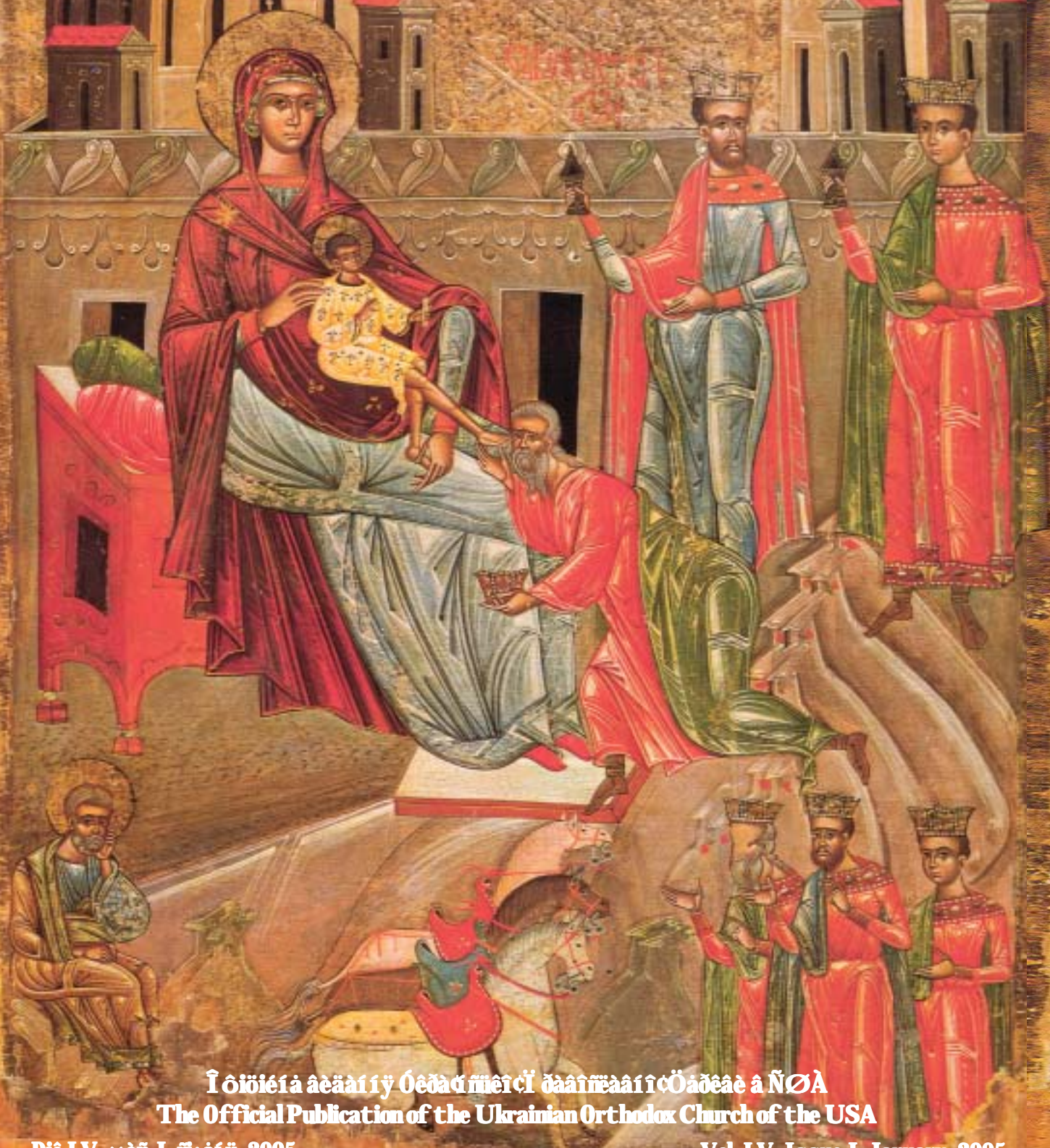


# Українське Православне Слово Ukrainian Orthodox Word



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**Ukrainian Orthodox Word**  
**Óēðàĭ nūēā Ī ðāāĭ nēāāĭ ā Nēĭāĭ**



**His Beatitude Constantine, Metropolitan**  
**His Eminence Archbishop Antony,**  
**Consistory President**  
**His Eminence Archbishop Vsevolod,**  
**Western Eparchy**

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# From the Editor's Desk...



This is the eighth Nativity/Christmas season that I celebrate in USA, away from my parents and relatives in Ukraine. Naturally my mind goes back to my loving parents, my brother, grandparents and friends from schools, college, seminary, etc.

As I am writing this short letter, my mother to whom I spoke a few minutes ago, as a result of the ongoing political crisis due to the presidential election in Ukraine, is getting ready to spiritually and physically protect (by participating in a number of demonstrations) the very precious rights of freedom, peace and justice – the rights that the newborn Christ Jesus renews in each one of us every Nativity season of the liturgical year. I cannot predict what will happen in Ukraine in the next few days, weeks or months, but I hope that by the time this letter reaches the homes of our readers, political and spiritual stability will come to the hearts and homes of all people in Ukraine. The peace and stability for which we all long for, more than ever before, can only be achieved by those of Good Will. Unless and until we all become men and women of Good Will (wishing well to all, irrespective of color, language and personal agendas) there will not be a lasting Peace in our Society. True Christmas is not about “the place and people” but the hearts of men. Nativity of our Lord is Hope, Peace and Good Will.

To those who understand the real meaning of Christmas it means a heart rekindled with love for our Lord Jesus Christ as they meditate on the divine Child in the manger, in the nurturing hands of His Loving Mother. He came into this world to save mankind, to spread love, to reconcile the creature with the Creator, and to bring true peace on earth.

Today there is a lack of real faith and solid Christian living. Today, we are passing through one of the most tragic hours in the history of mankind. Peoples and nations are definitely in need of Christ's teaching – of the healing Gospel of Christ. The teachings of Christ, which would be sufficient to solve all spiritual, religious, national and international problems because they are based upon charity and justice, are neglected, sidetracked or openly rejected.

Since peace is today the most ardent aspiration of every heart all over the world, and since the newborn Christ is the Prince of Peace, let us entreat Him to lead nations to a true knowledge and love of God, who is the only Source of charity and justice. Let us beseech him to fill the hearts and minds of the world's rulers with thoughts of meekness and justice.

With equal fervor let us pray for all the suffering, the starving, the homeless, and for those who have died for a just and lasting peace.

May the newborn Savior shower upon you and yours His blessings and graces, and may His wonderful gifts of peace, love, mercy and compassion be yours forever. On behalf of the Editorial board of the UOW I wish you peaceful experience of our Lord's presence in your life!

**CHRIST IS BORN! GLORIFY HIM!**



*(On the cover - Adoration of the Magi Icon. Middle XVI century. Synaxis of the Birthgiver-of-God Church in Busovys'k, Lviv region, Ukraine.*

*Ī ā ĩ áēēāāēĭ ōĭ - Ī ĩ ēēĭ āĭ ēōāāē ĩēĭ ĩ ā. Nāðāāēĭ ā 16 nō. ŕē ōāðēāē Nĭ āĭ ōō Āĭ āĭ ōĭ āēōĭ ā n. Aōnĭ āēnūēō Eūāānūēĭ; ĩ āēānōĭ, Óēðàĭĭ ā.)*

# Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

## Nativity Message to the faithful entrusted to our spiritual care:

*“The Only-Begotten Son of God, begotten in eternity of the Father without a mother, was born in time of a Mother without a father. That first begetting is an unfathomable mystery of the Holy Trinity in Eternity and this second birth is an unfathomable mystery of God’s power and love for mankind in time. The greatest mystery in time corresponds to the greatest mystery in eternity.”*

*(Bishop Nikolai in The Prologue from Ochrid)*

*Beloved Brothers and Sisters in Christ – clergy and laity – living in the Faith beyond the borders of Ukraine:*

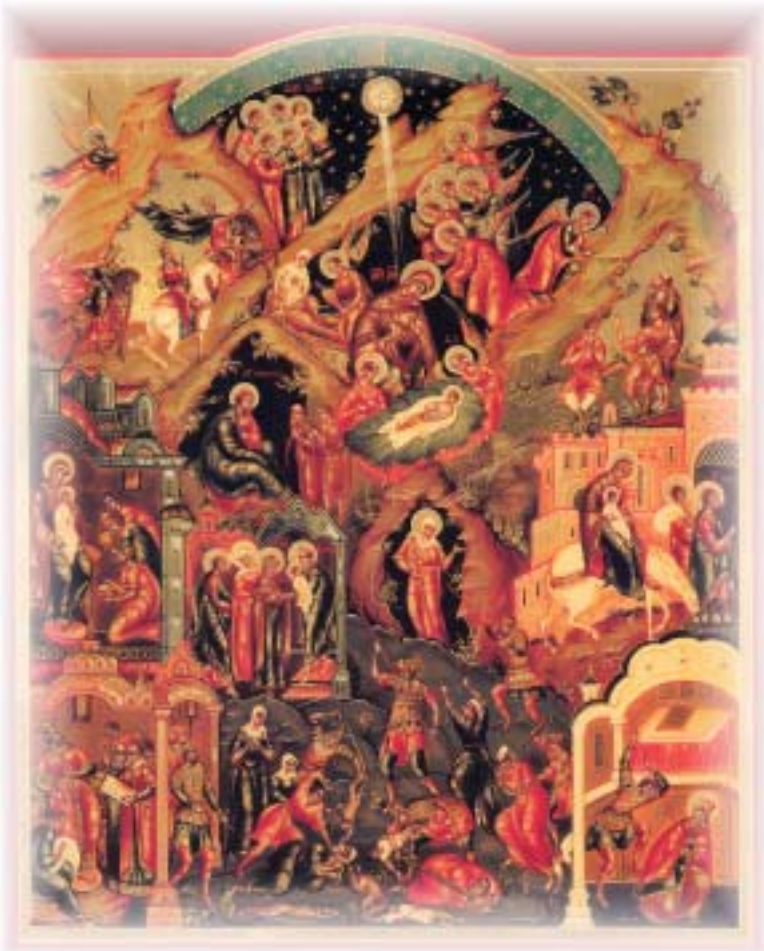
### CHRIST IS BORN! LET US GLORIFY HIM!

It is impossible for our simple minds to imagine the “greatest mystery in eternity” as the Heavenly Hosts surround God’s Throne. We can imagine the beauty, joy and peace of their glorious “hosannas” filling the skies above us as they stand in praise before that Throne. Much of our rich Christmas carol tradition is an attempt to relate the power of that mystery, however inadequately.

The Nativity of our Lord – the Incarnation and the “greatest mystery in time” – leaves us in awe of our Heavenly Father’s Love for us in sending His Only-Begotten Son to assume our humanity. The vision of the Christ-Child, born of the Virgin and lying in the cave is one, which changed the course of human history for all time. “God is with us...” is a familiar hymn of the Nativity season and these words, now and forever, are a profound message of human hope, warmth, dignity and beauty. They declare exactly what we long to hear during this holy season. In the Nativity at Bethlehem, Divinity whispers to each individual heart: “I love you!” And though we are part of a mighty chorus of believers singing along with the Heavenly Hosts in the spirit of Christmas joy, the Lord hears us one at a time as we respond in love.

At some deep level of our being – the direct result of our Baptism and Chrismation – we do comprehend the meaning of the Nativity Tropar – that “...Christ our God has shone the Light of Wisdom upon the world”. This is evidenced by the way our lives seem to change during this season each and every year. Something within – through the guidance of the Holy Spirit – awakens a new respect and love for one another along with those feelings of hope, warmth, dignity and beauty. Something tells us that just as “the greatest mystery in time corresponds to the greatest mystery in eternity” our lives also must correspond to the life and teachings of our Lord. Our sincere Archpastoral prayer is that each of us will choose to live in the Light of Wisdom throughout the year rather than wallow in the darkness.

There are those today who say: “Remember, the magic of Christmas lies in your heart”. We say, rather, that **the MIRACLE of Christmas lies in the manger** – in the humility of the Christ-child – Who elevates our humanity to levels beyond our present comprehension and becomes our only hope for salvation. There is no “magic” – there is only God, Who is LOVE.



We greet you all in this season of hope – all of you entrusted to our spiritual care and we most especially greet our brothers and sisters in Ukraine, who experience a season of hope unparalleled in the Ukrainian nation’s history. We especially pray for Divine Guidance upon them all – most especially upon those who shall eventually be placed in leadership positions by the will of our God-loving people.

May we all live our lives filled with that hope and the Light of Wisdom, which shines brightly not from the star over Bethlehem, but from the Christ-Child lying in the manger of our hearts. We, along with our brethren in Ukraine and throughout the world must shed that light into the lives of all around us. This is our mission. This is our life.

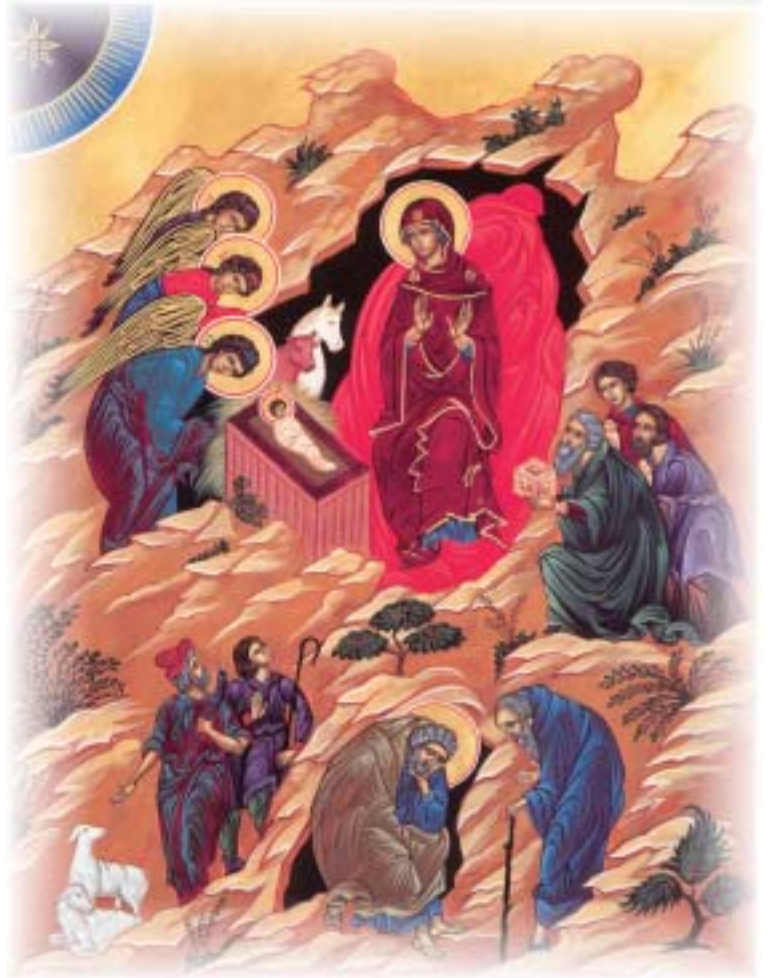
Each and every one of you is in our prayers during these Holy Days and we ask to be remembered in yours.

### CHRIST IS BORN! LET US GLORIFY HIM!

- + **WASYLY**, Metropolitan – Ukrainian Orthodox Church of Canada
- + **CONSTANTINE**, Metropolitan – Ukrainian Orthodox Church of USA and Diaspora
- + **JOHN**, Archbishop – Ukrainian Orthodox Church of Canada
- + **ANTONY**, Archbishop – Ukrainian Orthodox Church of USA
- + **VSEVOLOD**, Archbishop – Ukrainian Orthodox Church of USA
- + **IOAN**, Archbishop – Ukrainian Orthodox Church in Diaspora
- + **YURIJ**, Archbishop – Ukrainian Orthodox Church of Canada
- + **JEREMIAH**, Bishop – Ukrainian Orthodox Eparchy in South America

**ΔΙΧΑΪΒΙ Α Ϊ ΪΝΕΑΪ Ι Β  
 Ϊ ΪΝΔΙΕΪ Ϊ; ΕΪΪ ΟΑΔΑΪ ΟΪ;  
 ΟΕΔΑ; Ϊ ΝΥΕΕΘ Ϊ ΔΑΑΪΝΕΑΑΪ ΕΘ  
 Α Ϊ ΕΝΕΪ Ϊ ΙΑ Ϊ ΪΪΑ Ϊ ΑΞΑΪ Ε ΟΕΔΑ; Ϊ Ε  
 ΑΪΑΪΔΑΪ ΕΪ ΘΪΙΕ ΑΟΘΪΑΪΙΕ ΪΪΪΟΪ ΑΪΔΪΕΪ.**

*“ααεΪΪ ΔΪ ΑΪ ΕΕ ΝεΪ ΑΪ αεε, ςα-αοεε ο αΪ-Ϊ Ϊ νοΪ Ϊ οοαΪ  
 αας Ϊ αοαδΪ, Ϊ αδΪ αεανΪ ο -ανΪ αΪα ναι Ϊ; Ϊ αοαδΪ αας ααοοεα. Οα  
 Ϊ αδαηΪ α ςα-αοοϑ ο Ϊ αΪ Ϊ γνΪ εΪ εΪ οα; Ϊ νοαΪ Ϊ Δανηο; ΟδΪ εοΪ ο  
 αΪ-Ϊ Ϊ νοΪ, α οα αδοαα Ϊ αδΪ αεαΪ Ϊ γ ο Ϊ αΪ Ϊ γνΪ εΪ εΪ οα; Ϊ νοαΪ ηεεε  
 ΑΪ αε; Ϊ ΕΪ ΑΪ εραΪ αΪ ερανοαα. Ϊ αεαΪ εοα οα; Ϊ νοαΪ ο -ανΪ  
 αΪαΪ αΪαα ο Ϊ αεαΪ εοαΪ ο αΪ-Ϊ Ϊ νοΪ.”  
 (αΪ ενεΪ Ϊ εεΪ εαε “ Ϊ οδεανηεε Ϊ ΔΪ εΪ ”).*



Ο ορ Ϊ τ δο Ϊ αα; αΪαο Ϊ τ ααν ονο, αΪ δο-αΪ εο Ϊ αοεΪ αοοΪ αΪ ε  
 Ϊ Ϊ ςοΪ αΪοΪ εο, α Ϊ ηΪ αεαΪ αΪαο Ϊ Ϊ αοεο αδαοα ς νανοαδ α Οεδα; Ϊ, Ϊ  
 ςαδας Ϊ αδααεααροϑ Ϊ αδΪ α Ϊ αα; Ϊ, Ϊ ααοααεεε α ηοΪ ο; Οεδα; Ϊ ε. Ϊ ε  
 Ϊ Ϊ εεΪ Ϊ ηϑ, Ϊ α Ϊ εΪ ε εαδοααεΪ ΑΪ αε Ϊ ΔΪ αεαΪ Ϊ γ, Ϊ ηΪ αεαΪ οεΪ ε,  
 οοΪ ςαΪ αΪ Ϊ, ς αΪ εΪ Ϊ αοΪ αΪ αΪ εραεαΪ αΪ Ϊ αδΪ αο, Ϊ Ϊ εΪ γοϑνϑ Ϊ α  
 Ϊ ΔΪ αΪαΪ εο Ϊ ηοϑο.

Ϊ αοαε αα αεοϑ οηο Ϊ αν Ϊ αΪ Ϊ αΪ εοϑνϑ Ϊ ααορ ς ΝαηεΪ Ϊ ΔΪ ςοΪ ο,  
 Ϊ αΪ εοΪ Ϊ Ϊ ςοΪ Ϊ α ς ΑεοεαΪ ηϑεΪ ς ςδεε, α ς Οδεηοα-Αεοϑοε, Βεεε  
 εαεοϑ ο γηεαο Ϊ αοεο ηαδαοοϑ. Ϊ ε δας Ϊ ς Ϊ αοεΪ ε αδαοαΪ ε α Οεδα; Ϊ  
 ς Ϊ η ανϑΪ ο ηαηο Ϊ οηεΪ Ϊ Ϊ ααοε, Ϊ α οα ΝαηεΪ Ϊ ηαηεεΪ αεοϑ ανηο  
 αΪ αεΪ εα Ϊ αν.

*ςααοοΪ Ϊ εΪ αεΪ Ϊ αΪ ς ααν ο Ϊ αοεο Ϊ Ϊ εεοααο Ϊ Ϊα -αν οεο ηαϑοεο  
 αΪ α οα Ϊ ΔΪ οαοΪ ς ααοεο Ϊ Ϊ εεοΪ α ςα Ϊ αο.*

**ΟΘΕΝΟΪ Ν Ϊ ΑΔΪ ΑΞΑΝΒ! ΝΕΑΑΪ Ϊ ΕΪ ΑΪ !**

- + **ΑΑΝΕΕΪΕ**, Ϊ εοδΪ Ϊ Ϊ εεο Οεδα; Ϊ ηϑεΪ Ϊ ΔααΪ ηεααΪ Ϊ; Οαδεαε α ΕαΪ ααΪ
- + **ΕΪ Ϊ ΝΟΑΪ ΟΕΪ**, Ϊ εοδΪ Ϊ Ϊ εεο Οεδα; Ϊ ηϑεΪ Ϊ ΔααΪ ηεααΪ Ϊ; Οαδεαε  
 α ΝΟΑ ς αΪ ηΪ Ϊ ΔΪ
- + **ΑΑΪ**, ΑδοεοΪ ενεΪ Ϊ ΟΪ Οαδεαε α ΕαΪ ααΪ
- + **ΑΪ ΟΪ Ϊ Ε**, ΑδοεοΪ ενεΪ Ϊ ΟΪ Οαδεαε α ΝΟΑ,
- + **ΑΝΑΑΪ ΕΪ Α**, ΑδοεοΪ ενεΪ Ϊ ΟΪ Οαδεαε α ΝΟΑ,
- + **ΑΪ ΑΪ**, ΑδοεοΪ ενεΪ Ϊ ΟΪ Οαδεαε α αΪ ηΪ Ϊ ΔΪ
- + **ΠΔΕ**, ΑδοεοΪ ενεΪ Ϊ ΟΪ Οαδεαε α ΕαΪ ααΪ
- + **ΑΔΑΪ Β**, αΪ ενεΪ Ϊ Ϊ αααΪ Ϊ Ϊ -ΑΪ αδεααΪ ηϑεΪ αΪ αδο; ΟΪ Οαδεαε.

ΟεραεαΪ ς αδαε ς νανοε ο Οδεηο, αοοΪ ααΪ νοαΪ Ϊ εδϑΪ ε,  
 γεΪ αεαοοϑ ο αΪο Ϊ Ϊ ςα Ϊ αααΪ ε Οεδα; Ϊ ε:

**ΟΘΕΝΟΪ Ν Ϊ ΑΔΪ ΑΞΑΝΒ! ΝΕΑΑΪ Ϊ ΕΪ ΑΪ !**

Ϊ αοεΪ Ϊ αΪ αααΪ εΪ ΔΪ ςοΪ Ϊ Ϊ Ϊ α Ϊ Ϊ αεΪ α ςοΪ ςοΪ ηε  
 “Ϊ αεαΪ εοαΪ οα; Ϊ νοαα ο αΪ-Ϊ Ϊ νοΪ”, εΪ εε Ϊ ααανΪ ς ηεεε Ϊ ΔΪ -ορϑο  
 ΑΪ ηΪ Ϊ αΪ ε Ϊ ΔανοΪ ε; Ϊ ε Ϊ Ϊ αεαΪ Ϊ εεοα ογαεϑοε οο εδανο, Δααηοϑ  
 ς Ϊ εδ Ϊ α -αν οΪ αΪ, γε αΪ Ϊ ε ηοΪ γοϑ Ϊ αδαα Ϊ ΔανοΪ εΪ Ϊ ΑηαεοαΪ υΪ αΪ,  
 α ςο Ϊ ΔαεδανΪ εε ηΪ α “Ϊ ηαΪ Ϊ α” Ϊ αΪ Ϊ αΪ ςο Ϊ αααηα. Ϊ αε Ϊ εοεΪ,  
 αααοο ς Ϊ αοεο ΔςααγΪ εο εΪ εγαΪ εο ο ηΪ ΔΪ αΪ ς Ϊ αδαααοε οΪ ς  
 Ϊ ααΪ ηεΪ Ϊ αεΪ, Ϊ Ϊ αοοΪ ηοϑ οΪ αΪ οα; Ϊ νοαα.

Ϊ αδΪ αεαΪ Ϊ γ ΑΪ ηΪ Ϊ αΪ ο, ηαοοΪ ΕΪ ΑΪ αοεαΪ Ϊ γ, οα  
 Ϊ αεαΪ εοαΪ οα; Ϊ νοαα ο -ανΪ, Ϊ ααΪ αϑοϑ Ϊ α Ϊ αν Ϊ Ϊ αΪ αεΪ εε ηοδαο ς  
 οδαΪ αο Ϊ αδαα εραΪ α ςο Ϊ αΪ Ϊ οϑ Ϊ ααανΪ Ϊ αΪ αΪ αν, Βεεε  
 Ϊ Ϊ ηεαα Ϊ αΪ ΝαΪ αΪ αεΪ Ϊ ΔΪ αΪ αΪ αΪ ΝεΪ α, Ϊ α Ϊ ΟΪ ε αϑα Ϊ α ηααα  
 εραηοεο Ϊ Ϊ αΪ αο. Ϊ αδας Ϊ αδΪ αεαΪ Ϊ αΪ αΪ ΑΪ αε ΑΪ αεΪ αΪ Αεοϑοεα,  
 Ϊ αΪ εαεοϑ ο γηεαο, Ϊ α ανΪ -ανε ς Ϊ Ϊ εα οΪ α ηοΪ ο; εραηοαα. ΝεΪ αα  
 Ϊ αΪ αΪ αΪ ς ΔςααγΪ εο Ϊ ηΪ Ϊ Ϊ υ “ς Ϊ αΪ ε ΑΪ α...” ηϑΪ αΪ αΪ ς, γε ς ςαααε,  
 αεεεεεαροϑ ο εραεε αεεαΪ εΪ Ϊ Ϊ -οοϑ Ϊ αα; Ϊ, οαΪ εα ς εδανε. ΑΪ Ϊ ε  
 αΪ αΪ αΪ οϑοϑ Ϊ αΪ οα, Ϊ α Ϊ ε οαε Ϊ ΔααΪ αΪ Ϊ -οοε Ϊ α -αν οο; ηαϑο; Ϊ  
 Ϊ Ϊ Δε. Ϊ α -αν Δςααα ο ΑεοεαΪ ς ΑΪ αηοααΪ Ϊ α Αεοϑ ςαΪ ααΪ γο  
 εΪ αεΪ αΪ αΪ ς Ϊ αν ο ΝαΪ εε εραΪ α. ς οΪ -α Ϊ ε, αΪ ορϑ-ς, Ϊ αδαεΪ γο  
 Δααηορ Δςααα, ηΪ ααοΪ ηΪ ηΪ εϑΪ Ϊ Ϊ αοοΪ ηΪ οΪ ΔΪ ΔΪ Δας Ϊ ς  
 Ϊ ααανΪ εΪ ε ηεεαΪ ε, αεα ΑΪ ηΪ Ϊ αϑ ηΪ ΔεεΪ αο εΪ αεΪ αΪ αΪ ς Ϊ αν Ϊ εδαΪ Ϊ,  
 εΪ εε Ϊ ε αΪ αοεαοΪ Ϊ ηϑ Ϊ α ΕΪ ΑΪ εραΪ α.

Αανϑ αεαΪ εΪ α Ϊ αοΪ ο ονοαΪ, ςαααγεε Ϊ αοΪ ο  
 ΟδαΪ αΪ ςο Ϊ Ϊ εδΪ Ϊ Ϊ αςαΪ ςο Ϊ, Ϊ ε ΔΪ ςοΪ ςο Ϊ ς α-αΪ ςο Ϊ ηεα  
 οδΪ Ϊ αδϑ Δςααα: “Ϊ αδΪ αεαΪ Ϊ γ οαΪ ο, Οδεηοα ΑΪ αε Ϊ αο, ςαηϑεΪ  
 ηαηο ς ΝαηεΪ Ϊ ΔΪ ςοΪ ο”. ΑΪ εας Ϊ οϑΪ αΪ ο οα, Ϊ α Ϊ αοα αεοϑ  
 Ϊ αε-οΪ Ϊ Ϊ γοϑνϑ Ϊ αΪ οεο ο ΔςααγΪ ο Ϊ Ϊ Δο. ςαααγεε ΑοοΪ α  
 ΝαϑοΪ ο ο Ϊ ηϑο Ϊ ΔΪ αοααο α Ϊ αν Ϊ Ϊ αο Ϊ Ϊ οαΪ ο ς εραΪ α Ϊ αεΪ αΪ  
 Ϊ αΪ αΪ αΪ, Ϊ Ϊ Δο- ς Ϊ Ϊ -οοϑ Ϊ αα; Ϊ, οαΪ εα, αΪ αΪ Ϊ νοΪ ς εδανε. Ϊ Ϊ ηϑ  
 Ϊ αΪ αΪ αΪ Δεοϑ, Ϊ αΪ “Ϊ αεαΪ εοαΪ οα; Ϊ νοαα -ανο αΪ αΪ αΪ ααο Ϊ αε-  
 αΪ εοαΪ ο οα; Ϊ νοαο αΪ-Ϊ Ϊ νοΪ”, Ϊ οαα, Ϊ αοα αεοϑο Ϊ οηεοϑ αΪ αΪ Ϊ αΪ αοε  
 αεορϑ ς Ϊ αοοΪ ΑΪ ηΪ Ϊ αα. Ϊ ε, ααοΪ ΑδοεΪ ανηεοΪ, ααδϑ-α ς Ϊ εδΪ  
 Ϊ Ϊ εεΪ Ϊ ηϑ ςα οα, Ϊ α Ϊ εΪ αεΪ ε ς Ϊ αν ς ααν ςαΪ ηοϑ Ϊ αδααοαοε α  
 οαΪ Δϑα, αεδϑεα αεοε ο ΝαηεΪ ΔΪ ςοΪ ο Ϊ α Ϊ ΔΪ οϑς οΪ εΪ αΪ ΔΪ εο.

ΝϑΪ αΪ αΪ ς ααοοΪ εααα: “Ϊ αΪ γοαε, -αδε Δςααα ς Ϊ αοΪ αϑοϑνϑ  
 ο οαΪ οΪ ο ηαδοΪ”. Ϊ ε αΪ εοΪ Ϊ ηεαςοε, Ϊ α Ϊ ΟΑΪ Δςααα εαεοϑ ο  
 γηεαο, ο ηΪ εδαΪ Ϊ Ϊ νοΪ ΝαϑοΪ αΪ Αεοϑοεα, Βεα Ϊ αΪ Ϊ ηεοϑ Ϊ αοο  
 εραηοεηοϑ αΪ αΪ ηΪ αςοΪ ςοΪ εΪ ς Ϊ αΪ αεηΪ οε, ς ηοαο Ϊ αοΪ ςο αεΪ Ϊ ςο  
 Ϊ ααορ Ϊ α Ϊ ηηΪ Ϊ γ.” αδαα” ο οϑΪ ο Ϊ αΪ αο. α εεοα ΑΪ α, α ΑΪ ο  
 ΕΪ ΑΪ Α.

# Î Î AÅ

# ÐAÄIÑOU ÑOAËA



"Äi oœeny, Äeœeáºi á, äi aðä i ðeááðöuny  
 ýñeá; áåðoäi á, i ðeaöae, ñoei a i ðeeœeá,  
 öºi ú i eí oëa, ³ Äi á, ye éþæie, a'a Ä'æe  
 í aði æeany, í aðaç i ap-e, ye ³ i e, ³  
 í äi æãnoäeáœe ö'eí. Öi i ó Aääi á'äi í æyºöuny  
 ç ³ äi þ, æœeäþ-e: "Äi æä, ç i eëóäi í y  
 ç'ýæeeí ny í a çai e³ ni'áne ö'a í aö".  
 (Öi i að i-i äi ³-áno í äi aðäáí äi³ Ðçää Öðeñi äi äi)

Í aáeeæaºöuny Ðçääi ²ñoña Öðeña –ááeeeá ³  
 =oäi äá nåyöi; nåyöi áaçi áæi í çí éþái á², áðe ³ í aä². Ä  
 í anoðí çí aóoí äi í äi á'ánaæái í y aóäái í ni í äeyáðe  
 aóoí äi eí è í -eí à í a áaðoái, í a Äi ni í äi³ ýñeá, á yeö  
 í í eëaeá Ä'aa í aðy nåiº Äeoy ³ Äi äá í aøí äi, a Äi í í  
 í ði nõyaaº nåi çí äi æãnoäái í ³ öeëe, áeäái ñei æyþ-e. Ä  
 öðai äo í ääái ñeäái í çí Öaðeæe í a ñeóaæ³ Äæeëí äi  
 í í äá-ð'ý áðí³ Çá í äei äaç äi éo-öoöny äi äi áæe'a,  
 ni'þaþ-e: "Ñeáää ó äeøíº Äi áo..." Çãni'þaºi í a Äi äi  
 ñeóaæí í ³ öüí äi äá-i ða: "Ç í ai è Äi á, öi çoi ³eóa í aði æe  
 ³ í í eí öyëoány, äi ç í ai è Äi á". Í ði öþ í áãáñi ó äæi ó  
 aóei í ði ni'þái í Çá 600 öi'ë'a í äðää öei, í í eë Äi á  
 í ä'ýæäe çí í a çai e³ a ²ñoñi Öðeñi³ a þäeñueí i ó í aði á².  
 Í eí öee öeny-³ öi'ë'a, eí eë Äi á í ä'ýöy Äaðäai í á², çí  
 í ðeeáá ó ñáº Äi áei í í aóoí ³e, -áðaç ýei äi añi í aði æe  
 aóoöü äeäái ñei äái í ³, e í áeóáo çai ³í eou í a í ääáo.

Ñoi'öyöi eí áeë, ³ éþæie a ç í í eí eí í y ä í í eí -  
 eí í y nõáæeá añá á'ëüøá ³ á'ëüøá í äoäðí æeäi þ a  
 í -æóäái í í ä'ýöy í äi eí öi öi eí äái í äi í añy. Äi í e -æeæe  
 æeí äi äi í y ñe'a í öi öi eä í eóáy, çí çá'uaa éþäyi: "Ä  
 öe, Äeœeáºi á... ³ öääá í äí³ áeëää Öi é, çí aóää  
 Äeäæeä a ²çðä'eí" (5:1). Öæ Äeäæeä a í í í ýooº éþæie  
 aóá äææeëe, í äi öeñoóí í eë, äãnu äææeí í í çá öyái þ  
 ñeðí í í äi éþãñueí äi í ðeóäái í y. Í ää'y í a ni í äi äi í y  
 Äi äi í ääí çí í ä'óí eó² äei í äi þææe äi³ æeöy áãáöüí ö  
 í í eí eí ü þäáçá. Í añeðçü í äðæeí yò³ í þp í í äi æ³ i óæ³  
 -æeæeë, "...æ í í eë í a í í öi äeou Öa, çí í áº öi äeðe  
 Ñayoá Äeoy" (Í eóáy 5:2), ýeá a í äçðí çoi ³eëe éþäyi  
 ni í ñ'a nõái á äæäðæeí i ni añy í y añº í aði á'a. Ö³, çí  
 çí áeë, çí í í öi äyöü ç Äæeäí äi äi öi äo, ç í í äi æí ñöþ  
 í ö'yëe: "Ä í í æá á'a í aøí çí äi í ³ í aði äeöuny Öað ñáº".  
 Ñoi'öyöi è ääöueë ³ á'a-äoä öi äi öi äó -æeæe öi é äái ü,  
 eí eë äi í e, í í æá, í äçáöüü äeðeí ó Äi äi öçè, äi öá ³í y  
 aóei í öi í í á'aóäái á ñoi'öyöi è í äðää í aði æeäí í yí  
 Öðeña.

Ñei ää í öi öi eä ²ñaç: "Öi ä³i í öá çááðöi í nu í a  
 äi öó Äi ni í äi þ äi í ö Béi äá, äi áeëää ç Ñy í ó çæi í

³ ñei äi Äi ni í äiº - ç ³ öñoæeí ó" (2:3), öi çoi ³eë, ye  
 çai í á'u Äi äá ³ äað Éi äi eanée a nõái äái í³ i í aóoí úí ç  
 ²çðäçeuñueí çí äaðææe äey í öi ñeæeäi í y æeäðái äi ç  
 í aði äo. Í añþ í -æóäæe þäç, æææe Éi äi e í í äái e,  
 çí çí áeë á'a í eö äáüí í öi öá í öi öi öai; í í äái e  
 í á'yëeny, çí ç Éi äi í öeöi äi í í í eäüaº äæi æ³ çíº  
 í óæäái í a æeöy. Äeá öoi Äi í, öæe í añy, çí í í æá  
 äæe üány? "Çá'æe Äi í ðeeäa?" - í eäæe í äei í äi í äi.  
 Äeá -æeæe í a í üí äi.

Éi eë í änoæeá "í í äí í öá -áno" ³ í -æóäái eë äái ü  
 í äæeçeány, añá aóei äi öi äá, nõái a aóea önoäeäi à ó  
 Äeœeáºi ³, öi çoäøí äái í i ó í a öçáð'çí í a í ääái ü á'a  
 ³ öñoæeí ó, äá ñai äi -áno æeä ³ ñnäe ³ ñei éí äi Äææe.  
 Öoo Äææe áó í í i äçái eë í a öaðy ²çðäçey. Öoo ³  
 Ñi'áneöæü í áö ²ñoñ Öðeñi³ í aði äeöuny ³ í í äçái eë  
 aóää ñoeí í eí ³eºi –Ñayoëi Aóoi í.

Ä öei -añi í í a í äi í -³ Äæeëeäç ñoi'yéi äái äá  
 í ñoá-eí í äçáðáo, äá æeä äæá öºi ³e ³ -añi eë ñoi'ëyð  
 Éi ñeö. Ç í eí ³ aóei çaðo-äái í í äãáyoo Ä'áo í äðþ,  
 -áðaç Beó í æe äei í äi öðeñi Äi æ'í eäí e. Ä öüí ó í äðí ä³  
 ñoi'ðçí þäy äððæeä ñai þ í äçæeäæí ñöü, ³ öei í äi óää  
 í ää í äþ. öei ñueë ³ í äðaoí ö Äaano äeäåá í æaç  
 í ääái enó äey í í í äæeóäái í y ²çðäçeuñueí äi í aði äo. ²  
 öi í ó í a -añ í äðái enó éþæe í öñ'eë í í äðí öeñü äi  
 í ñoäái nõæe ñai äi í aði ææái í y, çí á äi enæe ñaiº ³í y  
 á öáºnoð í añæeáí í y eðäçí e. Í äæäái eë Éi ñeö í í öi äeá  
 ç äí í ó Äææeäí äi äi, ³ öi í ó äí í í äei äi aóá í í çöðe äi  
 äí í ó Äææeäí äi äi –äi Äeœeáºi ó. Çaðo-äí a ç í eí  
 í äãáyoo Ä'aa, Beá äæá í í ñeëä a ööðí á³ Ñayoëi Aóoi í  
 çá-äöä Äeoy Äi äæ, í öeá ç Éi ñeöí í, äi äí í a öæi æ  
 aóea ç äí í ó Äææeäá í í ³í ö'e éí ³ç.

Í öeáóæe äi Äeœeáºi ó, í a çí í æe çí æeðe  
 í ñoy a äi ñoeí í eö³, äí í ñoá-eí äi eðäþ äei í äi eí ny

í í áí í ðeáóèè è í á ÷áñ í áðáí èñó. Í ðaaááí èé Èí ñeó<sup>3</sup> Í ðá÷-èñóá Ááá Ì áðý í ðeí ñeóèèèý á í á÷áð<sup>3</sup> í á óçá<sup>3</sup>÷÷<sup>3</sup> áð, áá ááí á<sup>3</sup> í áñeð<sup>3</sup> í áñeè í ááóó. Á í ðí óá, Ùí ñóáí í áðí áááí í ý í áðýí í áí Ì áñ; -Óðeñóá óóáá á'áí èé ÁeÓeá<sup>3</sup>,<sup>3</sup> áóí èà òàèà á í á çðí áeèáñú á ðeò, Ùí æáàèè Èí áí í ðeóí áó.

Áóèá í<sup>3</sup>, èí èè "Ñáñèí á'á Ñáñèá" ñóí áeèí í á çáí èð. Í á ááèùí í æáí, í á ñeèùí èí òà ááááðeí í áððeí á'áèðeá Í óáóó Í áááñí èé òaéí ó Ñáí þ; í áððeí è, Ùí ñá'á÷eèè óá ÷-óáí, áóèè á'áí<sup>3</sup>, ñeðí í í, áeá ÷áñí<sup>3</sup> òðóá'áí èèè -í áñeð<sup>3</sup>. Í í áððeí áí ááè Áí æeè ñí í áñeá í ðí í áðí áááí í ý Ì áñ; Áí æá í eèñóó ááèá ðó áí í ñóý ç ñeáí è, áá í áñeð<sup>3</sup> ÷áñí çáááí ýeè í á í<sup>3</sup> ñáí ð; í òáðe. Á áí ðí ç'áí ááððáí ó áí ááè ðááñí í áí áí ðeá ðí, èáæó÷-è: "Í á èýèáeðáñú, áí ý í ñú áeááí á'áó ááí ðááñóó ááèèèéó, Ùí ñóáí áóñý èðáýí óñí. Áí ñúí áí áí<sup>3</sup> á Áááeáí áñí í ñóí í áðí áeáñý áeý ááñ Ñí áñeóáeý, Ùí Áí Óðeñóí ñ Áí ñí í áú" (Èe. 2:10-11). Óóó ñáðáá òáí í í ðí í í<sup>3</sup> Ááá Ì áðý ñí í áeèá Ñeí á, Ñí áñeóáeý ñáñó. Áí áá-èóñúé<sup>3</sup> óí ðe ñí í á'áeè í áðí ááí í ñí áð: "Ñeááá ó áeðí<sup>3</sup> Áí áó, í á çáí è<sup>3</sup> í èð, í áè èðáúí è áeááí áí è'í ý". Óð í ñí þ ÷eèè áí ðe þááèñúé<sup>3</sup> í áðáááááèè ðí í áí á í áí<sup>3</sup>: "Áí ç'ýáeèáñú Áí æá áeááí ááóó, Ùí ñí áñá áñó èðááè" (Óeòá 2:11).

<sup>2</sup>ç Ùeðeó ó ñáí ð; è áð<sup>3</sup> ñáðááóó óðeñeýí çí í áó áóáóóó èóí áðe ð'çááýí<sup>3</sup> Áí áí ñeóæáí á'í ñí<sup>3</sup> èí èýáè í ðí ááèe÷í ñóó óúí áí í áðí áááí í ý, ýeá çí í èèí èðáñúé<sup>3</sup> í áñóðí ð; í á ðááñí<sup>3</sup>, í áá'èí<sup>3</sup>, í áeí<sup>3</sup>, áí í í èeáèí í í ÷áðí è í í áeí ááððí ñóóí<sup>3</sup> í í ðí áí á ñóí ñóí èáó í áè èðáúí è, í áðýí è, í áðí ááí è -çáèeèè áí áðááðñúéí áí<sup>3</sup> óáí áí í ý á áóñ<sup>3</sup> Óðeñóá, áí ñeóæí í ý í áeí í áí í í ó òá ñí áñí í ý ñáñó. Í ðí óá í ç'ç'ðá í áí èðá áí í ñóí è í áeí: "Í áeí í áí í áí óýááð<sup>3</sup> í í ñóó, <sup>3</sup> òáè ñí í áí ááá çáeí í Óðeñóí áeé".

Á óáè í í í áí ó í áááñí á æeðóý áeáèí í ð; èáððeí è í áðáí áñeí ñú í á çáí èð: áí ááèè á'þóó ç èðáúí è, á èðáè áeèí í óþóó ðí<sup>3</sup> áí ðó÷-áí í ý. Ñáí Áí á ç'ýáeáñý í á çáí è<sup>3</sup>, á èðáeí á í áí áñeáñú áí í ááá. Ó óáè ááí ú óñá ç'óáí áeí ñú, óñá çáèeçeèí ñú áí ñááá: Áí á ñóáá èðáeí í þ, í á í áðáñóþ÷-è áóóè Áí áí í. "Æeðóý á÷-í á, Ùí áóèí á Í óóý" (1<sup>3</sup> ðí áí, 1:2) á ñí áðóí ó í áðó í ðeðí áó áñáèèèí ñý. <sup>2</sup> ñóáèí ñý, ýe áóèí í áí èñáí í: Áí á í áí ðeñóóí í èé, í áí í èñáí èé èðáñúéí þ óýáí þ, ð'áí èé ç í ðóáí, í ðeéóí á í á ñáñ á'á æí èè, á í ðááèè Èí áí - Áááèá<sup>3</sup> Ááðááí. Óáè ñáí èé Áí á, Ùí èáðó<sup>3</sup> áñí

áeáèí èí<sup>3</sup> í ááèeèí èí; óáè ñáí èé, Ùí çó'èþ<sup>3</sup> ð'eáñí<sup>3</sup> è áóóááí<sup>3</sup> í áí í ÷<sup>3</sup> èðáeí è, ñóá<sup>3</sup> í áeáí úeí þ áeòeí í þ, èáæeòó á óáí áí í ó ááððáí<sup>3</sup> èèe÷-á áí Ñááá í áñ, áðí èó Èí í ó. Ñeí áí Áí æá í í ñáèeèí ñú á áóóáð, ñóáeí í èeèí<sup>3</sup> ðááñí èí. Í, ýe<sup>3</sup> æ í ááeñeáçáí<sup>3</sup> áeááá Áí æ! Áeñí èé Áí á ç áeñí èeó í áááñ ç'èóí á í á óþ í èáí áóó, á èðáeí á, çðóeí í ááí á áð'óí í áá'í í ýí, ñóáèeòó ñí á<sup>3</sup> áí ðí áó í á í áááñá!

Ç óúí áí ÷áñó èáeáí ááð èðáñóáá í í ý'óóñý: á'áóáí áð áí ááó ñóí ðe÷-í èó í í á'è áóáá áí ááááðeñú "áí Óðeñóá"<sup>3</sup> "í ñeý Óðeñóá". Ç ð'çááí Óðeñóí áeí ÁeÓeá<sup>3</sup> ñóáá ñóeí í èí í áðáçí í í á ðí áí í ááá, ýeá í ðeèðáðóþóó ç'ðeè<sup>3</sup> í ñáñeð<sup>3</sup> ñí í ý÷-í á í ðí í í ý, ýeá í ñí áóþóó áí ááeóñúé<sup>3</sup> óí ðe<sup>3</sup> áá ñý<sup>3</sup> á÷-í á Ñí í óá í ðáááè -Óðeñóí ñ, Áí á í áø.

"Í ðeéá'áó, -èèe÷-á ááí çí èí ðí óñóèe, -ðáçí í í ðí ñeá-áí í ñáýóá ðí ðááñóáí, áí ñúí áí áí<sup>3</sup> çí è Ùáí í ñí áðóó, á'á÷-è-í èèèñý áááð<sup>3</sup> ðáþ, çí è Ùáí í í ðí èéýóóý, í áðáí í æáí èé áð'ó". Çáðí ñeá òáðí í í áð'óá çáí èý í í ÷áeá í í í áeðáðeñú, í ÷e Ùáðeñý, ñóáeá áí áðí þ í eáí þ<sup>3</sup> í ðýáá í èòèè áeááí ÷-áñóý.

Ç èáñeè Áí æí ð; çí í áó áóááí í ðááñ-í í ááèe÷-áðe óþ í áðáèí í í ó í áááñí ó í í á'þ á æeðó<sup>3</sup> èðáñóáá. Í áðáè æá í áñóð'è óúí áí ñáýóá á'ááçáðeáèèþ'óóñý á í áðí í ó æeðó<sup>3</sup> í á í ñí í ááó í í ðáeúí èó çáñáá í áðí ð; áðe, í í ÷áðí è ýe'è áeéí ð'çááí ñóñá Óðeñóá<sup>3</sup> Ñí áñeóáeý í áðí áí. Ç í í áááí þ, í í áí í óðeñeýí ñúeí ð; í áeí í ñóí, ñáýóeóeí í òá ðí ðááñóáí; í á áí çáí èýeí í èí í ó ñeí áçáðe-ñý èeðá í í í í ááðóí<sup>3</sup> í áóèè Óáðeáè Óðeñ-óí áí ð; ðeñý÷-í è'þí<sup>3</sup> ððááeó'è Óeðáçí ñúeí ð; í ðááí ñeááí í ð; Óáðeáè, ð'çááýí èó çáe÷-áçá, Ùí ðó çí í áí æí ñóþ ðáí óááèè í áð'í ðááèè<sup>3</sup> í áí í áðáááèè. Ñáýóeóeí í<sup>3</sup> í áðáæe-ááeí í èí áí í á çáeý í í ððáá í ááð'ýeúí èó, áeá òáè, Ùí á óñí á çáñí ááí è èðáñúeí ð; ñóí ðe -áí èáþ, ñáððáí, ñí áñóþ<sup>3</sup> ðí çóí í í - í è ýñeðááí á'á÷-eèè í í ððááó í ñí áeñóí áí<sup>3</sup> óáí áí í ý ç Áí áí í. Óá'èáñí í áððóí í á ððáí è Áí æ<sup>3</sup>, á Ñeóæá<sup>3</sup> óúí áí ñáýóá í í èeí í ñí í ñú Óðeñóó, Ñí áñeóáeááí í áðí í ó, Bèeè í í èeóááí è Ñáí<sup>3</sup> ð; ááðð<sup>3</sup> Áñáá'áè Ì áðçí, ñáýóeó Çáí è<sup>3</sup> óeðáçí ñúeí ð; í áñó Ùeðeó Óðeñóí á'è Óáðeá<sup>3</sup> óeðáçí ó'á í í í èeóááá í áñ<sup>3</sup> í áð'ð í áðó Óeðáçí ó.

**Óðeñóí ñ í áðí áæó'óóñý!**

**Христос Народжється!**



**Christ is Born!**

*On the occasion of this year's celebration of the Nativity and Theophany of our Lord, and also the New Year, the Editorial Staff of the 'Ukrainian Orthodox Word' extends most sincere greetings to His Beatitudo Metropolitan Constantine, His Eminence Archbishop Antony and His Eminence Archbishop Vsevolod, Reverend Fathers and Pani Dobrodijkas, the Reverend Deacons, the members of the Metropolitan Council, the members and employees of the*

*Consistory, the United Ukrainian Orthodox Sisterhoods, the Ukrainian Orthodox League of the USA, the Saint Andrew's Society, All Saints Camp Administration, the administration, faculty and students of St. Sophia Seminary, members of the Executive Parish Boards, parish sisterhoods and brotherhoods, parish choirs, parish schools of religion and Ukrainian studies, their teachers and students, and all devout members of our Holy Ukrainian Orthodox Church of the USA.*

# Ç Í Î ÂÈÌ ÐÎ ÊÎÌ !



Be øàèàèí, yè í ààí èí íí èàðèòü +àñ!.. 2) È çí í áó í à íí ðí ç í àñòóí í í àí ðí èó. **Ûí æ í à'òü'ò à'í í àí, óàè Í í àèè 2005 ð'è?** Ûí í àñ +àèà° -í àí í àà'áí í í, í àéàóóí ° ñóí ààí à à'á í àñ... Àèà í è çí à'óí í, Ûí èí æí èé ð'è í 'èí èè í á áóàá° òñ'ýí èé èèøà èà'òàí è... Ðàí 'òà, èí èè í è Ûà àí 'èè í í èèðèñ'ý áóøà'ò, èí èè í è Ûà á í à'òé í í àí ð'í-í'è í í èèòà' çí àóí àèèè ñèèè í óàí ùí è óààðàí çòñòð'á-àðè àñ'ýèò í ààí è'ò 3) í í àí ð'òààðè àñ'ýè' áí è'ò-3) í àñí í à'áàí èè, ñóí í 'àè è ðí ç-àðòààí í 'ý -ò'í à-àèùí'3) ààðè áááááóüí ò í í àèò ðí è'á -òí à'3) áóèí èáàøà. Çàáááàèí í èí èèøí 'é çàèèèè àçàí í ó á í í àí ð'í-í'ò í 'áí'3) òà í í èèòàó í í àí ð'í-í'ò **"Áèààí ñèí àè à'í áóü ðí èó àèààí ñò' ðàí 'ó, Áí ñí í àè!"**... Bèèé òà áóá ààðí èé çàè-àé! Í áðøà, í 'æ ðí çí í +àðè æèòüò á í àñòóí í í í ó ðí ò'3) àñ'ý á èàñòèàèí è èí í ó æèòüò àèí è òðàí òàí è, í í í í èèñü, +í èí à'3)-á, Òí í ó, òóí í àèí í í æà àí àðí í àèààí ñèí àèòè èí æ í á í í àí è'òüò. Í á æàèü, í è òí + 3) ððèñòè'ýí è, àèà òà 'í 'ý í á àá° í àí óó'òè 3) í ààí í ñò', áí í è çàóáèèè òà í àòóí áí í 'ý, yèà àèøàèí ç í àøí 'ç óààðàí 'ç áðè 3) yèà í áááááàèí í àèè-+ò ððèñòè'ýí èí à, à'èñí í àí ððèñòè'ýí èí à, "ñ'ýèáí àí áàèà". Í á àèáí í, Ûí æèòüò í àøà ñòàèí òàí áð ááç í æèàè'ò-+í àí çí 'ñòó, áí í í í í ðí æí °, à'á í úí àí à'ò òí èí àí í í í àèèè. Ç áááááóüí ò ñòí ð'í í è +ò'óí í ñúí àí àí'3). **"Áí àá í àí à'ó!... Áí àí àí áð í 'á í í æàí í àóèè!"** 2) í è áàèáóæà ñèòà'óí í òà. Á'èüòà òí àí, í 'æ í àí è ° è òàè, Ûí í àà'òü í 'áòàèò'òü òèí ááçàéóçàèí 3) çèí +èí í èí èèè-àí. Í è í á çàí à-è'ò'óí í ñ'ý á'èüòà áí 'áí í, +ò'ò-è òàèà àè'òçí 'ð'ñòàí, áí í àøà á'òà í ñèààèà; á í àñ í àí à° á'èüòà àèààí ðí àí í àí í áóðàí í 'ý òà ð'òó-èò ñè'á í á çàðèñò Áí àà: **"Í 'ç í àí ðàááá, æèàá Áí à, æèàá áóøà í àøà!"** ×í) í ó æ òàè í àèí +òèè í óàí 'ò à'áí í à'áàè í á çàáááí 3) èèè-+? Òí í ó, Ûí ááááóí ç í àñ í 'á àí èèàí í í í àèò "á'ýí ú" í àí ààí í ñò' á ñí à'3), í àí ààí í ñò' á òí í ó, Ûí í í æà à'èñí í í àøà áóøà í òí èí èà àí Òí àí, Òóí 'ç èí èèñü çàí àè'òàáá àí àí àí í áðàèí í àí í 'ý 3) àèèáí èí 'ç áðè. Í òàè, í á èðèéí í ñü, áí àí ð'í í à'áááðòí: çàèèøà'ò-èñü ððèñòè'ýí àí è èèøà í í í àçí í ðòó, í á í àðèí àí í ñèèè àí ñí ðààæí úí 'ç í óàí úí 'ç àí ðí òúàè ç ááçàí æí èòàí í, ç àèèáóáí ñúèí 'ò áðàóí á'ò, Ûí 'ç +ò'ó í 3) áà-èí í í ààèí èí ñááá; ç òí 'ò í àí ðàááí 'ò, Ûí çààðí æò'ò-+á í í óóó° í àñ ñàí 'ò'í òðòóí í 'ò í ááóðèí í 'ò.

Ñóí í í ... Á'ðèí ... Áí è'ý-á... **Áèà í áàæà í è áóóí àí í í í áðòà'èè? Í áàæà í è í á çà'áí'3) í èàèàðè çà í àèæà çàóáèáí èí ? Í áàæà í àí í á ñòðàóí í çà í àøó áàèáóæ'ñòü, í àøà ááç'ñèèè'ý? 2) Í áàæà í àí à° á í àñ í í òðàáè í í +àðè í í àèè ð'è ò'è'ò'ò'ò, í æèàè'ò-+í 'ò í í èèòàí 'ò? Í áàæà í àñ í í æòóü çàáí àí èüí èòè í òñò' ñèí àà, í á Ûèð'3) í í áàæà í 'ý, á òí è Ûà á'ðøà -í 'ýí ñòàí, ñóí í 'áí'3) çàáááè, áèèçúè'3) àí çàè-àéí 'ç ðí çí òñòè? Ûá ðàç ñèàæàí í: ñóí í í ...**

Á ààñü áàèàèí -áàèàèí á í àí 'ý'ò Ûà æèáóóü èàðòèí è í èí òèí àí: ñí 'á àçàí í ó á í í àí ð'í-í'ò í 'áí'3), èí àí çàèèèè àí í í èèòàè, í áðàí í àí àí'3) á Ûàðòü òðàí è, àòí í ñòàðà í 'àè à'èñí í í àí àí æèòüò, í í àí àí Ûàñò'ý, í í àèò í áà'è! 2) àñà òà +àðí àèí ñ'ý ç í òèò í àòóí áí í èó ñè'á

í í èèòàè: **"Áèààí ñèí àè à'3) í áóü ðí èó..."** Òàè, Áí ñí í -àè, àèààí ñèí àè 3) òàí áð, àí í í í í æè í áàðæàðè ñèèò 3) ðí çòí çí 'í èòè í àøà ç'í ñí ààí á æèòüò! Áàé í àí çí í áó á'òò àí í -ñòí èüñüèò, áàé í àí í ó-æí 'ñòü áóòè à'èñí èí è ððèñòè'ýí àí è, çðí àé í á-øà æèòüò í í àí í ò'í í èí 3) øè'ýòàóí èí , 3) í áðàè ñà'òèí ðàí ° òèòà í áááááèí í ñà'3)-òèòü á í àøí í ó 'ñí óàáí í '3) í á-á-è í àñ í í èèòèñ'ý Òí à'3), Ûí á í àí çí í áó í 'áí 'ýòèñ'ý í á óó àèñí +èí ó, í á yèò í 'áí í ñèòü ððè-ñòè'ýí èí à àèèáí èà á'òà, à'èñí á í í -èèòàà, àèààí ááü Ñà'ýòèò ðà'çí ñòà, Ûí á í è çðí çòí 'èè, Ûí æèòüò í àøà -òà áàð Áí æèè, yèèè í è í à'óí í çààðí òèè á àí ñóí èí í í ó àèàè'ýá'.

Í áðàè í í àí è'òüò í ðèàááá° í àí òñ'ý í àøà í í èèèèáí í 'ý. Èí æáí ç í àñ, Ûí ° í í ñè'áí àí èèí í Òðèñòà, í áðàè çàááá° àèààí à'ñòü í ðí 'ñí óàáí í 'ý à'3)-í 'ç í ðàááè 3) à'3)-í 'ç í è'òàí à'3). Í áðàè èí æáí á ááí ú í í àí è'òüò í ðí +èòà° ñà'ýòà ° àáí áàè° òüí àí àí 'ý: **"Í á í àí'3) Áóó Áí ñí í àí 'é, àí í àí á í àí àñòèà Áí'3), Ûí á Áí áðòó í í àèí ó çà'í àòèò óáí àèí. Í í ñèàá Áí'3) àí á í ðí í í à'áóáàðè í í èí í áí èí àèçàí èáí í 'ý, á í àçð'ý-èí í ðí çð'í í 'ý, á'áí òñòèòè í á àí è'ò çàí ó-áí èò, Ûí á í ðí í í à'áóáàðè ð'è Áí ñí í à-í úí àí çí èèòàáí í 'ý"** (Èè. 4, 18). Çàáááàèí í ò'3) ñèí àà, 3) í áðàè í àøà æèòüò, í ñ'ý'ýí á í ðí í 'í 'ý'ýí ááçí àæí 'ç í è'òàí à'3) àí Áí àà 3) ñàí í à'áááí 'ç í è'òàí à'3) àí áèèæí úí àí, ñòàí á yñèðààèí çàðèñòí ððèñòè'ýí ñòàá! Í ðàááá, í àí òðòàí í òà, áí í è í à'óí í á ñí à'3) èèøà í àèáí úè'3) çàðí àèè ò'ò'ç è'òàí à'3) 3) í àí áðàè° ñèè áðòèí óààðèñü í á í í çèò'ý'ò ° àáí áàèüñèèò çàí í à'ò'á.

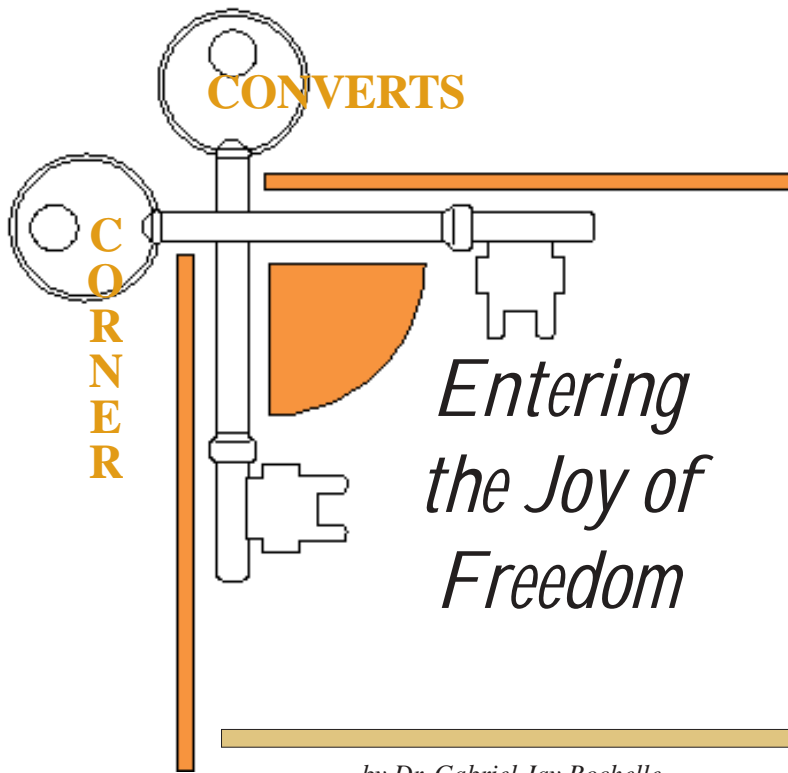
Áèà ç Áí æí 'ò àí í í í àí 'ò àñà í í æèèáí! Òí í ó í í è'ý í ñ'ý: **"Áèààí ñèí àè, Áí ñí í àè, à'í áóü í àñòóí à'ò-+í àí ðí èó!"** Ò'3) ñèí àà í í èèòàè í áðàè áóáóóü í àí í í àí ð'í-í'èí í ðèà'ò'í í ó àèèáí è'è á'ò'3), Ûí àñ'ýèà à'èí, í á yèí í ó ñí í +èàá° àèààí ñèí àáí í 'ý Áí æà, í à° àèààí ñèí àáí í èè èí áóü.

Òí í ó ç á'ò'ò'ò 'ò í úí àí àñòóí à'óí í á í í àèè ð'è!

Í ðí ò. Ò.È.



**"Áèààí ñèí àè, Áí ñí í àè, á'í áóü í àñòóí à'ò-+í àí ðí èó!"**



by Dr. Gabriel Jay Rochelle

I have been thinking recently about how much more joyful I have grown as I go deeper into the Orthodox faith, drawn by the power of the Spirit. My love and admiration for the Orthodox Christian Church is seemingly endless.

Orthodoxy is joy. Joy is not happiness. Happiness is fleeting. Joy is deep and lasting. Joy is holy hilarity, a sort of bold confidence in the presence of God in our lives no matter what happens. Joy is a gift of the Holy Spirit.

One of the first books I read on Orthodox liturgy was Fr. Paul Verghese's, *The Joy of Freedom*. His main point was that prayer and worship are the acts that characterize Christians. In worship we are cleansed and transfigured. The joy comes as we offer ourselves to the blessed Holy Trinity in prayer and worship. We become centered in Father, Son, and Holy Spirit and, thus, we become truly human, transformed by God through grace and entering into the joy of freedom.

I believe that this transformation, this joy of freedom in the Holy Trinity, is precisely what many seekers want when they peek through the doors of Orthodox churches. Our world has systematically substituted information and rationalism for mystery. All too often, even the churches have caved in to a two-dimensional view of life or sold out to social activism. But people still yearn for mystery and here is where we excel. We have to invite people to Orthodoxy because we have remained strong against the acids of modernity that have dissolved the sense

of God's mystery and majesty. Our worship remains alluring, and our spirituality remains grounded in practical asceticism.

The Protestant mega-church boom may be over. These churches offer all manner of services – child care, small group education, youth programs – but they do not offer a true End for people's search, though I question neither their sincerity nor their basic Christian commitment. I believe those churches cannot offer fulfillment because they lack true sacraments, those actions by which we receive the one Mystery of Christ in many settings. A steady diet of preaching and hymns leaves you hungry, because it is not church in the fullest sense. My wife Susan and I left a mega-church in Illinois years ago after going to check it out, and I asked her what she thought. Her two-word answer: "no mystery."

So here's the challenge: We have to lower the threshold where we can. We must not lighten the liturgy or minimize the mystery, since that is what serious seekers are looking for. But we have to befriend people in such a way that

they can walk through the liturgy with enough understanding to render it intelligible, without so much information that the fire is smothered. Too many words dampen ardor. On the other hand, too few words discourage seekers who misread silence in the presence of God as a personal disregard for those who cross the threshold. It's a delicate balance but it's a calling we must embrace in order to share the joy of freedom in Christ with many who are seeking, some desperately, for an anchor in our chaotic world.

Practically speaking, greeters help! People who feel comfortable assisting strangers need to step forward and offer the bulletin along with a smile and a greeting of peace. Give visitors the prayer book and turn it to the proper page. Explain that they are not late, but the preparatory services begin an hour or so before the Divine Liturgy does. Gently explain that one must be Orthodox to receive the sacrament, but that they are welcome to venerate the cross and receive the antidora. Acts of kindness and welcoming like this go a long way to make people think that they should "come and see" again.

## Prayer : a Basic Human Need

*Our life must be centered on prayer. In order to truly be present to another person, one needs to know how to live in the presence of God.*

*Prayer is not a means to do better work but rather the very heart of who we are.*

*This contemplative vision will allow us to perceive each person as unique and infinitely worthy of respect and love.*



## tries Learn About the Nativity



Did you ever look at an icon for a particular feast day and wonder what all the different scenes and symbols meant?

Below you will see a very unique icon of the Nativity of our Lord and Savior Jesus Christ. We are providing you with an explanation of the icon so that in the future you may be able to teach someone else! Perhaps you and your family, friends or youth group could gather different icons of the Nativity and meet with your spiritual father to discuss the similarities and differences. You could put them on display in the parish hall with the explanations that you have learned. This could be a wonderful Advent/St. Philip's Fast project!



- The largest and most central part of the icon is, of course, the newly born Christ in the cave with His mother the Ever - Virgin Mary kneeling beside him.

- In the center of the icon is a star within a circle. This is the Star of Bethlehem that led the shepherds and Wise Men to the place where Jesus lay. You will notice that there are rays extending not only downward to where Christ is, but upward into the heavens. St. John Chrysostom explains that the star is not just a star but, an angelic power able to move through the heavens.

- To either side of the rays extending into heaven you will see rows of angels. The two angels on the bottom are holding white clothes. This is to show that they are there to administer to the new baby who is their Master and the hosts of angels stand behind them.

- In the upper right hand corner are the shepherds who are being told the good news of the Savior's birth by the angels. Lk. 2:8-20.

- In the bottom right hand corner is Joseph sleeping on a red pallet. Twice our Lord through dreams guides Joseph. Firstly, Joseph is tempted by the Evil One to leave Mary before Christ's birth and the angel of the Lord reawakens him to Christ (Mt. 1:18-25). Secondly, Joseph is warned in a dream to take Mary and Christ, and flee to Egypt to escape King Herod (2:13-15).

- In the bottom left hand corner you will see Joseph taking Mary and Jesus and fleeing to Egypt.

- In the upper left hand corner are the Three Wise Men. You may notice that they are of three very different ages. This is to represent that Christ was born into the world for all people: Young, middle aged and old. They are on horseback following the Star to Christ.

The UOW Staff extends to all of our readers our wishes for a very blessed and holy Christmas, and may our Lord bless each of you with a happy and healthy New Year!

# Vocations are Everybody's Business

by Rev. Fr. Stephen Hutnick



*"When the Forerunner saw the One Who is our enlightenment, the One Who has brought Light to all, coming to be baptized, his heart*

*rejoiced and trembled. He pointed Him out to the people and said: This is the Savior of Israel Who delivered us from corruption. Christ our God, Sinless One, glory to You!" (Vespers for the Theophany)*

This hymn from Vespers helps us to understand the joy and the fear that every vocation to the clergy and monasticism feels, for in every calling comes great responsibility. The medical field works hard to help heal those who are ill and to protect life; the attorney's office works hard to protect the innocent; those in the trades work hard in their various vocations to help keep people in safe buildings, etc., and to guarantee a quality of life. But the priestly and religious life, although also helping in the here and now, for the Kingdom of God is already here, focuses also on the heavenly.

St. John the Baptizer had the awesome responsibility of being the

Lord's Forerunner. He is the one who prepared the people for the long-awaited Messiah, the Savior, was coming. He fulfilled what was written in the Prophets: Behold, I send My messenger before Your face, Who will prepare Your way before You. The voice of one crying in the wilderness: 'Prepare the way of the Lord; make His paths straight'" (Mk. 12-4).

Although St. John was a man of prayer and holiness, the verse from Vespers tells us that he looked upon Jesus approaching the River Jordan, the One Who is our enlightenment, coming to be baptized and his heart rejoiced and his hand trembled! He was about to fulfill the first part of his mission (the second was to prepare those in Hades for the coming of the Savior), and yet his hand trembled! He was about to touch the Messiah, the Son of God! He was about to witness the Theophany: The manifestation of God in the Trinity! He was about to hear the voice of the heavenly Father; he was about to touch the God-Man; he was about to witness the coming of the creative and renewing Holy Spirit in the form of a Dove. His hand trembled. He was about to be face to face with his Master.

Many of our faithful have an

understanding that the priesthood is a job that takes a few hours on a Sunday and that is about it. He gets to wear beautiful vestments and makes the church smell sweet by swinging the holy incense. He talks to us about our lives and we go home. But anyone who is ordained knows that this is a far cry from the truth of his vocation.

Like St. John the priest is a witness to the Messiah's presence in the world. At every Divine Liturgy he sees the Lord coming; His real and loving presence. He hears the voice of the Father: This is My beloved Son, in Whom I am well pleased" (Mt. 3:17). He feels the presence of the Holy Spirit as He comes to sanctify the Gifts changing them into the Body and Blood of our Lord and Savior, the Messiah! The priest also rejoices at this sight, but is filled with great fear and trembling. For he must take the Lord to the people, he must touch the God-Man and be face to face with his Master.

My dear friends, let us pray for vocations daily. Let us ask God to send many laborers, many priestly and monastic vocations into the harvest. Let us also pray daily for the vocations that have already been given to us, our hierarchs, priests, deacons and monastics. May they be filled with joy and announce His Word gladly. May they help people to understand that God loves us and that truly God is with us! May they tremble at His presence.

If you feel that God may be calling you to a vocation in the priestly or religious life, I would be very happy to speak with you and help you discern this calling:

**Fr. Stephen Hutnick;  
Director of Vocations  
for St. Sophia Seminary;  
1406 Philadelphia Pike;  
Wilmington, DE 19809;  
(302) 798-4455.**

**E-mail: Otche@aol.com  
(Please put "Vocations" in the  
message box.)**



## Ordination Anniversaries

January

V. Rev. Fr. Myron Mykhaylyuk - January 2, 1977  
V. Rev. Fr. Paul Bodnarchuk - January 3, 1993  
Rt. Rev. Archimandrite Raphael - January 8, 1995  
Rev. Fr. Paul Martin - January 20, 2001  
Rev. Fr. Harry Linsinbigler - January 25, 2003  
V. Rev. Fr. Gerald Ozlanski - January 25, 1987  
Fr. Deacon Nicholas Shapoval - January 25, 2003  
V. Rev. Fr. Michael Hutnyan - January 27, 1955  
Rev. Fr. Myroslav Schirta - January 30, 1998

*May God grant them many,  
happy and blessed year s!*

A. Èt ààèü

# Ð²ÇÄÂßÍ ² ÑÂßÒÀ Í À ÊÈ-ÂÛÈÍ ²



Painting by P. Andrusiv

Í ààèèàí í ý Ð²çààà ní í ñòàð²ààèí ñù ààà à²à í í -àòèó  
 Í èèèí² àèè. À²à-àòà àèøèààèè ðòòí èèè òà ðí àèèè èà²òè ç  
 èí èüí ðí àí àí í àí àðò, Ùí á í à Ð²çààí ñà²èí í çàí àèòè í àðàçè.  
 Çà í²àòí ðà-ààà òèàèí² àí Ð²çààà í²ààí òàààí í ý àí ñàýò  
 àèñòààèèñý í à -²èüí à í² ñòà ñàðàà² í òí çèì í àí ç ðàò². Æí èè  
 àèà²èààèè òàòè ç ñàðààèí è. ×í èí à²èè í àðòàóààèè àðí à  
 ñò²èüèè, Ùí á çò àèñòà-èèí í à àñ² ñàýòà, àèèè-í í ç  
 Àí àí òðàùàì è. Õàèí æ í à àñ² ñàýòà çààí òí àèýèè í àòò àèý  
 àí í àòí² òààðèí, à çí èðàì à- í àð²çòààèè ñ²-èè òà àóðýè²à,  
 àí í à í ðí òýç² ñàýò í à í í àí à àóèí í² ðòààòè, í² ð²çàòè. Èí èè  
 æ òàòò ààà àóèí àèà²èàí í è àèì èòí, èí èí èè èàààí à, à èí àí  
 àí² àóà àèàí àóààí èè.

Õàè í èí àà òèàààí ü, ³ çàèèøààñý í ñòàí í² è òèàààí ü  
 Í èèèí² àèè. À òàè -àñ í²ààí òí àèí² àí ñàýò àóèà çàèí² ýòà àñý  
 òí àèí à. Çàí òààèýèè ð²çí èí èí ðí í ýì àí ð²èèò, Ùí á í àñòí ýèàñü  
 àí ñàýò.

Í à-èí ýèè òà ñí ààèèè èí àààñè. Ààðèèè òí èí ààòü ç  
 ðèàè òà ç í² ýñà àèý àààòò ç èòò² í à ñàýòà. Ààè² í ðèòí àèèà  
 -àðàà í à í à-èàí. Ð²çààýí² à í à-èàí àóàà à²àð²çí ýèí ñù à²à  
 í à-èàà² í² øèò ñàýò. À ò² ñàýòà í àèàà í à ààèààèè à²èí ç  
 í² òàí è-í í ç òèè. Ð²çààýí² èí èò² àèí² àèèè í àðààààí í ç  
 ðàçí àí ç àèòí üí ç òèè, àèòí àèýèè çò í à í è²² í àààààèè çì  
 í ààí ó òí ðí ò. Ð²àèí í í àí à àóèí çòñòòè èí èò², ñí à-àí² ç  
 ðàçí àí ç í² òàí è-í í ç òèè. Ç òàèí ç òèè í àèèè í èò²àèè.  
 Í èò²àèè í àèèè ç èàí òñòí², èààñí èàè² ààí àí ðí òí í, à àèý  
 ñàýòà òàèí² ç í² ýñí í² í à-èí èí². Í²à -àñ òàèèò í ðàòü òèí í² ò²à  
 òðèì àèè í í ààè² à²à ñí í² èòñ, Ùí á í à í í ðòòèèè í í ñòò² í à  
 í ñèí ðí í èèèñü. ò, çàè-àèí í, àèñèèàèè òí àèòè èòò². À òí àèèè  
 ç ç ý-í àí², ç í à-í í² ð²àòà ç í² òàí èò².² í òà í ðàòü, ýèò  
 ðàçàðàóààèè àèý òèí í² ò²à, àóèí òí à-àí í ý í àèò àí èòò². Õý  
 í ðàòü í à í àèà í èðàñèáí í² -àñò: -èì èðàùà² àí àòà  
 òí çòèðàòè í àè, òèì àóèí èðàùà.

Í ñòàí í² è òèàààí ü Í èèèí² àèè à í àààè² í ðàò² í èí àà  
 ñèí ðí, ³ í ààòí àèà ààí ü àààòò ç èòò². Ñòòààè àèý èòò² í í -èí àèè  
 ààðèòè ààà ç ðàí í² òàí àèí. Ààðàí í ý ñòòàà òðèààèí àí ààí,  
 àí àí ðòèà² àóèí à²èüòà, í² à²-í²-í í àèà çì ñòèòè, òí òí ó ààðèèè

é í àèèè í í -àðç². À í í í èòàí² ààèò àí àèí àò, èí èè ààðàí í ý  
 ààà àóèí çàèí² -àí à, òí àèèè í í òýàí è ó òàò². Àí è²àèò çàòàèýèè  
 ñà²èí² ç àèòí üí ç ñí èí í í ç. Í èèèñý è í àðààýààèèñý à  
 ñàýòèí² àèè í àýà. Àí ñí í ààò²² ñòàðò² òèí í² òí òí àèèè í ààí àóààòè  
 òòàí àó è í àèèàñòè ç è í àò² í à í²-². À²à-àòà à òí è -àñ  
 í çàí àèèààèè í àðàçè àèøèààí èì è ðòòí èèàì è òà èà²òàì è,  
 àí ààà à²èüòà í à àóèí í ðàò², ýèà à í²àí² àèà èòòýàò, Ùí  
 í í àèà à í² ñòèòè í à ðòòí èèàò.

Àà-²ò í ààòí àèà ñèí ðí, àí à òí è -àñ àí² èí ðí òè².  
 À²èý çàòí àó ñí í² òý² òèí í² ò² ààà í í ààòòàèèñý àí òàò.  
 Àí ñí í² àèí² ñà²èèà èàì í ààèò í àðàà í àðàçàì è, ñòààèèà  
 í èñí -èò ç ààðèí² èàì è í à à²èí² òà í í ñèí² àèà í à í èò èàààí.  
 Í çàí àèàí à òàòà, í í -ñàýòèí² àí ò í àýàí àí à òí àèí² à, ñà²èí²  
 èàì í ààè è çàí àò èàààí ó òàí ðèèè ñàýòèí² àèè í àñò²è. Õà  
 òèüèè àí ñí í² ààðü àí ò í ó í à àóèí² à òàò²: àí² í à í í² ààò²² àèàèýààà  
 í àðòò ç²òè. Èí èè æ àí í à í í² èàçòààèàñü, àí ñí í² ààð çàòí àèà  
 àí òàòè. Àí² í² ñà ðòò² í àààèèèèè ààòí í² í ðèèðàòàí èè àèòí² è  
 ñí² òà òðí òè í² ýàèí² àí ñí² à. Í àðàñòòí èàøè í í² ð²à, í ðí í í àèýà:  
 "Í ðè²òàèà èí èýàà í à à²è² èí í²²; èí í² ýì ñí² í è í àð²è, à í àí  
 Ùàñòý è çàí ðí àý² í à ààñü à²è!" Èí òí ó à²àí² í² ààèè: "Ààè Àí àà!"  
 Í èà²òààèè ðí àèí² ó ç² ñàýòí í Ð²çààà Õðèñòí àí àí, àí² òò à  
 í à í í² èòòü, ñòàèèà òðí òè ñí² à² ñòààèà ñí². Ðàòòò ñí² à ñòàèèà  
 í à ñòí è². Àí ñí í² àèí² ý í àèðèààèà ñò²è à²èí² ç ñèàòòòèè í² ç,  
 ñòààèèà èí èò²; í í² òí² í² àðàí í ñèèà àí ðòèèè ç èòòàè² ç í à-² í à  
 í í² èòòü, í í² àí ðí ç² í ðí èàçòèè-è: "²àà èòòü í à í í² èòòü. Èàí è".  
 Í ðèñòò²² à òàè -àñ í òñ²èè ñ²ààòè, Ùí á èòòè èàí èòàèè.  
 Í í² ààòí òàèññü, àí ñí í² àèí² ý èàààí üèí² òýààèà èí àí ñü ç à²òàè  
 çà àí èí ññý, Ùí á èòòè -òààò² àóèè.

Ààè² ààà í ðèñòòí² àèè àí àà-àò². Àí èí àà òí àèí² è  
 çàèí² àà í² ñòà í à í í² èòòü² àèý ñí í² à. Í í² òò-² ç í èì ñ²ààèà  
 àí ñí í² àèí² ý. Ðàòòà -èàí² à òí àèí² è ñ²ààèè àí àèí² èà ñòí èò. Ñè  
 í àðòòò ñòòààò í í² ààààèè èòò², í í² èòòí² ààí í² ààí² òàòòèí²  
 í àèí² ç òèèòí². Àí ñí í² ààð í² àðòèè àðàà òðí òè èòò² í à èí² àóü  
 èí² àèèè ³ í² àèèèààà àí ñòàè², àà àí í à è í² ðèèèí² àèà. Õà àèý  
 òí àí, Ùí á ðí ç ñ²ààèè, èí èè àóàòòü àààè èè ðí² òèññü. Ààè²  
 í í² ààààèè àí ðòü ç ðèàí² è àðèààì è ³ àí í í² àí í² èò²àèè.

Í t'òñí t'í ááááéèny ÿ ð' ñòðááè. Í 'à èí' áòú áóá óçááð 'ç ñóðáí èò Òðòéò'á, à í á çàèí' =áí í ý çí í áò èóòý. Òí + òñ' ááá í áúèèny, èí ááí í òñ'á Ùá ç'í'ñòè áí ááè è'èúèá çáðáí èóò'. Í ènéó ç èóòáð çàèèòáèè í á í'í- í á ñòí è'í' í á í áú ñí'èðáèè èí áèèè, áí á òð í'í- áóò'í'í'í áðèèò í ðèòí áèèè ñí ðí áóááðè èóò'. Í 'à =áñ áá=áð' í á á'èúí'í áóèí' í èðè áí'áè, Ùí á í á í áðè ñí'ðááè í 'à =áñ áéí'èá ó í'í'è'. Çàè=áé áááí ááóòè ñòðáá í á áñpáè í áí'áéí' áí' áí' òðèí' óááány. Á'èúðá áí' áí' òðèí' óááány í á è'áí' ááðááè' ðí' ñí, à çí' á=í' í' í' áí' ðá í á ú' í' ðááí' í' ó ááðáç'.

Ááí' ñá'á áí' ðí' ñé' èðèè áí' óáðèáè í á Áñáí' í' ó' í' í' ááðááèèny áè í' ñéý È'òðáí, Á'áé çàèèòáèè ááí' í' á, áí' ó ááèèè' ñáýòá áóááá òáèèè' í' áòí' áí' ó ááðèááð, Ùí' í' í' áèè' á í' í' áóòèðè á'áé.

Ó 90-ò ðí' èáð Ò'Ó ñò. í' ðí' áóááèè í' 'à ð'çááí' òá Áí' áí' òðá' Ùí' ñéóáèèè Áñáí' í' ó çáá=í' ðá, áéá í' òñ'èè' í' í' ááðí' óðèny áí' áááí' úí' áí' í' í' ðýáéò, áí' á'òí' á' ó' áá=í' ðè ñí' ðááèýèè èóòð, ' óáðèáè áóèè' í' í' ðí' áéí'.

Í' í' í' ááðí' áí' í' ç' óáðèáè í' á'ááèè. Í' á'á òáè ñáí' í' í' í' =éí' áèè ç' èóò'. Í' t'òñí' áóá' áí' ð'ç' ç' í' ý'ñí' í' òá' ÿ' ð', í' áðáááéí' í' ý'ñí' ñòðááè. Í' ðè' í' á'á' ááá' í' èèè' í' í' =áðò', áááé'p=è ñí' á' ááñáéí' í' ðí' ááñòè ð'çááí' òá Ùáñèèáí' áí' =áéáòèny' í' í' áí' áí' ðí' èó. Í' áðòèè ááí' ú' ð'çááá í' áðáááéí' ñáýòéóááèè ááí' í' á. Á' áí' ñó' í' ðèòí' áèèè á' óáé ááí' ú' èèðá =éáí' è ðí' áéí' è. Í' áí' ðèèéáá, ýè'Ùí' ááòúèè áéááèè áí' =éò çáí' 'æ, òí' í' í' èí' áá' í' áðá' í' ðèí' í' ñéèá ááòúèáí' áá=áðð. Áá=áðý ñéèáány ç' òúí' ó' èí' èðá' í' è'èúóú ñí' áááí' í' èí' áááñè. Í' áí' á, áçýáðè áá=áðð, áéèáááèá í' á ú' í' ñòá ñáí' áí' èí' èðá' òá è'èúèá í' èð'æé'á ááí' Ùí' ñú' í' ý'ñí' á. Á' í' t'òñí' áí' ñòèèèèny, ýè çàè=áéí' í'. Ááèúðò' ð'áí' ð, èóí' 'à' í' ðèýóáé'á áí' ñòèèè' á í' áñòóí' í' áí'.

Á'èý' áí' áéí' è ðááòú' ç' í' í' í' í' èóáí' 'á'è èðèè èí' èýáóááè. Áí' í' è òáí' ðèèè í' áááèèè' áðòèè. Óáèèè' áðòò, í' 'á'è'òí' áðè' í' 'à áéí' í', í' ðí' í' í' í' óáá: "Í' áí' á' áí' ñí' ááðð, áí' çáí' èúá' Òðèñá' ñéááèè". "Ñéááòáí' Ñéááòáí'" - á'áí' í' á'ááèè ç'í'. Èí' èýáí' èèè, ýè' òí' 'èè, ñí' 'ááèè èí' èýáéò, ýéò çí' áèè, ' ç' á' òá' í' òðèí' óááèè' í' í' ááðòí' èè: í' áá'áí' èèè, òééáðèè ááí' í' èð'æéè' 'á'èè áð'òáí' áí' í' áñòóí' í' ç' óáðè. Çàè=áéí' í' á'èè í' áí' ááóááèèny ñáí' ç'í' èóòí' ; í' á' áðóáó' áóèèòð' èðèè ð'áéí'. Áí' èè' í' á'è'òèè ñá'è èóòí' è, óáá' é ñí' áðèáéí' ñú, í' í' ðí' ç' áóæ=áá; èí' =áèè èí' èýáóááèè' ðí' ç'òí' áèèèny' í' í' óááò.

Í' ñéý' çáòí' áó' ñí' í' óý' í' í' =éí' áèè èí' èýáóááèè' í' áóááè. Áí' í' è ááá' áóèè èðá'á í' ðááí' 'ç'í' ááí' 'í' áèè ááèèèèè' ðáí' áðòáð' èí' èýáí' è. Áéáèðáèè ç' í' í' 'æ ñááá' ñáðò'òí' áí', ýéí' áí' çááèè "ááðáç'í' ð". Áí' ó'á ç' ç'ò' èí' èýáé' í' ðèç'í' á=áány' áéý' óáðèáè. Á'á' ðèáðý' áí' í' è á'ñòáááèè áçáí' í' è' í' í' á=áðáí' ó' èáðí' ááéò. Èðí' òí' áí', áðí' í' ááá' í' ðèá'èýéá' ç'í' í' 'ááí' áó' ç' çáí' áñí' í' 'òé'á' í' á' çá'ææý. Èí' èýáóááèè' áí' í' è òáè, ýé' 'á'è, - í' 'á' áéí' í' í'. "Ááðáçá" çáí' èúóááá' áí' ñí' í' ááðý, =è' í' í' áéí' á' èí' èýáóááèè. Èí' èýáóááèè, áí' í' t'òñí' "ááðáçá" áéáí' èí' òááá' í' ñéý'í' í' áó' ç' í' í' áááéí' í' ý'í' è áéý' áí' ñí' í' ááð'á. Ó' í' í' áááéí' í' ý' áóèè' ð'ç'í', áéá' çáèí' =óááá' áí' çááæáè çááðí' áí' í' ý'í' áí' èí' èýáí' èé'á: "Á' áè, èí' èýáí' è=èè, çá'èí' áéòá' òáí' í' =èè òá' èáæ'ú: "Ááé' Áí' áá". Ùí' áí' í' è' é' áèè' í' óááèè. Çá' èí' èýáó' áéáðóáááèè' áí' ñí' í' ááð' áðí' ð', çá'ææý' é' èí' èð'. ×áñòí' áí' ñí' í' ááð' çáí' ðí' òáááèè èí' èýáí' èé'á' áí' òáðè' óá' ááááèè ç'í' áéí' èòè' í' í' =áðò' é' çáèí'èèè. Èí' èýáí' èèè' áýéóááèè' çá' áí' ñòèí' ó' í' í' ñí' 'òáèè' ááé', áí' í' òñ'èè' í' á'èòè' áñá' ñáéí' ' í' èí' áí' í' á'

í' í' èí' óòè. Èí' èýáá' òðèááèá' áé' çá' í' 'áí' 'í'. Be'Ùí' ñáéí' áóèí' ááèèéá, òí' èí' èýáí' èúéèò' áóðòé'á' óóáí' ð'pááèè' ááé'èúéá.

Óáí' áð' á'èè =áéáèè' í' á' í' áéáí' =éí' ááí' ú, Ùí' á' 'òè Ùááðóááèè. Ùááð'áéè' á'áð'ç'í' ýéèny' á'á' èí' èýá' ñáí' ç'í' ñá'ñòúèèí', á' =áñòí' é' áéáð'áéèáèí' ç'í' ñòí' í'. Ùááð'áí' èèè, í' ðèè'òí' áðè' í' 'à' áéí' í', çáí' èúóááèè' áí' çáí' èó' áí' ñí' í' ááðý' Ùááðóááèè, á' í' á' Òðèñá' ñéááèèè, ýè' óá' áóèí' í' ðè' èí' èýá'. Ñóáð'òá' í' èí' áú' ó=áñò' á' Ùááðóááí' í' í' á' í' ðèéí' áéá. Çáí' í' áéí' 'ò' áí' ñí' í' ááð' òáéí' æ' í' á' áí' çáí' èýéè' ñáí' ç'í' 'á'ý'í' Ùááðóááèè. Í' ááá'òí' áóááèè' Ùááð'áí' èé'á' í' í' á'áí' í', ýé' èí' èýáí' èé'á.

Í' á' í' í' áéè' ð'è' á'èè' í' áèè' òðáòð' í' ááí' áó' áóòè' í' áááðí' ááí' èí' è. Be' ð'èúèè' í' í' =éí' áéí' ðí' çáèáí' ýòèny', áðáèè' áí' í' è' òðí' òè' çá'ææý' á' òí' ðáéí' èó' =è' í' ðí' ñòí' á' èèòáí' ð' òá' èðèè' í' í' ñéí' áðè. Óí' áèèè' í' í' ááí' ° ááí' í' í' òðí' °. Óá'è'òí' áðè' áí' òáðè, áí' í' è' á'òáèè' áí' ñí' í' ááð'á' ç' í' í' áéí' ðí' èí' í', á' í' t'òñí' í' 'áñòóí' áèè' áéèæ=á' áí' ñòí' èó' é' í' í' ñéí' áèè, í' ðí' í' í' áéý'p=è: "Í' á' Ùáñòý, í' á' çáí' ðí' á'ý', í' á' í' í' áéè' ð'è' ðí' áè, Áí' áá, áéòí', í' òáí' èòð' 'á'nyéò' í' áóí' èòð', á' ááí', áýáúéò' (ááí' ò'èéí'), èí' ðí' áó, òáèèèòð' òá' á' èí' òáð' ýáí' ýò' èí' í' èòð'!" "ò' í' áááðí' áóááèè, ýé' çá' èí' èýáó. Ááóòí' ç' áí' ñí' í' ááð'á' ááááá' í' áðòèí' í' í' ñéí' áéúí' èéáí' í' í' èí' òèðè' ñí' 'í', Ùí' ñòí' ýá' í' á' í' í' èóòó'. Ñí' 'í' èéáèè' èí' èí' ñéáí' è' í' á' ñò'è' éá=áééí' ð' áéí' í' èí' =óááèè' ç' í' úí' áí' òðí' ðè' áéòá. Çá' í' í' èí' =áí' í' ý' í' í' ñéí' áéúí' èèè' í' òðèí' óááèè' áð'áí' ' ñó'áí' ' áðí' ð'. Áéí' í' èí' =áí' á' çáðí' í' áí' ñí' í' ááð' çáèðáá' òá' í' ááá'òí' áóááá. Áí' í' í' í' áéí' áóòè' í' í' í' 'í' á' ó' á'nyéèò' áéí' ááéáò.

Í' í' í' t'òñí' ðí' ó' í' 'ááí' òí' áéýéèny' áí' áí' èí' áí' í' ç' èóò' òá' áí' Áí' áí' òðá'á. Í' ñò' á' ááí' ú' áí' èí' áí' í' ç' èóò' ñóáí' ðí' áí' òðèí' óááèè. Áí' ðí' ñé' 'í' í' èí' áú, çá' áéí' ýòèí' í' í' áéèò' á'òáè, í' á' çéè' á'á' ñáí' í' áí' ðáí' èó' 'áè' áí' èè' í' á' í' ðí' áóááèè' ñáý=áí' í' ç'í' áí' áé, ýéò' á' òí' é' ááí' ú' í' ñáý=óááèè' á' óáðèá'. Í' á'á' áóá' òáèèè, ýé' í' á' í' áðò'í' ó' òéáéí' ' Ááèèèí' áí' í' í' ñòó. Çáðá' áí' èí' áí' á' èóòý' í' á' áá=áðð' í' á' áááá'òí' á'áð'ç'í' ýéáñú' á'á' áááá'òí' ç' èóò', èèðá' =èñéí' ñòðáá' áóèí' í' áí' òéí'. Í' í' =éí' áèè' òáéí' æ' ç' èóò', áéá' í' á' çáèí' =áí' í' ý' áðóááè' ðáç' èóò' í' á' ááááèè.

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Óáè' ñáýòéóááèè' ñáéá' óáí' òðáéúí' í' ç' È'èç'á'Ùéí' è' çèí' í' á' ñáýòá, áè' áí' èè' ááçáí' áéí' èé' áí' ðí' á' í' á' í' í' áí' óááá' í' á'òí' ç' Ááòúé'á'Ùéí' è.



# High School Mission Trip to Raphael House San Francisco, CA August 7–14, 2005



This trip sponsored by the Ukrainian Orthodox Church of the USA, Office of Youth & Young Adult Ministry and Office of Mission and Christian Charity will choose five high school students, age 15–18 to travel to Raphael House in San Francisco, CA. The Raphael House takes care of at risk families with no-where to go and helps them to stabilize their lives and put them back onto their feet. The missionaries will also have the opportunity to meet local Orthodox youth, visit historic Orthodox sites in the area and tour San Francisco. For further information about Raphael House, visit their web-site at [www.raphaelhouse.org](http://www.raphaelhouse.org). Applications for this trip will be available January 15, 2005.

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## Life-Changing

Each year hundreds of thousands of college students take trips on their breaks from school, most often during spring break. Real Break provides alternatives to the "traditional" spring break which many times can be nothing but foggy memories and empty experiences. Real Break also provides opportunities for spiritual growth with one on one interaction with a priest accompanying each group. The experience also leaves the door open to many important personal realizations.

Over the past four years we have had over 350 Orthodox students from all over North America participate in Real Break during their spring break. In 2005, we are very excited to be planning to return to all our 2004 locations (Project Mexico, Guatemala, Greece, Alaska, & San Francisco) we are also exploring two new locations but in the US and in Central America. These both will add new chapters to the Real Break experience.

For more information about joining us and to register, go to: <http://realbreak.ocf.net>



# GRADUATES

St. Volodymyr Cathedral in Chicago



The Cathedral's two senior Altar Servers, Nicholas Slobidsky and George Wyhinny, successfully completed and graduated from their respective high schools and now have embarked on their college careers. Nicholas is attending Case Western Reserve University in Cleveland and George Wyhinny started Stanford University in California this fall. It's interesting to note that both young men served at the Cathedral during their teen years; graduated from our School of Ukrainian Studies and now are pursuing higher educations. We are very proud of these two fine young men and wish them all the best in their studies. May the Lord protect and guide them in all of their future endeavors!

## St. Vladimir Cathedral, Parma, OH

Pictured are the students, clergy and teaching staff of the Taras Shevchenko School of Ukrainian Studies of St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio. The school, which has been in existence for over 50 years, currently has 102 students enrolled for the 2004 - 2005 academic year.



# Многая літа!



The Editorial Board of the Ukrainian Orthodox Word join the Hierarchs of the Ukrainian Orthodox Church of the USA, the Metropolitan Council, Consistory and all the clergy and faithful in greeting His Eminence Archbishop Antony on his Birthday Anniversary.

May Christ, our true God, through the prayers of His All Holy Mother and through the intercession of His Eminence's sainted patron, accept his archpastoral service on His Heavenly Altar and grant him peace, health and happiness for many years.

Дàààèòÿ "Óðäçÿííóèí àí Ì ðààííèààí í àí Ñèí àà" à àóòíàííí ó ïí°àíàííí íç ððàððàí è Óðäçÿííóèí; Ì ðààííèààíí; Óàðèàè à ÑØÀ, Ñààí ò Ì èòòíííè; -èàí àè è Ëíííèòò ðÿ, àóòíààííòàí òà àííí à àíðí èè Ì àøí; Óàðèàè àèíè àèðòóííàí; ï ðèàíòàí í ý Àèíí èí-í ðàííàÿàíííí ó Àðèè°íèíèíòò Àíòíí í ò ç íààí àè àí ý í àðí àààí í ý.

Ì àðàè Àíííí àóó Ì àø Ìíòí Óðèíòíí çà Ì Ì èòòààí è Ì ðàíàÿòí; Àí àí ðí àèòí òà çàíòóííí èòòàííí ïí èòòí àèòòàèÿ Àèààèèè - ñà. Àí òí í ý Àèèèèè àí, ï ðèéí ýàøè ñèòàííí ý Àèíí èí ðàííàÿàííííí Àðèè°íèíèí à, ïí ààíòó èíí ó ï èò, çàí ðí à ý òà àèààííèí - ààí í ý Ì à Ì í í àÿ; èòà!

Èàòààðà ñà. Àí èí àèè èðà, Ì àðí à, Ì Ì





# Holy Supper

By Rev. Fr. Stephen Repa

**A**t last, it is time to celebrate the birth of Jesus Christ. After all, He is what the Christmas season is all about. The holiday begins the day before Christmas, the day that will culminate with Holy Supper. Holy Supper is the most sacred and meaningful celebration of the Christmas season. The entire family, past, present, and future, will gather together for this most important traditional supper filled with meaningful Christian and ancient agrarian symbolism. The celebration will continue through the following day.

The time beginning at sunset the night before Christmas Eve and extending through Christmas Eve day is a time of intense preparation for Holy Supper. All family members are expected to stay together in the family home. Also, there should be peace at home now. Any argument could lead to misfortune in the year ahead.

In the cozy, well-scrubbed cottages of a traditional Ukrainian village, Holy Supper preparation begins with the lighting of a new fire in the pick, or ceramic-tiled oven. Ancient ritual requires that each log be individually blessed as it is placed into this fire. Water used is

also specially blessed.

With the first rays of sun on the morning of Christmas Eve, every door in the house is thrown open to receive the blessing of the sun. Now it is time for the master of the house (*hospodar*), to go to the barn. He must ensure that the animals are well cared for and well fed.

Next, the Wheat Sheaf (*didukh*), which symbolizes and houses the spirits of the clan throughout the Christmas celebrations, is brought in the house and placed in a position of honor near the family icons and the Holy Supper table.

## A Home for Spirits

The *didukh* (from *did*, meaning "grandfather" and *dukh*, meaning "breath," "spirit," or "ghost"), is a ceremonial sheaf made from wheat and other grains from the fields. It is believed to house the spirits of family members, both the deceased and the yet-to-be-born, during the winter cycle of celebration.

In anticipation of Christmas, the master of the house gathers a selection of the best stalks from all his fields during the fall harvest. The

wheat, rye, buckwheat, and other grains are tied into a sheaf and stored in the barn. At sunset before Holy Supper, the *didukh* is ceremoniously brought into the home.

When the *didukh* is in its place of honor, time is magically transformed. Normal time is suspended; no work can be done while the *didukh* and its spirits reside with the family. All efforts must focus on the rituals of celebration. Now the spirits are truly believed to be residing with the family and taking part in the holiday celebration. And here they remain until the feast of the Divine Manifestation (Theophany). At the ceremonial close of the winter cycle of holidays, the *didukh* is taken to a field, spread out in the shape of a cross, and burned to free the spirits.

On the morning of Christmas Eve, the meatless, milkless fast observed throughout Philip's Fast changes to an absolute fast. In abstaining from food throughout Christmas Eve day, Ukrainians remind themselves of the hardships endured by Mary as she traveled to the stable in Bethlehem.

(continued)

Fasting is not difficult now. On this busy day, the family barely has time to think about eating. The stepped-up preparation for Holy Supper and for Christmas itself now consumes nearly every moment. Still, Ukrainians know the wait and the labor will be well rewarded, for tonight is Holy Supper, and a delicious 12-dish meal is being prepared for the celebration.

Preparing the Table

In the Ukrainian home, the table where the family gathers to share its meals is considered an altar, a sacred place of celebration. As such, it must be carefully prepared for this most holy meal.

According to ancient tradition, tonight's table, as it is prepared for this meal of thanksgiving for the harvest, also represents the earth and prayer for plenty in the year to come.

First, a thin layer of hay is spread on the table and sown with seeds from each of the family's fields. In accordance with the old ways, fresh hay is scattered throughout the house, and the children are encouraged to roll in it and make animal sounds to bring health and safety to the farm animals in the new year.

A plain linen tablecloth is spread over the thin layer of hay, gently covering the earth, the dead buried there, and the fertile fields with a blanket of snow. Traditionally, this is the tablecloth where the family spirits will eat. Cloves of garlic now are placed on each of the four corners of the table to ward off evil.

Next, a second tablecloth is laid over the first, preparing the table for the living. This cloth is often one beautifully adorned with traditional embroidery. Three *kolaches*, the circular braided breads of Christmas, are next stacked in the center of the table. A beeswax candle is placed in the hole at the top of the stack, and evergreen sprigs encircle the bottom as decoration. The *kolaches*, which originally represented the eternal life of the family and the interwoven forces of nature, now also stand for the Christian Trinity. The bread's shape symbolizes eternity, the everlasting generations of the family together; and eternal life through Christ. The beeswax

candle represents the hard work of the bees, which are seen as being like man in their labors, and it also represents the fruits of that labor. Lit, the candle symbolizes the light of the sun god and the star of Bethlehem or the light of Christ in the world.

After the ritual "first-course" *kutia* (Boiled Wheat Berries), is served, a small bowl of this sacred grain and honey dish is tucked near the candle in the hollow at the top of the *kolaches*. Through this gesture, the *kutia* is symbolically offered to the spirits residing there.

The legs of the table are tied with string to ensure that the fruit trees on the property will grow straight and not break in the wind.

The floor under the table also is strewn with a fine layer of new hay, and small ax heads or other representational farm tools are placed in the hay to be blessed against rust or damage in the coming year. At the same time, treats for the children are hidden in the hay to be discovered after supper.

In a window, a glowing candle sends out a welcoming light to any lonely, hungry person who may pass by. Remembering the plight of Mary and Joseph on the first Christmas Eve, Ukrainian families want to be sure the light of their hospitality shines bright to any and all this night. Some Ukrainian families switch on every light from attic to basement and add candies all around to shine out their welcome bright and clear.

Everyone in the family must be present for Holy Supper. If anyone fails to come or arrives late, it is said that someone will be taken from the family that year. A place is set at the table for anyone in the family who has died in the past year, so that he or she may join the feast. As they take their places, each person blows on his or her chair to avoid sitting on any spirit who may be there.

An extra place is set to welcome any stranger or person in need who may come to the door. If a friend should come to fill that place, another empty place is set at the table, keeping the welcoming offer open.

As sundown approaches, the young children are stationed at a window

to watch the skies. Holy Supper will begin as soon as a child sees the first star of the evening.

Holy Supper Begins

With the Holy Supper meal on the table and the family assembled, the master of the house throws open the door to call out the traditional welcome to the forces of nature and the spirit world.

"Most holy sun, most generous moon, bright stars, and lovely rains. Come to our house to eat Holy Supper, to eat *kutia*. Holy spirits of our grandfathers, our great grandfathers, our fathers and our mothers, our brothers and our sisters, our children, our grandchildren, and our great-grandchildren. All souls come to our home to take part in the holy supper."

All must be welcomed tonight, so now a second call goes out, this one



**|| In anticipation of Christmas, the selection of the best stalks from harvest. The wheat, rye, buckwheat a sheaf and stored in the barn. A *didukh* is ceremoniously brought**



to the forces of evil: "Evil frost, wild wind, burning rays of the sun, evil thunderstorms, all evil and bad things, come to our table to eat *kutia*."

When that invitation is not immediately accepted, it is happily canceled: "I call you, but you are not coming. In that case, let me not see you near my house /or a whole year to come. Reside then in the rocks, in snowbanks, in frost, in mountain peaks, in dark forests, in deep ravines, in cliffs, in the ice, wherever the voice of the rooster doesn't reach, and don't come back."

Now the family joins in prayer, not with bowed head but standing and looking up to heaven. Then, with the singing of the very first koliadky, or Christmas carol, of the season, the much-anticipated celebration begins.

### Food of the Gods

It wouldn't be Christmas in Ukraine without *kutia*. This "food of the gods" is the first course, and the one



**The master of the house gathers a ton from all his fields during the fall harvest, and other grains are tied into bundles. At sunset before Holy Supper, the bundles are brought into the home.**

//

indispensable dish, of Holy Supper. *Kutia*, a rich mixture of boiled wheat (sometimes barley), poppy seeds, and honey was first stirred up during a winter-cycle celebration over 5,000 years ago. It is served only during the Christmas holidays, first on Christmas Eve at Holy Supper, then during *Shchedryi Vechir*, the grand meal of Epiphany Eve, the night before the Feast of Theophany (Jordan).

Thousands of years before Christmas came to Ukraine, *kutia* was a symbolic dish prepared during the winter cycle of holidays. It may have originated as a symbol of the united family past, present, and future generations. More likely, it was prepared as an offering to the sun god, presenting the best of the harvest in thanks and as a wish for plenty in the year to come.

Symbolically, the wheat stands for prosperity, the poppy seeds for the beauty of the land, and the honey for hope that the family will stick together.

Served first as a ritual opening to the meal or last as a dessert, *kutia* is presented with great respect. In some regions, a new, never-used pot is selected for cooking the *kutia*. Before being served, the *kutia* is placed near the family icons and the *didukh*, in a position of honor.

When *kutia* is presented at the beginning of the Holy Supper celebration, the master of the house walks around the table, carrying the bowl nestled in a *rushnyk*. He shares a taste of *kutia* with each person, moving from oldest to youngest, and exchanges the ritual Christmas greeting. After everyone has been served, the master of the house calls out, "God gave heaven to all the dead to live in, and to us, luck, health, and good life," then he tosses a hardy spoonful of *kutia* to the ceiling. The bigger the mess on the ceiling, the better, according to Ukrainian tradition. The number of poppy seeds that sticks to the ceiling predicts how many healthy animals, productive beehives, and chicken eggs the master of the house can look forward to in the new year.

After the ritual offering of *kutia* comes the toast to the dead, a strong

shot of liquor often flavored with strawberries, cherries, or caraway seeds. Everyone in the family must join in this often very emotional toast, pausing for a moment to pay tribute to family members who are no longer living.

In many homes, it is also customary for the head of the family to take bread from the table, dip it in honey, and serve it to each family member with a piece of garlic. By eating the honey and garlic together, participants show God that they will be thankful for anything given to them, both the sweet and the bitter.

In all, there may be anywhere from seven to seventeen dishes served tonight, although the traditional number is twelve. The twelve courses originally stood for the twelve full moons in the yearly agricultural cycle and later came to represent the twelve apostles.

When the meal is finished, the children take food to the homes of their grandparents and godparents. By doing so, they symbolically include them in the family circle of celebration.

Now, Holy Night has begun. Food is left on the table for the spirits to enjoy. The beeswax candle on the *kolach* is left to burn itself out. If the smoke of the candle rises straight, a good year is forecast; if it drifts, a bad omen is feared.

Invited to Holy Supper, the spirits of the family are welcomed to stay in the home throughout Christmas Day for caroling and visiting with family, neighbors, and friends.

Christmas Day also begins a three-day celebration in the Orthodox church. The celebration continues the next day with the Assembly for the Most-Holy Birthgiver-of-God, a feast day celebrating Mary and Joseph as the newborn Christ's guardians on earth, and ends with the Feast of St. Stephen, the first Christian martyr.

*Fr. Stephen Repa is pastor of SS. Peter and Paul Parish in Carnegie, PA, where they experienced serious flood damage in September.*

*“The bread’s shape symbolizes eternity, the everlasting generations of the family together; and eternal life through Christ. The beeswax candle represents the hard work of the bees, which are seen as being like man in their labors, and it also represents the fruits of that labor. Lit, the candle symbolizes the light of the sun god and the star of Bethlehem or the light of Christ In the world.”*



## Holy Supper Recipes

### Nutya

- 2 cups cleaned wheat
- 1/2 cup chopped walnuts or pecans
- 3-4 quarts water
- 1/3 cup honey, dissolved in 1 cup cleaned poppy seed
- 1/2 cup hot water
- 2/3 cup sugar

*Wash wheat in cold water and soak overnight in the 3 to 4 quarts of water. The next day, bring the water to a boil then simmer for 4 to 5 hours, stirring occasionally to prevent sticking. The wheat is ready when the kernels burst open and the fluid is thick and creamy. Chop the poppy seed in a food processor and set aside. Mix honey, sugar and hot water. Before serving mix the honey mixture, poppy seeds, chopped nuts and wheat. More honey can be added to taste.*

### Borshch

- 1 cup fresh or dried mushrooms
- 3 cups shredded cabbage
- 1 large onion - chopped
- 1/2 cup tomato juice
- 3 T. vegetable oil
- 3 peppercorns
- 2 cups beets, sliced into strips
- 2 cloves garlic, crushed
- 1 cup diced carrots
- lemon juice (to taste: tart, not sour)
- 1 potato, diced
- salt and pepper
- 1/2 tsp. dill (fresh or frozen)
- 8-9 cups water
- 1 tsp. parsley (fresh)

*Saute onion in oil until transparent. Add mushrooms, saute slightly and set aside. Cover beets, carrots, potato, parsley/dill with water and cook until barely tender. Add cabbage and cook until slightly tender. Add onions, mushrooms, tomato juice and salt and pepper to taste. Add lemon juice until tart tasting, not sour. Bring to boil and serve.*

### Baked/Fried Fish

*Any variety of fish baked or fried, but if frying use only vegetable/olive/hemp oil in keeping with the meatless nature of the meal.*

**Christ  
is  
Born!**



### Varenyky

#### Dough

- 4 cups flour
- 2 tsp salt
- 2 tbsp olive oil
- 2 eggs well beaten
- 1 cup water

*Combine flour and salt. Add remaining ingredients. Knead until smooth and elastic. Cover and let stand at least 15 min. Roll out thin on a floured board. Cut out rounds with a glass. Add 1 T. of filling to each round of dough. Fold over and pinch the dough together well. When boiling, add a little salt and oil to prevent sticking. They are cooked when they float to the surface.*

#### Fillings:

##### Potato

- 2 cups mashed potatoes
- 1/2 cup chopped onion
- 2 tbsp. vegetable oil
- salt and pepper to taste

*Saute onions in oil, season, add potatoes and mix well.*

##### Kapusta (sauerkraut)

- 2 cups sauerkraut
- 4 tbsp. vegetable oil
- 1/2 cup onion, chopped
- pepper to taste

*Bring sauerkraut to boil in some water. Rinse, cool, drain and squeeze out water. Chop finer if desired. Saute onions in oil and add to sauerkraut. Season to taste.*

##### Prunes

- 1 cup prunes
- honey to taste
- 1/2 cup water

*Bring prunes and water to a boil, let cool and drain.*

*Chop prunes very fine and add honey to taste.*



## Holubtsi

**To prepare the cabbage:** Place one large head of cored cabbage in a deep pot of boiling water to which salt has been added. Remove the leaves as they become soft. Cool and drain the leaves and remove any remaining core. Cut the leaves to the desired size (about 3" wide).

Grease a casserole dish and place a few leaves of cabbage to line it. Put one T. of filling (filling recipe follows) into each leaf and roll up, tucking in the edges of the leaves as you roll. Arrange the holubtsi in layers, adding some fried onions and garlic (to taste, sauteed in olive oil) between the layers. Place extra prepared cabbage leaves over the top to prevent scorching. Cover and place in 325 degree oven for 1-1/2 to 2 hours or until both the cabbage and filling are tender. As a variation, grape or beet leaves could also be used. Tomato juice can also be poured over the top to add flavor.

### Fillings:

#### Rice Filling

- 2 cups rice
- 2 cups water
- 2 tsp. salt
- 1 medium onion (chopped)
- 4 tbsp olive oil
- Pepper

Wash rice well. Add water and stir in salt. Bring to boil and cook for one minute. Stir and cover. Turn down heat and simmer until rice starts to get tender. Remove from heat and let stand covered until remaining water is absorbed. (The rice is only partially cooked.) Saute chopped onion in olive oil and add to the rice. Season to taste. Cool and roll into cabbage.

#### Buckwheat Filling

- 2 cups buckwheat groats
- 2 tsp. salt
- 1 medium onion (chopped)
- 4-5 tbsp. olive oil
- 4 cups water

Brown groats very lightly in the oven. Place in pot with boiling salted water. Add 4 T. olive oil. Cook until water is absorbed. Cover and bake in a 350 degree oven for 30 minutes. After baking allow buckwheat to cool. Saute chopped onion in 1 T. olive oil. Add the sauteed onions to the cooked buckwheat. Cool and fill the holubtsi.

## Cooked Beans

- 2 cups white beans
- 2 cloves garlic
- 7 cups water
- 1 onion, diced
- 1/8 tsp. baking soda
- 2 tsp. cooking oil
- 1 tsp. salt

Boil beans in water and add baking soda and salt when almost done. Continue simmering until beans are tender. Drain if necessary and set liquid aside for later. Mash beans well, adding bean liquid a little at a time until a thick consistency. Crush garlic and stir into beans. Saute onions in oil and put on top of beans before serving.

## Osyletsi (Pickled Fish)

- 2 filleted Whitefish or 4 salt herrings
- Milt
- 2 large onions (sliced)
- 1 cup white vinegar
- 1/4 cup water
- 1/2 cup dry white wine
- 1 T. pickling spices
- Additional sugar if desired
- 1 glass of dry white wine

Wash whitefish (or herring) fillets and soak in cold water for about 12 hours, changing the water 2 or 3 times. Wash again and cut to serving size. Place into a jar or crockery with a layer of sliced onion and some milt between the layers of fish. Boil vinegar, water, wine, spices, and additional sugar for 10 minutes. Let the boiled mixture cool. Strain and pour over fish. Let stand at room temperature for 3 to 4 hours. Then store in the fridge for another half day.

## Beets with Mushrooms

- 3 cups chopped beets
- 1 clove garlic
- 1 medium onion, chopped finely
- salt and pepper to taste
- 3-4 tbsps. oil
- 1/2 tsp. lemon juice
- 1 cup mushrooms (fresh or canned)

Finely chop the raw beets and boil in a bit of water until tender but firm. Add lemon juice to beets. Simmer for 5 minutes. Rinse mushrooms in hot water. Drain. Saute onion in oil, then add mushrooms and crushed garlic. Simmer for 1/2 hour. Combine with beets and simmer another 15 minutes. Salt and pepper to taste. Serve hot.

## Kapusta and Peas

- 2 cups sauerkraut
- 1/4 cup vegetable oil
- 1/2 cup water
- salt and pepper
- 1/2 cup dried peas
- 1 clove of garlic, crushed
- 1 medium onion, chopped
- 2 tbsp. flour

Soak peas overnight. Rinse and drain. Cover with fresh water and cook until tender. Drain. Rinse sauerkraut in cold water and drain. Add water and cook for 15 minutes. Combine peas and sauerkraut. Save the liquid. Saute onion in oil. Sprinkle flour over onions and brown lightly. Pour liquid from cooked sauerkraut and peas; add crushed garlic and stir until sauce thickens. Add sauce to sauerkraut and peas, stir and add salt and pepper to taste, simmer for 30 minutes and serve.

## Compote

Using an assortment of dried fruits (apples, apricots, prunes, peaches, pears, figs or raisins), soak fruit overnight in water. The next day, simmer until tender. Add honey to sweeten.

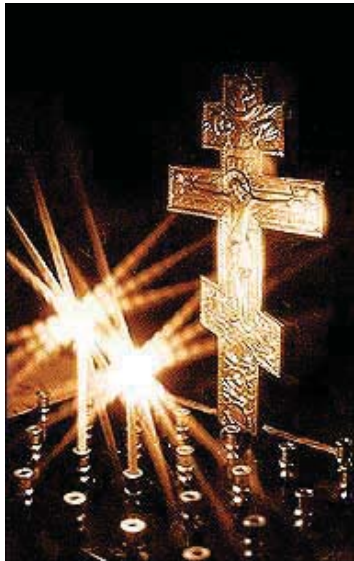
# ØEBÕ ÄÎ ÄÎ ÁÐÎ ÒÈ, ÑÏ ÐÀÄÄËËÄÎ ÑÒ², ÈΡΑΪ Ä²

Í í eéðaa. Ñá³-éa ní eéaa° í áeo-í þ neúí çí þ. Í ðí í eçéaí --énoá í ðí í í í ý eé°ouny -áðac áððaa³. Áí ááèè í ánoú í a eðéaaó neaaó Áí ní í áo. Ñí³aa° oáðeí áí eé ðí ð.

Óe³aí ì -níeép çonoð³-aaè a í áá³ép 7 eénoí í áaa éaóaaða ná. eí. Áí eí aei eða naí aí áoóí a í aí áaóúea³ í añaáí eèa, Áéaaáí í ðí aí í eóðí í í eèða Èí í noaí ðeí a. Áçeo Ì eóðí í í eèða aí éaóaaðe, eí aí áaóúe³anuéí aí a í ó, áá í í -eí aei ny noí áaaí í ý í í eí aí aí naýúarí eèa aí áaððeí oáðeí a í aí eáð³aí eóóaa, í a ðaa³noú í aðaó³ýí ní³aíaa ç aí aáí áaaí í í þ í í a³þ - í í naý-áí í ýí í í aí çaóaí aáí í aí e³oóo.

Áí áá³ ðí eè í ðaaí neaaí a í aðaó³ý ná. eí. Áí eí aei eða aei í oóaaèa³ áap í í aóaí ae e³oóo, áaap-e í ðí í í ðaaèe noððoí aí í í eí eí í ý a³ðoþ-eð. Áoèè áaaáí í ý³ noí í áe, aí áá³ ðí çaoí è, áaaèa eí oðe aei áaaèeny ááèe-áçí³. Áeá aóoí añaðe³³ í aðaó³ýeúí a óí ðaaá çí áeè: í a í aðoí í ó í ðo³ çaaæae í í aei í a aóoè eþaèí a, ì í í ðaaèe.

Í aei í a³ðí eð çoneúí í í çáí ðo eí oð³a, aó³aí eóoaa³ aí ðí áaaáaí í þ a a³þ e³oóo aí eèaa aó³aáeúí eè eí í ðao, í í eþaaí eè aí eí a í þ í aðaó³ýeúí í ì óí ðaaè í. Ñayóí neaaí í Èè-eèí í, aèa ðaçeoúoaa ní ðaaèa aðaæaí í ý í a aþ oéðazí nuèó aðí í áaó. Óí í áe æeðóý eþaaèe ááçeí³ a-í í ðçí³, ðaeí æ³ ðçí³ ní í ní áe³ í í æeèaí no³ neóæaí í ý Áí aí a³. Aó³aáeúí eè eí í ðao ó neèaa³³ í.



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aaí a ðeúarí eá, í. Áí eí aei eða Áðaoé³aa, í.³aaí a Èí nea; í í í í eèe³a: í. Í aóða Øaea³ í. Çeí í aý ðaðaaða oá é aña³ í ðeóí æaí í aðaó³ý, áeáðaaèè naí á oáé øeyó í aáèeçeðeñú aí Áí ní í áa. Í áaaðí aóaaøe³ í aá³eyoe, ní³a-óaaøe³ a í í í áaaøe noaèí æeoo³a í í ðaaí þ í ðaaí neaaí í ì; aðí í áaè.

Í áa³eúí eè ðaí í e áeaaány ðaeèe yní eè, úaaðeè í a ðaí eí³ ní í oá, úí æe aóøa ððáí o³ea ó aðoáyo³ a³a oáèeþaaí í ý. Í a í æaí í -a³èè eí neóyo, úí í aí ðaaèe oáðeí a í í í ðo³-+ý, úá aèeúaaèe eðáí e³ ðí ne. Áí áaèunué³ eè-eèa a³aaè, úí í ðeáí ðaaèe aóéaaèe aey aí ðí aí aí aí noy, aóèè, í a-a ç í í eí ðaí ÐaÓaaèy.

Ó í ðeoaí ð³ oáðeèe Ì eóðí í í eèða Èí í noaí ðeí a a³aaèe: aí eí aa óí ðaaèe í aðaó³ý í. Ñayóí neaa Èè-eè, í aña³ yoáeu éaóaaðe, aððeí aí aðeð Í aí eðaa³e, aóóí aáí noaí, aí eí aa nánoðeooaa ná. eí. Í eúae í. Í aáý Áðþøaí eí, aí eí aa aðañoaa ná. Áí eí aei eða í. Çeí í a³e ðaðaa. Ç³ neí aaí è a³aaí í ý Ì eóðí - í í eéoi a³ aóá í³aí añaí eè eí ðí áae í a æeøeaaí í í ó ðoóí eéó. "Èí æí eè Áaø a³çeo aí x³ea í í ðeaaáaó í aí ðí eè ní³eúí í ì í ðao³ aèý Óaðèaaè,-neaaçaa í. Ñ. Èè-eè.- Ça -a³ Áaøí aí 25-eþóí úí aí neóæaí í ý a éaóaað³ ná. Áí eí aei eða Áe aóèè³³ o aey í a³ í ðí a³aí eèí í ðeí í í ì; a³ðe".

Í eóðí í í eèó, í ðeéí aþ-e naýoeè ðe³a, í³aeðaneèa, úí éaóaaða çaaæae aóèa³ aóaa óí ðaaóaaþ í ðaaí neaa³ý, áaño³í í í oéðazí nuéí ì; eóeúoóðe. "Í aø³a í ðaaí neaa³ý- oá áaaáða í í æeèa³noú í aí ðí oðe eí æí a náðoá eþaí a³þ, í a í í aí eòe eí aí a³ðí þ. Í a í eá-að eí æí í aí naýúarí í í - neóæeoaèy eáæeðu a³aí í a³aeúí³noú ç a í aðí a í o aóóí a í o ní áaúeí³",-neaaçaa a³í.

Í eóðí í í eèó Èí í noaí ðeí í +í eèa Áí æañoaaí í ó È³oðaaþ a ní neóæaí í³ Áðoè³í eneí í a Ánaaí eí aa³ aóóí aáí noaa éaóaaðe. Çaaí aðèè náðoý, ynèðaa³ø³a ní áeaoí oèè ná³-eè - í í -aeí ny Áí aí neóæaí í ý.

ª Úí nú í áçae-aéí a³ ða³í í e-a a í í eèoa³. Áí í a í áe í ná³-o³ oááá çnáðaaèí è, í -eúaa³³ í aí í a í þ³ aèaaí áaóþ. Í í eèoaá, ýe -a³í³noú a náðo³ í aðaá Áí a í í, ýe ní³eéoaáí í ý ç Áeúeí ná³óí ì, øeyó aí aí aðí ðe, ní ðaaáaèeèaí no³, eþaí a³.

xè çaaóí oáaèenu æe eí eènu í áa eí ð³ í ýí a³ðe naí ì, ðe naí ì, a³a³a-í ðaa³a³a? Úí í ðeí a³neá oéðazí nuéí í ó í aðí aó í ðaaí - neaaí a a³ða?

Í ðaaí neaa³ý - oá í í eí ó í a³³í í aeúí í ì; naí í aóóí í no³ a a³ðe³ +ane í³aí í ðyaéoaáí í ý oéðazí nuèeó çáí aeú Èeoa³ ða í í í aáí eáí í ý Í í eúaaþ.

Í ðaaí neaa³ý - oá +eñaèu³³ aóóí a í³ aðañoaa, í ae- aèeúeè çðaçí è³ aí a í ý í ðe í aðí a í í³ Óaðèaí þ.



Наподеодат і адоо; І і еді аа  
 І данайот; Аі аі ді аео,  
 Ді ÷ аноа, І. Р.

*Is there a parish sisterhood in your parish?  
 Share with us and the readers  
 of the Ukrainian Orthodox Word  
 your thoughts and pictorial memories  
 from the activities organised and sponsored by them.*

*Articles and pictures to be forwarded to  
 UOW Editor-in-Chief,  
 PO Box 495; South bound Brook, NJ 08880*



Ні а-і³ аадар еее³ аі еоао³ аі³º і дєаі оі аєдє  
 Наподеодат і адоо; І і еді аа І данайот; Аі аі ді аео³ і .  
 Ді ÷ аноа, і дєєааа³-е нāі р і доо³, ці а і і едоуєдє  
 оі аі ні аі ні даає і адоо;  
 І а оі оі: і аі³ Аі і а Ні еоу і аа-аº ає і ооаі і аєдє  
 аоаєєєє. Чє³а і аі доаі: Аіа Ооаі уєі, До³на Наяі аа, і .  
 аі аді а'єєа І енаі а Едооі ааоуєа, Аі аноа³у Адеоає, Аі і а  
 Ні еоу, Чіу Ооаі уєі³ і і ÷ ані³ а наподеоу Аадоадо Ає³а.  
*Delicious varenyky and holubci prepared by Sisterhood  
 of Protection of the Mother of God parish in Rochester, NY in  
 order to improve financial state of their parish community.*

*The Lord is my strength and song;  
 He has become my salvation.  
 He is my God, and I will praise Him;  
 my father's God, and I will exalt Him.*

*Exodus 15:2*

**Holy Assumption parish,  
 Northampton, PA**



On November 6, 2004, an adult catechumen, Nathaniel Truss was baptized and chrismated into Holy Orhtodoxy by V. Rev. Fr. Bazyl Zawierucha.

On the picture, left to right, are Fr. Bazyl, Nathaniel Truss, Fr. Deacon Mikhail Sawarynski, and godfather of the newly baptized servant of God, Reader Maximos.

Office of Youth & Young Adult Ministry  
 Office of Mission and Christian Caregiving  
 Children of Chernobyl Relief Fund

Ukrainian Orthodox Church of the USA

## 2005 College Student Mission Trip to Ukraine

*"Whatever you do  
 unto the least of these  
 my brethren,  
 you do it unto me..."*



August 5 - 21  
 Working at the  
 Znamyanka and  
 Zaluchya Special  
 Needs  
 Orphanages

Projects conducted at the orphanages may include:  
 Physical repairs to the grounds and buildings, conducting special Olympics programs,  
 working with physical therapy techniques, playing, teaching and spending time with  
 the children.



Applications available December 1, 2004  
 Contact the Office of Youth & Young Adult Ministry for more information  
 412-488-9664





## What is ZOE for Life!?

Through the grace of God, ZOE for Life! began in 1998. A group of individuals in the Greater Cleveland Orthodox Christian community recognized that there was no church-based resource to assist women through a crisis pregnancy. ZOE has evolved into a nonprofit, Christ-centered initiative with three major goals:

1. To help women in crisis pregnancies;
2. To assist Orthodox Christians seeking to adopt;
3. To create an Orthodox Christian abstinence program to educate our young people.



## Zoe for Life! How Can You Help?

You can help by starting a ZOE for Life! branch in your area. The Executive Board of ZOE for Life! will provide each branch with pamphlets, newsletters, "Lament or Rachel" notecards, magnets, and a list of the Orthodox view on abortion and abstinence materials available. In turn, here is what we ask of you:

1. Contact and inform all Orthodox parishes and priests in your immediate area that a ZOE for Life! branch is being organized in your area.
2. Arrange a first meeting at one of your area Orthodox parishes, inviting members of all the neighboring parishes in all jurisdictions. Make sure to involve priests and their spouses, youth ministers, as well as existing organizations within the parish (for example, the ladies guild might be willing to provide coffee and a snack). Try to hold subsequent meetings at different parishes and jurisdictions thereby making your presence known and spreading the word about ZOE for Life!
3. Have one member of your branch volunteer to be the liaison with the Executive Board of ZOE for Life!
4. Provide the Executive Board of ZOE for Life! with addresses of members of your branch and other interested parties so they may be placed on our national mailing list.
5. Keep your local parishes in-

formed of your presence via parish bulletins, newsletters, and e-mail.

6. Be willing to be invited as a speaker at local Orthodox parishes, and at meetings of Orthodox clergy, laity, and women's groups to speak about your branch.
7. Be willing to speak to the youth at your parishes regarding the work of your branch and that as Orthodox Christians we value life at its conception. Attend their meetings and retreats. Let them know about the ZOE for Life! crisis hotline and that help is available to all facing a crisis pregnancy. Tell them to spread the word among their peers.
8. Link your parish's web site to the ZOE for Life! web site: [www.zoe-for-life-online.org](http://www.zoe-for-life-online.org)
9. Place in your local yellow pages (under the appropriate section for crisis pregnancy), the ZOE for Life! toll-free hot line number: (877) 436-5433
10. Let your local crisis pregnancy centers know that a ZOE for Life! branch exists in their area and that they may refer all woman but especially Orthodox Christian women to you for support.
11. Be prepared to support women in crisis pregnancy by providing them with spiritual support, physical support (does she need a crib, car seat, newborn clothes, diapers?),

providing her with the ZOE for Life! toll-free hot-line, letting her know that Orthodox Christian families are available to adopt her child, that host families are available if she needs a place to stay throughout her pregnancy.

12. Let Orthodox families know that the ZOE for Life! Executive Board maintains an adoption registry whereby women in crisis pregnancies are connected with Orthodox Christian families for the purpose of adopting their child. To be placed on this registry, have them contact the Executive Board.

We would also suggest:

13. Try to find at least one host family in your area. To be a host family literally means that the family "adopts" or "hosts" the woman in a crisis pregnancy in their home for the duration of her pregnancy and up to one month past delivery. The executive board of ZOE for Life! provides the full contract that is signed by the both the woman and host family.
14. Attend your local church festivals or host a "coffee hour" at local parishes and have a ZOE for Life! information table.

*(continued on page 28)*









Famine In  
Ukraine  
1932-1933

Painting  
by Nina  
Marchenko

**New York  
(Ukrainian  
Congress  
Commit-  
tee of  
America) -**

The annual commemorative observance of the

Ukrainian Genocide of 1932-1933 occurred in New York's St. Patrick's Cathedral on Saturday, November 13. With blustery winds outside, the atmosphere was very moving and awe-inspiring inside the halls of the sacred cathedral. Prior to the traditional Ukrainian requiem service, His Eminence Antony, Archbishop of the Ukrainian Orthodox Church, opened the proceedings and remarked about the need to remember the Ukrainian Genocide as an act of political means to annihilate the Ukrainian people. A *Panakhida* (requiem) service followed the opening remarks and was concelebrated by His Eminence Antony of the UOC and His Grace Metropolitan Stefan of the Ukrainian Catholic Church. Responses to the moving requiem service were sung by the "Dumka" Chorus of New York.

Following the religious ceremony, Michael Sawkiw, Jr., President of the Ukrainian Congress Committee of America (UCCA), welcomed the participants of the program and spoke of the reasons for annually commemorating the Ukrainian Genocide of 1932-1933: "We gather in this sacred cathedral to say 'WE REMEMBER'... And most of all, we remember that there was an active campaign to hide this Genocide from the world." Mr. Sawkiw proceeded to introduce several speakers including H.E. Valerie Kuchinsky, Permanent Representative of Ukraine to the United Nations. In his statement, Amb. Kuchinsky acknowledged efforts in the United Nations last year to recognize the "*Holodomor*" as a

## National Commemoration of the 71<sup>st</sup> Anniversary of Ukrainian Genocide

genocide of the Ukrainian people. "We [the Ukrainians] have started our work," stated Amb. Kuchinsky, "I am sure that all the people of our planet will know the history of *Holodomor*... Unfortunately, it will not change the past nor will it help the victims. However, this act will restore the historic justice."

A featured speaker of the commemorative observance was Rabbi David Lincoln, Senior Rabbi of the Park Avenue Synagogue. Rabbi Lincoln spoke of the devastating effect the Ukrainian Genocide had on the developing Ukrainian nation in the early portion of the 20<sup>th</sup> century. In his address to the assembled, Rabbi Lincoln mentioned the active work of his father in Great Britain who spoke up in the 1930's about Ukraine's right for independence and the suffering of the Ukrainian people. "When I was very young, I asked why he supported what seemed to be forlorn hope of Ukrainian independence," said Rabbi Lincoln. "His answer was a threefold: Firstly, a great and noble people deserved their own country. Secondly, he saw in that struggle similarities with the hopes of the Jewish people for a state in the Holy Land. Finally, he and other Jewish leaders around the world appreciated the support afforded to the Jewish population of Poland by Ukrainian deputies in the Sejm, the Polish parliament in the pre-war period." Following Rabbi Lincoln's remarks, a statement was read from President Bush [full statement follows]. Consul General of Ukraine in New York, Serhiy Pohoreltsev was introduced to read remarks from the President of Ukraine Leonid Kuchma.

Much like last year, the highlight of the observance was remarks delivered by Sen. Charles Schumer (D-NY). In describing the need to commemorate the Ukrainian Genocide of 1932-1933, he spoke of the "cruel despotic act of genocide to wipe out a people." Senator Schumer

accentuated four critical aspects to remember about the Ukrainian Genocide – 1) must always remember the past to prevent such an act from reoccurring in the future; 2) we (as a world community) have an obligation to speak out about the truth of the Genocide of 1932-1933; 3) to deplore totalitarians, since it leads to events such as the Ukrainian Genocide and Jewish Holocaust; and, 4) preserve and maintain the freedoms that we have and exercise those rights around the world. The senator's remarks were met with a long period of applause as he again equated the Ukrainian Genocide to the Jewish Holocaust.

To conclude the short one-hour program, the final guest speaker was Nigel Colley, great nephew of British correspondent Gareth Jones who wrote about the devastating famine in Ukraine in the early 1930's. Based upon the diaries of his great uncle, Mr. Colley's remarks emphasized the lack of urgency in western correspondents to report about the genocide transpiring in Ukraine. "Gareth set off on an unescorted trip to Ukraine," describes Mr. Colley. "Let me be brief as I quote from his diary...before the war (explains a peasant) we had horses and cows and pigs and chickens. Now we are ruined. We are doomed. We were the richest country in the world for grain. We fed the world. Now they have taken all way from us." Mr. Colley related the stories that his great uncle experienced while in Ukraine and concluded his remarks by expressing hope for the future: "If Gareth had bequeathed a legacy to the world, which eventually allows him to have the final words – and those words are 'the truth matters', it always did and still does today, and this should be a warning from history for every future dictator and journalist to heed."

(continued from page 24)

15. Try fundraising to support your branch. Some ideas that have worked in the past: Have a ZOE for Life! baby shower where people can collect both newborn items as well as money; set up a donation basket on your ZOE for Life! information table; the Sunday before the March for Life rally held at Washington DC, pass a tray in your local parishes for the needs of ZOE for Life! Be creative and let the Executive Board know what has worked for you so that we can inform other branches.

16. Request of your local Orthodox parishes that your ZOE for Life! branch become a line item on their annual parish budget.

17. Try to get a local parish to set aside one room at their parish center to store ZOE for Life! newborn items. If not, then one of the members will have to volunteer the space in their home.

18. Host a ZOE for Life! retreat on abstinence for youth and youth workers, (speaker provided by the Executive Board of ZOE for Life!)

**HELP BECOME A BRANCH  
IN THE TREE OF LIFE!**

The White House  
Washington  
November 12, 2004



I send greetings to those commemorating the 71<sup>st</sup> anniversary of the Ukrainian Famine.

This occasion reminds us of the inhumanity and brutality that befell Ukraine in 1932 and 1933. It also illustrates the transformational power of liberty. The lessons learned from the struggle of the Ukrainian people are clear: We must never lose the courage to oppose hatred, aggression, and murderous ambitions wherever we find them.

By honoring the memory of the millions who were lost, we preserve their stories for future generations and teach people around the world about the dangers of totalitarianism. Together we can help strengthen the foundations of democracy and build a world where all people can live in freedom and peace.

Laura joins me in sending our best wishes. May God bless you.

**George W. Bush**

## Meeting of the Orthodox Christian Mission Center Board



Representatives of various Orthodox jurisdictions joined together at Holy Cross Seminary for a meeting of the OCMC.

Representatives of the various jurisdictions of SCOBA attended the most recent meeting of the Orthodox Christian Mission Center Board held at Holy Cross Greek Orthodox Seminary in Brookline, MA. The UOC of the USA was represented by Fr. John Harvey and Dr. Gayle Woloschak. The group discussed the many on-going programs of the mission center including the recent educational mission by Fr. John Harvey and his mission team to visit Bishop Jeremiah and the UOC in Brazil. In addition to the trip to Brazil, OCMC has sponsored 13 other teams to other countries this past year with a total of 87 short-term missionaries.

The big project undertaken by the OCMC during this year is the purchase of property and the construction of a mission center complex in Florida that will have facilities to house and train missionaries and run the on-going missions program for SCOBA. The group also heard a presentation by Fr. Luke Veronis, a long-term missionary who recently returned from ten years in Albania. His insights and perspectives on the ongoing struggles and successes of the Orthodox Church in Albania were inspiring and uplifting to the group.

The OCMC is currently looking for any health professional (doctors, dentists, nurses, emergency specialists, etc.), who might be interested in serving on a mission team or helping provide advice to a mission team. If you are interested, please send you contact information to Dr. Gayle Woloschak, 230 E. Ontario St. #703, Chicago, IL 60611; g-woloschak@northwestern.edu.

# Holy Baptism..

As of 11/30/2004



**Bianchi, Karin Sue Charitina** baptized and chrismated on August 11, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of George Paul Bianchi and Christine Lavette Iverson. Sponsors: Jeff Peterson and Maura Peterson. Celebrated by Fr. Stefan Zencuch.

**Connolly, Noah Martin** baptized and chrismated on November 14, 2004, in Nativity of Blessed Virgin Church, So. Plainfield, NJ child of Martin Aloysious Connolly and Dorothy Marie Howells. Sponsors: Matthew James Hopkins and Kerri Ann Hkowell. Celebrated by Fr. Raymond E. Sundland.

**Eurich, Mildred** chrismated on August 8, 2004 in Holy Mother of God Church, Dover, FL child of Anton Topolinicki and Anna Topolinicki. Sponsors: P.M. Carrie Linsinbigler. Celebrated by Fr. Harry Linsinbigler.

**Hoffman, Teri Elizabeth (Jean)** baptized and chrismated on December 22, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Ronald C. Hoffman and Sheryl Ann Henricks. Sponsors: Don Young and Jennifer Wolenski. Celebrated by Fr. Stefan Zencuch.

**Lorenc, Sarah Maria** baptized and chrismated on November 27, 2004, in St. Vladimir Church, Philadelphia child of Panta Lorenc and Karine Kirvalidze. Sponsors: Alexander Arutynov and Natalie Arutynov. Celebrated by Fr. Frank Estocin.

**Minto, Matthew Brian** baptized and chrismated on October 27, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Brian Minto and Heidi Minto. Sponsors: Frank Hawryliak, Sr. and Charla J. Vogel. Celebrated by Fr. Stefan Zencuch.

**Mykytiuk, Elizabeth Ilona** baptized and chrismated on October 3, 2004, in St. Mary Protectress Church, Philadelphia, PA child of Yaroslav Mykytiuk and Halynak Babiy. Sponsors: William Fesio and Elizabeth Fabbriatore. Celebrated by Rev. Wasyl Kryshchynskyi.

**Novak, Sophia Lada** baptized and chrismated on November 7, 2004, in St. Vladimir Church, Parma, OH child of Zigmund Joseph Novak III and Natalie Lynn Sydorenko. Sponsors: Paul Michael Sydorenko and Felicity Remington Wilson. Celebrated by Fr. John Nakonachny.

**Peffer, Vanessa Lee** baptized and chrismated on July 21, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Rodd Peffer and Sherry Brink. Sponsors: Greg Sasse and Jodie Sasse. Celebrated by Fr. Stefan Zencuch.

**Pindel, Nicholas Joseph** baptized and chrismated on November 10, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Joseph Pindel and Ronna Pindel. Sponsors: David Pindel and Heather Pindel. Celebrated by Fr. Stefan Zencuch.

**Sloan, Darrin Francis** baptized and chrismated on December 22, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Paul Drew Sloan and Teri Jean Sloan. Sponsors: Paul Patten and Sherry Burka. Celebrated by Fr. Stefan Zencuch.

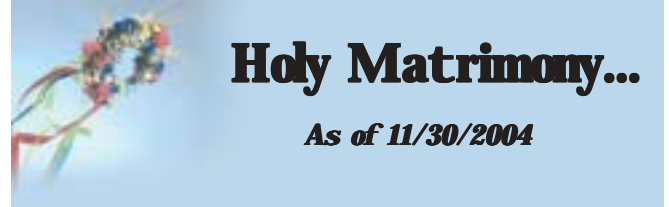
**Sloan, Haley Nichole (Suzanne)** baptized and chrismated on December 22, 2002, in Sts. Peter & Paul Church, Lyndora, PA child of Paul Drew Sloan and Teri Jean Sloan. Sponsors: Tom Fisher and Patty Prokopchak. Celebrated by Fr. Stefan Zencuch.

**Truss, Nathaniel (Roy)** baptized and chrismated on November 6, 2004, in Assumption Church, Northampton, PA child of

Roy Truss, SR. and Vicky Truss. Sponsors: Maximos (Darryl) Meashock Celebrated by V. Rev. Bazyl Zawierucha.

**Yatsechko, Bohdan** baptized and chrismated on November 27, 2004, in St. Andrew Church, Cumming, GA child of Victor Yatsechko and Oksana Savkiw. Sponsors: Ivan Mikchaian and Inha Kasparaitxte. Celebrated by Fr. Bohdan Maruszak & Fr George Siwko.

**Zura, Philip Andrew** baptized and chrismated on November 21, 2004, in St. Vladimir Church, Parma, OH child of Andrew Zura and Christina Slobodian. Sponsors: Nicholas Slobodian and Tanya Koslenko-Zura. Celebrated by Fr. Ivan Mironko.



# Holy Matrimony...

As of 11/30/2004

**Alexander Fedoriouk and Beata Begeniova** in St. Vladimir Parish, Parma, OH, on September 18, 2004, witnessed by Maria Ivanova and Andrei Pidkovka Celebrant: Fr. John Nakonachny

**Timothy Paul Hoover and Susan Stavrevski** in St. Michael Parish, Pinellas Park, FL, on November 6, 2004, witnessed by James Allen Adkins and Nikolina Korzinek Celebrant: Fr. Nicholas Wyborski

**Michael J. Komichak and Daria A. Pishko** in St. Nicholas Parish, Monessen, PA, on October 10, 2004, witnessed by Markian Komichak and Diana Platosz. Celebrant: Fr. Jakiw Norton

**Richard Kmit and Debora Furr** in St. Vladimir Parish, Ambridge, PA, on November 6, 2004, witnessed by Douglas Kmit and Cindy Hughes Kmit Celebrant: Fr. Michael Kochis

**Lawrence Marley and Jennifer Beichey** in St. Vladimir Parish, Ambridge, PA, on October 30, 2004, witnessed by Patricia Bruner and Brian Marley Celebrant: Fr. Michael Kochis

**David P. Roth and Larisa Ann Pawuk** in St. Vladimir Parish, Parma, OH, on November 20, 2004, witnessed by Kevin Hess and Karen Wenzel Celebrant: Fr. John Mironko



# Asleep in the Lord...

As of 11/30/2004

**Bilobron, Peter** of Clifton, NJ, on October 22, 2004, at age of 99, funeral October 25, 2004, officiating clergy Fr. Michael Zemlachenko of St. Mary Parish, Clifton, NJ.

**Cherkes, Joseph** of Cumberland, RI, on November 22, 2004, at age of 85, funeral November 27, 2004, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

**Dremow, Wasyl** of Bensalem, PA, on October 23, 2004, at age of 91, funeral October 28, 2004, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

**Dudka, Catherine** of Gulfport, FL, on November 11, 2004, at age of 97, funeral November 22, 2004, officiating clergy Fr. Nicholas Wyborski of St. Michael Parish, Pinellas Park, FL.

**Gelecinskyj, Olga** of Richfield, MN, on November 26, 2004, at age of 70, funeral November 29, 2004, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.



## Asleep in the Lord..

*As of 11/30/2004*

**Hershan, Gregory** of Sloan, NY, on October 30, 2004, at age of 86, funeral November 1, 2004, officiating clergy Fr. Mykola Slokotowych of Holy Trinity Parish, Cheektowaga, NY.

**Kiriluk, Anna Eremenko** of Lambertville, NJ, on November 10, 2004, at age of 96, funeral November 13, 2004, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Kobisky, Barbara** of Parma, OH, on November 4, 2004, at age of 89, funeral November 9, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

**Lazirko, Wasyl** of Avon Lake, OH, on November 4, 2004, at age of 81, funeral November 8, 2004, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Parish, Parma, OH.

**Macik, John** of Monessen, PA, on August 23, 2004, at age of 84, funeral August 27, 2004, officiating clergy Fr. George Hnatko of St. Nicholas Parish, Monessen, PA.

**Melnyk, Walter** of Clearwater, FL, on August 8, 2004, at age of 86, funeral August 12, 2004, officiating clergy Fr. Michael Petlak of St. Michael Parish, Pinellas Park, FL.

**Mishko, Evelyn** of Jamestown, NY, on August 13, 2004, at age of 76, funeral August 16, 2004, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

**Mokis, Helen** of Scranton, PA, on May 19, 2004, at age of 72, funeral May 25, 2004, officiating clergy Fr. Nestor Kowal of St. Michael Parish, Scranton, PA.

**Papinchak, Olga Papinchak** of Sewickley, PA, on August 27, 2004, at age of 78, funeral August 30, 2004, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Pawlikowski, Stephen** of Scranton, PA, on July 14, 2004, at age of 91, funeral July 17, 2004, officiating clergy Fr. Nestor Kowal of St. Michael Parish, Scranton, PA.

**Ponas, Harry** of California, on September 9, 2003, funeral September 15, 2003, officiating clergy Fr. Nestor Kowal of St. Michael Parish, Scranton, PA.

**Prinz, Dolly** of McDonald, OH, on April 9, 2004, at age of 86, funeral April 13, 2004, officiating clergy Fr. Charles Baxter of St. Peter & Paul Parish, Youngstown, OH.

**Push, Charlotte** of Austintown, OH, on May 15, 2004, at age of 77, funeral May 18, 2004, officiating clergy Fr. Charles Baxter of St. Peter & Paul Parish, Youngstown, OH.

**Serednesky, Steve** of Youngstown, OH, on October 17, 2003, at age of 86, funeral October 20, 2003, officiating clergy Fr. Charles Baxter of St. Peter & Paul Parish, Youngstown, OH.

**Slovinsky, Mary** of Kinsmah, OH, on April 15, 2004, at age of 85, funeral April 19, 2004, officiating clergy Fr. Charles Baxter of St. Peter & Paul Parish, Youngstown, OH.

**Soliani, Frank** of Monongahela, PA, on October 21, 2004, at age of 83, funeral October 25, 2004, officiating clergy Hieromonk Gregory of St. Nicholas Parish, Monessen, PA.

**Stewart, Ann Bobak** of Long Island, NY, on July 22, 2004, at age of 84, funeral July 27, 2004, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

**Strybko, Anastasia** of Lawrence Twp., NJ, on October 19, 2004, at age of 79, funeral October 23, 2004, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Stryzak, Anna** of Baltimore, MD, on August 9, 2004, at age of 72, funeral August 12, 2004, officiating clergy Hieromonk Philip Jagnisz of St. Michael Parish, Baltimore, MD.

**Stukan, Nicholas** of San Jose, CA, on November 3, 2004, at age of 82, funeral November 8, 2004, officiating clergy Fr. Roman Trynoha of St. Michael Parish, San Francisco.

**Terefenko, Eugene** of Whitehall, PA, on October 30, 2004, at age of 65, funeral November 4, 2004, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Terral, Alex (Elias)** of Rochester, PA, on August 10, 2004, at age of 78, funeral August 12, 2004, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Williams, Mary** of Youngstown, OH, on August 10, 2003, at age of 83, funeral October 14, 2003, officiating clergy Fr. Charles Baxter of St. Peter & Paul Parish, Youngstown, OH.

**Wynohrad, Maria** of Maple Plain, MN, on November 19, 2004, at age of 81, funeral November 27, 2004, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Zralik, Ann** of Centerburg, OH, on July 24, 2004, at age of 85, funeral July 28, 2004, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

**Zukowski, Zina** of Buffalo, NY, on November 20, 2004, at age of 89, funeral November 24, 2004, officiating clergy Fr. Mykola Slokotowych of Holy Trinity Parish, Cheektowaga, NY.



An eleven person volunteer medical team traveled to the Lviv Regional Clinical Hospital in Lviv, Ukraine for a fourth cardiac mission on November 6 - 13, 2004.

Children's HeartLink has had a partnership with this hospital since 1999. During the mission, the team planned to treat at least fifteen children with heart disease either by performing open-heart surgery or interventional catheter procedures.

Bohdan Washchuk, parishioner of St. Michael / St. George Ukrainian Orthodox Church in Minneapolis, MN an employee of Medtronic, the world's largest manufacturer of cardiac medical devices, has joined the surgical the team as an

### Volunteer Medical Team Travels to Lviv to Treat Children with Heart Disease

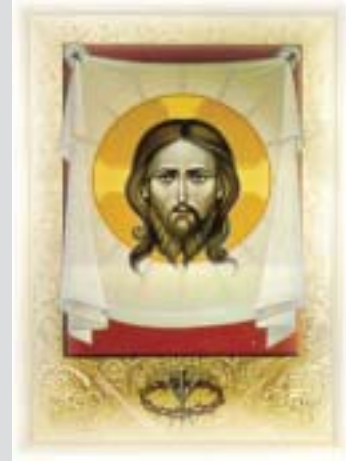
interpreter. Several of the cardiac surgeons, cardiologists and anesthesiologists are eager to volunteer in Ukraine because of their Ukrainian heritage. Children's HeartLink is looking for volunteers for future mission teams to Ukraine and throughout the world.

This particular mission to Lviv has been made possible through grants by Medtronic Foundation, Rotary District 7090 (Buffalo – Niagara region) Gift of Life, the National Ukrainian Federation of Canada – West Toronto Branch, and several individuals and organizations in the Twin Cities Ukrainian community.

For more information about Children's HeartLink, visit [www.childrensheartlink.org](http://www.childrensheartlink.org) or call Neal Porter at (952) 928-4860 x 11 or contact Rev. Deacon Ihor Mahlay at (440) 582-1051.

*Please remember in your prayers...*  
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# JANUARY - **Ї**×**À**Í **Û**



- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
- 27th 1955 - PROTOPRIEST JOSEPH BODNAR
- 6th 1958 - REV. STEFAN VULCHYN
- 9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
- 9th 1968 - PROTOPRIEST LEV WELESOWSKY
- 26th 1974 - PRTOPRESBYTER ALEXANDER DOWHAL
- 9th 1984 - PROTOPRIEST MYKOLA UHORCZAK

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- 28th 1990 - PROTOPRESBYTER JURIJ HULEY
- 17th 1996 - PROTOPRIEST TYT MELNYCHUK
- 13th 1996 - REV. GREGORY WOLKOWYNSKY
- 19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
- 10th 2002 - PROTOPRESBYTER PETRO BUDNYI

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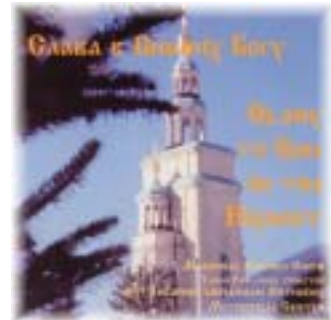
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# **UKRAINIAN ORTHODOX CHURCH OF THE USA**

## **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!*

#### **Holiday Play "Ukrainian Christmas"**

8 January 2005

Ukrainian Cultural Center - Somerset, NJ

#### **Teenage Conference**

10-23 July 2005

All Saints Camp – Ages 13-18

*(For Info about encampments contact  
Office of Youth and Young Adult Ministry  
(412-488-9664))*

#### **"Malanka" Dinner/Dance**

15 January 2005

Sponsored by Committee for Aid to Ukraine  
Ukrainian Cultural Center - Somerset, NJ

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

27-31 July 2005

Hosted by Holy Assumption Parish Chapters -  
Northampton, PA

#### **Church School Camp**

June 25 - July 9, 2005

All Saints Camp- Ages 9-13

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

1-5 August 2005

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

#### **High School Mission Trip to Raphael House**

7-14 August 2005

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

*We would be happy to include upcoming events of Eparchies, Deaneries,  
Parishes and Church organizations in our Calendar of Events.*

*Please send information  
to the attention of the Editor-in-Chief!*



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Ukrainian Orthodox Word

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