

Українське Православне Слово Ukrainian Orthodox Word



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Українське Православне Слово



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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

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Ukrainian Orthodox Word



As we near the beginning of the summer season of this 2010 year of our Lord, the Editorial Board of the Ukrainian Orthodox Word has a lot to celebrate. For over fifty years, we have published articles on practical Christianity and spiritual living in Holy Orthodox Faith. Seven years ago we reintroduced to our readers a familiar magazine format with a minor touch – full color. The response to our efforts has been most positive and spiritually rewarding, however we need your support more than ever if we are to continue with spreading the word of God through the pages of UOW.

We hope that you can join us in our growth and make a gift to support our printed ministry. Enclosed you will find a UOW Press Fund envelop. Please, take a moment and consider supporting your Church's publication!

We send our warmest regards and heartfelt appreciation for any amount you can offer.

*With prayers in Christ,
UOW Editorial Board*

Із розпочатком літнього сезону 2010 року Божого, редакторська колегія Українського Православного Слова із словами молитви на устах заносить свої молитви до Христа Господа.

Понад 50 років, редколегія звертала увагу наших читачів на теми духовності та моральності у суспільстві навколо нас.

У 2003 році новий кольоровий формат журналу був запропонований читачам. Відгуки на статті на матеріали журналу є численними щомісяця. Саме тому і звертаємось до активних читачів журналу із проханням і надалі надавати фінансову підтримку нашому виданню. Разом із цим журналом, надсилаємо Вам конверта, котрого просимо повернути до нас із Вашою щирою пожертвою.

Підтримайте офіційне друковане видання Вашої Церкви!

З молитвами у Христі та щирою подякою за Вашу пожертву, редколегія УПСлова

*(On the cover - Holy Trinity Ukrainian Orthodox Church in Michigan City, IN.
На обкладинці - церква Пресвятої Тройці в Мічиган Ситі, ІН)*

Служити людям - це служити Богу!

Сенс християнського життя обов'язково визначається тим, чи присутнє в ньому служіння. Служіння не є чимось таким, що постає в житті людини саме по собі, випадково чи спричинюється самими лише зовнішніми обставинами. Християнин мусить за власною волею вирішити присвятити своє життя якійсь важливій справі, котра тим чи іншим чином слугувала б поширенню віри в Спасителя людства Ісуса Христа, в Його Святу Церкву та Його нездоланну Правду.

Звичайно, богопосвячене життя, які форми воно б не мало, є важким, адже несе із собою біль, страждання, спокуси, випробування. Щоправда, саме в служінні як ні в чому іншому відчувається всепасаюча та вселікуюча благодать Того, Хто був і є Світлом для світу. Служіння, якщо воно справді спрямоване на виконання волі Божої, обов'язково стає джерелом віти, пасхальної радості, євангельського натхнення. І через це в жодному разі не можна сумніватись у тому, чи варто брати на себе тягар якогось служіння, чи продовжувати залишатись пасивним та байдужим як мільйони людей навколо. Врешті, життя людині дається для того, аби вона його чомусь присвятила, і тому потрібно молитись, щоби Господь допоміг зрозуміти, звершення якої справи Він чекає від кожного з нас.

Служіння - це завжди служіння ближнім, тобто людям, які тебе оточують. Адже постійно поруч є хтось, хто потребує нашої допомоги, нашого втручання, поради чи вітної розмови. Служити людям навколо себе - це служити Богу, котрий дав тобі життя, серце, розум. Християнин повинен бути уважним, спостерігати за тим, що відбувається навколо нього, і тоді, коли він побачить якусь неправду, він мусить якимось чином проти неї виступити і якщо не побороти, то хоча б засвідчити про своє неприйняття цієї неправди, про свою обуреність та розгніваність нею.

Дуже часто стати до якогось служіння, віддати свою долю в руки Господні заважає прив'язаність до певних теперішніх зручностей, до звичного режиму життя, острах перед тим, що скажуть чи подумають знайомі. Люди є люди - вони завжди мають у собі слабкості, котрі не дозволяють їм повністю самореалізуватись. Але дуже шкода, коли ці слабкості таки перемагають людину, роблять її заручником оточуючих обставин, вихід з яких є, але його знайдення вимагає праці, напруження, молитви до Бога, про що ми інколи забуваємо.

Обираючи певне служіння, не треба дивитись на інших, тому що життя не є чимось таким, що його можна було б від когось скопіювати. Кожен мусить пройти власним життєвим шляхом, прийняти ті рішення і звершити ті справи, які зроблять це життя саме його життям, а не життям когось



іншого. Правдивий християнин, замислюючись над сутністю свого життя, повинен мати перед собою тільки один приклад - Господа Ісуса Христа, який своїм земним життям показав, що немає нічого ціннішого у людини, ніж здатність принести себе в жертву, віддати себе на служіння людям, своїм братам і сестрам.

Не потрібно розуміти служіння як щось штучне - служіння може бути чимось, чим людина вже займається, але вона не розуміє, що така справа, котрій вона присвятила своє життя, є саме служінням. Хіба не служінням є професії лікаря, вчителя, науковця, журналіста, міліціонера, коли людина повинна

принести в жертву самого себе заради блага всього суспільства, забути про своє бажання чи небажання кимось бути і щось робити, а сміливо й рішуче віддатися у волю Божу? Не шкодуючи власних сил, працювати й не чекати, доки тобі казатимуть компліменти - адже компліментів можна і не дочекатись, і тоді тільки Бог є свідком таємного життєвого подвигу. Та ж варта чогось слава не від людей, а слава від Бога, і через це не потрібно сумувати, якщо бажаючи досягнути якоесь визнання, ми його не маємо. Визнання не є чимось таким, що має цінність перед Богом. Перед Богом мають цінність конкретні справи, дії, з успіхом звершена робота, до кінця виконане служіння. Люди не можуть нагородити за подвиги так, як може нагородити Господь Бог - Він один є джерелом усіх щедрот та милостей, тому й до Нього мусять бути спрямовані всі наші думки, надії, сподівання.

Врешті, ми повинні усвідомлювати, що живемо в складному суспільстві в складний час. Кожного дня з нами трапляються різні негаразди, ми постійно наражаємося на труднощі, з якими частіше за все навіть не знаємо, як боротися. Життя українців сьогодні важке. Та сумуючи й нарікаючи ми тільки розгніваємо Бога і жодним чином не поліпшимо ситуацію. В таких умовах необхідно бути готовим, і в першу чергу це стосується християн, щонайрішучіше віддати себе на служіння людям. Ніщо не є приємним Богові тою мірою, як така жертва. Необхідно сміливіше свідчити про власну суспільну позицію, завжди, коли це можливо, висловлювати свою думку, свою позицію з того чи іншого питання. Життя на дається двічі, але лише один раз, і тому кожне наше рішення мусить бути зваженим, продуманим, звіреним з істинами християнської віри. Тільки так ми зможемо налагодити життєдіяльність нашого багатостраждального суспільства, очистити його від негараздів, від бруду аморальності, бездуховності, атеїзму, від фальшивих цінностей, пропагандованих радянською владою протягом довгих років її панування на наших землях. Завжди й в усьому слідуймо за Христом, наслідуймо Христа, будьмо із Христом! *Іван Верстюк*

91 РІЧНИЦЯ З ТОГО ДНЯ, ЯК ВПЕРШЕ БУЛО ВІДПРАВЛЄНО СЛУЖБҮ БОЖУ ЎКРАЇНСЬКОЮ МОВОЮ

Ірина ПРЕЛОВСЬКА, канд. іст. наук

Рух за автокефалію Української Церкви розгорнувся під час визвольних змагань 1917-1921 рр. Він розпочався саме з вимоги визнання української мови як сакральної, гідної того, щоб нею служити в храмах Божих.

Складність подальшого розвитку українського церковно-визвольного руху полягала зокрема в тому, що єпископат Російської церкви в Україні на чолі з митрополитом Київським Володимиром (Богоявленським) майже весь складався з росіян. Це було наслідком русифікаторської та нівеляційної політики Св. Синоду.

За переписом 1897 р. на Правобережній Україні росіяни склали 4,3% всього населення, з них 48,5% священнослужителів і ченців, на Лівобережжі - відповідно 13,3% та 31,3%, на Півдні України - 21,4 % та 64 %. Оскільки Російська Православна Церква в Україні становила велику організовану силу, підпорядковану московській вищій церковній владі, не дивно, що український церковно-визвольний рух був засуджений у посланні Київського митрополита Володимира (Богоявленського), оприлюдненому в серпні 1917 р.

Після приходу до влади уряду Директорії УНР в грудні 1918 р. у прихильників автокефалії з'явилась можливість впливати на події за допомогою державної влади, яка, на відміну від попередніх урядів, стала проводити більш рішучий курс на українізацію. Але на початку 1919 р. до Києва увійшли російські червоні війська. В Україні стало чинним російське советське законодавство щодо релігії та церкви, а саме: "Закон про відокремлення церкви від держави та школи від церкви" ("Декрет про свободу совісти, церковні та релігійні товариства"). Раднарком УСРР затвердив його 22 січня 1919 р. В умовах запеклого протистояння з проросійськими церковними колами новий уряд виступив за підтримку національної мови. Вкупі з передачею храмів це стало головною причиною толерування діячами українського церковно-визвольного руху советської влади в Україні.

У березні 1919 р. в Києві створюється церковно-релігійний гурток, до якого увійшли колишні члени попередньої Всеукраїнської Православної Церковної Ради на чолі з прот. Василем Липківським і Михайлом Морозом. Члени церковно-релігійного гуртка звернулись до єп. Назарія (Блінова) з проханням дозволити відправляти Великодні церковні служби в Софіївському соборі українською мовою. Назарій (Блінов) на це відповів категоричною відмовою.



В цей час утворилась перша українська парафія, яка принципово відрізнялася від парафій Російської Православної Церкви в Україні. Ця парафія була зареєстрована советською владою весною 1919 р. вже на підставі нових вимог советського законодавства щодо релігії та церкви і отримала в користування військовий Миколаївський собор на Печерську. Членами цієї парафії було розроблено перший статут, легалізований советським урядом.

В статуті зазначалось, що "парафія гуртує в своєму складі українську православну людність, яка стоїть на ґрунті автокефалії Української Церкви і відокремлення Церкви від держави і яка бажає молитись в Святій Церкві Господу Богу та навчатися справжньому християнському життю згідно з заповідями Христа Спасителя і наказами Святої Православної Апостольської Церкви як старою церковно-слов'янською з українською вимовою, так і живою українською мовою, а також задовольняти свої релігійні потреби за стародавніми звичаями та обрядами ...Української Церкви". Згідно зі статутом члени парафії мають дбати про переклад Святого Письма та богослужбових книжок українською мовою; обирати священика та причет, організувати церковні хори, релігійні гуртки та братства; влаштовувати лекції, концерти, виставки; піклуватись про видання книжок та періодичних видань релігійного змісту".

(Закінчення на ст. 33)

TRADITION:

Kneeling Vespers by V. Rev. Dennis Kristof

An important tradition associated with the feast of Pentecost is the “Kneeling Vespers” which signal the end of the festive Paschal season and the beginning of the season of Pentecost. These vespers should be taken on Pentecost Sunday evening or immediately after the Sunday Divine Liturgy.

These vespers are unique in that the three great “Kneeling Prayers” are interspersed throughout the service. These prayers sum up and glorify God for all the great events which secured our salvation, something we just celebrated during Great Week and the Paschal season. All has been accomplished by the descent of the Holy Spirit upon the Church, which makes certain demands on our lives as Christians living in this age of the Holy Spirit.

The Great Fast was a penitential period of preparation in which we did much kneeling and prostrations in repentance for our sinfulness. During Great Week, we relived the Passion of Christ which we had prepared for during Lent. During the Paschal season, we stood for our prayers in joy, recognizing that we were mystically reliving and sharing in the Resurrection of Christ. We continued standing during the ascension because we were also participating in the glory which Christ shares at the Right Hand of the Father. Thus, we have remembered all the major events which have secured our salvation: *The Cross, the Tomb, the Resurrection on the Third Day, the Ascension into Heaven, the Enthronement at the Right Hand, the Second and Glorious Coming . . .* (From the Divine Liturgy of St. John the Golden-Mouth). With the descent of the Holy Spirit, we await the Second Coming of the Son of God in glory in the last days. Christians living in this time await this final event with great anticipation and expectation. Once again, instead of celebrating the great events in the life of Christ, we are in a season of preparation, awaiting

the final days.

The posture used to express penitence in Orthodoxy is kneeling or prostrating. Strictly speaking, the only time these should be done is when playing for forgiveness for sinfulness or at a penitential service. Since the Divine Liturgy is not a penitential service, kneeling is never appropriate, especially on Sunday. The current practice of kneeling during the Divine Liturgy in our churches is the result of an outside influence within the past few generations.



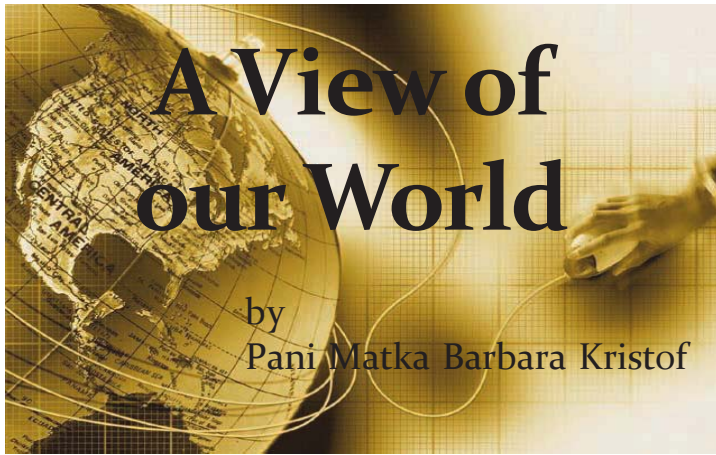
The first of the “Kneeling Prayers” occurs during vespers immediately after the chanting of the Great Prokeimenon. This prayer offers praise to God for all that He has done to procure our salvation. Then it states that when Christ accepted His Passion in Gethsemane, He *gave us . . . a perfect example of prayer, showing us how to pray, on bent knees and with heads bowed, because of our sins and the people’s ignorance.* This, then, is a prayer of supplication to God to forgive us for our sins and to keep us free from the spiritual blindness which turns us away from God and His Kingdom. Our kneeling is a reflection of how sin brings us down. It is only

through the aid and mercy of God that we will rise up again. It is prayer in supplication, like our Lord did in Gethsemane, which gives us the resolution to continue in our Christian vocation.

The second “Kneeling Prayer” comes after the Litany of Supplication. In this prayer, we praise God for sending the Holy Spirit Who enlightens us and enables us not only to have faith, but to glorify God as a result of our faith in Him. It is therefore a prayer asking for enlightenment from the one source, the Holy Spirit, which empowers us to overcome the darkness of sin and our own human limitations. We pray that the Holy Spirit, *grant wisdom to my soul and understanding to my ignorance . . . let Your Spirit support my stumbling mind, that I may be made worthy to do as You will, and accomplish whatever is good for my salvation.*

The third and final prayer again glorifies God as the Giver of Life but we now turn our prayers to those who have passed away before us. We pray that the Holy Spirit, *make us worthy to utter supplication in favor of those imprisoned in Hades . . . we the living will bless You, and send up our supplication and sacrifices for their souls and our own.”*

We are mystically joined to those who have passed away before us as we both, the living and the dead, await the Second Coming of Christ. This reminds us of the great mystery of the Kingdom of God being here now, but not yet fulfilled until the final days. Christians await those days in which the Kingdom of God reaches its fullness by living in the Holy Spirit and through His Holy Church which is the Kingdom already here present. Our mission is to bring about the ultimate consummation of the Kingdom of God. This is achieved by appealing to the Holy Spirit to aid us in overcoming the power of sin and by praying for those who have passed on before us, still needing God’s mercy.



“Honor your father and your mother.” This is one of only two of the Ten Commandments that tells us what *to* do, (the other being to keep holy the Lord’s day). Most of the Commandments tell us what *not* to do: Do not worship other gods; do not take the Lord’s name in vain; do not kill, steal or bear false witness; and do not covet anything.

Perhaps unwittingly, secular society has conveniently provided specific days for us to fulfill this Godly directive through the establishment of a Mother’s Day in May, and a Father’s Day in June. However, our Christian concept of “honor” is more complex and one which cannot be accomplished on merely one day of the year. Honor in our society usually implies only an acknowledgment of someone, but to an Orthodox Christian it is an ongoing process. It means to continually hold someone in high esteem, to respect, value, and even to care for. Surprisingly enough, we are not directed to love our parents. We are instructed instead to honor them.

I didn’t fully value this concept until I became a parent myself. It was through my own children that I understood how to honor my parents, not because of the role they played as grandparents, but for the foundation they gave to me. It was only by becoming a mother myself that I could fully comprehend the highs and lows of parenthood, the diligent and con-

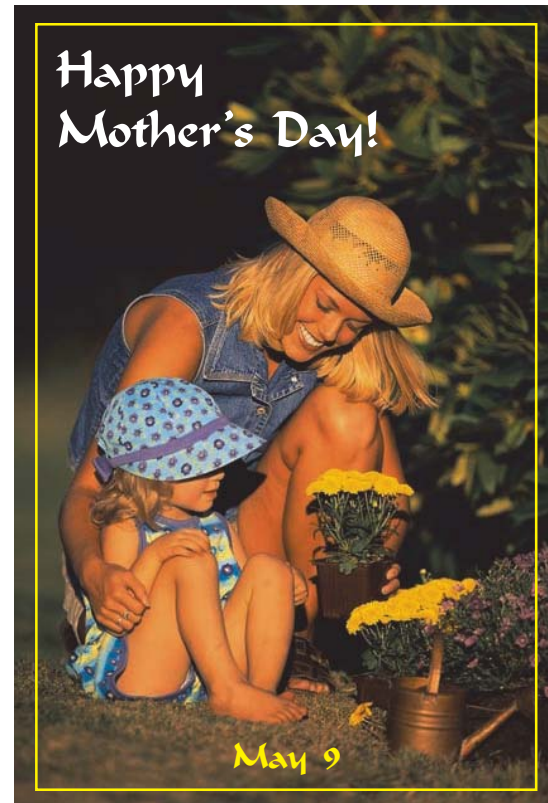
stant opportunities that must be created for education, and the unwavering support it takes to raise a child. Obviously, no parent is perfect, nor is every

family, but even mistakes and missteps were opportunities that completed the mosaic of who we became. Unfortunately, we live in a society that, in general, does not have the patience to honor anyone for much more than a day. We watch television programs that for one occasion single out an accomplishment or an achievement, like the Kennedy Center Honors, the Academy Awards, or an All Star game, but we quickly forget the honorees soon after these shows end. We just don’t have the attention spans to keep the enthusiasm going, which, sadly, is often how we deal with other aspects of our own lives and with our own relationships. This seems to be primarily an American problem. I clearly recall after the September 11th tragedies that it was perceived by the world that America would not have the attention span to follow through and remain committed to pursuing the perpetrators of those horrific acts of terror.

Brief attention spans are further compounded by the need for instant gratification. Younger generations have been raised expecting instant results. The perfect

example of a ramification of this is the almost complete disappearance of pay telephones. Nearly everyone has a cell phone that allows for calling, texting, getting directions or checking emails from wherever life finds you when you have the urge to connect. I used to have to wait until I got home to call my friends, but the only circumstances that cause that kind of delay these days is if you are buried in a building, going through a tunnel, or have depleted all of your cell phone power. Similarly, where we once went to libraries to do research, students now can gather even more information from the comfort of a home computer, something, by the way, that they started using long before they even entered kindergarten.

These very technologies are also what can cause students to begin feeling superior to their parents. Viewing older generations as being technologically challenged can bring a misguided lack of respect for them. Children have lost sight of the total package that is their parents or grandparents,



focusing instead on the technology deficits they possess as their overall worth, or lack thereof. This can also extend to other misguided perceptions about educational differences, too. Children, American children in particular, do not have respect for the wisdom that comes with age. They do not appreciate how significant life itself is as an education.

Yet another more recent reason that children no longer honor their parents as they should has come as a result of an increase in divorces. Not always, but often enough, children have to take the side of one parent over another, which can erode whatever respect was there in the child before the divorce. Tragically, this is not a uniquely American problem, nor is it necessarily confined only to broken homes. Respect, in general, is diminishing. Children were once expected to stand and in unison greet with "Glory to Jesus Christ" any clergy who walked into a classroom. Boys would open car doors for their dates, and not because girls were too weak to do it for ourselves. Men removed their hats indoors, and everyone forfeited a seat to a more mature adult, on a bus, in a theater, or in the home. And crude language, if it was dared to be used in the first place, always required an apology. These in-

“Children, American children in particular, do not have respect for the wisdom that comes with age. They do not appreciate how significant life itself is as an education.”

grained and expected behaviors cultivated an understanding of respect that cannot be learned in any other way and is something that has been sorely missing in the upbringing of the past few generations.

Inasmuch as society and other factors might be working against it, or some parents might be

living a life not worthy of it, this Commandment does not provide for any excuses. It does not imply that this honor has to be earned or that it ever ends, and, ironically enough, it is something that has to be taught through the example of parents. It is the ultimate example, I guess, of the adage, "what goes around, comes around." Cultivating this kind of honoring in the family will also ultimately expand to include honoring our Lord, God and Savior. Parents, again, provide the model for the process and will hand down to their children the kind of faith they exhibit.

Whenever I teach about the Ten Commandments in church school classes, I always expand the meaning to include respecting life in all forms. Honor by any definition is a term reserved only for people. We do not honor books, a car, or an Ipod. We honor only people. Being able to truly honor people and all life, and having respect for everyone in our society, is a natural progression that begins by honoring parents. Learning how to honor our parents, therefore, benefits

the entirety of our finite worlds and all the relationships we have within it.

Although we do not have many examples of Jesus with His earthly Father,

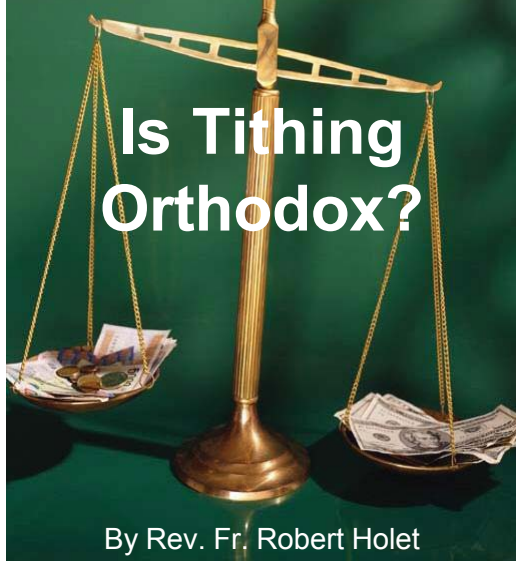
Joseph, we do understand the relationship He had with His mother. Beginning with turning water into wine at the wedding at Cana until the end of His life when He entrusted her to John, we see that Jesus interacted differently with Mary than He did with the many others He encountered. He provided a living example



of the ideal parent/child relationship, one which He dutifully fulfilled nearly until His dying breath.

With civil holidays in May and June specifically meant for acknowledging our parents, grandparents and Godparents, we should take advantage of these opportunities as Orthodox Christians to reevaluate the relationships we share with our families. How can we improve the examples we are giving as parents so it is easier for our children to respect and emulate us? How can we swallow our pride, keep hurtful thoughts to ourselves, or find more time as children to be even more gracious and helpful to our parents and grandparents? What simple attitude change can we adopt that will help us be better parents or children, or both? In addition to the cards, flowers, or cookouts we are planning for these special days, now is also the time to recommit to honoring those who gave us life. In the fullest sense, and year long, a priority has to be to "Honor your father and your mother."

For those who offer...



Is Tithing Orthodox?

By Rev. Fr. Robert Holet

In our march through the Old Testament passages that teach us about Godly offerings, we last encountered Abraham, who offered a tithe (a tenth) to God in thanksgiving for God's victory to him in battle and the restoration of his family and community. The mysterious Melchizedek, King of Peace, receives this gift as the priestly servant of God who offers bread and wine symbolically. His offering typified all liturgical offering to follow, as the liturgical symbols would signify the whole of life in its material state, offered in thanksgiving to its divine Source, Our Lord. So while we might acknowledge that the tithe had a place of importance in certain Old Testament times, is the tithe an appropriate model for us as Orthodox Christians to use for financial offering today? In order to answer that question it is important to explore the makeup of the tithe a bit more fully.

Old Testament Review - What is Tithing?

In the Abraham account we are introduced to the notion of *tithe* - meaning an offering of a tenth of one's goods. This would be far from the last mention of the tithe in the Old Testament. Rather, the tithe became a sustaining characteristic of the life of the people of the Old Covenant. In the

Law commanded by God to Moses (Ex. 25, Lev. 27, Num. 18, etc. and reiterated in Deuteronomy), the first fruits offerings and tithes were embedded as in the intricate system of the required offerings mandated by the Law which was foundational to the Jewish way of life. The tithe was essential as established, for several reasons.

First, the tithe, as a type of the 'first and finest' offering by God's people, was intended to remind the Hebrews Who God was - the One who brought them into being as a people, established His Covenant with them, rescued them from Egypt and gave them the promised land - a land which they possess in part to this day. By offering back to God their first tenth (and more), the Jewish people affirmed their faithfulness to the Covenant and raised a spiritual offering of thanksgiving to Him for all that He had done on their behalf. The tithe always kept the Hebrew people focused spiritually - God was the source and purpose of their very existence and they were called to be His faithful people. The tithe was 'holy' because it belonged *to God*, not to man even though man was the steward of the tithe.

A second reason for the tithe was *practical*. When the Hebrew people inherited from God the Promised Land, all but one of the tribes were given a distinct portion of land, which would serve to sustain the practical needs of the people of the tribe. However, the tribe of Levi, the priestly clan, received as their inheritance their priestly character, rather than land. The tithes and other offerings to God were received in stewardship by the tribe of Levi and served as the basis for the earthly sustenance of this tribe. Hence the offerings made in the temple, while offered to God, also had this essential (for the Levites!) practical purpose of sustaining the priestly servants of God (and their families) in their God-appointed ministry. The priests were

not intended by God to have their own land as an inheritance, rather their lives were to be a symbol of the spiritual relationship of God with His people as a whole - denoting their priestly character in fulfillment of the Covenant. Invariably, when people began to hold back their tithe offerings to God, the priestly families struggled and had *no* source for their sustenance. We might see a modern day parallel that takes place when the people of the Church fail to be faithful and generous in their offering of their first fruits to God, and the parish community languishes financially. The first to suffer is, most often, the priest and his family and the priest must then search for a way in/of the world to support his family.

The faithfulness of the people in offering tithes was a symbol of how faithful they were to God. When they were faithful, abandoning idolatry, and relying on God by offering their first fruits, they were the most extraordinary people on the face of the earth. The Lord made them great among nations and subdued enemies under their feet. When Israel abandoned its sacred calling, by chasing after the contemporary world and its idols, their relationship with God languished and they experienced internal turmoil, war - and ultimately God's judgment and the exile.

Are Tithes in Force in the New Testament?

When the temple was restored in the time of Herod the Great, the Levitical offerings of the Law became possible again. We see this manifest in the offering of the 'first born' when Christ Himself is brought to the temple by Mary and Joseph (Lk. 2: 22ff), in faithfulness to the Covenant. During His public ministry, Our Lord would comment on the importance of the tithe offerings, when remarking to the Pharisees about how they misinterpreted the Law, "Woe to you Pharisees, because you give God a tenth (*tithe*) of your mint, rue and all other kinds of garden herbs, but you neglect justice and the love of God. You should have practiced the latter without leaving the former undone." (Lk. 11:42)

From this passage, it is clear that Jesus emphasized faithfulness to the tradition of Old Covenant as restored in His era, and that the tithe was to be firmly observed as a norm of one's offerings to God. For our purposes, Our Lord's criticism of the Pharisees in no way denies the importance of the tithes offered (as the first tenth) on everything, for He says, "you should not leave (the offering of tithes) undone." The word 'undone' here means, unfulfilled, or lacking. We are to observe the fullness of what God commands, including the offering of the tithe, while leaving nothing else in our lives as Christians *lacking*. The material offering is seen as an important, and even essential aspect of the life of the disciples of Christ.

From these simple examples, it should be clear that the practice of tithing (offering the first tenth to God in thanksgiving) should become a basic practice for us as well - as followers of Christ and the people of the New Covenant. Offering our first portion is a practical *sign* to us and others, that we see ourselves *first* as are heirs of that

new Covenant relationship with God, established not in Moses, but in Christ, the *new* Moses. We are the people of the New Israel who consecrate the first portion of what we have received and return it to God with thanks.

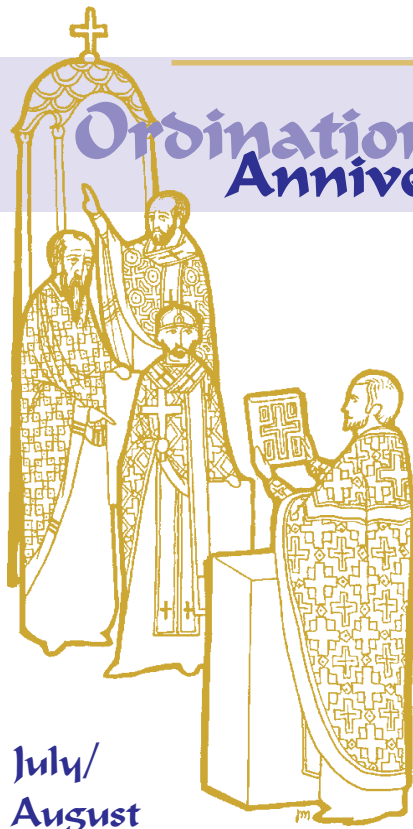
In Ukrainian Church history we have no better example of this than the offering of St. Volodymyr in thanksgiving for receiving the Christian faith. He offered the first tenth of all that he had as a thanksgiving offering to God, and constructed a church in Kiev, appropriately named the Church of the All Holy Tithe. With this offering, St. Volodymyr sealed his faith response to God with an offering of his personal wealth, and this temple, dedicated to that holy action, became a symbol for generations of Ukrainian Orthodox life - the offering of the first and the finest to God.

Yes, to learn to offer a tithe is an important, and perhaps difficult step in our growth as Orthodox Christians. It takes a leap of personal faith, when I am challenged to give back *my first* portion to God from *my* paycheck

(before all other things) - but that's what tithing means. There are, in the Ukrainian Orthodox Church of the USA, a number of people whom I have met who quietly and sincerely make such offerings to God. Most are not wealthy; or rather, their wealth is realized in their relationship with God, sealed by their offering to God in thanksgiving, in the spirit of St. Volodymyr. Many of us struggle to make ends meet and we are afraid for our financial future. The tithe teaches us to put God first and trust that He loves us and will provide for us.

So it would appear that the answer to the question, "Is Tithing Orthodox", is a resounding "Yes!". *However* - there is another important dimension of this question yet to be explored and in the next issue we will examine more closely why tithing is *not* the perfect model for financial offering for us as Orthodox Christians, but what role tithing *can* and *should* play in our personal and parish financial systems.

Fr. Robert Holet is Director of the Office of Stewardship of the UOC of USA.



July/
August

Ordination Anniversaries

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

| | |
|---|---------------|
| Metropolitan Constantine consecrated Bishop | May 07, 1972 |
| Bishop Daniel consecrated Bishop | May 10, 2008 |
| V. Rev. Fr. Timothy Tomson | May 03, 1992 |
| Fr. Deacon Dennis Lapushansky | May 05, 2000 |
| V. Rev. Wolodymyr Wronskij | May 06, 1990 |
| Rev. Fr. John Haluszczak | May 09, 1992 |
| V. Rev. Volodymyr Paszko | May 10, 1980 |
| Rev. Fr. Michael Hontaruk | May 11, 2003 |
| V. Rev. Michael Rachko | May 14, 1944 |
| V. Rev. Alexis Limonczenko | May 17, 1955 |
| V. Rev. Petro Levko | May 19, 1991 |
| V. Rev. Myron Oryhon | May 20, 1979 |
| Rev. Fr. Stephen Hutnick | May 20, 1984 |
| V. Rev. Robert Holet | May 24, 1981 |
| V. Rev. Ihor Krekhovetsky | May 31, 1994 |
| Rev. Fr. Anthony Perkins | June 02, 2007 |
| V. Rev. Benjamin Worlinsky | June 04, 1967 |
| Protopresbyter Wasyl Diakiw | June 17, 1956 |
| Deacon Mark Swindle | June 17, 2007 |
| V. Rev. Ivan Semko | June 18, 1984 |
| Protodeacon Ireneusz Dziadyk | June 19, 1998 |
| Rev. Fr. Andrew Gall | June 26, 1988 |
| Fr. Stephen Masliuk | June 29, 2002 |





День Матері



День Матері! Благословенна будь, українська Жінко-Мамо! Терпляча і любляча. Мужня, нескорена, вічна... Ти сьогодні з надією офіруєш своє дитя Богові, Україні, Волі. Уклін Тобі і слава!

Це день, коли вітають матерів, дарують квіти і усмішки, висловлюють свою шану, любов і повагу всі: і неповнолітні діти, й ті, що вже стали дорослими, можливо, вже й самі є батьками. У цей день згадують світлу пам'ять і тих матерів, що відійшли у вічність, але завжди живуть у серцях своїх дітей.

Історія цього свята така... У 1908 році молода американка Анна Джервіс з Філадельфії виступила з ініціативою вшанування матерів як знак пам'яті про свою матір, що передчасно померла. Вона писала листи до державних установ, законодавчих органів, видатних осіб з пропозицією, щоб один день у році присвятити вшануванню матерів, її старання увінчались успіхом. У 1910 році штат Вірджинія перший визнав День Матері як офіційне свято, а в 1914 році його визнано законним святом для усіх Сполучених Штатів Америки.

У Європі Свято Матері почали відзначати після першої світової війни. Було це викликано воєнним лихоліттям, через яке постраждало багато людей. Війна, з одного боку, завдала значних збитків, а з іншого - загострила потребу у чистому і шанобливому ставленні до жінок-матерів, які зазнали найбільшого горя через втрату своїх чоловіків чи дітей або й самі загинули.

В Україні цей день святкують від 1929 року з ініціативи Олени Кисилівської, редактора тижневика "Жіноча доля". Особливо широко відзначається це свято у Західній Україні; влаштовуються святкові вечори, виставки, концерти, забави. Мета цих святкувань - віддати пошану Матері. Це повинні робити усі люди. І ті, які мають щастя бути зі своїми матерями, і ті, що можуть поїхати до них чи хоча б зателефонувати або написати листа.

Але найперше День Матері - це свято родинне, важливий засіб виховання дітей. Саме діти мусять пізнати, ким є для них мама, що зробила вона для них і якої пошани заслуговує. Про це, звичайно, має сказати дитині хтось інший: батько, старші брати-сестри, учитель, вихователь. Бо щоденні старання мами дитина

сприймає як щось природне, само собою зрозуміле, і тут дитині треба звернути увагу, нагадати про можливість подякувати мамі за її працю.

Коли ж звернути дитині увагу, вона на диво стає кмітливою і може проявити велику винахідливість, щоб зробити приємність своїй мамі. Що ж подарувати мамі? Тут дитина має необмежені можливості: це і написання вітального листа або листівки, чи куплений подарунок (*добре, якщо дитина завчасно заощаджує якісь невеликі кошти, щоб купити подарунок мамі*). Подарунки, виготовлені власними руками дитини, напевне, потішать маму найбільше. Дуже гарний звичай, коли діти в цей день беруть на себе мамині обов'язки і шанують маму як почесну гостю. Якщо дитина хоч один день у році захоче бути подібною до мами, вона краще зрозуміє, чим завдячує мамі кожного дня і, може, стане менш вибагливою та вимогливою.

Важливо привчити дітей, щоб у цей день вони пам'ятали і про інших матерів: старих, самотніх, тих, кого нема кому привітати, тих, що втратили своїх дітей, або, тих, кого навіть у цей день не привітають рідні діти.

Свято Матері - свято любові та пошани, і єдина справжня нагорода за нього - взаємна любов! Любов матері є основою і джерелом життя. В усьому світі мірою вартості людини вважається її вдячність матері за життя, за всі її старання, виховання й самопожертви.

Бути матір'ю - це велике щастя, але і велика відповідальність. Безперечно, Господь, даючи жінці ласку зачати нове життя, наділяє її здоровим інстинктом, даром всеобіймаючої любові, яка дозволить майбутній матері належно виконати своє завдання. Але цей дар Божий не звільняє матері від людських слабкостей та недоліків. Треба великих і свідомих зусиль, щоб бути на рівні своїх завдань, а тим більше - бути українською матір'ю. Мати має забезпечити і всебічний гармонійний розвиток, і виховання дитини. Робить це вона своєю щоденною працею, бо має обов'язок дбати про фізичне та матеріальне добро своєї дитини. Тут перед нею також стоїть питання: на чому зосередитись найперше і найбільше? Мати мусить знайти золоту середину між самопожертвою для дитини та вимогами свого

власного інтелектуального життя, постійно підтримувати якнайглибші чуттєві зв'язки з дитиною, дарувати їй свою увагу і любов. Разом з тим, мати не повинна потурати всім примхам дитини, бо це буде їй на шкоду. Мусить підтримувати певну дисципліну, привчати дитину зважати на інтереси інших членів сім'ї, а в майбутньому рахуватися з її оточенням. Але мати на може обмежувати волі дитини надмірними заборонами чи постійними наказами. Справжнє мистецтво виховання - це додержання міри в усьому, і материнське виховання вимагає від матері великої майстерності.

Окремої уваги заслуговує той вияв материнської любові, який сформувався як окремий жанр пісенної творчості народу, - колискові пісні. У них матері виливали свою любов, турботу і переживання за долю дитини, формували ту духовну атмосферу, якою хотіли оточити свою кровинку. Ці пісні стали неоцінним культурним надбанням народу, в них душа предків, культура сучасності, дороговказ для прийдешнього.

Скільки оповідань, віршів, легенд склав український народ про матір, а пісні про неї і сьогодні є найулюбленіші як серед дорослих, так і дітей та молоді. Скільки в них любові, тепла, шани до рідної неньки...

*В піснях і труд, і даль походу,
І жаль, і усміх, і любов,
І гнів великого народу,
І за народ пролита кров. М.Рильський*

Матері, які постійно працюють або здобувають вищу кваліфікацію чи професійну освіту, не мають можливості весь свій час присвятити дітям і, здається, мало приділяють їм уваги. Але з іншого боку, таким життям матері подають приклад своїм дітям; окрім того, дитина, безумовно, користує з високого інтелектуального рівня матері, спостерігаючи її наполегливі старання, має заохоту здобути добру освіту, зайняти певне становище у суспільстві.

Любов, пошана й повага до матері властиві усім народам. А у нашого народу матері шануються особливо. Не в усіх народів мати була на чолі роду, найвищим авторитетом та суддею, як це було у праукраїнців. Культ матері в минулому має певний вплив на ставлення до матері і в новітні часи.

Наш краянин, великий український поет Іван Франко відзначав, що становище жінки в українській родині було набагато вищим, ніж в інших народів. Українська жінка у випадку смерті чоловіка ставала спадкоємицею майна й опікункою дітей, та й при житті чоловіка мала рівні з ним права, була йому дружиною і порадицею. Ці



права жінка здобула завдяки своїй життєвій мудрості, рішучості та силі волі.

Треба відзначити, що іншою вона й не могла бути, враховуючи ті обставини, в яких упродовж віків жив український народ. Історичні обставини та географічне положення, постійні зазіхання сусідніх народів на багаті українські землі вимагали особливих якостей від кожного члена родини, і жінка - берегиня роду - мусила володіти ними, щоб виховати їх і в своїх дітях. Недарма в народі кажуть, що українська жінка тримає три кути дому.

Так було у княжі часи, так було за козацької доби. Відома українська поетеса Ліна Костенко у поемі "Маруся Чурай" пише: "Пів-України - то козацькі вдови".

І в новітні часи роль української жінки в родинному та суспільному житті не зменшилась. Згадаймо матерів, які виховали тих, хто відновив державність нашої країни у 1918-20 роках, які, не замислюючись, благословили своїх синів і дочок на боротьбу за долю України в козацькі полки, загони Січових Стрільців, у лави УПА, які молилися, щоб Всевишній вберіг їх дітей від усякого лиха.

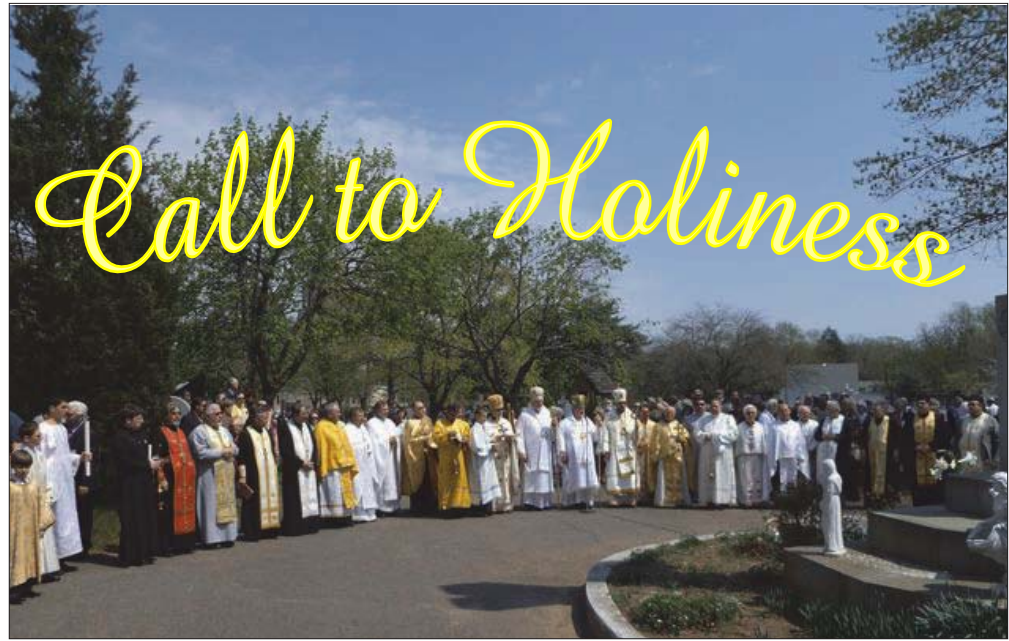
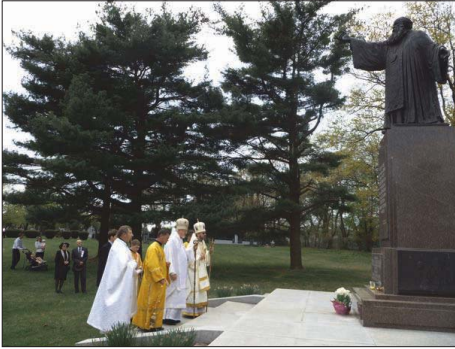
Українським матерям довелося пережити і такі випробування, яких не зазнали інші народи. Хто зрозуміє біль і страждання матерів, які мусили спостерігати муки і конання своїх дітей в часи голодоморів, а ніхто не прийшов на поміч, ніхто не захистив ні їх, ні їхніх дітей. Світ мовчав, мовчав навіть тоді, коли найкращі сини і дочки народу гинули під Крутами, в Бродівському котлі, в Гулагу, на Соловках, страждали у сибірських тюрмах або німецьких таборах, а передчасно посивілі матері не могли допомогти своїм дітям. Замість праці на благо своїх дітей вони виконували найтяжчу роботу на "колгоспних ланах" чи на "будовах світлого майбутнього".

Усі вони випили свою гірку чашу "до дна", але не зламались! Саме їм маємо завдячувати сьогоднішнім днем і своєю Незалежною Державою!

Ці страждання, ці муки і біль могла зрозуміти лише одна мати - Мати нашого Спасителя, яка сама пережила людську злобу і несправедливість до її Сина - Ісуса Христа. То ж недарма в нашому народі називають Святу Марію нашою небесною Матір'ю.

Любов, повага до матері у свідомості українця переноситься на рідну землю, свій край, Вітчизну. Найкращі національні митці у своїх творах оспівували і прославляли рідний край, порівнювали свою землю з рідною матір'ю. Ця щира любов лежить в основі патріотизму, стійкості і незламності тих, хто боровся і бореться за добро і незалежність України, хто у найтяжчі часи і лихоліття не шкодував сил, а часом і ціною власного життя оберігав свою Україну.

З святом Вас, любі Матері!!!



With the call to holiness and openness to the Lord's presence in our lives, His Grace Bishop Daniel, the ruling hierarch of the Western Eparchy of the UOC of the USA, greeted thousands of pilgrims visiting the spiritual center in South Bound Brook, NJ. All three hierarchs of the Church, traveled to the Church's Metropolia center to lead the annual St. Thomas Sunday Pilgrimage on a Sunday following the glorious and bright feast of our Lord's Resurrection.

The preparations for the traditional pilgrimage were, as usual, underway months prior to the actual event, to receive thousands of Ukrainian Orthodox and Catholic Christians who come to share with their loved ones the news of our Lord's Resurrection. On Saturday, April 10, His Eminence Archbishop Antony, accompanied by His Grace Bishop Daniel began the pilgrimage at St. Demetrius Cathedral in Carteret, NJ, where one of the parish's spiritual children, Subdeacon James Cairns, was ordained to the Holy Diaconate, having completed his course of studies at St. Sophia Theological Seminary. Later in the day, as visitors began to arrive, His Eminence Archbishop Antony led a memorial Paschal prayer service at the grave of His Beatitude Metropolitan John (Theodorovych) of Blessed Memory, who led our Church for over 42 years. The Vespers service of the evening concluded the spiritual activities of the day on the premises of St. Andrew Cemetery.

On Sunday morning, April 11, the Divine Liturgy was served by Metropolitan Constantine, Archbishop Antony and Bishop Daniel. The bishops were assisted

at the liturgy in St. Andrew Memorial Church by the clergy from the Mid-Atlantic States surrounding New Jersey, and some from beyond that area. As the bells of St. Andrew Memorial Church rang, the bishops walked in a procession to the Memorial Church, an impressive monument commemorating the victims of the genocidal famine created by Josef Stalin and his Communist regime in Ukraine during 1932-1933. The choir of the Church, under the masterful direction of Michael Andrec, prayerfully sang the responses to the Divine Liturgy, as well as the memorial service at the main cross of the cemetery.

A procession led by the altar servers and subdeacons, members of the Ukrainian American Veterans Association, all the clergy and the faithful made its way through the cemetery to the large ceremonial cross at the center. Here, a memorial service was conducted during which all those interred in St. Andrew Cemetery and Mausoleum, all the hierarchs and clergy of our Ukrainian Orthodox Church and the members of the Fisher Family, the original owners of the estate upon which our Metropolia Center is located, were commemorated. Also, especially remembered were the ten million victims of Stalin's genocidal famine, the millions of victims of the Soviet repressions in Ukraine, the victims of the Chornobyl nuclear disaster and all those who gave their lives for the freedom and independence of Ukraine and the United States of America. The special prayers were offered this year of the victims of the West Virginia mine disaster as well as for the victims of the horrific disaster, which touched the lives

Annual St. Thomas Sunday Pilgrimage

of the president of Poland, members of his government and leaders of Poland's religious communities, in particular, Bishop Myron of the Polish Orthodox Church, which is composed primarily of Ukrainians and Bylo-Russians.

Following the prayer service at the main cross of the cemetery, the hierarchs, clergy and the faithful proceeded to Holy Resurrection Mausoleum where the first Patriarch of the Ukrainian Orthodox Church of Ukraine, His Holiness Patriarch Mstyslav I is interred. In conclusion, the bishops prayed at the monuments of Metropolitan Vasyl Lypkivsky, the United Ukrainian Orthodox Sisterhoods monument commemorating the women and children victims of the genocidal famine in Ukraine and at the graves the eleven other hierarchs interred in St. Andrew Cemetery, as well as at the graves of individuals who have been very generous to our Holy Church in the funding of various projects or ministry programs. Memorials continued throughout the week following St. Thomas Sunday at the graves of individuals who have remembered their Church in their last wills and testaments.

The pilgrims spent the rest of the day visiting the graves of their loved ones: Family members, friends, political leaders or spiritual fathers who repose in the cemetery.

In the early Sunday afternoon hours, His Eminence Archbishop Antony and His Grace Bishop Daniel participated in the dedication service of a piece of land that the Church has provided for the construction of a monument, dedicated to the memory of numerous Ukrainian American Veterans, who have served in the armed forces of the USA, both the living and the departed. With the wind blowing through the flags in the hands of the veterans, the bishops recited the prayers of dedication, recalling the ultimate sacrifice that the men and women of Ukrainian descent made for our United States of America. His Eminence Archbishop Antony expressed the gratitude of all Americans to the UAV members present for the blessing. Funds are currently being collected for construction of the monument and for an endowment to maintain it for generations to come.

Being at the spiritual heart of the UOC of the USA, the pilgrims had an opportunity to visit numerous sites of the Metropolia Center that remained opened through out

the day: The historical Fisher Home, the Mausoleum, the Consistory, St. Sophia Seminary, the UOC/St. Sophia Seminary Library, St. Andrew Bookstore, the Ukrainian Cultural Center and the UOC of USA Museum.

The Ukrainian Cultural Center was the site where dozens of vendors who return every year to offer a wide range of Ukrainian cultural artifacts like pysanky, original oil paintings, ceramics, jewelry, ecclesiastical vestments and vessels, music CD's and videos. Several of the Offices of Ministry and Central Organizations of the Ukrainian Orthodox Church of the USA, the Offices of Youth and Adult Ministry, Public Relations, Development, All Saints Camp, the United Ukrainian Orthodox Sisterhoods and St. Andrew Society, offered exhibits about their ministry in our communities, also in the Cultural Center.

In addition, the Ukrainian Cultural Center was the site of an ice cream social event hosted by the Consistory Office of Youth and Young Adult Ministry (OYYAM), under the leadership of Natalie Kapeluck-Nixon, for the youth that came to visit St. Andrew Center. This was an opportunity for our youth to meet with the hierarchs of the Church. All three bishops of the Church: Metropolitan Constantine, Archbishop Antony and Bishop Daniel spent some time with children and distributed the Resurrection icon prints to the youth. The OYYAM also had a tent set up on the grounds of the cultural center for youth activities where faces, arms and hands were painted, games were played and much information was distributed on our Church camping and youth ministry programs.

As in the previous years, this annual pilgrimage brought Ukrainians of four if not five generations together to share together their past, present and looking forward to the future. Spiritual pilgrimages and community events like this one are so crucial and greatly benefit our Ukrainian Orthodox and Ukrainian community.

Much gratitude is expressed to all those who made the weekend the success it has always been: The Consistory Office staff members and property management staff under the direction of Emil Skocypiec, the Cultural Center staff, Memorial Church choir and the members of the Ukrainian Orthodox League who handled the sometimes difficult parking program.



Liturgical Commission Meetings



Liturgical Commission members (L to R) - Fr. Taras Naumenko, Fr. Frank Estocin, Bishop Daniel, Archbishop Antony, Fr. Bazyl Zawierucha, and Pavlo Bodnarchuk

S. Bound Brook, NJ - Following this year's Annual St. Thomas Sunday Pilgrimage to St. Andrew Metropolia Center of the UOC of the USA in South Bound Brook/Somerset, NJ, the Liturgical Commission of the Church gathered for its 2010 annual meeting at the Consistory offices, the spiritual and administrative center of the Church, from April 12-14, 2010.

According to His Grace Bishop Daniel, who serves as the chairperson of the Commission, the work of the group is of extreme importance as it addresses the pastoral liturgical needs

of the clergy and laity of the Church.

The members of the Liturgical Commission are the clergy of the Ukrainian Orthodox Church of the USA, representing all three Eparchies: His Grace Bishop Daniel, Ruling Bishop of the Western Eparchy of the UOC of the USA; Protopresbyter Frank Estocin, pastor of St. Vladimir Cathedral in Philadelphia, PA; V. Rev. Bazyl Zawierucha, pastor of Holy Dormition Church in Northampton, PA and Pro-vost of St. Sophia Theological Seminary in South bound Brook, NJ; V. Rev.

Pavlo Bodnarchuk, pastor of St. Mary Protectress Cathedral in Southfield, MI; V. Rev. Taras Naumenko, pastor of Sts Peter and Paul Church in Palos Park, IL; and Rev. Fr. Harry Linsinbigler, pastor of the Protection of the Mother of God Church in Dover, FL.

His Eminence Archbishop Antony, president of the Consistory of the UOC of the USA and ex-officio

The members of the Commission worked daily at the Consistory offices of the Church and attended daily liturgical services at St. Sophia Theological Seminary.

The Liturgical Commission will release the following bi-lingual liturgical service books once they are approved and blessed by the UOC Council of Bishops: Volume 1: Liturgy of St. John Chrysostom and St. Basil the Great. Volume 2: Liturgy of Presanctified



Commission members diligently discuss the three-volume work they are planning to publish next year.

member of the Commission also participated in the meetings offering his advice and expertise as the members of the Commission reflected upon the three-volume work, which is to be released to public in the first part of 2011.

Gifts. Volume 3: Vespers and Matins. The Holy Hours and Typika, Funeral Books and the Book of Needs are in a process of being translated and developed.

The next meeting of the Commission is scheduled for the second part of summer later this year.

Αxios! Αxios! Αxios!



Carteret, NJ - Subdeacon James Cairns, having completed his course of studies at St. Sophia Theological Seminary in South Bound Brook, NJ, was ordained to the Holy Diaconate by His Eminence Archbishop Ant-

ony, who was accompanied by His Grace Bishop Daniel.

The ordination took place on Saturday, April 10, at St. Demetrius Cathedral in Carteret, NJ where Rt. Rev. Taras Chaubenko is pastor.

Bishop Daniel Meets with Zoe for Life Staff in Ohio

Parma, OH - His Grace Bishop Daniel met on Wednesday, April 21 with representatives of the Zoe for Life! organization in Parma, OH. He was escorted to the meeting by V. Rev. Fr. John Nakonachny, pastor of St. Vladimir Cathedral in Parma, and Protodeacon Ihor Mahlay. After touring ZOE House, they then gathered for a candid discussion about



L to R - Deacon Mahlay, Fr. Nakonachny, Bishop Daniel, Paula Kappos and Iryna Mahlay.

ZOE's history, the function of ZOE House, and the goals and aspirations of this life endorsing mission.

Paula Kappos, president, presented the bishop with a summary of the organization's ministry, stating that "Many women in crisis pregnancies wrestle with abortion, some with adoption and some with suicide. To encourage women to carry their infants to term, ZOE offers emotional and spiritual support, confidential access to professional agencies, and connection to potential adoptive Orthodox Christian families."

His Grace felt strongly that more could be accomplished if ZOE were brought to the forefront of Orthodoxy in America. All agreed that the good things that are happening there would hearten the faithful. As has happened at ZOE House in Cleveland, Orthodox young people see first hand the impact this mission has on His children in need. It confirms for them precisely where their



ZOE is a non-profit Christ-centered support organization with three major goals: To help women in crisis pregnancy, to assist Orthodox Christian couples seeking to adopt, and to create an Orthodox Christian abstinence program to educate young people. The organization is endorsed by the Standing Conference of the Canonical Orthodox Bishops (SCOBA) in the Americas. For more information on Zoe's ministry, visit: www.zoeforlifeonline.org. Helpline: 877-436-LIFE (5433).

Church stands on this issue, and encourages them to consider the long-term ramifications of actions they might feel societal pressure to participate in today.

Talking with Paula Kappos (president of Zoe), Kathy Kovalak (board member of ZOE for Life! and executive



director of ZOE House) and Iryna Mahlay (member of the organization and of St. Vladimir Cathedral), the bishop offered specific suggestions to assist ZOE in taking the next step toward greater national recognition. His exhortation to do so by devising a plan to enable the faithful in other cities across America to replicate what has been done in Cleveland was startling in its clarity and simplicity. Those present gratefully accepted his generosity of spirit in making the time in his busy schedule to see first hand what is being accomplished here, as well as for his blessing for the work being done.

Seventh Annual Archon Lenten Retreat

S. Bound Brook, NJ - The Seventh National Archon Lenten Retreat was led by the Rev. Fr. Mark Arey, Director of Inter-Orthodox, Ecumenical and Interfaith Relations of the Greek Orthodox Archdiocese of America. Fr. Mark presented an in-depth history of the title 'Archon' and the specific Archon responsibilities associated with the various "offikia" making reference to the Ancient Greek, Byzantine and Christian



roots of the title. The Forty Archons, their spouses, family members and guests who attended the retreat learned the etiology of their specific "offikion", its ancient responsibilities in the Imperial or Patriarchal Court and its modern day application in service to the Ecumenical Patriarchate.

2010 Clergy Convocation of Carpatho-Rusyn American Orthodox Church



Mercer, PA - The 2010 Clergy Convocation took place from Wednesday April 7 - Friday April 9, at Camp Nazareth in Mercer, PA. Joining His Eminence Metropolitan Nicholas and Diocesan Clergy was His Grace Bishop Daniel of the UOC of the USA.

During the convocation, the clergy heard inspiring addresses by His Grace, Bishop Daniel and reports on the activities of the Diocesan Priest's Pension Board, and the newly created Missions and Stewardship Commissions.



Fr. Mark inspired and captivated the individual Archons present with his frequent scholarly and lively references to Ancient Greece, the Old and New Testament, the Holy Roman Empire, the Byzantine Imperial Court and the Ecumenical Patriarchate post 1453.

Archon James D. Speros, Spirituality Committee Chairman, organized the retreat. Archons John Halecky, Jr.



and James C. Fountas coordinated the event with the Consistory of the UOC of the USA. In gratitude to Fr. Arey's lessons, Archon Halecky said, "Each year, we have gathered together to deepen our understanding of our rich and beautiful Orthodox faith and retreat from the world around us to strengthen our commitment to Christ. This year's retreat provided all in attendance with a deeper understanding of the historical significance of what it means to be an Archon and the importance of the "Offikia" we have been given. Fr. Arey did a marvelous job as our retreat master."

The day and a half retreat was held at the Consistory of the UOC of the USA in South Bound Brook, NJ. His Eminence Archbishop Antony and His Eminence Metropolitan Evangelos of New Jersey attended portions of the retreat and addressed the participants.

During the day-and-a-half period, participants attended services at the St. Andrew the First-Called Memorial Church where Archbishop Antony conducted the Presanctified Liturgy on Friday evening. The Divine Liturgy was celebrated on Saturday morning by Fr. Taras Chubenko. Throughout the retreat, the participants were offered the hospitality of the Ukrainian Center.

A Visitor to St. Anthony of the Desert Mission

With chanting of the Paschal tropar: “Christ is Risen” and greetings of love, St. Anthony of the Desert Mission community in Las Cruces, NM welcomed their eparchial hierarch, His Grace Bishop Daniel, to their spiritual home.

This was the bishop’s second archpastoral visit to the mission. The spiritual connection between the spiritual father of the Eparchy and his spiritual children was well established during his first visit in 2009. This year, the bishop was accompanied by seminarian Subdeacon Andriy Matlak, who led a three-hour sacred music workshop with members of the mission’s choir, covering various liturgical chants and guidance on liturgical rubrics.

On Saturday, April 17, Bishop Daniel visited with various members of the mission addressing their pastoral needs. One of the highlights of the day was a meeting with Rev. Scott Ruthven, pastor of Holy Ascension Episcopal Church in Las Cruces, the community that graciously opened its doors to St. Anthony of the Desert Mission, offering a place for the mission to worship. Rev. Fr. Gabriel Rochelle, pastor of St. Anthony Mission family, introduced Rev. Ruthven to Bishop Daniel, noting that they shared something in common – both have served as chaplains in the US Armed Forces.

Later the bishop met with the founder of St. George Orthodox Military Association (SGOMA) Vladimir Laven, a parishioner of St. Anthony Mission. SGOMA was founded on October 20th, 2009, on the Feast Day of the Holy and Great Martyr Artemius (the patron saint of military forces in many countries). The Association is a Pan-Orthodox group designed for the spiritual support, assistance, and growth of Eastern Orthodox Christian men and women serving in the US Armed Services around the world.

The day concluded with Vespers served by Fr. Rochelle and Deacon David Mascarenas of the Orthodox Church of America parish in Albuquerque. At the conclusion of the service, Bishop Daniel addressed the congregation, and stressed the importance of an active Orthodox Christian life based on the Commandments of God rather than our own interpretation of those Commandments.

Following the evening service, a dinner was hosted in the bishop’s honor, and was based on the Office of Youth and Young Adult Ministry theme: “My Church! My Faith! My



Generation!”. The informal meeting with the bishop included discussions on such important moral and social issues as the Orthodox understanding of capital punishment, abortion, care for the needy and elderly, etc.

Prior to the Divine Liturgy on Sunday morning, the bishop tonsured Alfred Henderson as a Reader for the mission, calling upon him to daily reflection upon the Divine Scriptures so that when he reads during worship services, he is contributing to our Lord’s ministry among the people of God. The bishop also set aside a subdeacon for the mission, Reader Vladimir Michael Laven, who is one of the founding members of the community.

The faithful then welcomed their bishop for the celebration of the Divine Liturgy. With the voices of the choir, the congregation journeyed together with the Myrrh-bearing women to the tomb of Christ. Bishop Daniel preached about the various kinds of courage that we witness in daily life and stressed the danger of adopting a McDonald’s type of instant prayer-answer attitude, which seems to penetrate many relationships with God and the world. “We must learn to accept the answer from the Lord, which sometimes says ‘Not Yet’ or ‘NO’,” he explained. “Rather than looking and asking what the Lord and the Church can do for us, maybe the time has come for us to ask of ourselves what is that we can do for Christ and for His Church!”

Following the Divine Liturgy, the congregation shared in a festive agape meal. The newly set aside Subdeacon Vladimir presented His Grace with the certificate of membership in St. George Orthodox Military Association (SGOMA), the organization that come into existence through the blessing of Bishop Daniel. Panimatka Susan presented Bishop Daniel with his favorite “treat” – some dark chocolate – with a special New Mexico addition to it – the infusion of Pasilla Chiles peppers, cayenne pepper and cinnamon!





PARISH *Life*

Pascha at St. Volodymyr Cathedral in Chicago

Holy Week came to an end at sunset on Great and Holy Saturday, as the Church prepared to celebrate her most ancient and preeminent festival, Pascha, the Feast of Feasts. The time of preparation gave way to a time of fulfillment. The glorious and resplendent light emanating from the empty Tomb dispelled the darkness.

Christ, risen from the dead, cracks the fortress of death and takes "captivity captive" (Psalm 67:19). All the limitations of our created nature are torn asunder. Death is swallowed up in victory and life is liberated. "For as by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive" (1 Corinthians 15:21-22). Pascha is the dawn of the new and unending day. The Resurrection constitutes the most radical and decisive deliverance of humankind.

The Resurrection of Jesus Christ is the fundamental truth and absolute fact of the Christian faith. It is the central experience and essential kerygma of the Church. It confirms the authenticity of Christ's remarkable earthly life and vindicates the truth of His teaching. It seals all His

redemptive work: His life, the model of a holy life; His compelling and unique teaching; His extraordinary works; and His awesome, life-creating death. Christ's Resurrection is the guarantee of our salvation. Together with His Ascension it brings to perfection God's union with us for all eternity.

The Resurrection made possible the miracle of the Church, which in every age and generation proclaims and affirms "God's plan for the universe, the ultimate deification of man and the created order." The profound experience of and the unshakable belief in the risen Lord enabled the Apostles to evangelize the world and empowered the Church to overcome paganism. The Resurrection discloses the indestructible power and inscrutable wisdom of God. It disposes of the illusory myths and belief systems by which people, bereft of divine knowledge, strain to affirm the meaning and purpose of their existence. Christ, risen and glorified, releases humanity from the delusions of idolatry. In Him grave-bound humanity discovers and is filled with incomparable hope. The Resurrection bestows illumination, energizes souls, brings forgiveness, transfigures lives,

creates saints, and gives joy.

With such spiritual understanding of the most profound feast of the Church year, the faithful of St. Volodymyr Cathedral in Chicago, IL came together to celebrate the Resurrection of our Lord and Savior Jesus Christ. His Grace Bishop Daniel walked out of the sanctuary of the cathedral with the Paschal candle chanting in unison with clergy: Your Resurrection Christ our Savior... The procession around the Church. Then came the breathtaking moment as the people waited for the bishop and the clergy to start the hymn of Resurrection, which they joined him in chanting, repeatedly: "Christ is Risen from the Dead, trampling death by death, and to those in the tombs bestowing life," and then the glorious and most joyful exclamation: Christ is Risen! Xp cToc Bockpec

From this moment the entire service took on a joyous Pascha atmosphere. The hymns of the Odes and Praises of Resurrection which follow, which were sung by St. Volodymyr Cathedral Choir under the direction of Volodymyr Popowych, are of superb meaning and expression. The people confessed, "It is

the Day of Resurrection, let us be glorious, let us embrace one another and speak to those that hate us; let us forgive all things and so let us cry, Christ has arisen from the dead". By this hymn they admitted that love of one's fellowman is the solid foundation of the faith in the Resurrection of Christ.

The bishop, assisted by the pastor of the cathedral community Archimadrite Pankratij, Protodeacon Mykola Dilendorf and Deacon Andriy Fronchak led the Pascha Vigil liturgical services beginning at 11:30 p.m. on Saturday night, entering together with the cathedral parish community of hundreds of people into the joy of the Resurrection of Christ! During the Pascha Liturgy, the bishop elevated Deacon Andriy Fronchak to a rank of a Protodeacon. At the end of the Liturgy of St. John Chrysostom Bishop Daniel blessed the traditional Pascha baskets filled with Pascha bread (paskas), eggs, meats, cheese, etc.

With the chanting of the Paschal tropar and a joyful exclamation *Christ is Risen! Xp cToc Bockpec!*, the faithful departed the cathedral temple sharing with each other the joy of our Lord's Resurrection.





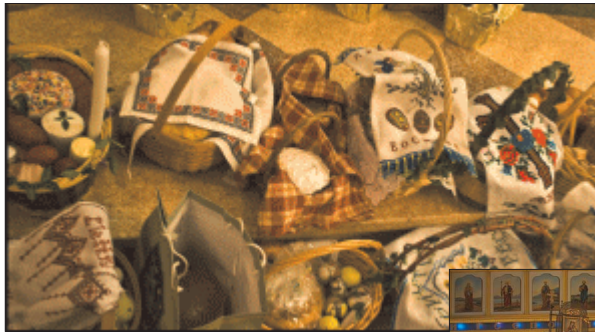
PARISH *Life*



Minneapolis, MN - St. Michael/St. George Parish, V. Rev. Evhen Kumka, pastor.



Pittsburgh, PA - St. Vladimir Parish, Metropolitan Constantine, V. Rev. John Haluszczak, pastor.



Pascha in the Metropolia

Trenton, NJ - Holy Trinity Parish, Rev. Ivan Lymar, pastor.

“Christ is Risen from the dead, trampling down death by death, and to those in the tombs bestowing life!”



Irvington, NJ - Holy Trinity Church, Fr. John Lyszyk, pastor.



Los Angeles, CA - St. Vladimir Parish, Rev. Vasile Sauciu, pastor.



South Plainfield, NJ - Nativity of the Blessed Virgin Parish, V. Rev. John Udics is pastor.



Bel Air, MD - Four Evangelists Mission, Rev. Gregory Czumak, pastor.



PARISH

Life

Holy Week Journey of the

The Chicago Deanery of the Western Eparchy of the UOC of the USA journeyed together for the Divine services of this year's Holy Week.

On Holy Wednesday, His Grace Bishop Daniel accompanied by seven priests of the Deanery joined together for Holy Unction service at Sts. Peter and Paul Parish in Palos Park, IL. V. Rev. Taras Naumenko, pastor of Sts. Peter and Paul Parish, Archimandrite Pankratij of St. Volodymyr Cathedral in Chicago, IL; V. Rev. Howard Sloan of Sts. Peter and Paul UOC in Palos Park, IL; V. Rev. Raymond Sundland of Holy Archangel Michael Pro-Cathedral in Hammond, IN; Rev. Walter Hvosnik of Protection of the Mother of God in Milwaukee, WI; Rev. Taras Maximtsiv of Holy Trinity in Goshen, IN; Rev. Fr. Silouan Rolando of Sts. Peter and Paul Parish in Palos Park, IL; Protodeacon Mykola Dilendorf and Deacon Andriy Fronchak of St. Volodymyr Cathedral, Chicago, IL joined the bishop for the prayer service. About 130 people, representing various parishes of the deanery, gathered that evening to partake in the service of healing, served by their bishop and clergy.

The Sacrament of the Unction is the Church's specific prayer for healing. If the faith of the believers is strong enough, and if it is the will of God, there is every reason to believe that the Lord can heal those who are diseased. The Sacrament of the Anointing of the Sick, or Holy Unction as it is also known, reminds us that when we are on pain, either physical, emotional, or spiritual, Christ is present with us through the ministry of His Church. He is among us to offer strength to meet the challenges of life, and even the approach of death. As with Chrismation, oil is also used in this Sacrament as a sign of God's presence, strength, and forgiveness. After the reading of seven Epistle lessons, seven Gospel lessons and the offering of seven prayers, which are all devoted to healing, the priest anoints the body with the Holy Oil. Orthodoxy does not view this Sacrament as available only to those who are near death. It is offered to all who are sick in body, mind, or spirit. Christ came to the world to "bear our infirmities." One of the signs of His divine Messiahship was to heal the sick. The power of healing remains in the Church since Christ himself remains in the Church

through the Holy Spirit.

On Holy Thursday, the clergy of the Deanery once again came together to pray at St. Volodymyr Cathedral in Chicago, IL for the Vesperal Divine Liturgy of St. Basil the Great.

At the conclusion of the service, the faithful of the Deanery witnessed an ancient rite of the Washing of Feet, served by the Ruling Bishop of the Western Eparchy His Grace Bishop Daniel. This service portrays Christ's washing of His disciples' feet after the Last Supper. During the service, the celebrant washes the right feet of the 12 clergy, drying them with a towel and kissing them. The senior-ranking clergyman among those whose feet are being washed speaks the words of Holy Apostle Peter, and the bishop or speaks the words of Jesus. Then the bishop himself concludes the reading of the Gospel, after which he says another prayer and sprinkles all of those present with the water.

At the conclusion of the service, the Dean of Chicago Deanery V. Rev. Bohdan Kalynyuk reflected upon the spiritual meaning of the service and our personal journey with the Lord through the days and

events of Holy Week. As the service concluded, the faithful venerated the Holy Cross from the hands of their hierarch and returned home in preparation for the service of the Holy Passion of our Lord.

On Thursday evening, His Grace Bishop Daniel led the service of the Passion of our Lord, the Reading of the 12 Passion Gospel Accounts at St. Volodymyr Cathedral in Chicago, IL. Serving with the bishop were the pastor of the cathedral parish family, Archimandrite Pankratij, Protodeacon Nicholas Dilendorf and Deacon Andriy Fronchak, assisted by the seminarians of the Church subdeacons John Charest and Vasyl Dovgan. The evening entered those in attendance into the celebration of the holy, saving and awesome Passion of Christ. To take away our sins, Christ willingly endured the spittings, scourgings, buffetings, scorn, mocking and the purple robe; the reed, sponge, vinegar, nails, spear and, above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is usually long, but its content is dramatic and deeply moving for the devout Christian. Those, in





P A R I S H

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attendance had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

Holy Friday! What a solemn day in the life of any Christian. On this day the Church commemorates the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all the Savior endured on the Cross.

The day of Christ's death is the day of sin. The sin which polluted God's creation from the breaking dawn of time reached its frightful climax on the hill of Golgotha. There, sin and evil, destruction and death came into their own. Ungodly men had Him nailed to the Cross, in order to destroy Him. However, His death condemned irrevocably the fallen world by revealing its true and abnormal nature.

The day of Christ's death has become our true birthday. This is the culmination of the observance of His Passion by which our Lord suffered and died for our sins.

St. Volodymyr Cathedral in Chicago, IL was once

again a spiritual place, to which hundreds of people came on Friday night to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for veneration. The ruling hierarch of the Western Eparchy of the UOC of the USA, His Grace Bishop Daniel prayerfully led the evening service. In his short remarks, the bishop directed the attention of the faithful to the profound and awesome event of the death and burial of God in the flesh, as it is marked by a particular kind of silence. Bishop Daniel invited everyone to enter into the mystery of the tomb of Christ, putting our hopes and prayers at His feet, so that we can come out on Pascha morning and proclaim to the world that the Lord has Risen! In conclusion, Bishop Daniel stated: "Let this night be a time for all of us, individually and together to revitalize our spiritual life and to involve ourselves more in the life of our parish community and the world around us!"

Following the services at the cathedral, the bishop traveled to Holy Trinity Church in Bensenville, IL and Sts. Peter and Paul Church in Palos Park, IL to visit with the faithful and to

venerate the shroud of Christ in each of the parochial temples.

On Holy Saturday, His Grace Bishop Daniel once again presided over the Vespers Liturgy of St. Basil the Great at St. Volodymyr Cathedral in Chicago, IL.

On Great and Holy Saturday the Orthodox Church commemorates the burial of Christ and His descent into Hades. It is the day between the Crucifixion of our Lord and His Glorious Resurrection. For Orthodox Christians Great Saturday is the day between Jesus' death and His resurrection. It is the day of watchful expectation, in which mourning is being transformed into joy. The day embodies in the fullest possible sense the meaning of joyful-sadness, which has dominated the celebrations of Great Week.

The Liturgy served on the morning of Holy and Great Saturday is that of Saint Basil the Great. It begins with Vespers. After the entrance, the evening hymn, "Joyous Light" is chanted as usual. Then the Old Testament readings are recited. They tell of the most striking events and prophecies of the salvation of mankind by the death of the Son of God. The account of creation in Genesis is the first reading. The sixth

reading is the story of Israel's crossing of the Red Sea and Moses' song of victory - over Pharaoh, with its refrain: 'For gloriously is He glorified'. The last reading is about the Three Children in the fiery furnace of Babylon, and their song of praise with its repeated refrain: 'O praise ye the Lord and supremely exalt Him unto the ages.' In the ancient church the catechumens were baptized during the time of these readings. The Epistle which follows speaks of how, through the death of Christ, we too shall rise to a new life.

After the Epistle, the choir chants, like a call to the sleeping Christ: 'Arise, O Lord, Judge the earth, for Thou shall have an inheritance among all the nations... As the chanting progresses, the altar vestments as well as all sacred vestments are changed in the temple into the bright snow-white colors. The deacon carries out the Book of the Gospels, and reads the first message of the resurrection from St. Matthew. Because the Vespers portion of the service belongs to the next day (Pascha) the burial hymns of Saturday are mingled with those of the resurrection, so that this service is already full of the coming Paschal joy.



Elizabeth Symonenko

Lazarus Saturday at

Lazarus Saturday dawned sunny, bright and filled with anticipation as the parish of St. Mary the Protectress Cathedral in Southfield, MI, eagerly awaited the visit of their beloved hierarch, His Grace Bishop Daniel. The children of the Lesia Ukrainka Parish School milled about in the narthex of the cathedral, flowers in hand, craning their necks to be the first to spot His Grace's appearance, which was announced by their shrieks of joy. His Grace arrived, accompanied by a seminarian of St. Sophia Theological Seminary Subdeacon Vasyl Dovgan, and greeted all the children warmly, gathering an armload of flowers from the little hands, as they crowded around him. The parish pastor, Fr. Pavlo Bodnarchuk, greeted His Grace with a cross and led him into the cathedral to attend the morning service.

Upon completion of the short moleben, His Grace took a few minutes to explain to the children the significance of Lazarus Saturday. Then he blessed them and instructed them to study hard and pay attention in class. As the children begrudgingly filed past, His Grace promised he would spend time with them later.



The faithful gathered with joy for the Divine Liturgy served by His Grace, and listened intently to the Gospel reading. His Grace, Bishop Daniel gave a moving sermon focusing on proper Christian attitude and humility, and stressed the importance of fasting.

While the choir sang "As many as have been baptized into Christ have put on Christ" groups of school children entered single file to light candles and say prayers. At the conclusion of the Divine Liturgy a Lenten meal was served in the church hall. The children were once again delighted to have their bishop with them, as he sat among them and chatted with each one. Upon the conclusion of the meal, His Grace Bishop Daniel took the time to answer questions that the children had written down for him. The questions included a wide range of subjects ranging from why he wears the "fancy" robes to how his mother is back in Ukraine.

When all the questions were finally answered, His Grace took a moment to admire the display the children had set up showing off the pysanki and crosses they had made the previous week. Accepting their gift of one of the hand decorated, stone encrusted crosses, His Grace took a tour of the classrooms as the children returned to their studies. Bishop Daniel had such a profound effect upon the students that one girl was

convinced he must be an angel.

Saturday evening, as the sun was setting and the rays of sunlight filtered through the incense laden air His Grace participated in the Vespers Service. The faithful had once again gathered to participate in the celebration and to benefit from Bishop Daniel's instruction. Those who were present were treated to a session of "Coffee with the Bishop" (which is a part of the ongoing project of the Consistory Offices of Youth and Young Adult Ministry and Public Relations) after Vespers, where they were free to ask questions and gain understanding through his answers, all while enjoying coffee and sweets. Even though it was already late in the evening and people were tired, they were sad to have the evening come to a close.

A damp and drizzly morning did not deter the faithful from packing the cathedral the following morning to celebrate The Entry of the Lord into Jerusalem (Palm Sunday). Hundreds of faithful gathered in line for Holy Confession, led by two girls, Elizabeth Powers and Sofia Avrutska, who were to have their first Holy Confession on that day. Everyone gathered in the narthex to await the arrival of His Grace, Bishop Daniel. Church Council President, George Korol was the first to greet the bishop, followed by Georgia Kereliuk, the president of the St. Olga's Parish Sisterhood who pre-



sented the bishop with bread and salt. Little Elizabeth Powers sprinkled rose



petals before His Grace as her older sister Lesia Powers, and Natalia Serdiuk greeted His Grace with a bouquet of flowers from the



parish chapter of the Junior Ukrainian Orthodox League. Emiliya and Tatiana Smyk, along with Christinka Bodnarchuk expressed greetings from the Lesia Ukrainka School. Bishop Daniel once again found his



St. Mary the Protectress Cathedral

arms filled with flowers, which he kindly plucked and distributed to the children



and faithful within his reach, bringing smiles to all their faces.

Subdeacon Vasyl Dovgan assisted the bishop with his deep purple mantia. While unfurling the many



folds, His Grace touched everyone deeply when he explained that the robe is like that of a shepherd, and the many furls are there so that he can spread his robe



over all those in the fields and protect them from the elements and all manner of harm.

Once again, church Fr. Pavlo Bodnarchuk, pastor, greeted His Grace at the entrance of the sanctuary with a Cross, assisted by the many altar servers including Andrew and Michael Powers, Andrew Rouditchenko, James Danylo Higgins, Yarema Petrusha, and Denys Slyusar. His Grace, Bishop Daniel entered the cathedral to joyous singing of "Eis Polla Eti Despota".

Throughout the Divine Liturgy more and more faithful arrived and packed the sanctuary to capacity. The effect His Grace had on them during his sermon was plainly visible as some people nodded their heads in agreement, while other's wiped the tears from their cheeks. His message, once again, stressed the nature of a true Christian. Too often we blame others for our own bad deeds, and rarely do we take responsibility ourselves. His Grace stood in the middle of the sanctuary and looked each person in the eye as he delivered his message, which touched many hearts, and in truth gave birth to repentance.

The Lord's Prayer was sung by the school children, holding pussy willow branches, which was followed by Holy Communion. Immediately after Holy Communion pussy willow branches were distributed to everyone in the cathedral. The school children as-

sisted in carrying loads of branches to the people. Every hand had a pussy willow branch in it as His Grace Bishop Daniel emerged from the Altar with a willow sprig and an aspergillum that was bequeathed to Fr. Pavlo by his late father who was a priest in Ukraine. As the bishop recited the prayers of blessing, the parish children, waving their willows, congregated in the main aisle of the church, forming a tunnel of branches. The energy in the cathedral was almost palpable as His Grace proceeded around the sanctuary sprinkling everyone with Holy Water. From the first recipient the energy flowed like a wild fire through the congregation. His Grace proceeded around the perimeter of the church and climbed up to the choir loft, blessing everyone. The choir burst into loud hymns of celebration, and burst out in cries of joy, while raising their branches up high. The walls of the cathedral reverberated with the noise emanating from the people as they made a "joyous noise unto the Lord". Sounds of joy echoed from every nook and cranny. People were once again so moved that tears were streaming down their cheeks, washed away by the Holy Water and replaced my smiles. The faithful were laughing and crying all at the same time. The noise and joy was such that one almost expected to see the cathedral doors swing open and Christ entering upon the back of a

donkey.

Unwilling to part with their shepherd, the flock made its way to the church hall where the St. Olga's Parish Sisterhood served a delectable lunch of varenyki, borscht, holubtsi with kasha, and fish. As the parishioners broke their fast, seminarian Vasyl Dovgan set up a presentation that His Grace, Bishop Daniel prepared to share with the people of the parish.

His presentation once again reduced the onlookers to tears as he showed slides and told of his experiences while visiting the orphanages in Ukraine. Children climbed onto their mother's laps and mothers hugged them close, realizing anew how tragic the world can be.

Andrew Smyk presented His Grace with a check from ODYM and PLAST to go towards his charitable works in Ukraine, as did the Sisterhood of St. Olga.

All good things must come to an end, and late in the afternoon the parishioners of St. Mary the Protectress Ukrainian Orthodox Cathedral begrudgingly bid farewell to His Grace, encouraged by the fact that he would return to them for their 60th Anniversary Parish Feast day in October.

Even though the church has now emptied of people, the energy still reverberates from the cathedral walls and will serve to bolster the faithful through the solemnity and sadness of Holy Week into the joyous celebration of the anticipated Pascha.



Парафіяльне ЖИТТЯ

ВІЗИТ ВЛАДИКИ ДАНИІЛА ДО ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

26-28 березня 2010 р.Божого, парафію Св. Покрови в Саутфілді, Міч., відвідав Владика Даниїл. З приводу візиту Владика, Єлисавета Симоненко, Старший Дорадник Молодшого Відділу Української Православної Ліги (МВУПЛ) при парафії Св.Покрови, приготувала брошурку з інформаціями про походження, функції і роль єпископів (владик) і як звертатись до священників і до єпископів.

В суботу, 27-го березня, після молебню для дітей Школи Релігії й Українознавства ім. Л.Українки (Школа) й Архиєрейської Літургії, Владика і шкільні діти мали спільний обід, після чого, діти задавали Владичі питання, а Владика давав відповіді. Опісля, Владика оглянув працю дітей і оглянув Школу.

Після Вечірньої, яку відслужили Владика й о. Павло Боднарчук, а їм допомагав іподиякон (subdeacon) Василь Довган, семінарист Святософійської Української Православної Семінарії в Баунд Бруці, а замість хору співала Ольга Лісківська з допомогою Миколи Невмержицького, - відбулася зустріч Громади з Владикою у парафіяльній залі, де була можливість поспілкуватись і задавати питання. Владика висловив свої думки про теперішній стан Церкви в США, її функцію і наше відношення до Церкви. Попередня генерація українських емігрантів організувала парафіяльні громади і збудувала чудові храми. Але попередня генерація відходить з цього світу і якщо церковні громади не задумуються над тим, що їх чекає, то доведеться закрити церкви. Збудовані чудові храми, але хто буде їх утримувати? Перефразовуючи крилатий вислів президента Кеннеді, Владика запропонував таку формулу: «Не питайся що Церква може зробити для мене, а питайся — що я можу зробити для Церкви у своїй Громаді!» Все залежить від кожного з нас! Не будьте задоволені тим що маєте, а знайдіть для чого треба працювати в Церкві.

Стосовно неактивності новоприбулих в церковному житті, Владика пояснив що вони вирости в іншому світі, в якому багато чого не так, як тут, в США. Наприклад, в Україні, загальне членство в церковній парафії і членські внески — це була нечувана річ! Отже, будьмо терпеливі; новоприбулі, з часом, активізуються в церковному житті. Яскравим прикладом цього є Владика Даниїл, який і сам виріс в цьому іншому світі (в Радянському Союзі) і до 21-го року свого життя не був у церкві, а який він тепер активний в церковному житті!



Відносно функції Церкви, то Владика пояснив що Церква не мусить бути банк або музей... Дбаймо про якість а не про кількість! Церква мусить бути тим, що наладовує нашу духовну батарею. Але, священник не може просто сам виховувати парафіян. Все залежить від кожного з нас, від того зусилля, яке ми робимо для свого духовного поліпшення. А ми ж, усі, знаходимось на шляху духовного поліпшення, і від нашого власного зусилля залежить — як скоро ми посуваємось вперед на цьому шляху.

У Вербну неділю, 28-го березня, діти Школи і МВУПЛ мали сповідь, а дехто — й першу сповідь. Три неділі перед цим, Є.Симоненко (вчитель релігії в Школі) давала уроки для дітей про значення сповіді, про інші Таїнства, про Символ Віри, хто такий наш «ближній» і т. п. Під час Вербної Архиєрейської Служби, допомагали іподиякон В.Довган і вівтарні прислужники, члени МВУПЛ а діти Школи проспівали «Отче Наш» під керівництвом вчительки співу Галини Яловенко. Після причастя і закінчення Літургії, перші сповідники — Ліза Пауерс і Софія Авруцька отримали посвідчення-сувенір про їхню першу сповідь, з підписами о. Павла і Владика Даниїла. Після Літургії, вівтарні прислужники роздали усім присутнім гілки верби (яку наперед приготували церковні старости, з допомогою добровольців) і Владика Даниїл обійшов усю церкву посвячуючи вербу в руках присутніх.

На цьому закінчився черговий візит Владика Даниїла Святопокровської Громади, але наша спільна подорож на шляху духовного поліпшення — продовжується далі.



Парафіяльне ЖИТТЯ

ВЕЛИКОДНІ СВЯТКУВАННЯ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

Великий піст і Вербна неділя – це підготування до Свята Великодня. Під час посту, о. Павло Боднарчук, настоятель Катебри Св.Покрови в Саутфілді, Міч. (Катедра), часто нагадував у своїх проповідях, що справжній піст – це утримання себе не лише від скоромної їжі, а від гніву, зла, злослів'я і неправди.

Під час Святої Літургії в суботу, під час Великого Канону Св. Андрія Критського і під час Літургії Раніш Освячених Дарів, із глибокодумними молитвами, і з мелодійними постовими напівами, замість хору, зворушливо співали Ольга Лісківська й Інна Бірко, а їм, іноді, допомагав Микола Невмержицький.

В Україні, вшановують в'їзд Христа до Єрусалиму не пальмовими гілками, а гілками верби – першого дерева, яке зацвітає після зими і якого паростки символізують воскресіння. Цей звичай в Україні згадується ще в XI ст. (*Про Вербну неділю і візит Владики Даниїла – див. окрему статтю в цьому номері УПС*).

Страсний тиждень і печення пасок – це період інтенсивного готування до Великодня. Треба пофарбувати крашанки, спекти паски, зробити сирну паску, прибрати житло та й самим належно приготуватись!

В Страсний Четвер, увечері, стоячи в церкві (більшість, на колінах) із свічкою в руках, слухаємо 12 Страсних Євангельських читань, які перериваються співом хору, з особливо зворушуючим «Розбійника». Після Вечірнього Богослуження повертаємось додому з запаленими свічками (кому це вдасться!) і пишемо вогнем свічки знак хреста на одвірку вхідних дверей, «щоб ніяке лихо не приходило в дім».

В Страсну П'ятницю відбувся виніс Плащаниці з вітаря і хресний хід з нею три рази довкруги Церкви.

Звичай печення пасок – сягає ще передхристиянських часів. Основним, життєво-необхідним продуктом для жителів України був віддавна хліб. Тому, всі найбільші свята календаря ознаменовані випіканням різного роду хліба. Паска – символізує воскресіння землі, води і всієї природи.

В кожній українській громаді в США є родини, в яких, з різних причин, не можна спекти паску. У парафії Св.Покрови в Саутфілді, Міч., вже багато років,



перед Великоднем, печуться паски для тих, хто не може сам спекти. Цим керувала, цим разом, заступниця голови Сестрицтва ім. Княгині Ольги при нашій Катедрі – Варвара Сіра, а допомагала їй Джорджія Керелюк. Цього року було спечено 130 пасок для членів (і не членів) нашої Святопокровської Громади.

Великдень. І ось, нарешті, Великодня ніч! Для тих, хто не може вистояти нічної Великодньої Утрени і Пасхальної Літургії, свячення пасок (з іншою їжою) відбулося в Страсну Суботу, 3-го квітня, о 11:30 ранку, після Святої Літургії. Сестрицтво, Школа Релігії й Українознавства ім. Л.Українки й Молодший Відділ Української Православної Ліги (МВУПЛ) при нашій парафії приготували 15 Великодніх кошичків з вербою, пасками й іншою їжою, які, діти МВУПЛ розвозили старшим віком і хворим членам парафії Св.Покрови в Українському Селі (у Воррені) і в приватних домах.

Цього року, хресний хід довкруги церкви відбувся бо була гарна погода. Після Великодньої Утрени і Пасхальної Літургії, які відспівав катедральний хор під керівництвом Миколи Невмержицького, в парафіяльній залі відбулось, о 3-ій годині ранку, освячення пасок і іншої їжі, заздалегідь приготованої в чепурних кошичках.

Після посвячення пасок, всі роз'їхались по домах, щоб там, згідно з багатовіковою традицією розговлятися (розговітися): спожити скоромну їжу після закінчення посту, і ще раз підтвердити, що «Христос Воскрес!», а цим самим ствердити перемогу Добра над злом.



Парафіяльне ЖИТТЯ

«СВЯТО ПОЕЗІЇ» В ШКОЛІ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

В суботу, 13-го березня 2010-го року, о 12-ій год. дня, вчителі й учні Школи Релігії й Українознавства ім. Л.Українки (Школа), при Українській Православній Катедрі Св.Покрови в Саутфілді, Міч., влаштували в парафіяльній залі «Свято поезії» для вшанування пам'яті Івана Франка, Лесі Українки і Тараса Шевченка. Програму і сценарій Свята приготували вчителька Галина Семець і Вікторія Волянчук, директор Школи.

Вступне слово про І.Франка сказала Галина Яловенко, вчитель співу: «Хто Франко? Ми всі це знаєм! Всі Франка ми величаєм — він великий наш поет...» Про життя І.Франка оповіла Христина Боднарчук: «...поет народився на Прикарпатті. Коли він був учнем Дрогобицької гімназії, то домашні завдання часто писав віршами. І не тільки українською, а й польською і німецькою мовами. Франко написав багато віршів, оповідань і казок. Похований Франко у Львові на Личаківському цвинтарі.» Як і всі великі поети, Франко писав вірші і для дітей. У вірші «Киця», киця жаліється: «...сам кухар сметанку злизав, на мене, кицюню, сказав...» (декламатори: Настя Легуняк і Юліян Кейн). Витонченість Франкового вислову продемонстрував Михайло Волянчук у вірші «Дрімують села»: «Дрімують села. Ясно ще осіннє сонце сяє, та холодком осіннім вже в повітрі потягає...»

Віршоване вступне слово про Л.Українку сказала Г.Яловенко (автор невідомий):

«Я знала Лесю Українку, живу, тривожну, молоду, вона мов квітка у барвінку, цвіла в поліському саду...», і

«...Не стерлась радужна сторінка, не вмерла пісня лісова, безсмертна Леся Українка була і є повік жива».

Про життя Л.Українки оповіла Таня Легуняк: «...Лариса Косач (справжнє ім'я Лесі Українки) народилась в 1871 р. в Новоград-Волинському, Житомирській області. Через хворобу — туберкульоз кісток — до школи не ходила, та завдяки самоосвіті, феноменальним здібностям до мов, літератур, історії — стала високоосвіченою в цих галузях знань. Леся, не зважаючи на страшні болі в кістках, продовжувала грати на фортепіано, малювала, вивчила понад 10 європейських мов. Маючи 19 років написала для своєї молодшої сестри книжку «Стародавня історія східних народів», видану в 1918 р. як підручник для національної школи. В 1913-му році, Леся Українка померла в Грузії

маючи, лише, 42 роки! Її тіло перевезли до Києва і поховали на Байковому кладовищі».

Л.Українка писала вірші і для малих дітей. У вірші «Вишеньки» (декламатори: Гаврилко Полець, Евдокія Близнюк, Зиновій Бірко, Аня Торянік, Віталій Волянчук, Катя Загайко), діти нарікають, що не можуть дістати ягоди, високо на гілках: «Ой, вишеньки черешеньки червоні, спілі, чого ж бо ви так високо вирости на гіллі?» На це вишеньки відповідають: «Ой, того ми так високо вирости на гіллі, - якби зросли низесенько, чи то ж би доспіли?» У вірші Л.Українки «Мамо, іде вже зима» (декламатори: Т.Легуняк, Вікторія Концева, Х.Боднарчук, Денис Слюсар, Тетяна Смик і М. Волянчук), синок дивується що мала пташина не полетіла у вирій в теплі краї. На те мати йому пояснює: «Не боїться морозу вона, не покине країни ріднуї, не боїться зими навісної...»



Третю частину Свята, присвячену Т.Шевченкові, розпочала віршованим вступним словом Г.Яловенко (на тлі музики «Думи мої»): «Всі його ми батьком звемо, так від роду і до роду; кожний вірш свій і поему, він присвячував народу.» Тому: «Ось чому в сім'ї великій, у цвіту садів прекрасних — буде жити він вовіки, як безсмертний наш сучасник.»

Про життя Т.Шевченка оповів Д.Слюсар, з таким висновком: «Не можна уявити Тараса Шевченка без України — і не можна пізнати Україну без Тараса Шевченка!» «Народився Т.Шевченко в 1814-му р. в родині кріпака (кріпак = *serf*). Завдяки надзвичайним здібностям до малювання, на 24-му році життя був викуплений з неволі, і, пізніше, закінчив Петербургську Академію Мистецтва. За сатиричний опис царської родини (в поемі «Сон»), на 33-му році свого життя, Шевченко був позбавлений волі і висланий до

(Закінчення на ст. 39)

YOUTH SOBOR 2010

Date: October 29-31

Price: \$120 Applications available May!

Location: South Bound Brook, NJ

Where to get the applications?

~www.uocofusa.org, priest or youth minister or

@ uocyouth@aol.com

Why attend? Serve your church by learning about its' inner workings and joining your voice with other youth to help build Christ's Church.



SHINE LIKE A STAR AT OUR NEXT YOUTH SOBOR!!!



The objectives of the Youth Sobor are as follows:

To provide our teenagers with the opportunity to:

- Better learn about the workings of our church
- Provide input to the future of youth programming
- Gain knowledge through workshops
- Meet and form connections with fellow Orthodox youth

More information to come concerning workshop topics, speakers, and activities!



PARISH *Life*

Holy Trinity Parish Receives a Pastoral Visit



On Sunday, March 14, His Grace, Bishop Daniel, made his first pastoral visit to Holy Trinity Parish in Michigan City, IN. The visit coincided with the community's 35th anniversary of its founding in 1975.

His Grace was greeted on his arrival with the traditional bread and salt by James Retseck, parish council president. A hierarchical liturgy was celebrated with Fr. Lev

Wawrzyniak, assisted by Subdeacon John Charest who directed the altar servers.

Bishop Daniel spoke words of encouragement during his sermon, that we should all strive to be faithful with due diligence to the penitential practices. It is our way to come closer to understanding what Christ Jesus came to do.

At the conclusion of the liturgy, Bishop Daniel

presented Hramotas to Theodora Callas, long time parish treasurer and a major moving force in the parish, and the Ladies Auxiliary for all their diligent and faithful efforts.

Since it was Lent, the welcoming and celebration were in keeping with the season. A luncheon was provided by two long time benefactors, John Fegaras and Loucas Vasilarakos, served by the parish ladies.

Bishop Daniel spoke afterwards, giving a brief biographical sketch of him-

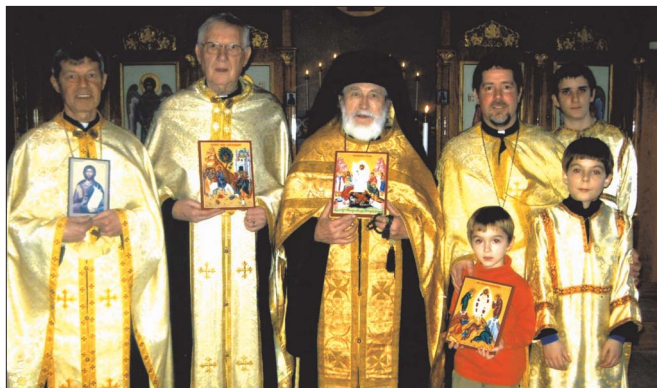
self and his visions for the diocese. He answered questions on various subjects.

The children gathered around His Grace to help cut the anniversary cake.

As a token of his first visit, His Grace was presented with an icon of the Resurrection by President Retseck on behalf of the parish.

His Grace thanked everyone who came to welcome him and participated in the liturgy and celebration. He promised he would be back.

Sunday of Orthodoxy



Orthodox Churches gathered together at St. John's Church in Dixonville, PA, to celebrate the Sunday of Orthodoxy. Pictured are Father's Michael Zak, St. Michael's Carpatho Russian Church in Clymer, George Hnatko of St. John's, Dixonville and the Eastern Orthodox Foundation in Penn Run, Hiermonk Petrium, of St. John's Orthodox Church of America in Blacklick, and Matthew Conjelko, SS. Peter and Paul Carpatho Russian Church in Homer City; altar server Don Kostryk. In the front row are alter servers Maxim and Matthew Conjelko.

Relics Presented in Bel Air



SS. Mary Magdalene and Markella Greek Orthodox Church in Dublin, MD, presented the relics of the Four Holy Evangelists, Matthew, Mark, Luke and John to Four Evangelists Orthodox Church in Bel Air, MD at a Lenten Vespers service at the parish on March 14. A reception hosted by the Sisterhood of Saint Olympia followed the presentation.



PARISH *Life*

Bishop Daniel Visits St. John the Baptist Church

“Where the bishop is, so is the church”

-St. Ignatius of Antioch

On Sunday, March 14, His Grace Bishop Daniel visited St. John the Baptist Church in Portland, OR where he was greeted by children, parishioners and a pastor of the parish family Rev. Fr. Ivan Petrouchtchak.

Bishop Daniel arrived for the second time in Portland late Friday evening. Parishioners were pleased to have the opportunity to welcome the Bishop once again.

While the Bishop’s arrival was expected, the pleasant surprise from him on Sunday was when he awarded the pastor of the parish with a “gold cross” and elevated Fr. Ivan Petrouchtchak to a rank of a protopriest, as Very Rev. Fr. Ivan marked the 15th anniversary of his service in the Holy Priesthood.

Fr. Ivan was deeply humbled with the honor he



received that day. A profound homily from Bishop Daniel, leaving the words “I thirst” lingering in the minds of all, made the service stand out as one that will be

well remembered by all who attended.

Following the service, dinner took place and news was exchanged between parish members and the bishop.



Fr. Ivan Petrouchtchak was raised to the rank of a protopriest during the Hierarchical Divine Liturgy.



The Petrouchtchak family with His Grace Bishop Daniel.



St. John the Baptist Church School children.

Scouts Honored in New Britain

The parishioners of St. Mary Nativity of the Mother of God Church in New Britain, CT celebrated Scouting Sunday on February 7.

Rev. Andrii Pokotylo, pastor, called the scouts forward at the conclusion of the Divine Liturgy to bestow a special blessing, noting the importance of the service which scouts give to their communities.

Following the liturgy, the scouts celebrated the day by serving cupcakes to their Church School classmates.



There are eight scouts in the parish: Daisy Girl Scouts of America – Rebekah Bailly, Gabrielle O’Neill and Julia Szwez; CYM – Anya and Stephanie Melnyk; Plast – Alina, Maya and Teryn Kuzma.

Stephanie Melnyk, Rebekah Bailly, Gabrielle O’Neill and Anya Melnyk with Fr. Andrii Pokotylo, pastor.



It's the 2010 UOL Convention, and you're invited!

The Ukrainian Orthodox Church of Holy Ascension in Maplewood, NJ is excited to be hosting the 63rd Annual Convention of the Ukrainian Orthodox League from July 28 to August 1, 2010. This year's Convention will be held at the Hyatt Regency Hotel in Morristown, NJ.

The Ukrainian Orthodox League is an integral part of the Ukrainian Orthodox Church. The League supports our seminarians through the Metropolitan John Scholarship Fund. Many of the most important UOC of USA programs and initiatives had their beginnings in the UOL, and most of the current leaders of these programs grew up in the UOL. Family Fest and the summer encampments at All Saints Camp in

Emlenton, PA trace their origins to Teenage Conference, which began as a UOL-sponsored event. The idea for the annual mission trips to the orphanages in Ukraine grew out of discussions at previous UOL Conventions. The Junior UOL helps grow the next generation of our parish leaders by providing our young people with practical organizational and business skills. The UOL also helps our young adults afford a college education through Lynn Sawchuk-Sharon Kuzbyt (LSSK) Scholarships.

The UOL is thus important to the future of the Ukrainian Orthodox Church, and the Annual UOL Convention is important to the future of the UOL. The Convention is the only

annual gathering of the entire League. It is where the goals are set and the plans are made for the upcoming year and beyond. It is a unique opportunity to worship together with others from across the country. It is where our young people form the lasting bonds of friendship that will keep them active in the Ukrainian Orthodox Church throughout their lives. Note that you do not need to be a UOL member to attend the Convention. If you have ever wondered what the UOL is all about, then coming to this year's Convention is the perfect way to find out.

The Convention is not all work and no play. Since this year's Convention is being held so close to New York City, we have planned some exciting social activities that take full advantage of all this area has to offer. On Thursday night July 29, we will board the Majestic Princess for a dinner cruise around New York harbor. The Cheres music ensemble will perform at our Friday evening "Night in the Carpathians" dinner and dance. The Ball immediately following the 63rd Annual UOL Awards Banquet on Saturday at the Hyatt will feature the popular zabava band Hrim.

We have negotiated a very favorable nightly rate of only \$109 per room + tax for UOL Convention attendees at this AAA 3-diamond Hyatt Hotel. Call (800) 233-1234 to reserve your hotel room by July 1, 2010 to ensure your spot at this reduced Convention rate.

This room rate includes breakfast on Friday and Saturday. The Hyatt Hotel is only a ten minute walk from a New Jersey Transit commuter rail station with direct service to Midtown Manhattan and convenient connections to Newark Airport. Bring the whole family - come a few days early or stay a few days after Convention and enjoy an affordable vacation in the New York City area!

If you live in the Northern New Jersey or New York City area, then this year's UOL Convention is especially convenient for you to attend. Just register for the Convention or come to any of our social activities and save the cost of an overnight hotel room.


Senior UOL and Family Registration payments postmarked by June 15, 2010 qualify for Early Registration discounts. For detailed information about registration fees, advertising, and event tickets, please visit us online at www.uolnj.org. If you have a Facebook account, why not become a fan of our page at www.facebook.com/uolnj. You can also follow us at www.twitter.com/uolnj.

The theme of this year's UOL Convention is from Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." This year, why not bring your whole family to the UOL Convention. Let's worship together and create a stronger, growing Ukrainian Orthodox Family. See you at the Convention!

HIGH SCHOOL MISSION TRIP 2009

Spend time helping those at Emmaus House
in New York City.
August 7-15, 2010
Applications being accepted until June 1, 2010.

Trip experience includes: serving meals to the homeless of Harlem/
Brooklyn, aiding Emmaus House in renovations, visiting UOC
parishes in New York and experiencing New York City! To learn
more about Emmaus House go to their website at
www.emmaushouse-harlem.org



For more information or to download applications go to www.uocoyouth.org
or call 412-279-1076
Sponsored by the Consistory Offices of Youth & Young Adult Ministry and
Christian Charity

Ukrainian Sacred Music Seminar Hosted by the Seminary



The St. Sophia Ukrainian Orthodox Theological Seminary and the Ukrainian Bandurist Chorus cosponsored a Ukrainian Sacred Music Seminar from April 30, through May 1, 2010. This workshop intended for Sacred Music enthusiasts, conductors, cantors and the average faithful parishioner interested in an introductory music appreciation course was held at the facilities of the Seminary at St. Andrew's Ukrainian Orthodox Church Center in South Bound Brook New Jersey. Thirteen participants from our parishes joined in the sessions.

His Eminence Archbishop Antony and Father Bazyl Zawierucha, Rector of the Seminary, opened the course with introductory comments on the centrality of the Sacred Arts and in particular Sacred Music in our expression of our faith. The lecturers and facilitators of the course were Oleh Mahlay, former conductor of the Ukrainian Bandurist Chorus, and St. Volodymyr Cathedral Choir, Parma, Ohio and Protodeacon Dr. Ihor Mahlay, also of St. Volodymyr Cathedral, Parma, Ohio.

The core program for the Seminar was an introduction to the history of Ukrainian Sacred Music with an overview of the styles, trends, composers of the 1000 year history of church music in Ukraine. This included presentation of early singing of Kyivan Rus, touching upon the chant system, the big 3 of Bortniansky, Berezovsky, Vedel, and sampling of church music of the modern era. The lecture series was complemented with some enjoyable listening of music and a practicum of good vocal technique and choral production. Selected lectures on technique of singing (good for both conductors and the average singer), various aspects of music in the Church, and the practical application of vocalization were interspersed during the workshop. Saturday evening was highlighted with the singing of Vespers at St. Andrew's Memorial Church, giving the participants a practical experience of one of the services in our Liturgical Cycle.

Oleh Mahlay, music curator of the Ukrainian Museum-Archives of Cleveland and the current music director of the Kobzarska Sich Ukrainian music programs, is an accomplished conductor, bandura player, and frequent lecturer on Ukrainian music. He is the former artistic director of the world-renowned Ukrainian Bandurist Chorus, leading performances throughout North America and Europe and recording several discs of music including Golden Echoes of Kyiv: The Divine Liturgy.

Fr. Deacon Ihor Mahlay has actively served in various capacities within the Ukrainian Orthodox Church most notable as an assistant conductor, music instructor, lecturer in Sacred Arts, coordinator of charitable and educational outreach programs. Following 3 years of study and completion of St. Stephen's Course of Theology, Ihor Mahlay was ordained into the Deaconate in November of 1997 and is attached to and plays an active role in the pastoral staff at St. Vladimir's Ukrainian Orthodox Cathedral in Parma, Ohio. Since 1979, Deacon Ihor and Oleh have been involved with organizing and teaching at the Bandura Seminars – Kobzarska Sich at All Saints Camp Ukrainian Orthodox Church Camp in Emlenton Pennsylvania including the establishment of Ukrainian Sacred Music courses

The next Course of Ukrainian Sacred Music will be held during the Bandura and Vocal Workshops at All Saints Ukrainian Orthodox Church Camp in Emlenton Pennsylvania on August 11 – 15, 2010.



**Ukrainian Sacred Music Workshop
August 11 – 15, 2010**

This four-day workshop provides an opportunity to sing sacred works by Ukrainian master composers and provides practical pointers for church singers, cantors, and conductors alike relative to common areas of church singing. Listening lectures will open up many hidden aspects of sacred music tradition. There will be free time for sport, swimming, and relaxation.

This workshop is designed for older teenagers (ages 15 and older) and adults of all ages.

For further information concerning the summer programs, please visit www.bandura.org

Kobzarska Sich 2010 to Feature Anatoli Avdievsky and Volodymyr Voyt, Jr.

By Anatoli W. Murha

Kobzarska Sich (KS), under the musical directorship of Oleh Mahlay, is very pleased to announce two special guest instructors from Ukraine for its 2010 bandura and choral programs. Anatoli Avdievsky, the legendary Artistic Director and Chief Conductor of the world renown Hryhory Veriovka National Folkloric Ensemble, has accepted an invitation to teach and conduct at the Ukrainian Choral Workshop at Kobzarska Sich this August.

The bandura programs of KS will feature Volodymyr Voyt, Jr., a Merited Artist of Ukraine and an instrumental soloist with the Hryhory Veriovka National Folkloric Ensemble. Founded in 1979, KS is organized by the Ukrainian Bandurist Chorus and is held at All Saints Ukrainian Orthodox Church Camp in Emlenton, Pennsylvania.

Maestro Avdievsky will be working with ensembles of the Ukrainian Choral Workshop as well as conducting songs with the full ensemble of the Bandura Course. Maestro Avdievsky will also share his extensive insight on singing techniques in the Ukrainian folk tradition as well as lead participants in his own arrangements. Volodymyr Voyt, Jr., will be teaching bandura students in both individual and group settings, sharing his technical knowledge and bandura prowess as one of the most talented bandura players from Ukraine. By affording

these various teaching opportunities, KS will be engaging its participants in a truly unique experience. Every bandura and Ukrainian choral enthusiast will not want to miss this incredible opportunity.

As announced earlier this year, Oleh Mahlay will be the KS 2010 Musical Director. As the former Artistic Director and Conductor of the Ukrainian Bandurist Chorus, along with many years at Kobzarska Sich as Musical Director, Conductor, and Instructor, Maestro Mahlay will lead a talented line up of bandura and choral instructors. Joining Maestro Mahlay, Anatoli Avdievsky and Volodymyr Voyt, Jr. on staff will be Andriy Birko, Julian Kytasty, Irene Kytasty-Kuzma, Natalia B. Mahlay, Yuriy Petlura, and Irene Zawadiwsky.

KS is offering the following bandura and choral programs this August:

Bandura Course August 7 – 21

This two-week course focuses on over seven hours of daily group instruction in: the technique of playing bandura, bandura history, solo and ensemble playing and singing, music lectures, elementary music theory (as needed). This course is designed for teenaged children (12 and older) and adults of all ages.

Junior Bandura Workshop August 7 – 14

This one-week workshop covers the basics of playing bandura and bandura history. Participants are

introduced to ensemble playing and singing, music lectures, elementary music theory (as needed). This workshop is designed for children ages 9 – 11.

Ukrainian Sacred Music Workshop August 11 – 15

This four-day workshop provides an opportunity to sing sacred works by Ukrainian master composers and provides practical pointers for church singers, cantors, and conductors alike relative to common areas of church singing. Listening lectures will open up many hidden aspects of sacred music tradition. This workshop is designed for older teenagers (ages 15 and older) and adults of all ages.

Ukrainian Choral Workshop August 15 – 21

Directed by Anatoli Avdievsky, this one-week intensive and enjoyable workshop focuses on the singing and performance of Ukrainian folk music. Participants will take part in a various ensembles and private lessons. This one-week workshop is designed for older teenagers (ages 15 and older) and adults of all ages.

Given the demand for this year's programs, interested participants are encouraged to enroll early to ensure placement. For more information and for a registration package, please visit www.bandura.org/bandura_school or contact the Administrator of KS, Anatoli Murha at 734-953-0305 or ks@bandura.org.

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Diocesan Church
School Camp
June 27 - July 10, 2010
Children ages 9-13



Teenage Conference
July 11 - July 24, 2010
Teenagers ages 13-18



Mommy & Me/
Daddy & Me Camp
August 2-6, 2010
Children ages 4-8 and
parents

(Закінчення із ст. 4)

91 РІЧНИЦЯ З ТОГО ДНЯ, ЯК ВПЕРШЕ БУЛО ВІДПРАВЛЄНО СЛУЖБУ БОЖУ УКРАЇНСЬКОЮ МОВОЮ



Микільський собор, збудований гетьманом Іваном Мазепою, був одним з перших храмів Києва, який нова влада після націоналізації передала Всеукраїнській Раді.

ВПЦР звернулася до єп. Назарія (Блінова) за благословінням на першу відправу богослужіння українською мовою в храмове свято собору (9/22 травня 1919 р. - День перенесення мощів святителя і чудотворця Миколая).

Єпископ Назарій зволивав з відповіддю, делегації приходили знову і знову, але благословіння не отримували. І тільки коли вже зібралися священники, щоб правити всенічну, тоді нарешті чергова делегація принесла відповідь наступного змісту: "Дуже сумно мені, що українці хочуть чогось виділитися в окрему парафію. Але з огляду на те, що дістали вони від радянської влади церкву для своїх релігійних потреб, то я змушений благословити їхнє богослужіння, з тим, однак, щоб все відправлялось по-слов'янському і Євангелія щоб була прочитана перше по-слов'янському, а потім перед проповіддю по-українськи"...

Отже, перша відправа богослужіння українською мовою відбулася 22 травня 1919 р. в соборі св. Миколая на Печерську. Дивним чином дата ця співпадає з днем перепоховання Тараса Шевченка в Україні. Службу правили: прот. Василь Липківський, прот. Нестор Шараївський, о. Петро Тарнавський, диякон Олександр Дурдуківський. Композитор Микола Леонтович склав Св. Літургію і сам керував хором. На всенічній і на Службі Божій зібралась зо всього Києва велика сила народу, що не тільки в самому соборі було тісно, але й на великому майдані поблизу собору. Народ плакав, слухаючи вперше Апостола, Євангелію, Отче наш, Шестопсалміє рідною мовою. Того ж дня до першої української парафії записалось кілька тисяч українців.

Через рік ця подія урочисто відзначалась церковним ходом представників всіх українських парафій. Повідомлення про це міститься в архівному примірникові листа від ВПЦР "до комісара Київського губревкому з проханням дозволити церковний хід" від 17 травня 1920 р. Згодом у Микільському соборі служили о. Володимир Білий, о. Микола Бутовський та ін.

With the Words of Gratitude...

Із словами подяки...



Вельмишановна пані Мірчук!

Від імени Сестрицтва св. кн. Ольги, при парафії катедрального собору св. князя Володимира у Чікаго Ілліной, прийміть від нас щиросердечну подяку за Ваші довгі роки трудолюбивої праці будучи Головою Об'єднання Українських Православних Сестрицтв в Америці!

Ваші роки, як голови Об'єднання, проминули під знаком добра і любови. Всі акції організовані Вами були спрямовані на полегшення ситуацій в сиротинцях і пострадавших від Чорнобильської аварії в Україні, а також, на різні благодійні цілі.

Вашою найбільшою мрією було допомогти зібрати фонди на нову будову Музею Патріарха Мстислава I, і Ваша мрія сповнилась. Бо вже стоять стіни і дах. Ви заслужили на велику похвалу.

Нехай Господь винагородить Вас всіма щедротами і кріпким здоров'ям на Многії Літа.

З вдячністю,

Надія Брюшенко, Голова Сестрицтва св. княгині Ольги при кафедрі св. князя Володимира у Чікаго, Ілліной

Dear Mrs. Mirchuk!

On behalf of the St. Olha's Sisterhood of St. Volodymyr Ukrainian Orthodox Cathedral, Chicago, Illinois, we would like to thank you for the many years that you personally dedicated in proudly serving the United Ukrainian Orthodox Sisterhoods of the USA and the Ukrainian Orthodox Church of the USA.

The numerous hours that you have put forth in arduously working for the UUOS have not gone unnoticed. Although, it seems like we always live for the moment, we must not forget those who have formed the foundations that allowed us to build a future and for that we thank you, and we will continue to serve in the example of the Mother of God.

With our sincere appreciation,

Marie Slobidsky

St. Olha's Sisterhood of St. Volodymyr Ukrainian Orthodox Cathedral, Chicago, Illinois

HOLY RESURRECTION MAUSOLEUM

Ukrainian Orthodox Church of the U.S.A.
P.O. Box 495, South Bound Brook, NJ 08880

“A Serene Setting for Spiritual Reflection and Remembrance”



MAUSOLEUM CRYPTS

A crypt at the Holy Resurrection Mausoleum offers a setting where family and friends may visit and pray in an atmosphere that is conducive to spiritual reflection and remembrance of a loved one. The tranquil setting is enhanced by icons that depict the Feast Days of our Lord Jesus Christ and many saints of Ukraine whose lives exemplify a dedication and devotion in service to His Holy Ukrainian Orthodox Church.

INTERMENT PREPLANNING

The difficult task of making funeral arrangements can be eased by providing a calm environment where you and your family can have the support needed in making appropriate decisions. This will remove the anxiety that usually exists at the difficult time immediately following the death of a loved one.

MAUSOLEUM STAFF

Our mausoleum staff is available to assist in preplanning so that you and your family are not required to make instant decisions at the time of bereavement. They will also provide you with the necessary information to make an informed decision about your final earthly resting place or that of a loved one—decisions that are most difficult to make.

Contact for Appointment or Information: Natalia Honcharenko,
Phone: (732) 356-0090, ext-17 FAX: (732) 356-5556 Email: nathonchar@verizon.net

This is our Annual Fund Drive. We have set a goal of \$20,000 to be raised. We are blessed with men who are responding to their "calling" to the Priesthood. Please help us to aid them.

Please give generously to the:



- * First established and awarded by the Ukrainian Orthodox League in 1966
- * Provide scholarships to seminarians preparing to enter the Holy Priesthood in the UOC of the USA
- * Provide grants to UOC of the USA Clergy

Many previous recipients are currently serving in the ranks of our Clergy

Please send donations to: Pani Matka Linda Oryhon
623 Jennings Street
Endicott, NY 13760

Eastern Orthodox Committee on Scouting Scholarships

The Eastern Orthodox Committee on Scouting offers two scholarships. The recipient for first place will receive \$1,000 and the runner up will receive \$500 upon acceptance to a four year accredited college or university. The candidates are evaluated on their involvement in their church, school, community, scholastic achievements, and Scouting.

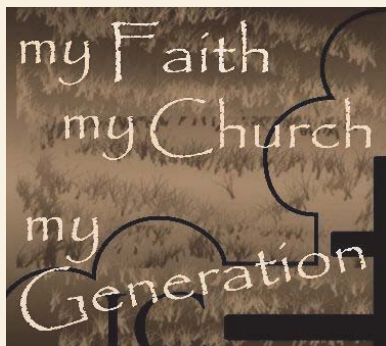
Eligibility requirements:

- * Be a registered active member of a Boy or Girl Scout unit.
- * Have earned the Eagle Scout Award for boys or the Gold Award for girls.
- * Be an active member of an Eastern Orthodox Church and must have received the Alpha Omega Religious Scout Award.
- * Have demonstrated practical citizenship in their church, school, Scouting unit, and community.
- * Be enrolled in an accredited high school, and in their final year.
- * Submit four letters of recommendation with the application: one letter from leaders of each of the following groups: religious institution, school, community leader, and head of Scouting unit.

The Eastern Orthodox Committee on Scouting Scholarship Committee will award the three national scholarships to the recipients who best meet the qualifications and not on a need basis.

Applications can be obtained from E.O.C.S. Chairman, George N. Boulukos, 862 Guy Lombardo Avenue, Freeport, New York 11520 and they must be submitted by May 1st of each year. The national winners will be announced in June of each year.

To receive a scholarship application or to donate to the fund send mail to: EOCS Scholarship Chairman, 64862 Guy Lombardo Avenue, Freeport, New York 11520, or call 516-868-4050. Visit our website at www.eocs.org.



Have you ever wanted to let people know what it is like to be a young adult attempting to live their faith in the 21st Century? The Consistory Offices of Young Adult Ministry and Public Relations are hoping to give you a chance to do just that. Beginning in February we will be featuring a new section on the website for the Ukrainian Orthodox Church of the USA entitled - "My Faith, My Church, My Generation". We are looking for articles, reflections, poems, short stories, video, etc... written/produced by young adults concerning their faith, their struggles, their joys, and their perspectives on all topics.

If you are interested in participating in this new endeavor, submissions may be sent to uocyouth@aol.com at any time. You will be notified if your submission will be utilized. We will strive to publish as many submissions as possible. In addition to web publication, six submissions will be chosen to be printed in the *Ukrainian Orthodox Word*.

We pray that you take this unique opportunity to bring your fellow young adults and all who may read your material closer to Christ.

Holy Baptism...

As of 04/30/2010



Baker, Jem Sergius baptized and chrismated on April 3, 2010, in St. Anthony of the Desert Mission Church, Las Cruces, NM child of Billy Ray Baker and Gloria Quintana. Sponsor: Alfred Henderson. Celebrated by Fr. Gabriel Rochelle.

Colopelnic, Matthew Daniel Stelian baptized and chrismated on September 24, 2006, in Holy Trinity Church, New York, NY child of Mimai Colopelnic and Maria Colopelnic. Sponsors: Daniela Levarda, Hlea Dubovici, Natalie Dubovici, Oana Sofinetti, Irina & Peter Berczi and Charlie Dubovici, Tony Leo, Alexandru Sofinetti, Adrian Mazur. Celebrated by Fr. Todor Mazur.

Davis, Persephone Anne baptized and chrismated on March 14, 2010, in St. Anthony of the Desert Mission Church, Las Cruces, NM child of Jeremiah Davis and Julianna Cravens. Sponsors: Kenyon Mackey, Stephan Schuhmacher and Kristi Quintana Mackey, Dominica Cramor. Celebrated by Fr. Gabriel Rochelle.

Delp, Brian chrismated on March 21, 2010, in Holy Mother of God Church, Dover, FL child of George Alan Delp and Sarah Ann Delp. Sponsors: Paul Tomachesky and . Celebrated by Fr. Harry Linsinbigler.

Gaggini, Nakayla Eve baptized and chrismated on March 7, 2010, in St. Vladimir Church, Pittsburgh, PA child of Steve Gaggini and Amy Witkowsky. Sponsors: Gregory Gaggini and Stacy Witkowsky. Celebrated by Fr. John Haluszczak.

Kaslov, Gabriel baptized and chrismated on February 9, 2009, in St. Vladimir Church, Los Angeles, CA child of Anthony Megel and Sissy Kaslov. Sponsors: Tony A. Kaslov and Crystal Miller. Celebrated by Fr. Vasile Sauciu.

Kos, Kristina baptized and chrismated on March 7, 2010, in St. Vladimir Cathedral Church, Parma, OH child of Vasyl Kos and Ruslana Vasylynyuk. Sponsors: Andriy Gavyuk and Tanya Vasylenko. Celebrated by Fr. Michael Hontaruk.

Kozlowski, Benjamin James baptized and chrismated on April 10, 2010, in Holy Ghost Church, Coatesville, PA child of Nicholas Alex Kozlowski and Jennifer Hoover. Sponsors: Ambrose Kozlovski and Tonya Marie Lobb. Celebrated by Fr. Anthony Ugolnik.

Krasovskiy, Evalin baptized and chrismated on April 10, 2010, in St. John the Baptist Church, Portland, OR child of Nikolay Krasovskiy and Kristina Novolodskaya. Sponsors: Tatyana Golovanitskaya. Celebrated by Fr. Ivan Petrouchtchak.

Mackey, Kenyon Paul Theophan chrismated on April 3, 2010, in St. Anthony of the Desert Mission Church, Las Cruces, NM child of Jeffrey A. Mackey and Martha Lavonne Webster. Sponsors: Vladimir Michael Laven and . Celebrated by Fr. Gabriel Rochelle.

Malendevich, Mariyka Ruslana baptized and chrismated on May 31, 2009, in St. Vladimir Church, Los Angeles, CA child of Roman Malendevich and Elena Bezverkhnyaya. Sponsors: Sergei Krasulya and Karina Pamlichian. Celebrated by Fr. Vasile Sauciu.

Mamedova, Daria baptized and chrismated on February 7, 2010, in Holy Trinity Church, Trenton, NJ child of Ramiz Mamedov and Oksana Pavlykivska. Sponsors: Serhiy Kravshuk, Andriy Mamedov and Maria Antoshkiv, Victoria Pavlykivska. Celebrated by Fr. Ivan Lyamar.

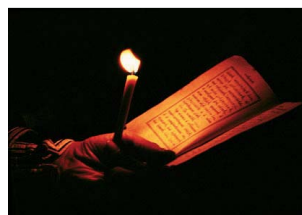
Maroz, Nicole Felicia baptized and chrismated on February 7, 2010, in St. Michael Church, Baltimore, MD child of Vladimir Maroz and Natallia Maroz. Sponsors: Yanis Bumber and Maryna Shayuk. Celebrated by Fr. Vasyl Kryshtompol.

Rybak, Mark Roman chrismated on September 20, 2009, in Protection Mother of God Church, Dover, FL child of Mark Roman Rybak and Paula Jean Dumond. Sponsors: William Johns and . Celebrated by Fr. Harry Linsinbigler.

Szwez, Eli Alexander baptized and chrismated on January 30, 2010, in St. Mary Church, New Britain, CT child of Alexander Szwez and Maryellen Szwez. Sponsors: Andrew Szwez and Bridget Bozzi. Celebrated by Fr. Andrii Pokotylo.

Trimarchi, Aleksandra baptized and chrismated on March 21, 2010, in St. Nicholas Church, Troy, NY child of Michael Trimarchi and Kasya Purtell. Sponsors: Tony Zappolo and Amy Kiley. Celebrated by Fr. Paul Szewczuk.

Ustymenko, Maria S. baptized and chrismated on April 3, 2010, in Holy Mother of God Church, Dover, FL child of Stanislav G. Ustymenko and Lyudmyla M. Ustymenko. Sponsors: Anton A. Belyaev and Jurga Haynes. Celebrated by Fr. Harry Linsinbigler.



Asleep in the Lord...

As of 04/30/2010

Boverly, Mary of Palos Park, IL on March 7, 2010, at age of 98 years, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL

Daddio, Sylvia of Palos Park, IL on Feb 28, 2010, at age of 90 years, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL

Donetz, Alexandra of Yardville, NJ on Feb. 12, 2010, at age of 92 years, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Guzensky, Robert J. of Monessen, PA on Feb. 12, 2010, at age of 85 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Habel, Steven John of Parma, OH on March 3, 2010, at age of 93 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Heinzmann, Catherine L. of New Britain, CT on Feb 28, 2010, at age of 94 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

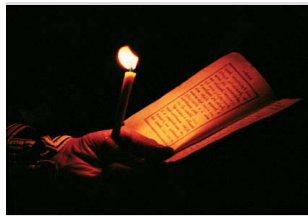
Hogan, Rose M. of Troy, NY on April 21, 2010, at age of 90 years, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Huzela, Catherine of Northampton, PA on February 3, 2010, at age of 87 years, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Kaczanowicz, Anna of Rochester, NY on Dec 26, 2009, at age of 89 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Karmasin, Olena "Helena" of Yardville, NJ on Jan. 10, 2010, at age of 88 years, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Korsun, Eugene of Philadelphia, PA on April 5, 2010, at age of 82 years, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.



Asleep in the Lord...

As of 04/30/2010

Kowalchuk, Barbara of Troy, NY on Feb. 27, 2010, at age of 91 years, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Kozlenko, Dimitri of Rochester, NY on Jan. 15, 2010, at age of 84 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Kulchycki, Helen Swedic of Ambridge, PA on Feb. 20, 2010, at age of 87 years, officiating clergy Fr. Michael Kochis & Fr. Bazyl Zawierucha of St. Vladimir Parish, Ambridge, PA.

Kundys, Maria of Palos Park, IL on Jan 4, 2010, at age of 87 years, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

Mack, Olga Anne of Parma, OH on April 1, 2010, at age of 84 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Meyer, Hope Ann Moniuk of Bridgeport, CT on Feb 26, 2010, at age of 64 years, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

Naschansky, Vladislav of Parma, OH on March 30, 2010, at age of 86 years, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Nedilka, Uliana of Parma, OH on March 12, 2010, at age of 88 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Nis, Mykola of Yardville, NJ on Feb. 9, 2010, at age of 86 years, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Olaynick, Julia of Allentown, PA on March 10, 2010, at age of 91 years, officiating clergy Fr. Myron Oryhon of Protection of Theotokos Parish, Allentown, PA.

Otto, Sonia of Allentown, PA on March 29, 2010, at age of 72 years, officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish, Allentown, PA.

Paluch, Matthew S. of New Britain, CT on Feb. 18, 2010, at age of 97 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Paul, Marfa Mary Haleta of Yardville, NJ on November 12, 2009, at age of 87 years, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

Rucky, Helen of Johnson City, NY on Jan. 31, 2010, at age of 72 years, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

Semeniuk, Paraskeva of Parma, OH on April 14, 2010, at age of 83 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Somar, Ann Birciw of Ambridge, PA on Jan. 14, 2010, at age of 84 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Stepanovich, Delores of Hammond, IN on March 30, 2010, at age of 79 years, officiating clergy Fr. Raymond Sundland of St. Michael Parish, Hammond, IN.

Stolar, Ann of Ambridge, PA on Feb 4, 2010, at age of 87 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Strepszewski, Ann of Milwaukee, WI on Jan. 26, 2010, at age of 87 years, officiating clergy Fr. Walter Hvosnik of Protection of St. Mary Parish, Milwaukee, WI.

Trenkler, George "Yuri" of Woonsocket, RI on Feb. 18, 2010, at age of 88 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

VanGelder, Irene of Trenton, NJ on March 23, 2010, at age of 88 years, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

Wolos, Mary W. of Philadelphia, PA on March 15, 2010, at age of 84 years, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Zoch, Maria of Parma, OH on April 6, 2010, at age of 89 years, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Zytka, Mary Palasek of New Britain, CT on Dec. 18, 2009, at age of 70 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

ДЗЕРКАЛО ДУШІ

СМИРЕННЯ НИКОЛИ НЕ ГНІВАЄТЬСЯ. Прочитай ці слова тричі і подумай, що вони означають. Ці слова: "Смирення ніколи не гнівається" - будуть для тебе дзеркалом. Хочеш знати, чи смиренний ти? Поспостерігай за собою: якщо ти гніваєшся, то ти не смиренний. До чого ж це призводить?

Святі отці відповідають:

- Хто не смиренний, той чужий Богові.
- Хто не смиренний, той не учень Христовий.
- Хто не смиренний, той не зростає силою.
- Хто не смиренний, той духовний мрець.
- Хто не смиренний, той під владою темної сили.
- Хто не смиренний, той скутий ланцюгами диявола.

Смиренний ніколи і нікому не скаже досадливого слова.

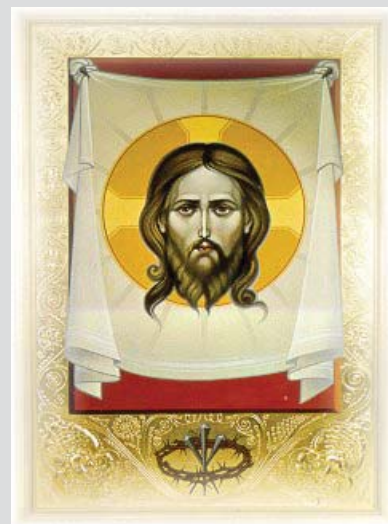


Це те, про що преподобний Нил Мироточивий говорить: "Якщо ви хочете погасити полум'я вогненне і не хочете загинути в тортурі і муках, ось що зробіть: майте любов між собою найчистішу. І не осуджуйте один одного".

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

МАУ - ТРАВЕНЬ

- 15th 1972 - PROTOPRIEST VASYL KUSHIL
16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
16th 1977 - V. REV. PAUL DARMOC
10th 1978 - PROTOPRESBYTER PAVLO FALKO
1981 - REV. DEACON PAVLO PUSHKARENKO
9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 - PROTOPRESBYTER FEDIR BILECKY
11th 1991 - PROTOPRIEST MYKOLA HALETA
30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 - V. REV. DMYTRO SENETA
14th 2004 - V. REV. DMYTRO MAMCHUR
8th 2009 - V. REV. VOLODYMYR MELNYK



JUNE - ЧЕРВЕНЬ

- 21st 1948 - REV. JOHN SENCHUK
21st 1955 - REV. JOHN PALEY
30th 1975 - PROTOPRESBYTER PAWLO SZPIRUK
24th 1976 - PROTOPRIEST EVHEN NOVITSKY
20th 1977 - PROTOPRIEST WASYL BULAVKA
23rd 1981 - REV. EUGENE KRYWOLAP
3rd 1982 - PROTOPRESBYTER PETER MAJEVSKY
19th 1982 - REV. ANDREW ILINSKY
21st 1987 - PROTOPRESBYTER FRANK LAWRYK
29th 1990 - REV. IVAN TKACZUK
30th 1995 - PROTOPRIEST JOHN KULISH
4th 1996 - V. REV. JOHN KULCHYCKY
20th 1997 - PROTOPRESBYTER STEPHEN HANKAVICH
2000 - REV. WOLODYMYR CHUHAIJ
22nd 2000 - PROTOPRESBYTER STEPHEN HALLICK-HOLUTIAK
9th 2001 - V. REV. IHOR MIROSHCHENKO
18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIWSKY

**Вічна пам'ять!
Меморі Етерна!**

Due to a technological issue with our computer system, please be advised on a correction to our Clergy Necrology list for the month of March:

2nd 2009-
VERY REV. MICHAEL PETLAK

Orthodox Christian Bible Studies provides free multimedia resources that are formed - and informed - by the Holy Tradition of the Orthodox Church.

With our Bible studies you can plunge into a book of the New Testament, looking at the biblical text and its historical background, and learning how the biblical truths you learn can transform your life.

www.uocofusa.org — www.orthodoxyouth.org

Our cover...

Pastor - Archimandrite Lev



In March of 1975 a small group of Orthodox Christians and a devoted priest, Fr. Mark North, formed a parish which is now known as Holy Trinity Ukrainian Orthodox Church. The first Divine services were celebrated in the homes of various parishioners. Then, in August of 1975, the membership of the parish family decided to purchase our present building. The building at that time was the UAW union hall, but was previously the Waterford Methodist Church. Receiving the blessing of Archbishop Andrei (Kuschak) of the Ukrainian Orthodox Church of America and Canada, the parish temple was established. Many long hours of work were contributed by the parishioners to make the building, which was in major disrepair, into a functioning Orthodox church. Through the vision, generosity and determination of the parishioners, our church has become a beacon of the Holy Orthodox Faith and her Traditions.

Our membership was overwhelmed by an incredible act of generosity when John Fegaras, one of our members, offered to assume the monthly mortgage payments. As a result of his kindness and loving commitment, the parish mortgage was retired in less than ten years.

Over the years our parish has been blessed with many gifts, which enabled us to grow into a community with Christ at its center. One of these most glorious gifts is our iconostas. We read in the *Orthodox Observer*, the official publication of the Greek Orthodox Church, that Holy Apostles Orthodox Church community in Haverhill, MA was offering its iconostas, along with its handwritten icons, to a worthy mission parish. Over 200 letters were received by Holy Apostles parish in response to the offer, but the letter from our Holy Trinity parish was the only one to mention the name of our Lord Jesus Christ; and our parish was chosen as the recipient of such an important gift!

On Holy Friday in 1981, our church caught fire and suffered extensive damage to the nave and kitchen area. Then again on Holy Friday 1991, ten years to the day, we were struck by another fire, but by the Grace of God and the dedication of our faithful, we were able to rebuild. This reconstruction enable us to make changes in the architecture to make it more of a traditional Orthodox structure. In both fires, again by the Grace of God the iconostas and all liturgical items in the Alter were left undamaged!

On April 2, 1995 our parish witnessed yet another miracle. The Body of Christ on the Holy Cross began streaming holy oil from the wounds in the hands and feet of our Lord, as well as from the wounds on His head made by the crown of thorns. This was an overwhelming spiritual event, which has touched the lives of not only our parish members, but also on our whole community. The blessings, such as this one, upon our Holy Trinity parish have been many. In the midst of all the good things which God has provided over the years, there have been setbacks. The experience of such setbacks has, however, has served to strengthen us as a community, which has taken seriously our Lord's mandate to "bear witness to the Light!" Our prayer is that we will have the strength and the fortitude to continue the mission to save souls.



Holy Trinity UOC
Michigan City, IN

35th Anniversary



(Закінчення із ст. 26) «СВЯТО ПОЕЗІЇ»

Казахстану з забороною писати і малювати. Аж через 10 років, завдяки старанням друзів, його було звільнено, але без дозволу жити в Україні. Помер Т.Шевченко маючи, лише, 47 років і був похований над Дніпром, в Каневі, під Києвом. Йог твори увійшли в книгу «Кобзар», яку, на кількох мовах, найбільше друкують і читають в усьому світі.

Після цього, діти пердшкілля проспівали пісню «Качечка», а потім продекламували і проспівали Т.Шевченка «Тече вода із-за гаю», де, також, мова іде про качаточок. Д.Слюсар ефективно продекламував автобіографічний вірш Т.Шевченка «Мені 13-ий минуло». Н.Легуняк, Наталя Дженнінгс й Анастасія Слюсар описали ідилічну красу української природи, як її бачив поет: «Світає, край неба палає, соловейко в темнім гаї сонце зустрічає. Тихесенько вітер віє, степи, лани мріють, між ярами, над ставами верби зеленіють.» Красу весни, словами Т.Шевченка, змалювали М.Волянчук, Д.Слюсар, В.Концева, Т.Смик і Х.Боднарчук: «Встала весна, чорну землю, сонну, розбудила, уквітчала її рястом, барвінком укрила...» На закінчення Свята, усі діти заспівали, на слова Т.Шевченка: «Зоре моя вечірняя» (муз. Якова Степового) і «Зацвіла в долині» (муз. Аркадія Філіпенка), при фортепіано Г.Яловенко.

Велика подяка директорів Школи, вчителям і батькам, за «Свято поезії» - поклін трьом найбільшим поетам України.



Українське Православне Слово
Ukrainian Orthodox Word

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UKRAINIAN ORTHODOX CHURCH OF THE USA
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27 June - 10 July, 2010

All Saints Camp - Ages 9-13
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Teenage Conference

11-24 July, 2010

All Saints Camp - Ages 13-18
Emlenton, PA

100th Parish Anniversary

12 September, 2010

St. Mary Ukrainian Orthodox parish
New Britain, CT

Ukrainian Days Festival

17-18 July, 2010

St. John the Baptist Ukrainian Orthodox parish
Johnson City, NY

**St. Andrew's Society Very Rev. Lewytzkij
Seminar Scholarship Benefit Festival**

10 October, 2010

St. Katherine Ukrainian Orthodox parish
Arden Hill, MN

Jr/Sr Ukrainian Orthodox League Conventions

28 July - 1 August, 2010

Hosted by
Holy Ascension UOL Chapters - Maplewood, NJ

Annual Fall Festival

16 October, 2010

Hosted by St. Mary Ukrainian Orthodox parish
New Britain, CT

Mommy/Daddy and Me Camp

2-6 August, 2010

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

Annual Clergy Conference

26 October, 2010

Metropolia Center
South Bound Brook, NJ

19th Regular Sobor

27-31 October, 2010

Metropolia Center
South Bound Brook, NJ