the symbolism of light. Thus, the Divine Manifestation is also known as the Feast of Lights. The Church celebrates on this day the illumination of

baptism he conducted as a young priest in one of the orphanages sponsored by the Church, calling upon the faithful to recall the meaning of their own baptism and Christian vocation.

Following the Divine Liturgy, the bishop, assisted by Archimandrite Pankratij, pastor of the cathedral parish family, V. Rev. Fr. Andriy Shelvakh and Rev. Fr. Taras Maximtsiv sanctified the water.

On Theophany Eve, His Grace made an arch-pastoral visit to Ss. Peter and Paul Parish in Palos Park, IL, where he served the Divine services of the day with Rev. Fr. Vasyl Sendeha, a pastor of the parish community, assisting the bishop.



Activities at St. Vladimir Cathedral in Parma, OH

Commemoration of Holodomor



Local clergy serve a memorial service at the Famine Monument at St. Vladimir Cathedral, Parma, OH

On Sunday, November 14, hundred of residents of Parma and Greater Cleveland gathered to commemo-

rate the over-7 million men, women and children who perished during the Artificial Famine in Ukraine in 1932-33.

The event began at Parma City Hall, where Mayor Dean DePiero passed the Candle of Memory to youth of Plast and SUM. With a police car escort, these young people ran two miles with the flame to the Famine Monument on the grounds of St. Vladimir Cathedral.

At the Monument, a memorial service (Panachyda) was served by ten priests and two deacons representing seven local

Ukrainian parishes. Responses were sung by the St. Vladimir Cathedral Choir.

The commemoration concluded with a showing of the Hollywood film "Holodomor" in the St. Vladimir Cultural Center. Also a part of the commemoration by the community was the flying of Ukrainian flags at half-staff at local churches, credit unions and businesses.

On Saturday, November 27, at 12:00 noon, the church bells tolled the funeral toll in solidarity with the commemoration in Ukraine on the National Day of Mourning.

Christmas Orthodox Choral Concert



On Sunday, December 12, 2010, the Council of Orthodox Clergy of Greater Cleveland held its 18th Annual Nativity Concert.

This year, the concert was hosted at St. Mary Romanian Orthodox Cathedral in Cleveland, Ohio. Participating were 11 choirs representing Ukrainian, Greek, Serbian, Russian, Romanian, Antiochian and American Orthodox parishes.

St. Vladimir Ukrainian Orthodox Cathedral, Parma, represented our

Ukrainian Orthodox Church. Directed by Markian Komichak, the choir sang a medley of traditional Ukrainian carols. Twenty-six members of the thirty-five member choir traveled in a snow storm to participate. St. Vladimir's has both an English and a Ukrainian choir, which sing the responses to the two Liturgies every Sunday. St. Vladimir's Cathedral choir can be heard by listening to the consecration of Bishop Daniel in May, 2009.

Ice Cross Tradition Continues



David Woznak, Steven Dobronos, Mike Dobronos, Michael Nakonachny, Hans M. Harasimchuk and Hans Harasimchuk, with the ice cross they constructed for the Cathedral parish.

For over 20 years, the tradition of making a cross out of ice to celebrate Theophany has been a part of the landscape of State Road in the heart of Ukrainian Village in Parma.

The cross, made of 900 pounds of ice, was constructed by six men of St. Vladimir Cathedral and stood over 10 feet tall.

The clergy and faithful of the Cathedral blessed the cross following the Theophany Divine Liturgy on Wednesday, January 19th. Pictures of the process of construction of the cross can be viewed on the parish website at <http://www.stvladimirs.org> by clicking on the photo gallery.



Archpastoral Visit to Holy Archangel Michael Pro-Cathedral

By Subdeacon John Charest



On Sunday, January 16, His Grace Bishop Daniel visited Holy Archangel Michael Pro-Cathedral in Hammond, IN.

Bishop Daniel was greeted by parish board President Anna Wozniak and Vice President John Lenhart, as well as Rt. Rev. Fr. Raymond Sundland, pastor. They all commented on how pleased and relieved they were to have him at the parish, particularly after his unexpected stay in the hospital. His Grace in turn expressed how truly touched he was by the outpouring of love he received from the parish while in the hospital.

Bishop Daniel began his sermon with the story of a little girl learning in Sunday school that we are all on a spiritual journey in our lives and should prepare for the encounter with our Creator. He then opened his heart to the congregation and described how his hospital experience had changed his outlook on aspects of his life. One such aspect was his age. He explained that for years he had been telling himself that when he was a little older, he was going to make some improvements in his life, and

while he was in the hospital he was told that he was middle-aged. The bishop went on to say that those words rang strong in his head and he decided he could no longer say to himself, "when I'm a little older", instead, the time is

now. The parish family was challenged to make the necessary changes in their lives as well, and that although the parish is doing good things, they need to do more, because the notion of "good enough" mentality is the worst enemy of "the best".

In the Litany of Fervent Supplication, Bishop Daniel added petitions for those entering seminaries, monasteries, and the holy priesthood. His Grace also prayed for the youth of the church and for their parents. Vladyka Daniel also remembered a former pastor of the St. Michael parish,

now His Eminence Archbishop Antony, who soon would be celebrating 25 years as a bishop.

Following a festive potluck luncheon, the congregation was treated to a beautiful homemade cake to celebrate January birthdays, including Fr. Ray's. The bishop concluded by sharing a vision of the various ministries of the Church, encouraging the membership to actively participate in the encampments of All Saints Camp, as well as to look for new projects, and to reach out to a local community, assisting those who are in need.

Mission Walk 2010 for Turkana, Kenya



After the Divine Liturgy on October 31, parish members and friends participated in a Walk-A-Thon at St. Mary's in Bridgeport, CT and realized \$1,100 in pledges and donations. The fellowship of Orthodox Churches of Connecticut (FORCC) also held walk-athons, as did parishes from San Francisco to St. Louis, from Louisville to Bridgeport. The reason for this

endeavor is to provide a means of getting water to this area.

Fr. and Matushka Aleandro from Christ the Savior Church in Southbury, CT visited the people of Turkana several times, preaching and teaching about Orthodoxy. They also physically helped build a church with a group from OCMC. Fr. Aleandro stated that the most pressing need

for the people of Turkana is obtaining clean water, one of the rarest commodities in the region. This area of Kenya is ravaged by cyclical drought, which often wreaks havoc on the livestock that lay at the heart of the Turkana culture and economy. These drought periods force the people to walk more than ten miles to obtain clean water.

Despite these struggles, the team of Frs. Aleandro, Vladimir, Makarios and Zachariah were always greeted with song and dance. OCMC reports that the construction of a well will begin this year in the village of Loupwala. The mission priests are working with His Eminence Makarios to further establish the Church in northern Kenya.

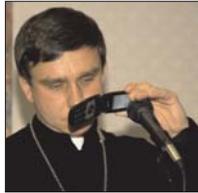


PARISH *Life*

Activities at Ss. Peter and Paul in Palos Park

Christmas Eve Holy Supper

Kutia, homemade varenyky, fish, stuffed cabbage and other traditional foods were shared by over 60 parishioners and friends at the annual Nativity Eve potluck dinner on January 6.



Bishop Daniel sends greetings through a phone conversation from the hospital.

Fr. Vasyl Sendeha offered the prayer and greeted everyone for the upcoming holiday.

Those present anticipated Bishop Daniel arriving for the Holy Evening Supper

and Vigil Service, but unfortunately, His Grace was not able to attend because of an unexpected and sudden hospitalization. However, he was still spiritually present thanks to a phone call from him in which he greeted the faithful. The choir then chanted carols for him under the capable direction of George Cepynsky.

Fr. Vasyl served a Vigil Service which concluded the evening.



Fr. Vasyl Sendeha, pastor, with the Sunday school students of the parish who decorated the church for Christmas under the leadership and guidance of Victoria Rak and her girls.

Julian New Year and Feast of St. Basil



An intimate crowd gathered on January 14 to celebrate the Julian New Year with a Divine Liturgy and were especially pleased to be joined by His Grace Bishop Daniel. The faithful were also celebrating the feast of St. Basil the Great, the patron saint of Fr. Vasyl Sendeha, their pastor.

During his sermon, His Grace encouraged his flock to use the American New Year's tradition of making resolutions for the benefit of our Christian lives. He urged making a commitment to our faith through love. His Grace added that his message was inspired by

the love and support he received during his brief stay in the hospital. It was difficult for him to be absent from the Nativity celebrations, but he viewed his unexpected illness as a blessing in disguise.

At the conclusion of the Divine Liturgy, Fr. Vasyl and his family treated everyone to lunch to celebrate the New Year and his Patron Saints' Day. This was an especially nice gesture since His Grace was assisted by Seminararian Vasyl Pasakas, who also was celebrating his name's day.

Scouting Award Presented



Before moving to Philadelphia, Fr. Taras Naumenko

had the privilege of presenting the Alpha and Omega Award for Boy Scouts to Alec Masur at Ss. Peter and Paul Church. Alec worked for two years to achieve this award.

Alec Masur had to complete a variety of activities, assignments, community and church service projects in order to be eligible for this award. He did a great job and is wished many more blessed years!



PARISH *Life*

St. Andrew Feast Day in Los Angeles, CA

By Deacon Oleh Saciuk

St. Andrew Church of Los Angeles was once again honored by the visit of His Grace Bishop Daniel, whose presence made the annual St. Andrew Feast Day celebration on December 12 even more memorable. The parish was also honored by the presence of Very Rev. Vasile Sauciu, Dean of the West Coast Deanery and pastor of St. Vladimir Pro-Cathedral in Los Angeles, and V. Rev. Myron Mykhaylyuk, pastor of Protection of the Mother of God Parish of San Diego.

Also concelebrating the Divine Liturgy with their hierarch were V. Rev. Vasyl Shtelen, pastor of St. Andrew Parish, with parish Deacon Oleh Saciuk and guest Deacon Nicholas Denysenko, professor of liturgical studies at Loyola Marymount University, with the assistance of Subdeacon Gary Gebet, Subdeacon Andriy Matlak, a seminarian of St. Sophia Theological Seminary in South Bound Brook, NJ, Subdeacon David De Jesus, and altar servers Mykola Sauciu and John Astalis.

On Saturday morning, His Grace visited Los Angeles Metropolitan Area School of Ukrainian Language and Traditions "Ridna Shkola". The children prepared a small concert and shared with the bishop the precepts of Christian Eth-

ics, Ukrainian language and history that they learn every Saturday of the school year. The bishop also had an opportunity to visit with the teachers and parents of the children to discuss social and moral challenges.

The parish celebrations of St. Andrew Patron Feast Day began on Saturday evening with Great Vespers, after which many faithful partook in the Holy Mystery of Repentance (Confession). Following Vespers, the bishop addressed the faithful of the parish reflecting upon the legacy of the patron saint of the parish family. The evening concluded with a coffee hour.

On Sunday morning, His Grace was escorted in procession to the church where he was greeted by the parish pastor, Fr. Shtelen. He was then welcomed by Sisterhood president, Luda Tolmachov, with a traditional festive bread which she baked, and which His Grace promised to take home, remembering her great culinary prowess.

His Grace then entered the church, vested, and celebrated the Divine Liturgy. The concelebration of the Liturgy by three priests and two deacons with their hierarch was



Myron Mykyta, pastor of the Nativity of the Mother of God Ukrainian Catholic Church in Los Angeles, CA, as well as many guests from that parish and from St. Andrew Parish's sister parish of the St. Vladimir Pro-

Cathedral.

At the conclusion of the dinner, Bishop Daniel reflected on the legacy of the St. Andrew parish, which is nearing the celebration of its 60th anniversary in 2011 and reminded all that the true legacy of the parish, as well as of all Ukrainian Orthodox Christians, must be not in the buildings they leave behind, but in their charity towards others. He spoke in particular of the charitable work which the St. Andrew Society has done through its soup kitchens and food drives for the needy in Ukraine. A collection was then taken for the St. Andrew Society, and many of those present resolved to take up their crosses and to dedicate themselves to helping the needy.

Everyone present, young and old alike, rejoiced in the visit of their hierarch and in the opportunity to speak with him in person and to receive his blessings.

something to which the parishioners were not accustomed. As always, the church choir, under the direction of Greg Hallick, was truly magnificent. At the veneration of the Cross, the faithful were anointed and received the blessing of His Grace. Each parishioner received a memorial gift – an icon of the upcoming feast of the Nativity.

Following the Liturgy, Vladyka Daniel was welcomed in the church hall by the president of the parish board, Dr. Andriy Olesijuk, who also served as master of ceremonies. His Grace blessed the great feast, and all guests were treated to the type of delicious dinner which only the sisters of the parish are able to prepare.

Entertainment during the banquet was provided by bass-baritone Mykola Zlidenny, immediate past parish board president, and by singers of the Kobzar choir under the direction of Greg Hallick.

The parish was also honored to welcome Fr.





PARISH *Life*

The Spirit of Giving: St. Nicholas Day Celebration in Arden Hills

by John Micevycz

On Sunday, December 19, St. Katherine Parish in Arden Hills, MN honored the legacy of St. Nicholas through their annual celebration and festivities.

Prior to the celebration, the children learned the background and history of St. Nicholas, who was born long ago to a wealthy family in Lycia, Asia Minor (now Turkey). Orphaned at an early age, St. Nicholas was a very generous man who gave away his wealth to the poor and underprivileged.

This year's celebration was especially meaningful due to the efforts of the parish youth to supply shoes to the Puhachiv Orphanage in Ukraine. The

children, all girls, of this orphanage have special needs and many have severe physical disabilities.

After learning of the needs of the orphanage from Bishop Daniel, the youth of the parish, led by altar boys John and Paul Micevych, asked and received permission from Fr. Petro Siwko to take on the project. They researched the exact sizes needed for the children, created flyers, pursued donations, and purchased the remaining needed shoes. The effort culminated in the St. Nicholas Day program when all families were invited to join in the spirit of giving by bringing new or gently used shoe dona-



tions. With all of the donated shoes lining the edge of the stage in the church hall, it was truly a sight to see!

The program began with the entrance of St. Nicholas as the children and older youth welcomed him with Ukrainian Christmas Carols. They then recited Ukrainian poems and sang English carols. St. Nicholas then shared a few words about how it is more blessed

to give than to receive and how happy he was that the children were helping the orphans in Ukraine.

Despite the blustery Minnesota winter weather, St. Nicholas brought gift bags and candy to each of the children. The celebration was highlighted by the wonderful home-made pizza prepared by Dobrodijka Bohuslawa and enjoyed by the entire parish.

Bishop Daniel Visits St. Vladimir Pro-Cathedral in Los Angeles

On the weekend of December 17, St. Vladimir Parish in Los Angeles, CA received a visit from His Grace Bishop Daniel. Friday's itinerary included a visit to Loyola Marymount University in Los Angeles. Deacon Nicholas E. Denysenko, PhD, Professor of Theology at the university, extended an invitation to the bishop to be introduced to the faculty and the Huffington Ecumenical Institute members.

On Saturday afternoon, Bishop Daniel had a formal meeting with the Ukrainian Orthodox clergy

of the Los Angeles area, V. Rev. Vasile Sauciu of St. Vladimir Pro-Cathedral, V. Rev. Vasyl Shtelen and Fr. Deacon Oleh Sasiuk of St. Andrew Parish. His Grace shared his vision of the pastoral ministry in the 21st Century and a number of creative ideas were discussed.

Vespers were then celebrated at the parish by Fr. Vasile and Dn. Oleh, as His Grace presided. After Vespers, His Grace delivered a short sermon reflecting on the challenges our society faces as we strive for Christian perfection.

Even though the weather was unusually rainy for Southern California, the parishioners left the comfort of their homes on Sunday to meet and greet Bishop Daniel for the Feast of St. Nicholas.

At the Divine Liturgy, His Grace Bishop Daniel concelebrated with V Rev. Vasile Sauciu, Rev. Jonathan Netaniu, from the Republic of Moldova, and Deacon Oleh Sasiuk. Assisting at the altar were Subdeacons Gary Gebet, Vasyl Pasakas, Juan David De Jesus, altar servers William Krivsky, Mykola

Sauciu and John Astalis. The choir sang the responses under the talented directing hand of Debora Kaspersky, and chanting by Reader Alex Wlasenko.

After the Liturgy everyone was invited to the hall for a tasty dinner prepared by talented cooks of the parish. A concert was presented by the children of the parish Ukrainian school. Each child received a nice present from Saint Nicholas, sent through the hands of Bishop Daniel. Afterwards, parishioners spoke with His Grace about various topics.





St. Andrew in Boston Celebrates the Christmas Season



After the December 12, Divine Liturgy the parishioners of St. Andrew in Boston were treated to a banquet in honor of its patron saint, St. Andrew the First Called Apostle. Diners feasted on lobster bisque and filet of sole traditionally prepared by the men of the parish and led by Michael Maggiani, a professional chef and friend of St. Andrew's, who has volunteered his services at this annual event for the past ten years. Entertainment was provided by the youth of the parish who performed an adaptation of "A Charlie Brown Christmas."

under the direction of Mr. Gene Moroz sang the responses beginning by proclaiming, "God is with us" and ending with the traditional singing of "Eternal God." After the service over 70 people attended the Holy Supper - Sviat Vechir, prepared by Fr. Roman, Pani Matushka Lydia and many dedicated workers who spent numerous days making the 12 traditional dishes.

The next day, January 7, the Divine Liturgy was offered in celebration of the Nativity of Our Lord and Savior Jesus Christ. The church was beautifully deco-

Jane Yavarow, sang the many special responses. It was uplifting to see the church full of many recent immigrants and long standing parishioners worshipping together on this festive day.

On January 16, the traditional New Year's Malanka Covered Dish Luncheon was held after the Divine Liturgy. To round out the day, the choir sang traditional carols as many from the audience joined them.

Theophany, the Baptism of Our Lord, was celebrated on January 19, with the traditional sanctification of water after the



Divine Liturgy. After the blessing service, the faithful filled their containers to take some holy water home with them. The celebration of the Great Blessing of Water serves as a reminder that when we are baptized, we are baptized into Christ!



On January 6, the Eve of the Nativity of Christ, the faithful of the parish gathered for the Great Compline and Blessing of Wheat, Wine, and Oil. The dedicated Choir of St. Andrew

rated with red poinsettias and the Christmas tree, decorated by the youth and adorned with many ornaments made by the children throughout the years. The choir, under the direction of



Christmas in South Plainfield, NJ



Fr. Ivan Synevskyy and parishioners of the Nativity of the Blessed Virgin Parish.

Metropolitan Constantine Blesses Benefit Concert

His Beatitude, Metropolitan Constantine, as has become a tradition, attended the fourth annual Pre-Nativity Benefit Choral Concert for THEOS, the Three Hierarchs Eastern Orthodox School in Pittsburgh. The School, established 13 years ago, provides a complete Pre-School - 8th grade program fully accredited by the state of Pennsylvania, and is a well-recognized pan-Orthodox success story in Western Pennsylvania.

The concert, held December 12, 2010 at Holy Cross Parish in Mt. Leba-



His Beatitude Metropolitan Constantine and His Grace Bishop Melchizedek with THEOS administrators and representatives of the Greater Pittsburgh Orthodox Clergy Brotherhood.



His Beatitude Metropolitan Constantine with the THEOS students and choirs

non, featured performances of liturgical chant and popular carols by THEOS students, and as a widely-appreciated show of Orthodox unity in diversity, performances of favorite traditional carols and liturgical selections by

choirs from local Antiochian, Carpatho-Russian, Greek, OCA, Russian (ROCOR), Serbian, and, of course, Ukrainian parishes. At the conclusion, all choirs performed selections together. The choir of Ss. Peter and Paul Parish in Carnegie represented our Ukrainian tradition.

His Beatitude, Metropolitan Constantine gave the opening blessing for the concert and the blessing of the Lenten food for the fellowship social that followed. Also in attendance was His Grace, Bishop Melchizedek of the OCA Diocese of Pittsburgh and Western Pennsylvania.

More information on the school is available at www.theoschool.org.

Parma Cathedral Honors Pani Matka Ann Hankavich

On Sunday, November 21, the clergy and faithful of St. Vladimir Cathedral, Parma, OH, honored Pani Matka Ann Hankavich on the 60th anniversary of her service as a Pani Matka and her 50th year of dedicated service to the Cathedral parish.

At the conclusion of the Divine Liturgy, the clergy approached Pani Matka Ann, who was seated in the front pew, to announce that they were celebrating her 60th/50th anniversary. A corsage was pinned on her dress and the clergy served a Moleben for God's blessings upon her. Responses were sung by the combined English and Ukrainian choirs. A Hramota of Recognition from His Beatitude Metropolitan Constantine was then presented to her.

Following the Liturgy, over 160 people attended the Thanksgiving Dinner in the parish cultural center. The entire program was dedicated to Pani Matka Ann, with greetings and words of love and respect from the parish's other Pani Matkas, representatives of organizations, and family.

Pani Matka Ann was born in



Western Ukraine. At 11, she traveled with her mother, Sophia Cherebacha, to Canada to join her father Hryhoryj in Kirkland Lake, Ontario, Canada.

After high school she moved to Winnipeg, Manitoba where she was a secretary at the Consistory of the UOC of Canada and Dean of Women for St. Andrew's College. It is there that she met Stephen Hankavich, a seminarian from Ss. Peter and Paul Church in Youngstown, Ohio. They were married in September of 1950 and on December 4, Fr. Stephen was ordained into the Holy Priesthood.

Fr. Stephen and Pani Matka Ann then began their service to Christ's Church at the Assumption of the Virgin

Mary parish in Northampton, PA, where they remained for ten years. In 1960, they accepted the assignment to St. Vladimir Parish then in Cleveland, but now in Parma. On June 20, 1997, after 47 years of faithful service in the Holy Priesthood, Fr. Stephen entered into eternity and was buried in Youngstown, OH.

Pani Matka Ann, however, continued her labor of love for Christ's Holy Church. She was president of St. Ann Sisterhood, as well as the 60+ Club, vice-president of the Pyrohy Group and a member of the Senior UOL chapter. She assists with the Ukrainian School by volunteering her services in the parish library. Most important is her attendance at all Sunday and Holy Day Liturgies, as well as the Wednesday morning Moleben service.

Truly the Lord has blessed the clergy and parish of St. Vladimir Cathedral with such a dynamic individual and we pray that our Lord will bless Pani Matka Ann with good health and much happiness for many years. Mnohiya Lita!

Forgiveness CONFESSION

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



gain forgiveness from God but refuse to forgive 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

ungrateful. The servant harbored vindictiveness rather than rejoicing. Vindictiveness is a caustic polluter of soul that prevents a person from showing compassion on others.

We are like the first servant when we

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)."



Ordination Anniversaries

March/
April

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

		
Rev. Fr. George Bazylevsky		March 08, 2003
Rev. Fr. Walter Hvostik		March 19, 1995
Rev. Fr. Gregory Czumak		March 24, 2001
V. Rev. Fr. Michael Kochis		March 27, 1995
V. Rev. Fr. Mykola Krywonos		March 28, 1981
Deacon James Cairns, II		April 10, 2010
Rev. Fr. Zenoviy Zharskiy		April 11, 1998
V. Rev. Vasyl Shtelen		April 12, 1978
V. Rev. Bazyl Zawierucha		April 12, 1981
Rev. Fr. Vasyl Sendeha		April 14, 2007
V. Rev. Jakiw Norton		April 24, 1977
Deacon Mikhail Sawarynski		April 25, 2004
V. Rev. Fr. Todor Mazur		April 27, 1992

Growing A Monastery



Great Lent Giveaway 2011
Benefitting the Ukrainian Orthodox Church
Monastery Initiative

Sponsored by the Ukrainian Orthodox Church Office of Youth & Young Adult Ministry and
Jr Ukrainian Orthodox League of the USA

For more information or to download the program go to www.uocyoouth.org, uocyoouth@aol.com or
julianburgan@gmail.com

Save the Date...Save the Date...Save the Date

UOL Lenten Retreat

March 26, 2011



"Sermon on the Mount"

Guest Speakers:

Fr. Robert Popichak & Dr. Gayle Woloschak

Villa Maria Retreat Center

Villa Maria, PA

(only 1¼ hrs. from Cleveland & Pittsburgh)

*Enjoy a full day of inspirational and thought
provoking discussion, spiritual activities and meals*

Adults \$30

Young Adults & Junior UOL Members \$25

A late fee of \$10 will apply after March 12

(Non-members welcome!)

For more information contact:

Diane Senedak

dkssenny@aol.com 330.792.6699

Melanie Nakonachny

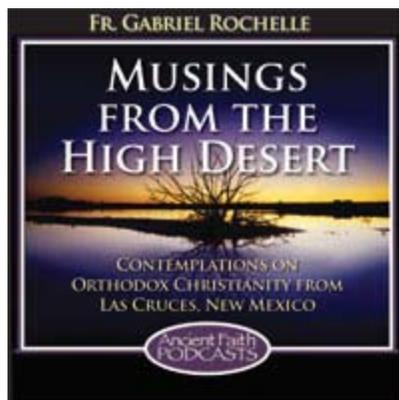
MelanieNak@aol.com 440.842.3820



ANCIENT FAITH RADIO

Bringing the Ancient Faith to the Modern World

Conciliar Media Ministries



Fr. Gabriel Rochelle, pastor of St. Anthony of the Desert Orthodox Mission in Las Cruces, NM, and professor of religious studies at New Mexico State University, currently has a series of audio reflections recorded on-line at Ancient Faith Radio at <http://ancientfaith.com/podcasts/highdesert>. Titled, "Musings from the High Desert", all four episodes run for just over one hour.

Fr. Gabriel became Orthodox after many years in Lutheran ministry. He has served in ministry in a variety of settings for four-plus decades, including college chaplaincy, seminary teaching, university teaching, interfaith relations, and parish ministry. He continues to explore and deepen his understanding of the Christian faith in relation to other faith traditions and cultural issues. His interest in the languages of faith, especially Hebrew and Greek, remains undiminished, and he continues to derive new insight from their study. In this series, he will share from his wide range of insights, imaginings, and interests.

All Saints Camp Save Our Structures (SOS) Campaign

SOS Fundraising Campaign Update

Sponsored Structures:

Structure	Sponsors	Status
Cabin 1	Sr. UOL Chapter; Johnson City, NY	\$ 750 Donated
Cabin 2	St. Demetrius Sisterhood; Carteret, NJ	\$ 750 Donated
Cabin 3	St. Vladimir Cathedral; Parma, OH	Committed
Cabin 4	Emil and Shirley Skocypiec	\$2000 Donated
Cabin 5	Nakonachny Family	\$ 200 Donated
Cabin 6	Dan and Lynn Gulak	\$2000 Donated
Cabin 7	Hierarchs of the UOC of USA	Committed
Cabin 8	Ss. Peter and Paul Sr. UOL; Wilmington, DE	\$1750 Donated
Cabin 9	Holy Ghost Parish; Coatsville, PA	\$2100 Donated
Cabin 10	St. Demetrius Sr & Jr UOL; Carteret, NJ	\$1750 Donated
Cooks Cabin	Harasimchuk Family	\$ 400 Donated
Directors Cabin	Oleh and Natalie Bilynsky	\$1500 Donated
Infirmery	Camp Clergy	\$ 750 Donated
	Senedak Family	\$ 750 Donated
	Ss. Peter and Paul; Youngstown, OH	Committed
Mil.Bldg. Lounge	National Jr. U.O.L.	Committed

Sponsored Additional Items:

Item	Sponsor	Status
Ovens	Anonymous	\$5000 Donated
Table Saw	Mickey and Daria Komichak	\$1000 Donated
Tool Cabinet	Mickey and Daria Komichak	\$1000 Donated
Swing Set	Johnson City Jr. UOL Chapter	\$ 950 Donated
Pole Saw	Mickey and Daria Komichak	\$ 500 Donated
Chain Saw	Micevych Family	\$ 300 Donated
Tools	St. Demetrius Jr UOL; Carteret, NJ	\$ 250 Donated
Circular Saw	Mrs. Betty Leibe Gulick	\$ 150 Donated
Tether Ball	Melanie Nakonachny	\$ 30 Donated

General Donations:

Donor	Amount
Dr. Harry Oryhon and Family	\$1000
Mr and Mrs Saciuk	\$ 300
Pauline Osad	\$ 100
Ginadiy and Valentina Syzonenko	\$ 100
Vitali Visir	\$ 100

While volunteers were closing the camp, they discovered that the main freezer was dead and that the saw mill was not functioning properly. Both of these items must now be replaced.

Unsponsored Structures and Items:

Structure	Cost	Additional Items	Cost
Pavilion	\$7500	Large 2-Door Freezer	\$3500
Millennium Building Rooms:		Large Charcoal Grill	\$ 400
Dorm Room 1	\$1250	20 New Tables	\$ 160 each
Dorm Room 2	\$1250	150 New Chairs	\$ 35 each
Dorm Room 3	\$1250	24' Extension Ladder	\$ 300
Dorm Room 4	\$1250	2 Weed Whackers	\$ 400 each
Dorm Room 5	\$1250	Commercial Lawn Mower	\$8000
Classroom 1	\$1750	Saw Mill	\$2500
Classroom 2	\$1750	Miscellaneous Tools	\$ 400
		Hammer Drill	\$ 150
		4 Cordless Drivers	\$ 160 each
		Soccer Goal	\$2000
		Hockey Sticks	\$ 300
		2 Volleyball Nets	\$ 230 each
		Baseball Equipment	\$ 400

For the most updated information on this UOL fundraising campaign, please visit www.allsaintscamp.org/sos. If you are interested in sponsoring anything on the above list or would like to make a donation, please contact Michael Nakonachny at 440-503-3151 or info@allsaintscamp.org.



Church Bell

The first ecclesiastical use of bells was to announce the time of church services. At All Saints Camp, where time seems to stand still, a bell is necessary to assemble campers and staff multiple times a day to sing praise to our Lord.

It is our hope that a parish that has a bell collecting dust would be willing to donate it to St. Thomas Chapel. Any parish willing to make such a donation to All Saints Camp is asked to contact Hans M. Harasimchuk at hmharasimchuk@gmail.com or 440-212-4976



Work Weekends

With six projects currently under way and even more that have yet to be started, there is a lot of work to accomplish before we can open for the rapidly approaching camping season. The camp committee has scheduled two work weekends along with a work week in an effort to make sure that all of these projects are completed.

The selected work weekends are: March 4-6, April 1-3, May 30-June 5.

If you are interested in participating in any of these work weekends or would like to schedule another time to come and volunteer at the camp, please contact Michael Nakonachny 440-503-3151, mjnako@bryantstratton.edu; or Hans M. Harasimchuk, at 440-212-4976, hmharasimchuk@gmail.com

YOU ARE NEEDED!

MAKE SURE THIS GENERATION CAN GO TO CAMP!



COME AS STAFF - SUMMER 2011

Information and Applications available online at www.uocyouth.org
Staff need ages 14 through adult for multiple positions.



DIOCESAN CHURCH SCHOOL CAMP

TEENAGE CONFERENCE

MOMMY & ME DADDY & ME CAMP



SUMMER ENCAMPMENTS

DIOCESAN CHURCH SCHOOL CAMP

JUNE 26 - JULY 9, 2011
CHILDREN AGES 9 - 13

TEENAGE CONFERENCE

JULY 10 - 23, 2011
TEENAGERS 13 - 18

MOMMY & ME / DADDY & ME

AUGUST 1 - 5, 2011
CHILDREN 4 - 8 AND THEIR PARENTS

EARLY BIRD REGISTRATION DEADLINE IS MAY 15!

Information and application forms are available at: www.uocyouth.org or call 412-279-1076

Our cover...

Pastor - Fr. Gregory Czumak



Four Evangelists Mission Bel Air, MD

In early 2002, Father Gregory Czumak, pastor of Holy Ghost Ukrainian Orthodox Church in Coatesville, PA, realized that there was a void in places where Orthodox Christians could worship in Harford County in northern Maryland. A Harford County resident, Reader Basil Athas and his mother, Lillian, while attending the Coatesville Church, approached Father Gregory and reinforced the need for an Orthodox presence in the area. With the blessings and encouragement of Archbishop Antony, Father Gregory published an inspirational editorial in the local newspaper and urged those in search of the true Christian Faith to come to a liturgy on April 6, 2002 at Holy Trinity Episcopal Church in Churchville, MD. The community responding by filling the church with persons interested in the idea of a local Orthodox presence. With encouraging attendance figures and with services conducted completely in the English language, Divine Liturgies were celebrated each Saturday, thereafter until September 8th of that same year, when the first Divine Liturgy was celebrated on Sunday at John Carroll High School, a Roman Catholic high school in Bel Air, MD. An interim parish board was established to serve in an administrative capacity, with Reader Basil as the Chairman. Momentum was growing for the small parish to minister to Orthodox Christians of all ethnic backgrounds in the county.

On October 17, 2002, the first Parish Council was established at a Parish Meeting, and the parish began to grow, being granted Mission Status as part of the Eastern Eparchy of the Ukrainian Orthodox Church of the USA, under the omophor of his Eminence, Archbishop Antony. Vladyka Antony believed that the mission would have the Four Holy Evangelists, Matthew, Mark, Luke and John, as its Patron Saints, and so Four Evangelists Orthodox Mission, of the Ukrainian Orthodox Church of the USA was born. The mission next moved to Rockfield Manor, an historic mansion, in Bel Air, MD, serving its first Divine Liturgy there on November 17, 2002. With the continued blessings and support of its Archpastor, Archbishop Antony, the next eighteen months saw the mission establish a Church School, conduct a full cycle of services, several Chrismations, a First Confession Class, two retreats, a tonsuring, one Funeral, and a Baptism. The mission also moved back to John Carroll High School to better accommodate the growing membership, although it meant setting up and breaking down the temple and social hall every week, so the school could use the facility. Visits in 2002 and 2003 by Archbishop Antony provided guidance and encouragement to the mission as Four Evangelists continued offering services for all Major Feasts, celebrated more Baptisms and Chrismations, had its first Annual Picnic, and had the children of the parish begin their annual visits to local nursing homes.

Parish growth continued, as did a search for a permanent facility in which to conduct its liturgical services and educational efforts. The mission had its first Marriage, and was blessed, in August of 2004, with the presentation of a newly-written icon of the Four Evangelists by Iconographer Carolyn Shuey. November 2005 and March 2006 brought additional joyous visits by Archbishop Antony as well as weekly bible studies and several lectures. October of 2007 will be remembered for the celebration of Four Evangelists

fifth anniversary and another visit by the Archbishop. More Baptisms and Chrismations, including the Chrismation of the Klopoc family of ten, brought more joy in 2008. The parish unveiled a new web site to further its outreach.

As the parish grew, so did the need for a permanent place of worship. In June of 2009 the parish rented and renovated a former office building, and on June 21, 2009, and had its first Divine Liturgy in their new place of worship, as they enjoyed not having to set up and break down the sanctuary each week. They continue to worship at 227-J Gateway Drive, in Bel Air, MD, as the search for a permanent location continues. With the use of the new building the parish strengthened its ministries, including a choir, Church School program, Sisterhood, Youth Group, Charitable Outreach, Adult Education and Fund Raising for charitable causes. The parish had its first Ordination in October of 2009. On March 14, 2010, the parish received an incredible gift of Relics of each of

the Four Evangelists, from Father Manuel Burdusi, pastor of the Greek Orthodox Church of Darlington- the only other Orthodox parish in the county along with Four Evangelists. The holy Relics are available for veneration by the faithful at every Service. The parish began a ministry in 2010 at a local homeless shelter where volunteers from Four Evangelists supply, prepare and serve breakfast, lunch and dinner for up to 36 persons.

The homeless ministry will continue in 2011 and Four Evangelists will volunteer for 18 days this year. Other charitable outreach programs include the monthly support of a seminarian of our

Archdiocese, donations to a variety of local and national charities, assembling educational kits for the IOCC, health kits for Haiti relief, support of a missionary and support of local food bank programs. The parish is still searching for a permanent location and is considering the purchase of land or a building in the county. Work is underway for the construction of an iconostas and other temple beautification programs. The new year has allowed Four Evangelists the opportunity to have another wedding, adult education sessions, and a Church School program. Our youth will participate in their third Baltimore Orthodox Bible Bowl in May- this pan- Orthodox event will be hosted this year by Four Evangelists. Current Parish Council members include Ginny Seeley (President), Brian Davis (Recording Secretary), Joe Seeley (Treasurer) and Alex Krowzow (Financial Secretary).

To quote Father Gregory on the occasion of the parish's fifth anniversary..."We fully understand that it is only by the grace of God, realized in our efforts to serve Him, and through the many prayers of you, our dear parishioners and God-given friends of our Parish, that we have made it thus far, and it is only by His grace, our efforts, and your prayers that we will continue to thrive and flourish. So, today let us celebrate, and give thanks to God Almighty for allowing us this incredible opportunity."





Українське Православне Слово
Ukrainian Orthodox Word

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South Bound Brook, NJ 08880

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

19 March, 2011
St. Francis Retreat House
Bethlehem, PA

Teenage Conference

10 July - 23 July, 2011
All Saints Camp - Ages 13-18
Emlenton, PA

UOL Lenten Retreat

26 March, 2011
Villa Maria Retreat Center (OH/Western PA)
Villa Maria, PA

Jr/Sr Ukrainian Orthodox League Conventions

27-31 July, 2011
Hosted by
St. Vladimir UOL Chapters - Philadelphia, PA

St. Thomas Sunday Pilgrimage

30 April - 1 May, 2011
Metropolia Center
South Bound Brook, NJ

College Mission Trip to Ukrainian Orphanages

4-20 August, 2011
Sponsored by the Consistory Offices of Youth and
Young Adult Ministry and Christian Charity

Young Adults Memorial Day

27-30 May, 2011
All Saints Camp
Emlenton, PA

Mommy/Daddy and Me Camp

1-5 August, 2011
All Saints Camp - Ages 4-8 + (*Parents*)
Emlenton, PA

Church School Camp

26 June - 9 July, 2011
All Saints Camp - Ages 9-13
Emlenton, PA

Annual Clergy Conference

24-26 October, 2011
Antiochian Village
Ligonier, PA