



Pope Francis - Meeting with Patriarch Sviatoslav (middle) Bishop Hlib Lonchyna (left) Bishop Borys Gudziak (right)



2015 Gala Fundraising In support of UCU Syracuse, October 31 With Bishop Borys Gudziak



1 Lystopada/November 1 Members of Plast honoring the Memory of Metr. Andrew Sheptytsky

SAINT NICHOLAS UKRAINIAN CATHOLIC CHURCH  УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО МИКОЛАЯ



№ 45

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



CHURCH BULLETIN November 8 – 2015 – 8 Листопада ЦЕРКОВНИЙ ВІСНИК

Eternal Memory to all those Who died from starvation 1932-33! Вічна Пам'ять Усім Загиблим від голоду 1932-33!

HOLODOMOR MEMORIAL DEDICATION CEREMONY 2015 Washington, D.C.

Friday, November 6 7 P.M. Exhibit Opening/Reception Saturday, November 7 2 P.M. Dedication Ceremony 10 A.M. – 7 P.M. Exhibit Sunday, November 8 2 P.M. Concert



"The Year 1933" Victor Cymbal

HOLODOMOR UKRAINE GENOCIDE 1932-33

№ 45 NOVEMBER 08 2015

CHURCH BULLETIN

Novem. 8 – 2015 – 8 Лист.

ЦЕРКОВНИЙ ВІСНИК

LITURGICAL SCHEDULE



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

ПОР'ЯДОК СВ. ЛІТУРГІЙ

4:30 PM +Zenia Maroczkanycz (Family)

St. Michael the Archangel – Св. Михаїл
November 8, 24 S. aft. Pent. – 24 Н. по ЗСД

12:00 For Parishioners – За Парохіян

Monday, November 9 Листопада, Понеділок

9:00 AM +Василь Мельник – 20 річниця
(Анна Мельник)

Tuesday, November 10 Листопада, Вівторок

9:00 AM +Анна Гудимяк (Петро Петришин)

Wednesday, November 11 Листопада, Середа

9:00 AM +Dmytro Baranyskyj (Daniel Domino)

St. Josaphat the Martyr – Св. Йосафат
Thursday, November 12 Листопада, Четвер

9:00 AM +Helen & Paul Nowadly – 20th Anniv.
(Elaine)

Friday, November 13 Листопада, П'ятниця

8:15 AM +Joseph Procyk (Wisniewski Fam.)

Saturday November 14 Листопада, Субота

9:00 AM +Ярослав Савка (Олег і Мартин)

4:30 PM +Yaroslawa Bobenczyk
(Mary Ann DuBois)

Novem. 15, 25 S. aft. Pent. – 25 Н. по ЗСД

12:00 +Mary & John Colomon
(Allen & Nadine Burkholder)

Вічне Світло в честь П.Д.М.
горить за мир в Україні

Eternal Lights burns
For Peace in Ukraine

8 Листопада: 23 Неділя по 3. Св. Духа

10:00 р +Володимир Ганицький – 7 річниця
(родина)

15 Листопада: 24 Неділя по 3. Св. Духа

10:00 р. For Parishioners – За Парохіян

EXTREMELY IMPORTANT!

WE REALLY NEED HELP

FOR OUR

BAZAAR

STARTING WEDNESDAY

IN LACKAWANNA HALL

AS WELL AS

THURSDAY

& FRIDAY

IN CHURCH KITCHEN &

SATURDAY & SUNDAY

AT THE

BAZAAR.

PLEASE

COME

AND EXTEND HELPING HAND.

MAY THE LORD BLESS YOU!!!

ПРОСИМО ДОПОМОГТИ ПРИ НАШОМУ
ЦЕРКОВНОМУ БАЗАРІ У СУБОТУ І НЕДІЛЮ,
ЯК РІВНО Ж У СЕРЕДУ У ЗАЛІ В ЛАКАВАНІ,
ТА У ЧЕТВЕР І П'ЯТНИЦЮ, В КУХНІ, ЩОБ
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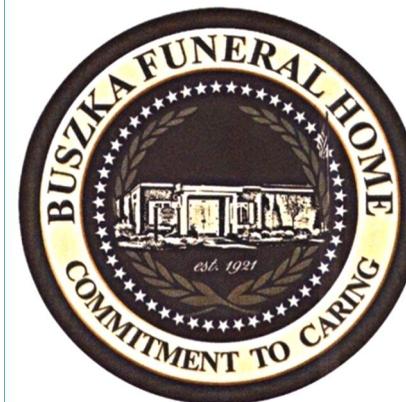
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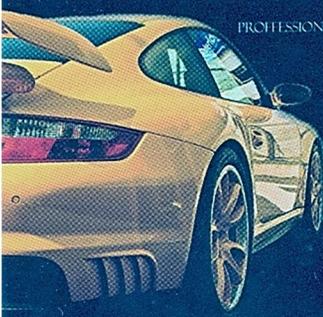
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AMHERST BRANCH BUSINESS HOURS:

(Closed Mondays | Зачинені по понеділках)
Tuesday – Thursday | 3 вівторка по четвер

| 9:30 am – 5 pm |

Friday | 9:30 am – 6 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Our existing branch on **GENESEE STREET**
will remain open; however, we will be
CLOSED ON WEDNESDAYS starting JULY 1.
Філія на **GENESEE STREET** буде **ЗАЧИНЕНА**
ПО СЕРЕДАХ, починаючи з 1 ЛИПНЯ.

BUFFALO BRANCH BUSINESS HOURS:

(Closed Wednesday | Зачинені по середах)

Monday, Tuesday, Thursday | 9:30 am – 5 pm |

Понеділок, Вівторок, Четвер

Friday | 9:30 am – 7 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Щоб довідатися більше інформацій про це що
діється в громаді,

Просимо відвідати веб-сторінку.

<http://www.ukrainiansofbuffalo.com>

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

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Thank you for your donations!
We welcome your comments.

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«Милосердний Самар'янин»
Неділя, 2 год. на WJLL 1440 AM?

Сердечно дякуємо за пожертви!

Please include Our Church
In Your charitable donations!

Просимо підтримувати Рідну Церкву
талантами, часом і жертвами.

Cell Phones - Мобільні Телєфони:

Please turn off or silence your cell phone
before entering the church. Thank you!

Просимо вилучувати ваші мобільні
телєфони підчас Святої Літургії.

Great News – Добра Вістка

The hall has been santitized and as of Friday
afternoon, we are able to use our hall. It is
still not finished, and everything is not put
away, but we are able to have Coffee Hour
again on Sundays after the Liturgy. Thanks!

Хоча під церквою все ще не направлене,
ми таки можемо і сьогодні мати каву і со-
лодке по Святій Літургії, бо відповідно по-
чистили. Просимо надолину. Дякуємо!

Дякуємо усім, що підчас тижня прийши до-
помогти у кухні! Хай Господь благословить!

Часу багато нема до нашого Базару, але ми
ще все можемо відповідно приготувати з Ва-
шою допомогою. Просимо прийти у П'ятницю
робити вареники о 8 год. рано. Рівно ж потре-
буємо помочі для чищення цибулі у середу і
бараболі в четвер. Сердечна подяка

Thank you all for helping in the kichen this past
week. May the Good Lord bless hundredfold!

We are a little behind schedule but with your
help we can make up the time. On this Friday,
November 13, at 8 am we will be making vare-
nyky for the Bazaar. Please come and help. Help
will be needed before Friday to peel potatoes
and onions (Wednesday & Thursday). Your help
next Wednesday, Thursday, & Friday would be
greatly appreciated. Thank You!

The Bazaar is just a week away:

We are working under difficult circumstances
this year with both our hall and the Lackawanna
Hall. If we are to have a successful bazaar, we
need help! We are finally able to use our kitchen,
so we will be making varenyky this Friday.
Please, if you can help in any way please come.

The Lackawanna hall is rented to another
church. We will be able to get into the hall on
this Wednesday and have to have everything
out of the hall on Sunday evening.

→ On this Wednesday, Veterans Day, November
11 we will start setting up for the Bazaar at
10:00AM. If you are off for the holiday, please
come and help us set up.

→ On Sunday, November 15 after the Bazaar a
lot of help will be needed. We have to clean the
hall and transport everything back to the
church. We need help cleaning and vehicles to
take everything out of the hall.

SO PLEASE HELP!!!

→ Theme Baskets and Attic Treasures can be
dropped off at the Lackawanna Hall starting on
this Wednesday, November 11 at 10:00AM, and
after 5:00 on Thursday and 3:00 on Friday. We
also need baked goods for (Pani Dranka's Bake
Shop) so if you are able to bake please do so.
Kitchen items for the kitchen jar game and \$5.00
items for the Surprise booth are also needed.
Thank you in advance for your help.

ПОТРЕБУЄМО ДОПОМОГУ!

(Просимо перечитати
повищі інформації по англійськи)

- 11 Листопада: в церковній залі в Лакавані, щоб приготувати столи і все потрібне на суботу і неділю
- У самі дні Базару потребуємо багато допомоги. Бе участі нас усіх Церковний Базар не зможе мати великого успіху.
- 15 Листопада: все почистити і забрати назад.
- Кошки можна принести у середу по 10 рано та в четвер по 5 і п'ятницю по 3.

**St. John the Baptist
Ukrainian Catholic Church**
3275 Elmwood Avenue
Kenmore, NY 14217 - (716) 873-501
ANNUAL CHRISTMAS BAZAAR

Saturday, November 21, 2015,
10 am to 4 pm

Raffles, Theme Baskets, Ethnic Food,
"Trash & Treasures", Vendors, Hot
Lunch, Frozen Take out Pyrohy
Free Admission & Parking



**PEACEFUL WARRIORS: HEROES, HIGHER EDUCATION
AND THE WAR WAGED ON UKRAINE**

The country of Ukraine and its' citizens are fighting for their economic, physical and intellectual freedom, and the outcome of this pinnacle period could determine the future balance of power in the free world. Please join Yaroslava Kutsai (Slavka) and Kimberly Kline for a glimpse into the lives of citizens who are fighting for peace behind the scenes in a documentary short titled *Peaceful Warriors*. Slavka will describe her ongoing role as a student activist, journalist and peaceful protester during a time of violent conflict in Ukraine.

11.16.2015
SUNY Buffalo State
Campbell Student Union Social Hall
5:30pm Sharp

GENEROUSLY CO-SPONSORED BY:

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**Christmas
Bazaar**

Sunday
December 6, 2015
11:30 AM - 5:00 PM

Ethnic Foods - Raffles
Baskets

Drawing at 4:30 p.m.

Free Parking No admission fee



Glory be to Jesus Christ! Glory for ever!
Слава Ісусу Христу! Слава на віки!

- KITCHEN is closed until further notice.
- Thank you for your patronage.
Thanks are extended to all who helped!
- Coffee Hour - Usually Every Sunday after Liturgy in Church Hall. We are able to continue, so please join us downstars. Thank you!

Until we meet next Sunday...

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.

У нас успішно продаються Карточки з крамниці "Топс". Купуючи їх ви допомагаєте церкві. Для Вас не робить різниці чи ви платили грішми чи карточкою, але церква дістане від „Топс” 5%. На \$1,000 церква одержить \$50. Що б закупити слід звертатися до п. Марії Боднар, або до канцелярії. Дякуємо!

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**

**УКРАЇНСЬКА 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>

308 Fillmore Avenue, Buffalo, N. Y. 14206

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
Родина повинна повідомити священика

IN EMERGENCY CALL ANY TIME

В разі потреби завжди можна закликати

V. Rev. Marijan Procyk, pastor & dean

Rev. Raymond Palko, visiting priest

**Please call if you are hospitalized,
homebound and need a priest.**

**Просимо закликати якщо ви у лічниці
або приковані до ліжка!**

It was 1932 -1933. Holodomor, death inflicted by starvation, was claiming its millions of innocents as Stalin waged war on the Ukrainian countryside. The toll was horrific: in June of 1933, Ukrainians were dying at a rate of 28,000 per day. The populations of entire villages were destroyed. One in six people would succumb to agonizing death by starvation.

In August, 1932, Stalin declared “The most important thing right now is Ukraine... If we don’t undertake at once to straighten out the situation in Ukraine, we may lose Ukraine.”

Quotas were established for grain that was to be delivered to the State before any was permitted to be distributed as payment to the farmers who grew it. In 1932, when local officials informed Stalin that these unrealistic quotas would be impossible to meet, he berated the communist leadership in Ukraine, and instead intensified the collection process. Local officials in Ukraine who resisted and allowed farmers to keep tiny amounts from the quota for their families were dismissed, arrested, and replaced.

As autumn turned to the winter of 1932 -33, the intensity of Stalin’s campaign became a clear indication of genocide against the people of Ukraine as decree after decree “deliberately inflicted... conditions of life calculated to bring about their physical destruction in whole or in part.”

Armed brigades of communist functionaries and “shock” workers from the cities were sent in to regularly conduct house to house searches for any hidden stockpiles. They were even authorized to take away seed grain that would be needed for the next harvest. If they found any grain that the farmers may have hidden away in order that their families could survive until the next harvest, the family was denounced as traitors who were stealing from the mouths of hungry workers in the cities.

The searchers were ordered to confiscate meat and potatoes as punishment and eventually removed any food whatsoever that was found.

Fired up by indoctrination and propaganda with idealistic notions that communism would bring a new life to some abstract of suffering humanity, the activist searchers were blind to the incalculable suffering they themselves were inflicting upon the innocent, and very real people standing before them.

Taking even a few stalks of grain from a field was decreed theft of state property, punishable by execution or long prison terms.

Hundreds of collective farms and entire villages in Ukraine were punished for not meeting their quotas by being blacklisted, meaning they could not receive shipments of any supplies – neither food nor ordinary essentials such as soap or fuel. Another decree forbade the rural residents of Ukraine from crossing the border into Russia or other Soviet republics in search of food. Those caught were sent back home to die of starvation.

Witnesses and survivors describe terror beyond imagining: families tossed from their houses at gunpoint in the middle of winter, the special brigades with their spiked poles poking into walls, attics, beds and stoves as they turned homes upside down in search of grain, seizing food from the starving.

They describe mothers watching helplessly as their children slowly became too weak to walk, the piles of corpses collected each day and dumped in mass graves. They describe in shocking, heart-breaking detail what happens to the body and to the mind as a human slowly starves to death.

As millions of Ukrainians were dying, grain they had farmed was sold abroad or remained stockpiled under heavy guard, in plain sight of the starving. Soviet authorities adamantly denied any existence of famine and refused all outside offers of assistance.

A handful of Western journalists, such as Gareth Jones and Malcolm Muggeridge from the UK, were able to get around the travel restrictions imposed by the Soviet government, and reported, once they returned home, on the shocking conditions they saw in the countryside. Other journalists however, such as Walter Duranty of the New York Times, chose to protect their secure positions and peddled Moscow’s denials.

Meanwhile, Western businesses lobbied their governments to maintain good relations with the Soviet Union in order to keep their lucrative contracts building Soviet industry, and Western governments were preoccupied with other concerns as well. As a result, though they had confirmation of famine conditions via private diplomatic channels, publicly, they preferred to accept the official Soviet line.

<http://ukrainegenocide.com/history/>

Letter from Fr. Ray Nov. 8, 2015

Glory to Jesus Christ! Glory Forever!

Dear _____

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

Hello, My Dear Reader, My Treasure! God was willing, and the creek didn’t rise so here is another special letter, just for you. I don’t know exactly when you’ll be reading it, but this is the letter for our St. Nicholas and Holy Protection parish bulletins of November 8. That makes it the 45th time I’ve written to you so far this year. Yep, November 8 is the 312th day of the year with 53 days remaining in 2015. Yikes! Less than two full months till the New Year!

Think about that one for a sec....in less than two months Thanksgiving and Christmas will be all over and we will, according to our tradition, be blessing water in the church and then blessing homes. No doubt about it, “*Tempus Fugit.*” That’s a little ‘Latin lingo’ there, and in case you never did the *amo, amas amat* thing, it means “Time Flies.” ☺ Those quickly changing calendar pages are definitely part of life! Not much we can do about the marching on of time, except make the best of it. This means of course, to grow in wisdom and understanding and holiness as the days of our lives pass through that hour glass.

There is a slow-growing beauty which only comes to perfection in old age... I have seen sweeter smiles on a lip of seventy than I ever saw on a lip of seventeen. There is the beauty of youth, and there is the beauty of holiness – a beauty much more seldom met; and more frequently found in the arm-chair by the fire, with grandchildren around its knee than in the ball-room or the promenade.

–Alexander Smith “Essays on an Old Subject.”
Or: “*Yesterday is gone. Tomorrow has not yet come. We have only today – Let us begin.*”

Blessed Mother Teresa of Calcutta

This week I have been thinking a lot about some very special, extremely important, and necessary people who belong to our churches. I call them our “Treasures”. Yes, the treasures of our church are the

“the talented ones.” Actually, I should say, “Those who use their talents.” Every single one of our parishes is blessed with the presence of parishioners who are extremely talented and never hesitate to share their many blessings, ordinary and extraordinary. Our parishes become so blessed when those talented ones put to use their gifts. When a parish is seen to be “Vibrant”, without a doubt, we can very easily find people who are freely and joyfully using their God-given talents for the building up of the parish and of The Mystical Body.

The people who build up the parish and the Church because they are using their talents, rather than burying them, are our true treasures. The administration and growth of a parish certainly requires many talents, and the priest is definitely not equipped to fulfill all of them. This is where the “treasures of our Church” emerge and dedicate their time, talent and treasure for the good of all.

Sometime, in your meditation and pondering of the things of life, and of the church, allow yourself to think about what it takes to make a parish. Our primary mission is the proclamation of the Gospel of Jesus Christ with “the Holy Eucharist being the source and summit of the Christian life.” That being the case, the parish church and the Divine Liturgy **MUST BE** the center of that life. Here come the “Treasures”...OUR CANTOR treasure, the servers in the Altar, the singers, the readers, the prayer warriors, those who decorate the temple, the collectors, the candle holders, the cleaners, the bread bakers, those who change the covers of the Holy Table and the other items for the various seasons, the teachers of catechism, etc., etc. At every single Liturgy we pray the Lord “to bless those who love the beauty of Thy house.” I know I’ve barely only scratched the surface of those called to care for God’s house and to work to make it beautiful, and to keep it beautiful. Yes, God sends us “Treasures”! What blessings! Everyone has something to offer! Everyone is needed!

Besides the liturgical part, the “physical plant” also requires care. Outside and inside the church we

have those gifted with maintenance and landscaping. The “Treasures” climb ladders to clean gutters, change light bulbs, paint and repair. They also care for the grass and shrub cutting and snow blowing and window washing and maintaining flowers, which they often purchased or donated, both inside and outside the church. Donations for parish outreach are brought in and then delivered to the designated charity by the “Treasures”. In many of our parishes these “Treasures” are often found working from early morning to late afternoon in the kitchens, preparing food for fund-raiser projects. Our “Treasures” also simply donate their treasure in the form of monetary donations, for which we are ever so grateful.

The Gospel must go outside, beyond the church building, and the good people are there for that also. Our “Treasures” also belong to evangelizing organizations, first of which I would say, is the League of Ukrainian Catholics. In groups such as this we see the Gospel in action, and easily find encouragement and edification, as we rejoice in the beautiful dedicated people, serving God and country.

Today we dedicate this letter to all our “Treasures”, those we know and those we don’t know. In our Eastern Church we have a category of saints known as the “Unmercenary Ones.” These saints labored for the sake of the Gospel and never took any pay, hence their title, “those who labor without pay.” However, they used their talents remembering the words of our Blessed Lord to the apostles when he said, “Freely ye have received, freely give.” (Matthew 10:8) So freely we receive-freely we give!

St. Paul’s words of almost two thousand years ago still ring true today when he wrote on this same topic of “using your talents” for the good of the Church when he said to the Romans: “Brethren, the gifts we

have differ according to the grace which has been assigned to each. If man is a prophet, let him prophesy according to the measure of faith; if the ministry, let him devote himself to his ministry; the teacher must devote himself to teaching; he who consoles others, must give alms with generosity; let the ruler rule with diligence. He who does works of mercy should do so cheerfully...Love one another with brotherly affection...Be not slothful in zeal, but fervent in spirit serving the Lord...” (Romans 12: 6-14) The Holy Apostle is reminding them and us, of the blessings God has bestowed upon each and every one of us. What God has given to us, we must share in love with our brethren.

Continue to use your talents, whatever they may be, my Dear One, for the good of the Church. Whatever you do, don’t hide them or keep them for yourself, for it is clear there are so many opportunities in which we can serve God and His people. When we do these things, we are using our treasures and God-given gifts, and we become the “Treasures” of our Church. How valuable you are! How important you are! How very blessed you are! What a “Treasure” you are! Thank you for all you have done and will continue to do, publicly or quietly. God knows! Only know every single minute, how much your devotion and love of the Church and parish are appreciated, first by your priest, but also by your community. You are indeed a TREASURE, and we are so blessed by the share of your talents. You make your parish “a Vibrant Parish where we encounter the Living Christ!”

I leave you with a few more words of St. Paul to the Romans: “Glory, honor and peace to everyone who does what is good...” Rom. 2:10. May our Holy Lady Theotokos protect you and those you love!

With Grateful Appreciation in His Love,
Fr. Ray



The Saints on Sundays, 2015/16

November 8/21

St. Michael the Archangel



St. Michael, who ranks among the seven archangels, is also one of the three angels mentioned by name in the Scriptures, the others being St. Raphael and St. Gabriel. St. Michael is spoken of twice in the Old Testament, and twice in the New. The first reference occurs in the Book of Daniel (chapter x), where Michael comes to comfort Daniel after he has had a vision, and promises to be his helper in all things. In Daniel xii, Michael is called “the great prince who standeth for the children of Thy people.” In these references Michael is represented as Israel’s great support during the seventy years of the Babylonian captivity. Daniel, wise and holy leader that he was, wanted his people to understand that God had not forgotten them, and that, even though enslaved, they had a royal champion. In the New Testament (Jude ix), we are told that Michael

disputed with the devil over the body of Moses; this episode is not mentioned elsewhere in the Bible.

In the Apocalypse (chapter xii) we find the most dramatic reference to St. Michael. Here John recounts the great battle in Heaven, when the wicked angels under Lucifer revolt against God, and how Michael, leading the faithful angels, defeats the hosts of evil and drives them out. In this role he has been painted by many artists, and the poet Milton, in book vi of <Paradise Lost>, recounts the famous struggle. Because of this victory, St. Michael is revered in Catholic tradition and liturgy as the protector of the Church, as once he was regarded as the protector of the Israelites. In the Eastern Church, as well as among many theologians in the West, St Michael is placed over all the angels, as prince of the Seraphim. He is the special patron of sick people, mariners, and grocers; in Asia Minor many curative springs were dedicated to him. His cult has also been popular in Egypt, Rome, France, and Germany. His emblems are a banner, a sword, a dragon, and scales. The name Michael is a variation of Micah, meaning in Hebrew, “Who is like God?”

<http://www.ewtn.com/library/MARY/MICHAEL.htm>

Much of the late Midrashic detail about St. Michael was transmitted to Christianity through the Book of Enoch, whence it was taken up and further elaborated. Christian cultus devoted to the archangel was first initiated in the East, as a healer, at Chonae near Colossae in Phrygia and in the West, at Monte Sant’Angelo sul Gargano. In late medieval Christianity, Michael, together with Saint George, became the patron saint of chivalry. Michael was the natural patron of the first chivalric order of France, the Order of Saint Michael of 1469. Michael is also considered in many Christian circles as the patron saint of the warrior. Police officers and soldiers, particularly paratroopers and fighter pilots, regard him as their patron. He is the Patron of the Catholic Police Guild. He is also a patron of Germany, the City of Brussels, and Kyiv. (www.dreamstime.com)

З радія "Милосердний Самаритин"

Ці дні листопада сповнені для нас, українців, особливого символізму, в них тісно переплелось минуле і сучасне, радість і біль, відчай і надія. Ми поминаємо жертв Голодомору – штучного голоду в Україні 1932-1933 рр... Геноцидальна історія ХХ століття від вірменської трагедії, сторіччя якої молитовно згадувано 24 квітня 2015 року, до страшних вбивств в Раунді залишатиметься назавжди невимовним боєм людства. Історики зазначають, що в 1930-40-их Україна була найнебезпечнішим для життя місцем у світі. І, на жаль, сьогодні в Україні безпека знову зростає.

Голодомор є центральним та знаковим проявом тривалого геноциду на українській землі, який в ХХ столітті нищив політичну і культурну еліту, селянство, духовенство і вірних всіх конфесій та призвів до приблизно 15 мільйонів жертв. В Україні система нищила систематично. Проект творення нового homo sovieticus перекреслював Божественне начало людини, її Богом дану гідність. Голодна смерть мільйонів людей на найродючішій землі на планеті, яку Гітлер намагався вивозити вагонами до Німеччини, є образом радянської системи, яка була брехливою ілюзією про минуле, про майбутнє, про людину і про світ. Коли українські селяни помирили від голоду, Радянських Союз експортував зерно на захід, щоб розвивати свою індустріальну та мілітарну потугу. В Європі не вірили, що існує голод в країні, яка постачає їм збіжж. Так само і сьогодні багатьом важко повірити в інвазію східної України.

Багато років геноцид українського народу, а це був саме геноцид, бо люди померли тому, що були українськими селянами, замовчувався і був невідомий світові, та й самі українці не були свідомі тої великої травми, якої їм завдав Голодомор. Адже, Голодомор, який позбавив життя мільйони людей, зруйнував родини і стер з лиця землі цілі села – це не просто трагедія, це токсична травма українського народу. Голодомор і радянський терор посіяв страх. Страх перед владою, що забирає останній шматок хліба. Страх перед сусідами і знайомими, які можуть виявитися агентами КДБ. Страх, що через необережне слово або чийсь вигадку можна отримати розстріл або заслання на Сибір. Страх передавати дітям віру в Бога, бо духовна практика, життя Церков – православних, католиків, протестантів, та інших релігій – юдеїв і мусульман - режим жорстоко переслідував. Страх перед тим, у що може голод перетворити людину.

Чому це так? Чому відбувся вірменський геноцид, Голодомор, Голокост? Як з'явилися Сталін, Гітлер, Іді Амін, Пол Пот? Чому десятки мільйонів смертей в Китаї? Чому винищують наших братів і сестер християн на Близькому Сході, в Сирії та Іраку? Чому стільки дітей щороку гинуть голодною смертю? Чому смерть взагалі? Чому модерна епоха, доба раціоналізму, поступу, технологій породила такі «ізми», тоталітарні безбожні системи, їхні війни, їхні геноциди, що призвели до 150 – 200 млн жертв. Чому?

Стоїмо перед таїнством лукавства (mysterium iniquitatis), стоїмо перед страшним потенціалом людської свободи, нашої з вами поведінки, наших ідеологій, черствості наших сердець, байдужості до людського терпіння.

У цій нашій п'яній made by man – візьмімо як людство на себе відповідальність – стоїмо ми з Великим Богом, який став людиною і стоїть з нами, який себе умалює, який поринає у п'янку нашого гріха, у нашу смерть.

Протягом років незалежності ми молилися, щоб ця травма, наш біль і страждання не залишилися для нас кайданами. Ми молилися, щоб кров мучеників, мучеників Голодомору, була насінням Церкви, насінням живого, радісного, мирного народу.

Передминулої зими ми це досвідчили: ми вирушили мирним паломництвом від страху заляканого homo sovieticus до гідності. Ми побачили гідність в очах і обличчях людей різного віку, статусу, конфесій, національностей, мови, які зібралися на Майдані, готові жертвувати своїм часом, здоров'ям (в деякі ночі було -20°C) і зрештою, життям. Вони засвідчили свою гідність, на яку ніхто не сміє посягнути...

. Сьогодні ми згадуємо Голодомор не заради смерті, а заради життя. Нашого життя, життя наших нащадків, життя Європи. Безумство мучителів і жорстокість катів не може перекреслити потоки життя і життєдайності, які випливають з нашої історії. Сьогодні ми є. Навіть після Голодомору. Навіть після комунізму. Навіть після інвазії.

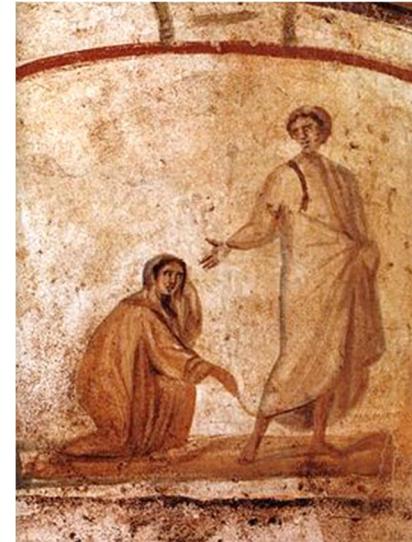
Пам'ять про Голодомор, про Майдан, про сучасні виклики, нас об'єднує. Ця єдність стає таїнственною, пасхальною, переходом від хреста до Воскресіння. Парадоксально сьогодні Голодомор дає нам єдність і життя. Майдан дає нам життя. Мужність на сході, якими б страшними, болісними і безглуздими не видавалися б втрати, є заради життя, заради Воскресіння.

(Владика Борис Гудзяк)

From "Good Samaritan" Ukr. Radio pr.

If we take the time to look around our Church community or if we get to know the persons we work with and the people we live with, and all the others who pass us throughout our day, I am sure we would notice many souls in need of healing. As we journey through life there are many ups and downs. When we are knocked down we need some way to pick ourselves up, and today's Gospel reminds us that Jesus is always there to lift us up from our circumstance and restore us to new life. When I was a little girl, I distinctively remember my Uncle Nick because he was such a good and cheerful man who always shared a positive attitude. Even when things were tough, he would always smile and say, "Well, at least I've got my health". At a young age, I never really understood what that meant, but now that I am getting older, I realize just how important one's health really is and how debilitating an illness can become. When we are sick, or when we have a loved who is ailing, we feel knocked down, we are in desperate need of something, anything that might reassure us, comfort us, console, or encourage us. We all know what it means to hope for something, but do we all know what it means to hope in Jesus? Consider all the stories we have read in newspapers or even heard on television about individuals who have received miraculous physical healings. They remind us that Jesus still wishes to heal us today just as he did in Palestine some 2000 years ago.

In today's Gospel reading, we encounter a woman, who for twelve long years has suffered from hemorrhaging, which long medical treatment had been unable to alleviate. She is not very warmly welcomed by the crowd that has gathered around Jesus, in fact she is ignored by many in her community. But suddenly she reaches out to touch Jesus and is instantly healed. This woman was courageous, she was made to feel like an outcast in her own community because of her long ailment and yet she was persistent in her desire to reach out to Jesus, regardless of what others thought, because she believed in his power to heal. She would not be silenced by the crowd, she refused to let Jesus pass her by, because she knew in her heart that Jesus would lift her up from her



circumstance and heal her in every respect. Jesus not only healed this woman's long burdensome illness, but in openly recognizing her faith, He restored this woman to her community. We are meant for community, we are not meant for isolation. And yet so many people in our society are ostracized because of their disability or illness. We so easily forget that Jesus has called us to live out our faith within our community. In fact, every Sunday when we celebrate the Eucharist, we celebrate as a community.

This calls to mind an old folk tale (Grimm's fairytales) I once read many years ago. Once upon a time there was a little old man. His eyes blinked and his hands trembled; when he ate he clattered the silverware distressingly, missed his mouth with the spoon as often as not, and dribbled a bit of food on the tablecloth. Now he lived with his married son, having nowhere else to live in the

community, and his son's wife was a modern young woman who felt that in-laws should not be tolerated in her home. "I can't have this," she said. "It distresses me so and interferes with my happiness." So she and her husband took the little old man gently but firmly by the arm and led him to the corner of the kitchen. There they sat him on a stool and gave him his food, what there was of it, in an earthenware bowl. From then on he always ate in the corner of the kitchen, blinking at the table with wistful eyes. One day his hands trembled more than usual, and the earthenware bowl fell and broke. "If you are a pig",

said the daughter-in-law, "you must eat out of a trough." So they made him a little wooden trough, and he was given his meals in that. These people had a four-year-old son of whom they were very fond. One suppertime the young man noticed his boy playing intently with some bits of wood and asked what he was doing. "I'm making a trough," he said, smiling up for approval, "to feed you and Mama out of when I get big." The man and his wife look at each other for a while and didn't say anything. Then they cried a little. Afterward they went to the corner and took the little old man by the arm and led him back to the table. They sat him in a comfortable chair, gave him his food on a plate, and from then on nobody ever scolded when he clattered or spilled or broke things." We are members of

one body in Christ and this body is also one family and one community of God. St. Paul said in his first letter to the Corinthians, "We though many, form one single body in Christ" (1 Cor. 10:17). In our families and among our community, we are to make Christ real. Love is to be the characteristic of the Christian community. Jesus said, "By this will all know that you are my disciples, if you have love for one another." (John 13:35).

St. Paul reminds us in his letter to the Hebrews: "Jesus Christ, the same, yesterday, today and forever" (Hebrews 13:8). No matter when we were hurt, remembering that today, yesterday and tomorrow are the same for Jesus, we can close our eyes and just imagine Jesus by our side or in front of us. Make our way through the crowd to Jesus like the woman in today's Gospel and have her courage to touch Jesus' cloak wishing for his healing (Mark 5:27-28). Feel the love of Jesus healing us, just as he healed this woman. We can hear Jesus say to us, "Your faith has restored you to health..." (Mark 5:34). Just as the Good Samaritan poured oil and wine on the wounds of the injured man on the road to Jericho (Luke 10:34), we too can allow Jesus to pour his love on our wounds and replace our suffering with his grace. When we reach out to Jesus – we let our bleeding, our suffering, and our woundedness dry up. We better understand the hardships that others face, and we come together as a community of love and faith. Quite often, healing comes through understanding, and if we take more time to understand the needs of others, we build on the teachings of Christ for one another.

Roger remembered his Middle School seventh grade, math teacher's name very well. It was Mr. Young. He stood out because the kids made fun of him. He was missing one of his fingers, and always pointed at students with his middle finger. For some reason Roger was not very good in school. English and Math were his worst two subjects. He began to think that there was just something wrong with him, inside his head. No matter how hard he tried, Roger just could not figure out why he did not understand what all the other kids found so easy to learn. Roger tried really hard for weeks to learn how to multiply, do fractions, and simplify things. He just could not understand how to make different parts of numbers into whole things; his brain just could not do it, no matter how hard Roger tried. The day before report cards were to come out, he knew that Mr. Young would give him an F, just like he always did. After class ended, he went to Mr. Young and asked if there was any last minute extra credit he could

earn in order to pass the marking period. Just once, Roger wanted his hard work to mean something. Mr. Young told Roger there was nothing he could do; it would be unfair to the other kids if he gave him a better grade than he had actually earned. Roger just nodded his head politely and turned to walk towards the door – when suddenly he stopped. He looked at his teacher and said, "Mr. Young, you know how all the kids make fun of you because you're missing your finger?" His teacher looked at Roger rather surprised, moving his mouth to one side, like he was biting the inside of his gum, and said nothing. "They shouldn't do that to you because you can't help not having a finger, Mr. Young. Just like I can't help not being able to learn numbers and stuff like that," Roger said. Again, Mr. Young said nothing as he looked down at his desk, and continued grading papers. The next day, when Roger got his report card, he tucked it into one of his books, afraid to even look at it. While on the school bus, Roger finally mustered the courage to open his report card envelope and look at his Math grade: D-. That math grade was the most important grade Roger ever received in his whole life. Not because he avoided getting into trouble at home, but because he knew that finally, someone else in the world understood what it was like for him to be missing a finger inside his head.

We all have a burning desire for other people to understand us, to know where we have been, to identify with the struggles and hardships we are going through, and then be willing to lift us up. As Christians we are to live as a community of God, forsaking no one because of their illness or disability. Our ups and downs may not be identical to those around us, but our struggles are similar. Maybe you are listening this afternoon and it is not your body that is hemorrhaging, but your relationships among family and friends. To whom do we turn to in times of need? In today's Gospel reading, a sickly woman reached out in faith to Jesus and was healed instantly. The Lord is willing to reach out to anyone who takes a leap of faith. This woman had nothing to offer but her trust in Jesus, and because of that she was healed. My brothers and sisters, if we place our hope for healing in our Lord and Savior, Jesus Christ, then He will help us through those ups and downs in life and strengthen us with the gift of His grace. The Lord is willing to reach out to anyone who has faith in Him. So in our time of need, let us pray that Jesus will say to each of us: "My child, your faith has restored you to health; go in peace and be free of your complaint."

Голодомор – політика офіційної влади, спрямована на створення штучного голоду; соціально-господарське явище, що виявляється в позбавленні населення мінімуму необхідних продуктів харчування й призводить до його вимирання, згубної зміни демографічної та соціальної структури населення регіонів, а інколи й цілих країн.

Страшною трагедією для українського народу став Голодомор 1932- 1933 рр.

1. Основні передумови і причини Голодомору.

Основними передумовами і причинами Голодомору були:

- штучна організація сталінським керівництвом голоду для того, щоб зломити опір українського села політиці суцільної колективізації та «соціалістичним перетворенням» взагалі;
- непосильні для селян плани хлібозаготівлі;
- політика примусових, із застосуванням репресій, хлібозаготівель; конфіскація владою продовольчих запасів;
- небажання колгоспників працювати в громадському господарстві.

Хлібозаготівлі в 1931 р. в Україні становили 400 млн пудів, а в 1931 р. - 380 млн пудів. Це стало можливим за рахунок виснаження села. У селян вилучали все зерно, у тому числі й посівний фонд.

Фізично ослаблене селянство не могло ефективно провести весняну посівну компанію 1932 р. Посіяно було трохи більше половини запланованих площ. При цьому врожай 1932 р., будучи ненабагато менше середнього, міг би забезпечити населення України мінімумом продовольства.

2. Злочинна політика комуністичного режиму.

Головною безпосередньою причиною голоду стали хлібозаготівлі, які не припинялися. У 1932 р. Україна не виконала план хлібозаготівель. Для вилучення хліба із республіки в Україну прибула спеціальна комісія ЦК ВКП(б) на чолі з головою Раднаркому СРСР В. Молотовим. До організації Голодомору в Україні були безпосередню причетні секретар ЦК ВКП(б) Л. Каганович, генеральний секретар ЦК КП(б)У Станіслав Косіор, голова Раднаркому України В. Чубар та інші вищі керівники. Уповноважений ЦК ВКП(б) П. Постишев очолив компанію репресій проти тих комуністів, які вилучали недостатню кількість хліба у селян. До

виконання плану хлібозаготівлі окремі адміністративно-територіальні одиниці України заносилися на «чорну дошку». До республіки припинялися постачання товарів, вилучалися продовольчі і посівні фонди. Це фактично прирікало людей на голодну смерть.

7 серпня 1932 р. було прийнято закон про охорону соціалістичної власності, який в народі назвали «законом про п'ять колосків». За крадіжку колгоспної власності передбачався розстріл із конфіскацією майна або позбавлення волі строком не менше 10 років з конфіскацією майна.

На початку 1933 р. в Україні фактично не залишалось запасів продовольства. Дії партійного керівництва прирекли мільйони людей на повільну мученицьку смерть. Голод охопив також інші зернові райони СРСР - Поволжя, Кубань, Північний Кавказ.

Але найжахливіших масштабів голод набув саме в Україні. Люди вмирили цілими селами; живі не мали змоги ховати померлих. Часто зустрічалися випадки людоджерства і труподжерства. А цього часу на

сусідніх залізничних станція* під збройною охороною знаходилися тисячі пудів зерна, призначеного для вивозу, у тому числі - за кордон.

Трагічні події Голодомору покрила завіса *мовчання*. Було заборонено будь-яку допомогу з боку міжнародної та радянської громадськості. Уражені голодом райони були оточені внутрішніми військами, що завертали тих, хто намагався дібратися до міста. Охоплені розпачем батьки, намагаючись врятувати дітей, везли їх у міста і залишали там - у лікарнях, магазинах або прямо на вулицях.

3. Наслідки Голодомору.

Наслідками Голодомору 1932-1933 рр. були:

- масові жертви; дослідники називають кількість жертв злочинної політики сталінського режиму до 10 млн чоловік;
- завершення колективізації, утвердження колгоспної системи, розорення села;
- придушення опору українського селянства;
- масове переселення селян з Росії в Україну;
- сталінським режимом було підірвано сили в обстоюванні споконвічних національних прав українського народу.

