



Українське Православне Слово  
Ukrainian Orthodox Word

Офіційне видання Української Православної Церкви в США  
The Official Publication of the Ukrainian Orthodox Church of the USA

Рік LVIII Чис. X, жовтень, 2008

Vol. LVIII Issue X, October, 2008

[www.uocofusa.org](http://www.uocofusa.org)

Ukrainian Orthodox Word  
Українське Православне Слово



His Beatitude Constantine, Metropolitan  
His Eminence Archbishop Antony,  
Consistory President  
His Grace Bishop Daniel

Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

Editor in Chief  
His Grace Bishop DANIEL  
Assistant Editor  
Dobrodijka Barbara Kristof

Editorial Office:  
UOW  
PO Box 495  
South Bound Brook, NJ 08880  
Tel.: (732) 356-0090 #16  
Fax: (732) 356-5556  
E-mail: FatherVZ@aol.com

The Ukrainian Orthodox Word is published  
ten times annually on a monthly basis  
(except for the May/June and July/August issues)  
by the Office of Public Relations  
of the Ukrainian Orthodox Church of the USA.

Subscription price:  
\$30.00 per year; \$35.00 foreign countries;  
\$2.50 per single issue; \$3.00 per back copy.  
Subscriptions are renewable each January.  
Midyear subscriptions are prorated.

All articles submitted for publication,  
typed no longer than two pages double spaced,  
should be mailed to the UOW on a floppy disk or  
e-mailed as an attachment to the Editor-in-Chief.  
Photos become the property of the UOW and are  
not returned. Comments, opinions and articles are  
welcome but must include the author's full name  
and address. Articles are published at the discretion  
of the Editorial Staff, which reserves the right to  
edit, and may not necessarily reflect the views of the  
Editorial Board and/or the UOC of USA.  
The deadline for each issue is the 1st of the month  
prior to the publication date.

POSTMASTER please send address changes to:  
Ukrainian Orthodox Word  
PO Box 495  
South Bound Brook, NJ 08880

From  
the Editor's Desk...

A friend of mine told me a story about two workers who were approached by a reporter. The reporter asked the first worker, "What are you doing?" His response was to complain that he was virtually a slave, an underpaid bricklayer who spent his days wasting his time, placing bricks on top of one another.

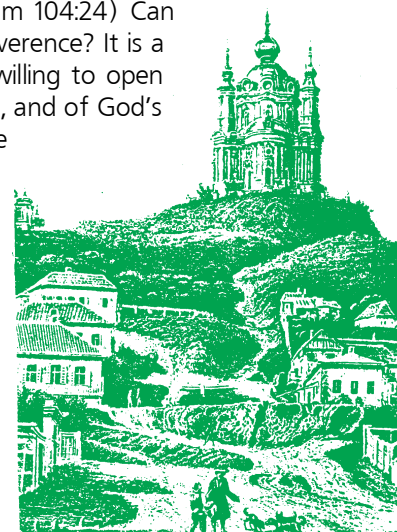
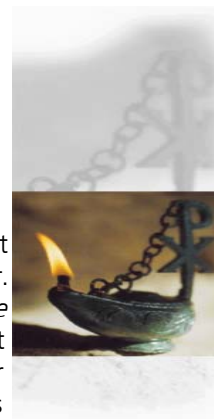
The reporter asked the second worker the same question. His response, however, was quite different. "I'm the luckiest person in the world," he said. "I get to be a part of important and beautiful pieces of architecture. I help turn simple pieces of brick into exquisite masterpieces."

They were both right. The truth is, we see in life what we want to see. If you search for ugliness, you will find plenty of it. If you want to find fault with your circumstances in life, with other people, or with the world in general, you will certainly be able to do so.

But the opposite is also true. If you look for the extraordinary in the ordinary, you can learn to see it. The second bricklayer sees cathedrals within pieces of brick. The question God asks is, "Can you?" Can you see the miracles that exist in the world: the perfection of the universe in motion, the extraordinary beauty of creation, the incredible miracle of human life? Can you see the poor orphan in Chernobyl orphanages or a young girl who struggles with abortion dilemma? Can you see a person on a street begging for food or money without passing judgement or thinking to yourself what is he/she going to do with your money if you donate? Can you see...

"O Lord, how manifold are your works!" the Psalmist rejoiced as he contemplates all that God does. "In wisdom you have made them all." (Psalm 104:24) Can we rejoice in similar awe and reverence? It is a matter of intention. If we are willing to open our eyes to the wonders of God, and of God's world, we will recognize the extraordinary amidst the ordinary. We will see that there is so much to be grateful for. We will view God, ourselves, and our world with a whole new perspective - a clearer and more encompassing perspective.

At the end of the day it is our decision and choice: we can open our eyes and hearts or close them once and for all.



(On the cover - St. Volodymyr Chapel at Soyuzivka, Kerkhonkson, NY.  
На обкладинці - каплиця св. Володимира на Союзівці в Кергонксон, Н. Й.)

# Church Growth Orthodox Style

by Kevin Allen

Church growth has become a buzzword in the Protestant and Evangelical Christian world. Being “evangelical” has tended to become a numbers game, and a virtual cottage industry has emerged to figure out how to grow churches. Books, seminars, research companies, seminary classes and church growth “experts” have developed strategies and marketing plans to reach demographic sub-groups like “seekers” and “post-moderns.”

Churches often change or modify their approaches to accommodate these demographic groups and their perceived “needs.” I recently received an attractive, glossy postcard from a local community parish, for example, promising Sunday services would be “fun for the whole family!” It is now quite common to see, as another example of this trend towards “user friendliness,” “coffee bars and kiosks” inside churches, serving free latte and crumb cake! The philosophy seems to be, “If you want to hear the sermon, fine! If not, come and have cake!” Church services often include elaborate, high-tech musical presentations to connect with the MTV generation. You hear of skits and short performances being offered - instead of sermons (let alone liturgy or communion!) - in the attempt to create “seeker friendly” church environments. In the frenzy to grow the numbers, many churches are even leaving their traditional denominations, dropping (even) the words “Christian” and “Church” from their names, for cooler ones like “The Rock” or “The Flow.”

Obviously, these contemporary marketing strategies are not the approach the Holy Orthodox Church should take to draw people to the “One, Holy, Catholic and Apostolic Church.” Becoming an Orthodox Christian is a serious commitment to live in community with the faithful according to the apostolic tradition, which is not subject to change in order

to accommodate the needs of our fallen culture. Choosing to become Orthodox is not a decision that should be encouraged to be made lightly. Our tradition, our liturgy, our rubrics, our theology and our faith must be understood and internalized. It takes time and effort to adopt the “mind of the Church.” “Our goal must be on quality, not quantity.

But is Christ’s call to “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matthew 28:18-20), a command only to the Protestants? Are we Orthodox Christians not especially called to present to our culture “the faith which was once for all delivered to the saints” (Jude 1:3)? I think the answer is clearly, “yes”. North America is searching for the Church which was born on Pentecost Day. North America is ready and waiting for us, but are we ready for North America?

Has progress been made? There has been over 100 new Orthodox parishes formed since 1987 (with more being added annually), tens of thousands of new Orthodox faithful, truckloads of books and magazines published, and 24/7 Orthodox Internet radio now being streamed. Those who have been catechized and received are eternally grateful for Orthodox parishes which have opened their doors to converts. But we can’t rely on the missions and evangelism departments alone to grow the Orthodox Church. Growth must occur by adding from the outside and by growing from the inside - by local church growth.

St. Barnabas Orthodox Church in Costa Mesa, CA, is an example. It received twenty-eight adults and children into the Holy Orthodox Church on Lazarus Saturday in 2007. Last year, the parish received eighteen catechumens. St. Andrew Orthodox Church in Riverside, California re-

ceived over 25 newly-illuminated in 2006 and continues to grow numerically. There are other parishes like them across the country.

While there isn’t a “text book” for Orthodox “church growth” (nor should there be), I submit there are some common factors that exist in “growth-oriented” parishes, factors that make the “soil” right for new growth. The following are some but certainly not all of them.

## Be Interested in Outreach and Growth

Everything begins with an attitude, an interest, a desire, with prayer. If your parish is satisfied with the status quo, that is probably what you will get. If nothing else, pray for God’s direction for your parish. Ask God to show you how to be open to inquirers and converts. It’s not about programs, advertising or special events. It’s about inviting people to church and knowing what to do with them when they come! It’s about keeping them once they have visited.

## It Helps to be Located near Evangelical Colleges, Universities or Seminaries

Many of the new wave of converts coming into our parishes are from Evangelical colleges and seminaries. I recently spoke with one graduate from a local Evangelical college and asked him what drew him to the Orthodox faith. He said he studied the early church fathers - east and west - and early Church history in college and discovered a different Church and faith from what he had known in Evangelicalism. He said he wanted to be part of that faith himself.

## Be a Welcoming Community

Consider having “greeters” at the door. Make sure visitors and inquirers know they are welcome. Let them know they do not have to “do” anything (kiss icons; venerate the cross; stand during services) if they don’t feel

comfortable. Encourage them to ask questions after services about anything they don't understand. Consider having several friendly and outgoing parishioners assigned to meet and talk to visitors if you don't have greeters. I hate to say this, but I have been in too many Orthodox parishes where - after Liturgy - no one has come forward to greet me, ask me where I'm from, or smile at me. Coffee klatches of parishioners and family often form and "newbies" stand on the sidelines, like awkward teenagers at a high school dance. If a newcomer is standing around awkwardly, go up and introduce yourself and bring him or her to your table. It's especially important for youth to greet and welcome other youth. Invite him or her to "hang" with your friends and talk. Encourage the entire parish to "be on the lookout" for newcomers and to welcome them sincerely. The key word is sincerely. People can see a fake a mile away. Often converts have said, "Without so and so taking me by the hand when I first came, I would never have come back."

### Have Service Texts Available

Newcomers don't know our services. Perhaps they even have questions about what we believe and what our faith is. They need to know what we are praying, what we are chanting. Newcomers - especially from Protestant traditions where the written text is so emphasized - like to follow the services with service books; it makes them feel "connected" and "safe." Keep these books in a visible place when they enter, or hand one to someone who looks confused by what is going on. If you do not have printed, up to date service books, consider making them or ordering them.

### Understand the Challenges Converts Face

I can't overemphasize the transition required of people visiting us, or journeying towards us from other Christian faith traditions. You may find

what I am about to say surprising, but many of our catechumens are actively discouraged by their Christian friends and family members from becoming Orthodox. Misunderstanding, sectarianism and outright heresy come into play when some inquirers express an interest in the Orthodox faith. These inquirers need to have people in our parishes who can work through the issues and explain to them why, for example, we venerate the Birthgiver-of-God (and what we mean when we ask her to "save us"), why we kiss the hand of the priest, why we ask for the intercessions of the saints. We can't rely on our overworked priests and deacons exclusively to address all these questions when they come up. Ask newcomers, "Do you have any questions about what we do?" Or you can say, "So you made it through your first Liturgy? Are your feet tired (from standing)? Have any questions?" Recommend good Orthodox books to read. Have pamphlets available for newcomers that address these common problems.

### Integrate Newcomers

Are you comfortable if newcomers don't look like you, are of a different race or ethnicity from you, don't dress like you, or make the same income as you? Can your parish welcome the homeless, the poor, the needy, the prisoner? We don't know who God is sending our way. Our job is to figure out how to welcome them, to love them, and to form them. Several years ago, Fr. David Ogan of the national Orthodox Prison Ministry referred a newly-released prisoner - who had begun Orthodox catechism in prison - to our local parish. The man was released on a Wednesday afternoon and his first stop was to our parish that night for Vespers. Our priest met with him, warmly welcomed him, and assigned two men from our parish to be his "mentors." It worked like a charm! Now that man is a wonderful and viable part of our parish community. Over the past two to three years we have had an influx of precious

"subculture" youth come to our parish. They don't look like the average Orthodox. We had to get comfortable with tattoos (on the guys and girls!), piercings, Mohawk haircuts, purple and bright green hair color (on the guys and girls!). But these kids were searching for something. Thank God they found it in the Holy Orthodox Faith. Now several of them have started a vibrant ministry and publication called "Death to the World" which is impacting "subculture" youth all over the world. Several others have become frequent visitors to monasteries in the area and are considering the monastic life. On the other hand, and sadly, several new "subculture" youth recently came to us, after being told by a more "traditional" parish they would be "better off" going somewhere else. Lord have mercy!

### Commit to Catechize

Whether it's one or twenty newcomers, they need to be catechized. We have inquirers' classes and catechumen classes throughout the year. Our priests teach these classes and cover theology, history, the Creed, the sacraments, and spiritual formation. Questions are encouraged and answered on any and all subjects. Our catechism classes - when we were a small parish - were in the apartment of one of our priests. Now we have them in a parish meeting room. We also have several Bible study groups led by Orthodox laity. We are also very fortunate in our Archdiocese to have many well-known and knowledgeable people who are willing to speak to our catechumens. Recently, for example, one of our catechumens sent Frederica Mathews-Green, a well-known author, an e-mail about something she was dealing with. She was surprised, but very grateful, when she received a quick and lengthy response from her.

### Don't Use a "Cookie Cutter"

Don't expect everyone to come along the same way on their journey, in  
*(continued next page)*

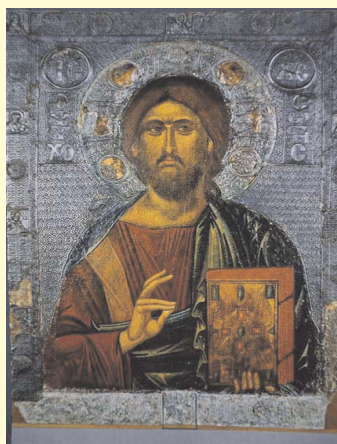
## Church Growth

(continued from previous page)

the same amount of time, or express their piety in a prescribed way. Yes, we have customs, traditions and rubrics that eventually need to be followed. But, for example, must every woman in your parish wear a head covering? Must every newcomer do a bow when we pray, Lord have mercy? Must every newcomer say his prayers from the prayer book? Must all male newcomers grow long beards? I think you get the picture I'm trying to draw here. There's a difference between big "T" tradition, and small "t" tradition. We need to know the difference and emphasize those traditions which are necessary for their salvation. Obviously, it is the job of the priest to determine this.

### Be Real. Be Orthodox.

Let's face it. There are plenty of easier places to be a "Christian" than in the Orthodox Church, if you struggle to live this faith. Most people who visit and come back aren't looking for "easy." Many have already had that and are looking for something deeper and more meaningful. They are looking for "real." They want to meet real people, whose lives have been transformed by the Orthodox Faith. Recently a very bright, educated, young former Lutheran began attending our parish. He had read deeply in patristics and asked me to have coffee with him. I expected a discussion about church history or doctrine. But his basic questions weren't historical or doctrinal. They were practical. He asked me, "How has becoming an Orthodox Christian changed you from the inside?" Don't be afraid to share your conversion story if you are a convert, or what the faith means to you if you were born into the Holy Orthodox Church. Welcoming "converts" isn't only a job for "converts." Newcomers have as much or more to learn from mature Orthodox who have lived the faith longer than those of us who are "eleventh hour laborers."



## The Jesus Prayer

“ Lord Jesus Christ,  
Son of God,  
have mercy on me. ”

One of the simplest of all Christian prayers, this consists in a single brief sentence, "Lord Jesus Christ, Son of God, have mercy on me." Ten words in English, in other languages it is even shorter, sometimes no more than seven words. Yet around those few words many Orthodox over the centuries have built their spiritual life, and through this one prayer they have entered into the deepest mysteries of Christian knowledge.

Three things in the Jesus Prayer call for special comment, and help to account for its extraordinary wide appeal.

*First, the Jesus Prayer brings together, in one short sentence, two essential "moments" of Christian devotion: Adoration and compunction.* Adoration is expressed in the opening clause, "Lord Jesus Christ, Son of God"; compunction, in the prayer for mercy that follows. The Glory of God and the sin of man both are vividly present in the prayer. It is an act of thanksgiving for the salvation that Jesus brings, and an expression of sorrow for the weakness of our response. The Prayer is both penitential and full of joy and loving confidence.

*In the second place, it is an intensely Christological prayer - a prayer addressed to Jesus, concentrated upon the Person of the Incarnate Lord, emphasizing at once both His life on earth - "Jesus Christ" - and His divinity - "Son of God."* Those who use this prayer are constantly reminded of the historical Person who stands at the heart of the Christian revelation, and so are saved from the false mysticism which allows no proper place to the fact of the Incarnation. But although Christological, the Jesus Prayer is not a form of meditation on particular episodes in the life of Christ: Here too, as in other forms of prayer, the use of mental images and intellectual concepts is strongly discouraged. "Standing with consciousness and attention in the heart," Theophan teaches, "cry out unceasingly: 'Lord, Jesus Christ, Son of God, have mercy upon me,' without having in your mind any visual concept or image, believing that the Lord sees you and listens to you."

*In the third place, the Invocation of the Name is a prayer of the utmost simplicity.* It is a way of praying that anyone can adopt: No special knowledge is required, and no elaborate preparation. As a recent writer puts it, all we must do is "simply begin": "Before beginning to pronounce the Name of Jesus, establish peace and recollection within yourself and ask for the inspiration and guidance of the Holy Spirit . . . Then "simply begin." In order to walk one must take a first step. In order to swim one must throw oneself into the water. It is the same with the invocation of the Name. Begin to pronounce it with adoration and love. Cling to it. Repeat it. Do not think that you are invoking the Name. Think only of Jesus Himself. Say His Name slowly, softly and quietly."

—From *The Art of Prayer* by Igumen Chariton of Valamo

## IN MEMORY OF TWO CONSISTORY FAMILY MEMBERS!

*The entire Consistory staff – including those who work in the offices and those who care for the grounds and buildings of our Metropolia Center compound – were deeply saddened in recent days at learning of the repose of two of our own – Mykola (Nick) Newmerszycki, who died on 29 August and Myroslava (Slava – Helen) Pavlovsky, who died early in the morning of 30 August.*

**МЬКОЛА НЕВМЕРЖИЦЬКИЙ:** Nick worked diligently for many years as part of our property maintenance staff, including St. Andrew Cemetery, in a very close relationship with our property manager, Emil Skocypes. He was a talented “Jack of all trades” who never refused to tackle any task assigned to him and often prodded some of his younger fellow employees into attempting new tasks, which were unknown to them. Even after he retired from active full-time work here on the property, Nick continued to come in whenever Emil needed him for a specific job or when another member of the staff had to take a day off or was on vacation. Emil knew that he could always count upon Nick to fill a need. It was only his declining health took its toll – basically as he entered his eighth decade of life – that Nick could no longer do the physical things he loved to do around his second home – our Metropolia Center.

Nick was a kind and generous man who was truly a blessing to the new employees who have worked with our property maintenance staff – especially those recent arrivals from Ukraine after the collapse of the Soviet Union. He made them feel at home and assisted with any translations necessary and taught them the work ethic of their new home here in the United States of America. Nick’s kindness was not limited only to the site of employment. He was very generous in assisting new arrivals from Ukraine – whether they worked here at the Center or were worshipers at St. Andrew Memorial Church. It was not an uncommon thing to hear that he had provided a television for one couple, a refrigerator for another or offer assistance in many other ways. All this kindness was offered without the slightest expectation of repayment and we know that Nick would actually be embarrassed by the fact that it is revealed here.

Nick was in his 86<sup>th</sup> year of life and is survived by his daughters Maria Zulla and Tatiana and a grandson Walter. Funeral services were conducted by Archbishop Antony, Fr. Frank Estocin, Fr. Yuri Siwko and Fr. Ivan Lyamar (who worked with Nick at our Center) on Tuesday, 2 September 2008 and Wednesday, 3 September 2008 in St. Andrew Memorial Church. Interment was in St. Andrew Cemetery.



## В ПАМ’ЯТЬ ДВОХ ЧЛЕНІВ РОДИНИ КОНСИСТОРІЇ...

*Всі працівники Консистоїї - включно з тими, хто працює в різних відділах праці та доглядає за землею і будинками нашого осередку Митрополії були глибоко засмучені цими днями коли узнали про упокоєння двох працівників Консистоїї – Миколи (Ника) Невмержицького, який помер 29 серпня і Мирослави (Слави - Єлени) Павловської, яка померла вранці 30 серпня.*

**МЬКОЛА НЕВМЕРЖИЦЬКИЙ:** Ник багато років старанно працював в нашій бригаді по утриманні маєтку, включаючи цвинтар Св. Андрія, в дуже близьких відносинах з нашим управителем маєтку Емілем Скочипецем. Він був талановитим “майстром на всі руки” який ніколи не відмовлявся братися за будь-яке завдання назначене для нього і навіть часто спонукав деяких молодших співпрацівників до нових завдань які їм були незнайомі. Навіть після відходу на пенсію Ник продовжував приходити коли потрібно було Емілю для якоїсь особливої роботи або коли інші працівники брали вихідний день або відпустку. Еміль знав, що він завжди міг розраховувати на допомогу Ника. Тільки через погіршення здоров’я, після 80-ти річчя, Ник вже не міг більше робити фізичну працю яку він так любив робити в його другому домі - нашому осередку Митрополії.

Ник був добрим і благородним чоловіком справжнім благословенням для нових працівників, особливо для новоприбулих з України після розвалу Радянського Союзу. Він допомагав їм відчуватися як вдома, допомагав з перекладами і навчив їх етики праці тут в Америці. Доброзичливість Ника не була обмежена тільки до місця праці. Він був дуже щедрий в допомозі новоприбулим з України не тільки тим хто працював в осередку, а також парафіянам церкви-пам’ятника Св. Андрія. Не було несподіванкою почути, що він дав телевізор одній парі, холодильник іншій або пропонував допомогу в чомусь іншому. Всі ці добрі вчинки були зроблені без жодної думки про відплату, і ми знаємо, що Ник був би навіть збентежений тим, що ми тут про це розповіли.

Ник був на 86-ому році життя і залишив у смутку дочок Марію Зулу та Татьяну Якубенко і внука Володимира. Похоронні відправи проводили Архиепископ Антоній, о.Франко Істочин, о.Юрій Сівко, о. Іван Лимар ( який працював з Ником в нашому осередку) у вівторок, 2 вересня 2008р. і в середу, 3 вересня 2008р. в церкві- пам’ятнику Св. Андрія. Поховання було на цвинтарі Св. Андрія.

## IN MEMORY OF TWO CONSISTORY FAMILY MEMBERS!

### В ПАМ'ЯТЬ ДВОХ ЧЛЕНІВ РОДИНИ КОНСИСТОРІЇ...

**MYROSLAVA (HELEN) PAVLOVSKY:** "Slava" Pavlovsky served for the last fifteen years as Executive Assistant and Secretary to Archbishop Antony and prior to that in the same capacity for Metropolitan and later Patriarch of Ukraine Mstyslav for twenty years – with a short break to complete her college degree in the early 1980's. She was a well-known fixture in the Bishops' and Consistory offices – familiar to anyone and everyone who came to visit or meet with our hierarchs. She was a fierce protector of their schedule and sometimes had to force the bishops themselves to balance their time so that they were not completely overwhelmed by "meetings" when other very important matters needed attention. This was an invaluable service to both the Metropolitan and the Archbishop. She often scolded them for doing the things she thought she should be doing – like making copies or delivering papers from one office to another.



Pani Slava was a linguist, fluent in seven languages, which proved many times to be of extreme importance not only to the hierarchs, but to the entire Consistory membership and staff when translations were needed. She never refused to accept additional translating from any member of the Consistory – especially when special projects were in progress. In addition to her responsibilities assisting the hierarchs, Slava enjoyed working closely with the Editors-in-Chief – especially Bishop Daniel and Fr. William Diakiw – of the *Ukrainian Orthodox Word*, the *Church Calendar*, the United Sisterhood's *Vira* and the Commissions and Committees responsible for many other church publications in translation efforts. She and Lida Nakonachny, who retired from the staff a few years ago, had a close working relationship, at first in the Metropolitan/Patriarch's office and then the Consistory. It was interesting to witness three way "conversations" between them and Bishop Daniel about the proper translations – whether to use modern Ukrainian language as utilized in Ukraine today or the traditional Ukrainian utilized by those who emigrated from Ukraine to the USA before and after World War II.

Slava was in her 80<sup>th</sup> year of life and had informed Archbishop Antony prior to her 80<sup>th</sup> birthday in late June that it was time for her to retire. She agreed to remain on the job until a replacement was found and finally on 29 August, she left the office for the last time bearing with her a large bouquet of flowers to enter into her well-deserved retirement - she adamantly refused to permit any kind of farewell party or even lunch on the occasion of her retirement. The Archbishop was able to extract a promise – which she happily made – to work from home when necessary. She went to bed that night and fell asleep in the Lord leaving heavy hearts among her family, co-workers and friends.

Funeral services were conducted on Thursday, 4 September 2008 and Friday, 5 September 2008 in St. Andrew Memorial Church with Archbishop Antony, Bishop Daniel, Fr. Frank Estocin, Fr. Yuriy Siwko, Fr. Bazyl Zawierucha, Fr. Ivan Lymar and Fr. Victor Wronskyj serving. The members of her family and St. Andrew Memorial Church Choir – of which Slava was a member for 37 years – sang the responses for the funeral. She is

(Conclusion on p. 8)

### МИРОСЛАВА (ЕЛЕНА) ПАВЛОВСЬКА:

"Слава" Павловська останніх 15 років працювала як особиста секретарка Архієпископа Антонія і до цього також двадцять років для Митрополита пізніше Патріярха України Мстислава з коротенькою перервою щоб скінчити коледж на початку 1980-х.

Вона була добре відомою особистістю в Консисторії, добре обізнаною для всіх хто приходив відвідати або зустрітися з нашими Ієрархами. Вона була сильною захисницею їх розкладу та інколи примушувала самих єпископів балансувати час так, щоб вони не були повністю охоплені "зустрічами" коли інші більш важливі справи потребували уваги. Це було безцінною службою до Митрополита і Архієпископа. Вона часто сварила їх за те, що вони робили речі які вона думала вона повинна була робити, а саме, робити копії або розносити різні документи з однієї канцелярії в іншу.

Пані Слава була лінгвісткою, володіючи сімома мовами, що мало надзвичайно важливе значення не тільки для ієрархів але для всіх членів та працівників Консисторії, коли їм потрібні були переклади. Вона ніколи не відмовляла приймати додаткові переклади від будь-яких членів Консисторії особливо коли спеціальні проекти були в прогресі. Додатково до її обов'язків допомагати ієрархам, Слава любила співпрацювати з головними редакторами *Українського Православного Слова*, *Церковного Календаря*, Владикою Даниїлом, о. Василем Дяківом, Об'єднання Сестрицтв – *Vira*, та комітетів і комісій які займались багатьма іншими церковними виданнями. Вона і Ліда Наконечна, яка пішла у відставку пару років назад, мали близькі робочі відносини перше в Митрополичій/Патріяршій канцелярії, а тоді в Консисторії. Було дуже цікаво бачити трьохсторонні "розмови" між ними і Владикою Даниїлом про правильність перекладів, чи вживати сучасну українську мову котру використовують сьогодні в Україні, чи традиційну яка вживається тими хто емігрував з України до США, перед та після другої світової війни.

Слава була на 80-ому році життя коли повідомила Архієпископа Антонія (перед 80-им днем народження, в кінці червня), що вже пора іти на пенсію. Вона погодилась залишитись на роботі до того часу коли буде знайдена заміна, і зрештою 29 серпня вона залишила канцелярію востаннє, щоб піти на добре заслужений відпочинок, діставши великий букет квітів. Вона твердо відмовлялась від будь-яких прощальних вечірок або навіть обіду з нагоди її відходу на пенсію. Архієпископу вдалось дістати обіцянку, яку вона з радістю дала, а саме, працювати з хати коли буде необхідно. Вона лягла спати тієї ночі і упокоїлась в Господі залишивши сум в серцях родичів, співробітників та друзів.

Похоронні відправи відбулися у четвер, 4-ого вересня 2008р. і п'ятницю, 5 вересня 2008 р. в церкві-пам'ятнику Св. Андрія які проводили Архієпископ Антоній, Владика Даниїл, о. Франко Істочин, о.Юрій Сівко, о.Василь Завірюха, о. Іван Лимар та о. Віктор Вронський. Члени її родини і хор церкви-пам'ятника Св.Андрія (де бона була членом 37 років) співали виголоси та пісні відправи.

(Закінчення на ст. 8)

“Світло Христове просвіщає всіх”

## АПОСТОЛ АНДРІЙ ПЕРВОЗВАННИЙ, ТОВАРИСТВО СВЯТОГО АНДРІЯ ТА НАША МІСІЯ СВІТЛА

*Святий Апостол Андрій приніс світло Христове на землі України майже 2000 років тому.  
Просвітімось цим Світлом і несімо його іншим!*

Святий Андрій був одним з учнів та послідовників Господа нашого Ісуса Христа. У Святому Письмі розповідається, що це його першого покликав Христос до цієї священної місії, тому й називаємо його Первозванним Апостолом. Після Воскресіння Христового та заснування Церкви в день П'ятидесятниці, Святий Андрій ширив Світло Христове на східних землях Римської імперії та на просторах на північ від Чорного моря.

Як пише літопис стародавньої України (Руси) “Повість временних літ”, Апостол Андрій під час іднієї з своїх подорожей дістався по Дніпру до гір, що простягались вздовж берегів цієї могутньої ріки і поставив там хрест, провістивши, що на тому місці виросте величне християнське місто. Його пророцтво пізніше здійснилось, коли на цій, у той час малозаселеній землі, виросло місто Київ, що стало джерелом Світла Христової Віри для Східної Європи.

Церква в Україні має підставу називати себе Апостольською Церквою, бо її заснував своєю проповіддю Первозванний Апостол Андрій – улюблений святий українського народу. Дуже багато церков названі в його честь, а ім'я Андрій належить до найпопулярніших серед українців.

Після падіння комунізму в Радянському Союзі та проголошення незалежності України, вірні в Сполучених Штатах розпочали рух за сприяння поверненню Світла



Христового на землі, що її вперше просвітив своєю проповіддю Святий Андрій Первозванний. І коли було засноване Товариство, яке поставило своєю метою підтримувати відродження Церкви та ширення християнських ідеалів в Україні, основоположники назвали його іменем Апостола Андрія.

Протягом 17 років Товариство Св. Андрія Первозванного збирало фонди на відбудову зруйнованих безбожною владою церков, на видання релігійної літератури, на ширення й підтримку духовних семінарій та богословської освіти, на гуманітарні програми допомоги потребуючим в Україні.

Ми продовжуємо Місію Ширення Світла, яку розпочало Товариство, коли в Україні відкрились двері до вільного світу. Вірні Церкви в Америці допомагають вірним Церкви в Україні діставати Світло Христове, що його першим приніс на українські землі Святий Апостол Андрій Первозванний!

Якщо ви ще не належите до місійного Товариства Святого Андрія, подумайте, чи не настав час включитися до його шляхетної діяльності? Докладнішу інформацію ви одержите, коли сконтактуєтесь з головою Товариства, о. дияконом д-ром Ігорем Махлаєм через інтернет ([imahlay@yahoo.com](mailto:imahlay@yahoo.com)) або телефоном (440-582-1051).

*(Conclusion from p. 7)*

*(Закінчення із ст. 7)*

### IN MEMORY OF TWO CONSISTORY FAMILY MEMBERS!

survived by her children and grandchildren: daughter Christine Syzonenko and her husband Walter with their children Mykola, Katerina and Oleksander, son Taras Pavlovsky and his wife Lilia with their children Kyrylo and Zoya, daughter Natalka Weismantel and her husband Matthew with their son Leonid and other extended family members. She was interred in St. Andrew Cemetery next to her husband Oleh, who reposed in 1993.

*We will miss both of these dedicated individuals who gave so much of themselves to our Holy Ukrainian Orthodox Church in service to God and fellow man. The entire Consistory membership and staff extend their most sincere sympathy to the families of Nick and Slava. We all will carry fond memories of our relationships with them throughout our lives. May their souls rest in eternal happiness and may their memory live in God's Kingdom from generation to generation.*

### В ПАМ'ЯТЬ ДВОХ ЧЛЕНІВ РОДИНИ КОНСИСТОРІЇ...

Вона залишила в смутку дітей та онуків: дочку Христини Сизоненко з чоловіком Володимиром і дітьми Миколою, Катериною та Олександром, сина Тараса Павловського і його дружину Лілю з дітьми Кирилом та Зоєю, дочку Наталку Веїзмантел і її чоловіка Матвія з сином Леонідом та інших членів родини. Вона була похована на цвинтарі Св.Андрія коло її чоловіка Олега який упокоївся в 1993р.

*Ми будемо скучати за обома цими відданими особами які присвятили себе нашій Святій Українській Православній церкві в служінні Богу та ближнім. Всі члени та працівники Консисторії висловлюють найщиріші співчуття родинам Ника та Слави. Ми всі будемо нести спогади про наші відносини протягом всього життя. Нехай їхні душі спочивають в вічному щасті і нехай їхня пам'ять живе в Царстві Божому з роду в рід. Вічна їм пам'ять!*



# “МОВА” ЛЮДСЬКОГО ТІЛА

*Коли вона тиха, і як вона проявляється*

Господь промовляє Своє божественне слово через Своє творіння і через Всесвіт, який Він створив, бо ж “...Небо звіщає славу Божу, а про чин Його рук розповідає небозвід” (Псалом 19:1). Навіть найменші деталі цього творіння змальовують мільйонами слів цього Великого Творця.

Все в житті є певною мовою, формою виразу. Жестикуляція рук чи вираз обличчя і очей, позиція і рухи тіла – це все є прикладами “мови тіла”.

Музика, танці, малювання та різні галузі мистецтва – вони всі є різними виразами і творять поміж людьми діалог. Всі наші дії, мовчазні і голосні, навіть наша одяга є способами, якими ми виражаємо хто ми і що ми і що ми з себе представляємо.

У віці панування світського духа всюди і у всьому трудно не усвідомлювати, що голосна і криклива “розмова” одягу і костюмів просякла і в церковне життя і негативно на нього впливає. Свідомо чи несвідомо, ми обняли у рамках церковного життя, і поза ним, деякі види одягу і її зразків, що не говорять мовою християнства, а радше чужою мовою, настроєною проти Святого Письма і Божої науки.

Надто відкритий крій деякого одягу є певним діалектом язичництва, помішання на тілі і задоволенні тілесних плотських бажань. В основному – це вираз обожнювання людського тіла і прославлення пристрастей, а як православні християни ми намагаємось поклонятися Богові і прославлявати Його божественну красу.

Апостоли в деяких своїх посланнях до ново-навернених ранньої Церкви і Нового Заповіту торкалися цих справ і переконували вірних, що найважливішим складником людської краси є духовні цінності душі, а не зовнішні прикраси. “А окрасою їм нехай буде не зовнішнє, - заплітання волосся та навішання золота або вбирання одягу, але потайний чоловік серця в нетлінні, лагідного й мовчазного духа, що дорогоцінне перед Богом” (1 Петр,3, 3-4).

Одержимість, захопленість людським тілом у нашому часі проявляються багатьма нездоровими і духовно звихненими способами. Телевізійні програми постійно подають реклами, що підкреслюють красу людського тіла переконуючи цим глядача купувати різні вироби. Відмінні типи дієт, медикаментів та фізичних вправ, що передаються на екранах всього світу, найбільше наголошують на здоров’ї тіла, не звертаючи найменшої уваги на здоров’я і потреби душі. ЗМІ постійно пропагують змагання краси та моделювання нових,



занадто відкритих одягів. Вони теж не мають потреби цікавитися душевним елементом, а зосереджуються на тому, що задовольняє уяву і фантазію плоті.

У виді справжнього тсунамі провокативної тілесної мови, може бути дуже трудно знайти в магазинах відповідний одяг, що дозволяв би людям, а особливо жінкам, виразити свою віру у апостольське вчення св. Петра про дійсну красу. Більшість одягу створені так, щоб відкрити якнайбільше тіла, змушуючи цим християн

широко-далеко шукати пристійного одягу, що відповідав би їхній вірі і звичаям. Це завдання нелегке, але можливе. Одиноким способом звернути увагу виробництва і продавців на цю проблему є - відмовлятися купувати речі, що не підходять християнським цінностям і способу життя.

Одягатися зі скромністю і гідністю, згідно з православним розумінням, це і буде “мова”, що виражає не лише зовнішній вигляд людини; це є тихий вираз життя людини з Богом. Вдягатися скромно є важливим для обох статей, хоча ми часто звертаємось з цим до жінок. “Тілесна мова” скромності означає, що людина вдягнена так, щоб не привертати на себе особливої уваги інших, а віддзеркалювати покірність людини і вірність її душі.

Іншими словами, провокуючо відкритий одяг віддзеркалює пиху людини і брак покори і просто запрошує втручатися у приватність та інтиміаць особистого простору людини. Це – спокуса до зрадження внутрішньої вірності душі, порушення тиші та повної відданості Богові.

Людське тіло є найсвятішим храмом з усіх домів молитви, що існують у всесвіті. Воно святе, бо воно є створене Богом і Бог у ньому перебуває. “Добро рупоручене стережи Святим Духом, що в нас пробуває” (2 Тим 1: 14). І тому воно (наше тіло) заслуговує на найбільшу пошану. “...а дому Твоєму належить ся святість, о Господи, на довгі дні” (Псалом 93:5). Цю пошану виражають і передають людською поведінкою й відношенням до тіла, та тим, як його одягають. “А коли це все порується, то якими мусите бути в святому житті й побожності ви” (2 Петр.3:11).



## Raising Cain . . .

In the prior articles in this space on Orthodox Stewardship, I have proposed the following definition, “Stewardship is a right and holy human interaction with other human beings and with creation itself carried out as a fruit of humankind’s relationship with God”. In the previous article, we reviewed the biblical understanding of Stewardship as revealed in the story of Adam and Eve in the Garden, where it all went so wrong. In this article, we will consider the story of Cain and Abel, in light of our vision of Orthodox Stewardship.

Central to the way that human beings serve as stewards of creation in relationship with God is through the spiritual (and material) act of *offering*. Our Orthodox services include frequent references to ‘offering’, ‘sacrifice’, ‘gift’, ‘Eucharist’, (etc.). Sacrifice (*zhertvu*) is the central spiritual dynamic of the way in which we relate to God -- it is ‘wired’ into our human nature. We are a people who instinctively offer what we have – to God, and to others. This was deeply impressed upon me one Sunday when a young boy named Daniel came running up to me, clutching his drawing of the biblical story he heard at Church school. (The refrigerator of every parent can attest to this experience!) He wanted me to have it because it meant so much to *him* – sharing *his* moment of joy, what *he* had received and accomplished with it, and the investment of *himself* into his drawing. Daniel instinctively knew that he needed to share it with someone, who could affirm him as a young Christian.

***God is worthy of and deserves nothing less than the first and finest from His people***

Perhaps this spirit of overflowing joy, love, and childlike offering is what Jesus meant when He instructed his disciples that unless you become like a child, you shall not inherit the Kingdom of heaven. (*Mk. 10:15*). It was so *natural* for Daniel to want to share his treasure with one whom he saw as an authority in his life. His offering, made in a spirit of thanksgiving and joy, (and not grudgingly) was received as a true treasure. The material offering was a symbol of the offering of *himself*



## Be Careful How You Make Your Offering

### Part 1

by Rev. Fr. Bob Holet

in a simple and profound way. Offerings made in this spirit resound with thanksgiving and joy!

This inner desire to offer what we have is instinctive, and reveals the *priestly* nature of our human soul – the personal capacity to orient our lives toward God, to pray and to offer to Him our selves and what He has entrusted to us. This is the essence of the human vocation – given to us by God, embedded in our very nature, which either we carry out in joy and faithfulness or from which we shrink in immaturity and self-absorption.

Alas, such joy is not the character of many of our offerings, is it? Consider the story of Cain and Abel in Gen. 4. When we think of Cain and Abel, we remember the story’s end – Cain murdering his brother – but may miss the key to understanding our own inner struggles with offering and stewardship. It is easy to feel sympathy for Cain in this biblical story. After all, he made his offering to God, didn’t he? Yet he was scolded by God and punished by God’s rejection of his sacrifice. The fact

is that Cain's problem did not *originate* with his problematic relationship with his brother; rather his problem began with his relationship with *God*, characterized by his *unworthy offering* to God. As we know from our reading of Scripture, offerings made to God will bring us either joy or condemnation.

The scripture says that Cain "brought an offering of the fruits of the earth to the Lord", in contrast to the godly (God-pleasing) offering of his brother Abel, who brought "the first-born of his flock and some of their fat as well." While to us the difference may seem subtle, it was not, to Cain or to God. St. John Chrysostom in a commentary on this passage remarks that Abel's offering, "hints to us of the piety of this man's attitude, and... by offering 'the first born from the flock,' that is, from the valuable and special ones. In Cain's case, on the contrary, nothing of the kind is suggested. What he offers to God is merely the 'offering of the fruits of the earth' from what simply came to hand, without zeal or precious care." *Homilies on Genesis (18-45)*

Always at the heart of the matter was Cain's attitude – lacking the proper respect, devotion, and zeal for God. His was an offering of *things*, but not an offering of *self*. The offering of the first born by Abel would reveal the profound difference in this inner attitude – Abel offered the first *and the finest* of his flock, and the 'fat' of the offering, a biblical term for the most valuable portion.

This notion of the 'first portion' or 'first fruits' is central to our understanding of biblical offerings, and even our own offerings as Christians. *God is worthy of and deserves nothing less than the first and finest from His people*. If we look further at the offering of Abel, and understand it in the context of its holiness, purity, and acceptability to God, we see an example of a holy offering to God -- and we glimpse a typological image of perfect human offering made by Christ, the acceptable sacrifice to the Father.

+++++

## Consistory Office of Stewardship at Work

With the blessing of our Hierarchs and support of the Metropolitan Council and the Consistory under the direction of His Eminence Archbishop Antony, Consistory President, the Consistory Office of Stewardship has been formed to foster an awareness of stewardship throughout the Metropolia. Under the guidance of V. Rev. Fr. Robert Holet, Director, several initiatives are now underway:

**Dissemination of Information** concerning Stewardship to the parishes and faithful via UOC media and mailings: This includes articles in the UOW, informational brochures and electronic media.

### **Pilot Program – Orthodox Stewardship in the Parish:**

Our program enables parishes to learn about Orthodox stewardship and develop new ways to practice stewardship, at the parish and personal level. A letter outlining this program was sent to all parish clergy; to date **three parishes** have expressed their interest in this important work.

**Stewardship Office Work Group:** In addition to the Director, this group includes clergy and laity of the Metropolia who have a specific interest in the work of the Stewardship Office, and who will meet on a regular basis.

**Compilation of a List of Resource Persons** who can contribute their time and talent to the service of the Church: Traditionally, many parishes have relied on a faithful few who make vareneky, serve at festivals, sing the services, serve at the altar, etc. There are many other ways, however, in which individuals in our parishes who have talents or resources can share them with their parish (or the Archdiocese). People often wait to be asked, and may not know that their skills are valuable and necessary *and welcome*. Our Office of Stewardship will endeavor to support the faithful in discovering new ways to offer their gifts and skills in the broader work of the Church.

Here is one example. Our Consistory is considering some very necessary updates to our information technology and computer systems, which should present the possibility for some welcome cost savings. Before engaging outside contractors to provide advice about such decisions, does it not make sense to ask our own faithful who may have this set of skills and knowledge, and who could provide necessary information, support and perhaps services, to offer the "first fruits" of their talents to God through His Church?

While our Office is in this start-up mode at this point, I encourage and welcome all of your thoughts and concerns about stewardship in the Metropolia. In particular, if you would like to participate in the pilot program, participate in the Stewardship Office Work Group, or offer special skills or services to the Church in a creative way, or if you are seeking general information about Orthodox Stewardship, please contact:

V. Rev. Fr. Robert Holet  
Consistory Office of Stewardship, UOC of USA  
P. O. Box 6981  
Charlottesville, VA 22906  
Ph: 434-960-5180  
Email: [stewardship@embarqmail.com](mailto:stewardship@embarqmail.com)

*In the next article we will review the tragic outcome of Cain's unworthy offering.*

# The Truth Behind Real Orthodox Evangelism

by Rev. Dr. Michael Danczak

I currently serve a parish in a small quasi-rural county, Schuylkill County, in northeastern Pennsylvania. In its heyday, the region was a center for the mining of anthracite (hard) coal, and to a lesser extent the production of primarily ladies' garments and underwear in local clothing mills. Needless to say the local clothing industry has all but disappeared due to the outsourcing of this manufacture to off shore plants whose expenditures in human capital (labor) are significantly less. In fact the one of the last major clothing manufactures in the region, Hane's Inc., is closing its last distribution center and manufacturing facility later this year taking approximately 155 jobs from the county.



The anthracite coal industry is faring no better. Hard coal is difficult to mine and per ton costs more than its softer more abundant (but much dirtier burning) bituminous cousin which can be found in many geographic regions within the United States. While there are noble attempts to revive the local coal industry, such as coal gasification or coal to diesel fuel projects, the hard coal industry is all but dead.

The loss of these industries has created a situation where the county in which I live and serve has become dependent on a relatively small number of lesser industries (retail distribution centers, sheet plastic mills etc.) and retail sales operations (stores and malls) to provide for an ever dwindling number of jobs for its residents.

This has created a situation which could be termed urban migration. The youth of our country are relocating to areas where they can find suitable well paying employment. Those that do stay are finding jobs in larger cities which are accessible via the two major interstate highways which run

through the county. These individuals are commuting one to two hours daily in order to make a living.

These economic imperatives create strains on communities and upon the institutions within them, most notably the churches. For example, in Schuylkill County within the last month, the Allentown Roman Catholic Diocese was forced to close over half of its parishes (32 parishes at last count with at least four to five more to come.) In my community, Minersville, seven parishes were consolidated into two.

Needless to say, the consternation among the members of these parishes was overwhelming. They blamed the clergy for not doing enough to keep the parishes open. They blamed the bishop for being detached and insensitive to the needs of their communities (after all these parishes had been in existence for almost 100 years and they were fixtures in the lives of the congregants.)

I found myself in an interesting situation. I teach Biology and Early Church Theology (I know, it's an interestingly diverse set of subject matters), at a nearby Franciscan College and I was approached as a "neutral" observer by a fairly large group of these concerned local parishioners. I heard out their concerns and I gave them an answer which I really don't think that they expected.

I told them that the economic situation of the county naturally drove down parish membership and that this was probably the single greatest cause of these closures. It costs money to operate a parish. The utilities must be paid; the clergy must be compensated so that they can live their lives, the incidentals (the candles, wine incense etc.), within the church building are indispensable and the church edifice must be maintained. I asked them a direct question: From where did this money come? They quickly said donations to the parish. I followed up with the question: If parish membership is declining, what is happening to the level of donations? I was met with silence. I responded by saying that if the money isn't there then neither is the parish. The Bishop of the Allentown Diocese had to choose parish structures which presented the least over all cost to maintain or improve in order to minister to a dwindling population. The older less insulated buildings which were probably in need of extensive renovations were more costly overall so they were closed.

But I went on to add, the closures weren't necessarily inevitable. This group of Roman Catholics looked at me as though I had taken total leave of my sanity, especially after my previous explanation. I told them that they were blaming the wrong people. I went on to explain that the clergy, the priests, deacons and bishops, are **not** the primary evangelizers of the Church. Yes, those in Holy Orders have

a responsibility to evangelize by demonstrating a presence in the community; and speaking and teaching on behalf of our parish, diocese, and Church. As an example I stated that St. Francis of Assisi (I know he's not considered an Orthodox saint but bear with me), impressed upon his disciples that a ministry of presence was often more important than a ministry of preaching. This is the primary role of the clergy in a pluralistic secular society. The clergy is there to witness the Christian ideals. Which is more effective: A public demonstration of Christian values or railings to empty ears on Christian values from a man who the public recognizes that his occupation (vocation) is to preach?

A member of this group of Roman Catholics asked me: Who then is responsible for bringing people into the Church? I said: "Get up go to a mirror and look into it. Who do you see? Is it my reflection or yours?"

It's the way that you live your life that witnesses the love of Christ. It's how you treat others and how you offer yourself in the service of Our Lord. This is evangelism" I then asked him: "How do you complete this witness?" He responded honestly by saying he had no clue. I simply said: "Invite people to church."



Again, this group looked at me as though I had completely gone insane. It couldn't be that straightforward. Yet, it is just that simple. Everyone has neighbors who are uncertain about their faith who may be receptive to a simple request to visit your parish and meet the priest. Many others have relatives (brothers, sisters, sons, daughters etc.), who have drifted away from the Faith for any number of reasons, who will respond to an invitation to return because they feel something missing in their lives.

I then put it to them in mathematical terms (an unfortunate side effect of teaching science.) If you have a Parish with 40 members and each member takes it upon themselves to invite just five persons to church per year, this would mean that over 200 invitations would be offered. If only one quarter of those invitations were accepted there would be over 50 new faces in the parish over the course of the year. After visiting the church, if only ten per cent of those new faces decided to join, the parish membership would increase by approximately 5 people. That's a 12.5% increase in membership. Now what if increase included a few families, because the person that was invited brought along his or her family, the effect could even be more profound.

Over a period of years, there will be losses and gains but this simple method of evangelism can help maintain a parish and provide for its temporal needs, but it must always be remembered that there has to be a continued and concerted effort to witness the teachings of the Church by its membership in their daily lives. The spiritual aspects of the Church cannot be overlooked. Each parishioner should make every effort to live their life in accordance with the teachings of our Lord.

The parishioners of any given parish, whether it is Eastern Orthodox or Roman Catholic, are called to be the primary evangelizers of the Church. They are the Royal Priesthood. They are the branches on the proverbial vine

---

*"A member of this group of Roman Catholics asked me: Who then is responsible for bringing people into the Church? I said: 'Get up, go to a mirror and look into it. Who do you see? Is it my reflection or yours?'"*

---

that Jesus Christ has called to bear fruit. The bishops, priests and deacons, ordained clergy, provide the nourishment for the vines through the Mysteries (Sacraments) of the Church, spiritual guidance and essential Church teachings. Those in Holy Orders cannot drag people through the door of the parish.

Most of the general public assumes that evangelism is a major job requirement of the clergy, so we are viewed by most people as salesmen. Ask yourself: When you are approached by a salesman on the street or in a shopping mall on what is commonly called a cold call, what is your reaction? For well over 95% of the instances, you will walk right by and, if you're polite you will say thank you, I'm not interested. But if your friend is selling something as a fund raiser for one of their children's activities (marching band soccer, baseball etc.), you'll probably purchase something because of a shared interest. Well, can't the Church be a shared interest. So ask yourself, just based on common sense, who can best evangelize the Church? Again, I ask you to go look in the mirror.

Андрея Комічак

Знам'янка  
та Пугачів  
інтернати

## ВОЗНЕСІННЯ У СИРОТИНЦІ

*Чи ви колись бачили Обличчя Христа?* Я його бачила. Воно було на обличчях дівчат-сиріток у Діт-будинку в Пугачеві.

Під час місійної подорожі 2008 року я мала велику приємність святкувати Вознесіння разом з дівчатками з Пугачева. Божественну Літургію відправляв Владика Даниїл в одному з нещодавно оновлених і перероблених будинків, що тепер вживається для навчання. Із 87-ох дівчаток сиротинця, лише 30 були настільки здоровими, щоб бути присутніми на відправі.

Владика розпочав тим, що викликав двох дівчаток-підлітків Ніну і Аню і розповів присутнім, як ці дівчата пекли просфори, частинки з яких вживатимуться у Святому Причасті. З поміччю о. Степана Маслюка з Бріджпорту, шт. Коннектикат, дівчатка допомагали на кожному етапі приготування. Радісно було спостерігати, як їхні личка рум'яніли від задоволення, коли Владика Даниїл висловив їм признання перед їхніми подругами та працівниками установи.

Тоді прийшов час правити Літургію. Учасники місійної подорожі, між ними і я, співали. І пі дчас цього, переді мною відігравалася неймовірна картина: Спочатку всі сирітки сиділи тихо і поводитися добре, але це не тривало дуже довго, бо їм почало ставати нудно і вони втрачали зацікавлення та почали непокоїтись. Однак, усе змінилось, коли дійшло до чита-



14



## В ПУГАЧЕВІ В УКРАЇНІ

ння Євангелія. Владика Даниїл читав зі Святого Письма і звук його голосу цілковито захопив всіх. Поміж присутніми сирітками була й моя хрещениця семирічна Софійка. Звичайно вона жива й непосидюча дівчинка. Але коли я поглянула на неї - вона була зовсім спокійна і уважно слухала. Цей її стан продовжувався і тоді, коли я підносила її перший раз до Святого Причастя. Я пригадала собі, як рік тому я так само підносила її, коли, тоді ще отець Даниїл її хрестив.

Після Літургії відбувалося елеєпомазання. Владика підходив до кожної з дівчаток і миропомазував їх. Я тоді стояла біля Каті, якій 24 роки і фактично є вже жінкою. Вона завжди творить якісь фокуси і її прозвали "кловном" її групи.. Але цього разу я побачила зовсім відмінну сторону Каті: Я спостерігала, як вона молитовно склавши руки, співала разом з нами. Вона з закритими очима відчула урочистість Богослуження. Це була більш особиста і доросла Катя. Щось всередині підказувало їй що робиться і як їй реагувати. Після миропомазання вона підійшла до мене й інших учасників подорожі і обняла кожного з нас. Зі сльозами на очах вона дякувала всім, що привели її на Літургію.

*Чи ви колись бачили Обличчя Христа?*

Я бачила. Це було серед групи сиріт, які показали мені який це привілей ходити до церкви.



Рік LVIII Чис. X, жовтень, 2008

## “Weeds”

by Lara Haluszczak

On the third day in Puhachiv, the mission team was able to travel to the village cemetery. As we piled into the orphanage’s ambulance car and waited to leave, I didn’t feel anything out of the ordinary. In the past, I have been to many cemeteries, funerals and panakhidas with my father, and it just seemed that this would be like any other visit I’ve made with my dad.

Well, I was wrong. This was unlike any experience I’ve ever had with my dad by my side.

When we arrived at the cemetery, I realized that it had a different feel to it. The cemetery was in the middle of the forest, so the trees surrounding us made it feel as if we were in a building. The tombstones themselves were different, as Bishop Daniel had explained earlier on the trip. Bishop Daniel had pointed out the Soviet influence on the tombstone’s design: A characteristic cutout shape, a simple plaque bearing the name of the deceased and no display of crosses.

After entering the cemetery grounds through a small wooden gate, we walked to the section of the cemetery where children from the orphanage are buried. I found that there weren’t as many graves in this section as I had expected.

Then, Bishop Daniel began the panakhida for the departed children buried there. As our humble group of young adults sang the responses for the service, I attentively listened to the words we were saying, as if I was hearing them for the first time. These responses that I have sung at home, alongside my dad, seemed to take on a different meaning. Here I was in a foreign country without my father or mother, and I was singing for these children who did not have a father or

mother present in their lives or at their funerals. These children did not have a father or mother to take care of them, love them, sing to them, or even cry for them when they were called to be with our Lord.

After the service, Bishop Daniel asked that we spend a few moments in prayer for the children that we have never met. As I walked between the tombstones of children who rarely reached 10 or 15 years of age, I noticed that the graves were not well kept. There were weeds and grasses growing over the area, and this small thing made me realize, again, how these children didn’t have a father or mother there to care for them.

This simple thing made me think about how my mother takes care of our garden at home. She may be busy carrying in groceries from the store with her hands full, yet she will stop for a minute to pull out a few weeds from the flowerbeds. I found this a simple concept, but at the same time a difficult idea to grasp that my mother can put such love into small and seemingly insignificant things, such as flowers, when there are people out in the world who do not put similar love and care into something as extremely important as a child of God. So upon seeing these unkempt graves with grasses and weeds growing all over, it reinforced the realization that these children have left this world without having received a love similar to that which the flowers in our garden have received from my mother.

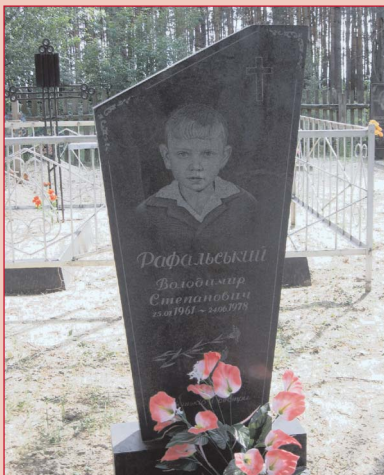
For whatever reason, though I may not understand it, these children’s parents are not present in their lives. As a result, I feel that it has become my duty to fill in the missing pieces of this puzzle and not just share, but give all my love to these beautiful children. So as I stood there, for those few moments, doing as Bishop Daniel had asked us, and connecting with children that I never had met, I knelt down and began to pull out those weeds. The more weeds that I

pulled out, the more that I wanted to rid the grave sites of the brush covering up these innocent children. I wanted to remove all the weeds and grasses that were covering them up and hiding them away. With each tug and pull of the weeds, the tears in my eyes would stream out more, so I tried to wipe them away and continue weeding. I was unsuccessful in wiping the tears off my face because in attempting to wipe them away, I felt that I was wiping the kids away, so I just let the tears come out. I needed to cry.

As I stood there, in the cemetery of Puhachiv, I prayed, I weeded and I cried as I thought about the children. The thing is, there was this one thought that kept coming back to me, and it was that these children had been alone. Maybe they were in a room with 20 other girls each day—sitting, eating, and sleeping together—but they were still left, in some ways, very alone, so I stood there and cried. Fr. Stephen came over to console me; then, Bishop Daniel tried. Eventually, I finished my weeding. I pulled weeds out of a few of the grave sites, but I also pulled out of myself emotions that I never had experienced. I was then surprised to find that everyone on the mission team had been patiently waiting for me in the ambulance, and I had been standing there in the cemetery for a long time. I had been standing there weeding, loving, crying and praying.

I prayed for those children that I never had met, and I began to pour out my love to them, hoping and praying that they are with the Lord. For if these children are with our Lord, they are being filled with the love that He gives all of us, and it is this love from God that we are called to share with these children, even though they probably give more to us in return.

I pray that you keep these children in your prayers, in your thoughts, and in your hearts because there isn’t a day that goes by where they aren’t in mine.



# 2008

## Camping Programs



Diocesan Church School Camp



Diocesan Church School Camp



Diocesan Church School Camp



Teenage Conference



Teenage Conference

Diocesan Church School Camp, Teenage Conference and Mommy & Me/Daddy & Me completed another blessed year of bringing together the youth of the Holy Ukrainian Orthodox Church. Over 170 campers participated in this year's programming along with over 35 rotating staff members.

The camping programs developed the Consistory Office of Youth & Young Adult Ministry 2008-2009 theme "In the Beginning..."(Genesis). Different aspects of this theme were focused upon at each encampment such as "Finding Christ in the Old Testament" and the "Light of Christ Illumines All".

Diocesan Church School Camp was blessed to begin its year by participation in the Consecration of St. Thomas Chapel and 30th Anniversary of All Saints Camp. The campers and staff were blessed to sing parts of the Divine Liturgy and participate in many other aspects of the celebration.

Additional highlights of DCSC 2008 included: Daily Divine Liturgy at St. Thomas Chapel (first week), daily church school classes, special interest classes (Ukrainian dance, Ukrainian History/Culture, Crafts, Nature, Singing and Cooking), 4th of July Celebration, Boys/Girls Night

Out, swimming, the annual Laura Manor Elderly Center Prayer, Night Swims, Noah's Ark Dance and a special performance from Mother Caratina of the Transfiguration Monastery.

Teenage Conference celebrated its 50th Anniversary Celebration with many special events including a day homecoming for alumni, a parade of 15-foot commemorative crosses, the prayer trail and a 1950s style dance. Teenage Conference campers new and old were experienced in many activities such as: Ukie Olympics, Unplugged Concert, Amphitheater, Living Orthodoxy, a session with Fr. John Harvey, Fr. Hladio, swimming, Ukie Night, and speakers His Grace Bishop Anthony and Natalie Kapeluck Nix of the Consistory Office of Youth and Young Adult Ministry).

Another special event was a concert by Orthodox artist Fr. Peter Jon Gilquist followed by an open mic night for the campers.

Mommy & Me/Daddy & Me experienced its largest enrollment to date nearly reaching full capacity. The campers learned about the prophets each day as they traveled to foreign lands with their "Families of the Prophets". They met several prophets such as Jonah, Ab



2008

# Camps Come to Close

...mming, the annual visit to  
...nor Elderly Center, Days of  
...Night Swims, bon fires,  
...rk Dance and a special visit  
...ther Caratina from Holy  
...ration Monastery.

...age Conference celebrated  
...nniversary Celebration with  
...cial events including a three-  
...coming for alumni, erection  
...commemorative cross on  
...r trail and a 1950's inspired  
...enage Conference favorites  
...old were experienced, such  
...lympics, Unplugged at the  
...ater, Living Orthodox Ses-  
...Fr. John Harvey, Fr. Bohdan  
...wimming, Ukie Night, Guest  
...His Grace Bishop Daniel  
...ie Kapeluck Nixon (Consis-  
...e of Youth and Young Adult

...ther special event at TC 2008  
...ncert by Orthodox recording  
...eter Jon Gilquist followed by  
...nigh night for the campers.  
...my & Me/Daddy & Me  
...ed its largest encampment  
...early reaching full capacity!  
...pers learned about the  
...each day as they journeyed  
...lands with their "Passport to  
...ets". They met several of the  
...such as Jonah, Abraham and

Gideon. Parents enjoyed guest  
...speaker Phyliss Onest (Director of  
...Religious Education Greek Metropolis  
...of Pittsburgh), and talks with encamp-  
...ment Spiritual Director Fr. Taras  
...Naumenko.

Mommy & Me/Daddy & Me  
...perennial favorites were also to be  
...seen with daily swimming, Parents  
...Night Out, crafts, signing, and bon  
...fires.

The encampments continue to  
...grow in the love and grace of our Lord  
...and Savior Jesus Christ. The final  
...encampment of our Archdiocese will  
...take place over Labor Day weekend  
...with Family Fest.

Articles and photos of the 2008  
...Camping Season have been available  
...since September 1 at the Consistory  
...website at [www.uocofusa.org/offices-Office of Youth Ministry](http://www.uocofusa.org/offices-Office of Youth Ministry).

The Ukrainian Orthodox Church  
...Camping Programs are for children  
...ages 4-18 years (parents for Mommy  
...& Me/Daddy & Me). Staff is always  
...needed. For further information about  
...these programs, for volunteer opportu-  
...nities or to donate please go to  
...[www.uocofusa.org/offices-Office of Youth Ministry](http://www.uocofusa.org/offices-Office of Youth Ministry) of contact the  
...Consistory Office of Youth & Young  
...Adult Ministry at [uocyouth@aol.com](mailto:uocyouth@aol.com)  
...or 412-977-2010.



Teenage Conference



Teenage Conference



Mommy & Me/Daddy & Me



Mommy & Me/Daddy & Me



Mommy & Me/Daddy & Me

## EXTRAORDINARY SOBOR of the UKRAINIAN ORTHODOX CHURCH OF CANADA

His Eminence Archbishop Antony and His Grace Bishop Daniel represented our Ukrainian Orthodox Church of the USA at the recent Extraordinary Sobor of the Ukrainian Orthodox Church of Canada in Saskatoon, Saskatchewan, which was held at Holy Trinity Cathedral on 22-23 August 2008. The Sobor was held in conjunction with a celebration of the 90<sup>th</sup> Anniversary of the Ukrainian Orthodox Church of Canada (1918-2008).

The purpose for the convocation of the Sobor was two-fold: the election of two new hierarchs for the Church and the presentation of proposed revisions to the church's by-Laws for review, discussion and a vote on adoption.

The Sobor began on Friday, 22 August with Divine Liturgy celebrated by His Eminence Metropolitan John of Winnipeg and all Canada, Bishop Christophoros, representative of Ecumenical Patriarch Bartholomew, Archbishop Yuriy of the Eastern Eparchy in Toronto and the two candidates for election to vacant episcopal sees, Bishops Ilarion and Andriy. Although Metropolitan Constantine was unable to attend, Archbishop Antony and Bishop Daniel arrived during the afternoon of this first day of the Sobor, which was dedicated to the consideration of By-Law revisions.

The candidates – Bishop Ilarion (Rudyk), formerly assistant to the Greek Orthodox Metropolitan of Portugal, and Bishop Andriy, formerly Bishop of London, England, UOC in Diaspora – were officially presented to the Sobor delegates from all over Canada, during the evening session of the Sobor on Friday evening, 22 August. A biography of each candidate was presented as they were introduced and then each candidate spoke in both Ukrainian and English giving the parish representatives and clergy an insight into their personalities and abilities. Both candidates



were born in Ukraine and have solid theological educations and have served Ukrainian Orthodox Christians in Europe for the past few years.

Bishop Ilarion was consecrated for service in Portugal to the thousands of new Ukrainian immigrants directly under the Ecumenical Patriarchate by Archbishop Vsevolod and other hierarchs of the Ecumenical Throne. Bishop Andriy was consecrated in St. Volodymyr Cathedral, Chicago in December 2006 by Metropolitan Constantine, Archbishop Antony, Archbishop Vsevolod, Metropolitan Nicholas (Carpatho-Rusyn Archdiocese in America and three other Orthodox hierarchs prior to his election as Bishop of the Western Europe Eparchy of the Ukrainian Orthodox Church in Diaspora. Both candidates were released from their previous appointments to stand for election in the Ukrainian Orthodox Church of Canada.

Following Divine Liturgy, served by all the hierarchs listed above on



*Bishop Ilarion of Edmonton, Alberta and the Western Eparchy of the UOC of Canada and Bishop Andriy of Saskatoon.  
Преосвященний Іларіон, Єпископ Едмонтону, Алберти та Західної єпархії УПЦ в Канаді та Преосвященний Андрій, єпископ Саскатуну УПЦ Канади.*

Saturday, 23 August, the formal nomination and election of the candidates as bishops of the Church took place. Following a Moleben calling down the Holy Spirit upon the election process, Archbishop Yuriy thoroughly explained the ancient election process and the solemn and historical responsibility that the clergy and lay delegates to the Sobor carried upon their souls during this election. Bishop Ilarion was elected as Bishop of Edmonton, Alberta and the Western Eparchy of the UOC of Canada and Bishop Andriy was elected as Bishop of Saskatoon and Auxiliary Bishop to Metropolitan John of the Central Eparchy of



the Church. The announcements of the election results were formally made and the entire church broke out into "Axios! Axios! Axios!" and Mnohaya Lita!

The balance of the second day of the Sobor was devoted to the complete consideration and discussion of the proposed by-Law revisions. The Revision Commission presented each segment of the proposal, which were discussed and amended according to the combined will of the delegates gathered into the Sobor body. A sincere and open discussion, along with a spirit of compromise and willingness to listen, resulted in the overwhelming approval of the revised By-Laws. It was evident throughout this discussion and the entire Sobor that the participants were willing to allow the Holy Spirit to be their guide.

Following the closing Divine Liturgy of the Sobor on 24 August, Ukrainian Independence Day, a Moleben was served by all the hierarchs for the good estate of the Ukrainian Nation and the guidance of her political and spiritual leaders. At the 90<sup>th</sup> Anniversary Banquet held in the cathedral social center, the newly elected bishops spoke to the large gathering, expressing their deep gratitude to

the Sobor for the trust placed in them and asking for continued prayers as they begin their work in their respective Eparchies. Greetings from Patriarch Bartholomew were expressed by Bishop Christophoros, Auxiliary Bishop of the Greek Orthodox Church in Canada along with a discussion of the theological understanding of the responsibilities of the episcopacy.

Archbishop Antony first greeted the gathering in behalf of Metropolitan Constantine and all the clergy and faithful of our UOC of USA at the 90<sup>th</sup> anniversary celebration and spoke of the direct lineage of episcopal consecration from the first Apostles down to the present day hierarchs of the Orthodox Church throughout the world. He spoke of the powerfully historical event that had taken place in the election of Bishops Ilarion and Andrij. He reminded everyone present that their prayers for their hierarchs and clergy are paramount to their success,



both in the eyes of God and those entrusted to their spiritual care. He called the clergy and faithful to constant vigilance in their service to the Church and to fellow man, which will make the efforts of their new hierarchs much easier.

Bishop Daniel spoke about the role of Ukrainian Orthodox Christian in a modern day society. His Grace reflected upon the dangers that our parish communities are faced with, especially the one of secularism and reminded the faithful of their duty to unite their prayers and worship to Godly living in obedience to the will of God and the teaching of the Church.

Our bishops returned to the USA with a deep sense of joy that the Extraordinary Sobor of our sister church in Canada was so successful and revealed a depth of faith in God's guidance in the participants, which was felt by all present. We wish the newly elected hierarchs of the Ukrainian Orthodox Church of Canada the most abundant blessings upon their ministry through the Grace of our Lord and Savior Jesus Christ, the Love of God the Father and the Communion of the Holy Spirit.



## ХРАМОВЕ СВЯТО ПАРАФІЇ СВЯТОГО КНЯЗЯ ВОЛОДИМИРА В ЧІКАГО

(*Подається із скороченням*)

Щороку наприкінці липня православна парафія святого князя Володимира відзначає своє храмове свято. Цього року храмовий празник вшанував своєю присутністю владика УПЦеркви в США єпископ Даниїл. Чудової недільної днини, 27 липня, духовенство, парафіяни та прихожани урочисто вітали свого Владика на паперті катедрального собору святого князя Володимира.

Єпископ Даниїл у суслужінні з настоятелем собору архимандритом Панкратієм та духовенством кількох чиказьких православних храмів відслужив Божественну літургію архиєрейським чином. Злагоджений спів катедрального хору "Боян" додавав величі храмовому празнику рівноапостольного святого князя Володимира – покровителя і хрестителя України-Руси.

Проповідь Владика була присвячена любові. Єпископ Даниїл, цитуючи слова святого апостола Павла звернені до Коринтян, дав чітке й глибоке тлумачення цього поняття, а наведені у проповіді приклади були чудовою ілюстрацією людських вчинків.



*Настоятель катедрального храму архимандрит Панкратій співслужить Літургію*

*з Преосвященним єпископом Даниїлом.  
The pastor of the cathedral, archimandrite Pankratij  
concelebrates Divine Liturgy with His Grace Bishop Daniel.*



*Владика єпископа Даниїла вітають наймолодші парафіяни катедральної громади.  
The youth of St. Volodymyr Cathedral welcomes  
His Grace Bishop Daniel.*

Після закінчення літургії святкування продовжувалося у парафіяльній залі. Хор "Боян" привітав духовенство та гостей свята своїм співом, а гостинні господарі запросили до святково прибраних столів. Цього дня серед присутніх панувала якась по-особливному урочиста атмосфера. Оксана Чайковська, на яку було покладено місію ведучої свята, представила гостей за почесним столом та повідомила про участь у парафіяльному святі відомих громадських діячів нашої спільноти та організації, які вони репрезентували.

Після закінчення обіду розпочалася офіційна частина святкування. Першою до мікрофону було запрошено голову парафіяльного сестрицтва Надію Брюшенко. Саме завдяки зусиллям сестриць було приготовано смачний обід та прикрашено залю. Надія Брюшенко привітала присутніх з храмовим святом та від імені сестрицтва вручила голові парафіяльної управи інженерові Святославу Личику грошовий чек, з побажанням використати його під час ремонту парафіяльної залі.

Президент фундації "Спадщина" доктор Юліан Куляс привітав духовенство, прафіян та прихожан катедрального собору святого князя Володимира з храмовим святом та побажав усіляких гараздів та процвітання парафії. Він також привітав єпископа Даниїла та висловив сподівання, що вже скоро ми зможемо частіше зустрічатися з ним у Чикаго. Окрім того, у своєму виступі відомий громадський діяч поділився спогадами про довголітні контакти, що пов'язують його з парафією святого князя Володимира та носять не лише юридичний, але і приватний характер.

На завершення свого виступу Юліан Куляс закликав присутніх, незалежно від політичних симпатій, бути активнішими у громадських справах. На його глибоке переконання, наша активна громадянська



*Д-р Неоніла Личик, президент дирекції Кредитівки "Самопоміч" д-р Михайло Кос, владику Даниїл та голова парафіяльної управи святого князя Володимира інженер Святослав Личик.*

*Dr. Neonila Lychyk, president of SAMOPOMICH Credit Union  
Dr. Michael Kos, Bishop Daniel and the president of the cathedral parish family Engineer Sviatoslav Lychyk.*

позиція змушує американський уряд рахуватися з українською діаспорою, реагувати на її вимоги та постійно тримати на порядку денному українське питання. Від імені фундації "Спадщина" Юліян Куляс вручив Святославу Личику чек на потреби парафії святого князя Володимира.

З привітанням від Іллінойського відділу Українського Конгресового Комітету Америки виступив його голова Павло Бандрівський. Він висловив сподівання, що члени парафії будуть і надалі проявляти громадянську свідомість та підтримуватимуть ініціативи цієї організації, що впродовж років відстоює інтереси української громади на терені Сполучених Штатів Америки. Зробивши від Іллінойського відділу УККА подарунок для парафії, Павло Бандрівський подарував єпископу Даниїлу календар роботи відомого художника Анатолія Коломийця та запросив Владика на святкування Українських Днів, що проходять цього року 23 і 24 серпня у Сміт-Парку.

Від імені Громадського комітету відзначення 75-ліття Голодомору в Україні 1932-1933 років, учасників свята привітав його голова Нестор Попович. Він запросив Владика Даниїла та голову парафіяльної управи Святослава Личика приєднатися до роботи Грома-



*Ансамбль народних інструментів "Прикарпаття"  
Prykarpatia folk instalment ensemble.*

дського комітету в якості почесних співголів. Промовець зауважив, що його з парафією святого князя Володимира пов'язують приємні спогади, оскільки саме тут він брав шлюб зі своєю дружиною.

Прийшов привітати духовенство, мирян та Владика Даниїла з храмовим святом президент дирекції Української-Американської Федеральної Кредитової Спільноти "Самопоміч" доктор Михайло Кос. Він від імені дирекції та працівників Кредитівки побажав усім міцного



*Під час бенкету. At the banquet.*

здоров'я, щастя та Божих ласк і вручив голові парафіяльної управи Святославу Личику грошовий чек на потреби парафії. Михайло Кос підкреслив, що українська громада міста Чикаго та околиць належить до найзгуртованіших на американській землі та підтримав думку Юліяна Куляса, що українці Сполучених штатів Америки повинні на повен голос заявляти про себе, тим самим змушуючи місцеву владу прислухатися до їхньої думки.

Голова Фундації українського Геноциду-Голодомору Микола Міщенко у своєму виступі звернувся до присутніх із закликом достойно вшанувати пам'ять понад десяти мільйонів безвинних жертв жахливого Голодомору 1932-1933 років, 75-ліття якого відзначає в цьому році український народ.

Настоятель катедрального собору архимандрит Панкратій розповів про хід відзначення 1020-ліття Хрещення України-Руси, яке цими днями проходило в Україні.

*(Закінчення на ст. 25)*

# 2008 UOL Convention Highlights



The 61st Annual Convention of the UOL of the USA was held at the Holiday Inn Arena in Binghamton, NY on July 30 - August 3, with the Senior and Junior UOL Chapters of St. John's Church, Johnson City, serving as hosts.

After the Senior and Junior National Executive Boards held their pre-convention meetings, the convention program began on Wednesday, July 30 with Great Vespers by Convention Spiritual Advisor, Fr. Zinoviy Zharskiy, in the Convention Chapel. The icon screen and altar for the chapel were beautifully constructed from wood by Phil Harendza, and the hope is that the icon screen will be donated to a mission parish. After Vespers Senior UOL President Oleh Bilynsky (Philadelphia, PA) and Junior UOL President Patrick Scannell (Johnson City, NY) opened the business sessions with welcoming remarks, and His Beatitude Metropolitan Constantine then offered inspirational words to set an appropriate tone for the 61st Convention.

The Annual Convention Agenda included the establishment of a number of functioning committees which met to prepare suggested goals and objectives for the Senior and Junior Executive Boards to implement with the assistance of local chapters: Vocations and Clergy Support, Nominating, Resolutions, Ways and Means, Christian Caregiving and Missions, Youth, Membership and Chapter Development, and Education.

After the individual committees met and discussed appropriate topics, each submitted a report to the convention body for final ratification. Particular emphasis was placed on increasing the membership of the UOL, and along those lines all members of the UOC of the USA are invited to join the UOL, and to form UOL chapters in those parishes which do not yet have a local UOL chapter.

During the convention the business sessions also included the approval of the 60th Annual convention minutes, review of the 2008 Annual Report and Audit Report, and review and approval of the 2007-2008 Financial Report, which also included the acceptance of the 2008-2009 budget. During the sessions on Thursday and Friday preteen activities were made available and coordinated by Cathy Bucharew (Philadelphia, PA). Wednesday evening concluded with the traditional Hospitality Night, with wine tasting hosted by the St. John's Senior UOL chapter.

Thursday morning began with a Hierarchical Divine Liturgy celebrated by His Beatitude Metropolitan Constantine, assisted by His Eminence Archbishop Antony, His Grace Bishop Daniel and a number of clergy. Afterwards the convention delegates and guests were treated to a delicious breakfast buffet followed by Thursday's business sessions.

Thursday sessions included inspirational remarks by His Eminence Archbishop Antony. A presen-

tation and update on "The UOL Fund to Furnish the Chapel at All Saints Camp" was made by Mrs. Irene Carman (Watertown, NY), who along with Pani Matka Mary Anne Nakonachny (Parma, OH) and Mrs. Diane Senedak (Youngstown, OH) chaired the committee to raise those funds. Mrs. Carman reported that over \$160,000 was raised by the UOL for the iconography and furnishings in the chapel, and with the approval of the convention body any money remaining after the chapel is fully furnished will be used for upkeep and maintenance.

On Thursday a check for over \$6,900.00 was presented to the St. Andrew's Society for soup kitchens in Ukraine, the proceeds from the UOL's "Souper Bowl Sunday" fund-raising project. Following sessions on Thursday Night "A Taste of the Southern Tier" was held in the State Office Building (the tallest building in Binghamton), where Convention attendees were treated to Spiedies (the local delicacy of marinated cubes of meat cooked on a skewer), music, dancing and a trivia contest. The night was topped off by a great view of the fireworks at the stadium for Binghamton's minor league baseball team.

Friday's business sessions included inspirational remarks by His Grace Bishop Daniel, and by keynote speaker Fr. David Smith, who spoke on the theme of the Convention, "The Light of Christ Illumines All." An enthusiastic presentation was made



by Ginny Ulbricht and other members of the Senior and Junior UOL chapters from Youngstown, OH, for the 62nd UOL Convention which will be hosted by the Senior and Junior UOL chapters from SS. Peter and Paul Church, Youngstown, OH and which will take place on July 22-26, 2009.

Friday night's event was a "Rally with Friends", held in the hotel's ballroom, and the band had everyone dancing until the very last song. Afterwards the Youngstown, OH Senior and Junior UOL chapters (hosts of the 62nd UOL Convention) held a wonderful hospitality event.

Saturday's activities included a workshop on "Ukrainian Torte Making" and a presentation on the Holodomor. After Great Vespers the traditional Banquet and Ball was held, during which the old and new Senior and Junior Executive Boards were introduced, annual UOL awards were given, and LSSK (Lynn Sawchuk-Sharon Kuzbyt) scholarships were presented to six worthy Junior UOL

members. The UOL also presented MJSF (Metropolitan John Scholarship Fund) grants totaling over \$15,000 to St. Sophia's Seminary on behalf of our five full-time seminarians. Afterwards, the band once again had everyone dancing until the very last song, especially during the traditional and show-stopping "Kolomeyka."

On Sunday the Senior and Junior UOL Presidents greeted the hierarchs at St. John's Church with thanks for their spiritual guidance during the convention, and presented each with flowers. Parish representatives also greeted the hierarchs with the traditional bread and salt.

Following the Hierarchical Divine Liturgy, the St. John's Senior and Jun-

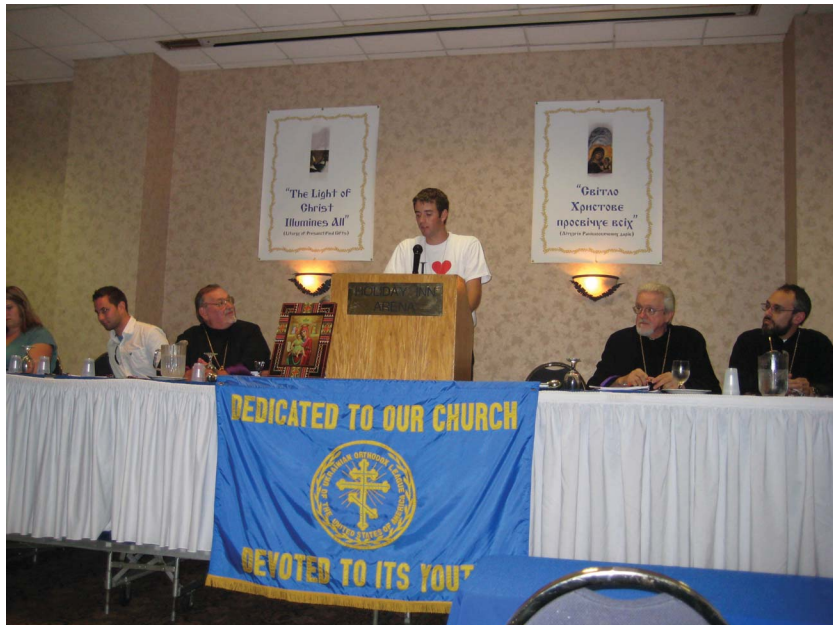
ior UOL chapters sponsored a Farewell Luncheon at St. John's Memorial Center. The luncheon was especially memorable as St. John's parishioners treated the convention attendees to Ukrainian singing and dancing during the luncheon. A very special "Thank You" is extended to all the hierarchs, clergy, delegates and guests who attended this year's convention, and all are invited to attend next year's Annual UOL Convention in Youngstown, OH, on July 22-26, 2009.



*Junior UOL members*



## КОНВЕНЦІЯ УПЛіги 2008 р.



У дні 30 липня до 3 серпня відбулася у Арені Голідей Інн у Бінггемптоні, шт. Нью Йорк 61-ша Конвенція УПЛіги в США. Господарями були Старший і Молодший відділи УПЛіги з парафії Св. Іоана Хрестителя у Джонсон Ситі.

Після передконвенційних засідань ексекутив обох відділів УПЛіги, в середу, 30 липня Конвенцію розпочато Великою Вечірнею, що її відправив духовний дорадник Ліги о. Зіновій Жарський у конвенційній каплиці, де Філ Гарендза змайстрував чудовий іконостас, який, сподіваємось, буде подаровано одній з наших місійних парафій. Після Вечірні голова Старшого відділу Олег Білінський (з Філадельфії, ПА) і голова Молодшого відділу Патрик Сканнел (з Джонсон Ситі, НІ) відкрили сесію вітанням присутніх. Тоді Блаженніший Митрополит Константин сказав надихаюче слово, що надало Конвенції відповідний настрій.

Програма Конвенції передбачала встановлення декількох діючих комісій, які зійшлися, щоб підготувати певні сугестії для обох Ексекутив, щодо цілей, яких можна було б досягнути за допомогою місцевих відділів Ліги, а саме: Підтримка покликаних і духовенства, Номінаційна, резолюційна, комісія Християнської опіки і Місійної праці та комісії вербування молоді до членства, розвитку відділів та освітня. Після того, як окремі комісії обговорили належні справи, кожна з них подала звіт учасникам Конвенції для остаточного затвердження. Особливо наголошено потребу збільшення членства УПЛіги і згідно з цим, всіх членів УПЦерви в США запрошується приєднуватися до УПЛіги та творити її відділи у парафіях, які ще досі їх не мають. Під час ділової сесії Конвенції зачитано і затверджено протокол із минулої, 60-ої Конвенції УПЛіги, переглянено і прийнято фінансовий звіт за рік 2007-2008 та прийнято бюджет на 2008-2009 рік. Під час сесій у четвер і п'ятницю були влаштовані розваги для дітей, координовані Кеті Бухаревою із Філадельфії, ПА. В середу вечір закінчився традиційним пригощенням приготованим Старшим

відділом УПЛіги в Джонсон Ситі, включно з коштуванням вин.

Четвер розпочався Архиєрейською Службою Божою, очоленою Блаженнішим Митрополитом Константином, в сослужінні Високопреосвященного Архiepіскопа Антонія, Преосвященного Єпископа Даниїла та великого числа духовенства. Після цього, делегатам і гостям запропоновано чудовий сніданковий буфет, а щойно тоді розпочалася ділова сесія.

Ця ділова сесія в четвер включала надихаючі слова Високопреосвященного Владика Антонія. Подано звіт про зібрання фондів для іконографії та устаткування каплиці на "Таборі всіх святих". Звітувала пані Ірина Карман (Ватертаун, НІ), яка разом з паніматкою Мери Анною Наконечною (з Парми, ОГ) та пані Дієюною Сенедак (з Янгстаун, ОГ) очолювали комісію в цій справі. Пані Карман звітувала, що зібрано було на цю ціль понад \$160,000.00 та що, за згодою Конвенції, залишену після видатків суму вживатиметься на догляд та утримання каплиці.

Цього ж дня презентовано чек на понад \$6,900.00 Товариству Св. Андрія, для їхніх їдалень в Україні. Це був дохід із проекту УПЛіги "Souper Bowl"







Sunday". Після закінчення сесій, у четвер вечором, відбулося погощення в найвищому будинку Бінмінггему, канцелярії штату (State Office Building). Тут гостям пропонували місцеву спеціальність "Spiedies", була музика до танцю та інші розваги. Вечір завершився огляданням феєрверків, які пускалися на недалекій спортивній площі.

Сесія в п'ятницю відкрилася надихаючими словами Преосвященного Владика Даниїла та промовою головного спікера о. Давида Сміта, який говорив про гасло Конвенції - "Світло Христове осяє всіх". Джінні Улбріхт з ентузіазмом подала інформації про наступну Конвенцію УПЛіги, що відбуватиметься в Янгставн, Огайо в днях 22-26 липня 2009 р.Б.

"Подією" у п'ятницю вечором була "Зустріч із друзями", що відбувалася в залі готелю. Музика запрошувала до танцю і всі танцювали до останку. А тоді Старший і Молодший відділи УПЛіги з Янгставн, ОГ, що будуть господарями наступної 62-ої Конвенції, пригощали всіх присутніх.

У суботу відбувся семінар про готування "українських тортів" і презентація про Голодомор. Після Великої Вечірні відбувся традиційний бенкет і баль, під



час якого представлено уступаючі і нові Екзекутиви обох відділів УПЛіги, видано щорічні нагороди УПЛіги, та уділено стипендії з Фонду Линн Савчук /Шарон Кузбит шістьом заслужувуючим членам Молодшого відділу УПЛіги. Водночас УПЛіга передала з Фонду Митрополита Іоана, суму \$15,000.00 Семінарії Св. Софії на допомогу утримання наших п'ятьох семінаристів. Опісля музика знов заграла і всі танцювали до останку, особливо під час традиційної "Коломийки".

В неділю новообрані голови відділів УПЛіги вітали ієрархів, дякуючи їм за їх духовний провід під час Конвенції і піднесли кожному з них китицю квітів. А представники місцевої парафії вітали їх традиційними хлібом-сіллю.

Після архиєрейської Літургії відбувся прощальний полуденок у осередку Св. Іоана, де парафіяльні гуртки розважали своїх гостей співом українських пісень та народними танцями.

Особливе спасибі належить всім Владикам, а також духовенству, делегатам і гостям – учасникам цьогорічної Конвенції. Всіх запрошується на Конвенцію наступного року, що відбудеться у Янгставні, ОГ в днях 22-26 липня 2009 р.Б.

(Закінчення із ст. 21)

## ХРАМОВЕ СВЯТО...

Наприкінці святкового обіду на храмове свято завітав декан Чиказького деканату УПЦ у США, настоятель церкви святого Андрія в Блумінгдейл о. Богдан Калинюк. Він передав вітання від сусідньої парафії та сказав, що дух покійного Патріярха Мстислава I, який витає серед нас, надихає всіх до активнішої праці на духовній ниві, щоб наша Православна Церква стала єдиною та ще потужнішою.

Підсумовуючи офіційну частину, голова управи інженер Святослав Личик подякував усім, хто прийшов на храмове свято та зложив на адресу парафії свої щедри подарунки. Він висловив переконання, що Українська Православна Церква стане Помісною та

об'єднає під своїм омофором усі гілки Українського Православ'я.

Ведуча святом Оксана Чайковська запрошує на сцену учасників ансамблю народних інструментів "Прикарпаття" (керівник – Богдан Бойчук), який віднедавна діє при парафії святого князя Володимира.

Солістка ансамблю Ольга Винничук привітала присутніх зі святом та побажала всім Володимиром та Ольгам міцного здоров'я, щастя, злагоди і любові. У концертній програмі "Прикарпаття" прозвучало багато оригінальних класичних творів та народних пісень. Ансамбль "Прикарпаття" також виконав в'язанку інструментальних творів, що припали до душі слухачам, які нагородили артистів щедрими оплесками.

Після закінчення концертної програми присутні ще довго не розходилися, бо у залі залунали мелодійні ритми, закликаючи гостей та учасників свята до танцю.

## High School Mission Trip to Toronto, Canada



Three teenage high school students took part in a missionary trip to St. John the Compassionate Mission in Toronto, Canada. There were originally four students, however one was taken ill and unable to participate. The Team Members came from our UOC parishes in Parma, Ohio, Wilmington, DE, and Maplewood, NJ. The Team was led by Consistory Office of Youth and Young Adult Ministry Director, Natalie Kapeluck Nixon, and her husband, Ethan.

Toronto. It is an Apostolate of the Carpatho-Russian Archdiocese under Metropolitan Nicholas. The Mission is run by Fr. Roberto Ubertino with the aid of a wonderful staff of individuals. The Mission Team was coordinated on-site by Edmund Mucha.

During their time of volunteerism, the team members performed many needed physical improvements to the mission building such as painting. The Mission is open five days a week during the summer and six during the winter months. The Team Members: Lesia Mahlay, Julianna Komichak and

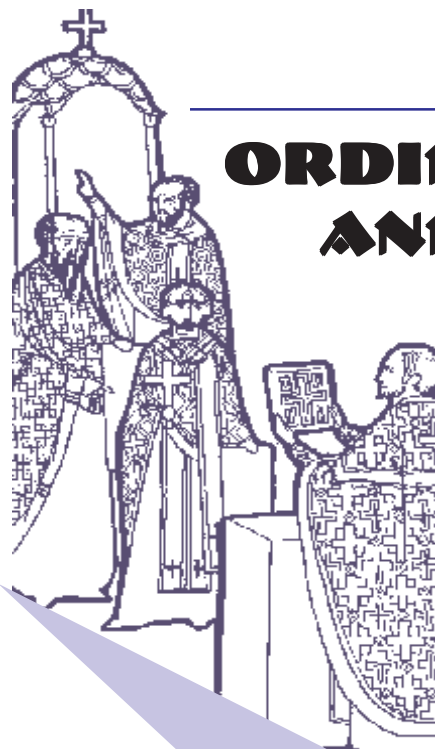


St. John's Mission provides meals, counseling, and job apprentice training to the homeless and those in hardship in inner city

Yegor Kokhan helped to serve and prepare meals for those who frequent the mission. St. John's Mission also has attached to it a bakery and thrift store. The bakery provides apprenticeship opportunities for those who come to the mission seeking more than just a meal. They are given the opportunity to learn a skill.

The Parish of St. Shilouan is also attached to the mission. Services are provided daily at the mission parish. You can learn more about St. John the Compassionate Mission by going to their website at [www.stjohnsmission.org](http://www.stjohnsmission.org).

This trip is sponsored by the Consistory Offices of Youth & Young Adult Ministry and Christian Charity of the Ukrainian Orthodox Church of the USA. For more information about future trips contact 412-488-9664 or [uocyouth@aol.com](mailto:uocyouth@aol.com).



## ORDINATION ANNIVERSARIES

### OCTOBER

Archbishop Antony	<i>Ordained Bishop</i>	October 06, 1985
V. Rev. Taras Naumenko		October 01, 1995
Rev. Fr. Vsevelod Shemetylo		October 14, 1961
V. Rev. Bogdan Kalynyuk		October 14, 1989
Rt. Rev. Archimandrite Lev		October 16, 1994
Fr. Dn. Anthony Szwez		October 19, 2003
Rev. Fr. Paisius McGrath		October 28, 2006
V. Rev. Richard Hawrish		October 30, 1982

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

## Jr. UOL Cemetery Project in Woonsocket



On August 24 the Jr. UOL of St. Michael Church in Woonsocket, RI, sponsored an afternoon of beautifying graves, trimming branches, praying a *Panakhida*, blessing graves and playing bocci ball.

Chapter Advisor John Meschisen, Spiritual Advisor Fr. Anthony Perkins, and several parents and children assisted in the effort.

Most noticeably, new members Rdr. Michael and Faith Abrahamson used the occasion to celebrate their wedding anniversary!

The Woosocket Jr. UOL chapter has a full Autumn schedule planned, to include apple picking and pie baking; a harvest party; St. Nicholas Day play and concert; caroling; and sponsoring the Theophany eve dinner.



**South Bound Brook, NJ** - Nina Tomczak presents an icon of the Mother of God of Mount Athos to St. Andrew Memorial Church parish family, with Rev. Fr. Ihor Bobak, Protodeacon Irynej Dziadyk and Rt. Rev. Yuriy Siwko, pastor.



**Palos Park, IL** - In June, SS. Peter and Paul Jr. UOL Chapter held a car wash fundraiser. They voted to donate 50% of the \$200 in profits to All Saints Camp Chapel in Emlenton, PA.

## 2008 GRADUATES



**Assumption of the Virgin Mary Church Northampton, PA**

V. Rev. Bazyl Zawierucha, pastor, with high school graduates Matthew Winters, Sebastian Zawierucha and Amanda Pypiuk.



**SS. Peter and Paul Church Palos Park, IL**

High School graduates Timothy Oryhon, Fr. Taras Naumenko, pastor, Stephanie Klimowych and Paul Cepynsky. Not pictured: Carolyn Jakubczak.



**Assumption of the Virgin Mary Church - V. Rev. Bazyl Zawierucha, pastor, with Dillon Azar, Reese Azar and Jasmine Pavlinsky, in Northampton, PA.**

## 2008 Vacation Bible School in Ambridge, Pennsylvania



St. Vladimir Parish in Ambridge, PA where V. Rev. Fr. Michael Kochis is parish priest, hosted its annual Vacation Bible School again this year during the last week of July, as part of the celebration of its patronal feast day.

The program this year, open to parish children pre-school through eighth grade, focused on selected parables of the Lord chosen to teach core Christian values and behavior. In addition to the religious instruction, the children

participated in games, songs and crafts, and free time to get to know each other better, since families in the parish reside in seven different school districts. In addition, those attending this year had the opportunity to observe an explained Vesting of the priest and Prothesis.

The parish uses a full-day format so lunch and snacks were provided each day. Eighteen children participated this year. Christine Mills and Panimatka Paula Kochis assisted this year.

## Summer Youthfest in Dover, Florida



On July 19 in Dover, Florida, 27 youth and 20 adult volunteers participated in the 2008 Summer Youthfest and Celebration of Faith at Protection of the Most Holy Mother of God Parish.

The day opened with morning prayers. Then Father led the traditional "Faith Jeopardy" in which, this year, the boys won, after having been beaten by the girls several years in a row.

Next came the crafts of faith portion of the program, prepared and organized by the youth camp director, Mrs. Nina Klymenko with many assisting, and included candle making, T-shirt printing, faith necklace making, among other things.

After that, a wonderful lunch prepared by Vira Vasko, Vilma Rodriguez, and Walt and Nina Klymenko. Dan Rodriguez was the photographer for the day. After lunch, it was time to go jumping and sliding with a "moon bounce" and a water slide sponsored by Mr. Milton Tutko. Then came a wonderful end to the day with Vespers.

The number of participants has gradually grown every year, thanks to the grace of the Holy Spirit and our Parish's cooperation with it!



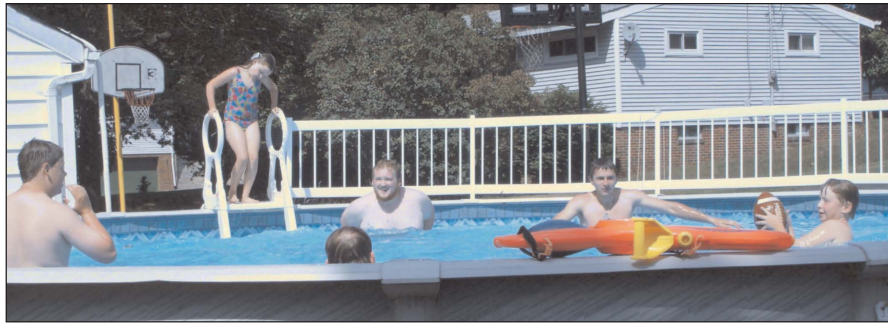
**Herkimer, New York** - Several parishioners from St. Mary Church of Herkimer, NY recently gathered at Applebee's Restaurant in Herkimer for a birthday luncheon and cake in honor of V. Rev. Fr. Ivan Semko. Pictured in the center front row is Fr. Ivan with Pani Matka Maria second from the left.



## Combined Parishes Summer Picnic and Welcome

The parishioners of St. Nicholas Pro-Cathedral in Lakewood, OH, and St. Mary Church in Lorain, OH, had a joint summer picnic at the home of their pastor, Fr. Dennis and Pani Matka Barbara Kristof, in Westlake, OH. It was an opportunity for the two parishes to pray and play together, and it was the perfect setting to welcome Seminarian Ivan Kostyshyn, who was spending a month at the two parishes and at the Kristof home.

The day began with the celebration of the Divine Liturgy outdoors. This was possible because of the contribution of two tents by Frank Hashier of St. Mary's. St. Mary's also provided the grill, while parishioners of both parishes brought plenty of food, desserts



and beverages to round out the menu.

The weather cooperated completely and many activities were enjoyed throughout the day - swimming, basketball, ping-pong, and others.

One St. Nicholas parishioner remarked, "We should do this every Sunday during the summer!" It was a beautiful day of food, fun and fellowship.

The two parishes were blessed with having Ivan with them for nearly the entire month of August. He was sent by Bishop



August 2008



*Without warning on his final Sunday, Fr. Dennis gave Ivan an opportunity to address St. Nicholas parishioners, which he did completely in English.*

Daniel as a means for him to improve his English language skills and gain pastoral experience. Each of the five current seminarians was sent to a different parish this summer for the same purpose.

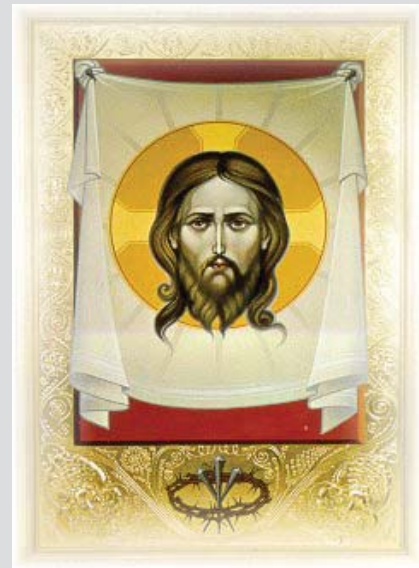
In addition to parish responsibilities, Ivan got to experience a county fair, demolition derby, The Cleveland Museum of Art, Lake Erie, Rock Band, a visit to The Ohio State University, a jazz concert, and even a high school football game.

The two parishes together presented Ivan with a gift of love before he returned to the seminary on August 30.

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

## ОСТОВЕР-ЖОВТЕНЬ

2nd 1952 -	REV. STEFAN MOSIYCHUK
9th 1960 -	PROTOPRESBYTER VASYL WARWARIW
22nd 1963 -	PROTOPRIEST JOHN ZAYATZ
19th 1966 -	PROTOPRIEST MYKOLA CZERNIAWSKY
8th 1975 -	V. REV. MICHAEL KOCHANSKY
15th 1976 -	REV. GEORGE YAHODSKY
24th 1979 -	REV. THEODORE BORECKY
8th 1981 -	REV. BORIS ARIJCZUK
20th 1985 -	PROTOPRIEST LEW OPOKA
17th 1988 -	PROTODEACON YURIJ KORSUN
16th 1992 -	PROTOPRESBYTER JOHN DANYLEVICH
19th 2003 -	ARCHIMANDRITE ANASTASIJE
5th 2004 -	PROTOPRESBYTER PAUL HRYNYSHYN
5th 2004 -	PROTOPRESBYTER SERHIJ NEPREL
3rd 2005 -	PROTOPRESBYTER THEODORE FOROSTY



**Вічна пам'ять!  
Memory Eternal!**

## Holy Baptism...

*As of 09/08/2008*



**Chirnoaya, Adrian Ioan** baptized and chrismated on July 19, 2008, in St. Sophia Church, Bayonne, NJ child of Corneliu Ciprian Chirnoagoi and Crenguta Duonitra-Gheorghies. Sponsors: Adrian Constantin Moldoveanu and Alina Moldoveanu. Celebrated by Fr. Mircea Schirta.

**Corsa, Lawrence Richard** chrismated on August 28, 2008 in Protection of Holy Theotokos Church, Allentown, PA Sponsor: Alex Semenchenko. Celebrated by Fr. Myron Oryhon.

**Corsa, Shane Lawrence (Gregory)** baptized and chrismated on August 28, 2008, in Protection of Holy Theotokos Church, Allentown, PA child of Lawrence Richard Corsa and Olga Girigorievna Timchenko. Sponsors: Albert Semenchenko and Leia Semenchenko. Celebrated by Fr. Myron Oryhon.

**Kagdina, Anastasiya** baptized and chrismated on August 17, 2008, in Sts. Peter & Paul Church, Millville, NJ child of Andriy Sosov and Katerina Kagdina. Sponsors: Pavel Orlov and Elena Kagdina. Celebrated by Fr. Anatoliy Dokhvat.

**Schirta, Sofia** baptized and chrismated on May 31, 2008, in St. Sophia Church, Bayonne, NJ child of Petra Schirta and Laura R. Polgar. Sponsors: Fr. Victor Wronskyj and Ivanna Wronskyj. Celebrated by Fr. Wolodymyr Wronskyj & Fr. Mircea Schirta.



## Asleep in the Lord...

*As of 09/08/2008*

**Dach, Uriah Samson** of Alhambra, CA on April 22, 2008, at age of 26, funeral May 1, 2008 officiating clergy Fr. Vasile Sauciu of St. Vladimir Parish Los Angeles, CA.

**Hodowski, Leo A.** of Little Falls, NY on August 25, 2008, at age of 89, funeral August 29, 2008 officiating clergy of St. Mary Parish Herkimer, NY.

**Krupa, Katherine M.** of Burbank, CA on April 14, 2007, at age of 92, funeral April 21, 2007 officiating clergy Fr. Vasile Sauciu of St. Vladimir Parish Los Angeles, CA.

**Pavlovasky, Myroslava (Helen)** of Somerset, NJ on August 30, 2008, at age of 80, funeral September 5, 2008 officiating clergy Archbishop Antony of St. Andrew Memorial Parish So Bound Brook, NJ.

**Petrenko, Roman** of Ashton, MD on September 1, 2008, at age of 94, funeral September 4, 2008 officiating clergy Fr. Volodymyr Steliac of St. Andrew Parish Silver Spring, MD.

**Rembisz, Anna** of Kensington, CT on August 20, 2008, at age of 87, funeral August 23, 2008 officiating clergy Ihumen Gregory Woolfenden of St. Mary Parish New Britain, CT.

**Shevchenko, Oleksij** of Bridgewater, NJ on August 5, 2008, at age of 80, funeral August 9, 2008 officiating clergy Fr. Yuriy Siwko & Fr. Oleh Hucul of St. Andrew Memorial Parish So. Bound Brook, NJ.

**Vulgaris, Paraschiva** of Reseda, CA on January 14, 2008, at age of 85, funeral January 18, 2008 officiating clergy Fr. Vasile Sauciu of St. Vladimir Parish Los Angeles, CA.

**Zeltonoga, Robert Leo** of Los Angeles, CA on July 18, 2008, at age of 67, funeral July 26, 2008 officiating clergy Fr. Vasile Sauciu of St. Vladimir Parish Los Angeles, CA.

Parish

FOCUS

St. Volodymyr Mission  
Kerhonkson, NY



## Our Cover...

Submitted by Rev. Fr. George Bazylevsky

The parishioners of St. Volodymyr's Mission parish in Kerhonkson NY celebrated piously the Holy Week and the Feast of Holy Pascha.

The services were held starting with Lazarus Saturday. On Palm Sunday all members of the Mission took part in the Mysteries of Confession and Communion.

During the Holy week the services on Great Thursday, Great Friday and Great Saturday were well attended. The culmination of the festivities were the Easter services, which started with the Paschal Procession around the Chapel, followed by the Paschal Matins, Divine Liturgy and the blessing of Artos and Paschal foods. The baskets filled with Paschal foods were blessed in front of the memorial cross. Many parishioners came dressed in embroidered Ukrainian costumes.

All these services were embellished by the Parish choir ably conducted by professor Volodymyr Bakum, and in his absence by Hanna Shepko.

During the winter and spring periods the services are held in Sts. Peter and Paul's chapel in Kerhonkson, starting with the Myrrh-bearing Women (Mother's Day).

Парафіяни місійної парафії Св. Володимира у Кергонксоні, шт. Нью Йорк, відсвяткували гідно Страсний тиждень та Великдень. Відправи почалися в Лазареву суботу. У Вербну неділю майже всі парафіяни говорили, себто приступали до святої сповіді і св.причастя.

У четвер страсного тижня багато з них були на "Страстях" (читанні 12 Євангелій), а в п'ятницю на виносі Плащаниці. Завершенням святкувань були великодні відправи, що розпочалися Хресним ходом довкола каплиці, і продовжувалися Світлою заутренньою та Св. Літургією, а закінчилися посвяченням пасок перед каплицею. Багато з присутніх були святочно одягнені у вишиванки та народні костюми.

Всі великодні відправи прикрасив своїм співом парафіяльний хор під вмілим керівництвом професора

Володимира Бакума, якого часом заступає Ганна Шепко. В зимі та на весні відправи відбуваються в каплиці свв.Петра і Павла. Починаючи з Неділі жон-мироносиць, на яку цього року припадає і День Матері, всі Богослужби відбуватимуться регулярно в каплиці св.Володимира на Союзівці.

HAVE YOU MADE YOUR  
UOW PRESS FUND  
CONTRIBUTION?

ЧИ ВИ ВЖЕ ЗЛОЖИЛИ  
СВОЮ ПОЖЕРТВУ  
НА ПРЕСОВИЙ ФОНД

Ім'я/Name \_\_\_\_\_

Адреса/ Address \_\_\_\_\_

Пожертва/Donation \_\_\_\_\_

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

UOW  
PO Box 495  
South Bound Brook, NJ 08880

# 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!*

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

11 October, 2008

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

#### **Annual Clergy Conference**

27-29 October, 2008

Antiochian Village  
Ligonier, PA

#### **Inauguration 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

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

26 October, 2008

Ukrainian Cultural Center  
South Bound Brook, NJ

#### *"Celebrating the Life of St. Nicholas"* **Mission Trip to Puhachiv Orphanage**

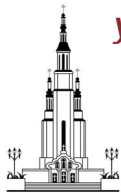
21-28 December, 2008

Sponsored by the Consistory Office of Missions  
and Christian Charity

#### **Jr/Sr Ukrainian Orthodox League Conventions**

22-26 July, 2008

Hosted by  
Sts. Peter and Paul UOL Chapters - Youngstown, OH



*Українське Православне Слово*  
*Ukrainian Orthodox Word*

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