



# UOL BULLETIN

UKRAINIAN ORTHODOX LEAGUE OF THE UNITED STATES OF AMERICA

*Dedicated to the Church – Devoted to its Youth*

VOL. 49 NO. 5

MARCH, 2003

## CLIFTON CHAPTER DONATES \$7,222.00 TO ORPHANAGES IN UKRAINE



*Rev. Hiermonk Daniel, Deacon Richard Jendras,  
Nadine Drost and Archbishop Antony*

On Sunday, February 2, 2003, the Parish Community of Holy Ascension in Clifton, NJ greeted their Eparchial hierarch, His Eminence Archbishop Antony. The Archbishop celebrated the Divine Liturgy with Clifton's pastor, Rev. Hieromonk Daniel, assisted by Fr. Deacon Michael and Subdeacon Paisius McGrath. This was the second time the Archbishop made a visit to the parish community of Holy Ascension, Clifton near the occasion of his birthday and patron saint's feast day. A small luncheon took place after the Divine Liturgy at Johnnie's Restaurant, also in Clifton.

In his homily to the parishioners, the Archbishop spoke about the endless mercy of God and how we were all called to show that same mercy to one another. These were words that the Archbishop said were particularly important to this parish as they have persevered in the trials that have beset them these past few years and yet have managed to still show love for others. He congratulated the UOL Chapter for bringing this merciful love of God to others notably the children of the orphanages in Zaluchya and Znamyanka, Ukraine that our Ukrainian Orthodox Church of the USA has adopted. In November of 2002, the UOL Chapter held a major dinner-dance fundraiser to benefit the orphanages in Ukraine. This was the second event the chapter has held for this benefit. The dinner-dance was entitled "A Night at the Oscars" and was filled with entertainment of an Academy Awards theme. The event drew over 200 people. At the luncheon, Mrs. Nadine Drost, chairperson of the November event, presented a check in the amount of \$7,222 – the proceeds of the November event.

Since it was only three days past the Archbishop's Birthday and patron saint's feast day, a chocolate birthday cake was presented to him by the Chapter and enjoyed by all.

Richard Jendras

## PASCHAL AGAPE VESPERS – A BLESSED EXCESS!

by Fr. John W. Harvey  
St. Michael Parish, Woonsocket, RI

Throughout Great Lent a spiritual tension has been building up, which prepares the way for the high drama of Passion Week. If you have listened to the services at all, the pathos of the unfolding events can deeply touch the heart and the emotions. Each service has its own lesson to teach and for those who have put forth an effort during this holy season, some of the words just seem to jump out of the pages and the bigger picture is instantly revealed. For example, how many times do we read the psalms and they seem to be just a blur, or worse yet, meaningless. Yet, the particular selection of psalms, chosen during each of the Royal Hours, taken together with the scripture readings, gives a vivid prophecy of the passion and crucifixion. The way they are juxtaposed, prophecy comes alive and we see its fulfillment in Christ and the events of the Passion. Read in the context of the service, I have seen people have an inner epiphany, finally seeing the depth of prophecy and leading to copious tears.

Pascha, the night of nights (or for some morning of mornings) tops even Great Friday in a climax of joy, like a huge fireworks display. The shouts of 'Christ is Risen!', the tropar sung over and over the magnificent music and theology of the Paschal Canon set a high tone. The candlelit Procession, the Matins, the Liturgy are a string of triumphant events that seemingly can't be topped. The blessing of baskets and a final crescendo of 'Christ is Risen' sung again and again and everyone should go home highly elated, but on the verge of exhaustion.

*If we have made a conscientious Lent, then we have  
the capacity to enjoy and celebrate Pascha in blessed excess, . . .*

It is at this point, where Orthodoxy shows its true mettle. If you are spiritually prepared, yes! you should have a divine excess of paschal joy. We come back yet again on Sunday (or at least should!) for another outburst of triumphal joy. This is what the Agape Vespers is all about—too much of a good thing. If we have made a conscientious Lent, then we have the capacity to enjoy and celebrate Pascha in blessed excess, and why wouldn't one?

Far too often, the Agape Vespers is misused to fit the exigencies of local parish situations that are far from ideal. For example, part of parish might celebrate the full service at midnight, but a portion who are unable to come, or will not come are given the Agape Vespers in the morning as a substitute for the paschal services. This is merely a sop, but how can it replace the Paschal procession, the first joyous shout of 'Christ is Risen' or the sermon of St. John Chrysostom that leads the whole congregation to Communion with the risen Savior in the Liturgy? Used in this manner, the Agape Vespers, which has its own unique delights, does not match up at all.

The word 'agape' signifies 'love vespers', and for those who understand that they have been redeemed by a triumphant resurrection, it is a true gathering of love. Death has been destroyed, and for those who are desirous, we are now freed from the bondage of sin through our powerful ally, Jesus the triumphant. Now we can have Satan on a leash rather than he lead us around. This is truly a gathering of love and joy and we are so thankful and we want to be here in church. All those who equate Pascha with the consumption of another or two of kobassa, are not to be found at this service.

The Gospel reading shows how soon after the Resurrection Jesus appeared and was present with those whom He loved, giving them gifts as well. This Gospel is traditionally read in as many languages as is feasible. Here is the wonder! The Gospel is sent to all the peoples of the world, and we have been charged to facilitate this command. On Pascha, we come out of our ethnic cocoon and profess that the Gospel is destined for all and we should come to realize that we are EXPECTED to do our share towards this goal.

In some parishes we also find the paschal greetings in many languages. It becomes like a game, but the serious message is there. Take my words of LIFE to the whole world.

The paschal Stichera are sung which reaffirm the triumph of God over His enemies. Although, in this age, it may seem that the evil one and his minions have the upper hand, we know with certainty (as does Satan) that ultimately the Lord is victor.

The end of this service, reflecting the Lord's ultimate triumph and the fact that in the joy of the resurrection we cannot continue in enmity, affirms that we should forgive even those who hate us.

*. . . let us awake and sing with joy the Agape Vespers.*

Hopefully, you now see the Agape Services in a different light. It is not just a substitute service and we should make time during our Paschal Sunday holiday to fit in this service. Our bodies may be aching, as well as stuffed with paschal food, but let us awake and sing with joy the Agape Vespers. It is an excess, a blessed excess, but our spirit craves it and can handle it!

## UOL FISCAL YEAR & DEADLINES 2002-3003

FEBRUARY	28	LSSK Applications mailed to chapters Essay Contest – Second Mailing
MARCH	5	UOL BULLETIN submission deadline
	30	Chapter Election & Delegate Forms mailed UOL Award Applications mailed
APRIL	30	DEADLINE: Chapter Project Contributions Convention Registration Forms mailed DEADLINE: Essay Contest Entries
MAY	5	UOL BULLETIN submission deadline
	17	UOL Basketball Tournament, Philadelphia, PA
	31	DEADLINE: LSSK Applications DEADLINE: UOL Award Applications

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The absolute deadline for each monthly issue is the 5th of the prior month. Photos will not be returned unless accompanied by a self-addressed stamped envelope.

Note to Contributors: All articles submitted to the *UOL Bulletin* must be in 12 point Times New Roman (font), or typed and double spaced in 12 point type. Articles may be submitted via e-mail attachments. The editor reserves the right to condense any material submitted. Material cannot be returned.

Advertising rates: Please inquire through editorial offices.

## MJSF GRANTS AVAILABLE FOR CLERGY (Metropolitan John Scholarship)

The National Executive Board of the UOL recently approved a new series of guidelines for administration of the Metropolitan John Scholarship that includes grants-in-aid for clergy of our diocese who are enrolled in programs of continuing education. According to these guidelines, clergymen are eligible for continuing education grants to a maximum amount of \$500 per class and not to exceed \$2000 for any individual.

A clergyman who is interested in obtaining a grant from the MJSF should submit a letter of request to the UOL Executive Board with proper and adequate written documentation of satisfactory and successful completion of the program, with written approval from his hierarch. The clergyman should also include a letter outlining any other financial support which the clergyman is receiving for the course.

Should you require additional information please contact Clergy Candidate Commission Chair Dr. Gayle E. Woloschak, 230 E. Ontario St. #703, Chicago, IL 60611, g-woloschak@northwestern.edu, 312-587-3027.

## PRESIDENT'S COLUMN

(continued)

Last week, I had the pleasure of attending a dinner hosted by the Holy Ascension Chapter in Clifton where they presented His Grace Archbishop Antony with the proceeds from their very successful "Night at the Oscar's" dinner/dance which they held in November to benefit the Orphanages in Zaluchya and Znamianka in Ukraine adopted by the UOC of USA through the children for Chernobyl Relief Fund. Richard Jendras, president of the Holy Ascension Chapter and Nadine Drost, Co-Chair of the event with Madeline Kuzbyt, presented a check for over \$7,200. (See details in associated article in this issue.) I extend my congratulations to the Clifton Chapter for a job well done. I truly enjoyed the dance in November, and was proud to be part of their grand presentation to His Eminence and the Children of Chernobyl Relief Fund founders.

I look forward to the Pre-Lenten Retreat in mid-February and look forward to reporting on it in the next issue. Chapter Presidents should watch in the mail for the Essay Contest Questions for 2003, Annual Fund Drive solicitation, LSSK Scholarship Applications, Cultural Contest Announcements and Junior UOL Basketball Tournament registration information, and, as always more Convention advertisements. Don't forget to send in your ads for the Convention Yearbook. Let's make the 56<sup>th</sup> issue the largest ever.

By the time you read my next column, we will be well on our way through our Lenten journey. Until then, enjoy the Pre-Lenten season (as it is), remember to reach out to your fellow parishioners and welcome them into the "UOL Family", and make your Chapter and the League stronger through your own dedication and support.

Until next month, I remain,  
Yours in Christ's love,  
Daria A. Pishko

## PRESIDENT'S COLUMN

*Daria A. Pishko*



Dear Brothers and Sisters in Christ,

Glory to Jesus Christ! Glory Forever!

It's been quite an active first quarter and, as I write this column, it's just the beginning of February. January began with a wonderful Nativity Celebration followed quickly by our second quarter National Executive Board meeting hosted by the Holy Ascension Senior UOL Chapter in Maplewood, New Jersey.

God blessed us with good weather that weekend, clear and cold. One couldn't expect much better for early January in New Jersey. We had a very pro-

ductive meeting and were well taken care of by the Holy Ascension Chapter. Our thanks to Dan and Lynn Gulak, Father Oleh and Pani Lida Hucel and Halya and George Shevchuk for all of their hospitality, the wonderful meals and, as always, lots of laughs. I think that Dan's "Sisterhood Chicken" is in strong competition with George's borscht recipe. The crowd was quite divided as to which was their favorite.

Following the wonderful dinner we caravanned down to South Bound Brook to tour the Christmas display at the historic Fisher House hosted by Emil and Shirley Skocypec. What an extraordinary display of Christmas themes combined with Ukrainian artwork! I had only heard the legend, but to see it in person was truly an honor. Seventeen Christmas trees each decorated in its own theme and rooms of wonderful whimsical decorations. Our thanks to Emil and Shirley for welcoming us into their home and for the effort they put forth each year to share the Fisher House and our Ukrainian Culture with hundreds of visitors during the Christmas season. I encourage all of the local UOL chapters to plan a field trip to the Fisher House next year, to see the displays and enjoy the heartfelt hospitality that only Emil and Shirley can give. I send to them our many thanks.

On Sunday, the Board was able to attend the gala Annual Malanka hosted by the Holy Ascension Chapter. The parishioners were pleased to meet many of the Board members and were especially pleased to see their former parishioner Melanie Nakonachny, who returned "home" to celebrate her name's day at this marvelous event. The Maplewood Chapter also welcomed the members of the Holy Ascension Chapter of Clifton, who joined them in their "New Year's Eve" celebration.



*Sr. UOL Executive Board members enjoy "Christmas At The Fisher House" with Shirley and Emil Skocypec*

The following weekend I was honored to take part in the hosting of His Excellence, Konstyantyn Gryshchenko, the Permanent Representative of Ukraine to the United States of America, during his visit to our Metropolia Center in South Bound Brook. I was able to present him with a letter of greeting on behalf of the League and a packet containing issues of the UOL Bulletin, our Annual Report and our Public Relations Information pamphlets. He was very gracious. He and his staff members each complemented me on the accomplishments of the League and its contributions through the years to aid in the development of our Church here in the US and our support of various outreach efforts in Ukraine. A more indepth description of his visit and the activities of the weekend can be found at the Consistory website at <http://www.ukrainianorthodoxchurchusa.org/news/Ambassador1.shtml>.

(continued in left column)

## JR. UOL PRESIDENT'S COLUMN

*Anya Priester*



Glory to Jesus Christ!

The Junior UOL has been busy this winter, planning and following through on many events for the upcoming months. The National Board had a meeting February 1-2 in Boston during which much was accomplished.

We are again having a *basketball tournament* this spring in Philadelphia, May 16-17<sup>th</sup>, 2003. The tournament did not work out last year, so we are hoping to revitalize this fun occasion this year! The junior national board has formed a team and will also be using the weekend to hold a meeting. Registration forms and additional information will be coming out soon. We hope that as many members will come as possible.

A large mailing will be sent to all junior chapters in the next few weeks. Raffle tickets will also be sent to each chapter so that everyone can start early with sales and set new records! If there are any questions about the raffle, Alex Korda, [rughystud45@aol.com](mailto:rughystud45@aol.com), is in charge of this project. Also in the package will be information about the *bake sale fundraiser* for "The Gift of Life," an organization that provides heart surgery to Ukrainian children and adolescents whose lives depend upon it. For more information on the fundraiser, please contact Alex Brzyski at [Brzyskibaby@hotmail.com](mailto:Brzyskibaby@hotmail.com).

Information about the *Convention Travel Grant* will be in this package as well. This is a wonderful opportunity for financial aid if you wish to come to convention this summer but are in need of money to fund the trip. Up to three hundred dollars can be awarded per chapter. Please contact Colleen Scannell, [svennacol27@stny.rr.com](mailto:svennacol27@stny.rr.com), with any questions about the travel grant. Lastly, the package will also include information about the *essay and creative contests* this year, and Elizabeth Bowman, [pixiemerchant@aol.com](mailto:pixiemerchant@aol.com), can be contacted for further information about the contests and other educational programs.

I would also like to remind all chapters to get their *chapter dues and membership dues* in as soon as possible, because late fees will be implemented. The board is very excited for the upcoming months, and we hope that everyone will get involved in the events. If there are any questions, feel free to contact any of the board members.

### "YOU GO GIRLS!"

#### *The Girls of Parma Did It...*

A promise for the future rang out loud and clear through the Cathedral of St. Vladimir in Parma, OH on January 6, 2003. Fifteen young women ranging in age from nine to eighteen read the many Psalms and other readings of the Christmas Eve Great Compline and Matins service. These young women, many of them first-time readers, came together to be involved in the celebration of the nativity of Christ.

May God grant them many more years of reading and serving His Holy Church. Mnohiya Lita!

#### *Congratulations Girls*

Nina Aust	Sophia Korovaichuk
Christy Bohuslawsky	Lesia Mahlay
Erica Boyko	Oksana Mahlay
Natalie Demjanjuk	Becky Naab
Andrea Komichak	Michele Naab
Bohdana Komichak	Katie Samijlenko
Juliana Komichak	Solomia Stebelsky
Emily Kominko	

#### *Change of Address?*

Please help the Coordinator of Bulk Mailing by submitting a correction if your address changes. However, please send your new address but also indicate what your old zip code was.

#### **UOL BULLETIN DEADLINE**

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

## ATTENTION CHAPTERS & UOL MEMBERS! UOL CULTURAL CONTEST – 2003 *Design A Christmas Card*

An opportunity to use your artistic talents and Ukrainian heritage to create a Christmas Card.

#### **SPECIFICATIONS:**

Submissions may be in color or black graphic and **must** be on white background no larger than 6" height by 4.5" width.

#### **DEADLINE:**

Artwork must be original and postmarked no later than

**July 1, 2003** to:

**Cultural Committee Chairperson,**  
Zina Kondratiuk, 19 Winton Street  
Boston, MA 02131

**Or,** received by Zina Kondratiuk  
on July 24, 2003 at the  
UOL Convention, Palos Park, IL



## 5th Annual Young Adult Memorial Day Weekend May 23-26, 2003

All Saints Camp – Emlenton, PA

*"Fellowship and Worship with fellow Orthodox Youth Adults"*

#### **Highlights include:**

- Creation of the All Saints Camp Programs Family Tree
  - Camp Service Project
  - 3<sup>rd</sup> Annual Iron Chef Contest
- Workshops, Sports, Games, Great Food, Bon Fire, Karaoke
  - Extravaganza

**Cost for the weekend \$35.00**

Contact: Natalie Kapeluck at [uocyouth@aol.com](mailto:uocyouth@aol.com)  
*Sponsored by the UOL Young Adults Committee*



*Palos Park Juniors prepare for Sunday Coffee Hour*

## “CURSE OF THE FOUL MOUTH”

by Dr. Gene Edward Veith,  
Concordia University, Mequon, Wisconsin

Patricia Heaton, of “Everybody Loves Raymond,” could not take it anymore. Scheduled to introduce a segment of the nationally televised American Music Awards, she found herself getting more and more offended at the sex talk, the leering poses and the nonstop expletives, especially from the emcees, the bleeping Osbourne family.

“As far as I’m concerned,” she said later, “it was an affront to anyone with a shred of dignity, self-respect and intelligence.” She walked out. Her colleagues were no doubt genuinely surprised that anyone would actually be offended by offensive language.

Such language is like cultural wallpaper now, everywhere present—from cable TV to rap lyrics, from casual conversation to prime-time award shows. At the recent Golden Globes, U2’s Bono sent out to millions of living rooms a word your grandmother probably never heard spoken and certainly never spoke herself.

### *It’s not just celebrities. Profanity is everywhere.*

Bad language used to be associated with the lower classes—hence the term “vulgarity.” But it is now an affectation of celebrities and macho corporate go-getters. Even sailors and peasants watched their language around ladies and children, but now family gatherings at the ballpark must endure obscenities from neighboring fans. Women are swearing the same blue streak as men, and young children don’t seem to have their mouths washed out with soap. A recent Washington Post op-ed lamented the common experience of finding oneself in a subway car “filled with cursing students.”

What difference does it make? What is so bad about bad language? In fact, language taboos carry moral and spiritual significance in every culture.

One category of bad language is essentially a violation of the obligation to love one’s neighbor. “Cursing” is a type of prayer, one that calls down harm. To ask God to condemn a person to everlasting torment—for the crime, say, of cutting you off on the interstate—is an act of cruelty, however fitful the passion that gave rise to it. And then there are imprecations traditionally considered morally out of line. Naming someone with excretory words or sexual ones carries the full charge of heinous insult, as does questioning the legitimacy of someone’s birth, or his mother’s virtue.

### *The tongue, said James, needs to be tamed.*

The moral problem lies not just in the words but in how they are used: to abuse others. This is the thrust of what the New Testament says on the subject. The tongue, said James, needs to be tamed. “With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God.” (James 3:9) The tongue should be used to bless, not to hurt, our neighbor, who was, after all, made in the image of God.

What used to be considered the most morally problematic language of all is today considered the most acceptable. “Profanity” violates what is sacred. “You shall not take the name of the LORD your God in vain,” says the commandment, adding, ominously, “for the lord will not hold him guiltless who takes his name in vain.” (Exodus 20:7)

Devoutly observant Jews will not even say the name of the Most High—and will often write G\_d for fear of violating this solemn commandment. But today “omigods”—the many nonreligious uses of the word—are staples of conversation.

The reason the name of God is to be handled gingerly is that to call upon him is to invoke his presence. We are to call upon him in prayer, in thanksgiving, in worship and in time of need. But to use his name cavalierly is blasphemous. He is holy, so his name and words about him are holy and not to be trifled with.

“But I don’t mean anything by it,” a modern-day unintentional blasphemer might say. Exactly. Not meaning anything by it is what it means to take the Lord’s name “in vain.”

### *Meanwhile, status-conscious teenagers and fastidious socialites use barnyard imagery that used to mark the vulgar and déclassé.*

The existence of profanity is odd evidence of the persistence of religion even for people who think they are secular. Cursing rests on the assumption that the spiritual realm is real. It is ironic to hear people who do not believe in God continually invoking him in their speech. Those who believe that, if there is a God, he is nonjudgmental and omni-nice can be heard calling down divine wrath on persons and things that make them angry. Meanwhile, status-conscious teenagers and fastidious socialites use barnyard imagery that used to mark the vulgar and déclassé.

Words have meaning, even if those who use them do not know what it is. And to those for whom nothing is sacred, everything is profane.

*(Reprinted with permission of the author. This article appeared in the WALL STREET JOURNAL, January 24, 2003. Dr. Gene Edward Veith, Jr., is Professor of English and Director of Cranach Institute at Concordia University in Mequon, Wisconsin. He is also Cultural Editor of WORLD MAGAZINE.)*

## ANNUAL UOL ESSAY CONTEST – 2003 UOL Education Commission

**DEADLINE: APRIL 30, 2003**

### **Pre-Kindergarten**

Draw a picture of yourself and a family member or members going to Church.

### **Kindergarten**

Draw a picture of your Church and name 2 items that you find both in your family home and in your Church.

### **Grades 1&2**

Draw a picture of yourself doing something to show love for a member of your family. Tell what you are doing in the picture.

### **Grades 3&4 (3 or more sentences)**

In our homes, we greet guests and friends and want them to feel welcome in a loving way. How can your parish family help make guests and visitors feel welcome and at home?

### **Grades 5&6 (~50 words)**

In the gospels, Christ performed many miracles because a family member asked for His help. Describe one of these miracles in your own words and describe the impact you think this had on the family member who made the request.

### **Grades 7&8 (~100 words)**

Describe in your own words the parable of the Prodigal Son (Luke 15:11). Compare and contrast the older and younger brothers in this parable.

### **Grades 9&10 (~250 words)**

Christ said, “Blessed are the peacemakers, for they will be called children of God” (Matt. 5:9). What does it mean to be a child of God in this context?

### **Grades 11&12 (~500 words)**

Christ said, “Truly I say to you unless you turn and become like children, you will never enter the kingdom of heaven” (Matt. 18:3). What did Christ mean here? What does it mean to become a child in the sense that Christ meant here?

### **Ages 18 and above (~1000 words)**

In Matthew 19:5, Jesus quotes Genesis saying: “...a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh? ... Therefore, what God has joined together, let not man separate.” What do the Gospels teach us about marriage and family life?

## **CREATIVE CONTEST**

### **Grades 9-12 and over**

A creative topic to be answered by using group or individual video/media presentation, essay, pictorial artwork, musical composition, skit, oration, or other medium approved by the Education Commission:

### **The Creative Topic**

Throughout the years, each of our parishes in the United States has developed a unique relationship with its people, its community, its locale, and its city. The history of each parish is a story of achievement in the face of difficulties, joy mixed with sorrow, dedication despite obstacles, and the struggle for holiness in a less-than-perfect world. Reflect upon some aspect of the history of your parish, particularly focusing on any or all of the following:

- What are the origins of your parish community?
- How has the history of your parish community lead to the parish that you have today?
- How has the focus of the parish’s work for others changed (or remained the same) over the years?
- How has the worship/faith practice of your parish impacted the spiritual development of your members over the years?
- What has been the best testimony of your parish’s commitment to Christ?
- What aspects of your parish life have helped most in your own spiritual growth?

### **CONTEST RULES**

1. Entries must be postmarked by **April 30, 2003**. None accepted later.
2. **No name on the front of any entry.**
3. **All** entries must include the following information: Participant’s first and last name; grade and age; name of parish and address of parish including city and state. **(A sample cover page is described below.)**
4. Drawings: **No names on front of drawings** - Please attach a **cover page** or use the **back** of drawing for the information listed above. **Paper no larger than 12" by 18".**

*(continued on page 5)*

# Mission Trip to Ukraine

**A PROGRAM OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA  
OFFICES OF YOUTH MINISTRY AND MISSIONS AND CHRISTIAN  
CHARITIES, AND THE CHILDREN OF CHORNOBYL RELIEF FUND**

## **FOR COLLEGE AGED YOUNG ADULTS**

A Mission Trip to our adopted Orphanages in Zaluchya and Znamianka, Ukraine from August 8-23, 2003. Fifteen openings are available for College Aged Young Adults to participate in this ground-breaking trip.

## **PARTICIPATE IN THE FOLLOWING:**

- Assistance in message therapy for the children
- Daily walks with the children in wheel chairs
- Repairs, construction and painting of murals at the orphanage
- Catechetical work with the children

Christ tells us "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me...for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." The children in these two orphanages are truly the brethren of which Christ speaks, the least, the most in need. These children suffer the ongoing after-effects of the Chernobyl nuclear accident, which occurred in 1986. They suffer from cancer, genetic birth defects and complications, heart anomalies and immune deficiencies perpetuated by the Chernobyl disaster.

## **TENTATIVE ITINERARY:**

Thursday August 7, 2003	Briefing in South Bound Brook, NJ
Saturday August 8 to Sun Aug 10	Kyiv
Sunday August 10 to Thu Aug 14	Znamianka
Thursday August 14 to Tue Aug 20	Zaluchya
Tuesday August 20 to Thu Aug 21	Lviv
Friday August 21 to Sat Aug 23	Kyiv

Applications are available through the Office of Youth Ministry at uocoyouth@aol.com, or 412-488-9664 or from the internet at www.uocofusa.org.

All funds needed for this trip are the responsibility of the participant. Ideas and means for fundraising are provided with the applicant's acceptance letter. With the Grace of God, the fund raising is not as difficult as it may seem. **Applications must be postmarked by March 15, 2003** – there may still be openings after this date. Contact the OYM to inquire if all places on the mission team have been filled.

## **UOL ESSAY CONTEST**

*(continued from page 4)*

5. Written: Must be on 8-1/2" by 11" paper. Include **cover page** with the identifying information listed above. **Entries for grades 9 through ages 18 and over must be typed/printed.**
6. Please note the different address for the creative category. We cannot be responsible for misdirected mail.

**(All entries will be judged for content, creativity and neatness.)**

### **Mail Essay Entries To:**

UOL Essay Contest  
c/o Cynthia Sirick  
175 Brookside Rd  
Newington, CT 06111

### **Mail Creative Category Entries To:**

UOL Creative Contest  
c/o Laryssa Sadoway  
537 W.Melrose #539  
Chicago, IL 60657-3773

## **SAMPLE ENTRY COVER PAGE**

Name \_\_\_\_\_

Grade and Age \_\_\_\_\_

Parish Name \_\_\_\_\_

Parish Address, \_\_\_\_\_

City, and State \_\_\_\_\_

## **GIVING TO OTHERS AT CHRISTMAS**

*St. Vladimir's UOL Chapters, Parma, OH*



*St. Vladimir's Junior and Senior members with Spiritual Advisors*

UOL members from St. Vladimir's Ukrainian Orthodox Cathedral gave to others during the Christmas Season. On December 24, 2002, Junior and Senior UOL members gathered at Father John Nakonachny's home in preparation to spend the day at St. Herman's House of Hospitality and Monastery in Cleveland.

A group of twenty-eight devoted the morning and early afternoon cooking, cleaning, organizing shelves, walking dogs, serving lunch and Christmas caroling for the residents of the homeless shelter.

This project has been held annually by St. Vladimir's Junior Chapter for a number of years and gives the parishioners of St. Vladimir's the opportunity to truly give to others during the Christmas season.

## **ON THE LOVE OF SELF**

by Harry Linsinbigler\*

Since a particular problem has arisen in "societal evolution" with regard to the place and meaning of the 'love of self', it seems good and balanced that this topic should be addressed in the context of traditional Orthodox Christianity. A particularly familiar topic of contemporary "pop" psychological "counseling" is the assuagement of the ego and the love of self. But the issue lies in what one means by self-love. For our Lord Himself commanded to each man "love your neighbor as yourself. (Matt. 22.37-40) What did He mean by this? He means "whatever you want men to do to you, do also to them, for this is the Law and the Prophets". (Matt. 7.12; cf. Luke 6.31) But the word "love" here is agape. Agape, as has been seen in earlier patristic texts, is love as divine goodness or charity. It is the love by which we do not discriminate with regard to the magnitude, but only differentiate with regard to the application on a personal level. We must love (with agape-love) the Lord with all our being. We must love his neighbor as our self.

But as the reader might be well aware, there are many patristic texts against self-love and particularly against its relatives, self-esteem (Gk. Kenodoxia, self-glorification) and vanity, as well as self-indulgence and pride. But, as one will notice, that which is called self-love has no indication of agape. It is the Greek work 'philavtia'. Philavtia is the friendship to the self. It is that by which all civilizations have fallen. Let me relate a story. A man has a wife. He neglects her to get ahead in the marketplace. He feels best about him-self when he "wheels and deals" in a dishonest way to get ahead. He never comes home. He also takes a mistress. His wife slowly slips into despair. Then she slips into madness and tragically to suicide. It is not that he did not notice her despair, nor that he did not love her to some degree. It is, rather, that he loved someone else just a little bit more—himself (philavtia).

Philavtia, then, when exercised apart from Christ, indicates a primary loyalty to self. Though the word philavtia is often translated as 'self-love', because of the ambiguity of such a translation, it can be understood in common worldly terminology as the befriended priority toward self-interests. This loyalty to self is the core of all evils. It inhibits the way to true maximization of all true love in agape. It is the cause of all adultery, abuse, neglect, and murder. It is the reason why men are left to die in starving poverty. Ironically, it is the reason why men are left to suicidal despair in "the ivory tower", tied there with "golden handcuffs" that he himself formed and clasped to his own bitter hands. It is the reason for divorce, for hopelessness, for thoughtless feeding of the excessive animal appetite

Certainly the closest relative of philavtia/self-love is self-esteem. This word implies an excessive admiration and centralization of the self (ego-centrism). It is the root of depression, though many try to seek it as the cure. But one who seeks it as a cure will find himself sinking deeper into the problem. It might pull one out of the outward provocations of depression, but it will worsen the inward despair that plagues the soul. Is philavtia, then, an evil thing by nature?

*(continued on page 6)*

## ON THE LOVE OF SELF

(continued from page 5)

No. In fact, we learn from the Fathers that philavtia, the love of self, is not necessarily an evil thing in and of itself. Christ is the lover and friend of mankind, in the Greek Philanthropos. Are we not to love and befriend those whom Christ loves, including ourselves? Like with every passion (Gk. Pathos), our object is not to eliminate, but to purify, and to let God sanctify. What we have been referring to thus far as 'evil' is the form of philavtia which focuses on self-will, rather than the Divine will, which is what we most commonly encounter in the fallen world. But as St. Maximus indicates, "The true love of God grounded in real knowledge" together with the minimization of the precedence of worldly desires in one's life is the only way to find true joy in this world. "In this way, casting off desire for pleasure and fear of pain, we are freed from evil self-love and are raised to a spiritual knowledge of the Creator. In the place of evil self-love, we receive an uncorrupt and spiritual self-love, separated from affection for the body; and we do not cease to worship God through this uncorrupt self-love, always seeking from Him sustenance for our souls". (1<sup>st</sup> Cent. Of Various Texts 50)

In other words, virtuous self-love never puts oneself ahead of the Lord. It never sees others as a dimension of self, nor the self as a dimension of others, but rather of each human creation as being of equal value. This is the case even if each is distinct in magnitude, placement, shape, appearance, or outward circumstance. For God did not say, "let us create man in varieties of images," but rather "let us create man in our image." Even in the worldly system there is an innate value to gold. It might have more worldly meaning in the form of a king's crown than in the form of raw bullion of equal mass; but if one melts down the crown and the raw material and extracts the essential element, they are equal essential value. Likewise in a battle, the gold sword will have more meaning than a gold bowl (or vice-versa in the case of a dinner party), but the essential value is the same when they are broken down in essence.

And what does all of this mean? It means that we must look toward the great commands, and also toward the new command: to love one another, as He has loved us. Because of His love for us, both to set an example of **salvatory** humility and to deify humanity which was recapitulated in him in the Incarnation, He lived a self-less life, suffered a self-less death, and offered a self-less resurrection for all of mankind of grasp. Let us follow this example, and He, through us, will show us how to experience heaven on earth, and how to bring earth to heaven.

\* (The author, Harry Linsinbiger, is a graduate of the St. Stephen's Program and earned a Master's Degree from Balamand University.)

## A NOTICE TO THE YOUTH OF OUR CHURCH: THE THIRD ANNUAL GREAT LENT GIVEAWAY "Raising God's House"

What is the Great Lent Giveaway?

The Great Lent Giveaway (GLG) is an annual event that is sponsored by the Office of Youth Ministry, the Jr. and SR. UOL and the Office of Missions and Christian Charities of our Church. It is aimed at us, the youth of the Church, and was created to:

- 1) Involve youth in missions work,
- 2) Educate us as to why we get involved in missions work during fasting seasons like Great Lent, and
- 3) Provide an opportunity for us to learn about our faith.

The GLG is meant to be one large mission project in which youth across the nation participate. Two years ago, the project was a monetary collection for the Children of Chernobyl Relief Fund, and more than \$2200 was raised. Last year the project was an icon collection for the Ukrainian Orthodox Church in Brazil.

What is this year's project?

This year, we will be collecting **liturgical items** for Ukrainian Orthodox mission parishes. A mission parish is a small parish that has been recently established and does not have enough money to fund itself. Such parishes are in need of our help, and this year's project will send these parishes liturgical items like **vestments, altar boy robes, candleholders, etc.** These parishes are spread throughout the nation:

St. Andrew - Atlanta, GA	Three Hierarchs Mission - Lincoln, NE
Four Evangelists Mission - Bel Air, MD	Holy Trinity Mission - Thorp, WI
St. Nicholas Mission - Charlottesville, VA	St. Antony Mission - Tucson, AZ
Holy Trinity Mission - Granton, WI	Holy Trinity Mission - Whaleyville, MD
Sts. Peter & Paul Mission - Freedland, PA	Holt Trinity Mission - Wilton, ND

The various parishes have created lists of needed items, and if your youth group or parish wishes to fund one or more specific item(s), please contact the Office of Youth Ministry so that duplicate items are not donated. Groups are also invited to raise money for this worthy cause.

Where should collections be sent?

Send **monetary contributions** to: Ukrainian Orthodox Church of the USA Great Lent Giveaway - Emil Skocypec, PO Box 495, South Bound Brook, NJ 08880.

Send **collected items** to: Office of Youth Ministry - Natalie M. Kapeluck, 1810 Sidney Street, Pittsburgh, PA 15203.

For a list of needed items or if you have any questions, you are welcome to contact Natalie Kapeluck, Director of the OYM at uocoyouth@aol.com or 412-488-9664 or Anya Priester, Jr. UOL President at anyabear@attbi.com.

Please use this as an opportunity to help our community and further the growth of our Church!

Respectfully Submitted,  
Anya Priester

## THE SCYTHIANS

### "Ancient Warriors of Ukraine - 7<sup>th</sup> - 3<sup>rd</sup> Century B.C."

by Elizabeth Mitchell, Staff Writer

Herodotus (484? - 425 B.C.), Greek historian known as the father of history, wrote of the legends, ancient customs, history and traditions of the ancient world including the Scythians and their war-time tactics.

Who were the Scythians?

In the 7<sup>th</sup> century B.C., the Scythians, a nomadic people, attracted by the steppes of Ukraine migrated from Asia. Inasmuch as the Scythians left no records, (the writings by their neighbors were sketchy) it is necessary to rely on archaeological evidence to attempt to trace their source. Beginning in the early 18<sup>th</sup> century, many artifacts worthy of study have been retrieved by archaeologists from a number of widely scattered burial sites.

The population of Scythia (the name given to Ukraine at that time) was divided into two groups: the Royal or nomadic Scythians, and the tillers or agricultural Scythians. It was believed that the agricultural population was descendants of the Tripilians. This group inhabited the central and northern Dnieper River region in Ukraine.

Scythians kept herds of horses, cattle and sheep, lived in tent-covered wagons, and fought with bows and arrows on horses. They were one of the first races to domesticate the horse, and to wear trousers, reflecting their horseback style. They wore pliable boots with heels and covered their bodies with elaborate tattoos. Their technique of riding was widely adopted and mastered throughout Middle Eastern Asia.

The Scythians were traditionally polygamous and a male dominated society. Scythian women had little power beyond the confines of their households, unlike the neighboring tribe—the Sarmatians, whose women not only rode but fought with the men equally. Scythian women traveled in wagons with their children.

Since fish and game were abundant, the tribesmen were never short of food. Their diet consisted of kumis, a form of fermented mare's milk, cheese, and vegetables such as onions, garlic and beans. They cooked their meat as stew.

Around the 6<sup>th</sup> century B.C., the Scythians created an art pattern and ornaments with naturalistic motifs based on animals. By the end of the first millennium, their style of art was adopted by all of the mounted nomads as far as the borders of China.

The Scythians had no temples, altars or religious images, and evidently no priests. They believed in Shamans (magicians, more or less) to deal with the world of witchcraft, magic and gave advice to the kings and chiefs.

At the death of a king, all Scythian tribes joined to show grief, that lasted forty days. Men of the dominant tribe, the Royal Scythians, cropped their hair, lacerated their ears, forehead, noses and arms. After the king was buried with the best of his weapons and possessions, the funeral party strangled his cook, his lackey, his messenger and his best horses, and placed all of the bodies by him. The grave would be covered with a sixty foot high mound. One year later, as many as fifty Scythian youths might be selected from among those who served the king and they would also be strangled and buried in a circle around the royal tomb.

Archaeologists are constantly amazed by the amount of gold offerings that were deposited in the great burial mounds of the Scythians. During the last two centuries, many rich and extraordinary finds were excavated from Scythian tombs in Siberia and the Kuban basin of the northern Black Sea. Tombs contained many works of art executed by Greek artisans, which included artistic jewelry, utensils, weapons, exquisite drawings, and ornamentations from mythology, scenes from everyday life, wars, and animals. In 1947, a 2000 year-old frozen body of a Scythian was recovered in Siberia.

The most striking feature of the Scythians was the enormous amount of gold they wore and used. They wore golden ornaments and belts, gold plates were sown to their garments and gold gleamed from their weapons.

In the second half of the 3<sup>rd</sup> Century B.C., the Celts and Thracians swept in from the west, the Sarmatians from the east, and the Scythian kingdom was absorbed by other nomad powers and disappeared forever.

Condensed from: *Scythians - UKRAINE: A CONCISE ENCYCLOPEDIA; The Scythian - INTERNET; Herodotus - Scythians - FUNK & WAGNALLS NEW ENCYCLOPEDIA*



*The NICOPOL VASE, silver gilded, 5<sup>th</sup> Cent. B.C. Greco Scythian art in Ukraine*

## UOL BASKETBALL TOURNAMENT – 2003 *Philadelphia, PA*

Once again this year the St. Vladimir's Senior and Junior UOL Chapters of Philadelphia, Pennsylvania are sponsoring a Basketball Tournament to be held on Saturday, **May 17, 2003**. The tournament's goal is to bring Junior UOL members together for a weekend of sports, fun and fellowship. Teams can be comprised of **both junior and senior members** but a minimum of three juniors per team is required. Both boys and girls are eligible to participate.

The tournament games will be held during the day on Saturday and will be followed by an **Awards Dinner and DJ dance** on Saturday evening. Enthusiastic spectators are also welcome to attend.

Entry forms will be forwarded to Junior and Senior UOL Chapter in March and will be due by May 1<sup>st</sup>.

Juniors interested in participating that do not have a team can contact Mark Bohan @ markbohan@msn.com or at (610) 254-0248 and he will see about organizing extra teams.

## PLEASE SUPPORT The Ukrainian Orthodox League's ANNUAL DRIVE *For Projects, LSSK & MJSF Scholarship Funds* "Invest in the Future of Our Church and Support the UOL's Mission"

**Mission Statement:** The Ukrainian Orthodox League is a national volunteer organization of members in the Ukrainian Orthodox Church of the USA, who are committed to:

- Promoting the Orthodox Faith
- Supporting the Ukrainian Orthodox Church of the USA
- Developing the potential and active participation of our youth
- Preserving Ukrainian heritage and culture

**Your donation to UOL Projects will be used for:**

1. Publication of the UOL BULLETIN
2. Continuation of Education Commission projects and speakers
3. Reaching out to others via the Mission and Care Giving Commission
4. Furthering the Youth Commission's activities with preteens, juniors, and young adults of our Church
5. Ukrainian Cultural projects and promotions
6. Public Relations and other administrative necessities

**Your Donation to the Lynn Sawchuk-Sharon Kuzbyt (LSSK) Scholarship Fund will:**

1. Ensure the continuation of awarding nominal scholarships for higher education to qualifying members of the Junior UOL.
2. Encourage our youth to live up to their potential and do their best
3. Help ease the financial burden of higher education expenses
4. Nurture the future leaders of our Church
5. Foster the UOL's motto: *Devoted to its Youth*

**Your donation to the MJSF Scholarship Fund will:**

1. Provide tuition assistance to seminarians at our Church's St Sophia Seminary
2. Help subsidize vocation retreats and programs
3. Encourage candidates to the Holy Priesthood
4. Maintain effective education of our clergy and seminarians
5. Enhance the future of The Ukrainian Orthodox Church of the USA
6. Uphold the UOL's motto: *Dedicated to our Church*

Please complete this form and mail it with your check to:  
UOL Annual Drive, Kathryn Bailly, 6350 Stumph Rd 315A, Parma Hts, OH 44130

I am enclosing my tax-deductible donation in the following amounts:  
(If you so choose, please circle one and fill in)

\$ \_\_\_\_\_ UOL Projects - In Honor/Memory of: \_\_\_\_\_

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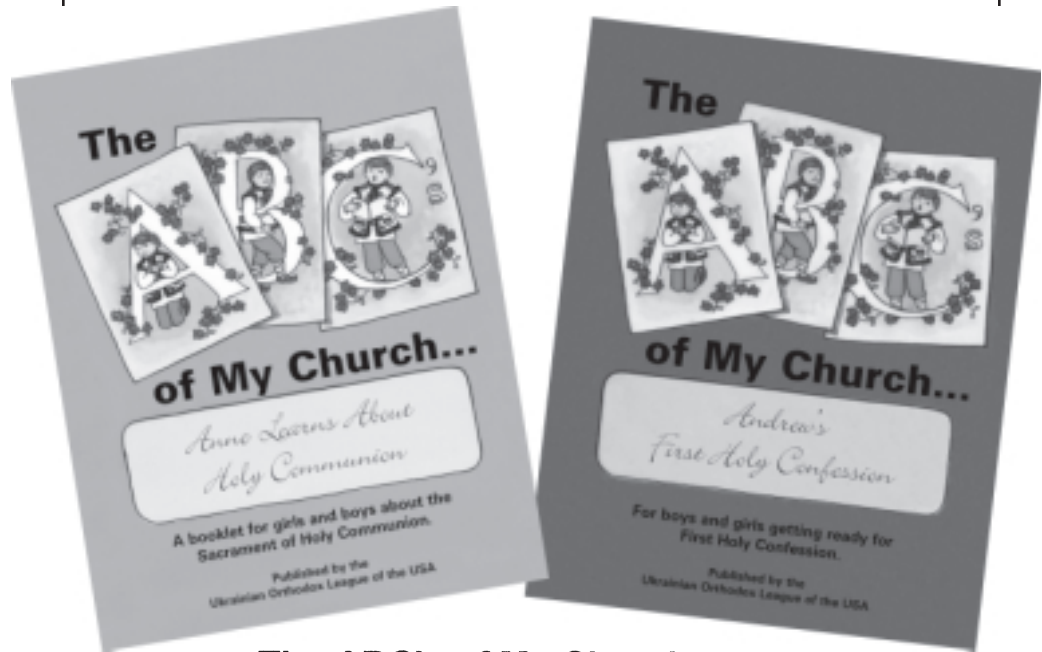
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# COMING SOON!



## The ABC's of My Church..... Andrew's First Holy Confession *and* The ABC's of My Church..... Anne Receives Holy Communion

\$5.00 Price of each book is \$5.00

These beautifully illustrated and colorful educational books for children ages 4 – 8 have been reprinted and will be available in mid April 2003. The story in each book will capture a child's interest while the pictures will enhance understanding. These little treasures will make the learning process of these two Sacraments an enjoyable experience for the child and adult who is teaching or reading. To make it extra special, there is a This Booklet Belongs To \_\_\_\_\_ personalization page in each book. In addition to being nice gifts, these books can also be a good fundraiser for any parish organization. Place your order today!

### LIMITED TIME --- SPECIAL INTRODUCTORY PRICES AND FREE SHIPPING

-----ORDER FORM-----  
Books will be shipped no later than the end of April

Please send the following order for **The ABC's of My Church** books to the address below:

Andrew's First Holy Confession \_\_\_\_\_  
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Please make checks payable to: **UOL ABC books**

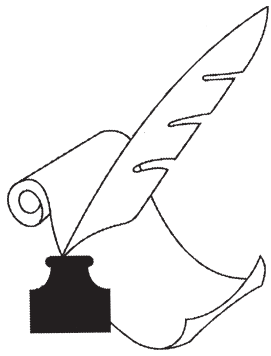
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7600 Thistle Lane, Novelty, Ohio 44072-9500

## 56<sup>TH</sup> UOL CONVENTION CONVENTION YEARBOOK



Palos Park, IL – The 56<sup>th</sup> Annual UOL Convention will be held in Chicago from July 23 – 27, 2003 and hosted by the Senior and Junior UOL chapters at Sts. Peter & Paul Ukrainian Orthodox Church in Palos Park. The convention theme is **“Let all that you do be done with love”** (Cor. 16:14).

Two mailings have been sent to all UOL members on the current mailing list. These mailings included an ad contract for the Annual Convention Yearbook; several of you have already submitted greetings to be included in the book along with your payment.

Thank you for your generosity. For everyone else, we want to remind you that the 56<sup>th</sup> Convention is just around the corner so don't put off your greeting to the last minute! And why not send a photo with your ad this time.

Our next mailing will be sent this month and will be directed to the parishes in our Diocese. Knowing that all of you are active in church life, take a minute and ask your Parish board or priest if an ad from your Parish will be sent to the 56<sup>th</sup> UOL Convention Yearbook. It would be fantastic to have all the parishes represented.

Thank you in advance for your support. If you have any questions, send an e-mail to Anatol Bilyk at akbilyk@attbi.com or call him at (847) 888-5537.

### 56th Annual UOL Convention July 23 - 27, 2003

**“Let all that you do be done with love”**  
(Cor. 1:14)

Hosted by Senior and Junior UOL Chapters  
at  
Sts. Peter and Paul Ukrainian Orthodox Church, Palos Park, IL

Convention Site  
HYATT-REGENCY HOTEL, Oak Brook, IL  
\$114.00 Singles and Doubles  
Request Ukrainian Orthodox League RATES  
(630) 573-1234

*In addition to UOL Business Sessions, the PACKET PRICE OF \$185.00 will include two Hospitality Nights, one Brunch at the Hotel, one Polynesian Night (with dinner and entertainment), the Banquet and Ball (with the famed “Good Times” Ukrainian Band, and a Farewell Luncheon, and a fantastic guest speaker from Boston.*

For further information contact:  
Noreen Neswick, (708) 429-6097 or Anatol Bilyk, (847) 888-5537

### 56<sup>th</sup> Annual U.O.L. Convention

July 23 - 27, 2003



We welcome you  
to visit us in  
Chicago!

Hosted by the  
Sr & Jr UOL Chapters at  
Sts Peter & Paul  
Ukrainian Orthodox Church  
in Palos Park, IL



## UOL TRIBUTES

**A donation to the Tribute Fund is an acknowledgment of a Milestone, Memorial, Accomplishment, or is a Special Recognition of an individual or group.**

**Your much appreciated contribution is used to support and further the Mission of the Ukrainian Orthodox League.**

**All donations are published in the UOL BULLETIN.**

### CONTRIBUTOR

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Andy and Noreen Newsick

Helen Greenleaf

Alexandra Ritter

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Laryssa Sadoway and  
Gayle Woloschak,  
Jr. Chapter Co-Advisors

St. Vladimir's, Parma Jr.  
UOL Chapter

Sts. Peter and Paul, Palos,  
Junior Chapter

### OCCASION

In Blessed Memory of Alexander Hutnik, St. Vladimir's, Parma; who fell asleep in the Lord on December 26, 2002: father of Tamara, and grandfather of Mark, AJ and Julia Nary, St. Andrew's, Boston. Memory Eternal!

In honor of Mary Ann Sklaryk, **24 year** Chair of our chapter's Christmas and Spring Craft Fairs. 2003 will be 25 years, so in lieu of a gold watch, we hope this tribute will express our gratitude and appreciation for all that you do for this successful chapter fundraiser!

In Honor of Archbishop Vsevolod on the occasion of his 75<sup>th</sup> birthday and the 15<sup>th</sup> Anniversary of his consecration as a Bishop, which was celebrated on January 12 in his Eparchial cathedral in Chicago.

In Honor of chapter president, Dan Gulak and all the members of Holy Ascension Sr. UOL Chapter in Maplewood, New Jersey with heartfelt thanks for hosting the National Executive Board meeting, January 10 -12.

In Blessed Memory of Olga Chechota Muszasty. Memory Eternal!

In honor of Dareen Jogan who for the past **19 years** has chaired, organized and cooked the Svat Vecher dinner which our chapter sponsors and is free to all our parishioners. This year over 150 attended. Thank you Dareen!

To the Palos Park Junior UOL Chapter  
“You Rock!”

In honor of St. Peter and Paul's Youngstown Jr. UOL Chapter, it's advisors and supporters for sponsoring a Lock-in for area Jr. UOL members and young adults. Thank you for a wonderful evening!

With Best Wishes to Father Taras Naumenko on his elevation to Archpriest.

## U.O.L. ARCHIVES

**“National UOL Historical Material Needed”**

- Historical records and materials
- Records from past National UOL Officers
- Convention Yearbooks

Forward to: UOL Archives (Attn: S. Sivulich), UOC of USA,  
P.O. Box 495, S. Bound Brook, NJ 08880

Sts. Peter & Paul  
Ukrainian Orthodox G.C. Church  
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