



№ 08 FEBRUARY 2015

SAINT NICHOLAS UKRAINIAN CATHOLIC CHURCH



УКРАЇНЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО МИКОЛАЯ

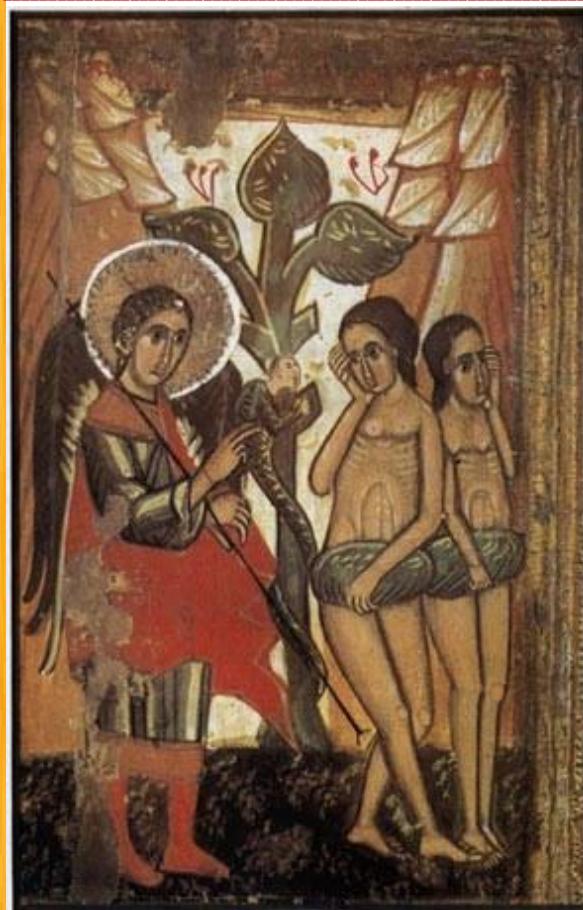


№ 8

ПІД ОПІКОЮ ПРЕЧИСТОЇ ДІВИ МАРІЇ ОДІПТРИЇ UNDER THE PROTECTION OF MOTHER OF GOD



CHURCH BULLETIN February 22 – 2015 – 22 Лютого ЦЕРКОВНИЙ ВІСНИК



"Засіяла Твоя благодать, Господи, засіяло просвічення душ наших. Ось час сприятливий, ось час покаяння! Відложім діла тьми та одягнімся у зброю світла, щоб, перепливши велике море посту, ми досягнули тридневне воскресення, Господа і Спаса нашого Ісуса Христа, який спасає наші душі".

(Стихира Вечірні Сиропусної Неділі)



Religion Class making rosaries to pray on during this period of Great Lent. (See also photos on the back cover illustrating panachya for soldiers who died in Ukraine, prostrations, and preparation for Lent.)

Вигнання з Раю – Expulsion from Paradise

CHURCH BULLETIN

Feb. 22 – 2015 – 22 Лютого

ЦЕРКОВНИЙ ВІСНИК

LITURGICAL SCHEDULE



Saint Nicholas Church
Церква Св. Миколая
(Під Опікою П.Д.М.)

ПОР'ЯДОК СВ. ЛІТУРГІЙ

4:30 PM +Mary Petryshyn – 4 years
(Husband Peter)

Feb. 22 1 Sunday of Lent – 1 Неділя Посту

12:00 PM За Парохіян – For Parishioners

Monday, February 23 Лютого, Понеділок
see Julian

Tuesday, February 24 Лютого, Вівторок
9:00 AM Приватна Інтенція (Ігор Гіль)

Wednesday, February 25 Лютого, Вівторок
9:00 AM Presanctified gifts – Нап. Осв. Дари

Thursday, February 26 Лютого, Четвер
8:15 AM +John Verostko (Marianne Chort)

Friday, February 27 Лютого, П'ятниця
12:00 PM Presanctified gifts & Sorokouste

Sat. February 28 Лютого Субота
9:00 AM В подяку і за здоров'я Юліяна і Зор'яна
(Ліда Грецишин)

4:30 PM +Wolodymyr Osadciw (Wife)

March 1 2 Sunday of Lent – 2 Неділя Посту

12:00 PM За Парохіян – For Parishioners

The Eternal Light burns in mem. of
+Dorothy Kordrupel
Requested by N. N.

Вічне Світло в честь П.Д.М.
горить за МІР В УКРАЇНІ

March 22nd – One Liturgy at 10 AM
Annual Parish Meeting

Річне Парохіяльне Засідання
22 Березня, 2015

22 Лютого: Сиропусна Неділя

10:00 p. +Ярослав Стасюк (М. Л. Стасюк)
(Сьогодні також згадаймо у своїх
Молитвах Св. Пам. Василя Савку)

23 Лютого: Початок Великого Посту
(Нема Відправи)

1 Березня: 1 Неділя Посту

10:00 p. +Марія і Іван Правак (родина Правак)

LUC MEETING will take place in the church
hall this Thursday, February 26th 6:30 pm.

Засідання Ліги Українців Католиків буде у
четвер, 26 Лютого о 6:30 веч. Просимо до
участі усіх членів Ліги, як рівно ж тих,
хто заківалені стати членами.

2015 LUC dues are now payable. Please
make checks (\$7.00) payable to
League of Ukrainian Catholics, Niagara
Frontier Council.
Dues can be sent to
Ihor Pereyma, 38 Lester St.,
Buffalo, NY 14210.

Church Directories, which contains
photos, addresses, & phone numbers
of Parishioners, are available on the
side of the church where you can also
find the calendars.

Suggested donation - \$5.00

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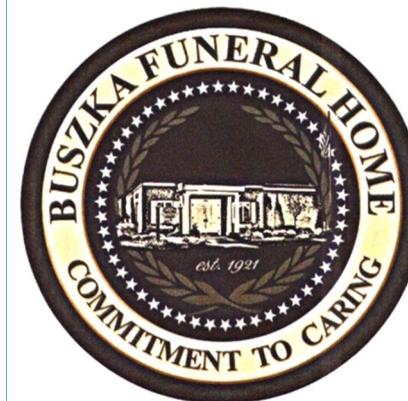
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<http://www.ukrainiansofbuffalo.com>

Is the the web-page to find
More information and events
In our Ukrainian Community.

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Please turn off or silence your cell phone
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Відправа Наперед Осв'ячених дарів у
середу, 9 год р. і П'ятницю, у 12 год.

Liturgy of Presanctified Gifts will take place
Wednesday at 9 AM and Friday at noon. Friday
is also Sorokouste – prayers for deceased. You
can use your envelopes to write names of your
deceased loved ones.

Humanitarian Aid for Ukraine Concert Sponsored by Ukrainian Federal Credit Union

The Ukrainian Bandurist Chorus

(www.bandura.org) brings its

"Brothers! We Shall Live!" tour to Rochester
NY as part of a Humanitarian Aid for Ukraine
Concert. The concert selections will include
many songs from the newest UBC recording,

"Brothers! We Shall Live!"

Sunday, March 15 at 2:30pm

Hochstein School of Music & Dance

50 Plymouth Avenue North,

Rochester, NY 14614

TICKET INFORMATION

Purchase your tickets at Ukrainian FCU branch
locations in Rochester, Webster, Syracuse, or
Buffalo. Visit http://rufcu.org/contact_us.php
for branch information or call the main office at
(585) 544-9518.

\$25 - General Admission

\$20 - General Admission for Ukr. FCU members

\$10 - Students (ages 21 and under)

General Admission Tickets can also be
purchased online at:

<http://ubcrochester.eventbrite.com>

Please note that discounted tickets for
Ukrainian FCU members and student tickets
cannot be purchased online.

"The Vibrant Parish..."

Leadership

The Acts of the Apostles convey a sense of profound unity which existed among the members of the first community of Christ's disciples: "The community of believers was of one heart and mind, and no one claimed that any of his possessions was his own, but they had everything in common". (Act 4:32). This spiritual state of being of the first Christian community can be expressed with the term *koinonia* (communion) which conveys unity, harmony and common life. To be Church is to abide in the communion of the Holy Spirit, the grace of our Lord Jesus, and the love of God the Father. Thus, the unity of the church is an icon of the unity of Persons of the Holy Trinity. This unity can be seen on different levels: on the level of the Universal and Particular Church, the eparchy, and the individual parish. It may happen that through our weakness and sinfulness we do not reflect this unity. Ever aware of this, we all must cherish and foster unity, preserving full communion with the successor of the apostle Peter, the Holy Father, with the hierarchy of our Church, with the local bishops and pastors who act in their name.

The parish is a community of communities. In a parish there will be various prayer groups, brotherhoods, and youth organizations. All of these are called to strengthen unity and love among the members of the parish community. By supporting one another through prayer, by sharing God's gifts and working together in a Christ-like spirit of service, we will be able to bring to life our synodal program: "Holiness of a united people of God." We cannot be indifferent to the fact that the descendants of the Baptism under St. Volodymyr today are divided and estranged from one another. At the Last Supper, Christ prayed to His Heavenly Father for His disciples, "that all may be one" (John 17:21). Bearing in mind these words of Christ, I sincerely ask you all today – let us pray for the unity of the Church, let us pray for the restoration of unity of all the churches of the Kyivan tradition. And above all, in the spirit of the love of Christ, let us make every effort to avoid any words or actions which could damage our brothers and sisters in Christ or offend them. Even though at times we may be subjected to mockery and pressure, let us not give in to the temptation to respond to evil with evil. May Christ's prayer for his wrong-doers and the teaching of the Apostle of the Nations become a testament for us: "Do not be overcome by evil, but overcome evil with good" (Rom 12:21).
(To be cont.)

Молитва на Піст Св. Єфрема Сирина (+373)

Господи і Владико життя мого, духа лінивства, недбалости, властолюб'я і пустослов'я віджини від мене. *(поклін)*

Духа чистоти, покори, терпеливості і любови дай мені слугі твоєму. *(поклін)*

Так, Господи царю, дай мені бачити провини мої, і не осуджувати брата мого ні сестри моєї, бо ти благословен єси на віки вічні. Амінь! *(поклін)*



Lenten Prayer of St. Ephrem the Syrian

O Lord and Master of my life, take away from me the will to be lazy and to be sad, the desire to get ahead of other people, to boast and brag. *(Prostration)*

Give me instead the pure and humble spirit. The will to be patient with other people and to love them. *(Prostration)*

Let me realize my own mistakes, and keep me from judging my brothers and my sisters. For You are blessed, now and forever. Amen. *(Prostrat.)*

Discourse "On Love"

by St. Ephrem

So then, my beloved brethren, let us not prefer anything, let us not hasten to obtain anything more than love. Let no one have anything against anyone, let no one repay evil for evil. Do not let the sun go down on your anger, but let us forgive our debtors everything and let us welcome love, because love covers a multitude of sins.

Because what gain is there, my children, if someone has everything, but does not have love which saves? For just as if someone were to make a great dinner in order to invite the King and the rulers, and were to prepare everything sumptuously, so that nothing might be lacking, but had no salt, would anyone be able to eat that dinner? Certainly not. But he would have lost everything he had spent and wasted all his hard work, and brought ridicule on himself from those he had invited. So it is in the present instance. For what advantage is there in toiling against winds, without love? For without it every deed, every action is unclean. Even if someone has attained complete chastity, or fasts, or keeps vigil; whether they pray or give banquets for the poor; even if they think of offering gifts, or first fruits, or offering; whether they build churches, or do anything else, without love all those things will be reckoned as nothing by God. For the Lord is not pleased by them. Listen to the Apostle when he says, 'If I speak with the tongues of Angels and of humans; if I have prophecy and know all mysteries, and have complete knowledge, so as to move mountains, but do not have love, I gain nothing'. For one who has enmity against their brother and thinks they offer something to God, will be as though they sacrificed a dog, and their offering will be reckoned as the wages of prostitution.



Sunday Coffee Hours: If anyone would like to volunteer to host a Sunday, please contact Elaine, Emily, Mary (B) or Anna.

- KITCHEN is now open.
- Thank you for your patronage.
We need your help in the kitchen. Thank you!
- Coffee Hour - Usually Every Sunday after Liturgy in Church Hall. Please join us!
- Lent starts February 16 according to Gregorian and February 23 according to Julian Calendar.

TOP'S GIFT CARDS:

Please help us raise money for our Church by purchasing Top's Gift Cards from us. If you buy in Tops anyway, why not help. You do not lose or gain anything by doing this, but our Church will benefit greatly. We receive back 5% of your spending. To take advantage of this program, see Mary Bodnar or call 655-3810, or call the rectory. Thank you and God Bless!

Please note: You can purchase gasoline with this card at Tops Gasoline Station.

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CHURCH BULLETIN is published weekly.
Deadline for information is Friday Evening.
ЦЕРКОВНИЙ ВІСНИК видається тижнево.
Інформації подавати до П'ятниці вечора.

SAINT NICHOLAS UKRAINIAN CATHOLIC CHURCH

УКРАЇНЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО МИКОЛАЯ

(ПІД ОПІКОЮ ПРЕЧИСТОЇ
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Parish E-Mail: stnbuffalo@yahoo.com

Web Page: <http://www.stnbuffalo.com>

Dioc. Web: <http://www.stamforddio.org>

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Rectory: (716) 852-7566

Fax: 855-1319 ~ Kitchen: 852-1908

Confession: Before Liturgies

Сповідь: Перед Св. Літургіями

Baptism: By appointment

Хрещення: За домовленням

Marriage: Contact 6 months in advance

Вінчання: Голоситися 6 місяців скорше

Religion classes – Релігійна Програма
Субота - Saturday

Ministry to the sick - Опіка над xvorymy

Family members should call the Rectory

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IN EMERGENCY CALL ANY TIME

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Rev. Raymond Palko, visiting priest

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**Просимо закликати якщо ви у лічниці
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в Неділю, 8 березня 2015
року о 1-й годині

В залі церкви
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Letter from Fr. Ray Feb. 22, 2015

Glory to Jesus Christ!

Dear _____

(Say your name right here for your very own personal letter)

Good Morning, My Dear One! I'm writing to you from home on Thursday, February 19, which means we're back from the clergy retreat a bit early. One of the priests in our commuting crew had to be back last night in order to keep an appointment for today. I didn't complain. Even though a retreat is a good thing, I like to be in my own house and in my own bed. The saying is definitely true, "No place like Home Sweet Home!" By the way, since we left early, don't look for us in the group picture which will appear later in "Sower." That photo is usually taken after the Presanctified Liturgy, which we missed. Oh, oh, no proof of our presence there! ☹️ We really did make it to Wappingers Falls for a few days! 😊😊

We had an uneventful trip down... roads were clear and dry, but the cities, towns and villages from Buffalo to Wappingers Falls are buried beneath a LOT of snow. Our return trip was one of those "February drives." You know the kind...one minute we were zipping 65-70 miles per hour and then all of a sudden we'd run into a snow squall, slippery road, and it's white-knuckle time. There was a section between Syracuse and Rochester that was extremely hazardous for about a half hour. Thanks God we did not witness any accidents and drove out of the bad weather and made it home safe and sound.

The retreat was interesting in that the Retreat Master, Father Bohdan Kulyk, didn't speak English. Of course most of the Fathers speak, or at least understand Ukrainian, but I felt sorry for the 4 who do not speak or understand the language and were completely left out, as the spiritual direction and all the services were completely in Ukrainian. They had what is called a "private retreat" I suppose.

Coming for the clergy retreat, Father Bohdan was in the United States for the very first time. He is a young priest, about 32 years old, and serves as a chaplain for the students at a university in Lviv, as

well as serving at one of the churches in that beautiful city. I wished he had a bit more to say about life in Ukraine in the church and about the on-going war in the east. As he was mainly speaking of priestly vocation and renewal, he only touched briefly on those points, but did mention how the people in the city line up for confession before Liturgy, and the deep faith they exhibit. He also said that the war is now a very heavy Cross for the whole country and presently all the able bodied men are being drafted into the military. Once again Mothers and Wives weep!

One priest-retreatant, after hearing Father speak about the many penitents, commented about a journey he made to Ukraine a few years ago. Before getting to Ukraine he had a stop-over in Warsaw prior to continuing on to Lviv. It was a Saturday afternoon and since they had a lot of time to kill, they decided to go do a bit of sightseeing. When they arrived downtown they saw a church they wanted to visit, and as they made their way towards the beautiful edifice, they noticed a long, long line of people standing on the sidewalks. One of the group then asked their tour guide, "Is there a soup kitchen around here?" The man replied, "No, why so you ask that?" "Well, that line of people looks like the lines I see for soup kitchens in the US cities." The guide kind of laughed and said, "No, it's Saturday afternoon!" "Yes," our American visitor replied, "but what does that mean?" "Confessions!," the man said. "Those people are in line for confession to prepare for tomorrow's Mass!" Not only were they lined up inside the church, but the line extended out the door and around the corner just as if it were for an old "Blockbuster Movie!" This is the kind of strong, beautiful faith to which Fr. Bohdan was referring.

Has your house been blessed yet? I've heard priests and lay people over the course of the years say that once we come to the Feast of the Encounter (Feb. 2/15) there are no more house blessings for that year. This is not correct! Yes, ideally, the feast marking the end of the Christmas cycle is a good reference point in which to try to have the blessing

done. Yes, we come from the Feast of Holy Theophany and try to get around as much as possible before our spiritual Christmas comes to an end, but it is usually impossible for the priest to be one hundred per cent successful in this endeavor. It is practically impossible to get to every single home in the parish, no matter what the size of the parish happens to be. There are always simply too many variables each year. For example schedules of the priest, schedules of the parishioners; illness; other duties or obligations; and I suppose the biggest hindrance to getting around in a timely fashion is the difficulty in dealing with the winter weather here in the north.

So bottom line is this: you can have your home blessed any time of the year, not only during those few weeks of January to February. All of us, however, should ask for this blessing whenever it is convenient, so that every year we can hear those beautiful and comforting words of the priest as he blesses and says, *“As salvation came to the house of Zaccheus by Your entrance, O Christ, Now by the entrance of Your sacred ministers, and with them Your holy angels, Grant Your peace to this house and mercifully bless it, saving and illuminating all who live in it, and who enter it!”*

In addition to the many events of February another marker for this month is the Annual Parish Meeting. Each year our parishes are obliged by the bishop (here in New York it is actually a state law) to hold such a gathering. Once the meeting is held, the report is completed, trustees elected and confirmed and then all the information is forwarded to the bishop who completes the State requirements and reviews his parishes and the state of his parishes. I like to call this meeting *“The State of our Parish.”* Our meeting at Holy Protection was held already on January 24, and thanks to God, and the protection of our Holy Lady Theotokos and Ever-Virgin Mary, the state of our parish is excellent. Or as the local Greek restaurateur, Pano, when asked about his place says, *“Well, very well!”* So that is the bottom line of our meeting and the ‘State of our Parish’ in Niagara

Falls: *“Well, Very Well!”* We have been greatly blessed! God is good!

Last weekend was a tough day in the eparchy for services. The Sunday Liturgy in Niagara Falls was cancelled and when I served 4:30pm at St. Nicholas we had six people. I know the other Liturgies were also sparsely attended. And we were not alone! In speaking with several of the Fathers at the retreat, nearly everyone, especially those from Albany area and New England all have had to cancel the Sunday Liturgy this winter. One priest told me his parish was without Sunday Liturgy for several weeks as the snow and bad weather, plus traffic bans and parking problems simply made it impossible for services. When I heard about all the cancellations in those parishes, I didn’t feel so bad about cancelling ours.

It’s freezing cold right now, but we pray by Sunday we’ll have a bit of a respite and will be able to have our usual Sunday Liturgy. *“A well-known American writer once said that, while everybody talked about the weather, nobody seemed to do anything about it.”* That’s because no one can do anything about it! May God bless us and protect us from the harsh weather, and indeed from all dangers and difficulties. May we always praise Him, no matter what. St. Francis said this about the weather: *“Be Praised, my Lord, for Brother Wind and for the Air...and cloudy and clear and ALL weather.”* May our Holy Lady protect us beneath her heavenly veil! May our Lord bless your Fast and show you His Holy Resurrection!

In His Love, Fr. Ray

**СТИПЕНДІЙНА АКЦІЯ
49-ГО ВІДДІЛУ СУА
ДЛЯ НЕЗАМОЖНОЇ МОЛОДІ В УКРАЇНІ.**

**ЧЕКИ МОЖНА ВИПИСИВАТИ: UKRAINIAN
NATIONAL WOMENS LEAGUE. МИНУЛО-
РІЧНІ ЗВІТИ Є У РЕФЕРЕНТОК СТИПЕНДІЙ:**

**Зірка Яцишин-Банч - 668-9504
та Оксана Салдит - 832-9331**



**Мамо, не плач. Я повернусь весною.
У шибку пташинкою вдарюсь твою.
Прийду на світанні в садок із росю,
А, може, дощем на поріг упаду.**

**Голубко, не плач. Так судилося, ненько,
Вже слово, матусю, не буде моїм.
Прийду і попрошуся в сон твій тихенько
Розкажу, як мається в домі новім.**

**Мені колискову ангел співає*
І рана смертельна уже не болить.
Ти знаєш, матусю, й тут сумно буває
Душа за тобою, рідненька, щемить.**

**Мамочко, вибач за чорну хустину,
За те, що віднині будеш сама.
Тебе я люблю. І люблю Україну –
Вона, як і ти, була в мене одна.**



НЕБЕСНА СОТНЯ

My Ukraine photography exhibit

As I Wake, I Cry: Revisiting Ukraine weaves together recent travel photos to Ukraine with family photos and cultural artifacts to reveal the emotional story of one artist’s road to cultural identification. This work is dedicated to the ‘Celestial 100’ who died at Euromaidan, the growing number of dead, wounded, and displaced, the many illegal prisoners of war, and the people of Russia – all suffering the effects of the illegal and undeclared Russian war in Ukraine.

Please join artist Lukia Costello in her solo exhibition at CEPA Gallery titled 'As I Wake, I Cry - Revisiting Ukraine'.

The show opened Friday January 30th 7-10 pm and runs through March 28th 2015. CEPA Gallery is located at 617 Main St. Buffalo, NY 14203

A portion of all sales will be donated in the name of Maria and Vasyl Sywenkyj to benefit the Ukrainian Freedom fund as administered through Ukr. Federal Credit Union @ Dnipro.

<http://www.cepagallery.org/portfolio/wake-cry-revisiting-ukraine-lukia-costello/>

Prayers for Ukraine

Heavenly Father, Your Son taught us *“Blessed are the Peacemakers for they shall be called Children of God.”*

At this hour, we fervently pray that Your Holy Spirit may inspire men and women in Ukraine and abroad to become Peacemakers and stop senseless war.

May they seek reconciliation and end the violent confrontation and killing.

May they obtain tranquility and restore human rights, democratic principles and religious liberty to the troubled land.

God, our Father, we beseech you to comfort the suffering, heal the wounded and accept the souls of the departed into Your Heavenly Kingdom.

And may the Most Holy Mother of God, extend her Blessed Mantle of Protection over Ukraine.

And may each of us always live our lives as instruments of Your Peace. Amen.

З радія "Милосердний Самарянин"

Завтра вже початок 40-денного, тзв. Вел. Посту.

Уже апостоли й перша християнська громада почали заміняти день жидівської Пасхи днем поминання Христових мук і смерті. Роковини Христової смерті були для них дуже сумним днем. Тож, щоб його належно відсвяткувати, вони зберігали піст у цей день. І так первісна християнська Пасха почала існувати у вигляді посту. Це була хресна Пасха. За свідченням святого Іринія (к. 125 — к. 203), про яке говорить історик Церкви Євсевій (к. 260 — к. 340), перший зародок нинішнього 40-денного посту в той час обмежувався одним-двома днями посту, який не вважався передпасхальним, а таки самою Пасхою.

У III столітті передпасхальний піст у деяких Церквах тривав цілий тиждень. Це той час, який сьогодні зовемо Страсним тижнем. При кінці III століття Великий піст уже сягає 40 днів. Від IV віку маємо перші свідчення про 40-денний передпасхальний піст. Перше свідчення дає нам Нікейський Собор, котрий каже, щоб помісні собори відбувалися "один перед Чотиридесятницею, щоб після усунення всякого неладу чистий дар приносився Богові, а другий під осінній час" (Правило 5).

Хоч говоримо про 40-денний піст, але у Східній Церкві він триває тільки 36 з половиною днів. Сім тижнів посту без субот і неділь — це 35 днів. До цього числа треба ще додати Велику суботу і половину ночі перед празником Пасхи, що також уважається посним, і тоді наша 40-ця матиме 36 і пів дня, що становить одну десяту цілого року.

Латинська Церква має 6-тижневий піст, бо вона й суботу зачисляє до посних днів, тобто у практиці й на Заході 40-ця мала тільки 36 днів. Та щоб мати повних 40 днів посту, латинська Церква в VII ст. додала ще чотири дні на початку посту. Тому Захід починає тепер свій піст у т. зв. "Попільну середу", тобто в середу нашого першого тижня посту.

Число 40, як числа 3, 7 і 9, з давніх-давен мало символічне значення. Тому воно ввійшло і до передпасхального посту радше в символічному, аніж буквальному значенні. У Старому Завіті читаємо про 40 днів потопу (Бут. 7, 4), про 40-літню мандрівку Ізраїля пустинею (Чис. 14, 33), про 40-денний

піст Мойсея, поки він дістав від Бога таблиці закону (Вих. 34, 28), про 40-денну подорож пророка Іллі до гори Хорив (1 Цар. 19, 8). У Новому Завіті Св. Євангеліє говорить, що 40-го дня Йосиф і Марія принесли Дитятко-Ісуса до святині, про 40-денний піст Ісуса Христа в пустині (Мт. 4, 2), про 40-денне перебування Його на землі після свого воскресення (Ді. 1, 2).

Хоч наші часи принесли багато змін щодо церковних законів, традиції й дисципліни, і хоч після Другого Ватиканського Собору прийшло значне злігдення всіх постів взагалі включно з Великим постом, все-таки й сьогодні час Чотиридесятниці має своє велике значення для нашого духовного життя. Може сьогодні через різні причини ми не можемо так строго постити, як постили колись наші предки, але й сьогодні над нами тяжить обов'язок духовного посту, боротьби з нашими гріхами і злими нахилами, обов'язок молитви, практики чеснот та добрих діл. І якраз ця наша духовна обнова є властивою і найважливішою метою святого Вел. Посту.

Каже св. Василій Великий: «Піст такий давній, як саме людство. Він приписаний ще в раю. Адам дістав цю першу заповідь: «З дерева ж пізнання добра і зла не їстимеш» (Бт. 2,17). Це не їстимеш - то наказ посту і стриманости. Якщо б Єва постила на плід дерева того, ми тепер не мусили б постити... нас зранив гріх, і ми мусимо лікуватися покутою. Покута без посту безвартісна» (Св. В. Великий. Про піст 1).

Св. Іван Золотоустий повчає:

Батько посту - це закон Божий; Мати його - стриманість, терпіння, чеснота; Дочки його - подвиг, чистота, невинність; Сини його рідні - Мойсей, Ілля, Даниїл, Іван Хреститель; Найближчі родичі - віра, надія, любов; Слуги його - безнастанний псалмоспів, чиста молитва. Друзі його - мир, покора, згода;

Піст не тільки стримування від страв, але щось більше - стриманість від гріхів.

Коли мова заходить про стримування себе в їжі та напиках, то кожен постить, як вважає за потрібне, при цьому, головне, не зашкодити здоров'ю та не впасти в гордість. Піст важливий для кожного християнина, щоб підкорити тіло духові, приборкати пристрасті, виявити послух Богові, слухаючись Церкви. «Хто слухає вас, Мене слухає; а хто гордує вами, Мною гордує ... (Лк. 10,16).

From "Good Samaritan" Ukr. Radio pr.

The First Sunday of the Great Fast is called the Sunday of Orthodoxy, although this feast bears no relation to the Great Fast. This is a festival for the whole Church. The purpose of the feast is to pay solemn public homage and veneration to the holy icons of Jesus Christ, the Blessed Mother, and all the Saints. The spirit that pervades the liturgy for this Sunday of Orthodoxy is one of great joy and victory, triumph and honor, as we venerate these holy icons, the true doctrine shines with splendor, and the Church of Christ is adorned once more with glorious images. (*Byzantine Rite, Liturgical Year, pg. 104*) Therefore, it seems most fitting that in today's Gospel reading; the Lord is inviting us to "*Come and See... greater things than these*". Just as these venerable icons of the Holy Church, also invite us to "*Come and See*".

Today's reading is from the Gospel of St. John which tells us quite clearly that Jesus is, was and always will be God. John records the miracles that can be possible only through the hands of our Lord, and recounts the statements that could come from only Jesus, Himself. Jesus tells us who He is in this Gospel. He is the bread of life, the light of the world, the door for the sheep, the good shepherd, the resurrection and the life, the way, and the true vine. Jesus is deity and He performed signs that indicated such. Jesus changed water into wine, healed a child without going to their bedside, healed a man who was lame, multiplied bread and fish to feed many, walked on water, caused a blind man to see, and raised Lazarus from the dead. These miracles show that Jesus is God. He has the power of the elements at His fingertips. The Creator, walking among His creation, helping His creation and sadly, so many rejected Him then, and even now. We see in today's scripture that Jesus has begun calling His disciples. In the previous verses He called Andrew and Peter... 'To follow Him'. The next day, Jesus continues His search for men that would become His core group, the ones that would be able to carry on His ministry after He was

gone. We see that Jesus is in the region of Galilee when He comes in contact with Phillip.

St. John also tells us about the 'call of the disciple' Nathanael. When Phillip told Nathanael of Christ, and said 'Come and See'; Nathanael responded much like we do today? "*Can any good thing come out of Nazareth?*" At first, he was not willing to see. Now this can be understood in a historical sense in that Nazareth was a city of no account and unimportant. Could anything good come out of Nazareth? But the spiritual meaning of the text is that Nathanael asks, 'Can anything good come out of my Nazareth, out of my Heart? Can I be changed? Can I be made whole?' This is the question that Nathanael asks for each of us as well, because we inevitably ask it of ourselves. Will anything good come out of my life, out of my hopes and dreams? And the Lord says... 'Come and See'. As Nathanael approaches Christ, Jesus says to Nathanael: "*Before Phillip called thee, when thou were sitting under a fig tree, I saw thee.*" Nathanael, overwhelmed by this revelation, declares: "*Rabbi, thou art the Son of God*". To Nathanael's credit, it does not take very long for him to realize who Christ is. His exclamation is brief, but tells all. He calls Jesus "rabbi," meaning "great teacher." He then professes Christ as his redeemer. He is both the "Son of God" and "King of Israel."

Jesus was pleased that Nathanael had believed so easily. He promises them "*greater things than these*". Nathanael did not realize the journey that he was about to begin. He did not know that he would see Jesus preach great messages, show unconditional love and compassion to the poor, heal the sick, and raise the dead. Jesus implies that Nathanael will see even greater things than these powers of long distant sight; he shall also see heaven open up and the angels of God ascending and descending upon the Son of man. "*Thou shall see greater things than these.*" We must always be prepared for new grace and new vision; for the life of a disciple, if it is authentic and clear, will rise from a dim light into a much greater light. And after

meeting Christ, Nathanael and the other disciples probably wondered how they could possibly witness and even be a part of something as extraordinary as Christ's earthly ministry. Today, we too, should wonder how a great and mighty God could make use of us. We are all unworthy of God's blessings and benefits, and yet the world around us is full of discipleship, and amazing encounters between ourselves and the Divine.

Paramount Pictures released a film in 1992 entitled "Leap of Faith", starring Steve Martin as the Reverend Jonas Nightingale, an "evangelist" who is far more a con man than a man of God. When one of the trucks in his caravan breaks down in Rustwater, Kansas, he makes the choice to turn lemons into lemonade by holding his revival there, instead of in Topeka, Kansas as scheduled. Like any good con man, he finds the greatest need in town and exploits it. Rustwater is in a five year drought and if it doesn't rain this weekend, the last of their crops will be ruined. On the first day of the revival, before the meeting, Jonas walks around town inviting everyone, promising miracles and wonders. As the movie continues, it is not the people of Rustwater that are revived, but rather Jonas, who begins to see miracles happening throughout the town that he knows are not a result of his con business. By the end of the movie, the sick are healed and the lame are walking. Everyone praises God and says halleluiah. They have seen the signs and wonders and they give glory to God. But these healings are not the miracles. As Jonas leaves the revival tent for the last time, he is met with the vision of a tent city on the revival grounds. People are camping, and sharing food. In their poverty, they share the abundance of God. A community founded in Christ rises out of the ashes of Jonas' deception. This is the miracle. As Jonas hitchhikes out of town leaving his old life behind, it suddenly begins to rain. The people of Rustwater declare it a miracle, the rain was heaven sent. But this is not the miracle either. The miracle is the redemption of a man in Jesus Christ. The miracle is in the relationship God initiates with

creation and humanity. The miracle is Jonas' response to the wonders of God. Jonas Nightingale comes to town as a "scribe" demanding every last coin from everybody in Rustwater, Kansas. He leaves Rustwater seeing the wonders of the Lord at work in the fellowship of God's people. He leaves the spoils of his greedy life as a con man behind. He leaves a believer. This is the real miracle! As the movie, "Leap of Faith" comes to an end, there are no more victims, only those who have experienced and responded to the grace of God in their lives.

Discipleship is how we respond to the grace of God. Discipleship extends beyond our relationship with wealth to our relationship with God, the Word, and one another. As the children of God and the body of Christ, our vocation, our call is to give our time, talent and treasure in the service of God and to the people of God. We are to give in humility. Discipleship is never easy, it is a personal choice of the heart to lead a life that is pleasing to God, and sometimes it even requires us to lead the way for others. Nathanael knew Phillip and he trusted him when he said that Christ was someone worth following, someone that he should 'Come and See'. Phillip had already chosen to follow Christ, and he was already leading the way for Nathanael and encouraging him to make his own personal choice which would change his life forever. Why are you and I here today? We are here because someone once said to us, what Philip spoke to Nathanael - "Come and See." Perhaps when you were only a tiny infant, your parents brought you to the Church for baptism and in that way acted out the meaning of those words. Perhaps you became a member of our faith, because a friend or neighbor invited you to "come and see". This invitation is a life-long process. God is still working miracles in our lives



every day. God is still answering prayers and using us in many new and wonderful ways - ways that even we may never know! Deep in the heart of Philip and Nathaniel, something authentic, clear, and expanding was received. They heard the calling of Christ, and were willing to receive their invitation to discipleship. It was the psalmist who best wrote: "As a heart longs for flowing streams, so longs my soul for you, my Lord" (Psalms 41:1).

In today's Epistle reading from St. Paul's letter to the Hebrews, we hear St. Paul describe the sufferings of Moses and of David, of the patriarchs and martyrs of Israel, of those for whom "the world was not worthy", who were scourged, slain with the sword, beheaded, and whose faith yet overcame the world. These were images not drawn on wood, but in the flesh. They already prefigured and announced the coming of the definitive Icon, the Person of Christ. Today, as we venerate the holy icons, as we take part in the Holy Eucharist, as we continue our journey through Lent - we are reminded of our faith. We are asked to 'Come and See'. The Lord says, "I will show you greater things than these". I will show you that you can be completely changed, completely made whole. Have no fear, no sadness, and no doubts. "I will show you greater things than these." This is what the Lord said to Nathanael and this is what the Lord is saying to each of us today. We appropriate this change by believing the words of the Lord - by understanding their meaning - by playing the instrument we have been given and the divine composition placed before us. Jesus knows us and He will change us! My brothers and sisters, good will come out of Nazareth; good will come out of our hearts, good things will flourish throughout our lives - because of our faith - because of our willingness to 'Come and See' the Lord.

Thoughts on discipleship

"The soul is "torn apart in a painful condition as long as it prefers the eternal because of its Truth but does not discard the temporal because of familiarity." — Augustine of Hippo, Confessions

"It is clear that Christianity does not exclude any of the ordinary human activities. St. Paul tells people to get on with their jobs. He even assumes that Christians may go to dinner parties, and, what is more, dinner parties given by pagans...Christianity does not simply replace our natural life and substitute a new one: it is rather a new organization which exploits, to its own supernatural ends, these natural materials....There is no essential quarrel between the spiritual life and the human activities."

— C.S. Lewis

"Do they desire to join me in thanksgiving when they hear how, by your gift, I have come close to you, and do they pray for me when they hear how I am held back by my own weight? ...A brotherly mind will love in me what you teach to be lovable, and will regret in me what you teach to be regrettable. This is a mark of a Christian brother's mind, not an outsider's--not that of 'the sons of aliens whose mouth speaks vanity, and their right hand is a right hand of iniquity' (Ps. 143:7 f.). A brotherly person rejoices on my account when he approves me, but when he disapproves, he is loving me. To such people I will reveal myself. They will take heart from my good traits, and sigh with sadness at my bad ones. My good points are instilled by you and are your gifts. My bad points are my faults and your judgements on them. Let them take heart from the one and regret the other. Let both praise and tears ascend in your sight from brotherly hearts, your censures. ...But you Lord...Make perfect my imperfections" — Augustine of Hippo, Confessions

Жити по Христу!
Living according to Christ!