

# Українське Православне Слово

## Ukrainian Orthodox Word



Офіційне видання Української Православної Церкви в США

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**Ukrainian Orthodox Word**  
**Українське Православне Слово**



His Beatitude Constantine, *Metropolitan*

His Eminence Archbishop Antony,  
*Consistory President*

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(On the cover - St. John the Baptist Ukrainian Orthodox Parish, Johnson City, NY.  
На обкладинці - Українська Православна церква святого Іоана Хрестителя в Джонсон Сіті, НІ).

# Собор Єпископів Святої Української Православної Церкви в США

## ДОПОМОЖІМО ЖЕРТВАМ ПОВЕНІ В УКРАЇНІ

*Всечесні отці та улюблені брати і сестри нашої  
Святої Української Православної Церкви в США: Слава Ісусу Христу!*

Як Вам уже напевно відомо, надзвичайно небезпечна та руйнуюча повінь пошкодила сотні гектарів землі та населених пунктів на заході України протягом останніх днів липня цього року. Самі пошкодження спеціалісти оцінюють в сумі понад 2 біліони долларів США. Згідно повідомлень посольства США в Києві, 36 людей загинуло та понад 40 тисяч домів пошкоджені, а багато із них повністю зруйновані. Люди перебувають у надзвичайній потребі допомоги.

Отож, оцим повідомленням звертаємось до усіх парафій, парафіяльних та Церковних організацій, а одночасно і до всіх вірних нашої Святої Церкви зробити пожертви до Фонду Допомоги Жертвам Повені в Україні. Зібрані кошти будуть переправлені в Україну через посередництво посольства США в Україні, котре співпрацює із багатьма благодійними організаціями в Україні, котрі займаються наданням допомоги жертвам повені.

Будь ласка, сердечно прохаємо Вас надіслати Ваші щирі пожертви на адресу:

**Фонд Допомоги Жертвам Повені в Україні**  
**Ukraine Flood Victim Fund**  
**P. O. Box 495**  
**South Bound Brook, NJ 08880**

Зайвим буде повторяти, що діяти потрібно миттєво. Всі благодійні організації в Україні, отримуючи безпосередню допомогу від посольства США в Україні та інших державних установ України роблять виняткову роботу, надаючи допомогу потерпілим. Проте, фонди постійно вичерпуються, а нові повільно надходять. Отож, благаємо Вас глянути в Ваші серця сповнені любові до наших братів і сестер в Україні та зробити пожертву в найближчому часі. Ваші пожертви – є необхідністю!

Надіємось отримати вістку від Вас в найближчому часі. Дякуємо Вам за Вашу жертвовність та готовність допомогти іншому в біді. Це ж є наше покликання – Христове завдання: "Все, що Ви робите одному із найменших – Ви робите Мені!"

Нехай Господнє благословення перебуває з усіма Вами!

**+Константин, Митрополит**  
**+Антоній, Архієпископ**                      **+Даниїл, Єпископ**



Фотографії з інтернетної сторінки Президента України

# Council of Bishops of the Ukrainian Orthodox Church of the USA

## Aid to Ukrainian Flood Victims

Dearly beloved Clergy and Faithful of our Holy Ukrainian Orthodox Church  
of the USA:

*Glory to Jesus Christ!*

As you most assuredly have heard by now, major flooding has once again occurred in Western Ukraine during the last days of July, 2008. The damage estimates have already surpassed the two billion dollar mark and will probably increase. According to the United States Embassy in Kyiv, 36 people have died as the result of the flooding and more than 40,000 homes have been damaged or destroyed completely. People are suffering and in desperate need of assistance.

We are hereby asking all our parishes, parish and central church organizations, along with the entire membership of our Church, to contribute to a special Ukraine Flood Victim Fund. The monies collected will be funneled through the U.S. Embassy in Kyiv, which is working closely with Ukrainian relief organizations to assist Ukrainian citizens in peril.

Please find it in your heart to contribute to this fund by immediately sending your donations to:

**Ukraine Flood Victim Fund**  
P. O. Box 495  
South Bound Brook, NJ 08880

Needless to say, time is of the essence. The relief organizations in Ukraine have been doing an admirable job in reaching the victims of the flooding with that aid that has been provided by the U.S. Government and other governments and agencies, but as we all know, these funds are not without limits. Other resources, such as donations from you, the faithful and clergy of our UOC of the USA, are an absolute necessity.

We hope to hear from you very soon. Thank you and God bless you for your kindness and for reaching out to those in need. This is our calling, from Christ Himself: "What you do for the least of these ... you do for Me."

May the blessing of our Lord remain with all of you!

+Constantine, *Metropolitan*

+Antony, *Archbishop*

+Daniel, *Bishop*

*Photos: courtesy of the web site of the President of Ukraine*



# До 1020-ліття хрещення України-Руси

Матеріал підготовлено Вселенським Патріархатом

Цього року колись найбільша за територією наша Митрополія Київська – святкує 1020-річчя з часу свого офіційного хрещення. Це свято не тільки Києва, але й Вселенської Константинопольської Патріархії. Довгою і досить складною та неоднозначною з історичного погляду є історія українського Християнства, нерідко все йшло не так, як хотіли Константинополь та Київ. Були моменти непорозуміння, але ніколи за всю понад тисячолітню історію наша духовна дочка – Київська Митрополія не зрікалась свого зв'язку зі своєю Матір'ю-Константинопольською Патріархією.

А сьогодні є нагода озирнутись у минуле, з висоти віків подивитись на історію наших стосунків і зробити з них висновки для майбутнього життя у Вселенській Християнській спільноті.

Церковний переказ подає, що після Зіслання Святого Духа на Апостолів, Святому Апостолові Андрієві Первозванному за жеребом випало нести світло Христової віри у північні землі. Одним з міст на його шляху до Візантії був майбутній Константинополь, де учень нашого Спасителя проповідував і заснував єпископську катедру, ставши її першим Архиреєм. Напевно, утвердивши народ у вірі і залишивши свого наступника, Апостол Андрій вирушив у дорогу на північ. На південному березі Руського (Чорного) моря була Синопа, у якій, за літописом "Повість временних (минулих) літ" він знову затримався на довше: "Побіля нього ж учив Святий Апостол Андрій, брат Петрів". Із Синопи морем шлях проліг до Корсуня (Херсонеса) у Криму, де Апостол довідався, що близько лежить Дніпрове гирло. Вверх по Дніпру першопокликаний учень Христа вирушив у дорогу "до Риму". І тут ми маємо цікавий момент, над яким особливо не задумуються історики: навіщо робити таке велике коло, йти у невідомі краї, щоби дістатись до Риму з північного боку? Світло на поставлене питання проливають грецькі і візантійські джерела: землі у Північному Причорномор'ї - аж до Балтійського моря, тобто терени сучасної України і Білорусі, населяли відомі грекам народи, що в різні історичні періоди виступали під різними назвами, але в очах греків і візантійців були одним і тим самим народом: киммерійці, таври, скіфи (скити), сармати, венеци, анти, славини, гуни, слов'яни. За основу такого підходу вони брали мову цих народів, яка для названих народів була одна і та сама. Найдавніші дослідження прадавньої історії України підтверджують правдивість таких поглядів. Згадані народи для античних греків були радше "ксеной" (чужинці), аніж "барбарой" (варвари в сучасному розумінні), зі своєю культурою, звичаями і



віруваннями, відомими еллінам. Обломки, фрагменти давньослов'янських вірувань дають нам підставу допустити, що у них було багато подібного до християнського вчення. І, напевно, тому Апостол Андрій "рушив по Дніпру вгору, і за приреченням Божим прийшов і став під горами на березі", де тепер столиця України – Київ. Історичні джерела свідчать, що у той час там вже було відоме грекам, вірменам і персам місто. Поблагословивши гори, Апостол Андрій провістив, що на цих горах засяє "благодать Божа і буде місто велике, і церков багато воздвигне Бог" та поставив хреста.

Зупинились ми так докладно на розповіді про Святого Апостола Андрія і його приході на землі сучасної України ще й тому, що Київ, як і Єрусалим, Константинополь і Рим – найважливіші духовні центри світового Християнства – стоїть на семи горбах, і це єднає Київ з давніми апостольськими столицями.

Про поширення у свідомості давніх українців-русів імені (хоч прямо і не названо) Святого Апостола Андрія як одного з першх місіонерів свідчить лист візантійського імператора Михайла Дуки до сина київського князя Ярослава Мудрого Всеволода Ярославовича (близько 1073/74 року): "Духовні книги та достовірні історії вчать мене, що наші обидві держави мають одне джерело та корінь і що одне і те саме слово спасіння поширене в обох (державах), одні і ті ж самовидці божественного таїнства і його вістуні проголосили у них слово Євангелія".

Відомий український історик Михайло Брайчевський вважав, що "перебування Апостола Андрія в Криму (в Керчі та Херсонесі) цілком правдоподібно". Вчений зробив висновок: "Незалежно від часу введення цього (про Апостола Андрія) переказу до київського літописання маємо розглядати його як (...) документ епохи, набагато давнішої за часи Нестора і Сильвестра".

Найраніша згадка про поширення Християнства на українських землях належить Тертулліянові. Згодом про прийняття Християнства скіфами повідомляють Святий Афанасій Олександрійський, Іван Золотоустий та Євсевій Єронім Блаженний. Про те, що Християнство було прийнято "давно" пишуть в "Церковній Історії" Гермії Созомен і Євсевій Кесарійський в "Короткій хронографії".

В історії залишилось ім'я князя слов'янської держави антів (територія Південної України) Божа, якого разом із синами і сімдесятьма воєводами, як християн, розп'яли готи на хрестах.

Візантійські джерела повідомляють, що полянський князь Кий (в оригіналі Кувер) в юнацькі роки виховувався при дворі імператора Юстиніана I, у Константинополі прийняв Християнство, тут же здобув освіту. "Мав велику честь від царя", одержав бенефіцій у Нижньому подунав'ї, де заснував "градок Києвець", але через спротив місцевих племен не зміг там закріпитися. Тому Кий повертається додому, де "заклав" (напевно розбудував або переніс з іншого міста) свою столицю Київ. За іншими свідченнями візантійців, Кий був сучасником імператора Іраклія. Як докладно пише його сучасник Іоан з Нікію, силою Святого і Животворного Хрещення, ним прийнятого, він перемагав усіх варварів і язичників". Про дружні зв'язки давньоукраїнського князя і візантійським імператорським двором свідчить "Повість временних літ", хоч і мовчить про прийняття Києм Християнства. Тому свідчення візантійських джерел є важливими для нас: у той час слов'яни воювали з імперією, і добре слово про полянського князя було б неможливим, якщо він був би язичником.

Друга половина VII-VIII століття, коли на імператорському престолі сиділи імператори-іконоборці, були важкими для Східної Церкви. Північно-Східний Крим став місцем заслання або схованки для шанувальників ікон. Із Криму завдяки місіонерській діяльності таких постатей як Стефан Сурозький Іспопідник та інші, поширювалось Християнство у його православній формі серед навколишніх язичників. Збережений давньоруський переклад поширеної редакції "Життя Стефана Сурозького (грецький оригінал втрачено) свідчить про хрещення князя Блудина наприкінці VIII - на початку IX століть. Найцікавіше те, що правдивість свідчень "Життя" про несподівану хворобу і чудесне зцілення новгородського князя Блудина довели саме радянські вчені, як і те, що на час описаних подій було кілька міст, що називались "Новгород", але Великого Новгорода над Волховом (на території Росії) ще не було.

Такою, стисло, була картина початкового періоду християнізації українських земель. І знову звернемось до проф. М. Брайчевського: "Поширення християнства у Східній Слов'янщині на рубежу VII-IX ст. набувало значення найгострішої та найактуальнішої проблеми. Нова віра упевнено і активно торувала собі шлях, здобувши в Русі солідну підтримку. На порядку денному стояла офіційна християнізація Русі.

У середині - другій половині IX ст. на київському престолі, напевно, як співправителі, сиділи князі Аскольд і Дир, про яких є думка, що вони були останніми нащадками князя Кия. Саме князь Аскольд запровадив на Русі Християнство, як офіційну релігію. Про це хрещення (за 128 років до Володимирового хрещення) маємо свідчення у візантійських, арабських і західноєвропейських джерелах. Про хрещення українців-русів пишуть Патріярхи Фотій та Ігнатій, імператор Константин Порфирогенет. Тогочасні документи

засвідчують бурхливу діяльність князя Аскольда, часто підкріплювану силою зброї. Багато разів Русь воювала з Візантійською імперією. Під час правління імператора Михайла III, у 860 р. Аскольд несподівано напад на Константинополь і здобув перемогу. Наступні походи на Візантію відбувалися у 863, 866 та 874 роках. Ці походи засвідчили, що Київська Русь стала поважним суперником Візантійської імперії і зайняла значну позицію у тогочасній Ойкумені. А в релігійному житті для християнської держави це був період гострого протистояння із Західною Церквою та взаємної активної місіонерської діяльності. До нас дійшли окружне послання (енцикліка) і дві проповіді Патріярха Фотія, у яких виразно стверджено процес хрещення України-Русі саме цим Патріярхом. Звертаючись своєю енциклікою до Східних Церков, Патріярх Фотій писав: "Не тільки болгари повернулися до Християнства, а й той народ, про який багато і часто говориться, і який перевершує інших бруталністю і звірством, тобто так звані руси. Підкоривши сусідні народи і через те надто запишавшись, вони підняли руку на Ромейську імперію. Але тепер вони перемінили еллінську й безбожну віру, якої раніше дотримувалися на чисте християнське вчення, увійшовши до числа відданих нам друзів, хоча коротко перед тим грабували нас і виявляли нестриману зухвалість. І в них запалала така жадоба віри і ревність, що вони прийняли пастиря і з великою ретельністю виконують християнські обряди". Отже, Русь не тільки офіційно прийняла Християнство з Константинополя, але також прийняла церковну ієрархію — Митрополита (у Константина Порфирогенета — Архиепископа) Михайла (за іншими джерелами - Леона) та єпископів. Ми не знаємо достеменно, бо свідки мовчать, як відбувався процес християнізації Русі-України, тобто чи було Хрещення насильним, чи спокійним, але достеменно відомо, що певна язичницька опозиція існувала. Напевно язичники покликали зі Славії (північних земель) Олега, який підступно вбив київських князів Аскольда і Дира та захопив княжий стіл. 882 року на зміну Київській династії прийшла династія Рюриковичів і почався період язичницької реакції. Забігаючи вперед скажемо, що навіть в XI-XII ст. у Візантії визнавали, що Київська Русь хрестилась саме у третій чверті IX століття.

Та повернемось до часів князя Аскольда, імператора Михайла і Патріярха Фотія і звернемось до "Паннонської легенди" — поширеної редакції "Життя святого Кирила". Як відомо, імператор Михайло III 861 року відрядив у так звану "хозарську місію" Костянтина Філософа. Найоптимальніше для місіонера було б плисти безпосередньо до Меотиди (Азовського моря), але майбутній Учитель слов'ян чомусь їде до Корсуня (Херсонеса) у Криму, де знаходить монаха-русича, у якого "обріте"(знайшов? придбав?) релігійні книги, "руськими письменами писані". А потім, 863 року, була моравська місія, для якої святі брати Кирило (Костянтин) і Мефодій переклали слов'янською мовою Новий

Заповіт і богослужбові книги. Навіть при сучасному розвитку можливостей перекладу і наявності величезної кількості граматик і словників, праця перекладача є подвижництвом. А що тоді говорити про час, коли цього всього ще не було, коли треба було виробити власну слов'янську термінологію для передання специфічних понять, подібних до слова "рай" (до речі, у західноєвропейських мовах для цього поняття вживається запозичене слово, а не власне). Отже, напевно, Костянтин Філософ придбав потрібні книги, дещо їх відредагував, але ще довгий час після нього у римських джерелах їх називають "руськими", а не загально "слов'янськими". І ще одне: було б логічно з Криму їхати на Русь для місійного служіння, оскільки в той час Київ був важливіший з політичного боку, ніж Моравія і Паннонія. Та Русь на той час вже була християнською державою, отже, нема жодного смислу нести Християнство християнам.

Після язичницької реакції у Києві утверджується династія Рюриковичів, яка ставиться вороже до християн. Але сама Християнська Церква не пропала. Під час укладення договорів між Києвом і Константинополем за князя Ігоря ми бачимо русичів-християн, які присягають на Євангелії, у час княгині Ольги на Подолі - одній з частин Києва — діє соборна церква Святого Пророка Іллі.

Та й сама княгиня Ольга і її син Уліб є християнами.

Новий період у розвитку християнського життя Київської Русі настав за онука княгині Ольги Володимира. 988 чи 989 року Великий князь Київський Володимир Святославович приймає віру своєї бабки і відновлює офіційний статус Християнства як державної релігії. Тільки "Повість временних літ" оповідає про хрещення князя Володимира, його сім'ї та киян. Оголошуючи про майбутній акт хрещення підданих, володар говорить, що хто не охреститься, той не буде його приятелем. З чужинців про хрещення князя Володимира говорить тільки німець Титмар Мерзебурзький, але й він виразно говорить про особисте хрещення руського володаря. Після відновлення Християнства у Києві були охрещені "вогнем і мечем" Новгород (990 р.) Ростовська (991 р.) та Суздальська (992 р.) землі. Прикметно, що про охрещення тих земель, на яких проживають сучасні українці і білоруси, ніде нема згадки. Отже, на них збереглось Аскольдове хрещення.

Спочатку київськими митрополитами були греки, але вже дуже скоро великі князі Київські за прикладом Константинополя роблять спроби поставити митрополитів з числа русичів. Єпископи українських

земель таку практику підтримували, зате північні єпископи, у першу чергу новгородські, чинили спротив, але не так з церковно-канонічних мотивів, як з амбіцій своїх місцевих князів та власних.

Україна попадає під владу Великого князівства Литовського, а далі - Польського королівства. Але зв'язків з Константинополем не втрачає. Навіть у несприятливих політичних і релігійних умовах розвивається церковне і культурне життя. Засновуються церковні братства, найважливіші з яких (наприклад Львівське Успенське) з благословення Патріярха Константинопольського дістають ставропігію. Братства через школи поширюють серед народу освіту, стараються про церковні реліквії. Документи з тих часів можна ще й сьогодні знайти в українських храмах, як наприклад, писану на пергаменті грецькою мовою з власноручним підписом і печаткою грамоту Константинопольського Патріярха, що підтверджує правдивість частини мощів Святого Івана Хрестителя, подаровану православному храмові Святого Івана у Бережанах на Тернопільщині (зараз реліквія знаходиться у Свято-Троїцькому храмі).

Російський першодрукар Іван Федоров тікає з Москви в Україну і тут "друкарство занедбале відновив", видавши 1581 року в Острозі за грецькими і слов'янськими книгами перший повний текст Святого Письма — славнозвісну Острозьку Біблію, що стала канонічним зразком для наступних видань слов'янської Біблії.

За грецькими оригінальними текстами видає Службеник Львівський Єпископ Гедеон Балабан, а після нього богослужбові книги випускає Київський Митрополит Петро Могила. Його Требник був прийнятий Вселенським Православ'ям як зразок Требника, а "Визнання віри" стало символічною книгою Православної Церкви.

Завершуючи огляд церковних взаємин між кириакальною Вселенською Патріярхією та її дочкою Київською Церквою, ще раз нагадаємо, що за всю понад тисячолітню історію Української Церкви, Київ завжди виявляв належний послух Патріяршому Престолові, прислухався до його думки, не чинив нічого, що пошкодило б Вселенській православній спільноті. Навіть у нинішній непростий час, коли Українське Православ'я розділене на три гілки, Церкви, що відроджують і зберігають українську традицію, не виявляють нерозумної нетерпимості і агресивності щодо своїх єдиновірних братів. Терпіння і віра будуть у свій час винагороджені, і в Україні буде єдина Помісна Церква, до якої прагнуть дійсні християни і патріоти своєї землі.



# Speech of His All Holiness the Ecumenical Patriarch BARTHOLOMEW I to the Ukrainian Nation (July 26, 2008)

*Blessed Children of the Church,  
Christ-loving people of Ukraine,*  
The initiative of the civic, political, religious and spiritual leaders of the great people of Ukraine to organize the official festivities of the one thousand and twenty year anniversary since the Grand Duke's (Velikiy Knjaz) Volodymyr resolute decision to accept the Christian faith from the Ecumenical Patriarchate as the official religion for the people of the Duchy of Kiev and, by extension, for all autonomous Rus' Duchies, is not only an obligation to the pious people of Ukraine, but also significant for its future promises in an age of rapid and crucial changes worldwide.

This initiative is an obligation insofar as all great nations ought to guard most zealously their historic memory, especially of those events that have sealed indelibly the proper spiritual identity of their national consciousness and determined, more or less, their perennial contribution to the community of nations. It is also and particularly significant today, for the depth of the great people's history constitutes an inexhaustible resource of strength and radiation to those near and afar.

It is a common and indisputable assertion that the choice of faith was, under different perspectives, a decisive factor for the historic destinies of all nations of the world, on the one hand because it informed their peculiar characteristics of their intellectual identity, and on the other hand because it determined, more or less, the content of their national con-



sciousness. These festive events constitute a clear expression of the gratitude of the pious people of Ukraine towards the Grand Duke for his personal care and wise decision in choosing a religion for his people, as it is described in the extensive narration of Kievite monk Nestor (11<sup>th</sup> Century).

It is obvious that the decision of the Grand Duke of Kiev to choose for his people the Christian faith and to ask for the baptism from the Ecumenical Patriarchate was the ripe fruit of an evaluation in wisdom and discernment of all the main and side consequences of that decision that covered not only personal sensibilities, but also his vision for the happiness of his people. Thus, he chose Christianity and indeed the Christianity of the Byzantine tradition because, on the one hand, the political, economical and spiritual relationships of the Kievan-Rus with Constantinople have had a long and official history already since the time of the Ecumenical Patriarch Photius, the Kievites' beloved Patriarch, and on the other, because by doing so he was connecting his people with the most advanced civilization of that time.

In this sense, the Duke of Kiev, through the baptism of the Kievites by the numerous missionaries of the Ecumenical Patriarchate, grounded not only the indissoluble spiritual bonds of the pious Ukrainian nation

with the Mother Church—such bonds were further developed through the Byzantine evangelization of the other autonomous Duchies of Rus'—but also the new prospects of their relation to the rest of the Christian world, as witnesses now to the Byzantine spiritual inheritance and to the Orthodox tradition. Kiev became the administrative center for the dissemination of the Byzantine cultural heritage to all autonomous Duchies of Rus', while the Grand Duke of Kiev became the supporter of that mystagogy.

The Ecumenical Patriarchate spared no pains and sacrifices in this century-long process of evangelization. At stake was not only the wider dissemination but also the correct utilization of Byzantine spiritual heritage, which permeated all the aspects of public, ecclesial and intellectual life of the autonomous Duchies and enriched by the sanctified Orthodox tradition the liturgical character of the national consciousness of the people, on the basis of the spiritual signification of the Baptism, by which all the secular divisions are transcended in the union of the ecclesial body. On the basis of that criterion, the Orthodox tradition gave shape to, on the one hand, the peculiar spiritual relationship between the Church and nationality, and, on the other hand, the conventional relation-





ship between Church and State—for both, the “scattering” of the nations in the Old Testament as well as their “gathering” through the baptism in the New Testament have determined the national consciousness of the Orthodox people.

Thus, the Orthodox tradition remains faithful to the mission of the Church to preach “to all nations,” without however subordinating her mission to those national aspirations that are alien to her character. For this reason, she brought the spiritual relationship to nationality under the absolute and canonical criterion of territoriality of the ecclesiastical jurisdictions as well as under the conventional arrangement of her relation to the State. In this sense, the Great Synod of Constantinople (1872) condemned every arbitrary ethnophyletic or nationalistic claim as ecclesiological heresy, insofar as such a claim would disregard the territorial character of the ecclesiastical jurisdictions or the conventional authority of the State in arranging the relationships between the Church and itself. Disregarding those two criteria is not only against the Orthodox tradition but introduces a dangerous confusion in the very liturgical structure of the Church.

It is therefore self-evident that the Orthodox Church cannot tolerate any violation or change of that relationship to the State or nation. For this reason she always retorted to any conventional arrangement with the criteria of her own law, even as she accepted, out of pastoral considerations, the principle that “it is customary for the ecclesial things to change together with the political entities.” However, the recent legal culture of the state

ideology doubted or even rejected the statutory role of the Church in the structure or in the function of the modern state. It didn’t succeed, however, in attacking the traditional, spiritual relation of the Church to nationality which remained unscathed and certified the impressive historical endurance of the Church’s relationship to the society, even under the most adverse circumstances.

The source of this spiritual relationship of the Church with the body of the faithful (*corpus fidelium*) is the baptismal font, in which man’s spiritual rebirth is effected and the ecclesial body is wrought within the framework of the national or civic body. Thus, the Church is fully aware that the body of her members constitutes a community of faithful, as the State is fully aware that it constitutes a community of citizens. Nevertheless, there is a specific distinction in the constitution and the operation of these two communities: for the State is born by its citizens, while the Church gives birth to her members in a new spiritual relation that is distinguishable but does not abolish the legal relations among the citizens. The maternal relationship of the Church to her members, a relationship that is continuously nourished by the ecclesial body’s sacramental experience, explains the historical endurance of that relationship with nationality but does not allow any doubt of the State’s established role to determine the statutory framework of perfect cooperation between Church and State for the benefit of both faithful and citizens, especially in the case of irregular or unsettled ecclesial divisions.

The Orthodox Church is an orderly community of autocephalous or autonomous Churches, while she is fully aware of herself as the authentic continuation of the One, Holy, Catholic and Apostolic Church. She fulfills her spiritual mission through the convocation of local or major Synods, as the canonical tradition has established it, in order to safeguard and affirm the communion of the local Churches with each other and with the Ecumenical

Patriarchate. The Ecumenical Patriarchate, as the First Throne in the Orthodox Church, has been granted by decisions of Ecumenical Councils (canon 3 of the II Ecumenical Council; canons 9, 17 and 28 of the IV Ecumenical Council; canon 36 of the Quinsext Ecumenical Council) and by the centuries-long ecclesial praxis, the exceptional responsibility and obligatory mission to care for the protection of the faith as it has been hand-down to us and of the canonical order (*taxis*). And so it has served with the proper prudence and for seventeen centuries that obligation to the local Orthodox churches, always within the framework of the canonical tradition and always through the utilization of the Synodal system, while, at the same time, it assumed an exceptional struggle for the apostolic promulgation of the Orthodox faith to all people in Eastern and Central Europe.

It is, then, important that the Ecumenical Patriarch never claimed the expansion of his canonical authority, though he could, as he never demanded the dissociation of that exceptional authority from the Synodal system, although again he could, for the guarantor of the canonical observance could not himself violate the canonical order without damage to the unity of the Church. On the contrary, the Ecumenical Throne for over a millennium treated as relative even the canonical borders of its own ecclesiastical jurisdiction in order to offer the necessary support for the survival of the troubled Patriarchal Thrones of Alexandria, Antioch and Jerusalem, as well as of the autocephalous Archdioceses of Cyprus, Ochrida, Pec and Trnovo.



The Ecumenical Patriarchate's service in the Orthodox Church, at the cost of its own rights, is better exemplified by the development of its relations with the eminent among the daughter Churches, namely the Church of Ukraine, which was under the Ecumenical Patriarchate's canonical jurisdiction for seven centuries, that is, from the baptism of the Grand Duchy of Kiev (988) until her annexation under Peter the Great (1687) to the Russian state. Indeed, the Mother Church, under the known adverse circumstances, deprived herself in order to offer willingly to the Church of Ukraine every ecclesial, spiritual and material support, aiming not only at the fuller utilization of the spiritual heritage of Byzantium but also at the protection of her Orthodox identity from the unbearable political pressures exercised by the heterodox propagators, especially during very difficult times for the pious Ukrainian people.

Thus, after Ukraine's annexation to Russia and under the pressure of Peter the Great, the Ecumenical Patriarch Dionysios IV judged as necessary for the circumstances of that time the ecclesiastical subordination of the Church of Ukraine to the Patriarchate of Moscow (1687), lest the troubles of the pious Ukrainian people worsen under the Orthodox political leadership—even though the Ukrainian Hierarchy opposed strongly and unanimously that decision, a decision that amounted to an obvious damage of the canonical rights of the Mother Church. In the same spirit, the Mother Church concurred with the demand of the governments of the newly established states of the Orthodox people in the Balkan

peninsula regarding the autocephaly of those Churches that were taken from her canonical jurisdiction, namely the Church of Greece (1850), the Church of Serbia (1831), the Church of Bulgaria (1945), and the Church of Albania (1937), for the sake of their national coherence, even though such autocephalies resulted in the dramatic dwindling of her ecclesiastical jurisdiction.

Therefore, the Ecumenical Patriarchate, as the par excellence guarantor of the unity of the Orthodox Churches in the faith and in the canonical order, exercised always its obligations by attuning its sensible spiritual antennas to the needs of the Orthodox people and to the peculiar circumstances of each age, but always within the established framework of the Orthodox tradition. As the Mother Church of all Orthodox people, the Ecumenical Patriarchate never identified itself with one Orthodox nation in particular, but rather supported willingly the historic destinies of all Orthodox nations, even at the cost of its own jurisdictional or other benefits, co-operating always on equal terms with the civic and political leadership of these nations, in accordance with the shining example set by our Lord, the Apostles and the eminent Fathers of the Church.

In this sense, we wholeheartedly accepted the honoring invitation of His Excellency, the President of Ukraine Mr. Viktor Yushchenko to participate in the festive ceremonies for the one thousand and twenty year anniversary of the Baptism of the Ukrainian nation to Christianity by the Mother Church because, on the one hand, the contribution of the Ecumenical Patriarchate to the Christianization of the European peoples is celebrated by that multifaceted event, and, on the other hand, because by that event the new, European prospects of the Ukrainian nation are emphasized at a time of great and rapid changes worldwide. The Mother Church rejoices together with the pious Ukrainian people because that Baptism remains an inexhaustible source of strength not only supporting its



internal spiritual coherence, but also utilizing it fully in the important field of international relationships.

Therefore, it is a common duty of the civic, political, ecclesiastical and in general intellectual leadership of the Ukrainian people to utilize by every appropriate means the God-given gift of the Baptism not only for the immediate cure of various confusions and traumatic events of the historic past, but also for the restoration of the cohesive role that the Orthodox Church played in the consciousness of the Christ-loving Ukrainian nation. If this confusion is prolonged in order to serve ethnophyletic or political ends and purposes foreign to the Church's spiritual character would abolish the cohesive power of the Baptism and would worsen the already dangerous division of the ecclesial body, a division that wounds not only spiritual unity but also the communal coherence of the Ukrainian people with obvious troublesome consequences for the future of Ukraine.

It is not only the right but also the obligation of the Mother Church to support, within the framework of the established Orthodox tradition, every edifying and promising proposal that would cure, as fast as possible, the dangerous divisions in the ecclesial body, "lest the evil becomes worse" for the Holy Church of Ukraine and the Church in general. The various political and ecclesiastical difficulties that are the outcome of the existing confusion are obvious and known from the long historic past, but it is also known to all that the care for the protection and restoration of the Church's unity is our common obligation that exceeds whatever political or ecclesiastical purposes, in accordance with the exhortation of the divine Founder of the Church: "so that may all be one" (John 17:21).



# “Я ХОЧУ ПЕРЕДАТИ ВСЬОМУ УКРАЇНСЬКОМУ НАРОДОВІ МОЄ ВІТАННЯ І ПАТРІАРШЕ БЛАГОСЛОВЕННЯ”

*ВСЕЛЕНСЬКИЙ ПАТРІАРХ  
ВАРФОЛОМІЙ I:*

*Фотографії з інтернетної сторінки Президента України*

Україна відзначає свято Хрещення: Ні 20 років тому, ні 10 років тому гідне відзначення за участю Патріярха Матірної Церкви було неможливе. Нині, на запрошення Президента України В.А. Ющенко 25 липня вперше прибуває до Києва Патріярх Варфоломій. Водночас на запрошення Президента, а також на запрошення Патріярха Алексія II приїжджають до Києва глави православних церков, що перебувають у канонічному єднанні.

Дух братнього християнського єднання, а також духовного і екологічного очищення має бути домінуючим для усіх церков України. Саме цей дух несе з собою Патріярх Варфоломій, перший серед рівних, поміж якими знаходиться Патріярх РПЦ Алексій II.

Зрозуміло, що ідея Української помісної Православної Церкви витає в повітрі при всіх президентах України і щораз глибоше проникає в серця вірних з усіх порізнених православних церков. Очевидно, вони і є тілом тієї Помісної Православної Церкви, яке непомітно виростає з нашою участю.

В. Ющенко є першим українським Президентом, для якого церковне, і взагалі духовне життя є по справжньому важливим, а духовна єдність суспільства є пріоритетом. Звідси його активність в справі зближення Церков, в першу чергу - православних.

Деяким відстороненим людям здається, що УПЦ є органічною і невід'ємною часткою РПЦ МП. Зовсім по інакшому дивляться на це зсередини РПЦ. Там усі українці - мазепинці, а Патріярх Алексій має ілюзії тільки щодо Донбасу.

Слабкість Московського Патріярхату в очах усіх Православних Церков, які збираються до 1020-річчя в давній Митрополії Константинопольського Патріярхату полягає в тому, що Московська Церква була і є на службі політики. І колись, і тепер вона корумпована з бізнесом та за імперською владою і заангажована у ворогуванні тієї влади з усіма сусідами. Отже, в духовному сенсі то дуже слабка Церква, яка не може мати міжнародного авторитету, хоча веде активну дипломатію.



Патріярх Константинопольський, навпаки, очолює церкву духовну, дистанційовану від політики і відкриту до діалогу з різними конфесіями. Звідси великий потяг українських церков і “усіх православних християн” до Матірної Церкви: вона несе чисту хоругов і готова єднати вірних, а не ділити. Зрозуміло, що ми стаємо учасниками того діалогу та спільної молитви за єдність... Є.С.



**ОСЬ ЩО РОЗПОВІВ ПЕРЕД ВІЗИТОМ  
ДО КИЄВА  
ЙОГО ВСЕСВЯТІСТЬ ВАРФОЛОМІЙ I:**

Насамперед, користуючись нагодою зустрітись тут з вами, я хочу передати всьому українському народові моє вітання і патріярше благословення. Для мене є великою радістю, що за кілька днів матиму можливість відвідати Україну. Я вже один раз бував в Україні, але до 1991 року, і на той час не був Патріярхом. Хочу подякувати шановному Президенту Ющенко за

надіслане мені особисте запрошення на святкування 1020-річчя Хрещення Руси. Також хочу подякувати Патріярху Московському Алексію II, який запросив усі православні церкви планети взяти участь у цьому святкуванні. Радий, що 27 липня в Києві, разом з ним та з владиками інших православних церков ми спільно служитимемо літургію. Ця спільна літургія та спільне причастя за одним віктарем буде для нас, очевидно, ознакою єдності Церкви.

Вселенський Патріярхат є першим престолом у всеправославному світі. Як такий він має право та зобов'язання координувати стосунки між православними церквами, і очолювати і проводити зустрічі православних церков. А також

допомагати сестринським церквам, коли в них виникають проблеми. Наведу такий приклад: нещодавно постало питання зміни Єрусалимського Патріярха. Ми зініціювали зустріч очільників православних церков і ухвалили остаточне рішення.

Першорядність Константинопольської церкви... - це не — тільки почесне звання, воно має конкретне наповнення. Але хочу підкреслити: - це не означає домінування, це не та першорядність яку має Папа Римський. Подеколи Вселенський Патріярхат звинувачують в амбіціях, а Патріярха — в бажанні стати "другим Папою", тобто Папою православного світу. Звісно, Вселенський Патріярх не є Папою християнського Сходу і не претендує на це. Водночас православ'я потребує послуг Вселенського Патріярхату, його координаційної ролі.

Оскільки Константинопольська Церква є Церквою-Матір'ю, вона робить для цього відповідні жертви та кроки.

Ми завжди поважали національну ідентичність, мову та культуру православних народів. Коли наші брати з Салоніків Кирило й Методій були надіслані в Моравію Патріярхом Фотієм, вони принесли в ті землі не лише християнство, а цивілізацію — писемність,



зокрема, кирилицю. Вони не намагалися перетворити ті народи на греків чи візантійців — вони цінували їхню унікальність.



Вселенський Патріярхат у своїй діяльності має на меті лише духовне життя, ніякої політики. Що стосується моєї візиту до України, а нашого боку немає жодних політичних критерій, жодної політичної мети —

***ми хочемо разом зі шляхетним українським народом відсвяткувати поворотний момент у його історії.***

Адже ваша національна християнська ідентифікація походить від Константинопольської Церкви. Ми є і лишаємося для вас назавжди Матір'ю-Церквою. Для нас дуже велика духовна радість разом з Президентом Юшенком та вашим народом відсвяткувати цю подію і ще раз принести вам любов та благословення Церкви-Матері.



## On the 1020th Anniversary of the Baptism of Rus'-Ukraine

*The article was prepared by the Ecumenical Patriarchate  
Translated by Matthew Matuszak, RISU ©*

This year our Kyivan Metropolitanate, once the largest by territory, is celebrating 1020 years from the time of its official baptism. This is a holy day not only for Kyiv but for the Ecumenical Patriarchate of Constantinople. The history of

Ukrainian Christianity is long and fairly complicated, and not unambiguous from the historical point of view; not infrequently everything did not go as Constantinople and Kyiv would have liked. There were moments of misunderstanding, but never in its more than 1000-year history did our spiritual daughter, the Kyivan Metropolitanate, reject its connections with its Mother, the Patriarchate of Constantinople.

But today is an opportunity to look at the past from the perspective of the ages to consider the history of our relations, and from this to make conclusions for future life in the Universal Christian community. Church tradition relates that after the Descent of the Holy Spirit on the Apostles, St. Andrew the First-Called Apostle drew the lot to carry the light of the Christian faith into the northern lands. One of the cities on his path was Byzantium, the future Constantinople, where the disciple of our Savior preached and founded an episcopal see, becoming its first hierarch. Certainly, confirming the people in the faith and leaving his successor, the Apostle Andrew started on the road north. On the southern shore of the Rus' (Black) Sea was Synopa, where, according to the chronicle "Narrative of Years Past," he again remained for some time: "Near there St. Andrew the Apostle, brother of Peter, taught." From Synopa the sea route led to Korsun (Kherones) in Crimea, where the Apostle learned that nearby lay the Dnipro's mouth. Up the Dnipro the First-Called Disciple of Christ set off on the road "to Rome." And here we have an interesting point about which historians do not particularly reflect: Why make such a big circle, go into unknown lands, in order to head to Rome from the northern side? Greek and Byzantine sources shine some light on the question posed: The lands along the northern part of the Black Sea, all the way to the Baltic Sea, that is, the terrains of modern Ukraine and Belarus, were settled by peoples known to the Greeks, who in various historical periods were known by various names, but in the eyes of the Greeks and Byzantines these were one and the

same people: Cimmerians, Taurians, Scythians (Scyths), Sarmatians, Venedes, Antys, Sklavyny, Huns and Slavs. For the basis of such an approach, they took the language of these peoples, which for these peoples named was one and the same. The latest research of the ancient history of Ukraine confirms the correctness of such views. The peoples in question were for the ancient Greeks "ksenoi" (foreigners) rather than "barbaroi" (barbarians in the modern understanding), because of their culture, customs, and beliefs, known to the Hellenes. Fragments and excerpts from ancient Slavic beliefs give us the grounds to extrapolate that they had many teachings similar to Christian ones. And, certainly, this is why the Apostle Andrew "set off to up the Dnipro and by divine providence arrived and stood under the hills by the shore," where Kyiv, the capital of Ukraine, is now. Historical sources witness that at that time there was a city there known to the Greeks, Armenians, and Persians. Blessing the hills, the Apostle Andrew prophesied that on these hills would shine "God's blessing, and there will be a great city, and God will raise up many churches," and he set a cross there.

We are reflecting so thoroughly on the accounts about St. Andrew the Apostle and his arrival to the land of modern Ukraine because Kyiv, like Jerusalem, Constantinople, and Rome – the most important spiritual centers of world Christianity – stands on seven hills, and this joins Kyiv with the ancient apostolic sees. A letter of Byzantium Emperor Michael Doukas to Vsevolod Yaroslavovych, son of Kyivan Duke Yaroslav the Wise (circa 1073/74), witnesses to the spread in the consciousness of ancient Rus'-Ukrainians of the name (though not directly named) of St. Andrew the Apostle as one of the first missionaries: "Spiritual books and reliable histories teach me that both our countries have one source and root, and that one and the same word of salvation was spread in both (countries), these same eyewitnesses of the divine mystery and its messengers proclaimed in them the word of the Gospel." [1]

Noted Ukrainian historian Mykhailo Braichev'skyi considered that "the stay of the Apostle Andrew in Crimea (Kerch and Kherones) is entirely likely." [2] The scholar made the conclusion that: "Independent of the time of the introduction of this story [about the Apostle Andrew] to the Kyivan chronicles we have to look over it like ... documents of an epoch much older than the times of Nestor and Syl'vestr." [3]

The earliest mention of the spread of Christianity on Ukrainian lands belongs to Tertullian. Eventually SS. Athanasius of Alexandria, and John Chrysostom and Blessed Eusebius Jerome report about the acceptance of Christianity by the Scythians. The fact that Christianity was accepted "long ago" is supported by the writings of Hermius Sozomen in "Ecclesiastical History" and Eusebius of Caesarea in "A Short Chronography" write. [4]

The name of the Slavic prince of the country of the Antys (the territory of southern Ukraine), Bozha, remains in history. Together with his sons and 70 provincial  
*(continued on next page)*

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administrators, the Goths crucified them on crosses as Christians. Byzantine sources report that the Polianian Prince Kyiv (Kuver in the original) in his young years was raised at the court of Emperor Justinian I, accepted Christianity in Constantinople, and here was educated. "He had a great honor from the tsar," he received a benefice in Lower Podunav, where he founded "Kyiv's city." But because of the invasions of local tribes he was not able to fortify himself there. So Kyiv returned home, where he "set" (certainly, built or transferred from another city) his capital, Kyiv. According to other witnesses of the Byzantines, Kyiv was a contemporary of Emperor Heraclius. As his contemporary Ioan of Nicea wrote in detail, "by the strength of the holy and life-giving baptism that he received, he conquered all the barbarians and pagans." [5] The "Narrative of Years Past" also witnesses to the friendly relations of the ancient Ukrainian prince with the Byzantine imperial court, though it is silent about Kyiv accepting Christianity. So the witness of the Byzantine sources is important for us: At this time the Slavs were fighting against the empire, and a good word about the Polianian prince would not be possible if he were a pagan.

From the second half of the 7th into the 8th Centuries, when the Iconoclast emperors sat on the imperial throne, it was difficult for the Eastern Church. Northeastern Crimea became a place of exile or hiding for those who venerated icons. Thanks to the missionary activities of such figures as Stefan of Suroz the Confessor and others, Christianity in its Orthodox form spread from Crimea among the surrounding pagans. A preserved old Rus' translation of the well-distributed edition "Life of Stefan of Suroz" (the Greek original is lost) witnesses to the baptism of Prince Bravlyn at the end of the 8th- start of the 9th centuries. Most interesting is the fact that Soviet scholars themselves proved the correctness of the accounts of the "Life" regarding the unexpected sickness and miraculous healing of Prince Bravlyn of Novgorod, as, during the time of the events described, there were a number of cities named "Novgorod," but Great Novgorod on the Volkhov (on the territory of Russia) still did not exist.

This is the sketchy picture of the initial period of the Christianization of the Ukrainian lands. And again we turn to Prof. M. Braichev'skyi: "The spread of Christianity among the Eastern Slavs on the edge of the 8th to 9th centuries acquired the significance of a most sharp and urgent problem. Confirmed, the new faith actively paved its way, gaining solid support in Rus'. The official Christianization of Rus' stood on the order of the day. From the middle to the second half of the 9th century, on the Kyivan throne, certainly, as co-rulers sat Princes Askol'd and Dyr, about whom it is thought that they were the last successors of Prince Kyiv. Prince Askol'd himself introduced Christianity into Rus' as the official religion. About this baptism (128 years before the baptism of Volodymyr!) we have witnesses in Byzantine, Arabic, and Western European sources. About the baptism of the Rus'-Ukrainians Patriarchs

Photius and Ignatius and Emperor Constantine Porphyrogennetos write. Documents from that time witness to the stormy activities of Prince Askol'd, often strengthened by the force of arms. Many times Rus' fought against the Byzantine Empire. During the rule of Emperor Michael III, in 860 Askol'd unexpectedly attacked Constantinople and gained a victory. The following attacks on Byzantine happened in 863, 866, and 874. These attacks witness that Kyivan Rus' became a serious opponent of the Byzantine Empire and took a significant position in the Oikumene of that time. And in religious life for a Christian country this was a period of sharp conflict with the Western Church and its mutually active missionary activity. A circular (encyclical) has come to us and two sermons of Patriarch Photius in which the process of the baptism of Rus'-Ukraine is clearly confirmed by this Patriarch. Addressing his encyclical to the Eastern Churches, Patriarch Photius wrote: "Not only the Bulgars converted to Christianity, but this people about whom are spoken much and often, and who overcome others with brutality and bestiality, that is, those called the Rus'. Having subjected neighboring peoples, and for this they have become too arrogant, they raised their hand against the Roman Empire. But now they have exchanged their godless faith, which earlier they maintained, for pure Christian teaching, entering into the number of friends given to us, though shortly before this they plundered us and revealed their unrestrained audacity. And among them such a thirst and enthusiasm of faith has taken fire that they have received a pastor and with great exactness conduct Christian rites." [Phot. Ep.].

So, Rus' not only official accepted Christianity from Constantinople, but also accepted the ecclesiastical hierarchy – a Metropolitan (according to Constantine Porphyrogennetos an Archbishop) Michael (in other sources Leo) and bishops. We don't know precisely, for the witnesses are silent, how the process of the Christianization of Rus'-Ukraine happened, that is, was it a baptism by force or calm, but it is known exactly that a certain pagan opposition existed. Certainly, the pagans called from Slavia (the northern lands) Oleh, who killed Kyivan Princes Askol'd and Dyr and seized the royal throne. In 882 the dynasty of the Riurykovychi came to replace the dynasty of Kyiv and the period of pagan reaction started. Hurrying ahead, let us say that even in the 11th – 12th Centuries in Byzantium they acknowledged that Kyivan-Rus' was baptized in the third quarter of the 9th century.

And we return to the times of Prince Askol'd, Emperor Michael, and Patriarch [6] Photius, and we address the "Pannonian legend" of the widespread edition of the "Life of St. Cyril." As is known, Emperor Michael III in 861 sent Constantine the Philosopher on the so-called "Khazar mission." It would have been optimal for the missionary to sail directly to Meotyda (Sea of Azov), but the future Teacher of the Slavs somehow went to Korsun (Kherones) in Crimea, where he found a Rus' monk with whom he

“obrite” (found, acquired?) religious books, “written by Rus’ writers.” And then in 863 was the Moravian mission for which the brother Saints Cyril (Constantine) and Methodius translated into the Slavic language the New Testament and divine service books. Even with the modern development of possibilities for translation and the appearance of an impressive number of grammars and dictionaries the work of a translator is a feat. But at that time, to speak about a time when all this did not exist, when it was necessary to develop one’s own Slavic terminology to express certain ideas, is similar to the word “paradise” (by the way, in the Western European languages a borrowed word, not one of their own, is used for this idea). So, certainly, Constantine the Philosopher acquired the necessary books, he edited some of them, but still for a long time after him in Roman sources they call these “Rus’” and not general “Slavic.” And one more point: It was logical to travel from Crimea to Rus’ for missionary service, inasmuch as at that time Kyiv was more important from the political side than Moravia and Pannonia. And Rus’ at that time was already a Christian country, so there was no idea of bringing Christianity to Christians.

After the pagan reaction in Kyiv the dynasty of the Riurykovychi was confirmed, which was hostile to Christians. But the Christian Church itself did not disappear. During the signing of agreements between Kyiv and Constantinople under Prince Ihor we see Rus’-Christians who took oaths on the Gospel, during the time of Princess Olha of Podil – one of the parts of Kyiv – the Cathedral Church of St. Elijah the Prophet operated. And Princess Olha herself and her son Ulib were Christians.

A new period in the development of the Christian life of Kyivan Rus’ came with the grandson of Princess Olha, Volodymyr. In 988 or 989 Grand Prince of Kyiv Volodymyr Sviatoslavovych accepted the faith of his grandmother and renewed the official status of Christianity as the state religion. Only the “Narrative of Past Years” recounts the baptism of Prince Volodymyr, his family and the people of Kyiv. Announcing the future act of the baptism of his subjects, the lord said that whoever is not baptized will not be his friend. Of foreigners who speak about the baptism of Prince Volodymyr, only the German Tytmar of Merzeburg speaks, but he clearly talks about the personal baptism of the lord of the Rus’. After the renewal of Christianity in Kyiv, the following lands were baptized “by fire and sword”: Novgorod (990), Rostov (991) and Suzdal (992). Notably, about baptism on those lands in which modern Ukrainians and Belarusians live there are no accounts. For they had preserved the baptism of Askol’d.

At first the Kyivan metropolitans were Greeks, but very quickly the great princes of Kyiv, according to the example of Constantinople, made attempts to place metropolitans from the numbers of the Rus’. The bishops of the Ukrainian lands supported such a practice, though the northern bishops, first of all those of Novgorod, opposed this, but not so much from ecclesiastical-canonical motives as because of the ambitions of their local princes and lords. Ukraine fell

under the rule of the Grand Duchy of Lithuania and then the Polish Kingdom. But it did not lose contact with Constantinople. Even under difficult political and religious conditions, ecclesiastical and cultural life developed. Church brotherhoods were founded, the most important of which (for example, Dormition in Lviv) with the blessing of the Patriarch of Constantinople became stauropigia (directly dependent on the patriarch). Through schools the brotherhoods spread education among the people and took care of Church relics. Documents from these times can still be found today in Ukrainian churches, for example, a decree written on parchment in the Greek language with original signatures and sealed with the stamp of the Patriarch of Constantinople which confirms the authenticity of parts of the relics of St. John the Baptist given to the Orthodox Church of St. John in Berezhani in the Ternopil area (now the relic is found in Holy Trinity Church).

Ivan Fedorov, the first Russian printer, fled from Moscow to Ukraine and here “revived neglected printing.” In 1581 he published in Ostrih from Greek and Slavic books the first full text of the Holy Scripture – the well-known Ostrih Bible, which became the canonical example for following publications of a Slavic Bible. Lviv Bishop Hedeon Balaban published a “Book of Needs” from original Greek texts, and after him Kyivan Metropolitan Petro Mohyla published divine service books. His “Book of Needs” was accepted by Universal Orthodoxy as an exemplary “Book of Needs,” and his “confession of faith” became a symbolic book of the Orthodox Church.

Completing the survey of church relations between the lordly Ecumenical Patriarchate and its daughter Church of Kyiv, again we recall that for all the more than 1000-year history of the Ukrainian Church, Kyiv always demonstrated proper obedience to the patriarchal throne, listening to its thoughts, and did not do anything that harmed the Universal Orthodox community. Even in today’s difficult times, when Ukrainian Orthodoxy is divided into three branches, the Churches which gave birth to and protect the Ukrainian tradition do not demonstrate unwise intolerance and aggression to their brothers in the one faith. Tolerance and faith will in its time be rewarded, and in Ukraine there will be one national Church, for which the true Christians and patriots of their land hunger.

1. Vasylebskyi, V. I. Two writings of Byzantine Emperor Michael VII Doukas to Vsevolod Yaroslavovych. *Journal of the Ministry of People’s Education*. [St. Petersburg] 1875, # 12. Cited letter written by the learned secretary Michael Psellus at the order of the emperor.

2. Braichevs’kyi, M. Y. The confirmation of Christianity in Rus’. – Kyiv: Scholarly thought, 1988. – p. 10.

3. Same, p. 9.

4. See correspondingly: Tertullian – Tert. *Adversus Iudaeos*, VII. – PG, I-II, p. 649–650. St. Athanasius of Alexandria – PG, XXV–XXVI, p. 51. St. John Chrysostom – *Commentary on the Gospel of Matthew* (PG, LXIII, 501, p. 51). (Euseb. *Jerome Epistolae*. – PL, XXII, p. 870). Sozom. *Hist. Eccles.* II, 6. Eusebii Ces. *Chronogr. Brevis*.

5. See Uspens’kyi, F. Y. *History of the Byzantine Empire*. – T. I. – St. Petersburg, year not noted.

6. Braichevs’kyi, M. Y. The confirmation of Christianity in Rus’. – Kyiv: Scholarly thought, 1988. – p. 37.

# “Church”: What does it mean?

by Fr. Harry Linsinbigler

When you speak of “Church,” of what do you think? Do you think of a building, or of God’s people? The word “Church” comes originally from the New Testament Greek word *Ekklesia*, from two Greek words *ek* (out) and *kaleo* (call), which originally had the connotation of an official Body, such as an assembly of citizens. In Greek and Roman civilization, not all had citizenship. Indeed, there were fewer citizens than noncitizens. Most noncitizens were merchants, servants or slaves, who received no benefits of citizenship. But one who was “called out” to be a member of this kingdom/empire/society was part of its *ekklesia* or “church.” Thus, when we speak of being “called out” by God, He is the King, the Church is His Kingdom and its citizens are called out of bondage and slavery to sin to serve the Living God and to have great joy and abundant life. Thus, the best translation is perhaps “Body called out.” Some translate it as “assembly,” but that is somewhat misleading, since assembly also indicates “a meeting,” which is not what *ekklesia* means. In the case of the Church of God, then, the “Body called out,” is the Body of Christ, the Kingdom of the God Who dwells among His People.

Did you know that when you were baptized, and every time you commune, according to the Synodikon of Orthodoxy (an official document of the Church proclaimed by the Bishops on the first Sunday of Lent), you make a pledge and a “promise to revere the Orthodox Catholic Church”? Did you know that every time you say the Lord’s Prayer, and pronounce the words “Our Father,” that you are

one Church, but the one Church itself, since “Christ is not divided,” and in this we understand that the local churches are simply the One Church at a particular location. Likewise Christ says “I will build My Church.” He does not say, “my churches” (cf. Mt. 16.18). And again, Scripture says that this One Church is the “Church of the Living God, the pillar and ground of the truth,” regardless of which locality we visit this Church, or what the particular local peculiar customs are, we understand it to be the One Church “which is at Corinth,” or “in the region of Galatia” or in Athens, in Jerusalem, in Kyiv, in South Bound Brook or in Chicago or Los Angeles or Dover, Florida.

The Scriptures and the Church Fathers reveal what the local Church is: A manifestation of the universal church in a particular locality. St. Clement of Rome, in the 1<sup>st</sup> Century writes in the name of, not “the Roman Church” but rather “The Church of God which sojourns at Rome, to the Church of God which sojourns at Corinth” (1<sup>st</sup> Letter to the Corinthians, 1). This is in line with St. Ignatius of Antioch (Bishop of Antioch ca. 98-117AD) who writes “to the Church constituted at Ephesus in Asia,” to the ‘Holy Church at Tralles’, to “the Church which is at Magnesia,” “to the Church of God the Father and the Lord Jesus Christ which is at Philadelphia in Asia...” and “to the Church of God the Father and the beloved Jesus Christ which has mercifully been given every gift, filled with faith and love, not lacking in any gift, most worthy of God and bearing holy things at Smyrna in Asia...His saints and faithful whether among

Jews or among nations in the one Body of His Church.” But the Scriptures and early writings also speak of the local churches “of” a place, signifying that it is comprised of all the Orthodox Christian faithful of a given city or town

“*In the Creed we confess one Church, we do not confess “Churches,” which are local manifestations of this one Church, but the one Church itself, since “Christ is not divided,” and in this we understand that the local churches are simply the One Church at a particular location. Likewise Christ says “I will build My Church.” He does not say, “my churches”* (cf. Mt. 16.18).

not only acknowledging that you are a child of God but also that you are a “child of the Orthodox Catholic Church; for whoever does not recognize the Church as his Mother, cannot recognize God as Father” (St. Peter Mohila of Kyiv, Orthodox Confession of Faith, Question 10 on Hope)?

In the Creed we confess ONE CHURCH, we do not confess “Churches,” which are local manifestations of this

in the early Church (and still officially in Church teaching). For example, the book of Revelation (Ch. 2ff) speaks of the Church of Ephesus, and the Church in Pergamos, and the Church of those who are of Laodicea. This is truly the One Church which is constituted locally “of” the city, “at” the city, and in the city. Thus we also see St. Ignatius writing in the name of the Church which presides in the “country”



of those who live in “the East” to “the Church which presides in the place of the country of the Romans.”

In the Liturgy, we confess, not “Churches” (plural), but rather one Church (singular) of God, the One, Holy, Catholic and Apostolic Church, the Body of Christ which He founded in its entirety, all members in heaven and on earth with Christ as the Head united in faith and sacrament. In this way, then, the Church finds fullness: the laity and clergy in Communion with the bishop and the bishops in Communion with one another, and all in Communion with the Lord, united in Orthodox Christian faith and sacrament, all manifesting in each locality the Holy Church of Christ. In writings of the last few decades we quite frequently hear of “the Orthodox Churches” (in the plural, i.e. meaning the various local or supra-local manifestations of the Church in Ukraine, Romania, Russia, Greece, the ancient lands in the middle east, etc.), but rarely of the One Orthodox Catholic Church (singular) that together they form. The Church is Orthodox in that it has right service of God and right belief as the “pillar and ground of the truth,” as Scripture calls it. The Church is Catholic (from the Greek *katholikos*, literally “according to the whole”) in that it is complete in Christ, it is whole, and it is universal. It is Apostolic in that it has continued the Apostolic succession and upheld the tradition handed down from the Apostles. Since other churches call themselves catholic and apostolic, the term “orthodox” is the one that is particularly distinguishing in the modern world.

St. Cyril of Jerusalem writes: “And if you ever are visiting in cities, do not inquire simply where the house of

the Lord is - for the others, sects of the impious, attempt to call their dens ‘houses of the Lord’- nor ask merely where the Church is, but where is the Orthodox Catholic Church. For this is the name peculiar to this Holy Church, the Mother of us all, which is the Spouse of our Lord Jesus Christ, the only-begotten Son of God” (On the Unity of the Church, 18.26). For “we who are many are one Body in Christ, and individually members of one another” (Rom. 12.5).

St. John Chrysostom teaches us that we are to understand, not just as individuals, but also parishes, dioceses, metropolias and patriarchates, that we are “individually members of one another.” We are not independent of one another nor subserviently dependent upon one another but interdependent. This is why we read not of separate churches, but of the One Church in each particular town and city throughout the world. And it is important to remember about your Church that this same Church, “the Orthodox Catholic Church of Christ, holds fast to the anciently transmitted doctrines which were at that time professed in common both in the East and the West...” (Encyclical of the Orthodox Patriarchs in Reply to the Encyclical of Roman Pope Leo XIII, 1895).

Thus, truly the Church to which you belong is Orthodox, truly it is Catholic, and truly it is Apostolic, keeping the essentials unaltered, and in practical matters choosing variations only within the bounds set by the Apostles from the variety of things handed down to us in the Tradition of the Apostles themselves, being moved by the Holy Spirit, Who guides the Church into all truth. You are part of the most long-standing Church on earth, the Orthodox Church of God.



## ORDINATION ANNIVERSARIES

SEPTEMBER

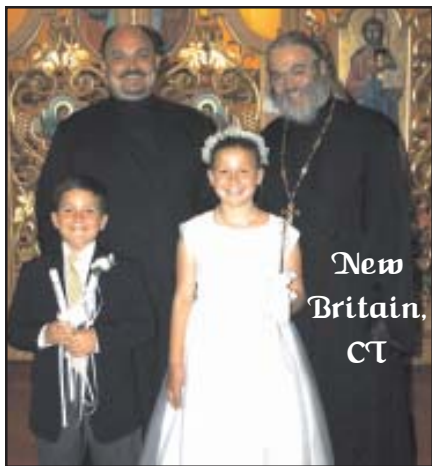
Fr. Paul Szewczuk	September 22, 1991
V. Rev. Fr. Yurij Siwko	September 23, 1982
V. Rev. Fr. John Harvey	September 27, 1974
V. Rev. Fr. Roman Tarnawsky	September 27, 1978

### CORRECTION

*We apologize for the computer omission of Fr. Gregory's Ordination Anniversary date in the last issue of our publication.*

Ihumen Gregory July 16, 1977

**MAY GOD GRANT TO THEM MANY, HAPPY  
AND BLESSED YEARS!**



New  
Britain,  
CT

**St. Mary's, Nativity of the Mother of God** - Gregory Roman Platosz, Stephanie Alana Melnyk; Fr. Dn. Anthony Szwez, V. Rev. Ihumen Gregory, pastor, June 15.



Chicago, IL

**St. Volodymyr Cathedral** - Front: Yulia Valnytska, Ella Dilendorf, Zorian Schifman, Roxolana Lisowsky, and Anastasia Sapatynska. Back: Protodeacon Mykola Dilendorf, Archimandrite Pankratij, pastor, and Rev. Fr. Shelvakh.



Bel Air,  
MD

**Four Evangelists Mission** Klopjic, Nathaniel Borns, and Klopjic; Fr. Gregory Czumak, pastor.



F  
Conf



Cartaret, NJ

**St. Demetrios Church** - Front: Magdalena Mostek, Daria Mostek, Paulina Mostek, Brandon Prokopiak, Jennifer Obrizan, Makayla Reyes, Denise Spoganetz, teacher. Back : Nicholas Obrizan, Victor Obrizan, Rt. Rev. Taras Chubenko, pastor, Subdeacon James K. Cairns III, Patrick Prokopiak, June 15.



South Plainfield,  
NJ

**Nativity of the Blessed Virgin Church** - Nicholas and Matthew Weigand, and Nicholas Tirpak; Rt. Rev. Fr. Raymond Sundland, pastor; June 1.



Parma, OH

**St. Vladimir Cathedral** - Front: Kelly Meaden, Sophia Dobronos, Dana Demjanjuk and Morgan Johnson. Middle: Sarah Harasyn, Andrij Mahlay, Jonathan Greaves, Orest Mahlay, Mrs. Dawn Miller, teacher. Back: Fr. Dn. Ihor Mahlay, Fr. Michael Hontaruk, Fr. Michael Strapko, Fr. John Nakonachny, pastor; June 15.



Youngstown, OH

SS. P  
Church  
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Deme  
Zets;  
Wolos  
Auden  
Harve  
Ewan  
presid  
Becke





Ben and JT pastor.



Boston, MA

**St. Andrew Church** - Stephen Little; Fr. Roman (Tarnavsky), pastor.



Southfield, MI

**St. Mary the Protectress Cathedral** - (Left, 2008) Oleh Kozak. (Right, 2007) Front: Christinka Bodnarchuk, Roman Petrusha, Danylko Higgins, Tetiana Smyk and Denys Slyusar. Second row - Alexis VanHoef, Lesia Powers, and Liza Jones; V. Rev. Pavlo Bodnarchuk, pastor.



# First Confessions



Yardville, NJ

**St. George Church** - Julia Hontaruk with His Grace Bishop Daniel; V. Rev. Petro Levko, pastor, Rev. Volodymyr Hlyvko, attached.



Johnson City, NY

**St. John the Baptist Church** - Alexis Ranieri, Hunter Gorick, Samuel Hatala, Benjamin Hatala, Andrea Harder, Stamatia Dimitriou, Nicholas Ranieri, Matthew Ranieri and Jordan Klym; Fr. Zinovy Zharsky, pastor, and Jody Dimitriou, teacher.

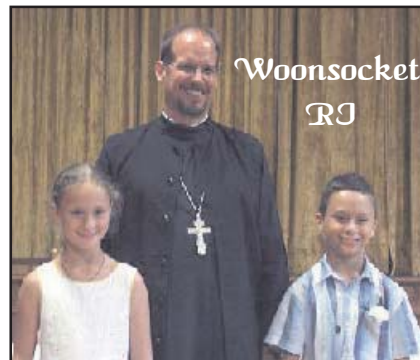


**Peter and Paul Church** - Front: Jeffrey [unclear] diak; Alexa [unclear] trios; Makenzie Summer [unclear] schak; Jamie [unclear]. Back: Fr. John [unclear], pastor; Joe [unclear] ish, council [unclear] ent; Fr. Gregory [unclear] er, choir director.



Philadelphia, PA

**St. Vladimir Cathedral** - Front: Acolytes James Gavrusenko, Nathan Konchak, First Confession Recipients Brett Wilwert and Johann Gigante, Daria O'Byrne, teacher. Back: Protodeacon Anatolij, Fr. Frank Estocin, pastor, Subdeacon Peter Konchak, Alexander Konchak and Peter Konchak, Jr.; June 15.



Woonsocket, RI

**St. Michael Church** - Roman and Tamara Petrov; Fr. Anthony Perkins, pastor; Susan Chase, Church School teacher; June 15.



# 2008 GRADUATES



## St. Andrew Church, Boston, MA

High school graduates Stephen Walling, Michael Orlov, (above) and Anna Matveychuk (left) with Fr. Roman (Tarnavsky), pastor. All graduates received scholarships from the Pavlo Danylenko Memorial Scholarship Fund.



## St. Demetrios Church, Carteret, NJ

Church School graduates and recipients of the Archbishop Mark Scholarship: Rebecca Clayton and Vitaly Pasej with Rt. Rev. Taras Chubenko, pastor



## St. Vladimir Cathedral, Parma, OH

High school graduates were gifted with an Orthodox Study Bible from the parish's senior UOL chapter. V. Rev. Fr. John Nakonachny, pastor, Kevin Kustich, Ryan Sima, Emily Kominko, John Harayn, Daniel Moysaenko and Fr. Deacon Ihor Mahlay



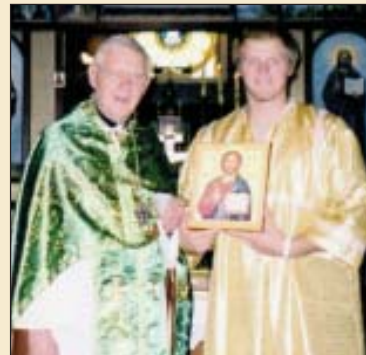
## SS. Peter and Paul Church, Youngstown, OH

Front row: Nick Anderson; Krista Ulbricht; Robert Kline. Back row: Fr. John Harvey, pastor; Fred Battisti, Jr. (OSU); and Joe Ewanish, council president. All graduates received scholarships from the V. Rev. Fr. William Olynyk Scholarship Fund.



## St. Mary Church, Chester, PA

Maria Syska received a Doctorate in Veterinarian Medicine from the University of Pennsylvania School of Veterinary Medicine in Philadelphia, PA. Her home parish is St. Mary Church in Chester, PA where V. Rev. Fr. Gerald Ozlanski is pastor.



## Ascension Church, Nanty Glo, PA

High school graduate James Shaffer, being presented an icon from his pastor, Fr. George Hnatko.



May

Ukrainian version of the article in the next issue!

2008

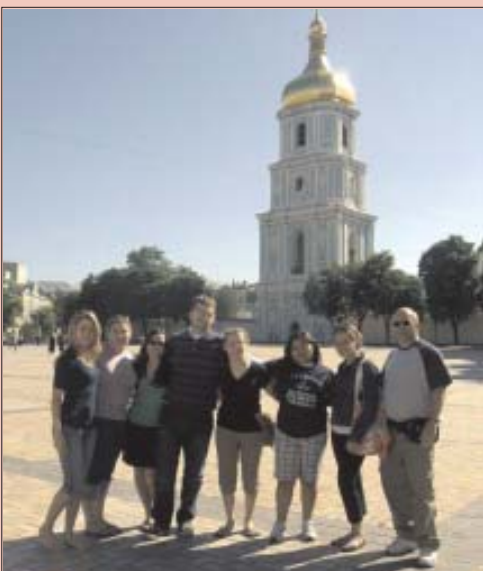
Переклад укр. мовою - в наступному випуску!



2008  
MISSION  
TEAM  
OF COLLEGE AGE  
STUDENTS  
OF THE  
UKRAINIAN  
ORTHODOX  
CHURCH  
OF THE  
USA



Znamyanka and  
Puhachiv  
Orphanages





# Answering the Call

by Adam Kennedy

The train pulls into the station. The buildings are reminiscent of a Soviet Tragedy. Bats line the bright nights sky as you walk a weathered path. You have arrived in the orphanage of Znamianka. The hallways are blue and the building is crumbling. It is hard to believe children live in such a structure. During the days the hallways resonate with screams and laughter. At night, a deafening silence cascades throughout the corridors, only to be shattered by the cries of a child in the early hours of the morning.

Disfigured children reside in this foreign place, in this country of my ancestors. They are forgotten by the world, nestled in the outskirts of civilization, tucked away in a dark corner so not to be noticed. Foremost they are neglected, but unmistakably pure and innocent. They are love without limitation, unconditional. Some talk, some just make noises. And while these children are truly astonishing, the cold hard fact remains: These children will die here.

This is the bitter truth of it all. As a missionary, this bitter truth impacts you with such tremendous force the last time you see their faces, and chronically strikes throughout the years to follow. This is why we go there, this is why what is done there matters. We go there to return that love which is given copiously. Though I firmly believe, no matter how much affection we return, it could never match the amount we receive, and the satisfying feeling that results is: that it will always be enough to these

children. A stroke on the cheek, a tight embrace, the beauty and comfort in any human touch will go well beyond anything you ever thought yourself capable of giving.

When you walk room to room, the children do not appear as what our society deems to be "normal". However, within moments of time spent with any child, it is apparent that these children are cognitive, spiritual, but most of all humbling. So while they may not be "normal", they most certainly are magnificent and nothing short of extraordinary.



I can go on for pages praising the work we do there as Orthodox Christians, the children themselves, or how much progress has been made there over the years, but I am opting not to. This trip is an experience, an experience I believe everyone should have, but in reality, not everyone can handle. Thus, you need to be, at the very least, aware of the sufferings in our ancestral homeland.

My experience is no greater than anyone before me and certainly not one of dire importance, but at the very

least it is an experience, and it is one I wish to share. On my first trip I met two children, who, had they lived in the United States, would have lived very different lives. Vitaly, who suffers from hydrocephalus and Masha who is malnourished. They are my children. After leaving them, my thoughts and prayers revolved around them over the duration of this past year and throughout its high points as well as low ones.

I returned to Ukraine this year on the 2008 mission team in hopes of seeing both children again. The cruel reality struck me in my stay at Znamianka. I lost a child. I lost a child in my absence, an eleven year-old, a child I had waited a year to see, to love. And in retrospect, nothing I have ever done in life was harder than going to pray over her grave and say my final good-bye, only to not be certain that it was her grave I was praying over. This is why we must go on, for Masha and for those before her and those who are certain to follow. We must stay, the trips must continue, and we must expand. Every child deserves to be shown the paternal love we to which we human beings are entitled.

The Orphans of Ukraine are waiting and they will receive you with open arms. Will you answer the call?

# Ascension at the Puhachiv Orphanage

by Andrea Komichak

Have you ever seen the Face of Christ? I have. It was in the faces of orphan girls from the Puhachiv Orphanage in Ukraine.



While I was on the 2008 Mission Trip, I had the most fortunate experience to celebrate the Holy Feast of the Ascension with the girls of Puhachiv. An abbreviated Divine Liturgy led by Bishop Daniel was held in one of the orphanage's newly-remodeled buildings, a building that is now utilized for classroom purposes. Of the eighty-seven girls in the orphanage, only thirty were healthy enough to attend the service that day.

Bishop Daniel began by calling forth two of the teenage girls, Nina and Anya, and explained to the group how the girls baked the *prosphora* bread that would later be used for Communion. With the help of Fr. Steve Masliuk of Bridgeport, Connecticut, both Nina and Anya assisted in every step of the process. As Bishop Daniel recognized their hard work before their peers and the staff, it was a joy to see the glee on both of their faces and in their smiles.

It was now time to begin the Liturgy. As I sang the liturgical responses, along with other team members, I experienced an incredible scene unfolding before me. At first, all of the orphans sat still and were very well-behaved, but that did not last very long as the group began to lose interest. Increasingly they grew restless. It wasn't until we got to the Gospel reading, however, that things began to change. Bishop Daniel, who is blessed with a deep bass voice, chanted from the Gospel Book. The group suddenly stopped fidgeting and was completely mesmerized by the sound of the bishop's voice. Among the orphans was my seven-year-old goddaughter Sophia. Normally, Sophia is a lively little girl who cannot sit still

for very long. But when I looked over at her face, she was completely calm and attentive. She remained like this even as I carried her up to receive Holy Communion for the first time. I recalled how just one year earlier I carried her in a similar fashion for her baptism by Bishop Daniel.

Following the Liturgy was the service of Holy Unction. The Bishop went around the room anointing each

anointing, she came up to me and the other team members, and gave us all a hug. With tears strolling down her face, she thanked each one of us for bringing her to the Liturgy.

Have you ever seen the Face of Christ? I have. It was in a group of orphans who showed me the privilege of going to Church.

## Unconditional Love

by Katrusia Stecyk



of the girls, and I found myself standing next to Katya. At twenty-four years of age Katya is already a woman. Because of her jokester personality, she holds the title of Class Clown; but on that day I saw a completely different side of Katya. I watched as she folded her hands in prayer and participated in the responses. With eyes closed, she recognized the gravity of the service. This was a more personal and grown-up Katya. There was something inside of her that told her what was going on and how she should react. After the

Night's darkness had overcome the halls of Znamyanka's orphanage. The shadow of an abandoned wheelchair stretched over the walls and across the cool tiles on the floor. In a quiet room, Bishop Daniel spoke to a group gathered around a table - usually an ordinary scene, but not that night. "It all begins in love" he said, his voice low, "and it all ends with love." Tear-stained cheeks glistened and voices quivered - with love, with gratitude, with overwhelming emotion.

It was our last night in Znamyanka and only a few days time until the end of what for me was a most riveting and wonderful, depressing and uplifting, love-filled and traumatizing emotional roller coaster. Good had come with the bad, smiles had surfaced through a blur of tears, and the laughs lived on as echoes in my mind. It *had* begun with love - a pure and unconditional love from the children. And as they hungered for mirroring love and affection, I now see that I, too, hungered. The love



demanded by these orphans enchanted me and pulled them into my heart, catapulted them into my life forever.

The unmasked delight and eager love in their azure, green, cocoa eyes was the most beautiful thing I've ever seen...genuine and with no end. Maybe these children are hidden in remote villages in once-Soviet orphanages so that they are neither seen nor heard, and maybe they *are* forgotten by most of the world, but they are still God's children. They are *people*.

In their clinging fingers I felt so much more than the intense longing for a human touch - I felt the innate human qualities of a need to belong, a need - a hunger - for love. At the end of the day, it *is* all about love. These children have nothing *but* love. Most don't even have their health, something so many of us take for granted. Each orphan showed me the raw core of the human soul, I think. Perhaps burdened with the unthinkable, but at the same time, good, having only the sincerest desire to give the greatest gift, the most valuable - true and unconditional love. They broke down barriers of patience and dragged love out of me, the kind I wasn't aware I could show to anyone, especially not to a complete stranger who may not even be cognitive or cogent.

I felt my heart shatter and be rebuilt at least 18 times during my time in Ukraine.

And now, a few short weeks later, here I am. I still don't know what to think, how to feel. Sometimes I don't feel like I'm here at home - it seems that somehow, I am still with the children. I can't think about anything but those beautiful faces and giggles across the great blue sea... sleeping right now. At times I know that they're

playing, or sitting outside, and later on they're eating or sitting, crying or laughing, in an orchard, in a classroom, in their beds. I wonder over and over: How is it even possible to fall in love 200 times and always have those names and faces floating in the back of your head, as if they're tiny shadows pleading you to come back, come back just to hold them?

They plead to me. I miss every last dimple, cry, kiss, hand, and shade of eye color, every snort, titter, toothy



smile, and grasp of my pinky finger. I *miss* them. Seeing every one of my pictures again and again, and starting to see others' pictures is shedding new light on everything. I'm seeing things I didn't necessarily see before... freckles, crooked teeth, fingernails, balled up fists, arms wrapped tightly around waists, necks, chests - never wanting to let go, ever.

I hear the laughs and the lonely cries down the hallways in the middle of the night. I see the thrilled grins and little hands clutching beaded

necklaces...red, green, yellow, sparkly pink. I've been at home for awhile, but somehow I still feel the burning tears I tried *so hard* to hold back as I lifted the little ones to my own eye level and kissed them good-bye. After all, you can't make happy memories if your world is a blur of tears.

Those children, those Ukrainian orphans in Puhachiv and Znamyanka, are so physically far away right now...but every single freckle, every last set of upwardly stretched arms just waiting to be lifted into a higher place, waiting to get closer, is so *important* to me. Far away, but never disconnected. Connected by love.

And what a miracle it is. To find in yourself the ability to love those cast aside, those placed on the edges of towns in a faraway land, some unwanted and others completely forgotten. To have every difference and every barrier melt away within a day's time, only to reveal an earth-shattering, unmistakable love I never knew was possible.

The connection I and the team made with the orphans is not one that I can explain so soon after my first visit to my homeland to serve these children - and I don't know. Maybe I never will be able to, but right here and right now, knowing that such an unconditional love exists settles me. Something inside me feels so calm and a happiness unlike anything I've ever felt wells up. A happiness made possible by a God-given love that took the form of musical laughs and bright smiles. A happiness that reminds me of how each and every child I encountered managed to drag a love out of me that I didn't know was possible.

And so it all begins with love and ends in love.



Юрій Розгін

## ЛІТНЯ ШКОЛА РЕЛІГІЇ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Від 23-го до 27-го червня 2008 р., Єлисавета Симоненко, вчитель релігії при школі релігії і українознавства ім.Л. Українки при парафії Св. Покрови в Саутфілді, Міч. і дорадник Молодечого відділу УПЛіги в цій же громаді, організувала для дітей Літню школу релігії (Л.Ш.Р. – Vacation Bible School). Щоденно, на протязі п'яти днів, учні мали кілька годин навчання релігії, ознайомлюючись з життям Богородиці, обставинами перед і під час її народження, з її успінням... Учні також довідалися про існування чудотворних ікон Діви Марії та про історію інших ікон. Для цього вони зайшли до Святопокровської катедрі, де Є. Симоненко пояснила їм, що означає кожна ікона. Учні довідалися що таке Покрова і чому катедрі має назву Святопокровська. В додатку вони вивчили молитву до Богородиці Достойно є і це є істина..."

24-го червня кілька годин з учнями провів запрошений інструктор Андрій Стойко. Він подякував учням за їхню участь в цілорічному збиранні необхідних речей для бездомних, що знаходять притулок в Монастирі Св.Германа в Клівленді; цей монастир утримує Українська Православна Церква в США. Андрій розказав учням про життя Св. Германа на Алясці, першого "американського" святого, до того ще й слов'янина та ще й православного, який прибув на Аляску в 1794-ому році молодим монахом і прожив там більше, як 40 років. Він навчав тубільців словом і особистим прикладом, надаючи їм допомогу в їхніх фізичних і духовних потребах. А. Стойко показав учням відео з місійної праці на Алясці. В кінці липня ц.р. Андрій мав знову їхати на Аляску, щоб там продовжувати



свою місійну роботу. На закінчення він подарував кожному учневі іконку.

Але дітей треба і розважити! Тому кожного дня по кілька годин діти займалися мистецькими вміlostями (crafts): споруджуванням з картону маленької церкви і її розмалюванням, розмалюванням ікон, вишиванням. Під час перерви вони запускали маленькі паперові літачки, які вони самі збудували і займалися іграми, що розвивають спільне зусилля: для того, щоб перемогти, вони мусіли співдіяти.

Окрім цього учасники ЛШР вчилися і куховарства: як справитись з цибулею, як пізнати чи яйце варене чи сире, і т.п. Кожного дня вони готували страви, мили посуду, витирали тарілки і замітали підлогу. Останнього дня навчання діти приготували своїм батькам полуденок, що складався з закусок, картопляної салатики, біфштексу та зеленої салати. Учні самі виконували більшу частину роботи. При цьому вони навчилися, як накривати стіл, як годиться сидіти і поводитись за столом: не починати їсти поки всі не сіли за стіл.

На цю ЛШР записалось було 17 учнів, але лише 8 прибули на навчання: Лилі, Леся, Михайло й Андрій Пауерс, Емілія й Тетяна Смик, Христина Боднарчук і Вікторія Концева. Мамі Вікторії так сподобалась ЛШР, що вона відразу записала свою доньку до нашої Школи на наступний навчальний рік.

Очевидно, цей тиждень був ефективно виповнений навчанням і розвагою, за що належить велика подяка Єлисаветі Симоненко.

*На фото: Учасники Літньої школи релігії на сходах катедрі та Андрій Стойко з учнями.*



The ecumenical movement has been around since the 1920's when the World Council of Churches (WCC) was formed. Orthodox Churches have been participants since the beginning, but Orthodox participation has remained at a distance for a number of reasons. The most prominent reason may stem from the history: The movement has essentially been a worldwide phenomenon among Protestant churches. Roman Catholic participation has also been minimal, and was nonexistent prior to Vatican II (the Roman Church's worldwide council that lasted from 1962-1965 during the pontificates of Pope John XXIII and Pope Paul VI).

When you look at the makeup of the WCC, you find an astounding array of different churches, many you never heard of and many of them start-ups begun by American or German or other missionaries in the 18<sup>th</sup> to 19<sup>th</sup> centuries, with none of them in full agreement on what the gospel is or what church life is all about. There are literally dozens of churches that grew based on indigenous Bible preaching and little beyond that. No wonder that we Orthodox look at this array in frustration. No wonder that the Orthodox Church cannot enter full communion with these churches; from our perspective they are inadequate and incomplete expressions of the Gospel of Jesus Christ.

Nevertheless, many Orthodox Churches in Europe and Russia, Asia and Africa and India are members of the WCC. Exceptions are the Georgians, the Bulgarians, and the Ukrainians. In America only the OCA is currently a member church. There is good participation among the so-called Oriental Orthodox Churches, who did not accept the formulation of faith of Chalcedon (451 A.D.). This includes the Ethiopian and Eritrean Orthodox Churches, the Coptic Church, and the Armenian Apostolic Church. The Central Council of the WCC, with about 160 members total, has

many Eastern and Oriental Orthodox members both lay and clergy.

Tensions have accompanied our walk together. Charges of arrogance and elitism are regularly hurled at Orthodox participants. This is only natural. If you think that you can negotiate common denominators and this will yield a union, you cannot grasp the mind of the Orthodox Church. Our sense of fullness and fellowship and conciliar agreement in the faith must seem "arrogant" to the others. From the Orthodox perspective, however, these other churches are woefully inadequate; many have no sacraments, for example, or if they do their concept of sacrament cannot carry the weight of the church's historic meaning. They do not grasp the relationship between church, Eucharist, and bishop that is central to our understanding. Their concept of church is limited to what you can craft solely on reading the Bible, unaided by Tradition, and this led to a myriad of churches worldwide bearing the name of Christ and perpetuating a slender understanding of what it means to be church from generation to generation.

That said, Orthodox participation is vital to the WCC. There has to be some standard for an historic yet living church that is held up to other churches as a model and beacon. We provide that service. This does not have to be an arrogant viewpoint; those who work with the WCC have learned how to do so with compassion and understanding. At the same time, any work with the WCC reveals what a great gift Orthodoxy is to the world.

In 1998 the WCC set up a Special Commission to study Orthodox concerns with regard to the Council. We were concerned about such things as decision-making, worship, the slant of many social statements, the doctrine of the church, and spirituality. The 9<sup>th</sup> Assembly of the WCC in Porto Alegre, Brazil, February 14-23, 2006, chose some reorganization of both administration and priorities on the basis of the work of this special commission. One major

“ *There are literally dozens of churches that grew based on indigenous Bible preaching and little beyond that. No wonder that we Orthodox look at this array in frustration.*

change that came directly from Orthodox pressure was the adoption of a consensus model for decision-making, which is a positive response to the Orthodox request to align WCC decision-making with our understanding of conciliar decision-making. The result should be to give more weight to Orthodox deliberations in the Council.

On December 14-15 2006 the Governing Council of the WCC met at the Phanar in Istanbul. Metropolitan

*(Continued on the next page)*

## CONVERTS CORNER

(Continued from the previous page)

Gennadios (Limouris) is one of the two vice-moderators of the Council. Ecumenical Patriarch Bartholomew I has said, "The Ecumenical Patriarchate is committed to the WCC and the ecumenical movement as a whole. It will continue to offer its witness and to share the richness of its theological and ecclesial tradition in the search for unity among Christian churches, in all efforts towards reconciliation and peace, in all attempts to serve the manifold human needs, and in the protection of creation which is a gift of God entrusted to humanity." Thus there is an historic openness on the part of many Orthodox leaders and churches to the WCC.

The second way in which Orthodox participation has had an impact on WCC affairs may be seen in the newest WCC document, paper #198 *On the Nature and Mission of the Church*. Orthodox participants have insisted on the centrality of ecclesiology (the doctrine of the church) to the search for unity, and this document clearly reflects that concern.

From December 10-12, a conference was convened at Boldern, a retreat center near Zurich, Switzerland, to respond to this paper. I was privileged to be one of twenty invited respondents.

“All Christians, however, feel this tension because all Christians want to announce the gospel to the world and it is difficult to do so without denying validity to other forms of faith.”

The paper has four parts: *The Church of the Triune God*, *The Church in History*, *The Life of Community*, and *In and For the World*. Each of these parts reflects Orthodox concerns in greater or lesser degree and thus, the document is worthy of our attention solely on that basis.

Readers should know that the major WCC paper of the last quarter-century was called *Baptism, Eucharist, and Ministry* (1982, commonly referred to as BEM), which led to a lengthy and ongoing dialogue about the church on the part of all participants in the council. The process by which churches bought into the contents of BEM is called "reception;" this is a formal process by which a church can sign on to WCC documents. It allows for partial agreement with accompanying dissent; these dissenting notes are then subsequently published as part of the ongoing dialogue. *The Nature and Mission of the Church* is the logical successor to BEM.

The WCC model for subsequent papers is to make a clear statement of what is agreed among churches, then to put continuing concerns (objections or inadequacies identified by one or another church), in a separate highlighted box. The box then becomes part of the ongoing

discussion of the WCC toward unity among the churches.

Well, then, what is in the document?

Part I, *The Church of the Triune God*, discusses the nature of the church as gift of God, creation of the Word and of the Holy Spirit. This part discusses biblical images for the church, and ends by identifying the church as the sign and instrument of God's intention and plan for the world. Disputes continue, since some churches do not comprehend the interrelationships among bishop, Eucharist, and communion that is central to Orthodoxy, and some do not recognize the centrality of the sacramental life to the nature of the church.

Part II, *The Church in History*, speaks of the tension of the church as "in, but not of, the world," which tension the church has lived with through the centuries. Here the customary language about unity in diversity and diversity in unity comes up. This part is the least fulfilling because, though its title mentions the church in history, the text makes no reference to historical embodiments of the church whether Orthodox, Catholic, or Protestant. Here, too, we find the customary protestant understanding of the "visible/invisible" nature of the church, an understanding foreign to Orthodoxy. This concept enables the protestant world to think in terms of a global and universal church that exists in principle within the different manifestations called "church," but not identified with any one of them. Practically, this is a way to legitimate conflicting views of

the church on some ideal level. To the Orthodox, this has always seemed like an unwarranted separation between the spiritual and the material church. How can the church, the Body of Christ, be divided into spirit and matter, when Christ is the one incarnate Lord? The best notes in this part come at the conclusion, where the universal church is identified as a communion of local

churches – which is the Orthodox understanding of the interrelationship among churches.

Part III, *The Life of Communion in and for the World*, covers the concept of conciliarity and primacy in ways that Orthodox will find adequate if not fully complete. Because of the divisions in the churches about the place and nature of ordained and baptized ministries, there cannot be agreement, but there is progress. This part shows a great deal of influence from the Orthodox participation.

Part IV, *In and For the World*, is a brief ending that identifies the church's role in society to announce the Kingdom of God, and with some strain tries to say that there is no conflict between evangelism and respect for other faiths. All Christians, however, feel this tension because all Christians want to announce the gospel to the world and it is difficult to do so without denying validity to other forms of faith.

*The Nature and Mission of the Church* is a valuable tool for the future. With more tweaking and shuffling here and there it will influence a generation of seminary students, and hence it is an important document for us to consider as well.

# “The Light of Christ Illumines All”

## *St. Andrew the Apostle, St. Andrew’s Society and our Mission of Light*

*St. Andrew brought the Light of Christ to the lands of Ukraine almost 2000 years ago. It is up to us to be illumined by that Light and share it with others.*



St. Andrew was one of the Apostles and chosen follower of our Lord Jesus Christ. The Holy Scriptures inform us that he was “First Called” of the Apostles. After Christ’s Resurrection and the establishment of the Church on the Day of Pentecost, St. Andrew spread the Light of Christ to the lands of the Eastern Roman Empire and north to the shores around the Black Sea.

According to the recorded chronicle of Ukraine (Rus’) “The Tale of Bygone Years”, Andrew came to the hills by the Dnipro (*Dnieper*) River and erected a cross, where he prophesied the foundation of a great Christian city in what was then a sparsely inhabited area. His prediction later became true. The city of Kyiv (Kiev) arose and became the beacon of Christian Light for Eastern Europe.

The Church in Ukraine sees herself as an Apostolic Church, a Church founded by the preaching of St. Andrew the First Called Apostle. Ukrainians are fond of the Apostle Andrew and many churches are

named in his honor, and Andrew is a popular name among Ukrainians.

After the fall of Communism in the Soviet Union and the declaration of an independent Ukraine, the faithful in the United States initiated a movement to help bring back the Light of Christ to the lands first enlightened by St. Andrew. For this reason, a society for the restoration of the Church in Ukraine and promotion of Christian ideals was established and named in honor of St. Andrew.

For over 17 years, St. Andrew’s Society has raised funds to support the restoration of destroyed churches, the publications of religious literature,

the expansion theological seminaries and educational projects and the humanitarian efforts to the needy in Ukraine.

We have continued the Mission of spreading the Light. The Faithful of the Church in America have aided the Faithful of the Church in Ukraine in receiving the Light of Christ which was first brought to us through the preaching of St. Andrew!

Please consider joining the missionary Society of St. Andrew. For further information, please contact Rev. Deacon Dr. Ihor Mahlay at [imahlay@yahoo.com](mailto:imahlay@yahoo.com) or 440-582-1051.

## Famine Commemoration in Pittsburgh



On Wednesday, May 15 members of the Ukrainian Orthodox and Ukrainian Catholic Churches gathered in front of the Allegheny County Building in downtown Pittsburgh to remember the seven to ten million Ukrainians who were starved to death during the famine genocide in Ukraine, 1932-33.

Gregory Repa, a survivor of the famine and a member of SS. Peter and Paul Church in Carnegie, PA

described the Famine to those present at the commemoration.

Fr. George Hnatko, dean of the Pittsburgh Deanery, offered a prayer in Ukrainian and English for those who perished in the Famine.

Other clergy of the deanery who participated in the commemoration were Frs. Stephen Repa, Timothy Tomson, Michael Kochis, and Paisius McGrath.

## 50<sup>th</sup> Anniversary Celebration and Rebirth in Ocean City, MD

Holy Trinity Church in Whaleyville, MD, just 15 minutes outside of Ocean City, was pleased to celebrate the 50<sup>th</sup> anniversary of its founding on Sunday, July 6. His Eminence, Archbishop Antony, President of the Consistory and Eastern Eparchy Ruling Hierarch and His Grace, Bishop Daniel, concelebra-

the Presbyterian community, rebuilt the foundation and installed a new floor, windows and a new roof. Inside, the Church was redone in the traditional Ukrainian Orthodox style with an icon screen and many lovely icons painted by one of the parishioners and adorned with traditional embroideries.



During the early life of the parish, it was the center of the spiritual, as well as the cultural and social life for all Ukraini-

ated the Divine Liturgy, along with Fr. Petro Zhoba, the new parish priest. After the anniversary liturgy a luncheon was held sponsored by the parish council. Visitors from as far away as Sterling and Bloxom, VA, participated in the celebration.

ans on the Delmarva Peninsula. After purchasing the church building, the parish bought a neighboring farmhouse which served as the rectory and the parish gathering place. At the



Eden Presbyterian Church, originally built in 1855 on land purchased from the Whaley family, descendants of the original founder of Whaleyville, is a historic example of post and beam construction. In 1958, 17 Ukrainian Orthodox families purchased the church from

height of activity, the parish had over 40 member families.

Fr. Peter Zhoba was appointed the new parish

priest in September, 2007, the first priest assigned to the parish in over seven years. He recently arrived in the US from Ivano-Frankivsk, Ukraine with his family. The parish had been without a priest during that entire period due to a shortage of clergy.

parish and invite all Orthodox believers and others to join them for services.

The Divine Liturgy is



With rebirth of the parish, a new parish council was elected: Steven Sisak, president; John Czczulin, secretary and Tony Kovar, Treasurer. The council and parishioners are excited about the rebirth of the

celebrated every Sunday at 10 am at Holy Trinity Church, 7927 Circle Rd, Whaleyville, MD, just 15 minutes from Ocean City, MD. Interested parties can call 267-980-0168 for more information.



## SS. Peter and Paul Church School Camp in Palos Park

The Third Annual Summer Church School Camp, under the direction of Janet Milton, was held on June 17-19 at SS. Peter and Paul Parish in Palos Park, IL. Campers ranged in age from

three to 14.

The Camp began with a Moleben followed by a lesson and take home projects about Pentecost. Older students met with Fr. Taras for a discussion about

## St. Michael's Celebrates "Heritage Days"



The "Heritage Days" Ukrainian Orthodox Church Camp held July 17-19 at St. Michael Parish in Woonsocket, RI was a great suc-

cess. Activities included morning prayer, sing-a-longs, Ukrainian folk dancing, pysanky, crafts, baking proshpora, a "teaching Liturgy", and plenty of play time. The twelve children who participated were taught, supported, mentored and supervised by ten adults (to include a nurse and several certified teachers). We all came out of the experience



with a deeper appreciation for our heritage, the love of Christ, and how blessed we are to have such beautiful children and youth. Additional plans for next year include separate age tracks for crafts, dancing, and classes; a field trip; camp t-shirts; and encouraging broader participation from the children and youth from our growing parish and the surrounding community. To see additional photos, please visit the parish website, [www.stmichael.uoc.org](http://www.stmichael.uoc.org).

Pentecost and other topics followed by the Veggie Tale video, "God Made You Special." After lunch all loaded into cars and went to Pump It Up for a fun filled afternoon.

The following day, after an opening prayer and a proshpora lesson by Fr. Taras, each student made his/her own proshporon. Many students who had attended the two previous encampments commented that this proshpora was the best yet. Students then had

one to light candles and presented every person with two icons of the Lady of Cicero. Then everyone processed to the icon and Fr. Taras led prayers to the Holy Birthgiver-of-God. On Thursday, our encampment began once again with an opening prayers followed by the mission project.

With the help of Mary Jo Grzynski the campers created cards for all of the parish shut-ins and for the young patients at Hope Children's Hospital. The



an opportunity to complete a craft of choice. Following this, John Charest took the students outdoors for games.

After an early lunch the campers and other members of the parish took a trip to St. George Antiochian Orthodox Church in Cicero, which was the highlight of the encampment. Fr. Nicholas' presentation about the Weeping Icon or as it is now known, Our Lady of Cicero, was so very enlightening and informative that several students were actually taking notes. He answered every-

cards were beautiful, creative and heart warming.

The encampment ended with a picnic lunch at a local forest preserve followed by a trip to the Little Red School House. PM Laura created a scavenger hunt for each camper. The encampment ended with ice cream and popcorn and a water balloon toss at the church.

Dominic Saunders summed it up well when asked what was your favorite part of camp, and he just said, "Everything!" Thanks to the UOL who funded the encampment once again.

## Parma Cathedral Welcomes New Assistant Pastor

On Sunday, July 27, the clergy and faithful of St. Vladimir Cathedral in Parma, OH gathered to celebrate their Patron Saint's Day with a Divine Liturgy in the Cathedral.

Pyrohy Group generously donated \$20,000 to the needs of the parish, and with their gift to Fr. Michael, the group officially invited him to be a member of their organization.



Fr. Michael Hontaruk, Julia and Pani Matka Ann, are welcomed at St. Vladimir Cathedral in Parma as they begin their new assignment at the parish.

The Liturgy was followed by a festive banquet in the parish cultural center with approximately 200 parishioners and guests in attendance.

During the dinner program, the parish's newly-assigned assistant pastor, Fr. Michael Hontaruk, together with Pani Matka Ann and their seven-year-old daughter, Julia, were welcomed by Parish Board President Daren Jogan, who presented Fr. Michael with a potato peeler from the parish's dedicated Pyrohy Group workers. At the end of the day's festivities, the

Eight-year-old Sophia Dobronos presented Pani Matka Ann with a welcoming bouquet of flowers and daughter Julia with a basket of gifts from the parish's youth.

Also welcoming the new assistant pastor, on behalf of the Penn-Ohio Deanery, was V. Rev. Dennis Kristof, dean.

Fr. Michael's assignment follows Fr. John Mironko, who served as assistant pastor for five years before his death in March at the age of 64 following a courageous battle with cancer.

## New Sign and Flagpole Blessed



On July 20 a new church sign and flagpole were blessed at Holy Trinity Parish in Goshen, IN. A new sign with changeable messages had been on the parish wish list for some time. Fr. Andrii Pokotylo personally undertook a fundraising project which brought donors from both inside and outside of the Goshen parish. Quickly, enough money was raised

to purchase our beautiful new sign.

The sign will allow the parish to show the community that we are active Christians and will advertise our adult and children's Sunday School classes along with Bible Study times and other special events. Along with the new sign, a flagpole was installed with both American and Ukrainian flags sitting

atop. May God remember and bless those who helped complete this important project for Holy Trinity parish.



## Church School Volunteers Needed

St. Michael Church in San Francisco, CA plans to start a Sunday School for children. Fr. Alexis Limoncenko, pastor, has teaching materials, but would like to have enough volunteers so each teacher would be responsible for only one Sunday a month. Teaching experience is not required. To volunteer contact Fr Limoncenko at 345 7th St., San Francisco, CA 94103, or call 650-577-1975.

## Parish Honors Pastor's Birthday



On June 15 parishioners of St. Nicholas Church in Monessen, PA honored their pastor, V. Rev. Fr. Yatskiv on the occasion of his birthday. It was Pentecost Sunday and also Father's Day.

Following the Divine Liturgy a catered main course dinner supplemented with covered dish items was served. A birthday cake completed the meal after which Happy Birthday and Mnohaya Lita was sung.

Parish Council President Paul Pihota extended birthday wishes and a monetary gift to the honored guest on behalf of the parishioners. Nadia Galyatov

presented Fr. Roman with a hand made table model of a typical Orthodox Church crafted by her husband Petro with wooden kitchen matches.

Fr. Roman studied and was ordained to the priesthood while living in Ukraine.

The Divine Liturgy is celebrated Sundays in Ukrainian and English on an alternating weekly schedule.

Serving on the Church Board of Officers are Paul Pihota, Helen Guzensky, Charlotte Grimsley, Helen Proch, Helen Kallenborn, Mary Hornack, Andrew Solan, Andrew Hornack and Robert Guzensky.

## Jr. UOL Takes Trip to Six Flags

Tired of sitting around with nothing to do, the Jr. UOL of St. Michael's in Woonsocket, RI took a field trip to Six Flags on July 7.

Highlights of the trip included the 227 foot/74 MPH drop of the "Superman" roller coaster, insanely spinning tea cups, hours spent splashing through the water park, and

head-on collisions in the bumper cars. Best of all, the group spent the day enjoying one another's company celebrating their youthful life in Christ.

Adding to the joy was the presence of so many chaperones. We have another great year of service, education, and fun lined up for 2008-2009.

## Girl Scout Gold Award



*Patricia Burkart, Chief Executive Officer, Pittsburgh Office of the Girl Scouts of the USA, Connie Markiw, Anastasia's mother and leader and Anastasia at the award ceremony.*

Anastasia Markiw, a member of SS. Peter and Paul parish in Carnegie, PA where V. Rev. Fr. Stephen Repa is pastor, received her Girl Scout Gold Award in a ceremony on May 18.

The Gold Award is the highest award that a Girl Scout may earn. Last year only 5% of the eligible registered scouts completed the requirements for the award. The last step in earning the Gold Award is doing a project of at least 65 hours that meets a need in the community.

Anastasia's Gold Award Project was entitled, "Birthday Bonanza". It was a birthday celebration in a bag for the 44 children of families that utilize the Bridgeville Area Food Bank.

The bags were delivered to the food bank and are given out to the families the month of their child's birthday.

Anastasia also received the American Legion Medal of Americanism, which was presented by the Allegheny County Council American Legion Auxiliary on April 6. Anastasia was one of 14 Girl Scouts recognized. She recently received the Ukrainian Technological Society Scholarship in honor of the Ukrainian Selfreliance Federal Credit Union, and was the recipient of the 16th Annual Eastern Orthodox Committee on Scouting Scholarship.

Anastasia will be attending Chatham University in Pittsburgh this fall.





## Holy Baptism...

As of 08/08/2008



**Buckley, Nicole June** baptized and chrismated on June 22, 2008, in St. Mary Protection Church, Bridgeport, CT child of Vincent Buckley and Kelli Harrington. Sponsors: Kenneth Buckley and Debra Masliuk, Sandra Bereham. Celebrated by Fr. Stephen Masliuk.

**Caporossi, Gordna** baptized and chrismated on February 29, 2008, in St. John the Baptist Church, Sharon, PA child of Henery Gerlica and Catherine Orchelitz. Sponsors: Myron Worona and Rose Novak. Celebrated by Fr. Andrew Gall.

**Dimitriadis, Ariana Mareka** baptized and chrismated on June 16, 2007, in St. Mary Church, Rochester, NY child of Kostas Dimitriadis and Felicia Ann Haverty. Sponsors: Ioannis Bakolas and Susan M. Bakolas. Celebrated by Fr. Igor Krekhovetsky.

**Fita, Veronika** baptized and chrismated on July 6, 2008, in Holy Trinity Mission Church, Portland, OR child of Oleg Fita and Oksana Fita. Sponsors: Volodymyr Stavkovyy and Oksana Paslavsky. Celebrated by Fr. Ivan Petrouchtchak.

**Kozlowski, Jennifer Lynn** chrismated on July 20, 2008 in Holy Ghost Church, Coatesville, PA child of David Laurence Hoover and Rhonda McQuillen. Sponsors: Prudence Vito . Celebrated by Fr. Anthony Ugolnik.

**Kozlowski, Victoria Rose** chrismated on July 20, 2008 in Holy Ghost Church, Coatesville, PA child of Nicholas Kozlowski and Cynthia Fillippo. Sponsors: Linda Kozlowski Celebrated by Fr. Anthony Ugolnik.

**Kozlowski, Nicholas** chrismated on July 20, 2008, in Holy Ghost Church, Coatesville, PA child of Ambrose Koslowski and Linda Hughes. Sponsors: Raymond Vito Celebrated by Fr. Anthony Ugolnik.

**Kushnir, Maksim** baptized and chrismated on July 12, 2008, in St. Mary Church, Rochester, NY child of Petro Kushnir and Oksana Yefinchuk. Sponsors: Mykhaylo Kushnir and Katsiaryna Pleshankova. Celebrated by Fr. Igor Krekhovetsky.

**Linderman, Emily Catherine** baptized and chrismated on July 16, 2008, in St. Luke Church, Warners, NY child of Matthew Grant Linderman and Raquel Lynn Ondike. Sponsors: Theodore Meredith Link, Jr. and Danielle Alexandria Faith Link. Celebrated by Fr. Vasyl Sendeha.

**Link, Brennan Andrew** baptized and chrismated on July 16, 2008, in St. Luke Church, Warners, NY child of Theodore Meridith Link and Danielle Alexandria Faith Ondike. Sponsors: Matthew Grant Linderman and Raquel Lynn Linderman. Celebrated by Fr. Vasyl Sendeha.

**Lipenko, Michael** baptized and chrismated on July 13, 2008, in St. Michael Church, Pinellas Park, FL child of Valery Lipenko and Marina Okopnaya. Sponsors: Olha Stetsko and Yuriy Stetsko. Celebrated by Fr. Steven Ivanoff.

**Marczak, Ava Paulina** baptized and chrismated on August 3, 2008, in St. Vladimir Church, Parma, OH child of Anam Terrance Marczak and Tonya Wrubel. Sponsors: Anatole Wrubel and Lisa Marie Mackulin. Celebrated by Fr. John Nakonachny.

**Miller, Hailey Katherine** baptized and chrismated on August 3, 2008, in St. Vladimir Church, Parma, OH child of Thomas Miller and Tina Wrubel. Sponsors: Mark Alan Farrar and Nicole Wrubel. Celebrated by Fr. John Nakonachny.

**Peters, Benjamin Edward** baptized and chrismated on July 27, 2008, in St. John Church, Dixonville, PA child of Robert M. Peters and Bethany Neal. Sponsors: Eric Peters and Megan Neal. Celebrated by Fr. George Hnatko.

**Sander, Kateryna Natalia** baptized and chrismated on July 12, 2008, in St. Michael Church, Pinellas Park, FL child of Paul Robert Sander and Natalia Nicholayevna Yarr. Sponsors: Paul Jakubowski and Olga Jakubowski. Celebrated by Fr. Steven Ivanoff.

**Sukhenko, Patrick Henry** baptized and chrismated on May 31, 2008, in St. Mary Church, Rochester, NY child of Michael Paul Sukhenko and Stci Elizabeth Howell. Sponsors: Michael John Hochadel and Natalie Ann Sukherko. Celebrated by Fr. Igor Krekhovetsky.

**Witkowsky, Drake Isaac** baptized and chrismated on December 9, 2007, in St. Vladimir Church, Pittsburgh, PA child of Bradley French and Amy Michelle Witkowsky. Sponsors: Eric Perankovich and Alicia Giwens. Celebrated by Fr. John Haluszczak.

**Yugay, Alla** baptized and chrismated on June 19, 2008, in St. Michael Church, Baltimore, MD child of Danil Yugay and Svetlana Yugay. Sponsors: Samyel Matshnalyan and Lyudmila Tunyan. Celebrated by Fr. Vasyl Kryshampol.



## Asleep in the Lord...

As of 08/08/2008

**Bindas, Elizabeth L.** of Youngstown, OH, on June 30, 2008, at age of 94, funeral July 3, 2008, officiating clergy Fr. John Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

**Caporossi, Gordna** of Sharon, PA, on March 15, 2008, at age of 54, funeral March 19, 2008, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

**Chupron, Regina Murr** of Plantsville, CT, on July 7, 2008, at age of 88, funeral July 7, 2008, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, New Britain, CT.

**Cygan, John** of Renfrew, PA, on July 24, 2008, at age of 91, funeral July 28, 2008, officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish, Lyndora, PA

**Deep, Esper Michael** of Plant City, FL, on July 2, 2008, at age of 77, funeral July 8, 2008, officiating clergy Fr. Harry Linsinbigler of Protection Mother of God Parish, Dover, FL.

**Diug, Anna** of Philadelphia, PA, on July 10, 2008, at age of 84, funeral July 14, 2008, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

**Dunkirk, Nicholas J..** of Webster, NY, on July 6, 2008, at age of 41, funeral July 11, 2008, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

**Dzembo, Dorothy** of Brunswick, NY, on July 6, 2008, at age of 93, funeral July 16, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

**Horobej, Semen** of Rochester, NY, on April 22, 2008, at age of 92, funeral April 25, 2008, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

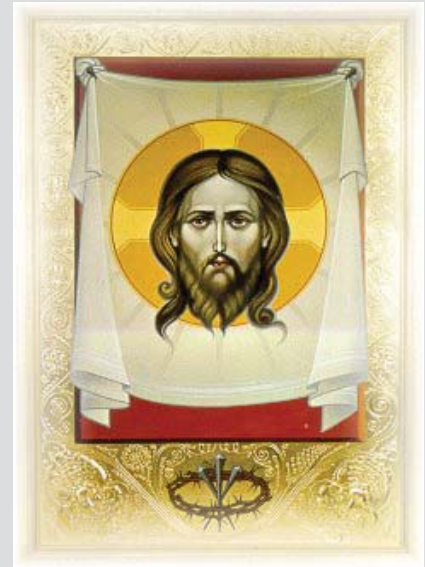
**Kornijenko, George** of Philadelphia, PA, on July 30, 2008, at age of 65, funeral August 5, 2008, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

**Kosenko, Fred** of Bridgeport, CT, on June 28, 2008, at age of 73, funeral July 2, 2008, officiating clergy Fr. Stephen Masliuk of St. Mary Parish, Bridgeport, CT.

*Please remember in your prayers...  
Просимо згадати у Ваших молитвах...*

## СЕРПЕНЬ-ВЕРЕСЕНЬ

21st 1953 -	PROTOPRIEST LEON KUSHNIR
3rd 1954 -	PROTOPRIEST MYCHAJLO KASHUBA
27th 1960 -	REV. TIMOTHY MACAR
24th 1966 -	REV. MYKOLA RYBACHUK
30th 1969 -	PROTOPRIEST WOLODYMYR LEWYTZKYJ
23rd 1971-	PROTOPRIEST ANANIJ MIROSHCHENKO
23rd 1972 -	REV. MICHAEL KRAWCZUK
12th 1974 -	PROTOPRIEST DAMIAN OLGIN
18th 1974 -	PROTOPRIEST ANTONY STANGRY
21st 1983 -	PROTODEACON MICHAEL OLHOVY
2nd 1984 -	PROTOPRESBYTER MICHAEL YAROSH
14th 1986 -	PROTOPRIEST ANDRIJ KIST
24th 1988 -	REV. IHOR ZBOTANIW
10th 1990 -	ARCHIMANDRITE ADAM BURHAM
27th 1991 -	PROTOPRESBYTER NICHOLAS FEDOROVICH



**Вічна пам'ять!  
Memory Eternal!**

### **Asleep in the Lord...**

**Marchenko, Olena** of Delhi, NY, on March 24, 2008, at age of 98, funeral March 31, 2008, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

**Micklus, Rose** of Schnecksville, PA, on July 10, 2008, at age of 88, funeral July 14, 2008, officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish, Allentown, PA.

**Olesh, Mary** of Whitehall, PA, on July 12, 2008, at age of 78, funeral July 17, 2008, officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish, Allentown, PA.

**Ostaffy, Ann** of Arnold, PA, on July 17, 2008, at age of 81, funeral July 19, 2008, officiating clergy Fr. Paisius McGrath & Fr. George Hnatko of Holy Virgin Parish, Arnold, PA.

**Osteen, Esther** of Chicago Heights, IL, on May 12, 2008, at age of 86, funeral May 16, 2008, officiating clergy Fr. Taras Maximtsev of St. Michael Parish, Hammond, IN.

**Pavlik, Anna Kostura** of Gibsonia, PA, on July 17, 2008, at age of 87, funeral July 21, 2008, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Platosz, Patricia** of Berlin, CT, on June 5, 2008, at age of 42, funeral June 9, 2008, officiating clergy V. Rev. Ihumen Gregory (Woolfenden) of St. Mary Parish, New Britain, CT.

**Rizzo, Anthony** of Baden, PA, on July 27, 2008, at age of 95, funeral July 30, 2008, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Sencio, Francine** of East Berlin, CT, on April 2, 2008, at age of 49, funeral April 8, 2008, officiating clergy V. Rev. Ihumen Gregory (Woolfenden) of St. Mary Parish, New Britain, CT.

**Shay, Michael** of Plymouth, MI, on July 14, 2008, at age of 67, funeral July 17, 2008, officiating clergy Fr. Andrew Rogers of Holy Trinity Parish, Dearborn, MI.

**Stolitz, Ann Dickman** of Dixonville, on June 1, 2008, at age of 87, funeral June 5, 2008, officiating clergy Fr. George Hnatko of St. John Parish, Dixonville, PA.

**HAVE YOU MADE YOUR  
UOW PRESS FUND  
CONTRIBUTION?**

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СВОЮ ПОЖЕРТВУ  
НА ПРЕСОВИЙ ФОНД**

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Пожертва/Donation \_\_\_\_\_

*Дякуємо за Вашу підтримку!  
Thank You  
for Your Continuing Support!*

**UOW  
PO Box 495  
South Bound Brook, NJ 08880**


 FOCUS

**St. John the Baptist Parish**  
Johnson City, NY

### Our Cover...

During the very early twentieth century, immigrants from the western region of Ukraine, Lemko's in the foothills of the Carpathian Mountains, emigrated to the Southern Tier of NY and Northern Pennsylvania Region. They came to work in the hard coal mines, in the cigar factories and some took up farming which was their ancestor vocation. In time they came to Binghamton-Johnson City area to work in the shoe industry. They came to seek new opportunities to escape from a peasant life of work and servitude.

A handful of these early Ukrainian immigrants, with a sincere desire to worship in the Orthodox Christian faith of their ancestors, convened in 1926 to establish St. John the Baptist Ukrainian Orthodox Church. In the beginning, Church services were held in a former blacksmith shop building on Maple Avenue (now Harry L. Drive) in Johnson City.

In 1926, efforts were made to build a Church. Some parishioners had to mortgage their properties to raise funding, and eventually the first Church was completed in 1930 on Virginia Avenue in Johnson City, NY.

During the early 1940's as many as 136 parishioners answered the call to serve their country during the Second World War. During the later 1940's a second wave of immigrants arrived in the Southern Tier.

As a tribute to their service and to thank God that all veterans returned home safely, the parishioners built St. John Memorial Center in 1953 east of Virginia Avenue. This became the catalyst to earn savings through the hard work and dedicated service of church members and relatives to fund the construction of the present Church which is located at 1 St. John's Parkway off Virginia Avenue in Johnson City, NY.

The Church is of modern Byzantine design, and was built in 1969. The main floor, which is of cruciform shape, contains a narthex, nave and sanctuary with priest's and altar boys vestries. A choir loft occupies the second floor. The transepts and intersecting cables support a small dome and onion shaped spire which are directly above the main floor area where church sacraments are performed.

The Church design was inspired by the artistic talents and concepts of Pani Julia Lawryk, the wife of the Very Reverend (later Protospesbyter) Franko Lawryk, who served in the parish for over forty years.

The nave of the Church features eight stained glass icon windows which were designed by Yaroslav Baransky, a Ukrainian immigrant with studios in New York City. The larger windows in the transept area depict the Resurrection and Nativity of our Lord Jesus Christ.

The nave of the church is separated from the sanctuary by the iconostas of ornate carved design, work of Matthew Wood-Products Company in Luzerne, PA. The iconostas was inspired by Pani Lawryk who also applied all the gold leafing. The icons on the iconostas are the work of Michael Myrosh in 1942; Fr. Joseph Zelechivsky was the pastor at St. John's at the time. All icons on the iconostas were removed from the first church.

The main facade of the church depicts The Baptism of our Lord and Saviour Jesus Christ by Saint John the Baptist in the Jordan River. The mosaic is of ceramic and glass, fabricated in Italy, and is also the artistic endeavor of Mr. Baransky. The main icon surround, front facing, window surrounds and stair towers are of Indiana Limestone. The remainder of the exterior is done in Belden brick. The stair towers are topped by wooden octagonal onion shaped spires covered with copper and gold leafing.

The iconography within the sanctuary area was completed in 2007 by Iconographer Vladislav Andrejev, a world renown iconographer who maintains an art studio in Whitney Point, NY.

The basement area of the church, which was completed by church parishioners, contains religious classrooms, church board room, museum (established in the year 2003) and a church library.

The main structure of the church and choir loft are framed in structural steel utilizing rigid frames. The main floor and basement are of reinforced concrete design. The church was designed by John Tylko, a professional engineer and member of the church council.

*The Office of Youth & Young Adult Ministry needs the names and address of high school and college graduates in your parish. They will be added to our Young Adult data base and will receive four to five mailings a year.*

*These mailings may contain information about our Mission Trip to Ukraine, Orthodox Christian Fellowship (campus based Orthodox ministry and their programs), Young Adult Retreats and Fellowships, Camp Counselor Opportunities, Internships and more.*

*Please take the time to gather this information and pass it along to the OYM Office at 1810 Sidney Street, Pittsburgh, PA 15203 or email it to [uocyouth@aol.com](mailto:uocyouth@aol.com)*



**Calling All  
Young Adults**

# **UKRAINIAN ORTHODOX CHURCH OF THE USA**

## **OFFICE OF PUBLIC RELATIONS**

### **CALENDAR OF EVENTS**

*Get involved in the life of your Church!*

*The success of all Church sponsored events depends upon your participation!*

#### **Washington Ukrainian Festival**

13-14 September, 2008

Hosted by St. Andrew Ukrainian Orthodox Cathedral  
Silver Spring, MD

#### **UUOS Ukrainian Fall Festival**

26 October, 2008

Ukrainian Cultural Center  
South Bound Brook, NJ

#### **Eighth Annual Benefit for Orphanages in Ukraine**

11 October, 2008

Hosted by Holy Ascension UOL Chapter, Clifton, NJ  
Wayne, NJ

#### **Annual Celrgy Coonference**

27-29 October, 2008

Antiochian Village  
Ligonier, PA

#### **Inaguration of the Celebration of 100 Years of Parish Life**

11 October, 2008

St. Mary Cathedral  
Allentown, PA

#### **United Ukrainian Orthodox Sisterhood's Convention**

21-23 November, 2008

Metropolia Center  
South Bound Brook, NJ

#### **Celebrating the Life of St. Nicholas**

21-28 December, 2008

Sponsored by the Consistory Office of Missions  
and Christian Charity



*Українське Православне Слово*  
*Ukrainian Orthodox Word*

**P. O. Box 495**  
**South Bound Brook, NJ 08880**