
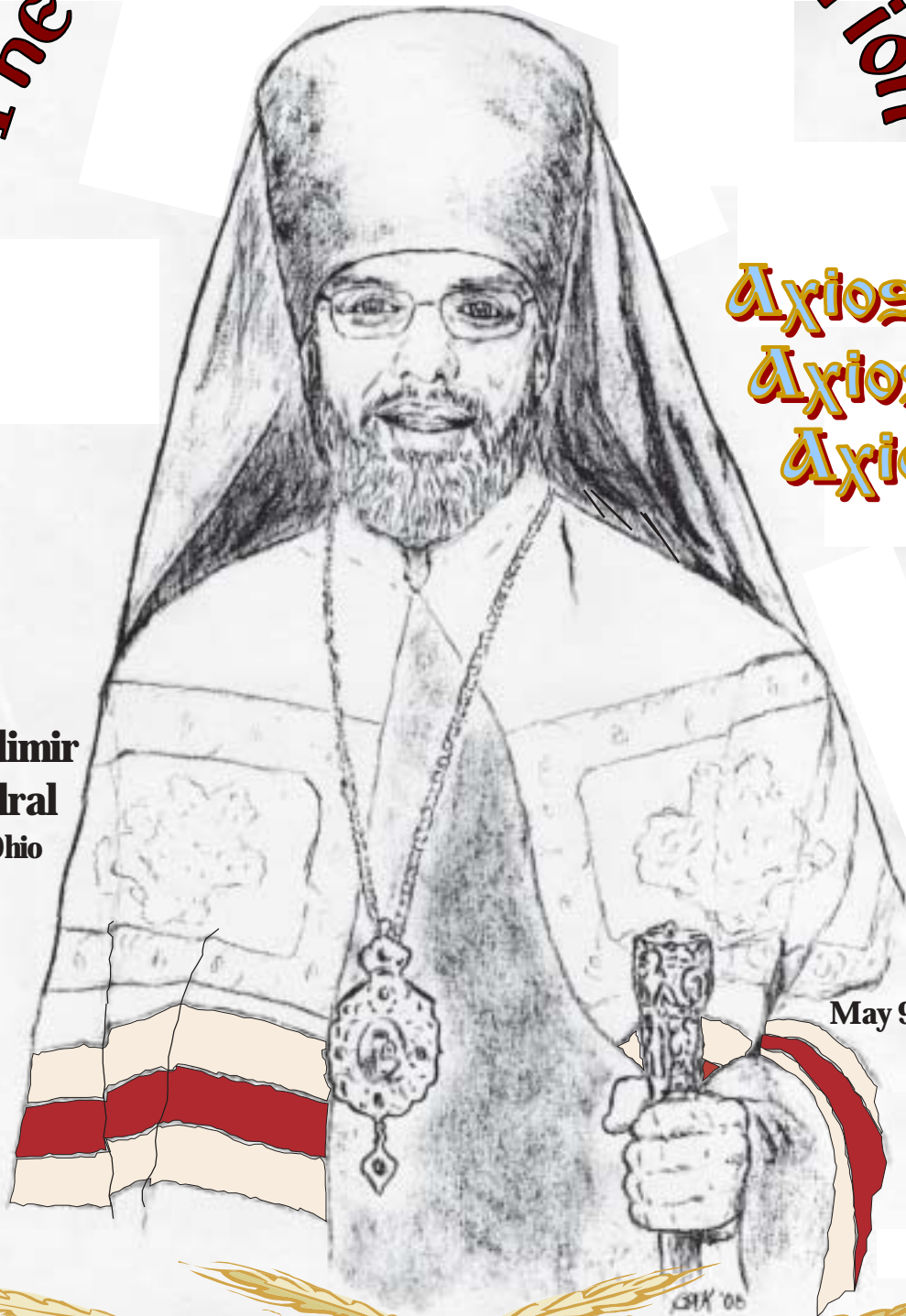


The Episcopal  Consecration
of
Bishop Daniel

**Axios!
Axios!
Axios!**

at
**St. Vladimir
Cathedral**
Parma, Ohio

May 9-11, 2008



A New Hierarchy in the Ukrainian Orthodox Church of the USA



The weekend of May 9-11, 2008 can be described as a week end of a spiritual joy and renewal, not only for the over 500 people who gathered at St. Vladimir Cathedral in Parma, OH, but for the entire UOC of the USA, as the hierarchs, clergy and faithful of the Church witnessed the consecration of Archimandrite Daniel (Zelinskyy) to the episcopacy.

Seven Orthodox Hierarchs from around the world arrived to participate in this historical and joyful event of the Church. Metropolitan Constantine and Archbishop Antony were joined at the consecration services by His Eminence, Metropolitan Nicholas of the American Carpatho-Rusyn Orthodox Church, His Eminence Archbishop Yuriy of the UOC of Canada, His Grace Bishop Jeremiah of the UOC of South America, His Grace Bishop Demetrios, the Auxiliary Bishop and Chancellor of the Greek Orthodox Metropolis of Chicago and representative of the Exarch of the Ecumenical Patriarchate in the US, His Eminence Archbishop Demetrios, and His Grace Bishop Andriy of the UOC of Western Europe. Serving and participating in the consecration services were 60 priests of the UOC of the USA and over 300 people who traveled to Parma from around the country. In attendance were also three hierarchs of the Ukrainian Catholic Church in the USA: His Eminence Metropolitan Stefan Soroka, Bishop Robert Moskal, Bishop-emeritus Basil Losten as well as Bishop John Kudryk of the Byzantine Catholic Eparchy of Parma.

The clergy and the faithful of the Church arrived at St. Vladimir Cathedral hours prior to the services

in order to enjoy an agape meal organized by the parish as a welcome. The liturgical services began on Friday night, May 9, with the Vespers service served by V. Rev. Fr. Bazyl Zawierucha, rector of St. Sophia Seminary and pastor of Holy Dormition Parish in Northampton, PA; Rev. Fr. Harry Linsinbigler, dean of the Florida

Deanery and pastor of Holy Protection of the Mother of God Parish in Dover, FL; Rev. Fr. Vasile Sauciu, dean of the West Coast Deanery and pastor of St. Volodymyr Parish in Los Angeles, CA; V. Rev. Fr. Timothy Tomson, pastor of St. Mary Parish in McKees Rocks, PA; V. Rev. Fr. Roman Tarnawsky, pastor of St. Andrew Parish in Boston, MA; Rev. Deacons Dr. Ihor Mahlay of St. Vladimir Cathedral in Parma and Dennis Lapushansky of St. Nicholas Parish in Monessen, PA.

At the conclusion of the service, Archimandrite Daniel was brought out to the nave of the Church by Rt. Rev. Archimandrite Pankratij (Dubas) and Ihumen Gregory (Woolfenden) in front of the presiding hierarchs for the Nomination (Betrotal) Ceremony at which Metropolitan Constantine in the presence of over 500 people asked Archimandrite Daniel: "The Holy Sobor and Council of Bishops of the Ukrainian Orthodox Church of the USA, along with the Holy Synod of the Great Church of Christ blesses, Your Meekness, Most-Honorable Father Archimandrite Daniel, to be a bishop

// Master, Lord our God...make his episcopal life blameless. Adorn him with all dignity, make him holy that he may be worthy to ask for those things which are for the salvation of the people, and that You may give ear to him. //

~ from the Consecration service

of the Ukrainian Orthodox Church of the USA. Do you accept this election?" Archimandrite Daniel answered: "Seeing that the Sobor, the Council of Bishops and the Holy Synod of the Great Church of Christ have judged me worthy to be bishop, I render thanksgiving and accept, and have nothing to say contrary to this." Following the short prayer service, Bishop-Elect Daniel addressed the Hierarchs of the Church:

"The will of the faithful of our Holy Ukrainian Orthodox Church of the USA and the Holy Synod of the Great Church of Christ call me this day to the most responsible service and authority of a bishop, successor to the Apostles and witness to the words and deeds of our Lord and Savior Jesus Christ. It is with the profound sense of humility that I stand in front of you, my brothers hierarchs, reverend fathers and brothers and sisters in the Lord, and reflect upon my unworthiness to receive this call and be chosen for this profound service and responsibility – a bishop in our Lord's Blessed Vineyard.

"I cannot help but to reflect

upon the words of Holy Apostle Paul, describing the moral standards and characteristics of episcopal service: "For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered ... but hospitable, a lover of what is good, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict." (Titus 1:7-9)

"A steward of God ... Am I worthy of this responsibility? Were the Apostles worthy of this responsibility? They were simple people - fishing, collecting taxes - doing the things ordinary people do to live. Then something happened. They were called by someone and sent somewhere. And when that happened, everything changed. They saw themselves differently, went places they never thought of going before, thought thoughts that never would have come into their heads, and did things they never would have seen themselves doing. Their world turned upside down. They were called and sent, and everything was rearranged."

"Standing in front of you I also reflect upon the words of Holy Prophet Isaiah, the very words that our Savior Jesus Christ once spoke at the beginning of his public ministry: "The Spirit of the Lord God is upon me because the Lord has anointed me. He has sent me to bring glad tidings to the poor, to heal the broken-hearted ... to announce a year of favor from the Lord." (Luke 4:18-20) One of the first duties of a bishop is the proclamation of the Good News of our Lord Jesus Christ.

I humbly realize that as a bishop, I will now enjoy the privileged responsibility of teaching the faith and proclaiming a word of hope and encouragement to people not only of our Holy Ukrainian Orthodox Church of the USA, but to people of all cultures and languages. Although the circumstances may vary, ultimately, it is one same Word that people need to hear: The Good News of our Risen Lord."

"In the Holy Priesthood, as bishops, priests, and deacons, we are ministers of God's Word, a Word that we can only proclaim to others if we have first heard it in the silence of our hearts through prayer. Our work of evangelization naturally leads people to the Lord's altar, to a desire to share in the mystery of His Death and Resurrection through the Holy Mystery of the Eucharist and the other Mysteries of the Church."

"My beloved brothers: As a shepherd, a bishop is concerned not only for the unity of the Church, but also in looking for ever-new ways to promote the dignity of human life from the first moment of conception until natural death. As a teacher, a bishop is not only handing on and renewing our Orthodox faithful in their understanding of the faith, but he is also called to articulate our faith values and show how they apply to the many social issues of our times. I beg you to pray for me so that I have the strength to become a voice speaking on behalf of the basic human rights for all people. Because of my faith and ethnic background, heritage and somewhat limited experience, I hope to have a special opportunity to witness to the special needs of people; to help

others become ever-more sensitive to cultural diversity and the way our Church and our country will be stronger as we learn to share the gifts and resources with one another."

"I solemnly realize that as a shepherd among my own, the Holy Ukrainian Orthodox Christian community, I must deepen my own holiness through the exercise of my episcopal ministry among the people of God. I pray that my availability and sensitivity to the clergy and laity alike will be a source of joy and encouragement for them and for myself as well. I will do everything possible to help to build up the unity of our Holy Ukrainian Orthodox Church by involvement in the work of the parishes and institutions and organizations of our Church throughout the world that continue the teaching and healing ministry of our Risen Lord."

"This evening, I spiritually prostrate myself before the Lord, acknowledging my human weakness and dependence on God's mercy. Then, in all humility, with every fiber of my being, I shall arise from the posture of prostration - a sign of my complete self-giving - and come forward for the most powerful but ever silent gesture of the descent of the Holy Spirit - the laying on of hands, the central act of episcopal consecration, a reminder that ordination brings a whole new identity, a new way of living."

"I am being called to this ministry in order to serve in the name of the Lord. May I always remember that He alone is my life source and that all ministry will be effective and fruitful only to the



Left to Right: Metropolitan Constantine and Archbishop Yurij of Canada were just two of the seven hierarchs present for the Friday service along with many clergy, faithful and Archimandrite Daniel's mother, who visited from the Ukraine; Ihumen Gregory (left) and Archimandrite Pankratij presented Archimandrite Daniel for the Nomination Ceremony, and then listen as he addresses the hierarchs.



extent that I must forget myself and allow Christ to work through me.”

“The obedience that I am pledging this day is not simply committing myself to a particular eparchy for a certain number of years. Rather, my obedience must embrace an attitude whereby I freely and completely immerse myself in this service and this Holy Ukrainian Orthodox Church with all of its gifts and needs.”

“I prayerfully reflect upon the question posed to the sons of Zebedee in the Gospel: “Can you drink this cup?” As I am consecrated and then drink of the Cup each day, may I be renewed by the love for the Lord and His Holy Church. May the Holy Spirit come down upon you, my beloved hierarchs and our whole Church, blessing all of us who serve together in His Name.”

“And so, with fear of God, I anticipate the descent of the Holy Spirit and with a child-like attitude I beg you, my beloved brothers and sisters in the Lord, to remember me in your prayers, and you, my beloved hierarchs, I beg you to bless me and remember me, a sinner, in your prayers so that the Lord will send down His Divine Grace and make me a worthy servant of His Church for His Glory and salvation of others. Amen.”

At the conclusion of the service, Metropolitan Constantine blessed Bishop-Elect Daniel, concluding with the joyful chanting of “Mnohaya Lita - God grant you many years!” Following the service, the hierarchs, clergy and the faithful enjoyed a reception hosted by the St. Vladimir Senior and Junior UOL Chapters while Bishop-Elect Daniel

remained secluded in the cathedral to pray, spiritually reflect and receive instruction.

Counsel Oleksandr Alexandrovych, a representative of the Ambassador of Ukraine to the United States of America, His Excellency Oleh Shamshur, gave an address at the reception expressing the Ambassador’s greetings to Bishop-Elect Daniel as well as the entire UOC of the USA.

The weather on the morning of Saturday, May 10 was so bright and sunny that the domes of the cathedral were clearly visible for a great distance, inviting hundreds of people by its reflected light to witness a glorious event in the life of the Church. At 9:30 a.m. the Church bells rang the festal chimes and a procession of hierarchs, clergy and faithful began to proceed down the city street leading to the cathedral. Sixty children of St. Vladimir’s Ukrainian School, as well as members of Plast, SUM and the Ukrainian-American Veterans led the procession. Sixty priests and over 400 laity escorted the seven Orthodox bishops to the doors of the cathedral where they were greeted by V. Rev. Fr Dennis Kristof, dean of the Penn-Ohio Deanery, Dareen Jogan, president of the St. Vladimir Parish Board of Administration, and children of the Ukrainian and Sunday schools.

Prior to the Divine Liturgy, Bishop-Elect Daniel was escorted by the Protopresbyters George Hnatko and William Diakiw to the nave of the Church before the hierarchs for the solemn Professions of Faith. Metropolitan Constantine asked the question of Bishop-Elect Daniel: “For

what reason have you come, and what do you ask of our humility?” to which the bishop-elect responded:

“The laying-on of hands for the grace of the episcopacy, Holy Masters.” Following that dialogue, Bishop-Elect Daniel gave a detailed explanation of the Orthodox Faith in three parts to the hierarchs. In conclusion, the bishop-elect presented Metropolitan Constantine with the written and signed professions of faith and promises. Bishop-Elect Daniel was escorted into the cathedral sanctuary where he remained until his consecration as the Hierarchical Divine Liturgy commenced.

The cathedral choir led the responses to the Liturgy under the skillful direction of Maestro Markian Komichak. At the conclusion of the Thrice-Holy Hymn (Holy God, Holy Mighty, Holy Immortal have mercy on us), Bishop-Elect Daniel was escorted before the Royal Doors by V. Rev. Fr. Dennis Kristof where he was received by the hierarchs. He knelt before the Holy Altar as the opened Holy Gospel Book was placed on his head and the prayers of episcopal consecration were pronounced by the hierarchs. The clergy in unison with the laity chanted “Lord, have mercy!” repeatedly during the recitation of these prayers.

At the conclusion of the Prayers of Consecration, the hierarchs assisted now Bishop Daniel by physically raising him up from his kneeling position, and Metropolitan Constantine presented Bishop Daniel with his episcopal vestments: The sakkos, omophorion, panagia and miter. As each sacred vestment was presented, Metropolitan Con-



Left to right: Clergy and laity process to the church; Ukrainian American veterans led the procession; Hierarchs arrive at the church doors where they are greeted; Over 70 priests and 400 faithful attended the Hierarchical Liturgy; Archimandrite Daniel makes his Profession of Faith.
Below: Metropolitan Constantine begins, "Christ is Risen..."; The laying on of hands by all the bishops; The bishops assist Bishop Daniel putting on the sakkos.

stantine exclaimed: Axios! - He is worthy, to which the faithful joyfully responded with the Greek word "Axios," agreeing that he is worthy!

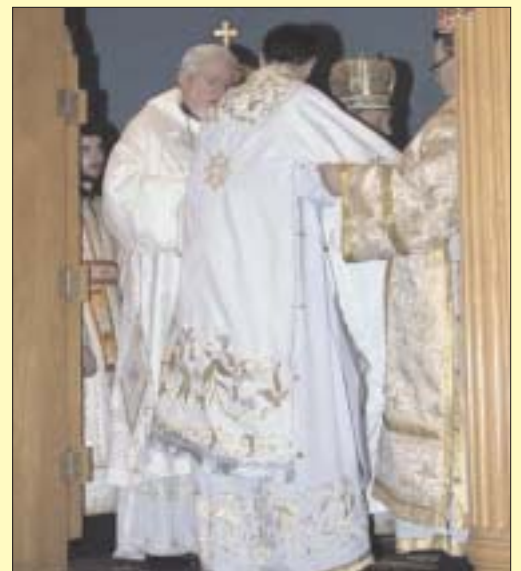
Once vested, Bishop Daniel was greeted by the hierarchs and as the Prokimenon was chanted, he offered his first episcopal blessing, exclaiming the blessing of the Risen Christ: Peace be with you (John 20:19)! Following the Gospel reading, His Eminence Archbishop Yuriy offered a sermon in which he reflected upon the moment of episcopal consecration and called upon the faithful to remember Bishop Daniel in their daily prayers.

At the conclusion of Divine Liturgy, Metropolitan Constantine addressed the newly consecrated bishop with words of spiritual instruction explaining to him the meaning of episcopal service and presented His Grace Bishop Daniel with the archpastoral staff. Bishop Daniel with humility accepted the episcopal staff and offered his blessing to the clergy and faithful gathered at St. Vladimir Cathedral.

An agape banquet to honor the newly-consecrated bishop was held in St. Vladimir's sumptuous parish hall at which over 400 people attended. They were addressed by the hierarchs and the guests of this joyful and historical event in the life of the Church. Metropolitan Constantine presented Bishop Daniel with the words of greetings from His All-Holiness Bartholomew, Archbishop of Constantinople, New Rome and Ecumenical Patriarch: "The consecration of a new hierarch at the Cathedral Parish of St. Vladimir, Parma, OH, within the Consistory of the Ukrainian Orthodox Church of

the United States of America, is truly a cause for joy and a source of blessing for the entire Church in general, but especially for the Mother Church of Constantinople, the Ecumenical Patriarchate. The Orthodox Church has preserved the central role of the bishop in the Eucharist and in the community, retaining a profound sense of communion with the celebration of the Kingdom of Heaven, while also reinforcing a profound sense of solidarity with the world in which we live, and where we are called to minister unto the least of Christ's brothers and sisters. Indeed, the Church as "communion of saints" is a microcosm of the Kingdom of Heaven. Where the Liturgy takes place, there also the Kingdom of God is revealed in all its glory, transforming the suffering of this world into the broken Body and shed Blood of our Lord for the life of the world. In this liturgical perspective and within this theological context, the role of the bishop is neither secondary nor incidental; it cannot simply be reduced to an expression of the authority and power of this world. Rather, it comprises the most essential and constitutive dimension of the Body of Christ, reflecting the ministry of service and discipleship in the Vineyard established by the Right Hand of God. Therefore, the responsibility of the bishop is not simply that of an administrator, but rather that of a pastor; not that of an organizer, but rather that of presider at the Eucharistic assembly that gathers in unity around the Divine Liturgy. Where the bishop is, to recall the formative and definitive words of St. Ignatius of Antioch,

[Photos by Michael Nackonachny]



Below: Archbishop Antony chants the Gospel; The sermon is delivered by Archbishop Yuriy; The Cathedral was filled to capacity on that beautiful Saturday morning.

Left to right: Clergy occupied the first seven pews in the cathedral; Bishop Daniel distributes communion; Metropolitan Constantine presents the mantia and pastoral staff; The newly consecrated Bishop Daniel greets the faithful; Guests attending the agape meal enjoy the entertainment provided by Zorya Ukrainian Vocal Ensemble.



there also the entire Church is to be found. We are, then, with you in spirit and in prayer as you celebrate the consecration of a new bishop in your consistory. For this celebration is truly an occasion for joy inasmuch as it reflects and seals the unity of the entire Church of Christ. And we join in proclaiming at once and praying: *Axios!*"

Halyna Zelinska, mother of His Grace, Bishop Daniel, came from Ukraine and greeted her son with the words of love and parental instructions about his responsibilities as a shepherd of souls. In conclusion, Bishop Daniel addressed the guests at the banquet with words of gratitude, stating: "Thank you for joining me today as I give thanks to God for the gift of this new call to ministry in our Lord's Holy Vineyard. Your presence here today allows me the opportunity to thank each of you for the support and love you have shown me throughout the years. My joy and gratitude this day are all the richer because of you. I am especially touched that many of you have traveled a considerable distance to be here. In particular, we are blessed today by many hierarchs from around the country, and indeed, from various parts of the world. Especially I wish to acknowledge the various hierarchs who have arrived from Brazil and the United Kingdom, Canada, etc. I am well aware of the many demands on your schedules; I truly appreciate the honor that you do me and the Holy Ukrainian Orthodox Church of the USA by your presence and participation in today's joyful events."

"I also wish to recognize friends and fellow religious leaders/hierarchs of various religious communities,

representatives of the churches of other denominations. In particular I greet Metropolitan Stefan Soroka, Bishop Robert (Moskal) and Bishop Basil Losten of the Ukrainian Catholic Church as well as Bishop John Kudryk of the Byzantine Catholic Church. I thank all of you for your good will and prayers, and your witness to our work in Christ. I cannot remember exactly when it was, but it had to be more than 15 years ago that I stood with the congregation in the small town church and listened to the sermon of the local priest, who said: "God loves you as though you were the only person in all the world to love. Each of you is a very important person and God loves you. And I, as your priest love you too."

"I cannot recall how many times I have recalled the words of that priest. It sure did change my entire life: Starting as a little boy in a drama school that used to perform a variety of communist propaganda plays, I simply never even considered a possibility of becoming a priest, without even mentioning, being called to be a bishop, yet in America . . . Today, it has all changed."

"I clearly remember the very first time someone called me 'father.' It sounded strange. I not only felt too young to carry that title, but I also did not feel worthy or ready for the responsibilities that accompanied that God-ordained office. But I grew to embrace the title and to this very day I respond to it with joy.





"Father, thanks for your sermon . . . Need to talk to you . . . my Mom is in the hospital . . . just died . . . Guess what, we are going to have a new baby . . . the X-rays do not look good . . . can you pray for me . . . This list is endless, but you know what I mean and how it feels . . . Those of you who share with me in the ministry of the Holy Priesthood know and understand how ministry can be beautiful and painful at the same time. But it is the call and the sense of God's unthinkable presence that keeps us from running away. It is the love upon which the Lord established His Church that gives us the strength to move forward, because we have the wonderful privilege to give love, to be loved and to lead others to express God's love in the world around us, the world that thirsts for love."

"I remember reading somewhere that 'the gospel of a broken heart demands the ministry of bleeding hearts.' Loving those we serve is the notion, practice which lies at the very core of our ministry. We are the agents of the Father's love in our parish communities and the world around us, because it is clear to us, brethren, that God not only loves you very much but also has put his hand on you for something very special" (1 Thes. 1:4) I personally believe that one's ministry, our ministry, becomes much more enjoyable and more effective as we increase the love for those whom we serve. Love makes us

more Christ-like.

"I remember how once I had a conversation with one of the seminarians about certain circumstances in the life of a priest in which we find ourselves completely out of control. In those moments we realize that we have to lean on God, because He is All we have. He is always more than enough. All we need to do is to grasp His hand. It is the same hand that reached out to save Peter from the water; it is the same hand that reaches out to save us, to hold us, to protect us and to guide us."

"An elderly priest once said: 'I would rather be with God in the dark than by myself in the light' - with this in mind I shall conclude putting all my trust in the Lord, as I begin this new service in His Vineyard. The most important lesson I have learned in my life is simply this: Every one of us has the gift and power of making all things new in Christ. We do so to the extent that we always focus on the gifts and the needs of the whole Body of Christ, the Church. Whatever gift we have received is not for ourselves, but for others. And in our every need, as we humbly and gratefully receive support and sustenance from others in the Church, we come to know and experience the healing, and renewing love of our Lord Jesus Christ, our true and eternal High Priest."

In conclusion, His Grace greeted all mothers present on the eve of Mother's Day and presented his mother with a bouquet of flowers. He closed the evening with a benediction.

None of the events of this spiritual, wondrous and joy-filled weekend would have been possible without the organization and hospitality of St. Vladimir Cathedral Pastor, V. Rev. Fr. John Nakonachny, who oversaw every detail, Mrs. Daren Jogan, president of the Parish Board of Administration and her board members, Deacon Ihor Mahlay, the staff of the Cathedral Social Center under the direction of Mr. Gene Boyko and the entire parish membership in their efforts to cooperate in in preparation and organization with Archbishop Antony and the Consistory Staff.

The Archbishop wrote to the parish following the event: "When we think of the glorious days spent with you, we are reminded of the quote from 1 Peter: 'Above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling. Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms.' (1 Peter 4:8-10) You all are the embodiment of those words. We say to you: 'Well done good and faithful servants...' , know that you are much appreciated and that your entire Church has experienced through your kind efforts a moment of Grace, which will produce an abundance of fruit for decades to come – especially through the life and deeds of newly consecrated Bishop Daniel.

On Sunday morning, the Sunday of the Myrrh-Bearing Women, His Grace, Bishop Daniel served his first Hierarchical Divine Liturgy, which was concelebrated by His Eminence Archbishop Antony and the clergy who remained following the celebration at St. Vladimir Cathedral in Parma, OH.

Tradition: Consecration of a Bishop by V. Rev. Dennis Kristof

The office of bishop is the highest rank in the Church. It was instituted by the Holy Apostles themselves when they appointed men to be “*episkopoi*”, that is, “overseers” of the Apostolic Christian communities they established. The Apostles were not bishops which is why bishops are successors “to” the Apostles, not successors “of” the Apostles chosen by Christ Himself.

Although certain bishops may receive titles such as Patriarch, Metropolitan, or Archbishop, ultimately all bishops are equal. These titles constitute marks of dignity and honor, but not a higher order in the Church, and certainly not a greater measure of grace. Orthodox bishops are in apostolic succession meaning that they can trace their lineage back through all the bishops who preceded them all the way back to one of the Holy Apostles. At his consecration a bishop receives grace not only to perform the Sacred Mysteries, but also to bestow the grace of Holy Ordination on others.

The most literal rendering of the sacrament, or Mystery of Holy Orders, is a the Laying-On of Hands. The scriptural foundation for this is found in Acts (1:15-26 and 6:2-6), and the Epistles to Timothy (1 Timothy 4:14 and 2 Timothy 1:6). The term consecration is now used when referring to the Laying-On Hands for a bishop, though this is a rather recent terminological phenomenon. It may have derived from our practice of referring to bishops as “*preosvyashchennishiy*”, in the services which literally means Most Consecrated.

The book of Acts describes how leaders were appointed by other leaders. Paul tells Titus (1:5) to “appoint elders in every town...” However, in other places of the New Testament and apostolic writings, there have always been two stages involved in selecting a bishop: (a) The election, and (b) the prayerful laying on of hands. In the Early Church bishops

were elected by the entire local church over which they were to preside. Neighboring bishops would assemble the local clergy and laity, and all together they would elect the new bishop. However, the term election should not be thought of in a the sense of a democratic election. The sense of election is the biblical sense of the term: Divinely chosen. Thus, often the election was decided upon a consensus of the believers and not majority rule. The election was a sacred undertaking, not the result of electoral gamesmanship. Recall that St. Nicholas was elected to be the Archbishop of Myra in Lycea because it was revealed to the synod of bishops that the first person to enter the Cathedral where they were meeting was God’s choice to be the next Archbishop, and St. Nicholas was divinely inspired to be the first to arrive.

Eventually it became the custom for a synod of bishops to make episcopal nominations. It became customary to choose bishops from among the monks once Canon 12 of the Council in Trullo was accepted by the Church in 692 A.D. which requires that bishops be celibate. If he has not yet been tonsured, he must make take his vows before consecration, and prior to his consecration a bishop-elect will normally be elevated to the rank of Archimandrite. A candidate for the episcopate does not have to be in Holy Orders, but if not, he must be ordained a deacon and then priest prior to bishop. Each successive ordination must be performed on separate days. Finally, the person elected to the episcopate must voluntarily accept this nomination before the consecration can proceed.

Because the Acts of the Apostles describes the Ordination being accomplished with prayer, the Consecration is always performed in the context of the Divine Liturgy. It is customary for the bishop-designate to be formally nominated, or betrothed, at the vigil prior to the time set for the

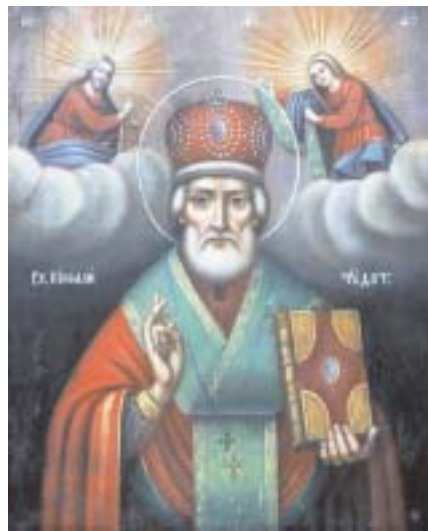
consecration. Though the candidate is proposed by the Synod of Bishops and ratified by the Assembly (Sobor), he is not strictly speaking Bishop-Elect until this ceremony at which he formally accepts his nomination.

At the beginning of the Divine Liturgy, the bishop-elect makes three formal and public Professions of Faith to ensure the Orthodoxy of his belief. During the Divine Liturgy after the Trisagion, the bishop-elect kneels before the Holy Table and the Gospel Book is opened and laid, with the writing down, upon his neck. The symbolic interpretation of why it is done at this point of the Divine Liturgy is that the Little Entrance has come to symbolize the coming to earth of the Lord incarnate Who suffered for us and rose again, and was received up into heaven. Thereafter, the Holy Spirit consecrated the first successors of the Savior and revealed them as enthroned and reigning with Christ. Therefore, when the Chief Bishop enters the sanctuary, as if it were heaven, with the other ecclesiastics, the candidate for consecration is led there, and the Mystery of the Laying-On Of Hands is conferred upon him before they all take their places on the episcopal thrones, as if they were on the heavenly thrones; and thus he, also, becomes an enthroned bishop, and sits with them as their equal. The historic reason was a lot more practical. The litanies and antiphons which constitute the beginning of the current Divine Liturgy were not part of the ancient liturgy. The *Trisagion* (Thrice-Holy Hymn), was the final processional chant when entering into the temple for the Divine Liturgy. This was actually the original point at which the Divine Liturgy began. The new bishop was consecrated at the beginning of the Divine Liturgy so that he could be enthroned and be the main celebrant of the Divine Liturgy.

According to the Canon I of the Apostolic Canons, a bishop must be consecrated by at least two or three

bishops. Normally, there will be three or more consecrating bishops. The consecration of a new bishop must never be done by one bishop alone because the episcopate is “collegial” in character, and an episcopal consecration is carried out by a “college” of bishops. The consecrating bishops place their hands on the Gospel Book and say the Prayer of Consecration during which the Holy Spirit descends upon the new bishop and imparts the grace of the episcopate upon him. The Gospel Book is laid upon the Bishop-Elect because it represents Christ the Lord, the source of all things. It is placed on the candidate’s neck to show that he should rule his flock after the pattern of Christ, bending his neck lightly under the yoke of Christ, and must do nothing contrary to His Will. For under the form of the Gospels he has taken upon his head and neck the Church of the Lord. At other ordinations, the hands are literally laid upon the head of the candidate. It is also interesting that there is no triple procession around the Holy Table as there is at the ordination of a deacon and priest.

The bishop is then clothed in the vestments of a bishop and presented to the people. The ancient participation of the laity in the election of bishops is retained in their triple acclamation of *Axios* (“He is worthy”) at the time the *Omophorion* is placed on the new bishop’s shoulders. An ordination also requires the consent of the whole people of God; and so at a particular point in the service the assembled congregation acclaim the ordination by shouting “*Axios!*” (“He is worthy!”) What happens if they shout “*Anaxios!*” (“He is unworthy!”)? This is not very clear. On several occasions in recent times the congregation has in fact expressed its disapproval in this way, although without effect. But some would claim that, at any rate in theory, if the laity expresses its dissent, the ordination or consecration cannot take place. However, it should be noted that their opinion is not asked until the laying-on of hands has already occurred. The *Omophorion* is the most ancient symbol of the



St. Nicholas, Fourth Century Archbishop of Myra in Lycea, and model of hierarchy.

episcopacy. It literally means, “shoulder covering”, but it is traditionally made of wool and symbolizes the lost sheep that the Good Shepherd carries on His shoulders (Matthew 18; Luke 15). The bishop must imitate Christ in his concern for all the members of his flock.

A bishop is appointed by God to guide and to rule the flock committed to his charge. He is a “monarch” in his own diocese. The term ruler and monarch are not to be understood in a harsh and impersonal sense. In exercising his powers the bishop must be guided by the first of all laws: Love. He is not a tyrant but a father to his flock. The Orthodox attitude to the episcopal office is well expressed in the prayer used at a consecration: He is “a steward of the episcopal grace, an imitator of the True Shepherd Who laid down His life for His sheep, a leader the blind, a light to those who are in darkness, one who reproves the unwise, a teacher of the young, and a light to the world: That, having perfected the souls entrusted to him in this present life, he may stand unashamed before Your Throne, and receive the great reward which You have prepared for those who have contended valiantly in the preaching of Your Gospel.”

A ruling bishop, is responsible for and the head of all the parishes located in his diocese. All authority of the lower

orders of clergy is derived from the bishop. No divine services may be served in any Orthodox temple without the authorization of a bishop. St. Ignatius the God-Bearer of Antioch went so far as to state that “he who acts without the bishop’s knowledge is in the devil’s service”. “If any are not with the bishop,” said St. Cyprian (4th Century), “they are not in the Church” (*Letter* 66,8).

The authority of the bishop is fundamentally the authority of the Church. However great the prerogatives of the bishop may be, he is not someone set up over the Church, but the holder of an office in the Church. Bishop and people are joined in an organic unity and neither can properly be thought of apart from the other. Without bishops there can be no Orthodox people, but without Orthodox people there can be no true bishop. “The Church,” said Cyprian, “is the people united to the bishop, the flock clinging to its shepherd.

At his consecration a bishop receives a special gift or charisma from the Holy Spirit in virtue of which he acts as a teacher of the faith. This ministry of teaching is performed above all at the Eucharist when he preaches the sermon to the people. When other members of the Church preach sermons, they act as the bishop’s delegates. But although the bishop has a special charisma, it is always possible that he may fall into error and give false teaching. The divine element does not expel the human. The bishop remains a man, and as such he may make mistakes. The Church is infallible, but there is no such thing as personal infallibility.

The bishop, as St. Dositheus (6th C.), puts it, is “the fountain of all the sacraments.” In the primitive Church the celebrant at the Eucharist was normally the bishop, and even today a priest, when he celebrates is really acting as the bishop’s representative. This is symbolized by the antimension on the Holy Table. The Eucharist is celebrated on this antimension to emphasize that the presbyters celebrate only with the blessing and authorization of the bishop.

Í î âèé 2ºðàðð Óèðà;í ñüèî; Í ðàâî ñëàâî î; Òâðëâè à ÑØÀ

Áí³ ç 9-âí îî 11 ðàâîí ý 2008 ð. óà'ëáóóú à ñîí ð'þ ýè áí³ áóîí áí í âí í í í áëáí í ý í áøí; Óàðëáë. Á'ëý 500 èðááë ç'áðáëëñý à ëáóááð³ ñà. Ð'áí í á-í í ñîí èúí í áí èí ýçý Áí èí áëí èðà á í áðí³, øðáð í áëí, Ùí á ðàçíí ç 3ºðàððáí è³ áóîí ááí ñóáíí áóðë ñà'á-ëáí è 'òí èñéí í ñüèî; ð'ðí ðí í; í í áí áí Áëááëëë Óí Óàð-ëáë à ÑØÀ, áððëí áí áðëðà Ááí è;ëà (Çàë'í ñüèí áí). Ðàá'ëá ðëí óñý Óèðà;í ñüèà Í ðàâî ñëáá í Óàðëáà à ÑØÀ.



Ó ð'ë ñîí ðë-í'ë è³ ðàá'ñí'ë í î'ä; áðáëë ó-áñóó ñ'í í ðàâî ñëááí èð 'òí èñéí í'á ç³ áñüí áí ñá'ð. Ëð'í Í èððí í í èëðà Ëí í ñóáí ðëí á³ Áëñí èí í ðáí ñáýÙáí í í áí Áððë'òí èñéí í à Áí ðí í ý áóèë í ðëñóóí 'í è Áëñí èí í ðáí ñáý-Ùáí í èë Í èððí í í èëð Ëáðí áóí -ðóñüèí; Óàðëáë à ÑØÀ Í èéí èáë, èí áí Áëñí èí í ðáí ñáýÙáí ñóáí Áððë'òí èñéí í Òð'ë ç Óèðà;í ñüèí; Í ðàâî ñëááí í; Óàðëáë Ëáí ááë, Í ðáí ñáýÙáí í èë 'òí èñéí í 'ðáí ý ç Óí Óàðëáë Í 'áááí í í; Áí áðëë, Í ðáí ñáýÙáí í èë 'òí èñéí í Áëí èðð'ë, 'òí èñéí í Áðáóúèí; Í ðàâî ñëááí í; Í èððí í í è; á 'ëá'í ðà í ðàáñóááí èë Áñáëáí ñüèí áí Í áðð'ýððà ó ÑØÀ - Áððë'òí èñéí í à Ááí áðð'í ñà, Í ðáí ñáýÙáí í èë Áëááëëá Áí áð'ë, 'òí èñéí í Óí Óàðëáë í à Çàó'áí ó Ááðí í ó. Áí áí í -áñ á 'òí èñéí í ñüè'ë ð'ðí ðí í; áðáëë ó-áñóó 60 ñáýÙáí èë'á³ áëýèí í'á Óí Óàðëáë à ÑØÀ ðà 'í øëð Í ðàâî ñëááí èð Óàðëí à ðà á'ëý 400 á'ðóð-èð í áøí; Óàðëáë, Ùí í í í ðë;æáæáëë ç ð'çí èð ñóí ð'í Áí áðëëë, á'á Ëáë'óí ðí; áí øðáðð Í áëí, á'á Ëáí ááë áí Óëí ðëáë ðà ç óñ'ð 'í øëð í 'ñóááí ñóáë. Í ðëñóóí 'í è áóèë ðáëí æ ððë 'òí èñéí í è Óèðà;í ñüèí; Ëáðí èëóúèí; Óàðëáë à ÑØÀ: Áëñí èí í ðáí ñáý-Ùáí í èë Í èððí í í èëð Ñóá'óáí Ñí ðí èà, Áëááëëá Ðí ááðð Í í ñëáëú, 'òí èñéí í -áí áðëð Áëááëëá Ááñëúú Ëí ñóáí ðà 'òí èñéí í 'ááí Ëóáðëë ç Áç'áí ó'ëñüèí; Ëáðí èëóúèí; Óàðëáë Áí áðëëë.

Ñóí áëëëñý á'ðí³ áí ááí áí í í -áðëð á'áí ðááë ðà ááí èáóó, Ùí ñë'áóááá. Ë'ððá'ëí³ á'áí ðááë ðí çí í -áëëñý á í 'ýòí èðþ 9 ðàâîí ý áá-'ðí áð, Ùí ; á'áí ðááëýëë í ðí ð. Ááñëúú Çáá'ððá, í ðí áí ñóó Ñáýòí -Ñí Ó;áñüèí; ñáí 'í áð; ðà í áñóí ýðáëú óàðëáë Óñí'í í ý Í ðáñà. Áí áí ðí áëð³ ó í . Í í ðàáí í ðí í³, ø. Í áí ñëëúááí ý; í . Ááðð³ Ë'í ñáí ááð'áð, ááëáí Óëí ðëáñüèí áí ááëáí áóó í áøí; Óàðëáë ðà í áñóí ý-ðáëú í áðá'ó; Í í èðí áá Í ðáñà. Áí áí ðí áëð³ ó í . Áí ááð, ø. Óëí ðëáá; í . Ááñëúú Ñáá'ðð, ááëáí çàó'áí í áí ááëáí áóó í áøí; Óàðëáë³ í áñóí ýðáëú í áðá'ó; ñà. Áí èí áëí èðà ó í . Ëí ñ Áí ááëáñ, ø. Ëáë'óí ðí ý; í . Ñóáí áí Í áñëðë, ááëáí



í áøí áí ááëáí áóó ó Í í á'ë Áí áë; ðà í áñóí ýðáëú í áðá'ó; Í ðáñà. Á'áë Í áð; ó í . Áð'áæí í ðð, ø. Ëí í í áðëëáð; í ðí ð. Ðí í áí Óáðí ááñüèëë, í áñóí ýðáëú í áðá'ó; ñà. Áí áð'ý á í . Áí ñóí í, ø. Í áññá-óññáóñ, ðà í ðí ðí áëýèí í 'áí ð Í áóëáë³ áëýèí í Ááí èñ Ëáí øáí ñüèëë.

Í ñëý çàë'í -áí í ý Áá-'ðí³ áððëí áí áðëð í áí èðáð'ë (Áóááñ) ðà 'áóí áí Áðëáí ð'ë (ÁóëÓáí ááí) í 'áááëë áððëí áí áðëðà Ááí è;ëá áí 3ºðàðð'á áëý á'ááóóóý í áð'ýáð í áðá-áí í ý, í'á -áñ ýèí áí Í èððí í í èëð Ëí í ñóáí ðëí çááðí óáñý áí í áðá-áí í áí ðáëèí è ñëí ááí è:



Ëáóááðà ñà. Áí èí áëí èðà ó í áðí³, Í Á St. Vladimir's cathedral in Parma, OH



εί τ' -ί τ' ι' ρ' αο Άαρ ε;έ çàèèøèañý ñàì ó
 óaðèá³ àèý ι τ' èøàè è³ áοοί άί εò ðί çáο-
 ι³ á, à ðáøòà ó-áñί èé³á áçýèè ó-áñòó ó
 òί ááðèñúè³é çòñòð³-³, áèáøοί áár³ è àèý
 ί εò ι³ ñòááí þ áðί τ' ááí þ εαòááðè Ñá.
 Άί εί áει εða.

Í áñ ÷áñ ούί άί ç³áðáí ί ý εί ί ñóè
 Í εáèñáí áð Άεáèñáí áðί áε÷, ί ðááñòáá-
 ί èè ί τ' ñεá Óεðá;ί é áί ÑØΑ á-ðá Í εá-
 áá Øàì øòðá, çááðί óáñý áί τ' ðèñοοί ðò
 áοοί áár ñòáá³ á³ðί εò Óáðεáè òà τ' áðá-
 ááá á³áí ί ý τ' ñεá òá áει εί τ' áðε-ί τ' άί
 εί ðί óñò Άεάεο³ Άár ε;έί á³ òá áñ³ε
 Óί Óáðεá³ á ÑØΑ.



τ' áðáò³ýεúί τ; óί ðááè Άáð³ Άáει-
 'ár òá á³èè τ' ðεοάðεί άί τ; øεί èè
 øéðá;ί τ' çί ááñòáá òá ί áá³εúί τ; ý
 øεί èè.

Í áðáá τ' τ' ÷áðεί τ' Άί áé-
 ñòááί τ; τ; Έβòðá;ý óί èñεί τ' á-ί τ' ρ' á-
 òá Άár ε;έá τ'³ áááèè τ' ðί òί τ' ðáñá³á-
 ðè ð³è Άί áøεί òá Άáñεúü Άýε³á
 άί τ' -ί èþþ-εò á³áí ðááò³ ðáðòð³á,
 áèý óðί ÷εñοί άί áεçί áί ί ý Ά³è.
 Í εòðί τ' τ' èèò Έί τ' ñòáí ðεί τ' á ðáç
 çáí εòáá εί άί : "×ί ί ò è τ' ðèèøί á
 ³ -ί άί òè ί ðί ñεø á³á ί áøί άί
 ñí εðáί ñòáá?" Í á úί ί áðá-áί èè



Ñóáί òó 10-άί òðááί ý 2008 ð.
 Άί á áéááί ñεί áεá ÷óáί άί þ τ' ί τ' άί þ.
 Άñ³ áár³ εαòááðè ñá. Άί εί áει εða á³-
 áèèèèóááèè ñί ί óáì , áæá çáèéáèá
 çáì ðί øòþ-è áοοί áár ñòáí³ á³ðί εò ί á
 Άί áéñááί ί ó èβòðáþ ç øðί òί ί³þ. Í³ á
 áó-ί èè τ' áðááççáί ñáýñεί áεò áçáί ί³ á
 ááèè-ááá τ' ðί óáñ³ý áèðòøèèá ç
 τ' áðáò³ýεúί τ' άί áóáει éó άί ñí άί ðó.
 Ά ί è³ ðèèè ð³ñòááñýòü á³áè εί ðεοάð-
 εί άί τ; ý øεί èè øéðá;ί τ' çί ááñòáá, ÷éá-
 ί è Í εáñòó³ ÑΟΙ Α òá Óεðá;ί ñúει-
 áì áðèèáί ñúè³ áááðáí é. Í á -ί è³
 τ' ðί óáñ; ί áñèè øðáñò òá óáðεί άί³
 óί ðóááè, à òί á³ éøèè ð³ðáðòè, áοοί-
 ááί ñòáí òá á³ðί³. Í ðè áοί á³ άί øðáì ó
 çò á³òáèè ááèáί ááèáί áòò Í áί ί-
 Í ááει τ' ðί ò. Άár èñ Έð³ñοί Ó, άί εί áá



á³áί τ' á³á: "Úί á ί òðèì áðè á³á
 ááñ ðèíί τ' εί áár ί ý óί èñεί τ' ñú-
 εί; áéááί ááð³, ñáýð³ Άéááèèèè".

Í ñεý ούί άί τ' áðá-áί èè
 óί èñεί τ' òðί³ øéðáòί τ' τ' ðί ÷éòáá
 ð³ðáðòáì ñáí ° áί èéááί á áεç-
 ί áί ί ý Ά³è, à òί á³ τ' í ááá óá
 Í εòðί τ' τ' èèò Έί τ' ñòáí ðεί τ' áί á
 τ' èñúì³ òá ñééáá ñáí þ τ' á³ðί εòþ
 ð³ðáðòáì . ðί çί τ' ÷éáñý Άί áé-
 ñòááί ί á Έβòðá;ý, à ί áðá-áί τ' άί
 óί èñεί τ' á á³áááááί τ' ó á³áòáð,
 áá áί çáèèøèáñý áè áί
 Óðèñáýοί άί .

Ó Άί áéñòááί ί è Έβòðá;ý
 áçýèè ó-áñòú óñ³ τ' τ' í áðááί úί
 τ' áðáè³-áί ί Άéááèèèè, à ñí ñεó-
 áèèè è; ñòáðø³ ááèáί è³ áóó³á-



*“i enei i Ai adho aeaa nei aeyo.
Bishop Andrij blesses people.*



*Ryan Sima and Andrea Komichak
chanting the Epistle reading.
Dazj Nani a da Ai aday Eri zae
=eohrou Ai i noi ea.*



*“i enei i Aei eodhe aeaa nei aeyo.
Bishop Demetrios blesses people.*

i eee: I oi oi i danabod Aaneu Ayeya, i oi oi -
i danabod 3 aaeai Pde Ai aoei (aaeai ao
Caoai i i ai neeuai z), i oi oi i danabod aa-
eai Odoi ei noi =ei (Nadaii ui -aeai oe-
=i ee aaeai ao), i oi oi i danabod aaeai
Odan xoaai ei (aaeai ao I p E i de/ I p
Aaadç), i oi o.aaeai Aai en Ednoi o
(Aaeai ao I ai i -I aaei), i oi o.aaeai Ai aaai
Eaei pe (aaeai ao xea i), oa i oi oi ae-
yeyi e deei ae Ayaeae da ai o I aoeae.

Ei ee oi o, i ya oi yei eadodai i yi
i anodi I adeyi a Eri z-aea caei =ea ni yaode:
“Nayoe Ai aea, nayoe eodheee, nayoe
aachni adoi ee, i i i eoe i an” oi enei i a-
i i i ya aea Aai eyea aeaaai i i adaa oduei
ai oi oa, aa ei ai i deei yee ododoe. Ai noai
i aaei eoe i adaa nayoei i danoi ei i, i a
ei ai ai ei ao aoei i eeaaai i aaeedea
aai aaeo, a ododoe i oi =eoaee i i eoaee
oi enei i nuei z odoi oi i z. I ney caei =ai i y
ou ai, I eod i i eeo E i noi aei i ayai oa ei ai
o oi enei i nuei deçe, oa i aeaa i a i ui ai i od
3 i ai aap. I ya =an i aeaaai i y ei aei i z da-3
I eod i i eeo aeeeeeoa: **“AENI N – AI
AI EE”**, a adoi aai noai, a i i oi 3
aoi 3 daai i i ai ai opaaee **AENI N
– AI AI EE!**

I aea =ai i i ai oi enei i a
Aai eyea ahaee ododoe, a i ya =an
I oi eei ai a i i ai doei i i ei aei ee
oi enei i aea epayi nai o i adoa
oi enei i nuea aeaa nei aai i y, aeai -
ei oop =e: **I ED ONI !**

I ney aai aaei, Aeni ei -
i dai nayuai i ee Adoe oi enei i
Pde aeai ei nea i oi i i aau, a yee
aenei aea oi caoi e i oi oi enei i -
nueo odoi oi i p 3 caeeea a adoi eo
caaaodoe oi enei i a Aai eyea o
nai zo ui aai i eo i i eodaa.



*I eod i i eeo I eei eae =eoa aai aaeo
Metropolitan Nicholas
Chants the Gospel reading*



*I eod i i eeo E i noi aei adoa o
addei anednuei ai aece oi enei i o Aai eyeo
Metropolitan Constantine Presents His Grace Bishop Daniel
With the Archpastoral Staff*

I i caei =ai i 3 Ai aanoai i i z E odai
I eod i i eeo E i noi aei caadi oany ai i i -
ai doei i i ei aai i ai oi enei i a ç aeai eei e
adoi ai ei e aeacaeai e, i i yni p p =e ei i o
ç i a =ai i y oi enei i nuei ai neoei i y, ye i ai i ai
ç i anoi i eea nayoe ai i noi eia, oa =oai
I oi aaei i y Nayoi ai Aoda, yea eadoo ei ae-
i ei ododoi, oa adoea ei i o oi enei i nu-
eeae aece, i anoaey p =e ei ai i ai yoade oa
ç i ai ai i a Ai ai neoeai i y oa ano ododoa,
adoi aai noai 3 o =ani eea oa i denoi b i a i ui i o
adoi eo, ui an adodoo ç a i ui ai i i eodeny, a
oa caaaci a =eou ei i o oni b. oi enei i Aai eye
i i eod i i deei ya aece oa oaeaa aeaa nei -
aai i y an i denoi i o ni ai o na. Ai ei aei eoa.

I aeoda ui p =andei i p an z a a-
i daae, ui a ai aaeo ai aea i i adaa ui
caaaai i ai oi oi ai ai ni ao i ya eadai eodai i
I adeyi a Eri z-aea, adoa o =anou i aei i i ei ai,
ui ni yaea 3 =eoa i aai =andei e.

Daani a nayoi caei =eet ny aai ead i
o =anou i i ai aenay =ai i ai oi enei i a, i a yeyi o
aoei i i aado 400 epaae, ai yeeo i oi i i aeyee
ododoe oa aay ai no: I eod i i eeo E i noi aei
ca =eoa aeaa nei aai i y 3 i deaba i y
E i ai Anayoi no Adoi ei i y, Adoe-
i enei i a E i noi aei i i i eunuei ai 3
I i ai ai Dei o oa Anaeai nuei ai
I adoyoda:

“Doei i i ei aei i y i i ai ai
ododoa a ni ai o na. Ai ei aei eoa a
i ad i; I aaei a dai eao E i nei oi z
Oedai nuei i dai neai i z Oddeae
a NDA, o ni daaa i de =ei i p
adododeny 3 aadaei i aeaa nei aa-
i i y aey an z Oddeae acaae; aea
i ni aeai aey Oddeae - I adod
E i noi aei i i i eunuei ai Anaeai nu-
ei ai I adoyoda.



**Greetings
to the son -
His Grace Bishop Daniel -
from his mother - Halyna Zelinska**

There is no greater happiness for a mother than to bring her child into this wondrous world, to protect the tiny, tender flame of life with her heart and her hands so that it may shine and never be extinguished, it might enlighten and warm the universe, the child would have good fortune and grow up in the joyfulness of life.

I whispered prayers with my trembling lips and asked God's mercy for my child.

I protected the tiny, delicate life with my heart and my hands.

My dearest son:

I bless that day, that moment, when your first cry opened the world of motherhood for me, when the look of your tiny eyes woke me to a new life. You saved me often from loneliness, you gave me strength in moments of hopelessness, you brought inspiration to me in my despair.

You are my bridge between the past and the future, a message from my distant youth. I declare my endless love for you, the love that keeps me alive. ² need no gratitude - I am the one who gives gratitude to God for having you to love.

God bestows wisdom on those He loves. All your life, my son, is proof of God's love. You dedicated all that life to Him. You were tonsured a monk. Then, by His grace, you become a priest – the leader of human souls. Now you are consecrated bishop. You accepted this calling with the full dedication to God and His people.

Do not look for glory, convenience or profit – be aware that an empty stalk of wheat strives to grow tall, but a full stalk bows to the ground.

A spark light ignited by a noble person can illuminate the path of many people for a long, long time. May you experience every day of your life the warmth of human understanding and good will.

All your relatives send you spiritual bouquets – the kind, which bloom only for the best, the unique beauty of the heavens and the help of the Virgin Mary, who intercedes for you in Heaven seeking a multitude of blissful love and beauty.

I wish to express my gratitude to Archbishop Antony. May the good lord, through the prayers of the Ever-Virgin Mary send you His blessings and reward you for your good heart, for your daily prayers, for the spiritual mission you bring to His people. I particularly thank you for this day and I praise your earthly mother who has brought you into this world on that bright day. I beseech God to bless you with many long and happy years.

I also would like to thank all those who attended the episcopal consecration of my son Daniel. May the Mother of God always protect you with Her omophorion. May your life be blessed by the Lord, while you perform good deeds, and when the time comes, may you spend the eternity in His Kingdom.





Ñēī āā
i ðēā³ðāí í ý ñēí ó -
Āēāāēö³ °i ēñēī i ó Āāí è;ēó
ā³ā ì àòāð³ - Āàēēí è Çāē³í ñüēī ;

Í āi à° ùāñöý á³ēüøí āī āēý ì āì è,
 Bē ā āēāí ñā³ ãāñðē ñāí ° āēöý
 ² çāðēùāðē ñāðöāí ³ ðóēāì è
 Ì āēó é ðāí ā³í ó ñā³-ā-ēó æēðöý.

Ùí á í ðí ì āí °ēāñü ā³-íí. Í ā çāñāēā,
 Í āñēā ó Āñāñā³ ñā³ēí ³ ðāí ēí
 ðā ùí á āēðēí à āí áððó āí ēþ ì āēā,
 ² ā ùāñö³ é ðāāí ñö³ āēöý çðí ñēí

Ì í ēēðāó øāí -ó ððāí ððí í áóñðāì è,
 ² Āí āā í ðí øó çā ñāí ° āēöý
 ² çāðēùāþ ñāðöāí ³ ðóēāì è
 Ì āēó é ðāí ā³í ó ēðēð³ðēó æēðöý.

Āí ðí āēé ì °ē ñēí óí

Āēāāí ñēí āēýþ āāí ü³ ì èöü, ēí èē í áððēē ēðēē ðā³ē ā³āēðēā ì āí³ ñā³ ì àòāðēí ñòāā, ēí èē ñýēāí ðāí çð í -āí ýò ðí çāóāēēí ì āí ā āí í í āí āí æēðöý.

ðē ðýðóāāā ì āí ā ā³ā ñāì í ðí í ñö³, āí āāāāā ñēē ā áāçí āā³, í āāēðāā ó ā³ā-à;.

Ì ññóí -ēó ì °ē ì ēí óāøēí í þ³ ì áēáóðöýì, āññóí -ēí ç āāēāēí; þí í ñö³, ý í ñā³-óþñü ðí ā³ ì áāçí āāí °ē ēþāí ā³, ýēí þ ý æēāó. Í ā í í ððāáóþ í í āýēē, ý ñāì à ùēðí āāý-í à Āí āí ā³ çā ðā, ùí ì āþ ēí ēí ēþāēðē.

Ēí āí Āí ā ēþāēöü, ðí āí āí ñā³ā-ó°. Āñā ðāí ° æēðöý, ñēí ó, ñā³ā-āí í ý Āí āí; ēþāí ā³, ðē í í ñāýðēā ēí āí Āí áó - ñòāā ì í í áóí ì. Āí ñí í āü āāā ðí ā³, ç³ ñāí °; ēāñēē, ñòāðē ñāýùāí ēēí í, í ðí ā³āí ēēí í ēþāñüēēó áóø, à ðāí áð ùā é °í ēñēí í í í. ² ðē í ðēēí ýā ðā í í ēēēēāí í ý ç í í āí í ðí þ ā³āāāí í ñö³ Āí āí ā³³ ēþāýì.

Í ēí èē í ā øóēā° ñēāāē, āēāí āē -ē ēí ðēñö³, āí çí áē, ùí í ðñðēē ēí ēí ñ í í áóñýñ āí āí ðē, à í í āí èē - ñðēēā°óñýñ āí çāì ē³.

ñēðā, çāí āēāí à áēāāí ðí āí í þ ēþāēí í þ, āí āāí í ñāý-ó° øēýö °í øēì. Í áòāē ēí æāí ðā³ē āāí ü çāð³āā° ēþāñüēā ðí çòí ° í ý ðā āí áðí ðā.

Āāæāþóü ðí ā³ āñ³ ð³āí³ ēā³ā, ùí āēý ēðāùēó ðí çēā³āþóü,
 ² í āāā í āí í áóí ðí í; ēðāñē,
 ² í í í í -³ ì áð³; ùí ç í āāāñ çñēēā°,
 Í í ðí èē áēāāí āàðí í; ēþāí ā³³ ēðāñē.

Ç³ ñēí āāì è í í āýēē ðí -ó çāāðí øðēññý āí āēāāēēē Āí ðí í ý. Í áòāē Āí ñí í āü çā ì í ēēðāāì è Í ðā-ēñòí; Ā³āē Ì áð³ çñēēā° Āāì ñāí þ áēāāí āāðü çā āāøā āí áðā ñāðöā, çā ùí āāí í ó ì í ēēðāó, çā ðā, ùí í āñāðā áóðí āí ó ì ññþ á í áðí ā. B āýēóþ Āāì, āēāāēēí, ó í ēí °í þ áí ēí ó³ ñēāāēþ ñüí āí āí³ ðó ì àò³ çāì í ó, ýēā í áðí āēēā Āāñ ó ñā³ðēó āí āēí ó. B í ðí øó Āí āā, ùí á áēāāí ñēí āēā Āāñ í à ì í í āí; āí āā³ ùāñēēā³ ē³ā.

Í í āýēóāāðē ì āí³ ðí -áóñýñ āññí ēþāýì, ýē³ í ðēñóðí³ áóēē í à øðí ðí í; à ñāí °í ēñēí í à Āāí è;ēā, ì í āí ñēí ā. Í áòāē Ì áò³ Āí æā ñāí; ì í í ðí ðí Āāñ í āāē í í ēðē°.

Ā ēāñö³ Āí æ³ē í ðí æēāāēóā, ā³ē āí áðí ðāí ðñā, ýē í ðēēāā -āñ, à ðāðñöā³ Āí æ³ē āñþ ā³-í ññü ì ðí æēéóā.



For Those Who Offer

Mention the word 'stewardship' in one of our Orthodox Churches, and you will see one of three reactions. Some people yaaawwwnnn, because they consider the topic boring, or irrelevant to their lives. For others, the reaction is a quiet murmur, because the term *stewardship* is either misunderstood or feared, often thought to be a questionable Protestant idea, especially when mentioned in conjunction with 'tithing.' Some cringe, because they fear they are about to be 'hit up' for more money, for yet another pending financial crisis – whether real or imagined.

As a pastor in a new mission parish, the 'business' of financial stewardship became very important to me, *very quickly*, in the formation of our parish in Charlottesville. When we began to hold services in a rented hotel room in 1998, it became very clear that MONEY for this endeavor needed to come from *somewhere*. (What we have since discovered is that the money for our Church did not come from *some-where*, so much as from *some One*.) So, seeking the answer to the question – '*Where does the money come from?*' - became vitally important to our parish over the years. The result for me, and for our parish, has been an energizing, fascinating and spiritually challenging process. In this series of articles, I would like to share with the readers of the *UOW*



Where Will the Money Come From?

Orthodox Stewardship - First of a Series

by Rev. Fr. Bob Holet

some of the reasons why this topic might be fascinating and spiritually challenging to you as well.

Financial management is not just an aspect of mission parish life. The impact of personal and church financial management decisions is important for our established parishes as well. Those parishes that are experiencing a decline in membership (and the resulting decline in funds from parish dues) must still face the rising costs in maintaining parish facilities. Simply paying the bills to keep the parish afloat becomes a challenge.

The question – "*Where will the money come from?*" - impacts our Archdiocesan Church life as well, where critical decisions about property maintenance, program funding, continuing charitable initiatives and funding require clear spiritual vision together with astute decision-making. A sound understanding of the spiritual principles of stewardship can set a course for prudent planning and administration at all levels of Church life. The fundamental starting point for all of this is to address *personal* Christian stewardship as an essential and spiritually rich component of life. No small amount of time and effort in

the coming months, particularly as we gather at Sobor this fall, will be spent wrestling with these questions.

What is Stewardship anyway?

The term 'stewardship' is a broad, rich concept in the Bible and in Orthodox Church life. Looking in English language versions of the New Testament, the word 'steward' can be traced to the Greek word *oikonomos*. So who or what was the *oikonomos*? The word *oikonomos* comes from 'oikos' or 'house', and 'nomos' – 'rule or order'. In New Testament times, he¹ was a person who was entrusted with special authority to act on behalf of someone greater (his lord or master who actually owned the estate) in the management of the master's local affairs, often in the master's absence. Therefore, the *oikonomos* sets order in the household - necessary in ancient households and modern households as well! Stewardship means essentially 'getting our house in order' – and *Christian* stewardship views Christ as the Master Who directs the process.

Here are a few observations about the biblical steward, based on the parables of Jesus² and the teachings of the apostles:

1. The steward is not in charge – the Master is. The steward’s role is that of servant.
2. The steward is not responsible for his own wealth, so much as he is for the wealth of the Master.
3. The steward is given everything necessary to accomplish his responsibilities, but must be creative, thoughtful and conscientious in doing so.
4. The steward will be rewarded richly if he accomplishes his duty.
5. The steward will be punished if he fails to accomplish the Master’s wishes.
6. The steward will be accountable to the Master for his management of the Master’s wealth. The Master will judge the steward based upon his stewardship.

As Christians, the ‘house’ which has been entrusted to us is not merely our physical home (the place where we live), but the ‘household of the heart’ as well. Our spiritual life is the greatest gift that has been entrusted to us – an actual share of the riches of the Kingdom of Heaven! This ‘house’ must be set in order as well. Conversion of the heart is necessary before we can ever become good stewards of our material wealth for the glory of God.

The practical decisions we make in ordering our earthly lives will either enhance our faith in God, or set us in opposition to Him.

You Can’t Take it With You

The first step in our life journey as faithful stewards is our realization that God is the Lord – the Ruler of all Creation. His majesty is all-holy – His sovereignty over the world is absolute. So many of our Orthodox hymns³ remind us of this! As the scriptures say, “Mine are the heavens, mine is the earth”. Only God can ‘own’ creation because He is its Creator. Human beings are creatures. Even our very *being* is His. Our own bodies, entrusted to us for a time on this earth, are surrendered by us into His earth at death. We literally ‘can’t take it with us’. Human death, as a fruit of sin, brings us the stark reminder that nothing that we have on this earth is

our own. We are reminded of this in the funeral service, when the priest places the first shovel of dirt in the grave, saying “The earth is *the Lord’s* and its fullness, and all that is within it.”

When you realize the truth in this first step of realization, you may well be sad or frightened. How can you not? We have all been told that the “American dream” - the illusion that what we have is ours, and that we can ‘have it all’ if we just work hard enough – is possible for everyone. We live with the illusion that we have some semblance of control over our physical life, when in fact sickness and death bring us face to face with the truth of this as well. In the end, we give it all up, and our human lives end.

But the truth is even *greater* than this – we may *own* nothing, but we are *not* nothing. We are *precious* in God’s sight. We are held and loved by God, eternally. Our ‘wealth’ rests totally in our being loved by Him. When we face financial loss, or worse, the loss of our health or relationships through suffering and death, *the very fact that we are reminded that “the earth is the Lord’s” is the Good News.* We are His, and He is the Lord of us all. He is *our* Lord, and He will not abandon us – even to death! God has sent His Son as a servant, to help us, His servants, to become His faithful children. It is in understanding this most important relationship that we can fully appreciate our identity as human beings, which becomes the starting point for living as stewards, not just consumers, of this world.

The Answer

So the simple answer to the question ‘Where will the money come from?’ is always – *from God.* All is His. Trite as this may seem, it is the cause of confusion, suffering and anxiety in our personal lives, in our families and in our parishes. When the harsh

Outline of upcoming topics in the Stewardship Series

For Those Who Offer....

- I. Goal – Series to expound upon the biblical and traditional teachings on Stewardship.
- II. Provide exercises for people to apply the principles in their daily lives.
- III. Themes
 - Stewardship Basics – Adam and Eve,
 - Stewardship Basics – the Offerings of Cain and Abel
 - Stewardship Basics – Offering of Melchizadek Spiritual content of offerings
 - Stewardship Basics – Tithing

challenges of life appear, our Christian vision of God as a loving provider of all things is put to the test. Do we *really* believe that God will meet our needs? We need only attend a few parish board meetings to realize that this is a critically important question in the minds of our people. God is not just our best hope to provide what we need; He is the *only* hope to provide what we truly need. As the Ambon Prayer at Divine Liturgy reminds us as we prepare to return to the world after the service, “.. *Every good gift and every perfect gift comes from above, coming down from You, the Father of Lights.*”

Our spiritual vision of stewardship is a constant reminder that God is the Lord; He is in charge, He loves us and will not forsake us, His servants – his stewards in this world.

In future articles we will explore a number of passages from Scripture and Tradition that speak to us about stewardship as a particular orientation of Christian life, and its implications for how we live.

¹ Due to the limitations of the English language, it will be necessary to use will use the term ‘man’ and masculine pronouns (he, his, etc.) , it is meant in no way to imply that these thoughts do not apply fully to women as well.

² Among the best known references in the Bible where Christ explicitly refers to his follower as a steward/servant can be found in Mt. 24:45-51 “Who is the wise and faithful servant?”, Mt. 25:14-30 Parable of the Talents; Lk. 16:1-12 Parable of the Unjust Steward. We will visit these in detail in future articles.

³ At Matins (and the *Moleben* service) we pray “*God is the Lord* and has revealed Himself to us.”

What's Up With Drawing the World into Your Net?

by Ary Christofidis, Ph.D.

It seems to be very important for young people today to draw the attention of others onto their web pages, blogs, and "personal" Internet space. But do we as Christians recognize the call to draw others into the Christian faith?

Are teens really thinking about this calling? Are you prepared for this responsibility as a young Christian?

I continue to see pairs of young Mormon men walk house to house as they fulfill their mission for their church. Jehovah Witnesses still come to my house at least twice a year (not yet enlightened to Orthodoxy, much to my dismay!).

What do our young people need in order to become so interested in promoting their faith? What truly do teens need?

In working with so many troubled teenagers over the last 15 years, I confidently say that overall and most importantly, teens are looking for attention, guidance, and approval. Most definitely, they seek this from their parents and peers.

However, in seeking it, they often try to draw it through negative and harmful behaviors.

A dangerous explosion of teens spending too much time on the Internet, watching TV, and gaming is leaving some lagging behind in basic social skills and creativity.

Often unsupervised, much time is taken viewing violent, provocative images without being able to understand what lasting effect it can have on one's development.

Early exposure to material that is unfit for even adults can lead to an increase in anxiety symptoms for teens.

Thus, there can be an interruption in the normal developmental processes, as teens must then deal with the added emotional conse-

quences of their behavior.

At present, studies show that teens are more self-centered than is normal for their developmental age.

It is typical for teenagers to be more self-absorbed and begin to exercise their maturing brain as they explore their world and how it may satisfy their curiosity.

With most teens spending the majority of their waking hours away from the influences of their parents and the Church, many certainly are not being prepared to be fishers of men and women for Christ.

We are called to draw people into Christ's holy net as understood in the Troparion for the Holy Feast of Pentecost: "Blessed are You, Christ our God, Who has revealed the fishermen as most Wise, having sent upon them the Holy Spirit, and through them You have fished the universe, Lover of Mankind, glory to You."

At Pentecost we are reminded about our Church's beginnings as the Holy Spirit came down upon the Apostles to guide them in their mission to preach the Good News. The Church continues this mission and prepares her members to be "fishers" of men and women in today's world.

However, what we are seeing instead is a generation of teens being drawn into the "worldly" net of hedonism (pursuit of devotion to pleasure).

Just look at the changes in your own parish. It is more likely that the teens in your church participate in public school-based extra curricular activities before church-based programs.

Let's consider the numbers of teens and young adults participating in church services, and even programs.

What I hear from my seminary schoolmates who are now parish priests is not very encouraging.

The numbers of active young participants are very low compared to the actual number of families that are registered stewards of their churches.

Ask your own priest how many more young people are registered in the office than are actually attending the services and programs.

Remember, though, that the Church is not focused on generating the numbers, but on generating the faithful. The Church is looking for each of us to be no different than the Apostles.

Isn't it ironic that during the time of Holy Pentecost, the Disciples of Christ were seen as acting out? They were in defiance of the Jewish leaders in order to draw people's attention.

Today our culture has put us in a similar position. Instead of the threat of imprisonment and death as Peter and Paul faced, all of us face the challenge of a different martyrdom for Christ, a psychological martyrdom.

Instead of suffering a physical death for witnessing faith in Christ, we face a different sort of death: the rejection of our own culture, colleagues, peers, friends, and even family.

This easily happens when we stand up the morals and values espoused by our Orthodox Christian faith.

Here, are simple examples to think about: Do you hesitate to do your cross and pray at the lunch table when you are eating with non-Orthodox friends? Do you witness Christ to people around you, whether or not you use words?

When will we stop feeling intimidated by our "modern" culture? When will we defend what we believe is the true faith and true life in Christ?

How many of us really are prepared and willing to proclaim our love and faith in Jesus Christ to our neighbor?

I pray Christ gives us all what we need - the strength and wisdom to be fishers of men and women - true missionaries in our own neighborhoods.

r. Christofidis is a graduate of Hellenic College and holds a Ph.D. in Counseling Psychology. He founded the Orthodox Christian' Counseling Institute in Chicago in 2004, where he sees families, couples, teens and individuals for outpatient psychotherapy. In addition he has led Family Synaxis weekend retreat at Workshops in the Metropolis of Chicago where he and his family attend St. Demetrius Church.

UOL Lenten Retreat at All Saints Camp



The UOL All Saints Camp Lenten Retreat was held April 4-6 in Emlenton, PA. Participants from seven parishes attended this three day event which was held for the third time this year. Cancelled last year to the inclement weather, the weather could not have been more cooperative, providing warmth and beautiful sunshine for the majority of the weekend.

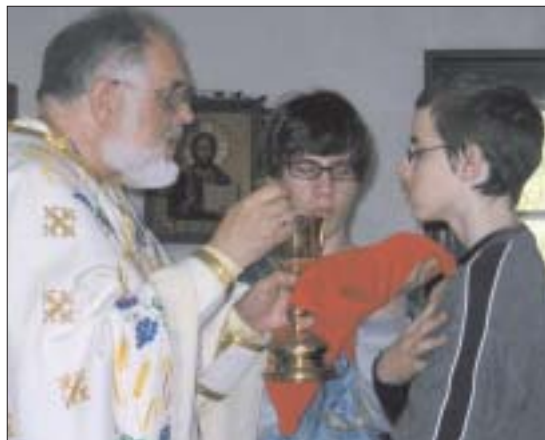
Participants arrived at the camp on Friday evening. Following registration and unpacking, everyone gathered in the main hall of the Millennium building for the opening workshop presented by Fr. Paisius McGrath from SS. Peter and Paul Parish in Lyndora, PA. Fr. Paisius spoke on the various services of Great Lent as well as focusing on St. John Climacus' *Ladder of Divine Ascent*. The workshop was followed by dinner and an activity targeted to get participants acquainted with each other. Friday evening ended with socialization, board games and evening prayers.

Saturday began with morning prayers and breakfast followed by a workshop led by Rev. Robert Popichak from Holy Ghost Parish in Slickville, PA. Fr. Popichak focused his workshop on the practices of Great Lent, what it means to us as individuals and how we should use this time to challenge ourselves to do what God has asked us, "Feed the hungry, clothe the poor..." After this uplifting workshop, the participants enjoyed lunch and then began a service project for the orphans in Ukraine. More than 160 foam crosses were crafted. These crosses have the Jesus Prayer imprinted on them in Ukrainian and will be taken to the orphanages during the diocese's upcoming mission

trip. In the afternoon participants also adorned a large cross that will be placed on the camp's Hill of Crosses as a remembrance of this retreat. After a short break of relaxation, hiking and socialization, participants gathered for the third workshop which was broken into two sessions. The first session was led by His Beatitude Metropolitan Constantine and was geared for the youth of our diocese to learn about the season of Great Lent and also ask questions of our hierarchy. The second session ran concurrently and was led by Michael Kapeluck of SS. Peter and Paul Parish in Carnegie, PA. His workshop for the adult participants was on the topic of iconography in the Church. The workshops ended with Great Vespers being served by His Beatitude Metropolitan Constantine and sung by all of the retreat participants. Following dinner the final workshop was an open question session led by His Beatitude. The day wound down with participants relaxing, discussing the workshops of the day and enjoying each other's company

On Sunday morning, V. Rev. Fr. John Harvey traveled to All Saints Camp from Saints Peter and Paul Parish in Youngstown, OH to celebrate the Divine Liturgy. The chanting of the responses by the retreat participants was truly moving. The retreat ended with a delicious brunch before it was time for everyone to say goodbye and depart.

This year's UOL All Saints Camp Lenten Retreat was truly a time to come together as Orthodox Christians, learning about our faith and preparing for the Resurrection of our Lord and Savior Jesus Christ. We pray that next year even more participants will attend this event.



Palm Sunday 2008 at Four Evangelists Mission

Sunday, April 20, 2008, was a day of many blessings for Four Evangelists Mission Parish! Not only did we celebrate the triumphant Entry of our Lord into Jerusalem, but we did so with our Archpastor, Vladyka Antony, as well as (still) Archimandrite Daniel, and a number of our Seminarians.

It was a glorious day! From the time we gathered to welcome his Eminence to his Mission Parish, through the beautiful Liturgical Services and the Luncheon that followed, we were reminded, again and again, of the multitude of blessings that our Lord has poured out upon us, not the least of which is the opportunity that He is giving us to establish a new outpost of His Kingdom, in the form of new Parish- a place where we may do His will, so that He is glorified, and souls are saved.

It also gave us the opportunity to greet Archimandrite Daniel, a long-time friend of our Parish, and assure him of our prayers for his upcoming Episcopal Consecration, as well as to become acquainted with many of our Seminarians.

As our Mission Parish continues to grow, by the grace of God, we beseech all of their prayers on our behalf, assure them of our own prayers, and look forward to Vladyka's next visit!



Ordination Anniversaries

may/june



Metropolitan Constantine, consecrated Bishop	May 7, 1972
Bishop Daniel, consecrated Bishop	May 10, 2008
Fr. Deacon Anthony Perkins	May 01, 2004
V. Rev. Fr. Timothy Tomson	May 03, 1992
Fr. Deacon Dennis Lapushansky	May 05, 2000
V. Rev. Wolodymyr Wronskyj	May 06, 1990
V. Rev. John Haluszczak	May 09, 1992
V. Rev. Volodymyr Paszko	May 10, 1980
V. Rev. Alexis Limonczenko	May 17, 1955
V. Rev. Petro Levko	May 19, 1991
V. Rev. Myron Oryhon	May 20, 1979
V. Rev. Stephen Hutnick	May 20, 1984
V. Rev. Robert Holet	May 24, 1981
V. Rev. Ihor Krekhovetsky	May 31, 1994
V. Rev. Benjamin Worlinsky	June 04, 1967
Rev. Fr. Mark Phillips	June 15, 2002
Protopresbyter Wasyl Diakiw	June 17, 1956
V. Rev. Ivan Semko	June 18, 1984
Protodeacon Ireneusz Dziadyk	June 19, 1998
Rev. Fr. Andrew Gall	June 26, 1988
Fr. Stephen Masliuk	June 29, 2002



May God grant to them many, happy and blessed years!

2007-08 Scholarships Awarded BSA Poster Representative



L to R - Christina Szwez, David Pender, Alexis Levy, Lauren Glowa, Christine Platosz, Rev. Deacon Anthony Szwez and Very Rev. Ihumen Gregory.

Five 2007 high school graduates received scholarships for the academic year 2007-2008 at St. Mary Orthodox Church, Nativity of the Mother of God, New Britain, CT. These students were Lauren Elizabeth Glowa, Alexis Charlotte Levy, David James Pender, Christine Ann Platosz and Christina Maria Szwez.

The awards were presented following Divine Liturgy on December 2 by pastor, V. Rev. Ihumen Gregory and Melissa Josefiak, chairperson of the V. Rev. Mitred Peter Kowalchuk Scholarship Committee. This group has been recognizing worthy students for more than a half century.

All of the students, Connecticut residents, are attending colleges in this state. They have all regularly attended their parish's Church School.

Lauren is studying at the University of Connecticut in Storrs. She is the daughter of Mr. and Mrs.

George Glowa of Southington.

Alexis served as treasurer of St. Mary's Junior Chapter of the UOL for several years. She is the daughter of Dr. and Mrs. Laurence Levy of East Hampton and attends Manchester Community College in Manchester.

David and Christine are both students at Tunxis Community College in Farmington. He is the son of Mr. and Mrs. David Pender of Plainville. She is the daughter of Alderman Adam Platosz of New Britain and the late Ann Platosz.

The daughter of Rev. Deacon Anthony and Pani Matka Joanne Szwez, Christina was president of St. Mary's Junior Chapter. She is attending Central Connecticut State University in New Britain.

Following the presentation of scholarships, the students and their families were then welcomed at the annual St. Nicholas brunch and program that followed.



Ryan Pinkowicz, the son of Barry and Janylyn Pinkowicz was chosen to represent the Boy Scouts of America on billboards across Southeastern Pennsylvania. Ryan is an altar server at Sts. Peter and Paul Church in Wilmington, DE, where Fr. Stephen Hutnick is pastor.

Community Award Recipient



Rt. Rev. Taras Chubenko was recently presented with the 2008 Civic Leadership Award by Mayor Daniel J. Reiman and the Children's Charity Trust Fund in recognition of his commitment and dedication to children's charities and the community of Carteret. Fr. Chubenko is the pastor of St. Demetrius Cathedral in Carteret, NJ.

News From Sts. Peter and Paul Parish of Palos Park, IL.

After a busy winter season and right before the beginning of Great Lent the Jr. UOL chapter of Sts. Peter and Paul parish of Palos Park, IL. held its pre-Lenten outing on March 9th at CTX Sports in Joliet, IL. Juniors enjoyed a pizza lunch and paint balling. This was a great time of togetherness and bonding enjoyed by many.

Right before Great Lent, two young members of the parish, Veronica and Christina Koranda did something that wowed everyone! The two sisters, Veronica 11 and Christina 9, contributed to the "Locks of Love" organization by cutting their beautiful waist line blond hair to help children who suffer from cancer and leukemia. Fr. Taras followed young girl's example by cutting his hair off for this worthy cause. Locks of Love organization specializes in making hairpieces for the children with cancer and leukemia.



During Great lent the chapter kept busy preparing for Holy week and Pascha. On Lazarus Saturday many including members of the Jr. UOL gathered for a spring clean-up of the church and the grounds and as a tradition



Jr's. made palm crosses for Palm Sunday. On Palm Sunday Jr. & Sr. UOL chapters held it's annual Salad Fest. On Holy Friday the Church was filled with youth who decorated the Tomb of Christ with flowers. Many brought bouquets to be laid by the Tomb. All the readings of the Holy Friday Services were done by the children and members of the Jr. UOL chapter. On the same night the Jr's. prepared Paska baskets for all shut-ins of the parish which were distributed in time for the Resurrection.

At the Paschal Matins, the procession was carried out by Jr. UOL members and pre-teens. All participated with dignity and great reverence!

In the months of April and May, The Church School Children and Jr. UOL members held "Art Kit" Drive for the orphanages in Ukraine. 100 individual packets filled with beanie babies, crayons, coloring books and other art supplies were packed by the youth of Sts. Peter and Paul to be distributed to orphans by the members of the Mission Trip to Ukraine.

Latest Container of Humanitarian Aid Sent to Ukraine

On January 5, 2008, just prior to celebrating the Nativity of our Lord, a humanitarian aid container was packed, inspected, sealed and shipped to needy in Ukraine. Faithful of the Cleveland area gathered to fill a 40 foot truck with 300 boxes of clothes and 9 dental operatories (chairs and cabinets). This container is headed for a hospital in the town of Oleksandria, Rivne province.



This is the 37th container processed by the Cleveland Ukrainian-American community during the last 17 years.

Actively involved in these efforts are faithful of St. Vladimir Cathedral Parish in Parma, OH, who collect and pack items for the needy in Ukraine.

Archpastoral Visitation



On Sunday, April 13, His Beatitude Metropolitan Constantine made a pastoral visitation to the Holy Ascension Parish in Nanty Glo, PA on the Fifth Sunday of the Great Fast. His Beatitude enlightened the parish of the meaning of Great Lent and their responsibilities. Front row: altar server Zachary Hnatko and Deacon Dennis Lopushansky. Back row: Frs. Grigori Tsjouman, George Hnatko, pastor, His Beatitude Metropolitan Constantine, Paul Bigelow, and Paisius McGrath.

Pan-Orthodox Sunday of Orthodoxy Service



Clergy of various Orthodox Churches participated in the first ever Sunday of Orthodoxy services held at the St. John's Church in Dixonville, PA where Fr. George Hnatko is pastor. Front row: altar servers Steve and Donald Kostryk. Second row: Frs. Paisius McGrath, SS. Peter and Paul Church in Lyndora, PA; Mark Miholik, O.C.A.; Michael Zak, Carpatho-Russian; and Matthew Conjelko, Carpatho-Russian. Back row: John Horosky, O.C.A.; Petrium Stelmack, O.C.A.; and Fr. George Hnatko, pastor.

Lenten Choral Concert



The Ukrainian Cultural Trust Choir of Western Pennsylvania presented a Lenten concert of Ukrainian music on Sunday April 6 at the St. John Church in Dixonville, PA. The choir is under the direction of Dorothy Waslo. Paul Neal of St. John's read the commentary explaining the songs. Pictured with the choir is V. Rev. Fr. George Hnatko, pastor.

Memory Eternal

Rev. Fr. Wolodymyr Borowsky fell asleep in the Lord on October 11, 2007 at Methodist Hospital in St. Louis Park, MN. He was born in Prague, Czechoslovakia April 24, 1924 and was preceded in death by his wife of 55 years, Waleria. On July 30, 1950 he was ordained to the Holy Priesthood by Metropolitan



Nikanor in Bavaria, Germany. After this emigrated to the United States taking up residence in Minneapolis, MN.

On Thursday, October 18, 2007, His Eminence Archbishop Antony assisted by three priests conducted the priestly funeral service at St. Andrew Memorial Church in South Bound Brook, NJ and laid him to his rest next to his beloved wife. He is survived by son Taras, his daughter Halyna (Bye) and husband Ken, his sister Elizabeth and grandchildren Matthew and Laura Bye.

May the memorial of the priestly servant, Wolodymyr, be eternal!

2007 Reflections 2007

Reflections

As the 2008 Mission Team is in the midst of their work in Ukraine, it is fitting that reflections from last year's team appear here to remind everyone of the impact this project always has on it's participants.

On a Path of Goodness

There are so many topics that I would love address when reflecting on my mission trip experience: The culture shock, the orphanages, the great city Kiev and the love that the children gave me. The topics are endless, but if I had to choose two words to describe this trip they would be: Amazing and Love. It was amazing for me not just emotionally, but also spiritually, and the unconditional love that the children gave us will be remembered forever.

When I first got to the Consistory, I saw my friends and friends-to-be. I could tell that we were both excited and, yet, scared. For most of us, it was our first time going to a different country and for me, especially, it was my first time in an orphanage. Our group was spectacular, in every possible way.

The first five seconds I got off that Aero Svit plane and walked on the same soil as my great-grandparents, I knew that it was the "real deal". Back in my home parish, we have had many missionaries go on this mission trip. They would come home and tell how their trip was, show a slide show of what they did over there, and tell stories of the children. Well, I never realized the hardship that they had to go through. Just looking the children in the eyes and seeing their pain was hard, but they were smiling because I was there. It seemed that I made them feel better inside, just by being there and holding them. I feel that you really never feel the full effect of this until you actually go over there and experience it first hand. I am not going to lie; it was really hard for me to hold back the emotions (even until this very day I still think of them), but I felt that I had to

hold back, so I would be strong for the children. I couldn't show any weakness.

This was my first trip to Ukraine. It was also my first time being at an orphanage. The first orphanage that we went to was an all girls orphanage. We met four girls who were full of energy and love (they were really excited to see us). They ran into the ball pit in their new Rehab Room. I was shocked. I had a mental block for five minutes. I had no idea what to do. So I stood back and watched a couple of the team members that went on last year's trip just jump right in and started playing with the girls. After seeing that, my brain clicked into what was going on around me. These girls were just children that wanted the love and attention that my own parents gave me. From then on, I knew what I had to do and I did it. I had a couple bumps and bruises on the way, but I was okay with that.

"Do what you can with what you have, where you are." I came prepared for whatever might happen to me: Being slobbered on, sneezed on, vomited on, but I really did not think that the language would be a problem. I was wrong and right at the same time. Some of the children that could speak Ukrainian did, and I would just laugh and nod my head at what they said. I did happen to have a full conversation with a child there with what I did know and what I had learned from the Ukrainian speakers on the team. I am the type of person that does not speak Ukrainian very well (but I am now taking classes). I knew all of five words and two phrases. The one word that is my favorite was *shto* (what). One of the girls (Juliana) and I had a conversation

2008 Mission Team Members:

1. His Grace Bishop Daniel
2. Iryna Farion Mahlay
3. Fr. Steven Alexander Masliuk
4. Andrea Komichak
5. Adam Kennedy
6. Aleksandra Hucul
7. Catherine Stecyk
8. Lara Haluszczak
9. Anastasia Zawierucha
10. Madelen Melnychenko
11. Melanie Trypupenko
12. Matthew Trypupenko

with Shto, her name and my name. We did this for about an hour and a half. It was the best time in my life.

On my way home I reflected on what I had just done. There were still people talking on the plane, complaining about how long the ride was, the food, whether the plane was too hot or too cold. I even caught myself doing the same thing (we all could relate to that). That is just how America is. We don't realize how lucky we are, and for the items that we have (especially medical items). I just thought to myself; I don't need to be a complainer. I don't need to have shiny metals or the best of everything. I don't need STUFF I admit that I have STUFF. I just want to be plain, a normal person. I do not want to be that person that struts around. I believe that going on this trip has led me in the path of goodness, so I do not become that person. I went over many topics in my head and my journal for the reasoning of me being there. I knew I was there to make their lives less painful and try to help them in every possible way I could, even if it meant making funny faces at somebody or me. I believe that we are all God's children and no one should be left behind. This trip was very eye-opening for me to the troubles of the world. I will never forget it, and the people I met.

by Ginny Ulbricht

Reflections Reflections (cont.)

Memories that are still alive

Nearly every day up until that Friday at the Convention, I'd browsed through my pictures from our trip to the orphanages in Ukraine. As I looked, I remembered each child I saw and the memories we shared together in Puhachiv and Znamyanka. These pictures, however, were merely still life, in its fullest sense, and with each passing day, I found it increasingly difficult to look at these pictures and remember the children with the same emotion I initially experienced upon our arrival back in the United States. I felt distanced; not only by thousands of miles across the ocean, but from the children who had just touched my heart so deeply.

Ukraine and the United States are on two completely different time zones, not in the sense of jet-lag or night and day, but, instead, fast and slow. While at the orphanages in Ukraine, I never knew what day it was, let alone the date. The only thing I knew was that our trip was one day closer to being over. Everything changed the moment we stepped off the plane at the Kennedy Airport. People bustling around, babbling on cell phones; my life resumed the same characteristics soon after.

After completing deferred final exams, a job interview, and two vacations, I found myself at the 60th Annual UOL Convention in Pittsburgh, PA. Fellow mission team member, Adam Kennedy, had created a documentary about our trip to show the UOL, the Ukrainian Orthodox Church, and anyone who wished to see the living and medical conditions of the children in the orphanages, but, most importantly, the smiling faces that prove these are just kids who like to laugh and play just as much as everyone else. For our two weeks in Ukraine, I hardly ever saw Adam without his video camera, and was anxious to see the final product. After

a short lunch break the entire convention body trickled into the senior business session room to watch Adam's six minute documentary and have their questions answered by past mission team members. I sat down in my seat as the documentary began to play.

At the moment I saw the first child move, a strange feeling rushed over me. As I saw the kids playing, laughing, running, singing, and smiling, I immediately began to cry. I tried to stop and compose myself, but remembered Fr. Daniel's words during one of our debriefing sessions. He said, "Don't be afraid to cry. There's something wrong if you spend time with these children and do not cry." I hadn't cried since we returned to the United States because my emotions

had been hardened by everything surrounding me.

I had been desensitized by the world around me, falling into the ways of a selfish, unloving society. One look at these children interacting with each other and the mission team, and all of that was broken down. In the six minutes of Adam's documentary, I cried enough for the entire month and a half that I had not cried at all. The children are not still life or only part of a past experience. They are constantly in motion, playing, laughing, running, singing, smiling, and will be part of every experience I have for the rest of my life. My greatest hope is that can teach our society to give and receive unconditional love just as the children of Puhachiv and Znamyanka have taught me.

Bringing Christ into the Lives of the Orphans

While sitting on a plane bound for Ukraine for the third time this past summer, I was filled with the mixed emotions of excitement, restlessness and nervousness. I did not know what to expect last year even though I was a seasoned veteran on the mission trips. The plane finally landed in Ukraine and the next day we were off to begin our missionary work in the orphanages.

The children were ecstatic and wrapped their arms around each team member. A smile broke across my face. These children were filled with love and I saw the light of Christ shining bright in each one of their faces. Our mission was to help to help the children and bring Christ's love into

their lives. However, we soon found out that it was the children who were helping us and bring Christ into our lives.

A highlight of this mission trip was that I became a first time Godparent. Her name is Julya and she is a little ball of joy that I miss everyday.

Please pray for her and all the other children in the orphanages. I am so happy that Julya and the other children are a part of my life and bring me joy everyday that I think about them. I pray that our mission team has helped bring Christ into the live of the orphans, the staff, and the directors.

by Eric Senedak

Reflections Reflections (cont.)

The Story of Nastya (A Life Lesson I learned from an Orphan)

Nastya is an orphan from Znamianka. Like most of the other children in her room, she spends her days lying stiffly in a crib, staring at the ceiling. The first time I saw her I thought that she was only six years old; but according to her nurses, she is really eleven.

All day long her eyes dart from side to side, in search of something new to look at. Surely, I thought to myself, there must be something I can do to brighten the day of this beautiful little girl. With great care, I lifted Nastya up out of her crib and carried her to a nearby window. I do not know how many times she got to do this in her lifetime, but it seemed to me that it was not very often. Her eyes opened

wide in order to drink in the scene before her. She did not blink for fear of missing something important. She followed the birds as they flew past the window. She watched the trees swaying in the wind. And I watched her. It was as if she was witnessing the creation of the world.

Next, I introduced Nastya to Sasha, the little boy who lies in the crib directly next to hers. She truly enjoyed being able to see him face to face for a change rather than peripherally. Then I took her over to the common room where she could see other children at play. Again she drank in the scene before her. I knew that she enjoyed looking at all this movement and excitement because I heard her laugh

for the first time in three days. It is an infectious laugh.

After about twenty minutes of carrying Nastya around the orphanage, my arms grew tired. I sang to her a Ukrainian lullaby while I lay her back down in her crib. As I pulled away, she grabbed my arm, and stared into my eyes. Her eyes welled up with tears, as if to say, "Thank you. Thank you for showing me what I have been missing." Nastya, a girl who does not see anything but the ceiling above her bed, finally got to see a little of the world around her.

Enjoy the world around you, and help others to enjoy it with you.

by Andrea Komichak

The Importance of Stewardship for Orthodox Christians

by Subdeacon John Kostiak

*"For everyone who has, more will be given,
and he will have abundance; but from him
who does not have, even what he has will be
taken away."*
(Mt.25:29)

Jesus has just finished telling the parable of the talents (Mt. 25:14-30), and this has inspired some thoughts on stewardship. As we make our journey in this life as Orthodox Christians, one thing that stands out is our ability to give of ourselves as living stewards. Do you ever stop to think how long you've been a steward of the talents and resources that God has provided?

It should really come as no surprise when I say I believe that we have all been stewards since the day we were born! One thing we must realize and understand is that everyone is a steward. Of course, some have been better stewards than others. The question we need to ask ourselves is; where do I fail?

Do we think of others before ourselves? If we receive a pay raise, as an example, do we immediately think of how we might increase our charitable giving, or are we automatically deciding on what hot new item, or trend, we

will purchase to stay in vogue? I know personally that decisions like this can sometimes be really difficult, but if our conviction to give is greater than our personal concerns over what others may think of us, realizing that all gifts are given to us by our Heavenly Father (James 1:17), then we will truly be at peace as His stewards. As we have been blessed, so should we, as Orthodox Christians, bless others without question? (Matt. 10-8)

What has God given you? Or what has God given you the most as his steward? As a manager for God, how would you personally fill in the blanks?

It is just that I have plenty of _____, but, not much _____.

Let us always remember that stewardship is how we manage what we have to the glory of God, and we can only manage that which we have. Let us manage well and not "bury our talent: both individually, and as His Church.

Holy Baptism..

As of 04/30/2008



Duzzny, Nicholas Joseph baptized and chrismated on March 1, 2008, in Sts. Peter & Paul Church, Youngstown, OH child of Walter Michael Duzzny and Tracy Lynn Nacon. Sponsors: Jeffrey Allan Duzzny and Renee Duzzny. Celebrated by Fr. John Harvey.

Haaland, Solvay baptized and chrismated on September 23, 2007, in St. George Church, Yardsville, NJ child of John Haaland and Julia Haaland. Sponsors: James Oliver and Natalia Hodovanets. Celebrated by Fr. Petro Levko.

King, Natalia Anna baptized and chrismated on July 11, 2004, in St. Andrew Church, Bloomingdale, IL child of Drew King and Laura Romanenko-King. Sponsors: Niclole Hladko and George M. Romanenko. Celebrated by Fr. Bohdan Kalynyuk.

Kline, Maximillian Robert baptized and chrismated on March 9, 2008, in Sts. Peter & Paul Church, Millville, NJ child of Christopher Martin Kline and Elizabeth Korsten. Sponsors: Christopher Michael Falcone and Sandra Nikitich. Celebrated by Fr. Anatoliy Dokhvat.

Kozak, Denis baptized and chrismated on November 10, 2007, in St. George Church, Yardsville, NJ child of Vasiliy Kozak and Irina Zatolokina. Sponsors: Ivan Fedysyuk and Valentyna Buryk. Celebrated by Fr. Petro Levko.

Lewis, Madison Irene baptized and chrismated on February 27, 2008, in Sts. Peter & Paul Church, Lyndora, PA child of Jeff Lewis and Lori James. Sponsors: Scott Cygan and Fallon Sperring. Celebrated by Fr. Paisius R. McGrath.

Mokienko, Ava Sophia baptized and chrismated on March 2, 2008, in Sts. Peter & Paul Church, Millville, NJ child of Afanasij Mokienko and Lisa Trinh. Sponsors: Valentine Mokienko and Yen Trinh. Celebrated by Fr. Anatoliy Dokhvat.

Mokienko, Nicholas Vallentin baptized and chrismated on March 2, 2008, in Sts. Peter & Paul Church, Millville, NJ child of Valentin Mokienko and Shawn Marie Cronk. Sponsors: Robert Mokienko and Pamela Mokienko. Celebrated by Fr. Anatoliy Dokhvat.

Moses, Jake Patrick baptized and chrismated on May 12, 2007, in Holy Ghost Church, Coatesville, PA child of Robert A. Moses II and Colleen Nearg. Sponsors: James P. Flynn and Paula M. Flynn. Celebrated by Fr. Anthony Ugolnik.

Myrovych, Olesya baptized and chrismated on February 23, 2008, in St. George Church, Yardsville, NJ child of Vasyl Myrovych and Lyudmyla Mazola. Sponsors: Vitaliy Efemenko and Oleksandra Ilin. Celebrated by Fr. Petro Levko.

Parkanzky, Oleksander Yarosslav baptized and chrismated on April 6, 2008, in St. Vladimir Cathedral Church, Parma, OH child of John Alexander Parkanzky and Natalia Arianna Kostryk.

Sponsors: Mksym Kostryk and Tatiana Zadony. Celebrated by Fr. John Nakonachny.

Peterfreund, Alexander Trey baptized and chrismated on November 10, 2007, in St. Mary Protectress Church, Rochester, NY child of Keith Brian Peterfreund and Sonya Gridley. Sponsors: Jason Charles Gridley and Megan Gridley. Celebrated by Fr. Igor Krekhovetsky.

Rakovan, Timothy Joseph baptized and chrismated on March 22, 2008 Chrismated, in St. Vladimir Church, Ambridge, PA child of Stanley Rakovan and Catherine Balbo. Sponsors: Edward Klavin, Sr. and . Celebrated by Fr. Michael Kochis.

Semchyshyn, Bogdan Ruslan baptized and chrismated on July 2, 2007, in St. Andrew Church, Cumming, GA child of Ruslan Semchyshyn and Liliya Uchuvatova. Sponsors: Michailo Mokrynsky and Svetlana Krusch. Celebrated by Fr. Bohdan Maruszak.

Smolowyk, Andrew Louis baptized and chrismated on March 29, 2008, in St. Mary Protectress Church, Rochester, NY child of Marco Smolowyk and Heater Smolowyk. Sponsors: Nicholas Foley and Lukira Carroll. Celebrated by Fr. Igor Krekhovetsky.

Sommariva, Reagan Izabella baptized and chrismated on July 6, 2003, in Sts. Peter & Paul Church, Lyndora, PA child of Jay A. Sommariva and Shelli King. Sponsors: James Ellis and Ann Minton, Alisha Ellis. Celebrated by Fr. Stefan Zencuch.

Sylvester II, Gregory Dean baptized and chrismated on January 27, 2008, in St. Andrew Church, Cumming, GA child of Gregory Dean Sylvester and Valerie Schurawel. Sponsors: Gregory Schurawel and Tonia Ann Vinson. Celebrated by His Beatitude Metropolitan Constantine.

Tsapenko, Anthony Arseniyovich baptized and chrismated on February 23, 2008, in St. Michael Church, Woonsocket, RI child of Arseniy Volodymyrovich Tsapenko and Oksana Olehivna Tatsuk. Sponsors: Andriy and Olga. Celebrated by Fr. Anthony Perkins.

Vykhopen, Mark baptized and chrismated on April 6, 2008, in Holy Trinity Church, Portland, OR child of Oleksandr Vykhopen and Valentyna Vykhopen. Sponsors: Vyacheslav Solomenko and Nataliya Kocherga. Celebrated by Fr. Ivan Petrouchtchak.

Widmore, Jacob Michael baptized and chrismated on March 16, 2008, in St. Vladimir Cathedral Church, Parma, OH child of Michael Scott Widmor and Victoria Ann Dobronos. Sponsors: Steven Dobronos and Krista Dobronos. Celebrated by Fr. John Nakonachny.

Zagorska, Valerie Rose Velazquez baptized and chrismated on April 26, 2008, in St. Andrew Church, Cumming, GA child of Rosario Velazquez de Leon and Kira Zagorska. Sponsors: Mykhaylo Balandyuk and Larissa Lobanova. Celebrated by Fr. Bohdan Maruszak.

Zhuchyk, Sophia baptized and chrismated on March 23, 2008, in St. Vladimir Cathedral Church, Parma, OH child of Oleg Zhuchyk and Zoryana Humenyuk. Sponsors: Volodymyr Pedzey and Ivanna Pushchak. Celebrated by Fr. John Nakonachny.



Asleep in the Lord...

As of 04/30/2008

Buckno, Raymond of Whitehall, PA, on April 4, 2008, at age of 92, funeral April 12, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Burka, John of Ambridge, PA, on March 30, 2008, at age of 56, funeral April, 3, 2008, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Charyk, Sr., John N. of Ewing Twp, NJ, on March 19, 2008, at age of 73, funeral March 22, 2008, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Donkewicz, Mary of Honey Bark, PA, on February 22, 2008, at age of 89, funeral February 28, 2008, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Dukewich, Olga of Pittsburgh, PA, on January 31, 2008, at age of 74, funeral February 2, 2008, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Fedyna, Ann of Youngstown, OH, on March 8, 2008, at age of 89, funeral March 11, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Halko, John of Ewing Twp, NJ, on March 23, 2008, at age of 91, funeral March 27, 2008, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Howryla, John of Butler, PA, on February 27, 2008, at age of 86, funeral March 1, 2008, officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish, Lyndora, PA.

Ilczenko, Anna of Hamilton, NJ, on January 26, 2008, at age of 86, funeral January 31, 2008, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Jefrem, Claudia Petrouna of Novato, CA, on February 22, 2008, at age of 94, funeral March 7, 2008, officiating clergy Fr. Alexis Limonczenko of St. Michael Parish, San Francisco, CA.

Judd, Anna of Bethlehem, PA, on March 11, 2008, at age of 87, funeral March 14, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Lefkovitz, Marion S. of Albany, NY, on March 9, 2008, at age of 89, funeral March 12, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Lesney, Mary C. of Butler, PA, on March 2, 2008, at age of 94, funeral March 6, 2008, officiating clergy Fr. Paisius McGrath, Fr. George Hnatko, Fr. William Diakiw, Fr. Tim Tomson of Sts. Peter & Paul Parish, Lyndora, PA.

Mironko, Fr. Jan (John) of Parma, OH, on March 13, 2008, at age of 64, funeral March 17, 2008, officiating clergy Metropolitan Constantine, Archbishop Antony, Bishop-elect Daniel & Clergy at St. Vladimir Cathedral Parish, Parma, OH.

Nikolioukina, Anna of Moorestown, NJ, on February 8, 2008, at age of 83, funeral February 13, 2008, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Pashesnik, Mary of Coatesville, PA, on February 28, 2007, at age of 96, funeral March 5, 2007, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Paskewich, Stella of Albany, NY, on April 1, 2008, at age of 89, funeral April 5, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Semeniuk, Walter of Parma, OH, on March 15, 2008, at age of 55, funeral March 19, 2008, officiating clergy Fr. John Nakonachny, Fr. Dennis Kristof, Fr. Michael Strapko of St. Vladimir Cathedral Parish, Parma, OH.

Sencio, Francine of East Berlin, CT, on April 2, 2008, at age of 69, funeral April 8, 2008, officiating clergy Fr. Gregory Woolfenden of St. Mary Parish, New Britain, CT.

Shchuruk, Andry of Yardville, NJ, on February 18, 2008, at age of 85, funeral February 22, 2008, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Starodubzew, John of Syracuse, NY, on March 16, 2008, at age of 85, funeral March 19, 2008, officiating clergy Fr. Vasyl Sendeha of St. Luke Parish, Warners, NY.

Tatoczenko, Jerzy "George" of Cleveland, OH, on April 6, 2008, at age of 72, funeral April 9, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Tripolone, Olga of Staten Island, NY, on April 6, 2008, at age of 92, funeral April 10, 2008, officiating clergy Fr. Bazyl Zawierucha of Assumption U O Parish, Northampton, PA.

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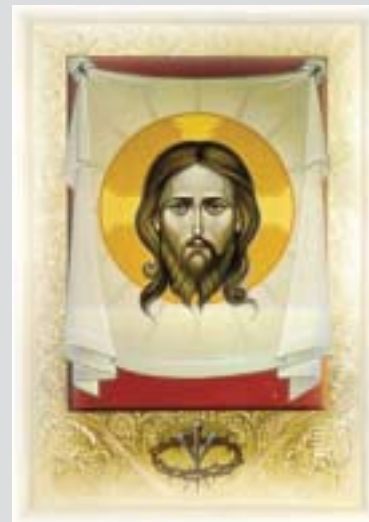
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*Please remember in your prayers...
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MAY-ÒÐÀÂÁÍ Ü

- 15th 1972 - PROTOPRIEST VASYL KUSHIL
- 16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
- 10th 1978 - PROTOPRESBYTER PAVLO FALKO
- 1981 - REV. DEACON PAVLO PUSHKARENKO
- 9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
- 13th 1985 - PROTOPRESBYTER FEDIR BILECKY
- 11th 1991 - PROTOPRIEST MYKOLA HALETA
- 30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
- 14th 1995 - V. REV. DMYTRO SENETA
- 14th 2004 - V. REV. DMYTRO MAMCHUR



JUNE -xÅÐÂÁÍ Ü

- 21st 1955 - REV. JOHN PALEY
- 30th 1975 - PROTOPRESBYTER PAWLO SZPIRUK
- 24th 1976 - PROTOPRIEST EVHEN NOVITSKY
- 20th 1977 - PROTOPRIEST WASYL BULAVKA
- 23rd 1981 - REV. EUGENE KRYWOLAP
- 3rd 1982 - PROTOPRESBYTER PETER MAJEVSKY
- 19th 1982 - REV. ANDREW ILINSKY
- 21st 1987 - PROTOPRESBYTER FRANK LAWRYK
- 29th 1990 - REV. IVAN TKACZUK
- 30th 1995 - PROTOPRIEST JOHN KULISH
- 4th 1996 - V. REV. JOHN KULCHYCKY
- 20th 1997 - PROTOPRESBYTER STEPHEN HANKAVICH
- 6th 2000 - REV. WOLODYMYR CHUHAI
- 22nd 2000 - PROTOPRESBYTER STEPHEN HALLICK-HOLUTIAK
- 9th 2001 - V. REV. IHOR MIROSHCHENKO
- 18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIVSKY

**Âi-íà ìàì 'yòü!
 Memory Eternal!**



Asleep in the Lord...

As of 04/30/2008

Uriadko, Kataryna of Hammond, IN, on March 4, 2008, at age of 84, funeral March 8, 2008, officiating clergy Fr. Taras Maximtsev of St. Michael Parish, Hammond, IN.

Weretyk, Anna of Pittsburgh, PA, on November 1, 2007, at age of 79, funeral November 3, 2007, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Yuschak, Rachael of Fredrick, PA, on February 25, 2008, at age of 82, funeral February 29, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Zapotochny, Catherine of Olmsted Twp., OH, on February 19, 2008, at age of 95, funeral March 1, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Zazworsky, Nellie Ann of Brisbin, PA, on March 11, 2008, at age of 77, funeral March 15, 2008, officiating clergy Fr. Paul Bigelow of St. Vladimir Parish, Smithmill, PA.

Zieger, Sophie M. of Allentown, PA, on February 24, 2008, at age of 85, funeral February 28, 2008, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.



**Âi-íà ìàì 'yòü!
 Memory Eternal!**

UKRAINIAN ORTHODOX CHURCH OF THE USA

OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

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8 June, 2008

Holy Ascension Parish
Maplewood, NJ

Annual Ukrainian Food and Fun Festival

23-26 July, 2008

Hosted by St. Mary Parish
McKees Rocks, PA

All Saints Camp Chapel Blessing

21-22 June, 2008

All Saints Camp
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

July 30 - August 3, 2008

Hosted by St. John the Baptist UOL Chapters
Johnson City, NY

Church School Camp

21 June - 5 July, 2008

All Saints Camp - Ages 9-13
Emlenton, PA

Mommy/Daddy and Me Camp

4-8 August, 2008

All Saints Camp - Ages 4-8 + (*Parents*)
Emlenton, PA

Teenage Conference

6-19 July, 2008

All Saints Camp - Ages 13-18
Emlenton, PA

High School Mission Trip to Toronto

10-17 August, 2008

Sponsored by the Consistory Offices of Youth
and Young Adult Ministry

UUOS Ukrainian Fall Festival

26 October, 2008

Ukrainian Cultural Center
South Bound Brook, NJ



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Ukrainian Orthodox Word

P. O. Box 495
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