



Annunciation of the Blessed Virgin Mary  
Ukrainian Catholic Church  
(St. Mary's)

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Reverend Alexander Dumenko — Pastor (301) – 421 – 1739

Sunday Divine Liturgies: 8:30 a.m.

Holy Days as scheduled in the Bulletin

**DIVINE LITURGY SCHEDULE**

**November 21, 2021**

**Sunday, 21, 2021 26<sup>th</sup> Sunday after Pentecost**

08:00 – Mattins; 08:30AM – For God's Blessings on Our Parishioners

**Sunday, November 28, 2021 27<sup>th</sup> Sunday after Pentecost**

08:00 – Mattins; 08:30AM – For God's Blessings on Our Parishioners

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## 26<sup>th</sup> Sunday after Pentecost



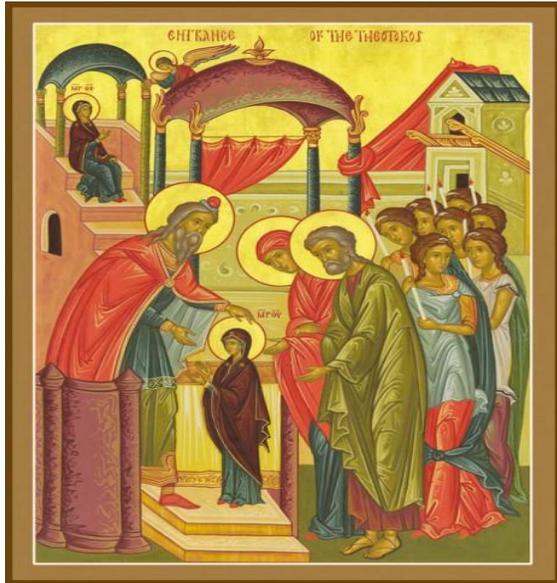
Today's parable about a certain mindless rich man (Luke, 12, 16-20) teaches us a very important lesson that a sudden death often comes upon a person, who, according to the words of our Lord,

Jesus Christ, "is not rich towards God." And what does it mean "to be rich towards God"? Does it mean to become rich for God and acquire possession for Him? But God does not need treasures or possession of any kind! He is already the Lord – the Creator and the Owner of the whole world! He thus speaks about Himself to one of the prophets: "My universe and everything that fills it..." (Psalm 49.12). Therefore, "to be rich towards God" implies something fundamentally different... "To be rich towards God" stands for becoming profuse for the Glory of God, for He expects us to use all those possessions, talents and abilities that He gives us, for

exalting Him among people... To be even more exact, our material and spiritual possessions should serve our neighbours' needs: in this way we will be multiplying goodness in this world and through acts of kindness will be bringing more and more new souls to God! The mindless rich man from today's Gospel readings, having received from God a certain gift, does not spread it among his neighbours. Having withdrawn and shut himself within his little selfish world, he voluptuously mutters: "I will be eating, and drinking, and having fun alone"! The poor fellow does not know that joy only then is a true joy, when it is shared with others... Those who collect the treasures only for themselves, in reality, are constantly plundering themselves. Those who are giving away their possessions and sharing their gifts from God with others, who are scattering the warmth of their own souls and sacrificing their time, strength and even money for others, are "being rich toward God..." In exchange for the wealth that we hand out to others, we will receive from God and people, something that cannot be purchased by any money: eternal life, love, devotion and compassion...

The rule of saving our priceless soul is very simple. It was formulated by the apostle Paul at the last meeting with the presbyters of the Ephesian church in Miletus: *"It is essential to support the weak and to remember the words of Jesus Christ, for He told us that: "it is more blessed to give than to receive..."* (Acts. 20. 35). Source: orthodox-canada.com

## ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE



The second great feast of the Theotokos is the celebration of her entrance as a child into the Jerusalem Temple which is commemorated on the twenty-first of November. Like the feast of her nativity, this feast of Mary is without direct biblical and historical reference. But like the nativity, it is a feast filled with important spiritual significance for the Christian believer.

The texts of the service tells how Mary was brought as a small child to the temple by her parents in order to be raised there among the virgins consecrated to the

service of the Lord until the time of their betrothal in marriage. According to Church tradition, Mary was solemnly received by the temple community which was headed by the priest Zacharias, the father of John the Baptist. She was led to the holy place to be “nourished” there by the angels in order to become herself the “holy of holies” of God, the living sanctuary and temple of the Divine child who was to be born in her. There is no doubt that the verses of the Old Testamental Psalm 45, used extensively in the services of the feast, provided a great inspiration for the celebration of Mary’s consecration to the service of God in the Jerusalem Temple. *Hear, O Daughter, and consider and incline your ear; forget your people and your father’s house, and the king will desire your beauty. Since he is your Lord, bow to him . . .*

The princess is decked in her chamber with gold-woven robes, in many-colored robes she is led to her king, with her virgin companions, her escort, in her train. With joy and gladness they are led along, as they enter the palace of the king. *Instead of your fathers shall be your sons; you will make them princes in all the earth. I will cause your name to be celebrated in all generations, therefore, the peoples will praise you forever and ever (Ps 45.10–17).* The Orthodox Church understands these words of the psalm to be a prophecy directly related to Mary the Theotokos. According to the Gospel of Saint Luke which is read at the Vigil of each of her feasts, Mary herself speaks the following words:

*My soul magnifies the Lord and my Spirit rejoices in God my Saviour, for He has regarded the low estate of His handmaiden. For behold, hence-forth all*

*generations shall call me blessed; for He who is mighty has done great things for me and holy is His name. And His mercy is on those who fear Him from generation to generation (Lk 1.47–50).*

The main theme of the feast of Mary's entrance to the Temple, repeated many times in the liturgical services, is the fact that she enters the Temple to become herself the living temple of God, thus inaugurating the New Testament in which are fulfilled the prophecies of old that "the dwelling of God is with man" and that the human person is the sole proper dwelling place of the Divine Presence (Ezek 37.27; Jn 14.15–23; Acts 7.47; 2 Cor 6.11; Eph 2.18–22; 1 Pet 2.4; Rev 22.1–4). *Today is the preview of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O Divine Fulfillment of the Creator's dispensation (Troparion).*

*The most pure Temple of the Saviour, the precious Chamber and Virgin, the Sacred Treasure of the Glory of God, is presented today to the house of the Lord. She brings with her the grace of the Spirit, which the angels of God do praise. Truly this woman is the Abode of Heaven! (Kontakion).*

The fortieth chapter of Exodus about the building of the tabernacle is read at Vespers, together with passages from the First Book of Kings and the Prophecy of Ezekiel. Each one of these readings all end with exactly the same line, "for the glory of the Lord filled the house [tabernacle] of the Lord God Almighty" (Ex 40.35; 1 Kg 8.11; Ezek 44.4). Once again on this feast, the Old Testament readings are interpreted as symbols of the Mother of God. This "glory of the Lord" is referred to the Mother of Christ and it "fills" her and all people after her who "hear the word of God and keep it" as the Gospel of the festal liturgy proclaims (Lk 11.37–28). The epistle reading at the Divine Liturgy also proclaims this very same theme (Heb 9.1–7).

Thus, the feast of the Entrance of the Theotokos into the Temple is the feast which celebrates the end of the physical temple in Jerusalem as the dwelling place of God. When the child Mary enters the temple, the time of the temple comes to an end and the "preview of the good will of God" is shown forth. On this feast we celebrate—in the person of Christ's mother—that we too are the house and tabernacle of the Lord.

*... We are the temple of the living God, as God said, "I will live in them and move among them, and I will be their God, and they shall be my people" (2 Cor 6.16; Is 52.11).*

## **TWENTY-SIXTH SUNDAY AFTER PENTECOST ENTRANCE OF THE MOTHER OF GOD INTO THE TEMPLE**

**Troparion (1):** Though the stone was sealed by the Jews and soldiers guarded Your immaculate body, You arose, O Savior, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of Mankind!

**Troparion (4):** Today is the prelude of the benevolence of God and the herald of the salvation of mankind; for the Virgin openly appears in the temple of God and foretells Christ to all. Let us also, with full voice, exclaim to her: Hail, Fulfillment of the Creator's plan.

**Glory be to the Father, and to the Son, and to the Holy Spirit.**

**Kontakion (1):** You arose in glory from the tomb and with Yourself You raised the world. All humanity acclaims You as God, and death has vanished. Adam exults, O Master; and Eve, redeemed now from bondage, cries out for joy: You are the One, O Christ, Who offer resurrection to all.

**Now and for ever and ever: Amen. Kontakion (4):** The most pure Temple of the Savior, the richest Palace, and the Treasury of the glory of God, today enters into the house of the Lord, bringing grace which is in the Spirit of God. The Angels of God sing to her: This is the Heavenly Tabernacle.

**Prokimenon (1):** Let Your mercy, O Lord, be upon us, as we have hoped in You. **Verse:** Rejoice in the Lord, O you just; praise befits the righteous. **Prokimenon (3):** My soul extols the Lord, and my spirit rejoices in God my Savior. **Verse:** Because He has looked upon His lowly servant; from this day forward all generations shall call me blessed.

**Epistle: Reading of the Epistle of St. Paul to the Ephesians.** (Eph 5,9-19) Brethren: Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light.

Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light." Watch carefully then how you live, not as foolish persons but as wise, making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord. And do not get drunk on wine, in which lies debauchery, but be filled with the Spirit, addressing one another [in] psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts.

**Alleluia Verses:** Verse (1): God gives me vindication, and has subdued peoples under me. Alleluia, Alleluia, Alleluia. Verse (1): Making great the salvation of the king, and showing mercy to His anointed, to David, and to his posterity for ever. Alleluia, Alleluia, Alleluia. Verse: Listen, O Daughter, give ear to my words. Alleluia, Alleluia, Alleluia. Verse: The richest of people shall seek your favor. Alleluia, Alleluia, Alleluia.

**Gospel:** (Lk 12,16-21) The Lord told this parable: "There was a rich man whose land produced a bountiful harvest. He asked himself, 'What shall I do, for I do not have space to store my harvest?' And he said, 'This is what I shall do: I shall tear down my barns and build larger ones. There I shall store all my grain and other goods and I shall say to myself, "Now as for you, you have so many good things stored up for many years, rest, eat, drink, be merry!"' But God said to him, 'You fool, this night your life will be demanded of you; and the things you have prepared, to whom will they belong?' Thus will it be for the one who stores up treasure for himself but is not rich in what matters to God."

**It is truly right...** (Or the Hirmos of the Feast): Seeing the entry of the most pure One, the angels marveled at how a virgin could enter the Holy of Holies. Hirmos: Since no hand of the wicked may touch the living tabernacle of God, may the lips of the faithful endlessly sing out with joy to the Mother of God the greeting of the angel: O pure Virgin, you are truly above all creatures! **Communion Verse:** Praise the Lord from the heavens; praise Him in the highest. I will take the chalice of salvation and call on the name of the Lord. Alleluia, Alleluia, Alleluia.



## THANKSGIVING DAY

More than three hundred years ago, a small number of grateful Pilgrims gathered in prayerful tribute to God for an abundant first harvest. This launched a meaningful custom which is one of our most cherished holidays, Thanksgiving Day. On Thursday, November 25th, we will celebrate Thanksgiving Day. It is an appropriate time for us to reflect on our blessings. It is a day to express our gratitude to Almighty God for His abundant gifts. He is the source of all blessings, as we pray in the Ambo prayer of the Divine Liturgy: "For every good gift and every perfect gift is from above, coming down from You, the Father of Lights." There is no true prayer without thanksgiving. God expects gratitude. Thanksgiving forces us to take stock of our situations. The blessing we are able to count forces us to conclude we are much better off than we thought we were. Someone once said, "No man is in true health who cannot stand in the free air of heaven, with his feet on God's free turf, and thank his Creator for the simple luxury of physical existence."

Today we take good things too much for granted. In the hot dry desert when the sun beats down unmercifully, we treasure water more than gold. After being without food for a few days, we know the importance of food. When our pockets are empty, we realize the value of money. When we are ill, we finally acknowledge the wonders of health. We can go on and on to enumerate how we take so many things for granted and it is only when we are deprived of them that we really begin to appreciate them. We do have reason to be thankful, don't we? ***Oh, God, when I have food help me to remember the hungry. When I have work, help me to remember the jobless. When I have a warm home help me to remember the homeless. When I am without pain, help me to remember those who suffer; and remembering, help me to destroy my complacency and stir up my compassion. Make me concerned enough to help, by word and deed, those who cry out for what we take for granted.***



## **ANNOUNCEMENTS**

**Welcome!** Our warmest greetings are extended once again to all visitors and guests who are participating in Divine Liturgy. It is always a joy to have you praying with us. After the service please do not hesitate to introduce yourself to Fr. Alexander and our parishioners and find out more about our faith and our parish.

**Sunday Coffee Hour!** We invite everyone to come to the church hall for refreshment after the service, and we encourage you to participate by bringing pastries/sandwiches for coffee hour on Sunday. May God bless us all!

**Food Drive:** Our parish is collecting non-perishable food, toiletries, and monetary contributions for area food banks. Please leave donated items in the designated boxes in the back of the church.

**St. Nicholas Day.** It is hard to believe that we are only few weeks away from St. Nicholas Day. This year we can celebrate this wonderful holiday in person at our Church on December 5th. We hope that many of our youngest parishioners are looking forward to sing a song "Oh Hto, Hto, Mykolaya liubyt", meet St. Nicholas and receive a gift from him." Parents, please fill out the form located in the back of the church. Thank you very much! May God bless you!

**Support your Church** You may send your donations to PO Box 2735, Manassas VA 20108

**YOUR OFFERINGS Collection: November 14, 2021 - [REDACTED]**

**Sincere thanks to all for your kindness and generosity to our Holy Church!**

Adult Catholic Adult Education:

The Institute of Catholic Culture ("ICC" ) is an adult catechetical organization, whose mission is to be faithful to the Magisterium and is dedicated to the Church's call for a new evangelization. The ICC fulfills this mission by offering educational programs structured on the classical liberal arts and by offering opportunities in which authentic Catholic culture is experienced and lived.

Like God With Us Online, the ICC offers free one-hour lectures and lectures in series, which participants may livestream (and ask questions) or view the recordings at a later time. Unlike God With Us Online, the ICC offers one or two semester-long courses each semester. Courses involve reading preparation for a weekly class, which students may audit or take for certificate credit. Those participants choosing the certificate track must also take a weekly quiz and a final exam.

The ICC has an impressive array of lectures and courses in its library in Theology, Philosophy, Scripture, Catechetics, History, Literature, and Liturgical Studies ([Live Events \(instituteofcatholicculture.org\)](https://www.instituteofcatholicculture.org)). All of the instructors are experts in their fields and the lectures are well worth the time. The Fall Quarter Curriculum is attached.

# QUARTER I

*The first quarter of the ICC curriculum year, beginning just before the Advent season and concluding with the celebration of the Nativity of the Lord, focuses on the ancient and biblical world, the fundamentals of human nature, and Old Testament revelation, preparing attendees for the Advent of the Christ and the beginning of the Christian Era.*



## DEFEATING THE INFIDEL: THE STORY OF THE BATTLE OF LEPANTO

**Christopher Check on Monday, October 4**

Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

On October 7, 1571, the most important sea battle in history was fought by the Holy League and the Ottoman Turks. As political and religious conflicts imperiled Europe from within, the Turk was threatening to devour Christendom from without. It took the daring leadership of one man, the deep faith of a great pope, and the intervention of the Blessed Virgin to save it.



## CATECHESIS IN CRISIS: THE BREAKDOWN OF DOCTRINE, FAITH, AND CONSCIENCE

**Jared Staudt, Ph.D., on Sunday, October 17**

Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

The task of transmitting the faith has become increasingly difficult with an excessive focus on freedom in our culture. Conscience has been misunderstood to represent the autonomy of each individual's beliefs in contrast to the authority of the Church. Discover how true liberty comes from belief in the Church's doctrine and how we can strengthen our efforts to catechize today.

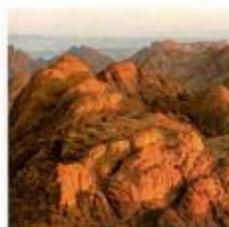


## GOOD SERVANTS, BAD MASTERS: SAINT THOMAS ON THE PASSIONS

**Rev. Paul Scallia on Tuesday, October 19**

Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

What role do the emotions or passions play in our lives? For most people, it's too much or too little. Saint Thomas, the Common Doctor, teaches us about the passions of the human soul and how we can integrate them for a deeper relationship with God and with others.



## FIRE ON THE MOUNTAIN: RECEIVING THE LAW AT MOUNT SINAI

**Steven Smith, Ph.D., on Tuesday, October 26**

Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

Is God's continued action throughout salvation history merely a series of reactions to the choices of fallen men? To explore this question, we will look at what happened on Mount Sinai over three millennia ago and explore its significance for understanding God's plan for the life of His Church.



## DESPOILING THE EGYPTIANS: THE CHRISTIAN APPROACH TO PAGAN LITERATURE

**Glenn Arbery, Ph.D., on Tuesday, November 16**

Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

"What indeed has Athens to do with Jerusalem?" —Tertullian

The Church Fathers debated the value of studying the literary and cultural achievements of the pagans. We will explore the principles by which a Christian reader ought to approach the classics.



## WOMEN OF FAITH: HEROINES OF THE OLD TESTAMENT

Rev. Sebastian Carnazzo, Ph.D., on Mondays, November 8 & 15  
Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

"Blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord." —Luke 1:45

Many faithful women hold prominent places in the stories of the Old Testament. Join Father Sebastian Carnazzo to learn about these great women and how they ultimately point forward to the Blessed Virgin Mary, her Son, and the Church.



## WHAT ARE WE WAITING FOR? ADVENT, THE DEAD SEA SCROLLS, AND JOHN THE BAPTIST

John Bergsma, Ph.D., on Tuesday, November 30  
Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

Advent is a time of waiting. To wait well, we can draw lessons from the ancient Essenes, the Jewish sect that left us the Dead Sea Scrolls. This all-male monastic community lived at the shore of the Dead Sea along the route they expected the Messiah to take up to Jerusalem. We can better understand Jesus' ministry through their writings and their greatest pupil: John the Baptist.



## CONCEIVED BY THE POWER OF THE HOLY SPIRIT & BORN OF THE VIRGIN

Tim Staples on Tuesday, December 7  
Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:00 PM ET

Paul referred to Christ crucified as "a stumbling block to the Jews and foolishness to the Greeks" (1 Cor 1:23). For the Jews, "How could the infinite and all-powerful God become a man and die?" And for the Greeks, "How could God who is pure actuality become anything at all?" Join us as we ponder this great mystery and discuss how the the Incarnation does not violate the laws of reason.

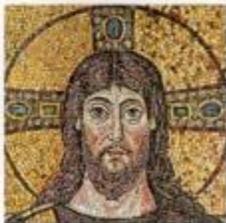


## WONDERFUL, COUNSELOR, THE MIGHTY GOD: A BIBLICAL STUDY OF HANDEL'S MESSIAH

Rev. Msgr. Charles Pope on Tuesday, December 14  
Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 10:00 PM ET

"For unto us a Child is born, unto us a Son is given... His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." —Isaiah 9:6

Enjoy a guided tour of scriptural passages and musical themes in Handel's masterpiece, the *Messiah*.



## THEOLOGY 101: FUNDAMENTALS OF CATHOLIC DOCTRINE

Jared Staudt, Ph.D., on Thursdays, January 20 - June 23  
Pre-class Discussion @ 7:30 PM ET, Lecture from 8:00 - 9:15 PM ET

Live Course: Application opens November 30

This course provides an introduction to theology, the Church's systematic understanding of God's revelation. It examines theology's methods and sources and explores the articulation of the most important doctrines of the Catholic faith.



**SCAN HERE TO REGISTER!**

or visit [www.InstituteofCatholicCulture.org/events](http://www.InstituteofCatholicCulture.org/events)

Цього року ми відзначатимемо 88-у річницю Голодомору в Україні. Хоча це сталося деякий час тому, рани багатьох все ще відкриті, багато жертв залишаються невідомими, і правду про цей жах ще не розповісти. Українська влада та суспільство готові докласти час, зусилля та певну фінансову допомогу для належної пам'яті та вшанування загиблих у цей час, вивчення та розслідування Голодомору, добудувавши Меморіал та музей у Києві. Уряд пообіцяв побудувати музей та виконати інші зовнішні роботи (близько 65 мільйонів доларів США). Для створення музейних експозицій, проведення розслідувань та досліджень жертв та Голодомору загалом потрібні відповідні фінансові ресурси для його завершення. Міжнародний благодійний фонд музею Голодомору створено ще у 2019 році, яким керує рада директорів. Блаженніший Святослав є членом правління та послом, щоб допомогти зібрати кошти на цю справу. Необхідна сума для збору становить 60 мільйонів доларів США. Він попросив духовенство та мирян Української Католицької Церкви підтримати ці зусилля. На сьогодні зібрано близько 908 тисяч гривень (близько 35 тисяч доларів США).

Нещодавно Блаженніший Святослав звернувся до Філадельфійської митрополії з проханням відновити зусилля та залучити наше духовенство, монашество та мирян до підвищення обізнаності про проект та християнської та моральної відповідальності допомогти.

Додаю копії листа його Блаженнішого, мою статтю про Голодомор та музей у Києві та посилання на мої відео на YOUTUBE (обом мовами) про поточний збір коштів на допомогу благородній справі під патронатом Блаженнішого Святослава. Листи містять інструкції, як можна зробити пожертви – на веб-сайті, у Facebook, перевірити та безпосередньо на сторінці Блаженнішого. Наприкінці цієї кампанії буде єдиний список усіх жертводавців, зроблених і переданих Блаженнішому.

Прошу поділитися доданими матеріалами та листами з організаціями, установами, українсько-американськими ЗМІ, щоб повідомити їм про проект та потребу допомогти. Якщо у вас виникли запитання, будь ласка, не соромтеся звертатися до мене. Я хочу подякувати вам за вашу увагу та допомогу. Нехай Бог благословить вас усіх!

This year we will be commemorating 88th anniversary of Holodomor (Famine) in Ukraine. Though it happened a while ago the wounds of many are still open, many victims remain unknown, and the truth of this horror is yet to be told.

The Ukrainian government and society are ready to invest time, efforts and some financial assistance to give proper remembrance and honor to those who were killed during that time, study and investigate the Holodomor by completing the Memorial and museum in Kyiv. The government made a promise to build a museum and do other outside work (about USD65 million). To create museum displays, conduct investigations and research about the victims and Holodomor in general will require adequate financial resources to complete it. International Charitable Fund for the Holodomor Museum was established back in 2019, which is managed by a board of directors. His Beatitude Sviatoslav is a member of the board and an ambassador to help raise money for the cause. The needed amount to raise is \$60 million USD. He asked clergy and laity of the Ukrainian Catholic Church to support the effort. As of today, about 908,000 hryvnia (about \$35,000 USD) is collected. Recently His Beatitude Sviatoslav asked the Metropolia of Philadelphia to renew the effort and engage our clergy, monastics and laity in raising awareness about the project and Christian and moral responsibility to help.

I am enclosing copies of his Beatitude's letter, my article about Holodomor and museum in Kyiv and links to my YOUTUBE videos (in both languages) about ongoing fundraising drive to help the noble cause under the patronage of His Beatitude Sviatoslav.

## **ПІДТРИМАЙМО СТВОРЕННЯ НАЦІОНАЛЬНОГО МУЗЕЮ ГОЛОДОМОРУ-ГЕНОЦИДУ В КИЄВІ**

Місяць листопад для українців, українців в серці та людей доброї волі є часом вшанування жертв Голодомору, жажливого і спланованого сталінсько-радянським режимом голоду українців на теренах Центральної, Східної і Південної України та Кубані у 1932-1933 роках. Примусове та довготривале голодування мільйонів українців призвело до смерті принаймні 10.5 мільйонів згідно найновіших розслідувань! Це була навмисна політика як реакція на спротив волелюбного селянства проти введеної колективізації у 1928 році, коли забиралися приватні ділянки, худобу та сільськогосподарське знаряддя до колгоспів, примушували до праці в колгоспі, де платили збіжжям, якого було мало прогодувати родину. Задokumentовано близько 4 тисяч масових виступів селян проти колективізації на початку 1930-х років. Щоб зламати спротив селян, було введено непомірний план заготівлі хліба, що змушував передавати усе зібране зерно на користь держави, яка продавала його за безцінь закордон. Селяни почали масово виходити з колгоспів, забираючи свою власність назад. Для збереження колгоспів і майна у руках держави режим 7 серпня 1932 року прийняв репресивну постанову, яка в народі отримала назву «закон про п'ять колосків». Все колгоспне майно прирівнювалося до державного, а за його розкрадання було встановлено жорстоке покарання. Згідно з цим законом держава карала голодних селян за збирання в полі залишків урожаю ув'язненням на 10 років з конфіскацією майна або розстрілом. Було організовано спеціальні групи людей, які обшукували населення, аби силою вилучати зерно. Такі обшуки супроводжувалися терором, фізичними та моральними знущаннями над людьми.

Ще неймовірно жортоким було рішення політбюро Центрального Комітету Комуністичної партії України під тиском Молотова від 18 листопада 1932 року про права держави забирати у селян не тільки зерно, а й інші продукти харчування та майно, яке можна було продати або обміняти на їжу. Також, було запроваджено специфічний репресивний режим — «чорні дошки». Занесення на «чорні дошки» означало фізичну продовольчу блокаду колгоспів, сіл, районів: тотальне вилучення їжі, заборону торгівлі і підвозу товарів, заборону виїзду селян та оточення населеного пункту військовими загонами, ГПУ, міліцією. У 1932–1933 роках режим «чорних дощок» діяв у 180 районах УРСР (25% районів). Такий репресивний режим було застосовано лише в Україні і на Кубані, тобто в місцях компактного проживання українців.

Найгірший час Голодомору припадає на червень 1933 року. Щодня мученицькою смертю помирало 28 тисячі осіб, щогодини — 1168 осіб, щохвилини — 20.

Навіть сьогодні не знаємо достеменно скільки людей загинуло в час Голодомору. Більшість істориків та науковців стверджує, що понад 7 мільйонів померли в Україні та 3 мільйони українців на Кубані, Центрально-Чорноземній області, Поволжі та Казахстані. Окрім кількості, важко встановити імена тих, хто загинув від Голодомору, бо було заборонено записувати дійсну кількість смертей. Сьогодні виявлено таємні списки деяких сільрад із переліком померлих в 1932–1933 роках. Ці списки вдвічі перевищують офіційні дані. Цілком зрозуміло, що такі випадки були непоодинокими. Існувала заборона записувати причину смерті як «голод», тому в актах про смерть вказували «від тифу», «виснаження», «від старості». В 1934 році всі книги РАЦСів про реєстрацію смертей були передані до спеціального відділу ГПУ. Українці вимирали сім'ями, селами, і не завжди

померлих обліковували. Рівень незареєстрованої смертності невідомий, але цілком очевидно, що померли мільйони.

Для вшанування жертв Голодомору, зібрання та дослідження історії Голодомору, було ухвалено українським урядом про створення Меморіалу пам'яті жертв голодоморів. У 2010 році було відкрито меморіальну частину, тепер вже Національного музею Голодомору-геноциду на березі ріки Дніпра у місті Києві. Ця перша частина Меморіалу складається з частин: дві скульптури янголів, що є символічним входом до музею, площа «Жорна долі», по колу якої розташовані художні скульптури жорен, а в центрі площі — скульптура дівчинки, яка має назву «Гірка пам'ять дитинства». «Свіча пам'яті» оточена комплексом художніх композицій (лелеки, залізні хрести, кам'яні брили, плити із викарбуваними роками злочину проти українського народу). Зала пам'яті — центральна частина Меморіалу, яка наразі виконує функції музею, алея «Чорні дошки» — гранітні плити із переліком населених пунктів, до яких був застосований спеціальний режим винищення населення під час Голодомору. Зараз тривають роботи над другою, музейною, частиною Меморіалу. Вартість проекту - 125 мільйонів доларів США, з яких 65 мільйонів є надано українським урядом для будівництва музею, а 60 мільйонів потрібно зібрати для створення та облаштування матеріалів музею, проведення досліджень та заснування фонду на його подальше існування та розвиток. Саме цим займається Міжнародний благодійний Фонд Музею Голодомору, який був створений трьома організаціями - Всеукраїнська правозахисна організація «Меморіал» імені Василя Стуса», Громадський комітет з вшанування пам'яті жертв Голодомору – геноциду 1932-1933 рр., та Світовим Конгресом Українців. Фонд Музею має наглядову раду у складі:

Іван Васюник, голова Наглядової ради

Його Блаженство Святослав (Шевчук), Глава і Отець Української Греко-Католицької Церкви

Його Блаженство Митрополит Епіфаній, предстоятель Православної Церкви в Україні

Віктор Ющенко, президент України 2005-2010

Тоні Ебботт, прем'єр - міністр Австралії 2013-2015

Стівен Харпер, прем'єр-міністр Канади 2006-2015

Філя Жебровська, голова Наглядової ради АТ "Фармак"

- Оксана Забужко, письменниця, лауреат Шевченківської премії, дочка і онука свідків Голодомору
- Андрій Козицький, історик, доцент Львівського національного університету імені Івана Франка),
- Олена Кошарна, засновниця та головна виконавча директорка Horizon Capital, голова Ради директорів Американської торговельної палати (ACC) в Україні, заступниця Президента Світового конгресу українців),
- Наталія Ярьсько, міністр фінансів України 2014-2016
- Степан Кубів, голова ГО "ВПО "Меморіал" імені Василя Стуса, перший віце-прем'єр-міністр України та міністр економічного розвитку і торгівлі України 2016-2019
- Богдан Онищук, голова Ради Канадсько-Української Фундації
- Стефан Романів, перший заступник Президента Світового конгресу українців.

Наглядова Рада відповідає за зібрання та відповідальне, ефективне і прозоре використання коштів для розвитку музею.

Його Блаженство Святослав, Глава і Отець Української Греко-Католицької Церкви, звернувся з проханням в особливий спосіб до українців, українців в серці та всіх людей доброї волі долучитися до збірки коштів для створення музею. Усі жертводавці будуть належно записані та пошановані. Періодично будемо повідомляти про хід збірки та опубліковувати списки жертводавців. Ви можете зробити свій внесок так:

- Виписати чек на "Ukrainian Catholic Archdiocese of Philadelphia", позначити "Holodomor Museum in Kyiv" та відправити поштою за адресою: Archbishop's Chancery, 810 North Franklin Street, Philadelphia, PA 19123. Вам надішлють подячного листа.
- Завітайте на сторінку FACEBOOK Філадельфійської Архиепархії, [www.facebook.com/archeparchyphilly](http://www.facebook.com/archeparchyphilly), знайдіть повідомлення про збірку коштів на створення музею Голодомору в Києві "Creation of the Holodomor Museum in Kyiv" та можете зробити пожертву кредитною або дебітовою картою. FACEBOOK вишле Вам електронне повідомлення про отримання коштів.
- Завітайте на Інтернетну сторінку Філадельфійської Архиепархії, [www.ukrarcheparchy.us](http://www.ukrarcheparchy.us), натисніть на Donate via PayPal, потім натисніть на "Donate for Creation of the Holodomor Museum in Kyiv" і можете зробити Вашу пожертву кредитною або дебітовою картою. Листа про отримання коштів буде надіслано за проханням.
- Можете скласти пожертви одразу на сторінці музею Голодомору на Інтернетній платформі "Зерна Правди" за адресою <https://www.zernapravdy.org/uk/campaigns/sprout-the-grains-of-truth-together-with-his-beatitude-sviatoslav/> На жаль, листа про благодійну пожертву не буде надано.

Долучуйтеся до доброї і дуже потрібної справи - створення чудового і потрібного Національного Музею Голодомору-геноциду, який правдиво, цікаво, широко висвітлить жажіття Голодомору, вшанує пам'ять усіх померших і ми взнали їхні імена, і нагадуватиме про звірства сталінсько-радянського режиму в Україні. Це потрібно зробити для наших майбутніх поколінь, для майбутнього України та попередження такого жажіття де-небудь у світі.

З молитвою,  
Ваш у Христі,  
Владика Андрій (Рабій)  
Єпископ-помічник Філадельфійський

#### **LET'S SUPPORT THE CREATION OF THE NATIONAL MUSEUM OF THE HOLODOMOR-GENOCIDE IN KYIV**

The month of November for Ukrainians, Ukrainians in the heart and people of good will is a time of honoring the victims of the Holodomor, the terrible and planned by the Stalinist-Soviet regime famine of Ukrainians in Central, Eastern and Southern Ukraine and Kuban in 1932-1933. The forced and prolonged famine of millions of Ukrainians has led to the deaths of at least 10.5 million people according to latest

research data! It was a deliberate policy in response to the resistance of freedom-loving peasants against the collectivization introduced in 1928, when private land, livestock and agricultural implements were taken to form collective farms and forced to work on collective farms paying with grain not enough to feed their families. About 4,000 mass demonstrations of peasants against collectivization in the early 1930s were documented. To break the resistance of the peasants, an excessive measure of grain procurement was introduced, which forced the transfer of all harvested grain to the state, which sold it for next to nothing abroad. Peasants began to leave the collective farms *en masse*, taking back their property. In order to preserve the collective farms and property in the hands of the state, the regime passed a repressive decree on August 7, 1932, popularly known as the "Law of Five Ears (spikes) of Grain." All collective farm property was equated to state property, and severe penalties were imposed for its theft. Under this law, the state punished hungry peasants for harvesting leftovers in a field by imprisonment for 10 years with confiscation of property or execution. Special groups of people were organized to search the population to seize grain by force. Such searches were accompanied by terror, physical and moral abuse.

The decision of the Politburo of the Central Committee of the Communist Party of Ukraine was made under pressure from Molotov dated November 18, 1932 on the right of the state to take from peasants not only grain but also other food and property that could be sold or exchanged for food was still incredibly cruel. Also, a specific repressive regime was introduced - "black boards". It meant a physical food blockade of collective farms, villages, districts: total seizure of food, ban on trade and transportation of goods, ban on the departure of peasants and the encirclement of the village by military units, GPU, police. In 1932–1933, the "blackboard" regime operated in 180 districts of the Ukrainian SSR (25% of districts). Such a repressive regime was applied only in Ukraine and the Kuban - in places of compact residence of Ukrainians.

The worst time of the Holodomor was in June 1933. Every day 28,000 people died martyrdom, 1,168 people died every hour, and 20 died every minute.

Even today we do not know exactly how many people died during the Holodomor. Most historians and scholars claim that more than 7 million died in Ukraine and 3 million Ukrainians in the Kuban, Central Chernozem region, the Volga region and Kazakhstan. Apart from the number, it is difficult to establish the names of those killed in the Holodomor, as it was forbidden to record the actual number of deaths. Today, secret lists of some village councils with a list of those who died in 1932–1933 have been revealed. These lists are twice the official data. It is clear that such cases were not uncommon. There was a ban on recording the cause of death as "starvation", so the death certificates indicated "from typhus", "exhaustion", "from old age". In 1934, all the books of the Registry Office on the registration of deaths were transferred to a special department of the Central Prosecution office. Ukrainians died out in families, villages, and the dead were not always counted. The unreported mortality rate is unknown, but it is clear that millions have died.

To honor the victims of the Holodomor, to collect and study the history of the Holodomor, the Ukrainian government approved the establishment of a Memorial to the Victims of the Holodomor. In 2010, a memorial part was opened, recently renamed as the National Museum of the Holodomor-Genocide, on

the banks of the Dnipro River in Kyiv. This first part of the Memorial consists of parts: two sculptures of angels, which are a symbolic entrance to the museum, the square "Mill of Fate", around which are artistic sculptures of millstones, and in the center of the square - a sculpture of a girl called "Bitter Childhood". The "Candle of Memory" is surrounded by a complex of artistic compositions (storks, iron crosses, stone blocks, slabs with carved years of crime against the Ukrainian people). The Memorial Hall is the central part of the Memorial, which currently serves as a museum, and the Black Boards Alley are granite slabs listing the settlements to which the special Holodomor extermination regime was applied. Right now work is underway to build the second, museum, part of the Memorial. The cost of the project is 125 million US dollars, of which 65 million is provided by the Ukrainian government for the construction of the museum, and 60 million must be raised to create and equip the museum materials, conduct research and establish a fund for its further existence and development. This is exactly what the International Charitable Foundation of the Holodomor Museum, which was created by three organizations - the All-Ukrainian Human Rights Organization "Vasyl Stus memorial", the Public Committee for Commemoration of the Victims of the Holodomor - Genocide of 1932-1933, and the World Congress of Ukrainians. The Museum Fund has a supervisory board consisting of:

- Ivan Vasyunyk, Chairman of the Supervisory Board
- His Beatitude Sviatoslav (Shevchuk), Head and Father of the Ukrainian Greek Catholic Church
- His Beatitude Metropolitan Epiphanius, Primate of the Orthodox Church in Ukraine
- Victor Yushchenko, President of Ukraine 2005-2010
- Tony Abbott, Prime Minister of Australia 2013-2015
- Stephen Harper, Prime Minister of Canada 2006-2015
- Filya Zhebrovska, Chairman of the Supervisory Board of JSC "Farmak"
- Oksana Zabuzhko, writer, Shevchenko Prize winner, daughter and granddaughter of Holodomor witnesses
- Andriy Kozytsky, historian, associate professor of Ivan Franko National University of Lviv
- Olena Kosharna, Founder and CEO of Horizon Capital, Chairman of the Board of Directors of the American Chamber of Commerce (ACC) in Ukraine, Vice President of the World Congress of Ukrainians
- Natalia Yaresko, Minister of Finance of Ukraine 2014-2016
- Stepan Kubiv, Chairman of the Vasyl Stus Memorial NGO, First Deputy Prime Minister of Ukraine and Minister of Economic Development and Trade of Ukraine 2016-2019
- Bohdan Onyschuk, Chairman of the Board of the Canadian-Ukrainian Foundation
- Stefan Romaniv, First Deputy President of the World Congress of Ukrainians.

The Supervisory Board is responsible for the collection and responsible, efficient and transparent use of funds for the development of the museum.

His Beatitude Sviatoslav, Head and Father of the Ukrainian Greek Catholic Church, appealed in a special letter to Ukrainians, Ukrainians in the heart and all people of good will to join the fundraiser for the creation of the museum. All donors will be duly recorded and honored. We will periodically report on the progress of the collection and publish lists of donors. You can contribute as follows:

- Write a check to the Ukrainian Catholic Archdiocese of Philadelphia, mark the Holodomor Museum in Kyiv, and mail it to Archbishop's Chancery, 810 North Franklin Street, Philadelphia, PA 19123. A letter of thanks will be sent to you.
- Visit the Philadelphia Archdiocese's FACEBOOK page, [www.facebook.com/archeparchyphilly](http://www.facebook.com/archeparchyphilly), find a fundraising report for the Holodomor Museum in Kyiv and can make a donation by credit or debit card. FACEBOOK will send you an email notification of receipt of funds.
- Visit the Philadelphia Archdiocese's website, [www.ukrarcheparchy.us](http://www.ukrarcheparchy.us), click on Donate via Paypal, then click on "Donate for Creation of the Holodomor Museum in Kyiv" and you can make your donation by credit or debit card. A letter of receipt will be sent upon request.
- You can make donations immediately on the Holodomor Museum's website on the Internet platform "Grains of Truth" at <https://www.zernapravdy.org/uk/campaigns/sprout-the-grains-of-truth-together-with-his-beatitude-sviatoslav/>. Unfortunately, a letter of charitable donation will not be provided.

Join the good and very necessary cause - the creation of a wonderful and much needed National Museum of the Holodomor-genocide, which will truthfully and widely cover the horrors of the Holodomor, honor the memory of all the dead and we will finally know their names, and it will remind of the atrocities of the Stalinist-Soviet regime in Ukraine . This must be done for our future generations, the future of Ukraine and to prevent such horror somewhere in the world.

With prayer, Yours in Christ,  
Bishop Andriy (Rabiy)  
Auxiliary Bishop of Philadelphia