

# Українське Православне Слово

## Ukrainian Orthodox Word



Офіційне видання Української Православної Церкви в США  
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His Beatitude Constantine, Metropolitan  
His Eminence Archbishop Antony,  
Consistory President  
His Grace Bishop Daniel

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Editor in Chief  
His Grace Bishop DANIEL  
Editor - Fr. Ivan Synevsky

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

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З

## РЕДАКТОРСЬКОГО СТОЛУ...



"...Почувши, що Ісус іде в Єрусалим, прийняли пальмове віття і вийшли Йому назустріч, і кликали, кажучи: Осанна, благословен хто йде в ім'я Господнє, цар Ізраїлів!"



Без жодної репетиції і без жодної пропаганди люди висловили свої почуття у прославляючих викриках, у вітанні галузками, у величному масовому супроводі. Чи робили це щиро?

Мабуть, що так, бо не зустрічаємо, щоб хтось чинив насильство над тими людьми і змушував їх. Навпаки, дехто бажав закрити їм уста, але тоді би "заговорило каміння".

З такою ж щирістю за кілька днів люди будуть кричати "Розіпни" і їх також ніхто не зможе зупинити. Це ще раз підкреслює, що людина може змінювати долю свою і долю цілого людства. Ці зміни може робити досить часто і зовсім протилежні між собою. Людина хитка ... Віримо в Христа ... чи маємо свою віру і використовуємо Його у своїх цілях?

Син Божий постійно закликав, щоб вірили в Нього і слухали Його слова. Цей акцент ставив, бо знав, що люди мають егоїстичну схильність використовувати іншого у своїх цілях, або ж розуміти по-своєму. А потім, якщо щось не так, то приходиться розчарування.

Причиною розчарування не є власні помилкові переконання, а винен інший. В даному випадку люди думали, що Христос буде політичним визволителем, а Він закликав до духовної переміни і це спричинило ненависть і бунт навіть серед найближчих.

Таким чином можемо припустити, що бажання розіп'ясти Христа - це був крик розчарованих людей, які вину за свої хибні переконання скинули на невинну людину, яка просила лише повірити у Нього.

Що ж ми очікуємо від Христа? Хочемо, щоб Ісус Христос, наш Спаситель став виконавцем наших бажань і потреб? Чи хочемо, схилити свою голову перед Ним і виконати Його святу волю?

Що є причиною наших розчарувань в Бозі? Чи часом ми не подібні до тих, котрі підтакують, бо є так, як вони хочуть і, якщо не є по-їхньому, то засуджують?

Піднімаючи галузки, звернімо увагу на нашу віру, щоб вона була зрілою і витривалою, щоб її вистачило не на один день ... Осана! Тобто - Спаси нас, Господи!

# THE PASCHAL EPISTLE OF THE PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

To the Reverend Clergy, the Diaconate in Christ, the Venerable Monastics and Faithful Laity of the Ukrainian Orthodox Church Beyond the Borders of Ukraine and on their native soil.

**Christ is Risen! Christ is Risen! Christ is Risen!**

*Dearly Beloved Brothers and Sisters in Christ Jesus,*

We greet you with the all-joyous and most important feast-day, the Glorious Resurrection of our Lord, Jesus Christ.

The Resurrection of Christ is the pinnacle of our expectations and hopes, the fulfilment of the Lord's promises and the beginning of renewed life in the Lord Jesus.

The Resurrection of Christ is the immovable foundation upon which is built His Church, which calls all to salvation and preaches eternal life after death. "Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep." (1 Cor. 15:20)

It is this foundation, that the enemies of Christ and His Church have attempted to shake and shatter throughout history, for they correctly know that without the Resurrection the Divine Christ is no longer divine and is reduced to a mortal prophet, teacher, healer. St. Paul writes to the Corinthians, "And if Christ is not risen, then our preaching is empty and your faith is also empty." (1 Cor. 15:14)

It is because Christ rose from the dead, that the faithful are inspired and have the spiritual strength to wage battle against the enemies of God – the wolves among the sheep, that sow discontent within the Church, that attack the teachings of Christ as being irrelevant to the advances in modern science, technology, philosophy or the needs of today's social issues and relative morality.

It is because Christ rose from the dead, that we heed His directives to, "Go into all the world and preach the gospel to every creature." (Mk. 16:15). It is the unbelievers, who say, that this or that country will never be Orthodox.

It is because Christ rose from the dead, that we accept His authority and submit to the truths, that He has passed on to us through the Holy Apostles and their episcopal successors and regard them higher than the philosophical ponderings of those who say, "We are greater than Christ".

Following the crucifixion on Golgotha the Lord's followers were consumed by great sadness and feelings of hopelessness. Then the Risen Christ appeared among them bringing new hope and victory. He also comes to



us today bringing resurrection and a new life beyond our imagination. Where frustration and disillusionment with life reigns, there Christ brings a new life filled with new meaning and new joy.

Let us, brothers and sisters, greet "This chosen and holy day, the first, the Queen and Lady of Sabbaths, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages." (Easter Matins, Canticle 8)

May this day mark a new beginning in our relationship with God, our family, our church and society.

With this new joy we greet all of you scattered throughout the world and in Ukraine. May the Risen Christ always be with you. May He be a constant source of our unity and may He guide us in our common future here on earth and to eternal life in heaven.

**Christ is Risen! He is Risen Indeed!**

**PASCHA 2012**

With Archpastoral Blessings,

**+ Constantine**

Metropolitan of the Ukrainian Orthodox Church of the USA and the Diaspora;

**+Yurij**

Metropolitan of the Ukrainian Orthodox Church of Canada;

**+Antony**

Archbishop of the Ukrainian Orthodox Church of the USA;

**+Ioan**

Archbishop of the Ukrainian Orthodox Church in the Diaspora;

**+Jeremiah**

Archbishop of the South American Eparchy of the Ukrainian Orthodox Church;

**+Ilarion**

Bishop of the Ukrainian Orthodox Church of Canada;

**+Andriy**

Bishop of the Ukrainian Orthodox Church of Canada;

**+Daniel**

Bishop of the Ukrainian Orthodox Church of the USA.

## ВЕЛИКОДНЕ ПОСЛАННЯ ПОСТІЙНОЇ КОНФЕРЕНЦІЇ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

*Всечесному Духовенству, у Христі Дияконству, Преподобному Монашеству і Побожним Мирянам Української Православної Церкви Поза Межами України і на Рідних Землях.*

**Христос Воскрес! Христос Воскрес! Христос Воскрес!**

*Дорогі Улюблені Брати і Сестри у Христі Ісусі,*

Вітаємо Вас з все-радісним і найважливішим святом, Світлим Воскресінням нашого Господа, Ісуса Христа.

Воскресіння Христове вершина наших сподівань та надій, сповненням Господніх обіцянок і початок оновленого життя в Господі Ісусі.

Воскресіння Христове нерушима основа на якій поставлена Його Церква, що кличе всіх до спасіння і проповідує вічне життя після смерті. "Та нині Христос воскрес із мертвих, - первісток серед покійних." (I Кор.15:16)

Якраз цю основу вороги Христа і Його Церкви старалися розхитати і розбити протягом історії бо добре знали, що без Воскресіння Божественний Христос вже не божественний і тим зведений до смертного пророка, учителя, зцілителя. Св. Павло пише до Коринтян, "Коли ж бо Христос не воскрес, то проповідь наша даремна, даремна також віра ваша." (I Кор. 15:14)

Тому, що Христос воскрес із мертвих вірні мають натхнення і духовну силу змагатися з ворогами Бога – з вовками серед овець які сіють неспокій серед Церкви, які нападають на вчення Христове, ніби воно недоречне перед досягненнями модерної науки, технології, філософії або перед викликами сучасних суспільних питань і відносної моралі.

Тому, що Христос воскрес із мертвих ми слухаємо Його наказів, "Ідіть по цілому світові, та всьому створінню Євангелію проповідуйте!" (Мк. 16:15). Це ж невіруючі кажуть, що ця або та країна ніколи не буде православною.

Тому, що Христос воскрес із мертвих ми визнаємо Його авторитет і покоряємося правдам котрі Він передав нам через Святих Апостолів і їх єпископів-наслідників і вважаємо їх вищими за філософські міркування тих, котрі кажуть, " Ми більші за Христа."

Після розп'яття на Голгофі учні Господні перебували у великому смутку і в почуттях безнадійності. Тоді Воскреслий Христос з'явився серед них подаючи їм нову надію й перемогу.



Він і сьогодні приходить до нас даруючи нам воскресіння і нове життя понад нашими уявами. Де розпука і розчарування царюють в житті туди Христос приносить нове життя наповнене новим змістом і новою радістю.

Вітаймо, брати і сестри, "Цей урочистий і святий день, єдиний, днів Цар і Господь, свято із свят, і торжество із торжеств, і в цей день хвалімо Христа по вікі!" (Великодня Утренья, Ірмос 8)

Нехай же цей день буде новим початком у наших відношеннях з Богом, з нашою родиною, з нашою церквою і суспільством.

З цією новою радістю ми вітаємо всіх Вас розсіяних по цілому світі й в Україні. Нехай Воскреслий Христос завжди буде з вами. Нехай же ж Він буде постійним джерелом нашого єднання і нехай Він провадить нами в нашому спільному майбутті тут на землі й на шляху до вічного життя на небесах.

**Христос Воскрес! Воістину Воскрес!**

**Пасха 2012 р.Б.**

**З архипастирським благословенням,**

**+Константин**

Митрополит Української Православної Церкви в США і в Діаспорі;

**+Юрій**

Митрополит Української Православної Церкви в Канаді;

**+Антоній**

Архієпископ Української Православної Церкви в США;

**+Іоан**

Архієпископ Української Православної Церкви в Діаспорі;

**+Єремія**

Архієпископ Південно-Американської Єпархії Української Православної Церкви;

**+Іларіон**

Єпископ Української Православної Церкви в Канаді;

**+Андрій**

Єпископ Української Православної Церкви в Канаді;

**+Даниїл**

Єпископ Української Православної Церкви в США

# St. Thomas Sunday

## Провідна Неділя

*The Council of Bishops and Consistory of the Ukrainian Orthodox Church of the USA cordially invite all Christ-loving faithful, in particular our youth of all ages to participate in this year's SAINT THOMAS SUNDAY PILGRIMAGE.*

*Єпископат та Консисторія Української Православної Церкви в США запрошують всіх Христовлюбивих вірних, зокрема нашу молодь, взяти активну участь в ПРОЩІ ПРОВІДНОЇ (ФОМИНОЇ) НЕДІЛІ 2012 року.*

**Come and share in the light, grace and Gospel of the Risen Lord with others!**

**Прийдіть розділити світло, радість і благовість ВОСКРЕСЛОГО ХРИСТА!**

Bright Saturday: April 21, 2012

Світла субота: 21 квітня 2012

**10:00AM** Divine Liturgy in  
St. Andrew Memorial Church

**10:00 год. ранку** Літургія в церкві-пам'ятнику св. Андрія

**6:00 PM** Vespers and Confessions  
in St. Andrew Memorial Church

**6:00 год. вечора** Вечірня і сповідь  
в церкві-пам'ятнику.

Sunday: April 22, 2012

Неділя: 22 квітня 2012

**9:30 AM** Eucharistic Liturgy. Celebrated by His Beatitude Metropolitan Constantine, Archbishop Antony, Bishop Daniel and pastors of local and distant parish communities.

**9:30 год. р.** Божественна Літургія, очолена Блаженнішим Митрополитом Константином, Архієпископом Антонієм та Єпископом Даниїлом у співлужінні місцевого та приїжджого духовенства.

**11:30 AM** A procession to the Cemetery's Great Memorial Cross for the celebration of a Panakhyda for the repose of the souls of the departed servants of God, His Holiness Patriarch Mstyslav, His Beatitude Metropolitan John, and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of USA, along with the victims of Stalin's genocidal famine of 1932-33, the victims of the Chornobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the USA and the victims of the 11th September 2001 terroristic attack upon America as well as our fallen soldiers throughout the world.

**11:30 год. р.** Після Літургії відбудеться похід до центрального хреста-пам'ятника і Панахида за спокій душ слуг Божих: св. п. Патріарха Мстислава, Митрополита Іоана, та всіх спочилих єпископів, священників і вірних УПЦеркви, а також за спокій душ жертв ґеноцидного голоду 1932-33 р.р., Чорнобильської трагедії; всіх тих, що життя своє поклали в боротьбі за волю й незалежність України і США, за жертви терористичного нападу на США 11 вересня 2011р. та всіх загиблих воїнів.

**May the souls of our beloved find rest among the saints and their memory be eternal!**

**Нехай душі наших улюблених зі святими спочивають, а пам'ять про них буде з роду в рід!**

### Activities:

**Sat. & Sun. afternoons:** Youth Activities

**Sun. 2:00PM:** St. Sophia Seminary Open House

**Sun. 3:30PM:** Meet our Father Bishops during an Ice Cream Social at St. Sophia Seminary (all ages)

### Додаткові події:

**Суб. і нед. після обіду:** Молодіжна активність

**Нед. 14:00:** День відкритих дверей семінарії св. Софії

**Нед. 15:00:** Зустріч з нашими отцями Владиками у Свято-Софіївській Семінарії за морозивом (вік учасників не вказано)



40 Years of Archpastoral Ministry  
in our Lord's Blessed Vineyard

40 років Архирейського служіння  
в Христовому Винограднику

In spirit of heartfelt gratitude  
to Almighty God together with the abundant joy,  
the Council of Bishops of the Ukrainian  
Orthodox Church of the USA  
warmly invites you to joyful  
and ecclesiastical celebration of the 40th  
anniversary of Episcopal Consecration of

## His Beatitude Metropolitan Constantine

Divine Liturgy:  
Saturday — 19 May, 2012 at 10:00 a.m.  
Dormition of the Birth-Giver of God  
Ukrainian Orthodox Church  
116 Ella Street  
McKees Rocks, PA 15136

Agape Feast and Celebration:  
19 May, 2012 at 1PM  
LeMont Restaurant  
1114 Grandview Ave.; Pittsburgh, PA 15211

R.S.V.P. by 22 April, 2012

В душі молитовної вдячності  
Всемогутньому Богові та з почуттям радості,  
собор єпископів  
Української Православної Церкви в США  
сердечно запрошує Вас на святкування  
40-ліття архирейського служіння

## Блаженнішого Митрополита Константина

Свята Літургія:  
субота — 19 травня, 2012 о 10:00 ранку  
Українська Православна церква  
Успіння Пресвятої Богородиці  
116 Ella Street  
McKees Rocks, PA 15136

Святковий бенкет:  
19 травня, 2012 о 13:00 годині  
LeMont Restaurant  
1114 Grandview Ave.; Pittsburgh, PA 15211

Будь-ласка, повідомте про свою присутність  
до 22 квітня, 2012 року Божого

*The ALL SAINTS CAMP  
Committee is honored to announce that*

## HIS BEATITUDE METROPOLITAN CONSTANTINE

will begin the celebration of the 40th anniversary  
of his consecration into the Episcopacy of  
our Holy Ukrainian Orthodox Church of U.S.A.  
by celebrating the Divine Liturgy  
at St. Thomas Chapel, All Saints Camp  
**at 10:00 a.m. on Saturday, May 5, 2012,**  
in conjunction with the Camp Open House.

Immediately after the Divine Liturgy, a "camp lunch"  
honoring His Beatitude, will be held for all attendees,  
followed by a "Be a Camper for a Day" Program.

*Everyone is invited to participate in this  
joyous and memorable event.*

For further information, please contact  
Christine Mills [cmills63@comcast.net](mailto:cmills63@comcast.net)

or

Pani Matka Mary Anne Nakonachny  
[nackos3201@gmail.com](mailto:nackos3201@gmail.com)

# It IS Pascha not Easter!

By Fr. Michael Harper

I hear occasionally from some-one who sometimes accuses the Orthodox Church of being "foreign", and so unsuitable for the British. A few days ago he sent me a card saying "the word in English is Easter". My reply was "the word in Greek (and, therefore, English), is Pascha".

This is a much more important subject than a mere dispute about words. If the word in English is Easter, then one is bound to ask "what word?" Was there some word which, when translated into English, became "Easter"? The plain answer is "no". There is one simple reason for this, Jesus Christ in the days of his flesh never visited these shores, and his words were not written in English. He spoke Aramaic, and his sayings were recorded in Greek, as were the words of the other NT writers like Paul and Peter. An example of the desire to replace the word "Pascha" with "Easter" is the King James version translation of Acts 12:4 which describes the arrest of Peter by Herod and his intention "after Easter to bring him forth to the people". The Greek word here is pascha, and all modern translations rightly now translate the word "Passover".

We need to realize also that there is no equivalent word for "Easter" in the Greek language, for one simple but important reason, the word is an Anglo-Saxon word for a pagan festival. The word in its original use is entirely pagan. According to the English Church historian Bede, it derives from a pagan spring festival in honor of Eastr or Ostara a Teutonic goddess. It has no associations whatsoever with Christ, His death and Resurrection, or indeed anything Christian. Is it not, therefore, unsuitable to be used to describe the greatest day in the life of the Church? The French, Italians and Spanish do not make the same mistake. Their words come from the proper source - Passover, which in Greek is the word "Pascha".

Pascha is derived from the Jewish word Pesah which means "Passover". And here there is a direct link with the New Testament. In 1 Corinthians 5:7 we read, "for our paschal lamb, Christ, has been sacrificed". According to St John, Christ was crucified at the very time that the paschal lambs were being killed. There is another link with the Old Testament because of the importance to the Jews of the Feast of the Passover. The verbal form means to protect and to have compassion as well as "Passover". The experience of the Israelites was literally a "Passover", but it was also an experience of both God's compassion for his people, and a great act of protection, as for example, the passage through the Red Sea. The crucifixion and later Resurrection of Christ took place during the Passover Feast. So for Christians Christ was clearly the Paschal Lamb, the fulfillment of all that

the Passover had foreshadowed since the first Passover which celebrated the liberation of the Israelites from slavery in Egypt. Let us remember that because the word "Pascha" is in its origin a Hebrew word, by using it we are a witness to the Jewish community, for whom the Passover is still one of the most important words in their religious faith.



Orthodox believers living in the West have always been under pressure in all directions to conform to western ways, ideas and practices. There is nothing new in this. The Crusades were the worst and most blatant attempt by the West to bring the East to heel. But the pressures continue, albeit in more subtle ways. And one example of this is our constant temptation to drop the word "Pascha" and for clarity (and sometimes charity) use the western word "Easter". But perhaps the time has come for us to make a stand against this. In our increasingly secular and pagan society the use of a pagan word, of which no one knows the meaning, is hardly suitable to describe the greatest day in the Christian year. When most people knew the Christian meaning of the word "Easter" one could perhaps make out a case for using the word. But not today!

## **To be practical**

There are still some for whom the word "Easter" has all the right resonances. Let us not want for a moment to deprive them of that blessing. Easter for them does not mean hats, chocolate eggs, parades or watching football; it means the Cross of Christ and his glorious Resurrection.

But let the Orthodox stick to the right word, which is "Pascha". Let us use it in our own circles, and discard the pagan word "Easter". We should do this - not to be different, but to be truthful.

However, when we are in mixed company, for the sake of clarity (and charity) let us use both words, if possible with a simple and humbly presented explanation. For example - "We shall soon be celebrating Pascha - or as you call it 'Easter'". Or, "we shall soon be celebrating Easter, or as we call it 'Pascha'".

We should encourage the West to unite with us in using the right word, which is Pascha.

And finally, let us not get dragged down with a dispute about mere words. St Paul warned believers in his day "to avoid wrangling about words, which does no good but only ruins those who are listening" (2 Timothy 2:14). The important matter here is not what the Festival is called, but the reality of the Death and Resurrection of Christ. Yes, Christ is Risen! If we can agree there, then what we call it, important though that is, can be seen in its proper perspective.

# WHEN DO ORTHODOX CHRISTIANS CELEBRATE PASCHA?

by Metropolitan Makarios

Many people ask why Pascha under the Orthodox Church is often celebrated on a different date to that of the Western Churches, Catholic and Protestant. The question is justified, for we live in a situation in which the majority of Christendom celebrates Pascha under the Western tradition.

The precise determination of the date of Pascha has preoccupied Christians throughout the history of the Church and has been a divisive factor which continues to the present day to be a source of controversy between the Eastern and Western Churches.

Those Christians who originally converted from Judaism celebrated Pascha in accordance with the Jewish calendar, on the same day that the feast of the Passover, 'Pascha', was celebrated, that day being the 14th of the lunar month of Nisan, regardless of the day of the week upon which it fell. The Churches of Asia Minor followed this practice whilst the other Churches both in the East and in the West, always celebrated Pascha on the Sunday following this date.

The Christians of Asia Minor held that this date was that of the crucifixion of Christ, whilst the Christians of the other Eastern and Western Churches believed it to be the date of the Last Supper, held on the day preceding the crucifixion and being a Passover meal. The Gospel, of Saint John asserts the former and the Synoptic Gospels assert the latter, a discrepancy for which an explanation has been attempted by pointing out that the Synoptic Gospels followed Jewish practice in considering the 14th of Nisan to have begun on the previous evening and hence, from a calendar point of view, on the evening of 13th of Nisan.



By the third century AD, all the Churches had agreed upon celebrating Pascha on the Sunday following 14th of Nisan. This date was determined in accordance with the Jewish calculation of Passover, on the first full moon following the vernal equinox. Following the destruction of Jerusalem in AD 70, however, the Jews of the Diaspora depended upon local pagan calendars for their calculations. The feast of Passover consequently sometimes preceded the vernal equinox and most Christians abandoned the practice of regulating the date of Pascha through the date of Passover in order to avoid the inaccuracy occasioned by the dependence on these calendars.

The alternative to depending upon Passover for the determination of a date for Pascha was the system of 'paschal cycles', each paschal cycle having a duration of several years, throughout which the full moon occurs on the same day of the year, with only some exceptions. Once again differences in the employment

of these cycles arose between the Eastern and Western Churches; the Eastern Church adopted a 19-year cycle whereas the Western Church employed a less accurate 84-year cycle, which resulted in more differences. In the West the vernal equinox was observed on 18th March, while in the East it was observed on 21st March.

The issue was finally brought before the First Ecumenical Synod at Nicaea in AD 325, which decreed that Pascha must not be calculated according to Passover, but that it must be celebrated after the vernal equinox, specifically, on the Sunday following the first full moon occurring after the date of the vernal equinox. Subsequently, the regulation concerning Passover was interpreted as requiring that Pascha be celebrated after Passover. The Eastern Church then reverted to the original method for the determination of the date of Passover and consequently of Pascha.

Since AD 325 the "loss of time" has resulted in a "forwarding" of calendar dates and hence 21st March at the time of the Synod at Nicaea now corresponds with 3rd April. Therefore Pascha may not be celebrated before this date or after 8th May by the Orthodox Church.

Although the Eastern Church has neglected consideration for the progressive loss of time since AD 325, the Western Church has also neglected this, in addition to not having taken into account either the original method for the determination of the Passover date or the accurate determination of the vernal equinox, without which an accurate determination of the date of Pascha is impossible. The present discrepancy is consequently a result of all the above-mentioned factors and will not be resolved unless new standards of accuracy are sought and effected.



# “The Problem of Evil” or is it “The Paradox of Free Will”?

*Rev. Dr. Michael Danczak, D.P.M., MA*

**Part 2:** *Continued from last issue.*

In the previous part of the discussion on the “Problem of Evil”, I examined the philosophical implications of an ineffable God who, through an act of creation, produced intelligent agents who demonstrate the capacity for rational decision making. I also established that, by His very nature, God is the penultimate good, so any action taken by Him must also, by His perfect virtue, be good. The beings created by God, however, do not have this all-perfect nature; they are endowed with the capacity for progression toward a state of near perfection, which is dependent upon a pattern of conscious selections with regard to an ever changing progression of circumstances in life which would be consistent with a desired outcome of goodness. Within this movement along the path to Paradise, there is always the possibility to exercise this capacity of unencumbered choice improperly resulting in a selection of an act which produces a result which is contrary to the preferred state of goodness; This contingency produces harm, which diminishes absolute value of the desired imperative. That harm is considered evil.

Also, within the previous discussion, it became clear philosophically that evil is not the creation of God but result of the imperfect judgment of Mankind. It also became obvious that any general intercession by God in the overall occurrence of evil within the created realm was logically inconsistent with the natures of both God and Mankind.

If God routinely acted to “abolish” evil in the universe, a negation of the Free Will of Mankind would occur; the removal of that capacity for unrestricted judgment would inherently alter the nature of Man; the continual Divine intercessions would create a situation where a perfect, incomprehensible, ineffable and omnipotent God would be constantly reestablishing His creative decision with regards to the outcomes permitted by His created beings; obviously a situation such as that just described would redefine His state of ineffable perfection into that of one of constant variation under the indirect control of the created and, as a result, He would cease to meet the criterion accepted for God; In order to prevent the inherent denial of perfection created by a continuous alteration of the outcome of human Free Will, God would have to cause a predetermination of choice in the life of Man therefore negating the ability of Free Will; this would mean that Mankind would be reduced from a sentient rational being, which was the intent of the divine creation, to that of an automaton which would perform only those actions and demonstrate those behaviors



which its creator had “programed”. Any attributes of Free Will, self determination or self awareness in Mankind would be lost; this would mean that God would become a divine puppeteer controlling all aspects of the human existence.

The question then becomes: is there support within the Dogma and Doctrine of the Christian Faith which affirms the philosophical presentation and defense of God and the role and origin of evil in the world. Before we begin to answer those questions, we must, as in the last discussion, define the terms and parameter that we will be utilizing.

First, we must accept that God, as described, is the being which appears in the initial premise of the “Problem of Evil”: “If there is a God...” and, as in the preceding discussion, He is eternal, ineffable and inconceivable, by nature. Philosophically we have accepted this as a premise of discussion but theologically we must provide a basis of such qualification.

God is a transcendent incomprehensible being and as such occupies a level of existence beyond the understanding of those who he has created and, as such, He cannot be understood in a *prima fascia* manner by those who are not at his level of existence. This is an acceptable statement of philosophical and physical fact, with the codicil that God can choose to reveal to the created beings that information about Himself that would be comprehensible to them in a manner which would facilitate understanding. This process, in theological terms is called revelation.

Logically there are two forms of revelation: personal, where an individual has an encounter with and receives communication from God and corporate, where a large group of people directly experience or witness evidence of the presence of God. The description of the formation of the revelatory process is a topic for another discourse so it will not be elaborated upon at this time, but suffice it to say, for the purposes of this discussion, a record of these revelatory encounters with the ineffable exists within the Holy Christian Church in the form of the Holy Scriptures and within the Holy Tradition of the Holy Orthodox Church.

The Holy Scriptures demonstrate both components of revelation, the personal and the corporate; the Old Testament (which is not the current Hebrew Bible or Protestant Old Testament, again a topic for later discussion), is primarily a record of personal revelations which were accepted and recorded by the Jewish peoples as credible divine communications from God; the Gospels and the Book of Acts of the New Testament, on other other hand are, for the most part, a

representation of corporate revelation of Our Lord, God and Savior Jesus Christ, the second person of the Holy Trinity who condescended to take on the nature of man in order to communicate and relate personally to the created realm. In the case of the New Testament Epistles and the Book of Revelations, they again represent personal revelations through the actions of the Holy Spirit within the Apostles Paul, Peter, James and John.

Holy Tradition also represents similar revelatory processes; the Ecumenical Councils are corporate actions of the Holy Spirit which clarify Church teachings and administration. The same premise also holds for the Liturgical actions of the Church. Church art, architecture, hymnography, and hagiology which are accepted personal revelation by the action of the Holy Spirit, as are the teachings and writings of the Church Fathers.

Within this compilation of revelation known as Holy Scriptures, the incomprehensibility and ineffability of God is related throughout the Old Testament and placed on a firm theological foundation. For example, in the Book of Exodus, when God was speaking to Moses and refusing to allow Moses to view Him after Moses asked to see his glory:

*Then Moses said, "I pray You, show me Your glory!"  
And He said, "I Myself will make all My goodness pass before you, and will proclaim the name of the Lord before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will*

*show compassion." But He said, "You cannot see My face, or no man can see Me and live!" Then the Lord said, "Behold, there is a place by Me, and you shall stand there on the rock; and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. Then I will take My hand away and you shall see My back, but My face shall not be seen." (Exodus 33: 18-23)*

This incomprehensibility is supported in the New Testament by the Prologue of the Gospel of John, where it is written: "No one has ever seen God; It is God the only Son, who is at the Father's side who has made him known."

(John 1:15) and later in John with the statement by Jesus: "Not that anyone has seen the Father except the one who is from God; he has seen the Father." (John 6:46)

It was not until the Incarnation of the Son of God, Jesus Christ, that God was accessible on a corporate level. Prior to the coming of Jesus; the interactions with God were highly personal through the Prophets. Moses, Daniel Ezekiel, Isaiah, Hosea, Jeremiah, Jonah, Micah as well as many

others had encounters or epiphanies with God. Most of these Prophets, at first, did not accept or believe their experiences; virtually all were scoffed at and ridiculed by the people who were designated by God to receive the Divine communications because the revelations that the Prophets were conveying were either confusing to the people or unwanted due to the critical content of the prophecies. For the vast majority of people, when provided with a statement or warning concerning events to come, present circumstances demonstrate enough difficulty; asking that the knowledge of the future be accepted presents an absolute incomprehensibility until the prophecies are fulfilled.

Even the Incarnation of Jesus Christ did not make the incomprehensible and ineffable God understandable. Jesus was constrained, willingly, by the physical, emotional and intellectual limitations of the created. Christ condescended to take human form to fulfill prophecy and provide the teaching necessary for Mankind to conquer evil. Yes, He could have granted immediate understanding and wisdom (*gnosis*) to Man, but, as mentioned earlier, this is not logically consistent with the act of creation by an ineffable being. The granting of *gnosis* would have altered the created nature of the human race and as discussed earlier it would have meant that by the act of alteration God would have had to deny His transcendence which is a logical impossibility.

Holy Tradition also expresses the transcendence



of God, especially within the context of the Divine Liturgy; the text of the Anaphora Prayers of Liturgy of St. John Chrysostom, the most commonly utilized Divine Liturgy in the Christian Church of the East relates the transcendence of God as follows:

*It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee, and to worship Thee in every place of thy dominion: for Thou art **God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, Thou and thine Only-Begotten Son and thy Holy Spirit.*** (NB – emphasis added by author)

The immutable and the unknowable nature of God is clearly stated and affirmed within the context of this singularly important prayer that is recited in some form by the Priest during the Eucharistic Canon of virtually every Divine Liturgy prior to the consecration of the Precious Body and Blood of our Savior.

Within the Scriptural and Traditional revelations of the Christian Faith, the philosophical conclusions of the “Problem of Evil” are fully supported as well. Evil entered Mankind, and therefore the world, through the actions of the first human beings: Adam and Eve; it was their disregard for the command of God: *“you shall not eat from the tree in the middle of the garden, nor shall you touch it or you will die.”* (Genesis 3:3) that brought evil and therefore sin into the world; this disobedience was at the temptation of the Devil, who, knowing full well the power of evil, enticed Eve into first eating then sharing the fruit with Adam (Genesis 3:4-5).

One could ask: “If God did not created evil, how could the devil know of it and speak of it to Eve?” Satan knew of evil because he had already perpetrated it; he had committed evil before the encounter with Eve. He led a revolt of angels which is recounted in the Book of Revelations (12:7-9):

*Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world – he was thrown down to the earth, and his angels were thrown down with him.*

The account is corroborated by Jesus Christ himself as he was speaking to the Seventy Apostles on their return from their commission when he said; *“I watched Satan fall from Heaven like a flash of lightning.”*

But how could Eve and Adam bring evil to the world if Satan had already committed it in his brazenness in an attempt to overthrow God? Technically, you could say that evil was in the world when the Devil was cast to Earth, but it was contained and limited to the fallen angels; God had punished the Devil and the offending angels by expelling them permanently from Heaven and his presence. The Devil had no power on earth except through his influence on the Free Will of Adam and Eve; this is why the Devil tempted Eve, preying on

her naivete and pride in order to seduce her into an improper execution of her Free Will, so that like him, she and Adam would be subject to the punishment of God. Eve and, then through her influence on the actions Adam, allowed evil to become effectively present on Earth. For their disobedience, God banished Adam and Eve from the Garden of Eden and required that they and their descendents live in exile until such time that a promised reconciliation could be affected. This is the “Fall of Adam and Eve”, which was propagated by event which has come to be titled “the Original Sin.”

As stated earlier, Holy Scripture and Holy Tradition hold that the Devil, or Satan, is the leader of a fallen company of angels who openly decided to rebel against God, thereby denying His divinity and committing an act of blasphemy and apostasy against the Holy Spirit, the only unforgivable evil; as a result, they were not destroyed by God due to His ineffable omnibenevolent nature, but given their desire and eternally cast out of Heaven away from any proximity to God. This is the “Fall of Satan” to which Jesus referred in the Gospel of Luke and to which John referred in Revelation. Similar references to the Fall of Satan are also found in the Books of Daniel and Isaiah.

In Genesis, Daniel, Isaiah and Revelations, it is clearly described that when a sentient being, human or angelic, undertook an action that directly, via some form of purposeful and rebellious behavior, and attempted to diminish the all encompassing goodness of God, a condition of absolute evil before God was established. In the case of Satan and the fallen angels, the result was an irrevocable banishment from the presence of God. In the case of Man, it was expulsion from the Paradise, but interestingly Mankind was given the opportunity to reconcile with God.

Why the difference in treatment? The reason can be found in the different essentialities of the sets of two acts. Satan and his cohort understood their actions; they openly and flagrantly committed evil. They showed an open contempt for God and for all He created; God could have destroyed them; He could have obliterated them for their acts of mutiny and sedition, but he didn't; He cast them out of Heaven and allowed them their chosen path to continually exist far away from His presence. Being all-merciful, it would have been inconsistent with His nature and, therefore, illogical to destroy them, so he granted their desires and permanently separated them from Him.

This is also a fascinating example of the apparently paradoxical supreme Divine Love. God did not destroy that which, through the commission of an unforgivable sin, offended Him in the most serious way possible; instead He granted their ultimate desire, even though it was to their overwhelming detriment. He released the Devil and his demons from the bliss of sublime virtue and allowed them to live under the tyranny of evil, pain

and anguish. God granted them their freedom to suffer for eternity.

In the case of Adam and Eve, they had no intent on displacing God and raising themselves in his stead; after they succumbed to the temptations of Satan, Adam and Eve were ashamed of their transgressions; they tried to hide their disobedience and themselves from Him. They did not challenge the position of God; in fact, they were afraid. Adam and Eve knew that they had done something wrong but did not understand the full implications of their conduct. They did not want to be separated from God; they mourned their actions but they had made a choice; they disregarded the command of God and elected to learn of the consequences of evil through their own experiences. Accordingly God granted their wish and expelled them also from His presence in Paradise but He offered the chance of redemption; Again, being omnibenevolent, he offered them the chance to mature and learn the true value of the goodness in which they were created.

It is in these two closely related acts, the "Fall of Man" and the "Fall of Satan" that the nature of evil becomes clear. With the "Fall of Satan", evil becomes personified; the natures of the angelic beings who were lead by Lucifer became so distorted by their pride, vanity and arrogance that they would eventually acquire the single minded mission of either conquering or destroying the entirety of creation; this is especially true of their leader who became know as the Devil, or Satan, (as outlined in the *Secrets of Enoch* and the *Lives of Adam and Eve*, pseudoepigraphic texts which date from between 200 BCE and 200 CE.)

The personification of evil carries with it a connotation of the potential of intimacy in influence; a person who is evil by nature is going to attempt to convince other beings, through the use of distortion and misrepresentation, that they should follow a path similar to his. These naive beings under assault may not have the same inclinations toward evil but are deceived by pseudo-logic and false promises to undertake actions which are ultimately harmful to themselves and others and are therefore evil. The only beings in which evil is truly personified is Satan and the fallen angelic cadre.

Human beings were not created evil by nature nor did they become so after the Fall of Adam and Eve; in fact, despite the professions of depravity by some "false prophets," Mankind, even after the Fall, maintained a nature that is consistent with that in which it is was created. The change in Mankind was a distortion in its ability to make appropriately virtuous decisions; Free Will has been redirected by forces, emotions or impulses which tempt it from maintaining an innate closeness to the Divine.

Any act of evil is personal; it is a matter of choice which has an unwanted effect on either God or another human being. Evil always causes some form of pain or

suffering, but, the volitional aspects of evil present an interesting dilemma philosophically and theologically, because we cannot necessarily establish an immediate cause of the distress being experienced by some individuals on the basis of a choice made by themselves or someone near to them (eg. Sudden death, illness etc.); these circumstance hearken back to the original evil committed by Adam and Eve. The world fell and the effects of the "Original Sin" rippled through the universe bringing decay, death and destruction. One can picture it as the wind on an ocean causing the waves to incessantly break upon the shore; on some days the waves will be gentle causing minimal effect while on others the waves will break violently damaging all in their path. Just as the wind is unpredictable so is the effect of sin. As a result, people who are unassociated with a causation for the evil which befalls them are victimized by the sin committed by someone in the past or at a distance from them.

There is no doubt of an ever present evil in the world; an evil that is without apparent justification yet this evil does indeed have a purpose. This was philosophically explained in Part 1 of this discourse and that purpose of evil is to reveal an unseen higher value; Jesus explained this in the Gospel of John when he encountered a man who was born blind: "*As he (Jesus) went along, he saw a man blind from birth. His disciples asked him, 'Rabbi, who sinned, this man or his parents, that he was born blind?' 'Neither this man nor his parents sinned,' said Jesus, 'but this happened so that the works of God might be displayed in him.'*" (John 9:1-3). The works of God are by definition works of love, so, therefore the higher philosophical value, that was referenced in Part I, is in actuality the perfect Love of God.

Evil and, therefore, sin, exist paradoxically because God loves Mankind. The fact that evil and sin exists because God perfectly loves mankind presents, what appears on the surface, to be a problem unto itself; it superficially implies that God is malevolent and uncaring with regards to His creation, but it is a philosophically and theologically logical to conclude that evil is a paradoxical or more correctly antimonical, *sequela* of the overarching Love for Mankind.

Take the parable of the "Prodigal Son" (Luke 15:11-32). In a wealthy family, the youngest son comes to his father and asks for his inheritance. His father, out of love, grants it to him. The youngest boy then goes and squanders his legacy in a foreign land and ends up in poverty performing menial labor and in a state of starvation. The son decides to go back to his father because he knows that even the servants and slaves receive better treatment than he. The young man is willing to demean himself and accept the position of slave in the house of his father rather than suffer in an unknown land. The father, instead of denying this wayward son, accepts him back with joy and merriment, restoring him to his previous position. His older brother,

## Record of Protest Against the Infringement of Religious Liberty by the Department of Health and Human Services!

The Assembly of Canonical Orthodox Bishops of North and Central America, which is comprised of the 65 canonical Orthodox bishops in the United States, Canada and Mexico, join their voices with the United States Conference of Catholic Bishops and all those who adamantly protest the recent decision by the United States Department of Health and Human Services, and call upon all the Orthodox Christian faithful to contact their elected representatives today to voice their concern in the face of this threat to the sanctity of the Church's conscience.

In this ruling by HHS, religious hospitals, educational institutions, and other organizations will be required to pay for the full cost of contraceptives (including some abortion-inducing drugs) and sterilizations for their

employees, regardless of the religious convictions of the employers.

The First Amendment of the U.S. Constitution guarantees the free exercise of religion. This freedom is transgressed when a religious institution is required to pay for "contraceptive services" including abortion-inducing drugs and sterilization services that directly violate their religious convictions. Providing such services should not be regarded as mandated medical care. We, the Assembly of Canonical Orthodox Bishops, call upon HHS Secretary Sebelius and the Obama Administration to rescind this unjust ruling and to respect the religious freedom guaranteed all Americans by the First Amendment.

*Continued from p.12*

### "The Problem of Evil"

who had always been obedient, was piqued by the fathers actions; he wanted the youngest to suffer for his actions but the father was overjoyed that the boy had returned to him and the family and offered unqualified forgiveness.

God so loves Mankind that, upon its creation, He grants it absolute freedom; He does not coerce or compel anyone into any course of action; the option for the selection of any path in life is entirely within the purview of the person presented with the options within decision. To assist Humankind, God has provided only one guidepost: Do not cause unnecessary injury to yourself, others or any aspect of creation. This unencumbered liberty with the *proviso* of no harm carries both responsibilities and consequences. When a harmful decision is executed, an evil, or sin, is perpetrated; therefore, the causative agent of evil, as expressed earlier, is Man and therefore evil is not the result of any Divine activity. Evil exists at the option and only with the support of Mankind. Its eradication, accordingly, is the responsibility of Man within the absolute freedom granted by God, but God does not sit idly while His creation dissolves into oblivion; He extends His love to all, first, in the person of His Son, Jesus Christ, who came into the world to offer Himself as a sacrifice for our sins, but also in the forgiveness that he extends to those who have a change of heart, or *metanoia*, and offer repentance

of their actions.

So even theologically, the paradox discussed at the end of Part I holds; the "Problem of Evil" is not with the activities of God but with Mankind; humans create evil with wrongful choices; choices that cause harm. God, however, acts not to eliminate evil but to mitigate its ultimate effects by offering Mankind the opportunity to atone for the harm caused by its actions. Humanity has been given the ability to not only learn to exercise its Free will in an appropriate manner but also to approach those harmed by injurious choices and genuinely ask for forgiveness; such grace will be granted by God without qualification; unfortunately, with regard to the forgiveness by Humankind for acts of evil, Free Will must be exercised again and while there is a divinely requested outcome, the result is not as assured. It becomes the manifestation of a selection by a human

being between two clear options: to reverse the effects of evil through forgiveness of human transgression or to perpetuate the destruction cause by evil within creation. Again, out of Love, God cannot interfere; He must leave the choice to man and so through Mankind's own short comings, the "Problem of Evil" continues.

Rev. Dr. Michael Danczak, D.P.M., MA (Theology) is the Pastor of St. George Ukrainian Orthodox Parish in Minersville Pennsylvania and is an Adjunct Professor of Theology, Philosophy and Biology Alvernia University and an Adjunct Professor of Biology at Lehigh Carbon Community College.



# Чому ми святкуємо Пасху?

Часто у нашому українському народі празник Пасхи асоціюється виключно зі святковим столом, паскою, писанками і крашанками, але при цьому забувається первинне і основне значення свята. Те, що люди почали забувати про його значення і символіку, свідчить той факт, що вони святкують Христове воскресіння виключно з матеріальної точки зору, а при цьому забувають її істинне духовне значення. При цьому Великий піст, який нас духовно готує до Воскресіння Христового, стає для таких людей часом, в якому забороняється лише слухати музику і їсти ковбасу. Але постараймося зрозуміти, що таке Пасха, і яке є основне значення світлого Христового Воскресіння.

Слово «пасха» (з єврейської «песах») означає «перехід». Для євреїв цей перехід означав перехід ангела Божого, який проминув будинки євреїв, що були помазані кров'ю агнця, і заходив у ті, які нею не були помазані, і все що було первородне у цих будинках вигублював. Також цей перехід означав перехід від стану рабства у Єгипті до стану визволення і видимої присутності Бога у вигляді стовпа хмарового, про що описує книга Виходу. Що ж для нас, християн, повинна означати Пасха? Поглянувши на значення старозавітної Пасхи, постараймося зрозуміти її сучасне, новозавітне значення.

Пасха у Новому Завіті означає перехід від стану гріха, яким була поневолена людина після упадку Адама і Єви, до стану визволення через воскресіння Христове. Адже у новій Пасці не ангел пройшов серед домів єгипетських і вбив все первородне, як це було у Старому Заповіті, а сам Бог прийшов і визволив усіх від смерті. Христос дарував нам новий шанс для спасіння, дарував можливість почати життя заново і зробити вибір між свобідним синівським життям

з Богом і життям рабським, поневоленим гріхом. На відміну від ангела смерті, який забирав життя невірним єгиптянам, Христос дарує вічне життя всім, але вимагає, щоб людина сама хотіла спастися, і зрозумівши, що без Бога вона не може прожити жодної хвилини, прийшла і каялась перед Ним за свої гріхи.



Якщо ще раз придивитися до символіки Пасхи Старого Завіту, бачимо, що ангел смерті обминав ті будинки, які були помазані кров'ю агнця. Тобто спаслися і залишилися живими ті люди, яких будинки були «посвячені» кров'ю агнця. У Новому Завіті агнцем є Христос, який приносить своє життя за світ. Агнець, кров якого спасає людину від смерті і дарує спасіння. Цей новий Агнець дарує духовне спасіння і вічне життя. Тобто, коли людина перебуває у Божому будинку, який є «посвячений» кров'ю Агнця, тобто Євхаристією, то вона матиме життя вічне, матиме те життя, яке прийшов нам подарувати Христос. Отже, основне значення Пасхи полягає у тому, що святкуємо наше нове начало, нове покликання до святого життя, яке було первісно у раю. Тому кож-

на людина повинна використати цей новий шанс для свого спасіння і для спасіння інших.

Пасха нова – це новий перехід від смерті до життя, новий перехід від рабства гріховного до свободи Божої, під час якої сам Господь веде ціле людство до «нової землі», первинно нам дарованої, тобто до раю. Саме тому нам як християнам не можна забувати істинного значення цього величного свята, не можна забувати про те, що Господь визволив нас від смерті своїм хрестом, дарував нам нове життя. Саме у воскресінні Христовому здійснилася уся спасительна місія Бога щодо людини. І саме тому свято Пасхи має таке надзвичайне значення для історії спасіння всього людства.

*Написав Роман М.*

# Чи настане Великдень?

Описані події відбулися 1976 р. у Львівській обл.

Великдень для галичан – це завжди «празник празників». Квітень, на який майже завжди припадає це велике свято, щороку приносить нам свої вибагливі подарунки. То сонечко ласкаво розсміється й осипле землю теплими поцілунками, все заграє, забринить довкола, зазеленіє, а потім розцвіте. То знов-таки зимою наверне після теплої днини і навіть снігом посипле на юну зелень. А найбільше любить квітень розплакатися весняними дощами, наробити довкола калюж, непролазних боліт на ґрунтових дорогах, за городами.

Саме таким був Великдень і цього року. У Великий Четвер служили по церквах Страсті. А у Страсну П'ятницю ще більше потемніло від чорних хусток жіноцтва та дівчат, котрі потягнули вулицями наших містечок та сіл до винесених у храмах Плащаниць.

Багато церков у ті часи були вже зруйновані, інші – замкнені. До декотрих люди приходили молитися самі, а вряди-годи й зі священником. Пізно, десь близько одинадцятої години, приїхала електричка зі Львова. Тут же прибула ще одна – з мостиського напрямку. І з одної, і з другої висипали люди, практично повністю звільнивши вагони. Той, хто це бачив, міг здивуватися: чому у звичайному селі раптом майже всі люди виходять із вагонів? Що тут таке має відбутися? Літні жінки допомагають одна одній зійти вниз сходами вагону; чоловіки підтримують кого за руку, кому подають сумку. Молодь тримається трохи осторонь, ніби їх ніщо не стосується – побуюються.

Довга вервечка людей потягнулася заболоченою сільською вулицею. Під ногами чавкає, довкола панує аж дзвінка тиша. Ця людська юрба, вже висідавши з вагону, вражала саме незвичайною поведінкою. Люди намагаються обходитися без слів, без ліхтариків. Минають сільську раду... Дихання затамували, а серце у грудях гупає так, що, здається, чуєш його удари власними вухами. Вікна сільської ради яскраво освітлені – не сплять, чогось сподіваються. А що чекає нас? Чи будемо нині у рідній церкві, чи приїде священник, чи вчуємо так жадане слово про Христове Воскресіння?.. Що там, за селом?..

Ледь мерехтить слабеньке світло у вікнах храму. Проходимо через вузьку браму дзвіниці і заходимо у

церкву. Всередині освітлено лиш кількома вогниками на підфірниках і свічками біля Плащаниці. Досить простора, але низька, без куполу, мурована стара церква вражає своєю таємничістю. Полискування тьмяного світла додає святости іконам і розписам на стінах. Храм поступово сповнюється вірними – і через кільканадцять хвилин уже залюднений вщерть.



Присутні набирають відваги, відчуваючи поруч побратимів, і починають співати страсних пісень та запалювати щоразу більше свічок. Уздовж храму колінкує черга людей – цілувати Плащаницю.

Біля півночі має розпочатися відправа. Всі співають, моляться і чекають. Уже давно минула дванадцята, потім перша, друга... У церкві стало душно, по шибках і стінах стікають краплини роси. Кілька жінок з перевтоми зомліло, їх винесли надвір, але ніхто не покинув храму сам, з доброї волі. Десь біля третьої ночі дівчата взяли фани, чоловіки – хрест і Плащаницю. По церкві роздали кожному свічку і зі співом: «Воскрес Ісус от гроба...» пішли з обходом довкола храму. Сумно без

священника на Великдень. Сумно і страшно за нього, за отця. Мав приїхати. Що з ним? Чому нема? Може, посіпаки десь перестріли і вже збиткуються над ним, коли ми тут чекаємо і молимося?..

Процесія стає біля замкнених дверей храму. Шикуються у ряди фани. Всі ще досить довго стоять мовчки, ще чекають...

«Слава святій єдиносущній і нероздільній Трійці...», – раптом чути дзвінкий молодечий голос отця! «Христос воскрес», – вибухають голосом люди навпереміну зі священником. Сила повертається, повертається і помножується. Страх забувається, вже ні про що не думаєш, нічим не живеш, тільки одним «Христос воскрес...»

Далі кілька годин служби пролітає як одна мить. Закінчується відправа, а ти ще би перебував на чуванні, хочеться, аби йому не було кінця. То, напевно, передсмак Неба.

Окрилений, зміцнілий, радісний люд виходить із церкви. Священник губиться між гуртами святочного люду. Нині все обійшлося, нас ніхто не смів зайняти, бо нас було багато, і ми були разом. Та ще й мали силу від Бога, що назавжди Воскрес. Силу на все життя.

*Єрм. Методій*

# Сучасність спонукає до байдужості, Христос - до святості!

Слово "байдужість" викликає у нас засудження. У наш час у байдужості можна звинуватити будь-кого. Будь-які проблеми, що стосуються нашого побуту, можна підвести під один спільний знаменник: "Комусь до цього байдуже". Наприклад, байдуже, що у час пік транспорт у нашому місті переповнений, що дороги у незадовільному стані, що людина з особливими потребами (інвалід руху) взагалі не може скористатись з транспортних послуг, оскільки вони у нашому місті непристосовані для таких людей. Хоча вони такі самі громадяни, як і ми, а виходить, що теж комусь до них байдуже ... Цей перелік ще можна довго продовжувати, а це лише ті проблеми, що стосуються транспорту. А якщо згадати наші під'їзди, коридори, ліфти, подвір'я ... Виникає закономірне питання: якщо нам від цього погано, то чому нам до цього байдуже? Відповідь просто парадоксальна: тому що байдужість допомагає нам у цьому новочасному суспільному гармидері зберегти нерви, дожити до наступного ранку і розпочати знову новий день, переповнений проблемами. Уявіть свою нервову систему у кінці робочого тижня, якщо протягом кожного дня ви переймалися б тим, що впихаєтесь у переповнену маршрутку, кожен раз робите зауваження, коли вас штовхають і т.п. Найпростіший спосіб уникнути зайвих нервувань, викидів злости - стати до цього байдужим, не зауважувати, не звертати уваги.

Не так давно у нашому місті трапився випадок, котрий шокував усіх, і був висвітлений у мас-медіа. В одному з магазинів помер чоловік і пролежав цілий день на підлозі того ж магазину. Що саме могло виховати у серцях усіх тих людей, котрі там були, таку кам'яну байдужість, майже жорстокість? Відповідь знову ж таки парадоксальна: байдужість виховує байдужість. Мабуть, серед нас немає такої людини, що не бачила б п'яницю, який би безпорадно лежав на тротуарі чи газоні...

Чи в когось виникає справжнє співчуття при спогляданні такої картини? Мабуть, що ні, як пише і Святе Письмо: "Хто виправдає того, хто грішить сам проти себе?" (Сирах 10:29). Найпростіший спосіб допомогти такій людині у такій ситуації - це покласти її у зручніше місце, де б вона не змогла, не змерзла, просто виспалась, протверезіла. У випадку,

наведеному вище, ймовірний "п'яниця" не потребував такої допомоги - він лежав у теплому магазині під накрипям. Із цього можемо зробити висновок, що коренем, джерелом зараження навколишнього середовища байдужістю є **байдужість до самого себе**. Саме вона дозволяє перейти заборонені межі і, здавалось би, не завдати нікому шкоди, окрім себе самого. Однак це спричинює байдужість родини, яка починає сприймати те, що один із її членів зловживає алкоголем (чи ще чимось іншим), і байдужість суспільства, яке починає сприймати як норму речі ненормальні.

Наступне питання: як викоренити цей корінь байдужості, як зарадити людині, що байдуже ставиться сама до себе? Єдиний спосіб - звернути її увагу до себе самої, тому що ні наші старання, ні молитви святих, ні навіть Бог не допоможуть такій людині, доки вона сама не почне собі допомагати. Слово "байдужість" містить у собі дуже важливу частину - "дужість", тобто це слово окреслює не немічність людини, але її "дужість", силу, потужність, яку вона не реалізує. Відповідно, допомога такій людині буде виглядати дещо смішною - це так, як запрягти коня до мерседеса, який сам має сто кінських сил. Те, що ми можемо зробити - побачити, що мерседес - це потужна машина, а не бречка, а в стосунку до людини - побачити образ Божий. У притчах про заблукану вівцю, про блудного сина Господь навчає прийняти, не відвернутися, але звернути увагу любови-прощення. Саме через звертання своєї уваги і розривається коло байдужості. Якщо б у тому випадку з мертвим чоловіком у магазині хоч хтось один звернув свою увагу - через мить біля нього був би вже натовп людей. Через увагу та прийняття ближнього можемо зменшити байдужість цього світу. Навіть вийти з переповненої маршрутки через "перепрошую", а не через "відійдіть" буде кроком до поцінування образу Божого, а не до байдужості до нього.

Найважчою ж є байдужість до особистого духовного життя. У притчі про сіяча Господь говорить про слово, що потрапляє у серця людські, і про перешкоди, які заважають йому там прорости. Найпоширенішою перешкодою слову Божому у наш час є скеля байдужості - або цілком гола, або ж







## NEW WEBSITE!

St. Sophia Ukrainian Orthodox Seminary launched its brand new website - [stsuots.org](http://stsuots.org)

The site will be updated with fresh news and events.

It has all basic information about the seminary regarding admissions and academics, contact information and more...

Donations are accepted through PayPal system.

*Come and visit us!*

## Сучасність спонукає до байдужості, Христос - до святості!

Продовження зі ст.16

з тонким родючим шаром. Зовні ситуація виглядає так, що віра християнська шириться, до церков приходять тисячі людей. Внутрішньо ж виглядає так, що є безліч тих, кого задовільняє поверхнева віра, хто готовий із цікавістю зробити кілька кроків у прекрасний світ християнства, однак мало є тих, хто годиться йти шляхом вузьким і тернистим, залишаючи позаду попередній спосіб життя, відкинувши його принади, повстаючи проти своєї волі, своїх страстей. Правдою є й те, що сучасній людині здобувати святість є значно важче, ніж колись. Сьогодні необхідно значно більше праці, боротьби, мужності і мудрості, щоб виростити і зберегти плід віри. Саме тому багатьох полонить спокуса байдужості у формі питання: "А навіщо воно мені?" Християни сучасності стають байдужими до того, що є об'явлене Господом - забувають про вічність, про те, що Бог став людиною для того, щоб людина стала богом і була вічно з Ним у Небі. Вся увага переходить виключно у земну площину життя. Саме



тут розбудовується і вирує "життя", звернене до упалої природи, для задоволення всім пошкодженим і викривленим, тому таке "життя" не є тим Життям, яке дарує Бог. Такий напрямок "розвитку" є фактичним відходом, полишенням християнства.

Живучи у такому світі байдужості, нас може підстерігати ще одна спокуса - з погордою і засудом ставитись до людей збайдужілих, від чого нас застерігає святий Єфрем Сирійський, говорячи: "Коли недбалими побачиш людей, навіть які постаріли у монашестві, тоді мусиш бути дуже обережним, аби, по-перше, не піти їхнім шляхом і, по-друге, набувши стриманості, не вноситися перед ними, бо це значило б поступитися зарозумілістю у перемозі над собою. Послухай, що сказано: **Будь уважним до себе**, ретельно оберігай свою душу!" Можливо, у світлі саме нашої святості хтось покине свою байдужість до Бога і до ближнього ...

*Hanusav Igor Я.*

## Sunday of Orthodoxy Celebrated in Chicago Metropolitan Area!

On Sunday, March 4th, 2012, six hierarchs from Orthodox Churches who are members of the Assembly of the Canonical Orthodox Hierarchs of North America presided over the Vespers service at St. Nicholas Greek Orthodox Church in Oak Lawn, IL, commemorating the feast of the Sunday of Orthodoxy. Each year on the first Sunday of Great Lent, Orthodox Christians around the world commemorate the restoration of icon veneration, first celebrated in 843 A.D. in Constantinople.



As an expression of the “*oneness*” of the Orthodox Church, Orthodox hierarchs, clergy and faithful from many jurisdictions gathered on this day in cathedrals and churches around the world, to proclaim with one voice, “*the faith of the Apostles...the faith of the Fathers...the faith which has established the universe.*” In their Sunday of Orthodoxy encyclical the bishops addressed the faithful stating, “*The Sunday of Orthodoxy is most auspiciously placed at the beginning of the Great Lent as an encouragement for all of us to proclaim, and most importantly act, according to the ‘right belief’ of our Faith. We give honor to the memory of the Righteous by our authentic engagement in the spiritual disciplines of fasting, praying, and almsgiving. Through the help of our All-Merciful and Loving God, our sacrifices and spiritual efforts can bear fruit in our lives and in the lives of our families, church communities and society. What is more, these days of grace, repentance and transformation prepare us to become partakers of the Resurrection of our Lord Jesus Christ at Holy Pascha.*”

As the Assembly of Canonical Orthodox Bishops of North and Central America, we exhort all the faithful to celebrate this Feast with special joy, and with a shared sense of our common Faith. The Assembly includes every canonical Orthodox presence in our region, and as such is a living icon of the varied traditions that have been carried to the New World by faithful Orthodox Christians from around the world. We encourage mutual

*celebrations and fellowship in the spirit of the Feast. Let us honor those who have come before us and preserved for us the integrity of Holy Orthodoxy. Let us be ourselves icons of the Living God, filled with faith, hope and love, and thus fulfill our Lenten struggle, and be counted worthy to worship the Holy Resurrection of our Lord Jesus Christ...*”

His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA was a main speaker at the Pan-Orthodox Vespers Service. In his remarks the bishop stated: “*...When people talk about the future of the Holy Orthodoxy in general terms, the usual issues are prominent in the discussion – ministry, lay people involvement, membership, finances, the role of the Church in education, moral and social issues of the society, vocations etc. However, the most important issue lies much deeper. The challenge that faces us, to put it simply, is the question of continuing to believe in God in the world of the twenty-first century with all its uncertainties. That is the fundamental issue for us as followers of Christ. We are faced with a situation which might be summed up as “secularized existence” Many persons live as though God did not exist and place themselves outside the problem of faith versus non-belief, as if God disappeared from their existential horizon...*”

*...As Orthodox Christians, we are called to be living icons of the Lord. Just as people look upon icons for a variety of reasons, so many people look to us for a wide range of reasons. To some, Orthodoxy is a fascinating example of ancient religion and Eastern mysticism. Then, there are those who see Orthodox Christians in terms of exotic rites and rituals. There are others who will see us as wood-worshippers. The seventh Ecumenical Council clearly condemned those who accuse us of worshipping idols, saying: “Anathema to those who apply the words of Holy Scripture which were spoken against idols, to the venerable icons. If we are true to our faith and desire to draw close to God, then*



*His Divine Grace will pour out of us. Though not all people will see it in us, it will be there, just as this same grace comes from the holy icons. Some will perceive this shining grace within us. The icons are a reminder to us of our purpose in the spiritual life...*

*... While our society and the world around us may be trying to get us to believe that this is a time when it's “every man for himself,” our Faith and our Church tells us that*

God has composed the body so "that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together" (I Corinthians 12: 25-26). I believe that these words apply to our Holy Orthodox Church today. This is a time when our Church should be doing even more to build up the body of Christ, to serve her people. The measure of our progress as a Church today will not be building projects, and new iconography projects, etc. We have a far more challenging task: caring for the people in the parishes, which is a much more difficult "building program," but a far more rewarding one...

... We ourselves must live out the Gospel of our Lord, Jesus Christ. We must beg God to purify us through confession and pious practices that bring saving humility. Only then can we be a parent, a brother or sister, or even a friend. We must begin now to practice what we preach: mercy and love, peace and joy. I beg all of you, at all times, to work hard and be dedicated to your parishes and your Holy Orthodox Church. We need to help each other to commit ourselves in building part of the path toward the Kingdom of God."



Some 50 priests and about 500 faithful participated in the Vespers service with the following hierarchs: Metropolitan Yakovos of the Greek Orthodox Metropolis of Chicago, Archbishop Nicolae of the Romanian Orthodox Archdiocese in America & Canada, Bishop Longin of the Serbian Orthodox Church of North America, Bishop Peter of ROCOR, Bishop Ilia of the Albanian Orthodox Diocese of America, and His Grace Bishop Daniel of the Ukrainian Orthodox Church of the USA.

Representing parishes of the Chicago Deanery of the Western Eparchy of the UOC of the USA, and participating in the Vespers service were Archimandrite Pankraty (St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL), Fr. Walter Hwostik (Protection of the Birth-Giver of God Ukrainian Orthodox Church in Milwaukee, WI), Fr. Vasyl



Sendeha (Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL), Fr. Silouan Rolando (Holy Trinity Ukrainian Orthodox Church in Goshen, IN), Fr. Mykola Dilendorf (St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL), and Deacon John Charest (Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL). Several dozens of Ukrainian Orthodox Christians of Chicago Metropolitan Area traveled to Oak Lawn, IL and took part in the evening prayers service with their bishop, many of whom are active participants of Chicago Pan-Orthodox Choir, under the leadership of the choir director of Ms. Gordana Trbuhovich.

Prior to the evening service of the day, in the morning of the 1st Sunday of Great Lent – the Sunday of Orthodoxy, His Grace Bishop Daniel joined the faithful of Sts Peter and Paul Ukrainian Orthodox parish in Palos Park, IL for the Divine Liturgy of St. Basil the Great and the service of Orthodoxy with the procession of icons.

The parish choir, under the direction of Subdeacon Yuriy Czepynsky, sang responses for the Liturgy, while seminarian Bohdan Melnykovich from St. Sophia Ukrainian Orthodox Theological Seminary in South bound Brook, NJ and the Subdeacons and altar servers of the parish family assisted the bishop about the Holy Altar of the parish temple.



At the Small Entrance of the Liturgy, His Grace Bishop Daniel presented an ecclesiastical award – a spiritual "sword" to the pastor of the parish community – Fr. Vasyl Sendeha, who prayerfully entered into the 5th year of his service in our Lord's Vineyard.

The children and the youth of Sts Peter and Paul Ukrainian Orthodox parish carried icons in a solemn procession, chanting hymns glorifying the fullness of Orthodox Christianity and its triumph over false teachings. The procession concluded with the entire congregation reciting the Proclamation of Faith.

In his homily for the Sunday of Orthodoxy, Bishop Daniel spoke of the spiritual foundation of the first Sunday of Lent – the Sunday of Orthodoxy and exhorted the faithful to bear witness to the Gospel in their local community and their homes.

At the end of the prayer service, the bishop took part in a Lenten dinner prepared by the parish family and blessed a newly refurbished parish hall of Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL.

# OCF COLLEGE CONFERENCE

by Michael Kochis

There is a popular show on the Travel Channel entitled, "No Reservations." In it, the host, Anthony Bourdain, spends a few days in a particular city or region in the world, immersing himself in the area's life and culture. Although Bourdain is not always the most upstanding of characters, he has a gift for weaving a compelling narrative in the way he connects with the people he meets, explores the setting, and draws out certain themes about the human condition. I could not help but feel like such a journalist when I was asked to write a reflection



on my time at the 2011 OCF College Conference at Antiochian Village last December. For one, I did not have much experience with pan-Orthodox gatherings before, so I wanted to meet fellow students from a variety of cultural backgrounds besides my familiar Ukrainian heritage. Secondly, for those few days I was there, I wanted a retreat from the everyday life I was used to. A week and a half into my winter break from school, I was ready for a change of scenery, and little more than a week before celebrating the Nativity, the conference found me at the ideal mind set to try something new and to resituate myself as an Orthodox Christian. No, I did not have a camera crew, but in nearly every other respect, I was ready for the new experience, and I hope that I am able to share my sentiments on this worthwhile experience with you.

The thing that made College Conference most fun was the people I was with. When I got to the airport, there was already a ring of other students who had gotten there earlier. Immediately, they introduced themselves and welcomed me into their conversations, and fortunately, this friendliness was a common trend throughout the entire trip. On the drive to Bolivar, I learned more about the others, hearing about their previous friendships from the Greek Orthodox Youth of America ("GOYA") sports leagues or other Orthodox gatherings, but it was clear that I was never on the "out" of any clique. It was unique to share experiences that only other churchgoers could appreciate, things I have never really been able to talk about before with my non-

Orthodox friends. Each day, I continued to meet more people from all around the country, but it seemed like we all had at least something in common besides our faith. At night, we would stay up until the early hours of the next day, going to bed not because we wanted to leave each other but because we realized we needed at least some sleep to stay attentive the next day. In addition to late at nights, the coordinators planned social times into our schedule, giving the opportunity to work out with a new buddy at the weight room, play board games in a lounge, or just sit and talk with somebody new.

When we arrived at Antiochian Village, I was impressed with the quality of the accommodations, from the dining hall to the rooms, which resembled a hotel (without locks on the doors, which was nice to think about). We had most of our services in the Saints Peter and Paul Chapel. The iconography was beautiful, and for me, it was noteworthy to see the "Our Father" inscribed in Arabic on the ceiling. The room was full, but I was struck that everyone there was a college student like myself, giving the service an even stronger sense of unity amongst the gathered faithful. I could try to describe the services—compline, orthros, or vespers with what I would estimate as over 200 of us crowded together—but it would not do the live experience justice. At my home parish of St. Vladimir's in Ambridge, PA, and at church in Princeton, I always serve at the Altar, so being able to stand with everyone else and really focus on the readings and service was particularly meaningful. I enjoyed hearing different chanting styles, and again, it

was beautiful to think that exclusively college students sang all the songs. We had three services on each of the two full days, including a Divine Liturgy at the St. Ignatius Chapel, separate from the building where we had been lodging, on Friday. The last day, we also celebrated a supplication service at the Saint Raphael shrine.

Throughout workshop sessions by various contributors and keynote addresses by His Grace Bishop Michael, we received many different perspectives on the theme of “Raise me above this world’s confusion,” originally from a Hymn to the Most Holy Theotokos, but, as we learned, an idea of dire importance to us. As we named forces that contribute to this confusion, from the media to peers and even parents, it became clear that at AV, none of those voices were present. With that in mind, I could undistractedly listen to what the speakers had to say. There were seven workshops offered, and we had the ability to pick which ones we wanted to attend; while I heard good things about all of them, I was able to find a balance of topics that I found interesting. My first workshop was with Sister Ignatia, who shared her personal experiences and taught us about private communication with God as a necessary supplement to communal prayer. While that session was very personal, the next one, by the Antiochian Fr. Antony Bahou, focused on social temptations and dating, which I heard has always been

a major topic of college students’ concern. It was important to be there with similar-minded students to hear that we are not the only ones who feel certain ways when we are confronted by many external forces that often go against what we believe. The third for that day was about iconography of the Theotokos by the priest-monk Fr. Igumen Mefodii, explicating the rich visual and theological symbolism of three different depictions of Mary: the Lady of Tenderness, the Guide, and Lady of the Sign. While I have seen them all before, I now have a greater appreciation for them. The second day, I listened to the rousing Coptic priest Fr. Anthony Messeh deliver a riveting talk about what it means to fear God, and then Niko Tzetzis talk about meaningful Orthodox relationships and how social media and websites stack up. While these one- or two-sentence synopses only brush the surface about the types of workshops offered, the important message I wish to convey is that there are a variety of very relevant personal, social, and spiritual topics. In college, I am used to going to a class, having a professor lecture about a topic for an hour or so, then leaving that class and going to a completely different one. Here, there was a very different feel. On one hand, each workshop was

separate from the others, and each presenter had his or her own particular message; however, I could not help but feel they were really saying the same thing. I would have trouble defining what exactly that message is, but there is something about our faith that is very personal and very universal at the same time.

All in all, the same chapels and many of the same friends will be back at Antiochian Village when I return next year, but College Conference will not be a four-day experience out of the year for me. To return to my beginning analogy, on the way home, I thought about the “take-home message” from the stay. As Bourdain would do, I had to distill my experience into one distinct idea that the viewers would be able to hold on to. It helped me to understand what it means to be closer to God. At AV, we had time to sit quietly and reflect upon God and our relationship with Him, and personally, that was the biggest thought I gained from the retreat—the importance of turning away from everything going on in the world around me to make sure that I have the right focus, and to realize that we are least likely to hear God when we are too busy listening to and thinking of other things. That “turning away” does not necessarily mean



being alone, though, for I am glad to have met many other students who have just the same goal in mind.

On that note, I encourage all Orthodox college students to attend such a conference if they can. If cost may present an issue, there are many scholarships offered that can help, and not even four full days is hardly a significant sacrifice of what many of us have as at least a three-week break. I would especially encourage other Ukrainian Orthodox college students to go, for out of the over 200 students participating, I found only one other Ukrainian, and although we spent a good bit of time together, we certainly felt underrepresented. Finally, even if you cannot attend College Conference next year, do all you can to be a part of your school’s Orthodox Christian scene. If you find others, go to church with them, or even better yet, start your own OCF chapter if you need to. I am sure your local priest would be more than willing to support you; even at big schools, OCFs are often only comprised of a few students, so do not be intimidated. Tying this back into the conference’s theme, college students live in a world with much confusion, and it always helps to make it through with support from others.

# Let the Children Come to Him

**Youth Workers' Conference Reflections  
Antiochian Village, January 25-28, 2012**

**Demetra Perlegas**

During the last few days of January during an unseasonably warm winter in what I call the American Holy Land—Western Pennsylvania, a group of about 60 Orthodox Christian youth workers gathered at the Antiochian Village from all over North America, spanning almost every Orthodox jurisdiction. The presence of three Orthodox hierarchs gave us extra grace and encouragement—Bishop Thomas of the Antiochian Orthodox Archdiocese, Metropolitan Alexios of the Greek Orthodox Archdiocese, and Bishop Irineu of the Orthodox Church in America, who are the members of the Committee for Youth of the Assembly of Canonical Orthodox Bishops. They each stated that the goal of the Assembly and the Committee for Youth is unity of the Orthodox faithful and unity of the Orthodox youth. It was a true image of the Orthodox Christian Church in America and a true witness to the reality of our unity in Christ, a granting of His prayer to His Father in John 17:21, that we all “may be one.”

Father Bogdan Bucur's keynote addresses focused on sharing both a living and generous faith with our youth. These sessions, as well as every workshop that was conducted by many talented and God-loving speakers, all served to train us as youth workers for all levels of ministry from Orthodox camp programs, youth ministry, Christian education, and Orthodox Christian Fellowship college ministry.

Father Bogdan beautifully demonstrated a most perfect pedagogical method of teaching—the use of the Scriptures. He taught us in this way by a detailed study of Exodus, where Moses introduced the people of Israel to God—emphasizing that this is the work of youth ministry. Those of us called to youth ministry are to introduce young people to God, much like Moses did with the people. He spoke about how this process involves a gradual description of who God is by the use of the Scriptures. He encouraged us to not present God as a concept, but as a dynamic, living reality with Whom we have a continual loving relationship. The living God and a living faith in Him is transformative, and not a simple pietism, tradition, moralism, or belief out of fear. When these things are separated from faith in a living God, and then shared in this way with our young people, they will reject it. He encouraged us to show our youth the challenging path of pursuing and loving the Living God, who transforms us, and whose work we do in complete humility and in the utmost sincerity. We are also to show them that our vertical relationship with God is directly connected to the horizontal relationships we have with

others. We are to teach young people by our example that all human beings are made in the image of God, and therefore, we are to show them a generous faith where we show unconditional love and mercy to our fellow human beings.

Among such great spiritual training, here is a list of additional jewels of wisdom for youth ministry I gained from this wonderful conference:

- To listen to our youth and to encourage them to listen to the Word of God.
- To present them with Christ by the example of living a true, honest and chaste life ourselves, showing them that we put Christ first.
- To invite them into an encounter with Christ through our ministry programs, but especially through reaching out to them and offering a personal relationship with us. To remind them of the power of repentance when we fall short, but also to show them the great joy of having Christ in our lives and to be hopeful for even greater things to come in both this life and the next. (From Father Philip Rogers' talk 'Come and See.')
- In our work we are to have a good knowledge of the Holy Scriptures and to be prepared to answer their questions about them as honestly as possible.
- To encourage the youth, their families and ourselves to minimize the 'useless sounds' of the world and to replace them with the sounds of holiness, as Bishop Thomas said.
- To provide opportunities for them to connect with the Orthodox community either in the parish, in summer camp programs, and when they go to college, so that they may experience the same love as that of the community of the Holy Trinity, on a regular and continual basis.
- For both lay and clergy leaders working with the OCF college ministry, the mission is to keep college students connected to their Orthodox faith by encouraging and guiding students to have programs that will help them cultivate an Orthodox spiritual life both on campus and in the local parish, to form strong bonds of fellowship with other students and people in the parish, and to perform service to others in the name of Christ. There also should be an effort to encourage parents and parish priests to include as criteria for college selection, the presence of an Orthodox parish and an OCF chapter.

I am so very grateful to my parish of Saint Nicholas Orthodox Church in Charlottesville, Virginia for supporting my attendance at this gathering of youth workers. I was greatly blessed in being in the company of so many fellow Orthodox Christians who struggle to love Christ daily in their lives and who generously share themselves with our young people to inspire them to tend to their salvation.

It is always an experience of a taste of Paradise when I spend time at the Village, and it was especially true this time. At this conference, we not only worked together to gain more wisdom and enlightenment to share our faith in our youth work, but also, we had the opportunity to come together in worship and in fellowship, enjoying being in the presence of each other and our Lord Jesus Christ, who unites us always, regardless of the physical distances between us.



*Note: Demetra Perlegas is the youth coordinator at St. Nicholas Parish. In addition to Demetra, our archdiocese was represented at the conference by Denise Spoganetz (Co-Director of Mommy & Me/Daddy & Me Camp), SbDn. John Charest (St. Peter & St. Paul – Palos Park, IL), and Robert Prokopchak (St. Peter & St. Paul – Lyndora, PA). Our director of Youth & Young Adult Ministry, Natalie Kapeluck Nixon, was a presenter at the conference.*



Парафіяни церкви Св. Тройці в Ірвінгтоні, Н.Дж. влаштували урочистість відзначення 20-ліття священослужіння о. Івана Лишика. Урочистість відбулася 15 січня 2012 р. в церковному залі парафії під час Різдвяної гостини.



## Genealogical Resources at the Center Archive

While many of you may already know that the Center's collections contain religious and historical artifacts, and items of folk and fine art, it is less widely known that the UkrHEC archival collections have a substantial number of unique and important documents that can be used for genealogical research. These documents cover in time much of the 20th century and in geography the US, Germany, and Ukraine. They tell not only the stories of individual families, but also the history of Ukraine and Ukrainian-American immigration.

## Генеалогічні ресурси в архіві центру

Багато з вас вже знають, що колекції Центру містять релігійні та історичні експонати, і предмети народного і образотворчого мистецтва. Але менш відомо про архівні фонди, що мають значну кількість унікальних і важливих документів, які можуть бути використані для генеалогічних досліджень. Ці документи охоплюють більшість 20-го століття території США, Німеччини, та України. Вони розповідають не тільки про окремі родини, а також про історію України та української імміграції до США.

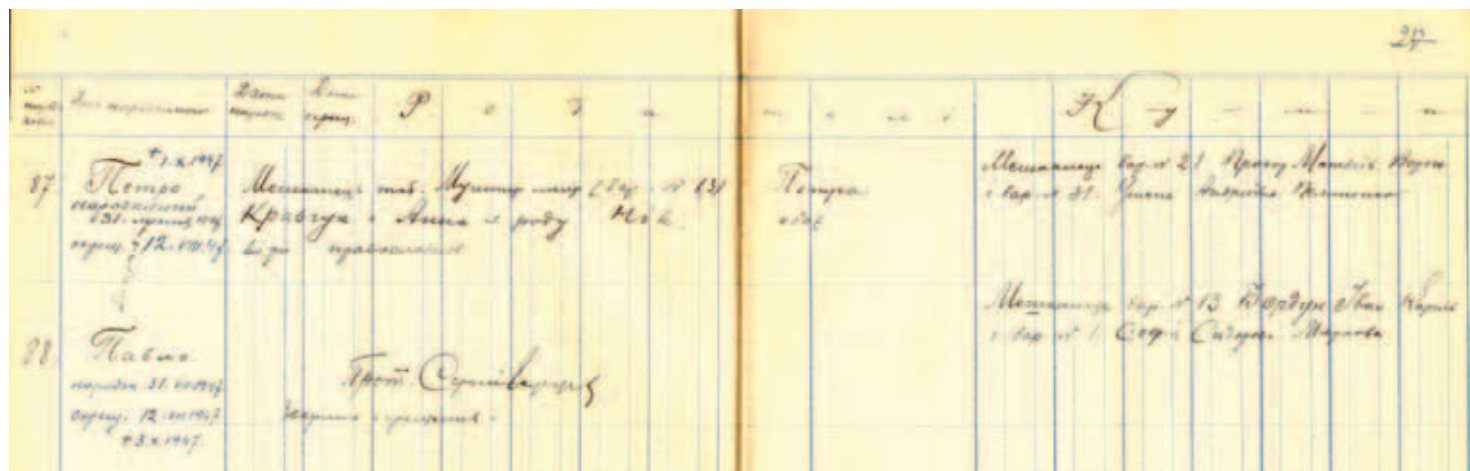
## Baptismal, matrimonial, and funeral records

The collections include a limited number of parish record books from the US and Displaced Persons camps in Germany. On the right is a page of baptism records from 1922 in Export, PA. It is interesting in that the priest identified the ethnicity of the parents, which included Serbs, Ukrainians, and Rusyns. Below is a baptism record from Munster-Lager DP Camp in 1947 of a pair of twin boys. Unfortunately, they both died two months later.



## Метричні книги

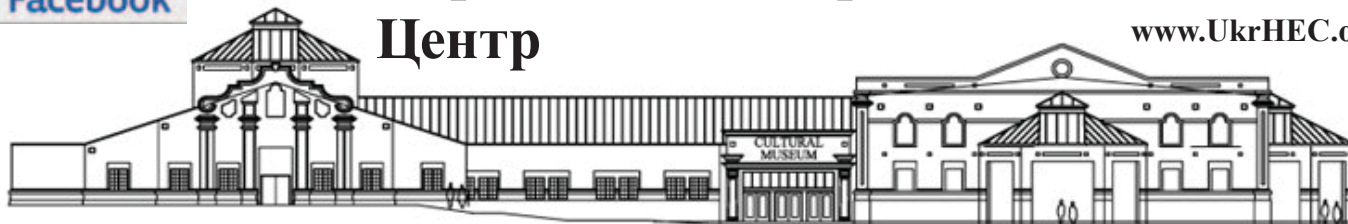
У фондах знаходяться деякі метричні книги з США і з німецьких таборів біженців. З права метричні записи хрещень з 1922-го року в церкві містечка Експорт, штату Пенсільванія. Вони цікаві тим, що священник визначив етнічну приналежність батьків, між ними серби, українці і русини. З низу запис хрещення близнюків у таборі Мунстер-Лагер в 1947-му році. На жаль, обидва померли через два місяці.



To view high-resolution images of our genealogical documents, visit our website.

Високоякісні зображення наших генеалогічних документів можна знайти на нашій інтернет-сторінці.





## Records of the UAOC

The archive also has administrative records of the Ukrainian Autocephalous Orthodox Church during the post-WWII period. Among them are hundreds of relief aid distribution lists, which have the names of all Ukrainian Orthodox individuals who received humanitarian aid through the Church. On the left is a part of one such list indicating recipients of lard in the Braunschweig DP camp on August 9, 1949.

In addition, the UAOC kept meticulous records of all individuals working for Church. On the right is the employee record of Paraskeva Tatarukova, who was a singer with the episcopal choir in Mainz-Kastel. It lists her birthplace and date, her parent's names, and her education and work experience.

If you think the UkrHEC archives might have information useful for your family history research, please contact archivist Michael Andrec at [archives@UkrHEC.org](mailto:archives@UkrHEC.org) or at 732-356-0132.

We would very much like to make our genealogical information available on the Web, but currently the resources needed are not available. You can make it happen by sponsoring a UkrHEC digitization project.

**If your family has Lemko or Rusyn roots, you may be interested in the April 29 workshop by Mike Buryk on doing genealogy research in the Sanok region of Poland. See our web site or Facebook event listing for details.**

## Документи УАПЦ

В архіві також знаходяться адміністративні документи Української Автокефальної Православної Церкви з післявоєнного періоду. Серед них сотні списків осіб, які отримали гуманітарну допомогу через Церкву. Зліва список на якому зазначено особи які одержали смалець в таборі Брауншвайг 9-го серпня 1949-го року.

Крім того, УАПЦ ретельно зберігала службові відомості про усіх осіб, які працювали для церкви. З правого боку бачимо службову анкету Параскеви Татаркувої, яка співала в єпископському хорі в Майнц-Кастелі. На ній записані її місце і дата народження, імена її батьків, і її освіта та попередній робочий досвід.

Якщо в архівах центру є інформація, корисна для вашого генеалогічного дослідження, зверніться до архівіста Михайла Андреця на [archives@UkrHEC.org](mailto:archives@UkrHEC.org) або 732-356-0132.

Ми б хотіли, щоб наша генеалогічна інформація була доступна на Інтернеті, але в даний час брак фондів на такий проєкт. Ваше спонсорство оцифрувального проєкту може зробити це реальністю.

**Якщо у вашій сім'ї лемківські чи русинські коріння, прибудьте 29 квітня на доповіді Михайла Бурика про генеалогічні дослідження в Польщі. Деталі можна знайти на нашій інтернет-сторінці.**

# Altar Servers Retreat Конференція Вівтарних Прислужників

Organized by the Chicago Deanery of the Ukrainian Orthodox Church of the USA  
Організована деканатом околиці Чікаго, Української Православної Церкви в США

With participation of His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the UOC of the USA  
За участю Преосвященнішого Владика Даниїла, правлячого архиєрея Західної єпархії УПЦ в США

## 18-21 червня 2012 року Божого 18-21 June, 2012

при Українській Православній Церкві  
св. Петра і Павла в Пейлос Парк, ІЛ

For additional information, please call:  
За додатковою інформацією телефонуйте  
на **(708) 361-5165**

Age group - 10 and up  
Вікова група - від 10 років

at Sts Peter and Paul Ukrainian  
Orthodox Church in Palos Park, IL

8410 West 131st St.  
Palos Park, IL 60464-2122

Registration: \$150  
Реєстрація:



# Archpastoral Visit to St. Anthony of the Desert Mission in Las Cruces, NM!

His Grace Bishop Daniel, the Ruling Hierarchy of the Western Eparchy of the Ukrainian Orthodox Church of the USA visited St. Anthony of the Desert Ukrainian Orthodox Mission during the weekend of March 16-18, 2012. He was accompanied by seminarian Yuri Andreiko of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ.

Bishop Daniel met parishioners informally over coffee on the morning of the 17th March, then spent the afternoon in conversations with individual members of the parish who had requested or been assigned time with him. These included catechumen Lt. Blake Davenport, who will be chrismated at Pascha, Reader Steven Foglesong, members new to the parish in the last year, and several others.

At the conclusion to Vespers at 5:00 PM on Saturday, Bishop Daniel spoke at length to those gathered, including a number of first-time visitors to the parish, about the meaning of Christian faith in this age and specifically during Lent. After his talk, people were treated to a festive supper and further conversations with his Grace.

The Chairperson of the Mission Board of Administration Joni Foglesong officially greeted Bishop Daniel on Sunday morning at the door of the church with kind words and the traditional bread and salt. Vladyka served the Divine Liturgy and preached to a packed church, focusing on the inner meaning of the Lenten journey.



At the Small Entrance of the Liturgy, His Grace Bishop Daniel presented an ecclesiastical award – a spiritual “sword” to the pastor of the parish community – Fr. Gabriel Rochelle, who prayerfully entered into the 7th year of his service in our Lord’s Vineyard in the Holy Ukrainian Orthodox Church of the USA.

Every available member of the parish was present on this Sunday, and those who could not be present sent greetings and expressed regret at their inability to attend.

Following the Divine Liturgy, another banquet was held which provided a lot of time for conversation with Bishop Daniel and Seminarian Yuri.

The parish council met with Vladyka Daniel over supper for the conclusion of his visit, and discussed future plans and hopes for St Anthony Mission.

St. Anthony of the Desert Mission in Las Cruces, NM began in October 2007 with only a handful of contacts, and has grown now to a full fifty members: thirty-nine adults and eleven children. Sub-deacon Theophan Mackey, is completing his first year at St. Tikhon’s Seminary with wife Kristi and daughter Maya Sophia. Reader Alfred Henderson is currently working in Kuwait, but we anticipate his return in June. Sub-deacon Vladimir Laven is working for the US Navy on Crete.



# St. Sophia Seminary Celebrates Patronal Feast of the Three Hierarchs!

by Subdeacon Vasyl and Ilona Dovgan



the USA in preparing those who will lead parish life as pastors of local parishes. The bishop stated that the feast of the Three Holy Hierarchs is one of the most important feast days for the seminary, as chapel – the very foundation of the Seminary's life – bears the name of the Three Holy hierarchs.

Seminarians, along with their sacred Music instructor Dr. Michael Andrec, led the chanting of the Divine Liturgy. Very Rev. Fr. Bazyl Zawierucha and Rev. Fr. Ivan Synevsky delivered short sermons in English and Ukrainian languages, addressing several dozens of faithful of the local communities, who

On February 11-12, 2012, St. Sophia Ukrainian Orthodox Theological Seminary celebrated its patronal feast, commemorating the Three Holy Hierarchs Basil the Great, Gregory the Theologian, and John Chrysostom. Although named in honor of the Holy Wisdom – St. Sophia, the seminary chapel is under the protection of these three great Hierarchs of the Eastern Church, noted for their great piety and wisdom.

His Grace Bishop Daniel celebrated Archpastoral Divine Liturgy of the Feast on Saturday, February 11, 2012, so to enable the local clergy and the faithful to share the joy of the feast day with the faculty and the student body of the Church's Academic Institution. Very Rev. Fr. Bazyl Zawierucha, Provost of the Seminary, assisted by a dozen of clergy greeted the Bishop at the entrance to the Seminary.

Responding, the Bishop greeted the faculty, students, guest clergy and faithful on behalf of the Rector of St. Sophia Ukrainian Orthodox Theological Seminary His Beatitude Metropolitan Constantine and His Eminence Archbishop Antony, President of the Consistory. He expressed his gratitude to Almighty God for the blessings bestowed upon the Seminary, its seminarians and professors, who invest themselves in securing the future of the Ukrainian Orthodox Church of

battled the snowy day to join the seminarians in the celebrations of the day. Both preachers reflected upon the historical meaning of the Feast and presented a brief account of each of the Saint's lives and their dedicated service and love for the Word of God.

At the end of liturgy, Bishop Daniel greeted those in attendance, especially the clergy and the parishioners of the Church that traveled from Pittsburgh, PA; Johnson City, NY; Philadelphia, PA; Trenton, NJ; New York City, NY; South Bound Brook, NJ. Addressing the seminarians, His Grace stressed the importance of academic studies and called upon the student body to embrace the love for Sacred Texts and Tradition of the Church in the tradition of the Patron Saints, adhering to our Lord's Commandment of love. He exhorted the academic body to familiarize themselves and to study the social and moral needs of the faithful in order to provide the adequate pastoral response to the challenges of the 21st century.

The liturgical celebration concluded with the melodious chanting of "God grant many years..." to the hierarchs of the Church, her clergy and faithful.

Following the Liturgy, the participants took part in a splendid luncheon, which was prepared by the seminary's cook, Mrs. Maria Morozovska.

# Собор Трьох Святителів в каплиці Свято-Софіївської Богословської семінарії

Іподиякон Василь та Ілона Довган

Щороку 12 лютого ми святкуємо свято Собору Трьох Святителів: Василя Великого, Івана Златоусто-го та Григорія Богослова. Це свято було встановлене 1084 р. єпископом міста Евхаїти Іваном, якому три святителі з'явилися уві сні і сказали припинити суперечки про те, хто з них є більшим чи меншим, бо вони «одне у Бога», і все, що вони робили за життя і після смерті, було задля єдності і миру.

На честь цього свята було освячено багато храмів, серед них і каплиця Свято-Софіївської Богословської семінарії. Отож, 11 лютого у каплиці відбулася Архиєрейська літургія за участю Преосвященішого Владика Даниїла та всесесних отців. Перед початком служіння отець Василь Завірюха разом із духовенством гречно вітали Владика Даниїла при вході до семінарії. Згодом усі разом відправилися на спільну молитву. Літургію супроводжував спів студентів-семінаристів під керівництвом Михайла Андрєця. Під час літургії були виголошені красномовні проповіді на українській та англійській мовах отцем Іваном Синевським та отцем Василем Завірюхою. Священнослужителі розповідали про походження цього свята, про життя та діяння трьох святих і акцентували увагу на тому, що неможливо когось із цих святителів назвати більш чи менш значущим у житті Церкви, всі вони жили і творили в один час, вони однаково прославляли Бога, сяяли любов між людьми, навчали прикладом Христа, писали псалми та Божественні літургії. Вони були богонатхненними людьми і об'єднували свої молитви та зусилля заради віри в Бога, заради збагачення духовності вірних і навернення на путь праведний невірних. Тож сьогодні вони є достойні хвали та звеличення в однаковій мірі.

Владика Даниїл привітав із цим великим святом усіх присутніх від імені ректора семінарії – Блаженного Митрополита Констянтина та президента консисторії



– Восокопреосвященнішого Архиєпископа Антонія. Також Владика наголосив, що зовсім не даремно каплиця, в якій багато часу проводять у молитві семінаристи та місцеве духовенство, освячена іменем Трьох Святих. Адже життя цих трьох святителів є дійсним та достойним прикладом для священнослужителів і тих, хто збирається ними стати. На завершення Владика Даниїл подякував семінаристам, вірним та священикам які прийшли в цей день розділити радість і молитви з нагоди храмового свята семінарії. Особливу подяку Преосвященіший висловив духовенству, яке прибуло з різних парафій, зокрема з Пітсбурга, Філадельфії штату Пенсільванія; Джонсон Сіті, Нью-Йорк Сіті штату Нью-Йорк; Трентону та Баунд Бруку штату Нью-Джерзі. Звертаючись до студентів семінарії, Владика Даниїл закликав їх бути старанними та люблячими, так, як цього вчить Христос, а викладацьку «родину» – плекати духовність та любов до Бога у серцях студентів.

Після молитовного збагачення все духовенство та вірні розділили разом святковий обід, що був старанно та смачно приготовлений кухарем семінарії – пані Марією Морозовською.

# Rev. Lewytzkij Seminarian Foundation of St. Andrew's Society Awards Scholarships to Seminarists of St. Sophia Ukrainian Orthodox Theological Seminary!

## СТІПЕНДІЙНИЙ ФОНД О. ЛЕВИЦЬКОГО

SOUTH BOUND BROOK, N.J. Ten seminarists were awarded scholarships on November 12, 2011 at St. Sophia Ukrainian Orthodox Seminary. Funded by the Rev. Wolodymyr Lewytzkij Seminarian Scholarship Foundation thru St Andrew's Society/ UOC of USA, \$10,500 was awarded for the 2011-2012 academic year.

Scholarships of this Foundation are made in honor of the living, or in memory of deceased souls. The 2011-12 award dedications include: in Blessed Memory of Very Rev. Mykola Metulynsky, Eugene Micevych, Yaroslav Korsunsky and Eugene Ostapczuk (MN); in honor of the families of Anne Ferreira (OR), Dr. Gregory and Lili Sitka, Bob Morris (MN); the Wayzata Community Church, St. Katherine UOC parish, St. Katherine UOC Sisterhood (MN).

Since 1990, the Rev. Lewytzkij Scholarship Foundation has awarded 425 scholarships to deserving seminarists studying at three Western Ukraine. The past success of the program is demonstrated by the large number ordained clergy serving parishes across Ukraine which have been recipients of these scholarships. In 2011, concern over the deteriorating economic and political climate in Ukraine, along with a desire to provide a broader curriculum to students from Ukraine, resulted in the program to refocus its support to students studying abroad at St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ. The criteria for scholarships are merit and need based for qualified candidates from the poorest Ukrainian families.

Tax free donations are accepted to expand this mission program to a greater number of students from Ukraine. Donations may be made to Rev. Lewytzkij Fund/St. Andrew's Society, c/o V. Vizir, 1023 Yorkshire Dr. Los Altos, CA 94024. For more information, contact Luba Lewytzkij at 952.440.5822 or luba@integra.net

Фундація Стипендій для Семинаристів імені отця доктора протопресвитера Володимира Левицького, Товариства Святого Андрія, нагороджує стипендіями українських семінаристів

Саут Баунд Брук, Н.Дж. Десять семінаристів були нагороджені стипендіями 12 листопада 2011 року в Українській Православній Семинарії Святої Софії. Кошти

забезпечені Фондацією стипендій для семінаристів імені отця доктора протопресвитера Володимира Левицького через Товариство Святого Андрія Української Православної Церкви в США. 10,500 доларів виділено на 2011-2012 навчальний рік.

Стипендії цієї фундації виділяються на честь нині живих осіб або в блаженну пам'ять померлих. Призначені фінансові нагороди на 2011-2012 навчальний рік включають: в блаженну пам'ять протопресвитера

Миколи Метулинського, Євгена Міцевича, Ярослава Корсунського та Євгена Остапчука (всі - Міннесота), на честь родин Анни Ферейра (Орегон), доктора Григорія та Лілії Сітка, Роберта Морріса (всі - Міннесота), Громадської Церкви в Вайзата, Української Православної Парафії Святої Катерини та Сестринства цієї парафії.

З 1990 року, Фондація Стипендій для Семинаристів імені отця доктора протопресвитера Володимира Левицького виділила як нагороди 425 стипендій для заслуговуючих семінаристів в трьох семінаріях Західної України. Попередній успіх програми демонструється великою кількістю рукоположеного духовенства, що отримали свого часу нагороду цими стипендіями та зараз служать в парафіях по всій Україні. В 2011 році, занепокоєність різко погіршеною економічною та політичною ситуацією в Україні разом з бажанням забезпечити більш широку та охоплюючу навчальну програму для студентів з України привели до переведення мети допомоги до студентів, які навчаються за межами України, особливо в Українській Православній Семинарії Святої Софії в Саут Баунд Брук, Нью-Джерсі, США. Критерії для допомоги базуються на академічній успішності та матеріальній потребі для кваліфікованих кандидатів з найбідніших Українських родин.



# ВОДОХРЕЩА У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Написав Юрій Розгін

Фото: Єлисавета Симоненко

Водохреща (Водохрища, Водохреще, Водохрестя, Водо-свяття) або Богоявлення, Свято-покровська Громада в Саутфілді, Міч., відсвяткувала у середу 18-го (Навечір'я Богоявлення) і в четвер 19-го січня. Після Великого освячення води, яке відправив отець Павло Боднарчук (в середу, з ним співслужив о. Андрій Алексієв, з Сербської Православної Церкви в місті Ecorse), вірні наливали її в посудини, щоб взяти додому.

Коротко про еволюцію цього Свята. На початку християнства, Свято Різдва і Хрещення святкувались разом як Свято Богоявлення, "Свято Світла", Свято Богоявління. Але вже від 13-го століття, Хрещення Ісуса Христа святкувалось як окреме свято. Спочатку, в практиці відбувалось тільки одне Велике освячення води, а саме в Навечір'я Богоявлення. Проте зараз є загальноприйнятою практика освячувати воду двічі: перший раз - в Навечір'я Богоявлення, а другий раз - на саме Свято Богоявлення.

Українська Церква прийняла цей обряд Велико-го освячення води в той час коли до нас прийшло християнство. Іпатіївський літопис (1148 р.) згадує про Водосвяття на території Київської Русі і називає



(На фото: Велике освячення води у Парафії Св. Покрови в Саутфілді, Міч.)

його Водохрещам. В Україні цей обряд був радісно та сердечно прийнятий, бо в нашому народі, віддавна, вода, річка - була свята річ, оскільки вода живить все життя і без води - життя неможливе! Чин Великого освячення води в Українській Церкві, описаний в українському требнику Петра Могили, ще в 1646-му році, має обрядові відмінності від грецьких чи інших слов'янських богослужбових уставів (в тому числі і московського) і ці відмінності відзеркалюють вікові традиції нашого українського народу.

Після Свята Богоявлення, о. Павло відвідував доми парафіян і благословляв їх, просячи ласки Божої і благословення для всіх членів родини. Отець Павло кропив

(скроплював) освяченою водою всі кімнати в домі, щоб вони наповнились Святим Духом і щоб в цьому домі проявилось Боже Царство. Він благословляв членів родини, щоб допомогти їм очиститись і щоб ця родина стала, як казав Св. Іоан Золотоустий "малою церквою", - малою громадою сповненою молитви і любові на протязі року.

Відвідини о. Павла підбадьорюють і скріплюють почуття належності до Святопокровської Громади - родини.



## Ordination Anniversaries

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

March/  
April

Rev. Fr. George Bazylevsky  
Rev. Fr. Walter Hvostik  
Rev. Fr. Gregory Czumak  
V. Rev. Fr. Michael Kochis  
V. Rev. Fr. Mykola Krywonos  
Deacon James Cairns, II  
Rev. Fr. Zenoviy Zharskiy  
V. Rev. Vasyl Shtelen  
V. Rev. Bazyl Zawierucha  
Rev. Fr. Vasyl Sendeha  
V. Rev. Jakiw Norton  
Deacon Mikhail Sawarynski  
V. Rev. Fr. Todor Mazur



March 08, 2003  
March 19, 1995  
March 24, 2001  
March 27, 1995  
March 28, 1981  
April 10, 2010  
April 11, 1998  
April 12, 1978  
April 12, 1981  
April 14, 2007  
April 24, 1977  
April 25, 2004  
April 27, 1992

Office of Religious Education  
Christian Education Teacher Certification Program



"Of all holy works,  
the education of  
children is the most  
holy."  
St. Theophanes the Recluse



April 27-28  
2012

April 27 (Friday)  
2 p.m. - 4:30 p.m. - Session I  
Supper  
6 p.m. - 8:30 p.m. - Session II  
8:30 p.m. - Discussion

April 28 (Saturday)  
7:30 a.m. Divine Liturgy  
8:45 a.m. Breakfast  
9:30 a.m. - 11:30 a.m. - Session III  
11:30 a.m. Lunch and departure

There will be a registration fee of \$50 including meals, materials, and certificate (payable to Consistory of the Ukrainian Orthodox Church of the USA).

For those who wish full certification there will be a reading and writing portion with online or phone/mail contact with Fr. Harry ahead of the seminar on the weekend of April 27.

Reading materials will be sent to you ahead of time and will be reviewed in class

St. Sophia Seminary  
Metropolia Center  
135 Davidson Avenue  
Somerset, NJ 08873

Please contact Father Harry  
by March 23, 2012  
[fatherharry13@yahoo.com](mailto:fatherharry13@yahoo.com)  
(Subject: "ORE certification")  
Phone: 813-659-0123

\*If you require a room for an overnight stay,  
please contact Fr. Harry ahead of time for  
reservations at the Holiday Inn.

St. Sophia Seminary  
Metropolia Center  
135 Davidson Avenue  
Somerset, NJ 08873



## Winter at St. Vladimir's Cathedral!

St. Vladimir's Ukrainian Orthodox Cathedral in Philadelphia, PA has been extremely busy this winter. Our winter schedule typically starts with our annual parish Christmas Bazaar. A mainstay and major financial project of the year, for the first time in decades we made some major shifts to the Bazaar this year. Two weeks before the Bazaar we held an indoor flea market. The Bazaar is a neighborhood favorite and the first annual indoor flea market was a success with the neighbors.



Once the Bazaar was cleared out we prepared for St. Nicholas. Our Sunday School students eagerly waited for the arrival of St. Nicholas. This year, the children sang beautifully as they waited for St. Nicholas to arrive. The children have been getting lots of practice singing. Each Sunday Pani Laura Naumenko leads the children in singing the Communion Hymn.

For several years the St. Vladimir UOL chapter has sponsored a family night at Dave and Busters. As part of this family event we dine together in the restaurant and enjoy the arcade games. Both young and not so young attempt the video games. The best aspect of the event is that families attend, so you have multiple generations enjoying the video games. This year approximately forty people joined in the fun evening.

For the first time our Alexander Koshetz Choir sang at a local Philadelphia concert of carols. Over fifteen choirs sang at the concert, and for the first time, our choir under the direction of Karen Ferraro performed. The choir sang three carols at the concert and sounded beautiful.

Our next event of the season was our annual caroling to visit our shut-ins. For over a decade the UOL

Chapter has visited parishioners who can not attend church. The director of our Sunday school also brings cards and drawings from our school children. The parishioners light up when Daria O'Byrne, director of our religious education program shares the cards from the children.

We visited Pani Hordienko who is over 100 years old and was a long time choir member. We also visited with Mrs. Berezowski - a longtime UOL member. As part of our visit we bring treats and sing several carols.

On Theophany Eve, January 18th, our UOL Chapter sponsored its 3rd Annual Theophany Eve Supper – Holodna Kutya. Following Compline Service 40 people joined in the church hall for a lovely Lenten supper. As part of our Holodna Kutya we set one large table so that everyone could enjoy the dinner together. This year we sang carols prior to dinner. After the dinner, everyone joined together in the temple for the first blessing of water.

On Sunday our chapter celebrated with a Theophany Brunch. The whole parish joined for the blessing of the ice cross. The annual event is a great joy! The cross, funded by Mike Fesnak and David Sembrot, is a beautiful ice carving of an Orthodox cross. Following the blessing of the cross the entire parish came into the hall for warm soup and salad.

Our season ended with a celebration at our Annual Malanka. Philadelphia's Malanka can not be beat. The event is full of fun, with young and old on the dance floor. DJ Al Shinn is wonderful and makes each Malanka a great night. This year the young children learned some line dances prior to the music starting so they were quite a hit during the Macarena and Kolomeyka. The Malanka is a family event with very young children, parents and grandparents. We had a delicious meal with chicken, sausage and meatballs. Following the fantastic dinner we were able to burn calories on the dance floor. The event chaired by Al and Debbie Shinn is always a huge success.





## *Nativity of our Lord Celebrations in our Parishes* *Різдвяні Святкування в наших парафіях*

### **Парафія Св. Покрови в Саутфілді, Міч.**



Написав Юрій Розгін

У Навечір'я Різдва Христового, 6-го січня 2012-го року, в Українській Православній Катедрі Св. Покрови (Катедра) Велике Повечір'я відправив о. Павло Боднарчук, а йому допомагали іподиякон (subdeacon) Андрій Стойко та вівтарні прислужники Андрій і Михайло Пауерс, Андрій Рудиченко, Ярема Петруша, Олег Геба і Данилко Гиг'їнс. Під керівництвом диригента Миколи Невмержицького, урочисто співав катедральний хор молитви з Різдвяною тематикою. У

своїй проповіді, о. Павло пояснив, що українські Свят-Вечірні традиції – це дохристиянські звичаї, яким Церква надала Різдвяного змісту, і підкреслив, що не важливо коли ми святкуємо Різдво (за новим чи старим календарем), а важливо як ми святкуємо Різдво: що в ньому найважливіше для нас. Після закінчення Великого Повечір'я, хор заспівав кілька колядок і парафіяни та гості зібрались на спільну Святу Вечерю з традиційними стравами у святково прибраній парафіяльній залі, де на почесному місці знаходився колач, (білий хліб, випечений із крученого і переплетеного тіста) – символ добробуту.

Свята Вечеря – це, традиційно, родинне свято, але в Святопокровській Громаді виробилась традиція святкувати його спільно (для тих, хто так бажає). Це можна пояснити так, що в цій Громаді було багато самотніх членів і що Громада почуває себе як одна родина.

В Україні, господиня присвячувала кілька днів, щоб, для своєї родини, приготувати 12 традиційних пісних страв (Свят-Вечір – це останній день

посту Пилипівки). Цим разом, члени Сестрицтва ім. Св. Княгині Ольги при Катедрі і приятелі Святопокровської Громади працювали кілька днів, під керівництвом Джорджії Керелюк і Вари Сірої, щоб приготувати страви.

Родинну Святу Вечерю розпочинає молитвою господар дому. В цьому випадку, Голова Парафіяльної Ради, Ю. Король, привітав присутніх і попросив о. Павла молитвою розпочати спільну Святу Вечерю а хор проспівав Різдвяний Тропар (молитов-

Велика подяка всім, хто брав участь у підготовці й здійсненні Святої Вечері.

Святкування Різдва, 7-го січня, розпочалося в Катедрі Різдвяною Службою, яку відправив о. Павло, а йому допомагали іподиякон А. Стойко і ті самі вівтарні прислужники що й попереднього дня, плюс, Денис Слюсар. Після закінчення Різдвяної Служби, о. Павло прочитав «Різдвяне Послання Постійної Конференції Українських Православних Єпископів поза межами України», в якому закликається: «...Найлегше загородити Христа стінами Церкви, - обмежити Його...», але «...де люди сумують, де люди поранені чи тіло побите, де діти голодні чи люди в потребі, там ми повинні бути... тоді, Різдво буде мати значення у нашому житті ...»

Було приємно бачити і на Великому Повечір'ї в церкві і на Святій Вечері в залі – багато гостей, між ними Полковника Олега Цеплого, команданта 101-го Відділу Українських Американських Ветеранів (Ukrainian American Veterans, Post 101); Христину Никорак, Екзекутивного Директора Українського Американського Архіву й Музею в Детройті; Ярослава Березовського, Редактора «Детройтських Новин», і багато інших гостей.

В суботу 14-го січня, діти Школи Релігії й Українознавства ім. Л.Українки, при Катедрі, колядували в «Українському Селі» і в Українських Кредитівках міста Воррен, що біля Детройту.

Свят-Вечірніх і Різдвяних традицій притримуються українці, куди б їх не закинула доля, і цим декларують свою приналежність до українського народу.



(На фото: о. Павло Боднарчук керує загальним колядуванням під час Святої Вечері.) Фото: Єлисавета Симоненко

ний вірш). Свята Вечеря, традиційно, починається з куті – вареної пшениці (в деяких регіонах України – рижу, пшона, жита) з медом, горіхами і тертим маком. Інші традиційні страви на Свят-Вечір – це борщ, риба, вареники, голубці, пампушки з часником і узвар (компот). В стравах цієї Вечері представлені найголовніші плоди поля, городу і саду.

Спільним колядуванням присутніх керував о. Павло; його гучний голос не потребує мікрофона і тому він міг виконувати свою функцію передуваючи серед співаючої громади.

## Nativity of our Lord Celebrations in our Parishes Різдвяні Святкування в наших парафіях

### St. Mary's Ukrainian Orthodox Church, Herkimer, NY



The Rev. Ivan Semko of St. Mary's Ukrainian Orthodox Church conducts Christmas Eve Service in Herkimer, NY

HERKIMER - A small group gathered in the undercroft of St. Mary's Ukrainian Orthodox Church on Friday evening, January 6, hoping to preserve traditions from "The Old World" that are quickly fading.

"It used to be a tradition that every family would have Christmas Eve supper when families were bigger and many church and choir members, Valentina Prylepa said. "Now we do it in church."

To celebrate Christmas Eve, a service was hosted at the Herkimer church followed by traditional Ukrainian food - without the meat.



It was also a tradition in Ukraine to go caroling on Christmas Eve, but Prylepa said now they do it in church "Things have changed but remain the same in a sense" she said, adding that the Orthodox Christmas holiday marks the beginning of the winter holidays such as the Blessing of Water.

Preserving the Ukrainian Orthodox traditions isn't just important for those who have immigrated to the U.S., Prylepa said, but it also serves as a reminder of the years Ukrainians spent under USSR rule.

Jordanville, NY resident Wasyl Hula said his parents immigrated to the U.S. in the 1920's. He said he has been attending St. Mary's all his life and his father helped build the Herkimer church.

### Caroling at Holy Trinity Ukrainian Orthodox Church, Trenton, NJ

By Olena Lymar

On Sunday, January 22, 2012, it was a joyous day with singing, unity, and glorifying God with Christmas carols at Holy Trinity Ukrainian Orthodox Church Trenton, NJ. It has become a tradition that every year, a parish around the Trenton, NJ area would host a caroling gathering. This year we had four choirs come and sing at the Holy Trinity Hall, they were St. George Ukrainian Orthodox Church, St. Josaphat Ukrainian Catholic Church, Ukrainian Baptist Church of Levittown and our own Holy Trinity Ukrainian Church choir. After church, everyone enjoyed a delicious meal cooked by our

sisterhood including mashed potatoes with meat and Borsht. Each choir performed three to four traditional Ukrainian Christmas Carols. In the end, when everyone had performed, all four choirs gather together and sang three Ukrainian Christmas Carols and Боже Великий Єдиний. All the members in the choirs and audience felt a sense of unity when everyone sang together. It was truly a sight to see, all four choirs singing together as one! Everyone was delighted and that many would like to continue this tradition!



# New Britain parish's "Families for Fontanka Boys" project successfully completes its first year.

In 2010, St Mary's parish in New Britain became partners with Universal Aid for Children-Ukraine (Ft. Lauderdale, FL) and sponsored 8 boys coming out of an Odessa Orphanage called Fontanka. This is an orphanage jointly administered by the state and by the Orthodox church, which has a direct presence in the school. Its student population consists mostly of boys who had been living on the streets and were picked up by the police and brought there. The ages at Fontanka are from 8 to 15 years old and the discipline is junior military style. The Orthodox Divine Liturgy is a part of the school life.



The current system of care for orphans in Ukraine is set up in a such way that at the age of 15 these young men are left on their own. As a result, these boys are very much at risk when they leave the school/orphanage and go into unfamiliar circumstances of living on their own in an unfriendly society.

The UAC scholarship program assists young people who are leaving various Odessa Orphanages and attempting to get ahead in their lives. These can be trade schools, universities, or technical colleges. UAC, through their Odessa Director,



Peter Panin, works with the students to assist in legal, administrative, housing, and placement exams. Once in a school, UAC then monitors each student for compliance with the program requirements. In return for a \$50 per month stipend, each scholarship student is required to work 16 to 20 hours in one of the Odessa orphanages and a time sheet is turned in to the UAC staff. This stipend is usually the only money the student has to meet living expenses with.

More than 30 parishioners signed up for the program and became the boy's American "families". The sponsors chose 8 boys-- ("Rustam, Vitaly, Vova, Kolya, Victor, Vitaly, Stanislav and Anatoly" see picture above) and created the "Families for Fontanka Boys" program. Each boy has a group of sponsors who have joined together as one family. Some boys have as many as 6 sponsors, who then share the \$57 per month expense between them.

The boys write regular letters to their sponsors and the sponsors are also encouraged to write back to the student. UAC facilitates the translation of letters and then forwards them via email to the church's Program Director, John Nickleach, who then distributes them.

In August, the sponsors joined together and created packages to send to the boys, via the church's highly successful Bundles for Ukraine program. School supplies, shoes, shirts, and snacks comprised the packages, which are scheduled to ar-

rive in Odessa in October.

The "Families for Fontanka" sponsors are now awaiting news from the boys and their plans (hopefully) to

remain in school for a second year. Career choices for the boys include: auto mechanic, pastry chef, welder, teacher, and one boy wants to be a boxer, so he studies gymnastics.

In November, 2010, Program Director, John Nickleach, made a trip to Odessa. He has made frequent trips there since 2003. During this most recent trip, he spent time with the boys, visiting some of them in their dorms or hostels, and also took the boys out for a very large meal! A letter of support and prayer written by Fr. Andrii Pokotylo was also given to each student.

Anyone interested in further information about the Families program, Odessa orphanages, or about sponsoring a student, please feel free to contact Fr. Andrii [frandrii@smuoc.com](mailto:frandrii@smuoc.com) or John Nickleach ([johnronson2@gmail.com](mailto:johnronson2@gmail.com)). We'd love to see more people join our "Families".

Please join our church in offering prayers for the boys to stay in school and learn a skill before they try to transition into the Ukraine labor force.



# Eagle Scout Ceremony

On Saturday, March 10, 2012, the parishioners of St. Peter and St. Paul in Carnegie, along with family and friends of Gregory Markiw attended his Eagle Scout Ceremony in Carnegie, Pennsylvania. The Eagle Scout is the highest rank attainable in the Boy Scouting program of the Boy Scouts of America (BSA). Requirements include earning at least 21 merit badges and



demonstrating Scout Spirit through the Boy Scout Oath and Law, service and leadership. This includes an extensive service project that the Scout plans, organizes, leads and manages. Eagle Scouts are expected to set an example for other Scouts and to become the leaders in life. Many Eagle Scouts are widely represented in the military, in higher education and academia, major professions, the clergy, business and politics.

In 2004 the Carnegie parish

sustained massive damage following Hurricane Ivan. While the parishioners worked very hard to repair the damage and to replace those items lost due to flooding, the upstairs hall remained a project that kept getting pushed down the list of things to do because of funding. Gregory decided to make the renovation and repainting of the upper church hall his Eagle Project. He contacted a local Sherwin Williams paint store and procured a paint donation which was added

parishioners as well as those groups who use the church hall throughout the year.

Gregory's Court of Honor celebration was attended by His Beatitude Metropolitan Constantine, Protospesbyter William Diakiw, Rev. Steve Repa, Rev. John Haluszczak and Rev. Robert Popichak, along with many parishioners, family and friends. Everyone's support and generosity was greatly appreciated by Gregory and his family.

## "SOUPER BOWL" SUNDAY AT ST. PETER & PAUL - PALOS PARK, IL

On February 5th, "Super Bowl Sunday", Sts Peter and Paul UOL chapter and parish community participated in the "Souper Bowl" event for the St. Andrew's Society – soup kitchens for the elderly in Ukraine.

Ten great chef - parishioners prepared their best recipes. The selections were Ukrainian Borscht – Fr. Vasyl Sendeha, New Orleans Gumbo – Howard Brooks, Cabbage w/ Pork – Gayle Wołoschak, Stuffed Pepper – Janet Ganske, Italian Wedding Soup – Andrea Manson, Cauliflower/Fennel Puree w/Bacon – Harry Oryhon, Baba Lidia's Green Borscht – George Cepynsky, Vegetable – Karoline O'Neil, Chili – Noreen Neswick, and Chicken Tomato Rice – Lydia



Cepynsky. Bob and Pat Lewandowski donated several loaves of great rye and wheat bread. Anatol and Kathy Bilyk coordinated the event bringing all the necessary supplies, the bowls, spoons, Super Bowl decorations. They did all the set up, got all the soups piping hot and helped with the clean-up. Other parishioners also brought breads and sweets.

It was only a donation of \$10.00 which bought the bowl and then you could feast on all the soups as many times as desired. WOW – this was a winner. We collected \$875.00 and plan to send St. Andrew's Society a check for \$1000.00 for their terrific project of feeding the hungry in Ukraine.



## One Year Memorial Service for Metropolitan Nicholas in Perth Amboy

On Sunday March 18, 2012 at 4:00 pm, the faithful of St. John the Baptist Orthodox Church in Perth Amboy, New Jersey, were honored with a visitation by His Eminence, Archbishop Demetrios of America, Locum Tenens of the American Carpatho-Russian Orthodox Diocese of the USA to remember the one year anniversary of the Repose of His Eminence, +Metropolitan Nicholas.

Archbishop Demetrios was joined by His Eminence,

Archbishop Antony of the Ukrainian Orthodox Church of the USA, and a large number of Diocesan Priests, deacons and faithful of the diocesan parishes of the Eastern Seaboard region.

Posted photos show scenes from the Parastas (Memorial) Service and the dinner and speaking program which followed.



## *Forgiveness Vespers of NY/NJ Deanery with Bishop Daniel!*

*By Subdeacon Vasyl Pasakas*

South Bound Brook, NJ. His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the UOC of the USA joined Protopresbyter Taras Chubenko, the Dean of NY/NJ Deanery of the Eastern Eparchy of the Ukrainian Orthodox Church of the USA, as well as Fr. Yuriy Siwko, Fr. Ivan Lymar, Fr. Peter Hotrovich, Fr. Oleh Hucul, Fr. Volodymyr Zinchyshyn, Fr. Myroslav Shirta, Fr. Mykola Filyk, Fr. Volodymyr Muzychka, Fr. Ivan Synevskyy, Deacon James Cairns and parishioners of the Deanery parish communities and guests, as well as seminarians of St. Sophia Ukrainian Orthodox Theological Seminary for the beginning of Great and Holy Lent by the celebration of the Forgiveness Vespers and the service of Forgiveness at St. Andrew Ukrainian Orthodox Memorial Church, which marks in the Holy Orthodox Church the beginning of the journey of Great Lent.

In his homily, Bishop Daniel emphasized that one of the most striking warning words in the celebration of the Forgiveness Vespers, as this relates to our life long faith journey is the word "discouragement." "We should never allow the devil to discourage us or drive a wedge between our lives and our faith. When we stop practicing our faith, we lose it," said Bishop Daniel. "Today the Lord is emphasizing to us the need to forgive. It is true that this is

Forgiveness Sunday, and it is natural that we would hear about this subject from Him in the way that we have just heard. However, the Lord speaks to us about forgiveness not just today as we are formally about to enter Great Lent. He is speaking to us about forgiveness all the time. In the context of the Our Father, the Saviour is saying to us: If you don't forgive your brothers their trespasses, then neither will God forgive you yours.



## ***Bishop Daniel Visits Dormition of the Most Holy Birth-Giver of God (St. Mary) Ukrainian Orthodox Church in Jones, Oklahoma!***

On Friday 03 February, His Grace Bishop Daniel, the Ruling Hierarchy of the Western Eparchy of the UOC of the USA arrived in Oklahoma (formerly known as Indian Territory) for an Archpastoral Visitation to the Dormition of the Most Holy Birth-Giver of God (St. Mary) Ukrainian Orthodox Church in Jones, Oklahoma. His Grace was accompanied by Seminarian Vasyl Dovgan and his wife Ilona. Bishop Daniel's Archpastoral visit to St. Mary Church in Jones, Oklahoma, caused a spiritual awakening among the parishioners. The members and guests were anxiously waiting to see their Hierarchy and Spiritual Father.

Saturday evening, at the invitation of His Grace Bishop Basil of Wichita of Antiochian Christian Orthodox Diocese, Vladyka Daniel presided during Great Vespers at Holy Ascension Antiochian Orthodox Church in Norman, Oklahoma. Great Vespers was served by the V. Rev. Justin McFeeters, Pastor of Holy Ascension, who was assisted by Archimandrite Rapahael of St. Mary's Ukrainian Orthodox parish community. Following the liturgical celebration, the bishop reflected upon the words of the Psalmist "To you, Lord, I lift my soul.", stating that God does not forget his people; the almighty and merciful God invites us to lift our souls to Him. This means that we should walk the joys and the sorrows of life in communion with Him. We must not rely just on our own strength. God hears us. But, do we truly seek for his support? Each of us must find an answer to this question as we journey through life..." The service was followed by a very elegant reception in the parish trapeza, lovingly prepared by Holy Ascension's parishioners.

Following the rainy Saturday, Sunday was a wonderful morning as the sun brightly enlightened everything around St. Mary's Church and its rays reflected on the morning dew and on the church's dome. Peace, Prayer and Silence reigned around the church of St. Mary. At that exact moment His Grace Bishop Daniel arrived at the church and was escorted by the parish altar servers and seminarian Subdeacon Vasyl Dovhan. At the entrance to the church Archimandrite Raphael and the president of St. Mary's, Oklahoma City Police Captain

Greg Johnston, met His Grace, greeted him in the name of the parish, and asked Him to pray for the church and parishioners. Then Bishop Daniel started the Divine Liturgy. Spiritual inspiration filled the souls of those people who were present.

Prior to the beginning of the Liturgy, Vladyka Daniel set aside Reader Sandro Gomarteli to the subdeaconate. The Bishop also blessed Eugene Hobza, Steven Peck and Mikita Dzialendzik to serve as alter-servers at St. Mary Church. The First, Second and Third Antiphons were lovingly sung by the St. Mary's choir. At the moment that the choir sang "Is-pola eti despota," His Grace blessed the faithful with the "Dikir and Trikir.

After the reading from the Holy Gospel, His Grace delivered a sermon, stating "...the Pharisees believed in a discriminating God who loves good people and hates bad people. People behave like the God they believe in. So the Pharisees quickly learned to love only good people like themselves and look down with contempt on bad people and sinners like the tax collectors... Our Lord Jesus Christ told this parable against the Pharisees because they "trusted in themselves that they were righteous and regarded others with contempt" (Luke 18:9). The tax collector, on the other hand, trusted not in himself or in anything he had done but only in God's mercy. Standing far off, he would not even look up to heaven, but beat his breast and prayed, "God, be merciful to me, a sinner!" (v. 13). This is the man who went home at peace with God and not the self-righteous Pharisee... This morning, like the Pharisee and the tax collector we too have come to God's house to offer worship and prayers. Like them we too hope to go home at the end of this service reconciled and at peace with God. Then let us learn from the tax collector the secret of worshipping in a manner that is acceptable to God."

Following the dismissal, twenty-two of the church school students presented His Grace with a special gift, which they had purchased with money they had personally earned. Bishop Daniel was surprised – and delighted – to receive a large, custom-made cowboy belt buckle inscribed with "+Daniel, Vladyka of the Wild West." Several jewels emblazoned the buckle alongside outlines of the State of Oklahoma and a cowboy, holding his horse's reins as he kneels before a Cross.

The ladies of the St. Mary's Sisterhood completed the day with a lavish feast featuring various Oklahoma and ethnic foods which represent the ancestral homelands of our parishioners – Ukrainian, Belarusian, Georgian, Lebanese, Mexican, Romanian, Russian and Native American. We are, to be sure, an eclectic parish.



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# George Korol

*Sportman, Engineer, President of the Church Council*

George Korol was born in 1937 in Sumy, Ukraine. His parents Oleksiy Korol and Lidia Petrivna had two other children, Lida (later Kytasty) and Paul Constantine. In 1945 the family lived in a Displaced Persons Camp in Offenbach, Germany, and after many years the family eventually settled in Hamtramck, Michigan, near Detroit, where George finished High School.

As a young man George Korol excelled at tennis. It is through his love of tennis that he met his future wife Phyllis (on the tennis court) and created a lovely family consisting of two children Jennifer and Paul, and two granddaughters.

While studying at the University of Michigan, George was a member of the tennis team which won the NCAA, National Collegiate Athletic Association championship in 1957. In 2007 U of M commemorated the 50th anniversary of the championship publically during the most popular football game of the season (UofM, versus Ohio State).

Upon receiving his engineering diploma (Bachelor of Science in Electrical Engineering), George worked 13 years with Boeing, in the missile industry (electronic test engineer for the Minuteman Missile Weapon System) in Seattle, Washington. During the Cuban Missile Crisis, he had to work day and night, preparing for a missile launch, and possible war.

In 1974 George Korol returned to Michigan and worked in the automotive industry for Ford Motor Company, improving the stability of automobiles, especially focusing on the handling of curves, for which he has received many patents. Additionally, George did research pertaining to transportation utilizing magnetic levitation (Magnetic Levitation Transportation System). While exploring this field, he worked with the Ukrainian Academy of Sciences in Kyiv and has many published works on this topic.

George has been a parishioner of the Protection of the Mother of God (Sv. Pokrova) Ukrainian Orthodox Cathedral, in Southfield, Michigan from its founding in 1950. Not only has he been a parishioner, but, he has served as the longest standing Parish Council President, serving selflessly for 22 years.

Cathedral Pastor Very Rev. Father Paul Bodnarchuk has fond

memories of all the work George Korol has done for the parish. "George Korol, has served and devoted his skills and efforts to improve and develop our church community. His dedication, professional approach, financial awareness, sincere patriotism and love for Ukraine, all worked together and contributed to the success and growth of our Cathedral and the Ukrainian Com-

munity. We have been fortunate to have such a Parish Council President as George Korol."

At the Annual Parish Meeting, held on February 12, 2012, George Korol stepped down from his long held position as Parish Council President. Father Paul presented him with a Blessed Hramota (Certificate) from the Consistory of the Ukrainian Orthodox Church of the U.S.A., signed by His Grace Bishop Daniel, ruling hierarch of the Western Eparchy, acknowledging his many years of dedicated service to the Ukrainian Orthodox Church. Andrew Smyk, Parish Council Vice President, presented George with an honorary plaque from the parish, which will be displayed on the church campus, also thanking him for his 22 years of service. The ceremony was completed when the members of the Junior Ukrainian Orthodox League rolled out a cake (depicting the Ukrainian Flag) to the resounding chorus of Mnohaya Lita as everyone got to their feet. The children presented him with flowers, in gratitude for his constant support, inspiration and encouragement of League activities and the individual members.



(Photo: 1. George Korol 2. Members of the Junior Ukrainian Orthodox League, Fr. Paul Bodnarchuk (holding the Blessed Hramota, and George Korol, holding the honorary plaque)

# UKRAINIAN ORTHODOX CHURCH OF USA

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The High School Mission Trip is a program of the Ukrainian Orthodox Church  
Offices of Youth & Young Adult Ministry and Christian Charity.

# Юрій Король

*Спортсмен, Інженер, Голова Парафіяльної Управи*

Юрій Король народився в родині Олексія Короля і Лідії Петрівни (з роду Капнудель) в 1937-му році в місті Суми на Лівобережній Україні. Мав (старших від нього) сестру Ліду (пізніше, Китасту) і брата Павла - Костю.

Під час 2-ої Світової Війни, родина Королів опинилась в Києві, а пізніше у Львові, де мати і сестра Юрія співали в хорі «Україна» Нестора Городовенка.

В 1943-му р., німці запроторили родину Королів до табору примусової праці в Австрії. Після капітуляції Німеччини в 1945-му р., родина Королів проживала в Німеччині, в таборах переміщених осіб (Displaced Persons Camps) в Офенбасі (де мати і сестра Юрія співали в архієрейському хорі Владики Мстислава), Ашафенбурзі і Фраймані (що біля Мюнхену), де обидві, співучі, Ліди Королі, знову, співали в хорі Нестора Городовенка.

До США. родина Королів переїхала в 1950-му р, до Northville, в Штаті Мічиган, а пізніше до Гемтремку, біля Детройту, де Юрій закінчив High School.

Ще юнаком, Юрій був добрим тенісистом; на тенісному корті він і познайомився зі своєю майбутньою дружиною, Філіс Саганські. Будучи студентом Мічиганського Університету (University of Michigan, U-M), Юрій належав до університетської тенісної команди, яка в 1957-му р. здобула чемпіонат Всеамериканської Атлетичної Асоціації Вищих Шкіл (National Collegiate Athletic Association, NCAA). В 2007-му році, в 50-ту річницю NCAA чемпіонату, U-M відзначив тенісну команду 1957-го року на прийнятті та прилюдно, під час футбольного (football) змагання між U-M і Ohio State.

Після отримання диплома інженера - електрика (Bachelor of Science in Electrical Engineering), Ю.Король працював 13 років в компанії Boeing, в ракетній індустрії (electronic test engineer for the Minuteman Missile Weapon System) в Seattle, штат Вашингтон. виконуючи цю функцію, йому доводилося жити і працювати на військових базах в Каліфорнії, Монтані, Вайомінгу, Північній і Південній Дакоті, Небрасці і Міссурі. Під час Кубинської ракетної кризи з Радянським Союзом, в 1962-му р., Ю.Королеві довелося працювати день-і-ніч, готуючи ракети до, можливої, війни.

В 1974 р., Ю.Король повернувся до Мічигану і працював в автомобільній індустрії, у компанії



«Форд», удосконалюючи стабільність авт під час їзди, особливо, на поворотах, за що одержав патенти. Його цікавила, також, ділянка транспортації застосовуючи магнетичну левітацію (Magnetic Levitation Transportation System); в цій ділянці, він співпрацював з науковцями Української Академії Наук в Києві. На цю тему, він має опубліковані праці.

Ю.Король має двоє дітей: Дженіфер і Павла, і

двоє внучок.

До Української православної Катедри Св. Покрови, Ю.Король належав від часу її заснування в 1950-му році. За цей час (62-а роки), Головами Парафіяльної Управи Катедри були 17 осіб, а між ними і Ю.Король, який виконував цю функцію аж 22-а роки (на 2-ому місці - Федір Іванович Федоренко: 13 років). Про його працю в Катедрі, о. Павло Боднарчук, настоятель Катедри на протязі 15-ти років, зробив такий підсумок: «Юрій Король, як довголітній Голова Управи Катедри Святої Покрови, всі свої сили і таланти присвячував життю та розвитку нашої громади. Його висока, різностороння ерудиція, професійний підхід у веденні церковних справ, вимогливість від членів Управи, дбайливість та ошадливість в фінансових питаннях, відстоювання інтересів громади, планування і здійснення важливих проектів в житті громади, щирий патріотизм і любов до України - все це, у великій мірі, сприяло успішному розвитку і зросту нашої Катедри та нашої української громади всі ці роки. В персональних стосунках, Юрій Король завжди старався бути простим, доступним, скорим на допомогу як і для довголітніх членів громади так і для новоприбулих українців. Наша громада щаслива, що мала такого Голову Управи, яким є Юрій Король».

На Річних Загальних Зборах Катедри 12.II.2012, Ю.Король відійшов від головування Парафіяльною Управою, а цю функцію перебрала Ольга Лісківська. За свою багаторічну працю, Ю.Король був відзначений Благословенною Грамотою від Консисторії Української Православної Церкви в США, підписаною Владикою Даниїлом, правлячим Владикою. Від Катедри, Ю.Король отримав почесну табличку (plaque) « ... за 22-а роки надзвичайної праці як Голова Парафіяльної Управи ... ».

**Фото:** Ю.Король і Єлисавета Симоненко.

*Написав Юрій Розгін*



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# Holy Baptism...

as of 03/14/2012



**Bailly, Jacob John** baptized and chrismated on February 18, 2012, in St. Mary Church, New Britain, CT. Child of John Joseph Bailly and Sarah Jo Sirick. Sponsors: Kerry Anderson and Laryssa Dilozir. Celebrated by Fr. Andrii Pokotylo.

**Creese, Alexis Emma** baptized and chrismated on February 12, 2012, in St. Mary Church, McKees Rocks, PA. Child of Edward Edgar Creese IV and Jannett Marie Caldwell. Sponsors: Mike Stepak and Oksana Byczkalo. Celebrated by Fr. Timothy Tomson.

**Creese V, Edward Edgar** baptized and chrismated on February 12, 2012, in St. Mary Church, McKees Rocks, PA. Child of Edward Edgar Creese IV and Jannett Marie Caldwell. Sponsors: Mike Stepak and Oksana Byczkalo. Celebrated by Fr. Timothy Tomson.

**Cucu, Isabelle Sophia** baptized and chrismated on January 28, 2012, in St. Sophia Church, Bayonne, NJ. Child of Gaby Mihail Cucu and Rosa Maria Perez. Sponsors: Alin Filip, Gil Francisco Perez and Isabela Filip, Sabrina Jhoana Perez. Celebrated by Fr. Mircea Schirta.

**Dobronos, Olivia Grace** baptized and chrismated on January 21, 2012, in St. Vladimir Church, Parma, OH. Child of David Michael Dobronos and Jaime Lynn Dobronos. Sponsors: Michael Dobronos and Sophia Dobronos. Celebrated by Fr. Michael Hontaruk.

**Dowdle, Colin Jonathan** baptized and chrismated on February 18, 2012, in St. Michael Church, Baltimore, MD. Child of Jonathan Andrew Dowdle and Olha Steflyuk. Sponsors: Maksym Shemehda and Eileen Volker. Celebrated by Fr. Vasyl Kryshtompol.

**Dumych, Sofia** baptized and chrismated on February 11, 2012, in St. George Church, Yardville, NJ. Child of John Dumych and Iryna Vlasenko. Sponsors: Aliaksandr Caravach and Halyna Gorodynska. Celebrated by Fr. Petro Levko.

**Ford, Liam Charles John** baptized and chrismated on February 18, 2012, in St. Vladimir Church, Parma, OH. Child of Matthew Robert Ford and Stephanie Marie Tarkowsky. Sponsors: Gregory John Tarkowsky and Brittany Ann DiPadova. Celebrated by Fr. Michael Hontaruk.

**Ford, Katherine Ann** baptized and chrismated on February 18, 2012, in St. Vladimir Church, Parma, OH. Child of Matthew Robert Ford and Stephanie Marie Tarkowsky. Sponsors: Gregory John Tarkowsky and Lauren Margaret DiPadova. Celebrated by Fr. Michael Hontaruk.

**Glushchenko, Olga** baptized and chrismated on August 26, 2011, in St. Michael Church, Baltimore, MD. Child of Grigoriy Ohlyeznyev and Maria Bohomolova. Sponsors: Valentin Goncharuk and Ludmila Kasmina, Nina Sushko. Celebrated by Fr. Vasyl Kryshtompol.

**Goddard, Abigail Katerina** baptized and chrismated on August 26, 2011, in St. Michael Church, Baltimore, MD. Child of Myles S. Goddard and Olena Glushchenko. Sponsors: Sergey Kazulin and Nina Minina, Larisa Gbanova. Celebrated by Fr. Vasyl Kryshtompol.

**Goddard, Elizabeth Nicole** baptized and chrismated on August 26, 2011, in St. Michael Church, Baltimore, MD. Child of

Myles S. Goddard and Olena Glushchenko. Sponsors: Leonid Koen and Halyna Didyk, Inna Kazulina. Celebrated by Fr. Vasyl Kryshtompol.

**Goddard, Anna Lorraine** baptized and chrismated on August 26, 2011, in St. Michael Church, Baltimore, MD. Child of Myles S. Goddard and Olena Glushchenko. Sponsors: Valera Kucun and Nadya Senk. Celebrated by Fr. Vasyl Kryshtompol.

**Grubii, Vera** baptized and chrismated on January 29, 2011, in St. Andrew Church, Boston, MA. Child of Artur Grubii and Aleksandra Stamova. Sponsor: Maria Grubii. Celebrated by Fr. Roman Tarnavsky.

**Guralenko, Vladislav Hryhoriy** baptized and chrismated on March 5, 2011, in St. Volodymyr Church, New York, NY. Child of Dmytro Guralenko and Inna Guralenko. Sponsors: Denys Murmuyenko and Oksana Chakhovska. Celebrated by Fr. Volodymyr Muzychka.

**Hall, Jonathan Robert** baptized and chrismated on January 29, 2012, in St. George Church, Yardville, NJ. Child of Michaelvan Nest Hall and Christina Marie Panin. Sponsors: William James Elkins and Olena Wagnew. Celebrated by Fr. Petro Levko.

**Heim, Sofiya Marie Nikol** baptized and chrismated on September 17, 2011, in St. Michael Church, Baltimore, MD. Child of Michael Wayne Heim, Jr. and Anastasiya Heim. Sponsors: Roman Gurvich and Shelby Smith. Celebrated by Fr. Vasyl Kryshtompol.

**Hurmak, Roman** baptized and chrismated on January 22, 2012, in Holy Trinity Church, Cheektowaga, NY. Child of Taras Hurmak and Tetyana Brozhyna. Sponsors: Vasil Mykytyuk and Oksana Kasijan. Celebrated by Fr. Yuriy Kasyanov.

**Indalecio, Cristian Anthony** baptized and chrismated on February 11, 2012, in Holy Trinity Church, Cheektowaga, NY. Child of Steven Anthony Indalecio and Brittanie Ann Lobur. Sponsors: Michael Adam Lobur and Samantha Kaye Garcia. Celebrated by Fr. Yuriy Kasyanov.

**Kopan, Andrew Nicholas** baptized and chrismated on December 10, 2011, in St. George Church, Yardville, NJ. Child of Nicholas Wasyl Kopan and Tovah Lynn Ross. Sponsors: Aloysius Shanley and Annie McCarty. Celebrated by Fr. Petro Levko.

**Leach, Ariana Marie** baptized and chrismated on August 27, 2011, in St. Michael Church, Baltimore, MD. Child of Damon Michael Leach and Yelyzaveta Arturovna Leach. Sponsors: John Joseph Kemmer and Yekaterina Arturovna Kuzmis. Celebrated by Fr. Vasyl Kryshtompol.

**Leach, Sophia Brianne** baptized and chrismated on August 27, 2011, in St. Michael Church, Baltimore, MD. Child of Damon Michael Leach and Yelyzaveta Arturovna Leach. Sponsors: John Joseph Kemmer and Anastasiya Igorevna Levchenko. Celebrated by Fr. Vasyl Kryshtompol.

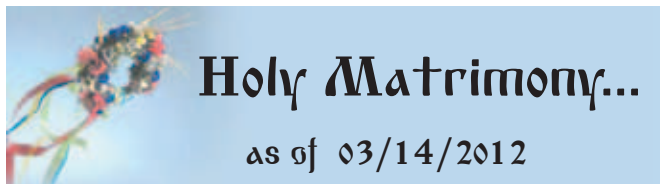
**Lyubeznyi, Aleksandr** baptized and chrismated on January 8, 2012, in St. Mary the Protectress Church, Rochester, NY. Child of Volodymyr Lyubeznyi and Ivanna Syroyihzko. Sponsors: Oleksandr Pylypyuk and Zhanna Polyanska - Wirlo. Celebrated by Fr. Igor Krekhovetsky.

**Melnychuk, Daniel** baptized and chrismated on January 8, 2012, in St. Andrew Church, Boston, MA. Child of Yuriy Melnychuk and Nataliya Shlapchynska. Sponsors: Vitaliy Strohush and Iryna Melnychuk. Celebrated by Fr. Roman Tarnavsky.

**Szwez, Bennett Timothy** baptized and chrismated on February 11, 2012, in St. Mary Church, New Britain, CT. Child of Alexander Walter Szwez and Maryellen Catherine Keeney. Sponsors: Timothy Keeney and Megan Szwez. Celebrated by Fr. Andrii Pokotylo.

**Zaccaria, Gabriel Richard Samson** baptized and chrismated on April 2, 2011, in St. John the Baptist Church, Johnson City, NY. Child of Richard Gabriel Zaccaria and Natalie Demianczyk. Sponsors: Richard Virginia, Peter Tymchenko and Andrea Demianczyk Kearns. Celebrated by Fr. Zinovy Zharsky.

**Zherebetska, Caroline** baptized and chrismated on February 11, 2012, in St. Michael Church, San Francisco, CA. Child of Danylo Zherebetsky and Larysa Savchuk. Sponsors: Vladyslav Stoliar and Oksana Lubas. Celebrated by Fr. Alexis Limonczenko.



**John Dumych** and **Iryna Cherevko** in St. George Parish, Yardville, NJ on January 28, 2012, witnessed by Aliaksandr Caravach and Halyna Gorodynska. Celebrant: Fr. Petro Levko.

**Vasyl Grychanyuk** and **Oksana Moskovchenko** in St. Andrew Parish, Boston, MA on February 12, 2012, witnessed by Zurab Zurashvili and Olga Monaco. Celebrant: Fr. Roman Tarnavsky.

**Jeffrey David Kuykendall** and **Michelle Gloria Walson** in Protection of the Holy Theotokos Parish, Allentown, PA on February 11, 2012, witnessed by Ken Edge and Mila Rossi. Celebrant: Fr. Myron Oryhon.

**Jonathan A. Mihnovets** and **Emily A. Koenig** in St. Vladimir Parish, Parma, OH on January 28, 2012, witnessed by Michael Mihnovets and Ashley Brown. Celebrant: Fr. John Nakonachny.

**Denys Murmuyenko** and **Oksana Chakhovska** in St. Volodymyr Parish, New York, NY on April 24, 2010, witnessed by Paul Matarelli and Zoryana Matarelli. Celebrant: Fr. Volodymyr Muzychka.

**Roman Toderyuk** and **Olena Saftenku** in St. George Parish, Yardville, NJ on January 23, 2011, witnessed by Anatoly Pitz and Lyudmilla Pitz. Celebrant: Fr. Petro Levko.



**Czekaluk, Panimatka Halyna (Anna)** of Allentown, PA on February 18, 2012, at the age of 88 years, officiating clergy Bishop Daniel of Protection of the Holy Theotokos Parish, Allentown, PA.

**Danylenko, Natalia** of Somerdale, NJ on December 30, 2011, at the age of 86 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

**Fartusznij, Olha** of Philadelphia, PA on February 14, 2012, at the age of 88 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

**Imondi, Leslie A.** of Woonsocket, RI on January 17, 2012, at the age of 66 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

**Kogut, Alice** of Bellingham, MA on December 23, 2010, at the age of 82 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

**Kolesnichenko, Oxana** of Minneapolis, MN on February 29, 2012, at the age of 92 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

**Krywonos, Oleksij** of Webster, NY on October 14, 2011, at the age of 78 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary the Protectress Parish, Rochester, NY.

**Ledydyk, Natalia** of Webster, NY on January 1, 2012, at the age of 93 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary the Protectress Parish, Rochester, NY.

**Lozik, Helen** of McKees Rock, PA on February 5, 2012, at the age of 88 years, officiating clergy Fr. Timothy Tomson of St. Mary Parish, McKees Rock, PA.

**Maluk, Michael** of Greenville, PA on February 25, 2012, at the age of 69 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

**Miller, John** of Aliquippa, PA on January 18, 2012, at the age of 87 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Mode, Olha** of Manville, RI on December 2, 2011, at the age of 94 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

**Nechipurenko, Nadia** of Rochester, NY on October 12, 2011, at the age of 74 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary the Protectress Parish, Rochester, NY.

**Pituch, Eugene E.** of Davidsville, PA on December 31, 2011, at the age of 93 years, officiating clergy Fr. George Hnatko & Fr. Mark Swindle of Protection of the Holy Virgin Parish, Arnold, PA.

**Podolachek, Ann** of McKees Rock, PA on January 13, 2012, at the age of 90 years, officiating clergy Fr. Timothy Tomson of St. Mary Parish, McKees Rock, PA.

**Schalk, Nadia** of Choctaw, OK on January 24, 2012, at the age of 83 years, officiating clergy Archimandrite Raphael of St. Mary Dormition Parish, Jones, OK.

**Truchan Sr., Michael** of Bethlehem, PA on February 3, 2012, at the age of 84 years, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

**Turczyn Sr., Michael** of Coopersburg, PA on January 28, 2012, at the age of 91 years, officiating clergy Fr. Myron Oryhon of Protection of the Theotokos Parish, Allentown, PA.

**Vdovyuk, Valentyn** of Sloan, NY on February 17, 2012, at the age of 46 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY.

**Wanko, Victoria** of Allentown, PA on March 7, 2012, at the age of 85 years, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

**Waterbec, Elizabeth** of Butler, PA on January 17, 2012, at the age of 98 years, officiating clergy Fr. Paisius McGrath of Sts. Peter and Paul Parish, Lyndora, PA.

**Zayac, Mary** of Cleveland, OH on February 3, 2012, at the age of 91 years, officiating clergy Fr. Dennis Kristof of St. Nicholas Pro-Cathedral Parish, Lakewood, OH.

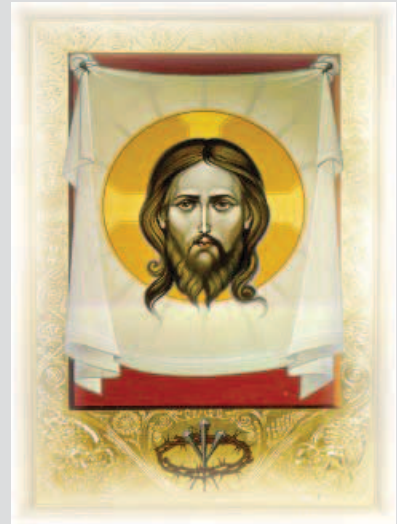
**Zigmund, Helen** of Newington, CT on February 23, 2012, at the age of 92 years, officiating clergy Fr. Andrii Pokotylo of Nativity of the Holy Theotokos Parish, New Britain, CT.



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

## МАРСН - БЕРЕЗЕНЬ

19th 1954 -	PROTOPRIEST IVAN LECHICKYJ
31st 1965 -	PROTOPRIEST VOLODYMYR SOKOLOWSKY
6th 1968 -	PROTOPRIEST VOLODYMYR PYLYPEC
5th 1970 -	PROTOPRIEST MICHAEL MOSTENSKY
5th 1970 -	PROTOPRIEST PETRO OPARENKO
14th 1970 -	PROTOPRIEST LEONID DOLYNSKYJ
15th 1970 -	PROTOPRIEST EVHEN KOROLYSHYN
18th 1982 -	PROTOPRESBYTER WILLIAM OLYNYK
23rd 1986 -	DEACON PETER WESELOWSKY
25th 1989 -	PROTOPRESBYTER OREST KULICK
8th 1993 -	PROTOPRIEST ANATOLIJ BULAWKA
14th 1993 -	PRIEST DR. MYKOLA STEPANENKO
4th 1996 -	PRIEST WILLIAM WOJCIECHOWSKI
31st 2004 -	PROTOPRESBYTER WILLIAM CZEKALUK
13th 2008 -	MITRED PROTOPRIEST IVAN MIRONKO
2nd 2009 -	PROTOPRESBYTER MICHAEL PETLAK
1st 2010 -	PROTODEACON VOLODYMYR POLISCHUK



Вічна пам'ять!  
Memory Eternal!

## APRIL КВІТЕНЬ

Вічна пам'ять!  
Memory Eternal!

14th 1981 -	ARCHBISHOP OREST (IVANIUK)
5th 1955 -	PRIEST JOSEPH BODNAR
27th 1963 -	PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 -	MITRED PROTOPRIEST MYKOLA LASZCZUK
29th 1967 -	PROTOPRIEST KONSTANTYN DANYLENKO
4th 1979 -	PROTOPRIEST ZINOVIJ KOWALCHUK
18th 1983 -	PROTODEACON NICHOLAS POLISZCZUK
20th 1986 -	PROTOPRIEST PAVLO BAHNIVSKYJ
6th 1988 -	PRIEST LEW OSTROWSKYJ
4th 1997 -	PROTOPRESBYTER SEMEN HAYUK
18th 2000 -	PRIEST LEONID HOFFMAN
12th 2007 -	MITRED PROTOPRIEST EUGENE MESCHISEN
25th 2011 -	PROTOPRIEST MICHAEL STRAPKO

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**All Saints Camp Open House**

5 May, 2012  
All Saints Camp  
Emlenton, PA

**Teenage Conference**

8-21 July, 2012  
All Saints Camp - Ages 13-18  
Emlenton, PA

**40th Archpastoral Anniversary of  
Metropolitan Constantine**

5 May, 2012  
All Saints Camp  
Emlenton, PA

**Jr/Sr Ukrainian Orthodox League Conventions**

26-29 July, 2012  
Hosted by  
St. Mary's UOL Chapters  
Allentown, PA

**40th Archpastoral Anniversary of  
Metropolitan Constantine**

19 May, 2012  
Dormition of Mother of God UOC Parish  
McKees Rock, PA

**Mommy/Daddy and Me Camp**

31 July - 4 August, 2012  
All Saints Camp - Ages 4-8 + (Parents)  
Emlenton, PA

**Young Adults Memorial Day**

25-28 May, 2012  
All Saints Camp  
Emlenton, PA

**2012 College Age Mission Trip to Ukraine**

1-19 August, 2012  
*Sponsored by the Consistory Offices of Youth  
and Young Adult Ministry and Christian Charity*

**Church School Camp**

24 June - 7 July, 2012  
All Saints Camp - Ages 13-18  
Emlenton, PA

**Annual Family Fest**

31 August - 3 September, 2012  
All Saints Camp  
Emlenton, PA