



СВ-РІВНОСТ-ЕЛ-

КНАЗЬ ВОСТОДІНІУР

СВ-РІВНОАНО

СТ-КА-КНАГІНА ОЛЫА-

Українське Православне Слово
Ukrainian Orthodox Word

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His Eminence Metropolitan ANTONY

His Grace Bishop DANIEL - Consistory President

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З редакторського столу...

Перший Врех – Хрещення

У Старому Завіті Бог розмовляв з людьми, але Його ніхто не бачив. Пророк Мойсей лиш міг побачити Бога ззаду.

Коли Син Божий - Ісус Христос прийшов на землю, щоб зібрати розсіяних ягнят Божих, то жив між народом, їв, пив і розмовляв з ними – був частиною їх традицій. Одночасно ж доповнював і виправляв ці традиції згідно Божого Закону. Замість «зуб за зуб і око за око» він навчав любити навіть свого ворога.

Тоді діти Божі удостоїлися не лише чути і бачити Сина Божого, але стати храмом Духа Святого, Який всюди є і все наповняє. Саме через таїнство Хрещення і Миропомазання слуга Божий має можливість знову називатися сином, без заслуги, але через Милість Божу.

Бог нас приймає і любить скорше ніж ми до Нього прибігаємо і славимо. Тому після Хрещення людина не може осуджувати іншу людину, яка винна перед нами, бо нам прощено набагато більше ніж та людина, котра нас образила чи словом, чи ділом, чи думкою.

Починаючи вже від св. Івана Хрестителя хрещення є тим очищенням, а точніше «народженням від води і Духа» (Ін. 3:5) без чого людина не може увійти в Царство Боже.

Людина після Хрещення починає нове життя. Все старе, брудне та пошарпане вона залишає позаду, а нову світлу одягу Божої Благодаті носить з великою побожністю, смиренням та любов'ю.

Коли людина починає усвідомлювати, що вона, як той «блудний син», тиняється по світі і не може знайти притулку, а лише у Бога є той домашній і рідний затишок, то вона лишає



все — і приступає з покаянням до Бога чи це через таїнство Хрещення чи Сповіді.

Так зробили тисячі слухачів після проповіді апостола Петра. Більше трьох тисяч було похрещено в цей день.

Кожна людина шукає того притулку в Отця Небесного. В тому числі і наші предки св. Княгиня Ольга і Великий Князь Володимир. Знайшовши правдиву віру, правдивого Бога і спасіння св. Володимир не хотів залишати свій народ без цієї Ласки. Тому сьогодні згадуючи і шануючи цей перший, але великий крок — Хрещення у ім'я Отця і Сина і Святого Духа — є тією драбиною чи мотузкою через яку, ми всі вибираємось із темної печери на світ Божий.

Київська Русь після Хрещення почала процвітати швидкими темпами. Почали друкувати книжки, відкривалися школи і лікарні. Утворилася нова цивілізація де любов Божа примножувалася і розповсюджувалася у всі кутки князівства.

Нехай наша одяга Хрещення буде білою і світлою, щоб просвітити серця інших.

Послання

Постійної Конференції Українських Православних Єпископів поза межами України
з нагоди 1025-ліття Хрещення Київської Русі-України

Боголюбивим пастирям, чесному чернецтву, та всім дітям Української Православної Церкви в Діаспорі і в Україні.

“Величаємо тебе, святий рівноапостольний Великий Княже Володимире, і шануємо святу пам'ять твою, бо ти ідолів знищив і всю землю нашу святим хрещенням просвітив”.

Високопреподобні і преподобні отці! Дорогі брати і сестри!

З ласки Божої цього року ми урочисто відзначаємо величну подію в житті українського народу, яка містить в собі глибинний зміст духовного та історичного поклонання наших нащадків. Такою історичною подією є відзначення 1025-ліття Хрещення Київської Русі-України.

Коли ми заглибимось в історію минулого, то зможемо побачити, що християнська віра не була чимось новим і чужим для нашого українського народу. Бо вже в першому столітті нашої ери, Євангеліє Христове було проповідуване в наших землях Святим Апостолом Андрієм Первозваним. Перебуваючи на Київських горах, Апостол прорік: “На цих горах засяє благодать Божа, тут буде велике місто, і Господь воздвигне багато церков”. Не випадково Київ пізніше став центром християнства серед східних слов'ян.

З берегів Дніпра Православна віра розповсюдилась по свій Київській Русі. З історичних джерел ми знаємо, що вже за часів Князя Ігоря Православна віра ширилась на теренах наших земель, і вже в той час християни побудували в Києві свою церкву Св. Пророка Ілії.

Велику роль в розповсюдженні християнства відіграла Свята Рівноапостольна Княгиня Ольга. Вона перша християнка на великокняжому престолі Києва і перша просвітителька й учителька християнської віри в Київській Русі-Україні. Її хрещення у Константинополі, створило широкий шлях до християнізації нашої держави. Немає сумніву, що Княгиня Ольга, ставши християнкою, хотіла, щоб і її народ прийняв Христову віру, однак вона не наважилась приступити до загального хрещення своїх підданих. Але своїм особистим прикладом християнського життя, високим моральним авторитетом і мудрістю Св. Ольга сприяла тому, щоб християнство поширювалось на землях Святої Русі. Це сильно вплинуло на народ та на її внука Князя Володимира.



Ставши володарем Київської Держави, Св. Володимир Великий відзначався як жорстокий войовничий управитель. Але вдивляючись в розвиток інших християнських держав, він поступово змінював свої поганські погляди на християнські. Свята Православна Церква порівнює Князя Володимира з Апостолом Павлом “... щоб пізнати Православну віру, знайшов ти неоцінену перлину – Христа, що обрав тебе, як другого Павла, і змив у святій купелі сліпоту душевну і тілесну...” Саме благодать Божа, а не щось інше, спонукала Рівноапостольного Князя Володимира привести свій народ до правдивого Бога. В обговоренні, яку віру прийняти, літописець записав –, “Що наших предків особливо вразила краса і величність віри Православної”. Посли Св. Володимира так були вражені величністю Богослужіння в соборі Св. Софії в Константинополі, “що не знали, чи вони на небі, чи на землі, але відчували, що тут Бог з людьми перебуває”.

Наближався день хрещення Володимира Великого. Коли князь увійшов у купіль і Єпископ Михаїл охрестив його, то з очей Володимира впала темрява і він прозрів та радісно закликав: “Нині пізнав я правдивого Бога! Справді великий Бог християнський!” Охрестившись у віру Православну, він сам пильно дбав про поширення християнства у своїй державі... Також за прикладом Князя Володимира Великого в 988 році було хрещенно всіх мешканців Києва. Про це свідчить Митрополит Київський Іларіон: “Він наказав по всій своїй землі хреститися в ім'я Отця, і Сина, і Святого Духа, щоб усі стали християнами і ні один чоловік не противився його повелінню”.

Православна Церква називає Святого Князя Володимира рівноапостольним. А це означає, що у своїй ревності і в проповідуванні Христового Євангелія він рівнявся святим апостолам.

Продовження на ст. 5 >

Encyclical

of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine On the occasion of the 1025th Anniversary of the Baptism of Kyivan Rus'-Ukraine

To the God-beloved Pastors, Venerable Monastics, and all of the Faithful Children of the Ukrainian Orthodox Church in the Diaspora and Ukraine,

"We magnify You Holy Equal-to-the-Apostles Great-prince Volodymyr, and we venerate your holy memory, for you destroyed the idols and enlightened our whole land through Holy Baptism."

Rt. Reverend, Very Reverend, and Reverend Fathers! Dearest Brothers and Sisters!

By the Grace of God, this year we solemnly commemorate a majestic event in the life of the Ukrainian people, which bears within itself a deep spiritual and historic meaning for future generations. This historic event is the celebration of the 1025th anniversary of the Baptism of Kyivan Rus'-Ukraine.

A comprehensive study of history demonstrates that the Christian Faith was not something new or foreign for our Ukrainian people. For already, during the first century of the Christian era, our Lord's Gospel was preached in our land by the Holy Apostle Andrew, the First-called. The Apostle prophesied on the hills of Kyiv, "Upon these hills the Grace of God will shine forth, here will be a great city, and the Lord will raise up many Churches." Not coincidentally, Kyiv later became the centre of Christianity for the Eastern Slavs.

From the banks of the Dnipro River, the Orthodox Faith spread throughout all of Kyivan Rus'. We know from historical sources that, already during the time of the Great-prince Ihor, the Orthodox Faith had spread to the various territories of our homeland and, by that time, Christians had built the Church of the Holy Prophet Elias in Kyiv.

The Holy, Equal-to-the-Apostles, Great-princess Olha played a great role in spreading Christianity. She was the first Christian on the Great-princely throne of Kyiv, and the first enlightener and teacher of the Christian Faith in Kyivan Rus'-Ukraine. Her baptism in Constantinople opened the door for the Christianization of Kyivan-Rus'. Without doubt, Great-princess Olha, having become a Christian, desired that her people receive the Christian Faith, but, in any case, did not proceed with the general baptism of her subjects. By her personal example of Christian life, her great moral authority and her wisdom, St. Olha contributed to the spread of Christianity throughout the lands of Holy Rus'. This greatly influenced the people of Kyivan Rus' and her grandson, the Great-prince Volodymyr.



Having become the ruler of the Kyivan state, St. Volodymyr the Great showed himself to be a terrifying military leader. Being intrigued, however, by the development of other Christian states, he gradually exchanged his pagan views for Christian ones. The Holy Orthodox Church equates Prince Volodymyr with the Apostle Paul "...in order to learn the Orthodox Faith, he found the priceless pearl – Christ, Who chose him as a second Paul and cleansed in the Holy Font both his spiritual and physical blindness." It was the Grace of God Himself, and nothing else, that motivated Holy Equal-to-the-Apostles Great-prince Volodymyr to lead his people to the True God. The chronicler, in his discussion of what faith to receive, wrote, "That our forefathers were especially impressed by the beauty and majesty of the Orthodox Faith." The ambassadors of St. Volodymyr were so impressed by the majesty of the Holy Services at the Cathedral of St. Sophia in Constantinople, "That they did not know if they were in heaven, or on earth, but felt that there God dwelt with men."

The day of the baptism of Volodymyr the Great drew near. When the Great-prince went into the font and Bishop Mikhail baptized him, darkness fell from the eyes of Volodymyr, he gained his sight and joyously exclaimed, "Today, I have come to know the True God! Truly, the Christian God is Great!" Having been baptized in the Orthodox Faith, he then took a diligent interest in spreading Christianity throughout his kingdom. Likewise, after the example of Great-prince Volodymyr in 988 A.D., all the inhabitants of Kyiv were baptized. Metropolitan Ilarion of Kyiv witnesses to this: "He ordered that all in his land be baptized in the name of the Father, and of the Son and of the Holy Spirit, that all would become Christians, and not one man opposed his will."

The Orthodox Church calls the Holy Prince Volodymyr "Equal-to-the-Apostles." This means that he was like the

Holy Apostles in his zealous dissemination of the Christian Gospel.

Dear Brothers and Sisters!

Let us also treasure the Holy Orthodox Faith which has been passed down to us by St. Volodymyr the Great. "Remember those who rule over you, who have spoken the word of God to you, whose faith follow." (Heb 13:7) May our All-merciful Lord, through the prayers of our Enlightener, the Holy Great-prince Volodymyr the Great, strengthen us

in the Holy Orthodox Faith, help us overcome all the trials of life so that we would be worthy and faithful children of our native Ukrainian Orthodox Church and our ancestral homeland of Ukraine. Thanks to God's providence, Ukraine has maintained its Christian Faith through the centuries. With this Faith, Ukraine will overcome all obstacles and remain unvanquished and faithful, according to the example of its great Apostle and Baptizer, the Holy Great-prince Volodymyr, "For he is our Apostle, he is our baptizer, he is our glorious and Godly renewer."

Holy Equal-to-the-Apostles Great-prince Volodymyr, Baptizer of Rus'-Ukraine! Pray to God for us sinners, and for the entire Ukrainian nation on native soil and throughout the Diaspora!

With Archpastoral Blessings,

- † **YURIJ**, Metropolitan, Ukrainian Orthodox Church of Canada
- † **ANTONY**, Metropolitan, Ukrainian Orthodox Church of the USA
Locum Tenens Ukrainian Orthodox Church in the Diaspora
- † **IOAN**, Archbishop, Ukrainian Orthodox Church in the Diaspora
- † **JEREMIAH**, Archbishop, Ukrainian Orthodox Eparchy of Brazil and South America
- † **ILARION**, Bishop, Ukrainian Orthodox Church of Canada
- † **ANDRIY**, Bishop, Ukrainian Orthodox Church of Canada
- † **DANIEL**, Bishop, Ukrainian Orthodox Church of the USA



► *Продовження зі ст. 3*

Послання Постійної Конференції Українських Православних Єпископів

Дорогі брати і сестри!

Тримаймося і ми Святої Православної віри, яку передав нам Св. Володимир Великий. "Пам'ятайте наставників ваших, котрі проповідували вам слово Боже, і наслідуйте віру їх" (Євр. 13:7). Нехай за молитвами нашого Просвітителя Святого Князя Володимира Великого Всемилолюбивий Господь зміцнює нас у Святій Вірі Православній, допоможе нам подолати всі життєві

труднощі, щоб ми могли бути достойними і вірними дітьми своєї рідної Української Православної Церкви і рідної України. Завдяки його мудрому провидінню, Україна з вірою в Христа пройшла через усі віки. З тією ж вірою Україна переможе усі незгоди і залишиться нескореною і вірною прикладу свого великого апостола і Хрестителя Святого Князя Володимира, "бо він наш апостол, він наш хреститель, він славний Божий наш обновитель".

Святий Рівноапостольний і Великий Князь Володимире – Хрестителю Русі-України, моли Бога за нас грішних і за весь Український народ у рідних землях і у Діаспорі перебуваючий.

З архиєпископським благословенням,

- † **ЮРІЙ**, Митрополит Української Православної Церкви в Канаді
- † **АНТОНІЙ**, Митрополит Української Православної Церкви в США
Місцеблюститель Української Православної Церкви в Діаспорі
- † **ІОАН**, Архиєпископ Української Православної Церкви в Діаспорі
- † **ЄРЕМІЯ**, Архиєпископ Української Православної Єпархії Бразилії та Південної Америки
- † **ІЛАРІОН**, Єпископ Української Православної Церкви в Канаді
- † **АНДРІЙ**, Єпископ Української Православної Церкви в Канаді
- † **ДАНИІЛ**, Єпископ Української Православної Церкви в США



988 – 2013

1025-ліття Хрещення України в Святі Православну Віру

Церква-пам'ятник Св. Андрія Первозванного, Савт Баунд Брук, Н. Дж.

Субота, 10 серпня, 2013 Р.Б.

10:00 год. р. - Архиєрейська Божественна Літургія та Велике Освячення Води

1:30 після обіду - Бенкет та святкова програма в Українському Культурному Центрі

1025-th Anniversary of the Baptism of Ukraine into Holy Orthodoxy

St. Andrew Memorial Church, South Bound Brook, NJ

Saturday, August 10, 2013

10:00 am - Divine Liturgy and Great Blessing of Water

1:30 pm - Banquet and program at the Ukrainian Cultural Center

20th Regular Sobor Ukrainian Orthodox Church of the USA



MONDAY – 14 OCTOBER 2013

10:00 a.m. – 12:00 p.m. Divine Liturgy for the Feast of the Protection of the Mother of God
03:00 p.m. – 06:00 p.m. Consistory Meeting – Consistory Conference Room

TUESDAY – 15 OCTOBER 2013

10:00 a.m. – 01:00 p.m. Council of the Metropolia Meeting - Social Center at Memorial Church
04:00 p.m. – 06:00 p.m. Seminary Board of Trustees Meeting – Consistory Conference Room

WEDNESDAY – 16 OCTOBER 2013

10:00 a.m. – 06:00 p.m. Annual Clergy Conference – Social Center at Memorial Church
04:00 p.m. – 09:00 p.m. Sobor Registration – Cultural Center

THURSDAY – 17 OCTOBER 2013

- 07:30 a.m.** - Mystery of Penance/Confession
08:00 a.m. - Divine Liturgy in the Memorial Church followed by Panakyda at the graves of His Beatitude Metropolitan John and Patriarch Mstyslav - commemoration all the deceased clergy and faithful who reposed since the 19th Sobor
10:00 a.m. - Brunch and Registration of Delegates – Cultural Center
11:00 a.m. - Gathering of all Sobor Delegates, Alternates and Guests at the Rotunda (Main) entrance to the Consistory
11:15 a.m. – PROCESSION OF ALL CLERGY AND LAY DELEGATES, ALTERNATES AND GUESTS INTO THE CULTURAL CENTER SOBOR MEETING ROOM PRECEDED BY THE CROSS OF OUR LORD AND GOD AND SAVIOR, JESUS CHRIST AND THE ICON OF OUR MOTHER OF GOD OF POCHAIV
11:45 p.m. - Cultural Center Main Hall
1. Opening Prayer - "O Heavenly King"
 2. Singing of United States and Ukrainian National Anthems
 3. Approval of Sobor Agenda
 4. Election/Appointment of Sobor Presidium, Secretaries, Parliamentarian and Translators
 5. Greeting and Blessing from His All-Holiness, Patriarch Bartholomew I
 6. Greetings from visiting Hierarchs
 8. Report of the Pre-Sobor Commission
 9. Report of the Credentials Committee
 10. Confirmation of a Quorum
- 12:30 p.m. – ADDRESS OF HIS EMINENCE METROPOLITAN ANTONY**
12. Review and Approval of Minutes of the 19th Sobor
 13. Approval of the Sobor Rules
 14. Approval of Sobor Rules of Debate of Questions
- 01:30 p.m. – ADDRESS OF BISHOP DANIEL – PRESIDENT OF CONSISTORY**
15. **Activity Reports with discussion and questions after each report:**
- a. **Consistory** – Bishop Daniel, President
 - b. **Financial Report** – Emil Skocypec, Director of Office of Financial Affairs
 - c. **Audit Commission** – Hanja Cherniak, Chairman
 - d. **St. Sophia Seminary** – Metropolitan Antony, Rector and Chairman of the Board and V. Rev. Bazyl Zawierucha, Provost
 - e. **Ukrainian Orthodox League of the USA** – President elected at annual convention
 - f. **Jr. Ukrainian Orthodox League of the USA** – President elected at annual convention
 - g. **United Ukrainian Orthodox Sisterhoods** – Tamara Parubchenko, President
 - h. **St. Andrew Ukrainian Orthodox Society** – Protodeacon Dr. Ihor Mahlay, President

03:15 p.m. – Break with light snack

04:00 p.m.

16. Appointment and Elections of Sobor Committees following EPARCHY CAUCUSES. Advisors from the Council of the Metropolia will be announced.

CHRISTIAN CHARITY AND MISSIONARY ACTIVITY
STEWARDSHIP
FINANCE CONCERNS
CHURCH GROWTH AND MISSION DEVELOPMENT
OFFICES OF CHURCH MINISTRY
INTER-CHURCH RELATIONSHIPS
MUSEUM
RESOLUTIONS AND/OR SOBOR STATEMENT
NOMINATIONS

04:35 p.m. – Recess

06:45 p.m. – **Cocktails prior to Grand Banquet- Cultural Center Blue Room**

07:30 p.m. – **SOBOR GRAND BANQUET – Cultural Center – (Semi-Formal Dress Code)**

FRIDAY – 18 OCTOBER 2013

07:00 a.m. – Mystery of Penance/Confession – Memorial Church

07:30 a.m. – DIVINE LITURGY and MEDITATION – Memorial Church

09:00 a.m. – Breakfast

10:00 a.m. – Sobor Committee Meetings – Meeting Rooms at Holiday Inn TBA

01:00 p.m. – LUNCH – Cultural Center

02:15 p.m. – Sobor Committee Reports – (Maximum of 60 minutes each)

Christian Charity and Missionary Activity

Stewardship

Finance Concerns

Church Growth and Development

05:15 p.m. – Recess

05:30 p.m. – Dinner – Cultural Center

07:00 p.m. – **SOBOR SEMINAR – “THE ROLE OF WOMEN IN THE HOLY CHURCH”**

09:00 p.m. – VESPERS and Reflection – Confessions - Seminary Chapel

SATURDAY – 19 OCTOBER 2013

07:00 a.m. – Mystery of Penance/Confession – Memorial Church

07:30 a.m. – DIVINE LITURGY and MEDITATION – Memorial Church

09:00 a.m. – Breakfast

10:00 a.m. – Sobor Committee Reports – (Maximum of 60 minutes each)

Offices of Church Ministry

Inter-Church Relationships

Museum

01:00 p.m. – Lunch

02:15 p.m.

Resolutions and/or Sobor Statement Committee Report

Nominations Committee Report and Elections

Additions made to Agenda

05:00 p.m. – **Conclusion of Sobor and Benediction**

05:30 p.m. – **Meeting of newly elected Council of the Metropolia**

06:30 p.m. – Dinner

07:30 p.m. **A SPECIAL SOCIAL EVENT IS BEING PLANNED FOR THE EVENING**

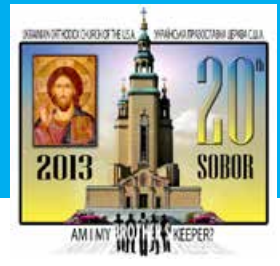
10:00 p.m. Vespers and Reflection – Confessions – Seminary Chapel

SUNDAY – 20 OCTOBER 2013

09:00 a.m. – **Greeting of Hierarchs and Divine Liturgy at St. Andrew Memorial Church**

01:00 p.m. – Farewell Luncheon – Cultural Center

20-ий Звичайний Собор Українська Православна Церква США



ПОНЕДІЛОК – 14 ЖОВТНЯ 2013 р.

10:00 – 12:00 Божественна Літургія на свято Покрови Пресвятої Богородиці

15:00 – 18:00 Засідання Консисторії у конференційному залі Консисторії

ВІВТОРОК – 15 ЖОВТНЯ 2013 р.

10:00 – 13:00 Збори Ради Митрополії у Культурному Центрі при Церкві-пам'ятнику

16:00 – 18:00 Збори Адміністративної Ради Семінарії у конференційному залі Консисторії

СЕРЕДА – 16 ЖОВТНЯ 2013 р.

10:00 – 18:00 Річна Конференція Духовенства у Культурному Центрі при Церкві-пам'ятнику

16:00 – 21:00 Реєстрація Собору у Культурному Центрі

ЧЕТВЕР – 17 ЖОВТНЯ 2013 р.

07:30 – Таїнство Сповіді

08:00 – Божественна Літургія у Церкві-пам'ятнику та панахида над могилами Блаженніших Митрополита Івана та Патріарха Мстислава з молитвами за всіх усопших священнослужителів та вірних, які упокоїлися від 19-го Собору.

10:00 – Снобід (сніданок-обід) та реєстрація делегатів у Культурному Центрі

11:00 – Збір всіх делегатів та гостей коло головного входу Консисторії

11:15 – **ПРОЦЕСІЯ ДУХОВЕНСТВА ТА ДЕЛЕГАТИВ І ГОСТЕЙ ДО ГОЛОВНОГО ЗАЛУ КУЛЬТУРНОГО ЦЕНТРУ ІЗ ХРЕСТОМ ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА ТА ПОЧАЇВСЬКОЇ ІКОНИ БОЖОЇ МАТЕРІ**

11:45 – Культурний Центр – головний зал

1. Молитва відкриття - "Царю Небесний"

2. Виконання національного гімну Сполучених Штатів та України

3. Затвердження розпорядку Собору

4. Вибори/призначення президії, секретарів, парламентаріїв та перекладачів собору

5. Привітання та благословення Святішого Патріарха Варфоломія

6. Привітання від ієрархів гостей

8. Звіт перед-соборного комітету

9. Звіт мандатного комітету

10. Підтвердження кворуму

12:30 – **ЗВЕРНЕННЯ ВИСОКОПРЕОСВЯЩЕННІШОГО МИТРОПОЛИТА АНТОНІЯ**

12. Перегляд та затвердження звіту 19-го Собору

13. Затвердження правил Собору

14. Затвердження правил Собору про дискусійні питання

13:30 – **ЗВЕРНЕННЯ ПРЕОСВЯЩЕННІШОГО ВЛАДИКИ ДАНИІЛА — ГОЛОВИ КОНСИСТОРІЇ**

15. **Звіт діяльності з обговоренням та питаннями після кожного звіту:**

а. Консисторія – Єпископ Даниїл, Голова

б. Фінансовий звіт – Еміл Скочипець, Голова Фінансового відділу

в. Контрольна Комісія – Ганя Черняк, голова

г. Свято-Софіївська Семінарія – Митрополит Антоній, Ректор та Голова Адміністрації і прот. Василь Завірюха, Декан

д. Українська Православна Ліга США — (голова вибраний на річній конференції)

е. Молодша Українська Православна Ліга США — (голова вибраний на річній конференції)

є. Об'єднане Українське Православне Сестрицтво – Тамара Парубченко, голова

ж. Українське Православне Товариство св. Андрія – Протодиякон д-р Ігор Махлай, голова

15:15 – перерва

16:00

16. Призначення та Вибори комітетів собору після НАРАД ЄПАРХІЙ. Радники від Ради Митрополії будуть оголошені.

- a. ХРИСТИЯНСЬКА ДОБРОДІЙНІСТЬ ТА МІСІЙНА ДІЯЛЬНІСТЬ
- b. розпорядження божих скарбів по-християнськи (stewardship)
- c. ФІНАНСОВІ ТУРБОТИ
- d. ЗРОСТАННЯ ЦЕРКВИ ТА УТВОРЕННЯ МІСІЙ
- e. ЦЕРКОВНІ ВІДДІЛИ
- f. МІЖЦЕРКОВНІ ВІДНОСИНИ
- g. МУЗЕЙ
- h. РЕЗОЛЮЦІЇ ТА/АБО ЗАЯВА СОБОРУ
- i. НОМІНАЦІЇ

16:35 – перерва

18:45 – Коктейль перед великим бенкетом – Культурний Центр – синя кімната

19:30 – Великий Бенкет Собору – Культурний Центр — (напівофіційний одяг)

П'ЯТНИЦЯ – 18 ЖОВТНЯ 2013 р.

07:00 – Таїнство Сповіді – церква-пам'ятник

07:30 – БОЖЕСТВЕННА ЛІТУРГІЯ – церква-пам'ятник

09:00 – сніданок

10:00 – Збори комітетів Собору — Зали у готелі Холідей Інн

13:00 – ОБІД – Культурний Центр

14:15 – Звіти комітетів Собору — (до години часу кожний)
Християнська Благодійність та Місійна Діяльність
Розпорядження Божих Скарбів по-християнськи
Фінансові Турботи
Зростання Церкви

17:15 – Перерва

17:30 – Вечеря — Культурний Центр

19:00 – СЕМІНАР НА ТЕМУ “РОЛЬ ЖІНКИ У СВЯТІЙ ЦЕРКВІ”

21:00 – ВЕЧІРНЯ — Таїнство Сповіді — Каплиця Семінарії

СУБОТА – 19 ЖОВТНЯ 2013 р.

07:00 – Таїнство Сповіді — церква-пам'ятник

07:30 – БОЖЕСТВЕННА ЛІТУРГІЯ — церква-пам'ятник

09:00 – Сніданок

10:00 – Звіт комітетів Собору — (до години часу кожний)

Церковні відділи
Міжцерковні відносини
Музей

13:00 – Обід

14:15

Резолюції та/або заява Собору зі звітів комітетів
Звіт номінаційного комітету та вибори
Зміни зроблені до розпорядку Собору

17:00 – Завершення СОБОРУ

17:30 – Збори новообраної Ради Митрополії

18:30 – Вечеря

19:30 — ОСОБЛИВА ПОДІЯ ЗАПЛАНОВАНА НА ВЕЧІР

22:00 — Вечірня — Таїнство Сповіді — Каплиця Семінарії

НЕДІЛЯ – 20 ЖОВТНЯ 2013 р.

09:00 – Зустріч владик та Божественна Літургія у церкві-пам'ятнику св. Андрія

13:00 – Прощальний обід — Культурний Центр

TWENTIETH ANNIVERSARY - REPOSE OF PATRIARCH MSTYSLAV

Patriarch-Metropolitan Mstyslav (Skrypnyk) served our Holy Ukrainian Orthodox Church of the USA for forty-three years as Archbishop, President of the Consistory and Metropolitan from 1950 to the day of his repose in the Lord on 11 June 1993. The twentieth anniversary of the repose of His Holiness Patriarch Mstyslav was commemorated at our Metropolia Center on Saturday 8 June 2013. Members of his family, friends, clergy and faithful of our church gathered to recall the incredible leadership and contributions the Patriarch made in the life of our Church, especially with the establishment of St. Andrew Memorial Center and Church Headquarters located in South Bound Brook – Somerset, NJ.

His Eminence Metropolitan Antony led the commemoration with the celebration of Divine Liturgy in St. Andrew Memorial Church. Clergy participating in the service were V. Rev. Yuriy Siwko, Pastor of the Parish; V. Rev. Petro Levko, Pastor of St. George Parish, Yardville, NJ; V. Rev. John Lyszyk, Pastor of Holy Trinity Parish, Irvington, NJ;



V. Rev. Oleh Hucul, Pastor of Holy Ascension Parish, Maplewood, NJ; V. Rev. Taras Naumenko, Pastor of St. Vladimir Cathedral, Philadelphia, PA; Rev. Fr. Zinoviy Zharskiy, Pastor of Holy Trinity Parish, Trenton, NJ; Rev. Fr. Vasyl Dovhan, St. Andrew Memorial Church; Rev. Fr. Vasyl Dmytryshyn, St. Sophia Seminary and Rev. Fr. Vasyl Pasakas, Pastor of Nativity of the Virgin Mary Parish, South Plainfield, NJ and Deacon James Cairns, St. Demetrius Parish, Carteret, NJ.

Participating from the Patriarch's family were his daughter, Tamara Yarovenko, who traveled from Toronto, Ontario, Canada and was joined by her daughter, Natalka who resides in Florida and several grandchildren and a great grandchild – who is the great-great grandchild of the Patriarch. Others participating were faithful from

South Bound Brook and other local parishes.

Metropolitan Antony offered his personal reflections during his sermon about the life and accomplishments of Patriarch Mstyslav. He described him as a man of great



vision who saw the possibilities in given situations that many others were unable to comprehend. In particular, the establishment of our Church's Metropolia Center, which the Patriarch lovingly called the "Ukrainian Jerusalem", a name which took hold and was utilized around the world in reference to the Center. "He was a man who always had a plan for the next five years, a man who never wavered in his conviction that Ukrainian would once again be a free nation and her Holy Church would be reborn. I am thankful beyond measure to God Almighty for permitting Patriarch Mstyslav to live long enough to see that conviction proven true. We who worked with him here in the Consistory and on the Council of the Metropolia often reacted to the Patriarch's conviction with the rolling of eyes – none of us having the same strength of conviction about Ukraine's future. Oh, we all dreamed and hoped for the very results that the Patriarch was certain about, but none of us believed we would witness the events that occurred in the last decade of the twentieth century and the consequences they would have for the future of our church and the Ukrainian community here in the USA and around the world."

The Metropolitan recalled his personal relationship with the Patriarch, especially with gratitude that he was one of the Metropolitan's consecrators to episcopal dignity. It was of special significance not only to Metropolitan Antony, but to the faithful of Ukraine and the government of Ukraine in those early years of independence that Patriarch Mstyslav was a powerful symbol. He was the tie between pre-communist and post-communist Ukraine, who in his very person exhibited what faith can bring about and how goodness and truth always prevail in the end.

Following Divine Liturgy the clergy and faithful walked in a procession to the Holy Resurrection Mausoleum beneath the Memorial Church and the crypt of Patriarch Mstyslav, which is in the central rotunda of the mausoleum. Surround the crypt are four rooms which contain exhibits of events in the life of the Patriarch, including one his sets of vestments and liturgical vessels along with publications published by the Church sometimes under the direct



physical supervision of the Patriarch. All the faithful gathered around the sarcophagus for a Panahkyda-Memorial Service. Dr. Michael Andrec, choir director at the Memorial Church directed the choir members and guests who were present in singing all responses during the Panahkyda and the Divine Liturgy.

Following the memorial service everyone was invited to the small social center located in the building next to what the Patriarch's print shop was located. Tamara Yarovenko, the Patriarch's daughter addressed the gathering, expressing her own gratitude along with that of her entire family for the remembrance of Patriarch Mstyslav at this anniversary. She informed the faithful that in Ukraine a number of special seminars and conferences had been scheduled to reflect upon the Patriarch's service to the Church there and his life-long commitment to the good estate of Christ's Church and his beloved Ukrainian homeland. She reminded those gathered in South Bound Brook, USA, that "in spite of all the possible candidates who could have been elected as Ukraine's first Patriarch, it was the head of our Church here in the USA who was chosen. That says much about you and the Ukrainian Orthodox Church and it is something that you can always be very proud of and comforted by."



Luba Shevchenko, Vice-President of the Pokrova Sisterhood of the Memorial Church, announced that the Sisterhood would make a donation of \$10,000 to the Church for the further construction of the History and Education Complex and Museum in memory of Patriarch Mstyslav. The Metropolitan expressed deep gratitude to the Sisterhood for its continued generosity, which has been critical to the enormous task of maintaining the entire property and buildings of our Metropolia Center. Other donations from individuals present were also made to the Museum Fund.

A Review is Due for Parish Dues

By Fr. Robert Holet, Consistory Office of Stewardship

While sleepily nodding off during one of the financial discussions during the last Sobor, I practically fell out of my chair when I heard the late Metropolitan Constantine, of blessed memory, call for the Church to move from dues payments to tithing as its basic model of financial giving and offering in our Metropolia. His Beatitude spoke forcefully of the need to revise our source of financial income, but also our *thinking* about financial offering in the Church.

I believe His Beatitude was speaking prophetically - referring to something that was to happen in the future - and I believe that the future will soon need to be *now*. We fool ourselves if we believe that the current state of affairs is normal or sustainable in the future - with many of our parishes declining in income, and membership - while financial constraints cause stress and anxiety to throttle the work of our parish boards, pastors and the general membership. The situation, as reported by the Sobor, is much the same on the Metropolia level.

Most of our parishes were founded with the noble notion that *everyone* had a part to play, and that a financial offering was part of that responsibility. But there was also a profound sense among the early founders that *sacrificial giving* was what really brought our parishes into being, as



people mortgaged their homes and pledged sacrificial sums to build the church structures. Eventually though, the dues system of a fixed rate was designed to sustain things - sometimes with church collectors going door-to-door to 'encourage' people to pay their fair share to keep the lights and heat on. This was notable during the Great Depression, when so many lost their jobs, and some churches defaulted on their mortgages. But the dues system became embedded in the way of life of the church as the norm.

For many years, however, our parishes have struggled to manage their finances with dues payments as the income cornerstone. A few parishes have done well financially, but many have struggled, and sadly, some have succumbed to an inadequate stream of income to meet basic expenses - let alone do the types of outreach, charitable work and programming that leads to parish growth.

Whether or not a parish dues system has 'worked' or not, the words of our late Metropolitan invite us to consider whether a proportional giving/tithe model of giving is possible, or desirable and if, how we move from the past, to a new future.. We start today but addressing the inherent weaknesses of the parish dues system.

Twelve Reasons Why A Dues System in a Parish or our Metropolia are a Bad Idea

1 There is nothing fundamentally Christian or biblical about a system of financial dues. The biblical norm in the Old Testament was a tithe (the first 10% of one's income), with prescribed offerings for other ritual actions. The tithe was commanded by God and failure to pay a tithe was deemed to be 'stealing from God.' (*Mal. 3*) In addition other offerings were prescribed as well as the command to care for the poor. These were made in thanksgiving for what God Himself had given. There is nothing in the New Testament about a minimal financial offering - rather, the New Testament always invites the totality of giving and generosity, exemplified by the total offering of Christ in His Infinite condescension to take flesh and die on the Cross. (*Phil. 2*) A standard 'dues rate' is antithetical to Christianity because it can be misconstrued that somehow there is a minimum level of financial treasure we must give to God to 'satisfy' Him. Dues are more appropriate for institutions

such as social clubs.

2 Dues may be used as a means of manipulation and control of people and their behavior. For example, a person may be 'forced' to join the Church and pay dues (and back dues) when they are sick or near death, just to be buried in their family plot in the cemetery. This is a 'pay to play' mentality which bears no resemblance to Christianity whose spirit must always be charity.

3 A dues system tends to promote a minimalist attitude toward giving. When one has 'paid his dues', he may well never give a dime more than that minimum. Instead of church giving being a true, free-will and generous offering, the dues are viewed like a tax, and almost no one pays more than what is required. This stifles a true spirit of charity.

4 Dues structures may promote an 'entitlement' mentality. Some people believe that once they pay the minimum, they then feel that they are entitled to everything (including spiritual things) because they have 'paid their dues'.

5 The dues system does nothing to enforce the idea that our offerings to the parish are actually offerings to God. The only offerings in Christianity that are worth anything are those made to God, offered to the Church in His name, or those offered to the poor or other charitable work. The Church, as steward of these holy gifts, then offers to God Her holy service in administering these funds to holy purposes, glorifying God through this work. This misunderstanding leads to a parish attitude that focuses on 'our need', i.e. one gives only when one perceives a need or something needs to be 'fixed'. This begins a death spiral for church institutions, as people grow weary when all they hear are ever-growing pleas for more money to meet practical needs. The spiritual work of the church may be obscured in such a scenario.

6 A programmed dues level rarely meets its original intended purpose - to serve as a base line to meet the fundamental needs of the parish. Due to inflation, a fixed dues level inevitably will fall short of meeting financial obligations for basic needs in the parish. In such a case, pressure is brought to bring in funds through special giving, or more likely - fund raising projects that must be done to meet the most basic financial expenses. As costs rise simply to keep the doors open, the dues fail to rise fast enough to cover these costs because people do not want their 'taxes' raised. The subsequent conversations at parish meetings can be very disquieting or destructive.

7 Parish dues can be a stumbling block for Christians from other traditions who may visit or inquire about membership in the Orthodox parish. The 'pay to play' mentality strikes many as odd or even unbiblical - because it is.

8 Some people who are poor cannot afford to pay dues, regardless of the payment level. Sometimes they are removed from the rolls of the parish or publicly humiliated because they are poor. Others are not poor, but due to avarice pretend to be poor and seek relief from their dues obligation. This can create a judgmental attitude and resentment in the community toward the 'freeloaders.' This raises the question of 'enforcement' for non-payers, revealing how far from Christian this concept can drift.

(Note: In colonial Virginia, when people failed to pay their required dues (10%) to the Episcopal Church, they could, by law, be thrown into prison.)

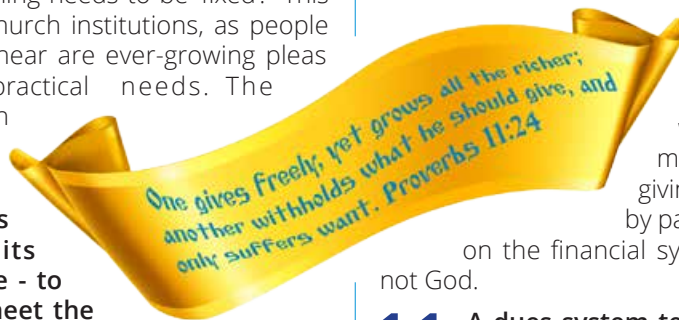
9 Because fixed dues are like a tax which is not 'progressive', that there are few incentives for people who can afford more to give more and no inherent way to accommodate those who are unable to afford them. People believe that a dues system should be just (everybody pays) - but it is inherently unjust. The dues level is the same for everyone regardless of personal health, wealth, state of life, financial stress, employment state, etc. One interesting observation is that, on a proportion basis, poor Christians often far out-give their richer brethren.

10 When dues are established as the primary mode of financing the work of the parish, there is diminished incentive to seek creative ways of promoting giving that are more consistent with Christianity. Those who may try to encourage proportional giving or tithing may be challenged by parish leaders have come to rely on the financial system called parish dues, and not God.

11 A dues system tends to emphasize what people give, with little thought of what God actually is providing. Our accountability to God is based first on what *He* has provided.

12 The inherent weaknesses of the dues system can lead to disquiet in the parish. In the past, arguments have taken place at parish meetings over dues as to who pays, the rights to access parish benefits if dues are paid or not, raising dues, back dues, etc. Some parish constitutions have this inherent dysfunction embedded into them, making it hard to change. In the past, such disagreements have even become violent, and scandalized the flock or prompted people to leave the Church. As Christ said, *"By their fruits, you shall know them."*

If you agree that these reasons, and others, are legitimate and that the dues system may not only be failing to sustain our Church financial state, but stifling it as well, then what can we do to replace it? Our Orthodox Church tradition actually has an embedded insights into these matters, and our parishes, by rediscovering this way of thinking in Orthodoxy can find a new vision to how our parishes can not only be funded for the present, but grow and thrive in future.



If you or your parish is ready to consider an alternative to the dues system, contact the Consistory Office of Stewardship at stewardship@uocusa.net. A parish visit can be set up this summer to begin a process that explores this alternative Orthodox approach. By God's grace, may this lead to a new chapter in the life of your parish.

Sermon on the Transfiguration

Saint Gregory Palamas, Archbishop of Thessalonica



For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt 17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day be it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Again I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt 16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Lk 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with

Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present us a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth

day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed, the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt 16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simple ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power



of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor 2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt 14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt

26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostomos). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Lk 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt 17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed

sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt 13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

So also she who miraculously conceived and gave birth recognized that the One born of her is God Incarnate. So it was also for Simeon, who only received this Infant into his arms, and the aged Anna, coming out [from the Jerusalem Temple] for the Meeting, since the Divine Power illumined, as through a glass windowpane, giving light for those having pure eyes of heart.

And why did the Lord, before the beginning of the Transfiguration, choose the foremost of the Apostles and lead them up onto the Mount with Him? Certainly, it was to show them something great and mysterious. What is particularly great or mysterious in showing a sensory light,

which not only the foremost, but all the other Apostles already abundantly possessed? Why would they need a transforming of their eyes by the power of the Holy Spirit for a contemplation of this Light, if it were merely sensory and created? How could the Glory and the Kingdom of the Father and the Holy Spirit project forth in some sort of sensory light? Indeed, in what sort of Glory and Kingdom would Christ the Lord come at the end of the ages, when there would not be necessary anything in the air, nor in expanse, nor anything similar, but when, in the words of the Apostle, "God will be all in all" (1 Cor 15: 28)? That is to say, will He alter everything for all? If so, then it follows that light is included.

Hence it is clear that the Light of Tabor was a Divine Light. And the Evangelist John, inspired by Divine Revelation, says clearly that the future eternal and enduring city "has no need of the sun or moon to shine upon it. For the Glory of God lights it up, and the Lamb will be its lamp" (Rev 21:23). Is it not clear, that he points out here that this [Lamb] is Jesus, Who is divinely transfigured now upon Tabor, and the flesh of Whom shines, is the lamp manifesting the Glory of divinity for those ascending the mountain with Him?

John the Theologian also says about the inhabitants of this city: "they will not need light from lamps, nor the light of the sun, for the Lord God will shed light upon them, and night shall be no more" (Rev 22:5). But how, we might ask, is there this other light, in which "there is no change, nor shadow of alteration" (Jas 1:17)? What light is there that is constant and unsetting, unless it be the Light of God? Moreover, could Moses and Elias (and particularly the former, who clearly was present only in spirit, and not in flesh [Elias having ascended bodily to Heaven on the fiery chariot]) be shining with any sort of sensory light, and be seen and known? Especially since it was written of them: "they appeared in glory, and spoke of his death, which he was about to fulfill at Jerusalem" (Lk 9:30-31). And how otherwise could the Apostles recognize those whom they had never seen before, unless through the mysterious power of the Divine Light, opening their mental eyes?

But let us not tire our attention with the furthestmost interpretations of the words of the Gospel. We shall believe thus, as those same ones have taught us, who themselves were enlightened by the Lord Himself, insofar as they alone know this well: the Mysteries of God, in the words of a prophet, are known to God alone and His perpetual proximity. Let us, considering the Mystery of the Transfiguration of the Lord in accord with their teaching, strive to be illumined by this Light ourselves and encourage in ourselves love and striving towards the Unfading Glory and Beauty, purifying our spiritual eyes of worldly thoughts and refraining from perishable and quickly passing delights and beauty which darken the garb of the soul and lead to the fire of Gehenna and everlasting darkness. Let us be freed from these by the illumination and knowledge of the incorporeal and ever-existing Light of our Savior transfigured on Tabor, in His Glory, and of His Father from all eternity, and His Life-Creating Spirit, Whom are One Radiance, One Godhead, and Glory, and Kingdom, and Power now and ever and unto ages of ages. Amen.

УСПЕНСЬКИЙ ПІСТ

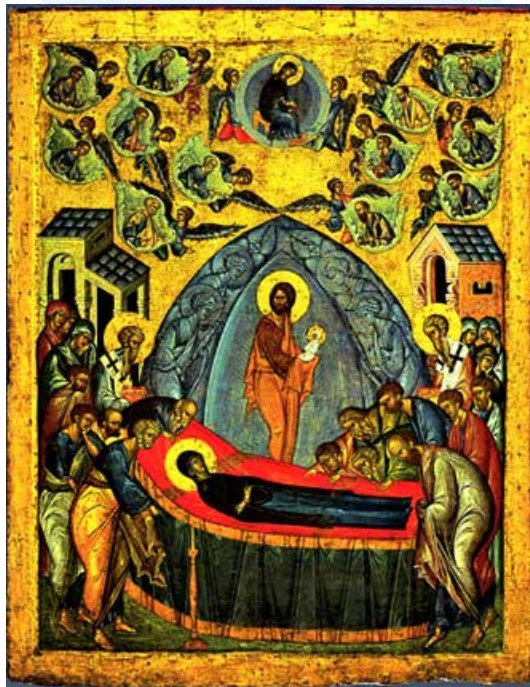
о.Юрій Касьянов – Настоятель Свято-Троїцького храму м.Чіктовага Н.Й.

Через місяць після Апостольського посту настає багатоденний Успенський піст. Він триває два тижні - з 14 по 28 серпня. Цим постом Церква закликає нас до наслідування Божої Матері, яка перед переселенням своїм на небо невпинно перебувала в пості і молитві.

Цей піст встановлений перед великими святами Преображення Господнього та Успіння Божої Матері і він являється найкоротшим з усіх постів, триває всього два тижні. Цей піст ще вважається осіннім, оскільки він відкриває ворота нової пори року, а вже за деякий час і завершує церковний рік: 14 вересня настає церковне новоліття.

Святі отці нерідко визначають значення Успенського посту, як ловлення душі спраглої і як найшвидшого возз'єднання зі своїм Творцем. У грецькій Церкві довгий час не було погодженості щодо тривання Петрівки, Пилипівки, так і Успенського посту. Читаючи святих отців церкви знаходимо ранні згадки про Успенський піст у бесіді Лева Великого(450 р.): "Церковні пости розташовані в році так, що для кожного часу наказаний свій особливий закон стриманості. Так для весни весняний піст - у Чотиридесятницю, для літа літній - в П'ятидесятницю (Петрів піст), для осені осінній - у сьомому місяці (Успенський), для зими - зимовий (Різдвяний)."

Успенський піст у візантійській державі в XI-XII століттях почав щораз більше входити в життя. Архієпископ Палестинської Кесарії Анастасій, що жив близько 1090 року, щоб заохотити вірних до зберігання цього посту, пише: "Піст перед Успінням Пресвятої Богородиці передали нам святі Отці й божественні патріархи, його чесно дотримуються усі міста і країни православних, а передусім велике й щасливе місто Константинополь та Велика Церква". І дійсно



і ми знаходимо що в нашій святій церкві в Київській Русі Київський митрополит Георгій (1072) у своєму Білеческім Уставі наказує дотримуватися Богородичного посту від 14 до 28 серпня.

Успенський піст був темою Царгородського Собору 1166 року за патріарха Луки Хрисоверга (1156-1169) і цісаря Мануїла Комнена (1143-1180). Собор не лише підтвердив, а остаточно встановив та визначив час Успенського посту.

Київські митрополити після монгольської доби митрополит Максим (1283-1305) і митрополит Фотій (1408-1431) багато пишуть про Успенський піст. Митрополит Максим у своєму "Правилі" для цілої Церкви подає потрібні приписи стосовно різних постів та їхніх часів. Він пише: "Ще передали нам святі Собори піст святих апостолів. І коли празник святих апостолів випаде в середу або п'ятницю, то не можна християнам їсти м'яса, а празнувати святий день і їсти рибу... Також установили піст у серпні перед Успінням святої Богородиці. Першого дня серпня, в який би день він і не випав, не їсти м'яса

ані риби. У празник Пресвятої Богородиці, якщо випаде в середу або п'ятницю, не можна їсти м'яса, але задля Пресвятої Богородиці дозволяється їсти рибу.." "Правило" митрополита Максима, розіслане по всій Церкві, було для всіх обов'язковим і майже декілька століть в тій справі вже не було якихось розходжень..

Митрополит Фотій у своєму наступному посланні до всього духовенства нагадує священникам, щоб вони вчили народ свято зберігати всі чотири пости: Великий, Петрів, Успенський і Різдвяний. Успенський піст у давнину був строгіший від Петрівки й Пилипівки, але лагідніший від Великого Посту. В понеділок, середу й п'ятницю цього посту була наказана суха їжа, це є хліб, вода й сушені овочі, а в вівторок і четвер дозволялося на варену їжу, але без оливи. В суботу й неділю був дозвіл на вино й оливу, а в день Господнього Преображення і на рибу. Піст духовний тісно поєднується з постом тілесним, на зразок того, як душа наша з'єднується з тілом, проникає його, оживляє і становить з ним одне ціле, як душа і тіло складають одну живу людину. І тому, постячи тілесно, в той же час необхідно нам постити і духовно: «Постимо, браття, тілесно, постимо і духовно...» - заповідає Свята Церква.

Митрополит Антоній Сурозький писав: "... це час радості, тому що це час повернення додому, час, коли ми можемо ожити. Це має бути час, коли ми обтрушуємо з себе все, що в нас постаріло й омертвіло, для того щоб набути здатності жити, – жити з усім простором, з усією глибиною й інтенсивністю, до яких ми покликані ". Піст це боротьба з гріхом через утримання від їжі, але не виснаження тіла, тому правила постів треба порівнювати зі своїми силами, зі ступенем своєї підготовки до посту. Піст – це подвиг, що вимагає підготовки, розуміння і терпеливості.

UOC Camping Season Begins with Diocesan Church School Camp!

Photos by Svitlana Lyman



The Camping Ministry of the Ukrainian Orthodox Church of the USA began a week ago at All Saints Camp. Our first session, Diocesan Church School Camp, offers an amazing program for children between the ages of 9 and 13. Over 70 campers and staff are enjoying fun-filled and faithful days.

The Office of Youth & Young Adult Ministry theme, "Am I My Brother's Keeper", is being explored through several avenues including the daily church school classes. The theme coincided with the encampment beginning on the feast of Pentecost! The campers played several games and participated in activities during which they learned about the feast. A camper favorite was the Follow Jesus game during which they had to maintain keeping their "spirit", (a flame in the form of a Hershey kiss) on their head as they performed several tasks that challenged them. The day following Pentecost, Spirit Day, was also enjoyed as the campers delved into their relationship with the Holy Spirit and how this enables them to be their "brother's keeper".

The days, although rainy, have been filled with many activities such

as special interest dancing, nature, art and crafts and cooking. The cooking class led by camp chef, Genia Walter, baked beautiful paska breads. Other activities included Boys/Girls Night, Human Foosball, Extreme Musical Chairs, campfire, and night swim!

One of the components of the camping experience is to be a caretaker of God's gifts. The DCSC Cares program provides the campers the opportunity to care for others as well as their beautiful camp. The campers mulched, weeded, planted flowers, rakes, cleaned the river walk icons, painted icon boxes and much more! They were also preparing their home for our visitors for the camp anniversary celebration.

The campers were thrilled to spend quality time with our hierarchy who arrived early for the All Saints Camp/St. Thomas Chapel anniversary. His Grace Bishop Daniel along with several of our seminarians played Human Foosball with the campers. His Grace spent time praying with the campers, conducting a church school class, and just laughing and talking. His Eminence Metropolitan Antony joined us and thoroughly enjoyed spending

time with the campers.

The campers prepared for several days to serve as the choir for the hierarchical Divine Liturgy. They performed beautifully for the afternoon concert singing songs. Several of the older campers gave testimonials as to why they love their time at our camp. A camper from St. Peter & St. Paul in Youngstown, OH stated, "I love coming here because it makes me closer to God." While another camper noted, "This camp is very important to me, it is where my parents met and well I guess that means that's why I am here!"

The coming week for the campers holds many delights such as My Big Ukrainian Wedding, Gem Quest, creating sock puppets for children and The Treehouse and completing their mosaic icon project.

Our next session, Teenage Conference (for teenagers 13 - 18 years of age), begins on July 7th and runs through July 20th.

Please keep our campers and staff in prayer as we continue on our journey to become good "keepers of our brother"!

Bishop Daniel Visits Holy Trinity Ukrainian Orthodox Church in Bensenville, IL!

The congregation of Holy Trinity Ukrainian Orthodox Church in Bensenville, IL welcomed His Grace Bishop Daniel, the Ruling Hierarchy of the Western Eparchy and President of Consistory of the Ukrainian Orthodox Church of the USA on Trinity Sunday to celebrate their Patronal Fest Day.

The Episcopal visit began on Saturday, as Bishop Daniel met with some members of various parish organizations and inspired them to continue on their path of improvements that were set forth in the Parish's Strategic Plan for the future. He encouraged the local parish Sisterhood to continue their work for the benefit of the entire congregation and for the upgrades to the new Church building. He also challenged the parish family to do what they can to encourage the entire local Metropolitan Chicago area community to put their Faith in practice through various charitable deeds that the parish family can undertake.

The following morning, with the procession to the temple, Vladyka Daniel was greeted by the parishioners with the traditional bread and salt and with the children presenting him flowers. Very Rev. Fr. Bohdan Kalynyuk, pastor of Holy Trinity UOC then greeted His Grace asking him to lead the parish family in the Divine Liturgy. Then they proceeded to the center of the temple, which was decorated with green throughout for the feast. The Liturgy of Holy Pentecost, the Great Feast of the Holy Trinity, was then served in full hierarchical fashion with the hymnody



“Ten days after the Ascension, 120 followers of Jesus were gathered in Jerusalem. In obedience to the command of the Lord, they were waiting and praying for the promise of the Spirit. They may have been very eager for the expected gift, but they were also very fearful. They were meeting behind closed doors.

By law, all Jews living within twenty miles of Jerusalem had to attend the Pentecost feast in Jerusalem.

To their number were added the thousands of other Jews from neighboring districts and countries. About a half-million people would have been in the Holy City for the event of Pentecost that Holy Evangelist Luke records in Acts of the Apostles.

“When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them. And they were all filled with the Holy Spirit and began to speak in different tongues, as the Spirit enabled them to proclaim.

Now there were devout Jews from every nation under heaven staying in Jerusalem. At this sound, they gathered in a large crowd, but they were confused because each one heard them speaking in his own language. They were astounded, and in amazement they asked, ‘Are not all these people who are speaking Galileans? Then how does each of us

of Pentecost flowing throughout the Church. The parish's choir prayerfully chanted the liturgical responses.

In his homiletic message after the Gospel, Bishop Daniel gave an inspiring message in which he exhorted that people that we must be examples of our Christian faith from the greatest things in life for another even unto smallest things, like letting people in front of you in line, or being courteous and thoughtful in daily matters. In conclusion of his sermon, the bishop reflected upon the Great Feast of Pentecost:



hear them in his own native language?" (Act 2:1-8).

The Holy Spirit comes down on the disciples on the very day when the Jews are celebrating the gift of the Torah (the Law) on Mt. Sinai. With the giving of the Torah on Mt. Sinai, Israel entered into a covenant. With the gift of the Holy Spirit on Mt. Zion, the Church becomes God's people through the New Covenant.

According to rabbinic tradition, on the fiftieth day (pentecostos) following the Exodus from Egypt, God gave the Torah to Moses on Mt. Sinai. The Torah was written on the tablets of stone by "the finger of God" (Ex 31:18; Deut 9:10), that is, by the Spirit of God (Luke 11:20 - Matthew 12:28). On the fiftieth day after Easter, God gives the Holy Spirit, the perfect law of liberty, not written on stones, but within our hearts (2 Corinthians 3:17).

Pentecost changes the disciples. No more fear. No more division. No more closed doors. They pour into the streets and preach the gospel and they are understood. Three years earlier, St. John the Baptist had predicted, "One mightier than I is coming. He will baptize you with the Holy Spirit and with fire." (Mk 3:6.8) The prophecy is now fulfilled.

Fire burns away what is useless. Fire refines what is noble. Fire melts the cold and unites the divided. On Pentecost, the fire of the Holy Spirit purifies and refines, unites and inspires the hearts of the disciples. As one Church united in faith, the disciples of Jesus burn with love for the Lord and the desire to share him with all.

When Evangelist Luke speaks to us in Acts about the tongues of fire (Acts 2:3) at Pentecost, he connects what takes place in Jerusalem with what took place on top of Mt. Sinai in the desert in the time of Moses. The Jewish Hellenistic writer Philo explains that God's words at Sinai came first as flames which then became words and voices. These words from God were divided into seventy tongues of flames--i.e. the tongues of the 70 nations. God's voice at Sinai separated into tongues of flame that went throughout the earth, so that all nations could hear: "I am the Lord your God ... you shall have no other gods before me"(Ex 20:2-3).

On Sinai, according to rabbinic tradition, God's Word was heard by all the nations, but only Israel responded and became his people. With the gift of the Holy Spirit, God's word is now heard and understood by all. What astonished those who witnessed the Pentecost event was not so much that those filled with the Holy Spirit were speaking in so many tongues. Rather it was the fact that when the disciples spoke, those present heard and understood them in their own language (Act 2:18).

Thus what began on Mt. Sinai with the formation of the God's People comes to completion in the Paschal Mystery on Pentecost. The Church is born. She transcends the boundaries of nations and the divisions of man.



The Holy Spirit, who is the love of God poured out into our hearts (Rom 5:5), opens our hearts and makes them capable of understanding other people. Human pride always creates divisions. The Holy Spirit draws us together. Individualism throws up walls of indifference and separation. The Holy Spirit breaks down barriers and unites. Selfishness breeds confusion. The Holy Spirit creates communion.

The Holy Spirit makes us the dwelling-place of God, the holy temple. He brings about the one change for which the world longs. He makes us, so diverse, one from the other, members of His Church. Pentecost is truly the feast of hope for humanity..."

The Bishop truly preached an illuminating sermon on the Feast of Pentecost and then celebrated Eucharist with the local congregation and parishioners from various Metropolitan Chicago area Ukrainian Orthodox parishes. Representatives of other Orthodox and Ukrainian Catholic communities joined the parish family for the festivities.

Afterwards, a splendid feast on the feast was prepared in the hall. Much help went into the preparations and it was a satisfying meal. Bishop Daniel then circled the tables talking to the faithful as lunch wound down. The Holy Spirit was present with fervor in the visit of the Hierarchy, being able with gratitude and joy to celebrate this most important Feast of the Church with a sense of the presence of the early Church in our midst.

We gratefully thank Vladyka Daniel for his loving pastoral care over his priests and parishes, and look forward to his next visit to Bensenville, IL.





New acquisition documents Baltimore Ukrainian-Americans and DP resettlement

On June 11th of this year, the Center was honored to receive the collection of personal papers and records of Joseph Marmash donated by his daughter Diana Marmash Carico and son-in-law Richard Carico.



Joseph Marmash (1911-1999)
Йосип Мармаш (1911-1999)

Born in a Ukrainian immigrant family in Maryland, Joseph Marmash was very active in the Ukrainian-American community of Baltimore. Beginning in the 1930s, he organized a Ukrainian Youth Club, became president of the Ukrainian National Home and the Ukrainian American Citizen's Club, organized and managed a Ukrainian-American softball

team, served as president of the local Ukrainian National Association branch, and helped to organize and became the first president of the Baltimore branch of the Ukrainian Congress Committee of America.

In addition to preserving the meeting minutes and other records of the Ukrainian American Citizen's Club from the 1930s and '40s, he also became the owner of the Club's jukebox. While the jukebox itself will remain in the family, the Caricos have generously donated to the Center the complete set of 78 rpm records which that jukebox played during the 1940's and '50s. These provide a unique document of the variety of music that Ukrainian-Americans of the time used for entertainment and dancing (from traditional Ukrainian songs to Elvis Presley).

In September of 1948, Joseph Marmash was appointed by the Governor to be a representative on the Maryland State Committee for the Resettlement of Displaced Per-

sons. Maryland was notable for accepting a large number of refugees for work as farm laborers, and Joseph Marmash was responsible for coordinating resettlement logistics as well as following up on their well-being.

The collection contains remarkably detailed documentation of his work, including correspondence with numerous Ukrainian refugees either trying to immigrate or that were already in the US. A significant fraction of the letters deal with complaints about poor living conditions, maltreatment, and/or breach of contract by employers. Also in the collection are refugee arrival lists and an exhaustive index card file with information on each immigrant family which he helped to resettle.



Joseph Marmash's Resettlement Committee business card.
Візитка Йосифа Мармаша від Мерлендського Комітету Розселення Біженців.



The Ukrainian National Choir of Baltimore. September, 1936.
Український Народний Хор м. Балтимору. Вересень, 1936 р.

The Marmash Papers are currently being processed, and when ready will be made accessible to all interested researchers. Thank you Diana and Richard Carico for your generous donation of a valuable historical collection!

Український Історично-Освітний Центр



www.UkrHEC.org

Новопридбаний архів документує українську громаду Балтимору та переселення „DP“

11-го червня цього року, Центр мав честь отримати архів документів Йосипа Мармаша, дар його дочки Діани Мармаш Каріко і зятя Річарда Каріко.

Йосип народився в сім'ї іммігрантів-українців у Меріленді, і був дуже активним в українській громаді міста Балтимора. Починаючи з 1930-х років, він був організатором Українського молодіжного клубу, президентом

У вересні 1948-го р., Йосип Мармаш був призначений губернатором як представник Мерілендського Комітету Розселення Біженців „DP“. Шт. Меріленд відзначався тим, що приймав велике число біженців на роботу по фермах. Йосип Мармаш відповідав за тимчасове проживання, харчування, і транспорт біженців, та слідування за їх благополуччя.



Meeting minutes of the Ukrainian-American Citizen's Club, April, 1948. Among the items discussed was a proposal to purchase a television set.

Протокол засідань управи Українсько-Американського Горожанського Клубу. Квітень, 1948 р. Серед обговорених питань—пропозиція купити телевізор.

A few of the index cards from the DP resettlement file.

Вибір із картотеки з інформацією про переселенців „DP“ до шт. Меріленду.



Українського Народного Дому та Українсько-Американського Горожанського Клубу, організатором та керівником української софтбольної команди, президентом відділу Українського Народного Союзу, та організатором і першим президентом Балтиморської філії УККА.

У нього збереглися протоколи засідань та інші документи Українсько-Американського Горожанського Клубу з 1930-х і 40-х років. Він також став власником музичного автомата клубу. Хоч автомат сам залишиться в сім'ї, родина щедро пожертвувала Центру повний комплект грамплатівок, які гралися в цьому автоматі протягом 1940-их і 50-их років. Він представляє унікальний фонд інформації про музику, яку українці в Америці грали для розваги і танців, і включає такі різноманітні жанри, як традиційні українські пісні та записи Елвіса Преслі.

Архівний фонд містить в собі детальну документацію про його роботу у формі листування з численними українськими біженцями, які намагалися приїхати до Америки, або які вже приїхали. Значна частина листів розповідає про погані умови життя, та погане поводження або порушення умов контракту з боку роботодавців. У фонді також знаходяться списки біженців і картотека з інформацією про кожну сім'ю, якій Йосип Мармаш допоміг переселити.

Зараз фонд знаходиться у процесі упорядкування та опису, після якого буде доступним для дослідників. Велике спасибі Діані і Річарду Каріко за їх пожертву цього історично-цінного фонду!

NO.	NAME	SEX	AGE	OCCUPATION	DESTINATION	
91	BOFKA	Ahafia	F	67	Farmer	I. C. Cooley
134	KLAS	Roman	M	45	Farmer	Claiborne, Md.
5	"	Irena	F	37	Housewife	Talbot County
136	"	Jurko	M	13	Pupil	"
254	FURDEK	Gyry	M	39	Farmer	George Kriat
255	"	Lukia	F	37	Housewife	Route #7
256	"	Eugenia	F	13	Pupil	Westminster, Md.

Handwritten notes:
 arrange a garden, middle prog. school
 morning water + light
 separate home as a family
 Dayman long school
 \$40.00
 school \$20.00 water, arr. or milk, 1 checker pig, milk can & soap
 small land
 know big note

Arrival list of immigrants aboard the "General Black" and information about their resettlement (detail). Date unknown, likely 1949.

Список іммігрантів на борту корабля „General Black“ та інформація про їх переселення. Дата невідома, ймовірно з 1949 р.

Archpastoral Visit of His Grace Bishop Daniel to Saints Peter and Paul Ukrainian Orthodox Church in Lyndora, PA

On Saturday and Sunday, June 29-30, 2013, Saints Peter and Paul Ukrainian Orthodox Church in Lyndora, PA was blessed by the Archpastoral visit of His Grace Bishop Daniel, Ruling Hierarchy of the Western Eparchy of the Ukrainian Orthodox Church of the USA to commemorate the patronal feast of the parish.

This Archpastoral visit began with the service of Great Vespers on Saturday evening with serving clergy in addition to His Grace including parish pastor, the Rev. Father Paisius McGrath, the Archpriest Joseph Wargo of St. Andrew's Orthodox Church (OCA) in Lyndora, and Rev. Father Vasyl Dmytryshyn of St. Sophia's Seminary. After His Grace led the Litya for the patronal feast of the parish, he gave a spirit-filled homily extolling all present to allow the presence of God and their faith to always be the foremost guide in living as the faithful in the midst of the society in which God has called us to live. His Grace also spoke of the relationship between the Bishop and the parish and how all in this relationship are called to work in harmony. The faithful of Saints Peter and Paul were pleased to also welcome a number of the faithful parishioners from the local Orthodox parishes of St. Andrew's (OCA) and St. Anthony's (Antiochian) in praying together during Great Vespers.

The following day dawned with plenty of sunshine and joyful hearts as everyone prepared to again welcome His Grace for this visit. The sunshine was especially welcome after several days of continuous and heavy rain and was symbolic of God's blessing coming into the midst of the parish with the visit of their beloved Archpastor. The day began with a procession from the parish rectory and His Grace was welcomed at the doors of the Church by a gift of flowers presented by Alex and Katherine Pindel and the traditional greeting of bread and salt offered by Rose Raith - Treasurer of the Parish Executive Board. Then at the doors of the Nave, His Grace was



greeted by the parish pastor Father Paisius McGrath with words of greeting and asking His Grace to lead the gathered community in the celebration of the Hierarchical Divine Liturgy. Bishop Daniel graciously responded to each greeting with an expression of his delight and joy to be coming to visit this local community and to share in the blessing of God upon the faithful of Saints Peter and Paul and all other local Orthodox Christians gathered in the temple of this day.

The Hierarchical Divine Liturgy was then led by Bishop Daniel and joined by Father Paisius, Protopresbyter William Diakiw, Father Bogdan Bocur of St. Anthony's Orthodox Church (Antiochian), and Father Vasyl Dmytryshyn of St. Sophia's Seminary; with the assistance of the Seminarians Volodymyr Sukanets Sr. and Volodymyr Sukanets Jr., and the altar servers of Saints Peter and Paul: Todd McCarthy, Pavlog Pawluk, and Zachary Potter. The Church rang with the wonderful voices of the Choir of Saints Peter and Paul - and several visiting choir members from St. Anthony's - under the direction of Parish Choir Director Theodora Cehula. The parish temple was also filled with the faithful of the parish as well as visitors from local Orthodox parishes of St. Anthony's and St. Andrew's.

As this was the 1st Sunday after Pentecost and Sunday of All Saints, in his homily, His Grace spoke of how the saints who have come before have given us the challenge of living faithful

lives as they did. All in attendance were again challenged by His Grace to focus on the truly important things of faithful Christian living and to learn to live truly faithful lives and not to get caught up in majoring in the minor things. His message was well received by all the faithful who heard this call to being faithful to our Lord and Savior Jesus Christ.

Following the Divine Liturgy a special luncheon was held to honor His Grace and all other visitors to Saints Peter and Paul on this special day. In the parish Ukrainian Hall a wonderful meal had been prepared under the direction of Patty Prokopchak - Ladies Guild president, and Rose Raith with the assistance of many of the ladies of the parish. Everyone enjoyed the wonderful meal and opportunity of fellowship.

As the day ended everyone who was present was very thankful to Bishop Daniel for his visit to our parish and for bringing the blessing of God to us in a special way. All the faithful from Saints Peter and Paul and the other local Orthodox parishes who were present were blessed to have come and have learned much from Bishop Daniel about the importance of continued faithfulness in every aspect of our lives as witnesses to the salvation which we have received from our Lord and Savior Jesus. Our parish and community looks forward very much to the next time that Bishop Daniel will again be able to visit our small corner of our world.

2013 Mission Team Concludes Its Visit to Ukrainian Orphanages!

His Grace Bishop Daniel

Photos by Svitlana Lymar, Subdeacon Yurii Andreiko, Pani-matka Ivanna Wronsky and Irene Onufrey

As the lines of this article being posted on the Church's web site, the group of college students (Subdeacon Yurii Andreiko, Subdeacon Adrian Mazur, Taylor Gladys, Kaitlyn Zimmerman, Irene Onufrey, Paul Micevych, Christopher McNaulty, Alison Sailer, Svitlana Lymar, Lesia Mahlay, Anna Pasakas) and His Grace Bishop Daniel – Spiritual Father of the Mission Team; Pani Olga Coffey – Lay Team Leader and Pani-matka Ivanna Wronsky, advisor) flying over Atlantic ocean, returning to the US following annual two-week mission experience in Ukraine. The Team traveled to do pretty much what our Lord instructed the seventy to do: to say to those whom we served, «...the kingdom of God has come near to you. God loves you and we love you too!» The Mission Team said it by playing with handicapped children, painting, shopping for shoes and clothing at the local markets, taking children for a walk through the local towns - all for children who are not able to do these things for themselves in an institution that is unable do these things for the children because of staff shortages and financial concerns. It was a gift – a pure blessing of God bestowed upon us to have this opportunity to help these children. What better way to say, «God loves you and we love you too!» than to offer an act of love, which is what mission is all about...

Some 35 suitcases of humanitarian aid and toys were delivered to the Ukrainian orphanages sponsored by the Ukrainian Orthodox Church of the USA, when the College Age Mission Team of Students of the Church landed in Kyiv Boryspil International Airport on Saturday, June 1st, 2013.

As the next two weeks developed, the daily routine for the team members of the 2013 College Student Mission Trip to Ukrainian orphanages was to get up at about 7AM, offer morning prayers and to begin their work with the children of Znamianka, Kirohovrad Region orphanage in Ukraine – adopted by our Ukrainian Orthodox Church of the USA.

On June 3rd, 2013, the fourteen members of this years Mission Team arrived to Znamyanka in order to visit about 125 children between the ages of 4-32 with special needs. The Znamyanka orphanage is classified as an institution for children with group 3 and 4 (most severe) physical and mental disabilities.

Throughout the years, Ukrainian Orthodox



Church of the USA has hired about 15 teachers - rehabilitation specialists to work in the orphanage, which has made a huge impact on the mobility of many children.

In addition, according to Tatiana Ivanivna Walko, director of Znamyanka Orphanage, a number of children have felt the impact of the presence and usage of adaptive equipment, sponsored by the Church, which allows handicapped children to move around freely...

Day One... The orphans are already in the hallways, making joyful noise, playing with each other and yet peeking through the glass windows to see whether our group is ready to come out and to begin their day. It is a great feeling to be unconditionally loved by these children, who want to play with you, try your glasses on and especially pull your beard and hair. How great it is to chant your prayers in the hallway in front of the icon, as the children pull on your cassock and try to peek in your prayer book in order to share in a short morning prayer service. As a routine, a young man, Serhiy, who is severely handicapped, always in the wheelchair, participated in the prayers, chanting at least one of the prayers; and the voice of a handicapped child, offering his prayers to God touches the very core of our human existence...

The Team members immediately adapted to a new orphanage schedule and missionaries offered themselves unconditionally, ministering to the children in the Name of our Savior. Among traditional projects: rehabilitations



activities, walks to the local market, wheel-chair outing, etc.; this year's Team sponsored a unique opportunity for the children of the orphanage – a visit of Kirovohrad Puppet Theater to the orphanage. Having obtained medical and administrative clearance from the orphanage administration, the Team treated dozens of children to a unique outing to a Theme park in Kirovohrad.

Moreover, due to a generous donation of Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral in Allentown, PA, the Mission Team purchased over 170 kilograms of meat for nutritional purposes of the orphanage's residents...

Year after year, trips like this one expose the youth of the Church to the often unknown and unopened pages of human existence. Christopher McNulty, a team member from St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA, in a reflection following the trip to Znamianka orphanage, stated: "It's ironic that some of the most complicated truths in life are revealed by observing the simple actions of children. As people we are called to love one another as Christ has loved us; but, as a person who has lived in the faith for twenty-two years, I don't think I truly understood what that meant to love as Christ loves until I met these children. In these orphanages it doesn't matter if you are younger or older, if you can communicate with the children or not, if you are extroverted or introverted, or if you are a new face or if the children have seen you a hundred times- the children get such great joy just from having some one there to be with them, hug them, and hold them. It doesn't matter who you are or what you do, the children will love you and cherish you for simply being with them. Though as missionaries we came to minister to the children, I truly believe that the children have also ministered to us. I pray that we have been able to impact the lives of these children just as positively and purely as they have impacted our lives."



I often read such reflections and pray to our Lord for the team members as well for the children in the orphanages that with tears in their eyes bid farewell to all of us, as we get in a minivan or on a train and depart until the following year. Sitting on that train or in that car is a torture, because you leave behind something so precious and unconditionally open to love and yet, you understand that you must go on in order to somehow influence and change the future.

I vividly remember the exact moment my reality shifted, when I visited the orphanages of Ukraine for the very first time some 15 years ago.

There were metal bed frames, some with mattresses and some without. There were children on the concrete floor. The combined smell of urine, human body odor and vomit was unbearable. In that precise moment, my whole world was turned upside down. I still feel the expressions on their faces burning in my eyes and the emotion of their screams ringing in my ears. It is a moment that will be forever etched in my memory and will forever influence every decision I make. Life became something new...

Things are different at the orphanages now. At times, I do not even remember what it used to be like 15 years ago. Znamianka orphanage, under the leadership of a kind director Tatiana Ivanivna Walko, director, has always been an example of loving care for the orphans and their basic needs. Physical rehabilitation rooms with appropriate equipment, decent clothing, play grounds, better nutrition – these are fruits of the labor of all the faithful of our Holy Ukrainian Orthodox Church of the USA who have contributed to our Orphanage Adoption Program over the past 15 years – fruits that changed not only the physical structure of the orphanage, but the way in which the children there are cared for.

«We live in a world that is constantly telling us we need more—more money, more popularity, more stuff. But what do you really need more of? And what do you need less of? After all, Christ Himself asks us to have less «me» things—less fear, less here and now rewards and less ego. Sometimes we even need to do less so that we can have a better relationship with our Lord. When we worry less about «me» and, instead, focus on Christ we get more—more courage, more time to be in a relationship with God and more ability to love others.» - These were the words of our discussions as we ministered to the children of the orphanages and to each other this year. Together we were given the opportunity and the challenge to step out of our comfort zones, we were given opportunities to serve as the hands and feet of Christ for those who fall between the cracks, who tend to be ignored and who struggle on a daily basis.





Alison Sailer, another Team member, mentioned near the end of the trip: "...The orphans of Ukraine have caused me to reexamine not only my understanding of love, but how to express that love to others. We are called to be little Christs, but service begins with humility, with compassion, and with affirming God's image in each and every

human being regardless of their outward (or inward) condition. While it is impossible to articulate all the ways in which I have been touched by this experience, I have rediscovered the importance of being present for



people who truly value my presence – people for whom the virtues of humility and compassion are effortless and who cherish me instantaneously. Yet, loving the orphans of Ukraine is the easy part. Our divine calling extends to all of life, and now is the time to "go forth..."

Throughout our journey to the orphanages we took time in both the mornings and in the evenings for prayers, discussions and silent reflection. The experiences from the



trip are good lessons for each of us, regardless of whether we are living and serving in distant places or right in our own neighborhoods. There is an unending need in our lives to step back and realign our priorities and values so that they greater reflect the Faith

we confess; along with the need to seek and draw closer to our Lord, rather than the way we tend to understand the Holy Faith as something that brings us comfort and peace. We look to Christianity to enrich our own lives, and look to God to bestow on us gifts and graces. The need is for us to be proactive in living our Faith and not passive, expecting it to come to us! Mission trips are exciting, fun and intense to be sure. But those of you who read these reflections need not wait until the next mission trip takes



place. Use the gifts you have been given by God to find a way to help others and to tell them the truth: «... the kingdom of God has come near to you. God loves you and we love you too!»

Irene Onufrey, a

Team member from Sts Peter and Paul Ukrainian Orthodox Church in Carnegie, PA, wrote in her reflection: "As I reflect on this mission trip, the phrase "And remember/ The truth that once was spoken/ To love another person is to see the face



of God" from Les Miserables keeps playing in my head. The impact that the love each child has for a complete stranger, even from the moment they meet them, is nothing short of extraordinary. It is simple, it is pure, it is something that is rarely seen within the modern, distrusting society that we live it. Being able to experience that love, if only for a moment, is extremely humbling and gives you a reality check about life. That is what I will remember from this journey – the face of God... – is present in every single one of these children. I will cherish the time I spent with each of them for the rest of my life."



Another Team member, Taylor Gladys of St. Volodymyr Ukrainian Orthodox parish in Pittsburgh, PA reflected: "This trip has been one of the biggest wake up calls and learning experiences of my life. I have found that I need to reevaluate what my purpose is, and what is important to me in life. Time is such a precious gift, and I would hate to waste a moment of it. That's what these children have taught me. There isn't enough time in this life not to love the people around you. There isn't time to be judgmental. There isn't time to be selfish. God has bestowed so many wonderful blessings on us, and the largest blessing of all is to have each other. Though disadvantaged and disabled, that much is clear to the children at Znamyanka.

I don't know what kind of lasting impact I will personally have here. I don't know if they'll remember my face or my name weeks from now, but I know that our Mission Team has done the best they could with the short time they've had. Everyday, smiling, laughing, and holding the hands of these children have made a difference in their lives. The simplest touch makes them light up with happiness. In rehab, the children





have been accomplishing more than they ever could. It is a beautiful gift to be able to come here and learn with the children. I came here thinking that I would bring the light of Christ to them,

but instead I now think that they have brought the light of Christ to me."

Paul Micevych, a Team member from St. Katherine Ukrainian Orthodox Church in Arden Hills, MN, wrote in his reflection: "As I reflect upon this experience, I stop and think about the simplicity of joy. Merely touching their hands or picking them up brings such happiness to the children of this orphanage. As I will soon try to re-enter my "normal" life and get back into my usual routine, these memories will certainly stick with me as I hope to find happiness in the simple things, not material possessions. I will greatly miss these kids as we depart; however, they have made a lasting impact on my life, showing me the true meaning of happiness.



Moreover, this experience has shown me the value of human touch. You simply couldn't put a price tag on the beaming smiles across the faces of a child each time a team

member walked into his/her room. Spiritually, the mission trip has made feel truly blessed in my life..."

Mission trip participants Kaitlyn Zimmerman of Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral in Allentown, PA shared her thoughts: "Being on this trip is truly a blessing. In just a few short days I have learned a lot from the children that live here, one of which being that the simplest aspect like human touch can make someone happy or brighten someone's day. I also realized that not only do we comfort the children when we visit, but they have comforted me at times, which is a beautiful thing and I will forever be grateful for the light that these children have shown me..."

Subdeacon Adrian Mazur, seminarian of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ also reflected: "...Touch... I never understood or realized how powerful a simple touch can be. I have learned how just by a simple touch you can bring a smile and happiness to another person around you... I don't know



if I have made an impact on the children by just a simple touch or by playing with them, but what I know is that they have touched me and they will always have a place in my heart and prayer life..."

Another seminarian of St. Sophia Seminary, Subdeacon Yurii Andreico wrote: "This trip gave me a better understanding of importance of human touch; how crucial it is for children

and for humanity in general; how it can change from moment of madness to period of happiness."

Svitalna Lyamar, a Team member from St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL, wrote in her reflection prior to departure from the orphanage: "Since we are still on the trip, it's difficult for me to reflect on certain aspects of my experience. However, I was surprised by the beauty and kindness a human can give to a stranger. I was terrified before we got to the orphanage. I thought I would be scared to touch the diseased individuals. As soon as I saw the smiling and anticipating children, a flame began to flicker within my heart. How could anyone be afraid of such innocence? This trip was the first time I have felt so



much love, trust and humility in my life. I am grateful for the people who have introduced me to a part of life I didn't know much about, and led me in the path of the Lord. Thank you."

As a bishop of our Church I must say that my Episcopacy and the lives of many are enhanced because of the service and dedication of the youth of our Church. With them, I offer my simple and humble prayer asking God the Father, Son and Holy Spirit to bless the faithful members of our Holy Ukrainian Orthodox Church of the USA for their commitment to those in need. May our Faith and love be strengthened as we, in the words of Saint John Chrysostom, "purify ourselves by responding to the cries and needs of those with whom we share the great gift of being created in the image and likeness of God".

Святкування Престольного свята парафією Святої Тройці у місті Сіетл.



Відлунали Великодні піснеспіви і минуло Вознесіння, а душа чомусь засмутилася. І тільки, коли в суботу, святково прибраний квітами і липовими гілками храм зустрів парафіян, а хор заспівав “Царю Небений, Утішителю, Душе істини, що всюди єси і все наповняєш, Скарбе добра і життя Подателю, прийди і вселися в нас, і очисти нас від усякої скверни, і спаси, Милосердний, душі наші”, ти вже приєднуєшся до цих рідних слів і стає зрозуміло чому душа скучала по цій молитві.

Багато чого нас втішає: і пости, і молитви, і чування та багато різних добрих християнських діл, які є нормою нашого християнського життя. Це те до чого нам треба прагнути всім нашим єством, але це не є вершина нашого життя. Істинна ціль Християнського життя, як говорять Святі Отці Церкви, це надбання Духа Святого. І лише той, хто ради Христа творитиме добре діло, приносить нам плоди Святого Духа.

І особливо було приємно у Неділю, у День П’ятидесятниці, у день

народження нашої парафії, коли цю радість розділити з нами приїхав отець Володимир Зінчизин з добродійкою Іриною. Із собою вони також привезли щирі вітання від громади парафії Святого Пророка і Хрестителя Господнього Іоана у місті Портланд.

З піднесеним настроєм отці та вірні молилися під час Божественної Літургії, наче відчуваючи присутність Святого Духа. При кінці Літургії священники та миряни ставши на коліна виголошували колінопоклонінні молитви.

Після закінчення на всіх вірних очікував святковий обід, під час якого до прославлення цього дня залучилися наймолодші наші парафіяни з радісними віршами та піснями, славлячи ними день Великої П’ятидесятниці. Хай ці святкові дні П’ятидесятниці залишать у пам’яті парафіян та гостей приємні спогади.



Автор: Галина Микитюк та Людмила Романюк.

Фотограф: Андрій Рибка та Юрій Ткачук.

Ukrainian parliament members tour region to learn more about shale drilling

A delegation of Ukrainian parliament members toured the area on Monday to learn more about shale drilling for natural gas.

U.S. Rep. Tim Murphy, R-Upper St. Clair, invited the contingent to survey local industry sites and welcomed them with a reception in the St. Peter and St. Paul Ukrainian Orthodox Church in Carnegie.

Ukrainian Parliament member Sergey Klyuiev said the delegation hopes to find answers to questions about the drilling industry.

"We want to hold discussions about environmental problems and learn about technology problems," Klyuiev said. "We are very concerned about energy."

Murphy said the group wants to "see what they're in for" with planned gas production projects in their country. "They don't want to maintain dependence on Russia, and the Ukraine is blessed with its own shale," he said. "They want to make sure to develop their industry in their own, safe way."

Ukraine recently signed a \$10 billion gas production agreement with Shell and is in negotiations with Chevron to begin a second drilling project.

This was the group's second visit to Southwestern Pennsylvania. They met with Murphy at the beginning of May and arranged the visit.

The group of nine was taken on a tour of Southpointe by Range Resources Corp. representatives. They also met with Murphy and other officials dealing with the drilling industry to ask question about the process.

"They asked some tough questions," Murphy said. "They came to us with environmental concerns and water concerns."

By Megan Guza
Photos: Gwen Titley

Rep. Murphy Welcomes Ukraine Delegation to Carnegie

6/24/13

PITTSBURGH - Congressman Tim Murphy (PA-18) today hosted a welcome reception for a delegation of Ukrainian dignitaries and elected officials in Carnegie. Sergey Klyuiev, a member of the Ukrainian Parliament and head of Ukraine's Parliamentary Committee for Relations with the U.S., along with parliamentarians, ministers, and public officials, joined Rep. Murphy and Carnegie Mayor Jack Kobistek for a welcome reception featuring food, discussion, and traditional Ukrainian folk dancing at the St. Peter and St. Paul Ukrainian Orthodox Church on Mansfield Boulevard.

Klyuiev and other Ukrainian leaders traveled to the region at the invitation of Congressman Murphy on a fact-finding mission to learn more about environmentally responsible shale gas exploration in Southwestern



Pennsylvania. Ukraine recently signed a \$10 billion production agreement with Shell, and has completed negotiations with Chevron on a second shale gas project. The deals are especially critical for Ukraine and Europe, which have sought to reduce their dependence on foreign sources of energy. Rep. Murphy, a founder of the Congressional Natural Gas Caucus, participated in meetings earlier in the day with local business groups, environmental organizations, and the delegation, including a roundtable discussion with members of the Marcellus Shale Chamber, a division of the Southpointe Chamber of Commerce devoted to shale-gas exploration and economic development issues.

"Ukraine is a country of rich cultural heritage that has also been blessed with vast shale resources," said Rep. Murphy. "Now the question is how our Ukrainian friends can develop these resources safely and responsibly in order to reduce their dependence on foreign energy providers. I am happy to welcome Mr. Klyuiev and the rest of the Ukrainian delegation as we work to develop solutions to the global energy imbalance and further strengthen the US-Ukraine partnership."

Klyuiev and the 10-member Ukrainian delegation learned more about the environmental and economic benefits of natural gas, including the fossil fuel's lower emissions and affordable cost. They are expected to travel to Washington, D.C. on Tuesday and return to Ukraine later in the week.

"The first time we were here in the beginning of May, and then we agreed with [Congressman Murphy] to meet in his district to learn about shale gas. The key point why we arrived here was to learn about technology, about environmental problems," said Mr. Klyuiev.

Rep. Murphy worked to ensure that the delegation visited Carnegie, which has a vibrant local Ukrainian-American community, boasting two Ukrainian churches, a Ukrainian-American cultural museum, and a Ukrainian social club. More than 75 local residents came out to greet the Ukrainian delegation and present them with traditional gifts of food and flower bouquets to commemorate the visit.

Місійна Група 2013 відвідала будинки для безпритульних у Києві

Фото: іподиякон Юрій Андрейко



PHOTOS: His Grace Bishop Daniel, President of Consistory of the Ukrainian Orthodox Church of the USA and College Age Mission Team Members of the Church During their Visit to Soup Kitchens in Kyiv, Ukraine. Преосвященіший Владика Даниїл та Місійна Група студентів Української Православної Церкви США під час відвідин будинку для безпритульних у Києві

Після того, як у червні місяці 2013 року, Місійна Група студентів Української Православної Церкви США (іподиякон Юрій Андрейко, іподиякон Адріан Мазур, Тейлор Гледис, Кейтлін Зіммермен, Ірина Онуфрей, Пол Мисевич, Крістофер МакНолті, Елісон Сейлер, Світлана Лимар, Леся Махлай, Анна Пасакас та Преосвященіший Владика Даниїл – духовний наставник місійної групи; пані Ольга Коффі – світський лідер групи та пані-матка Іванна – дорадник) закінчила свою працю з дітьми-сиротами, вони також відвідали притулок для бездомних, який знаходиться у столиці України місті Києві, для того, щоб краще ознайомитися з новою благодійною програмою Товариства Святого Андрія Первозванного.

Минулого року Його Преосвященство Владика Даниїл та Протодиякон Ігор Махлай - директор відділу Благодійної Діяльності Консисторії УПЦ США, а також голова Товариства Святого Андрія, відвідали ЛОГОС Центр – Благодійну Християнську організацію в Києві, яку очолює отець Микола Ільницький.

Кілька місяців назад, завдяки благодійній пожертві Товариства Св. Андрія, організація ЛОГОС була спроможна придбати новий намет (шатро), щоб

забезпечити 10 безпритульних людей тимчасовим місцем проживання у столиці України. Також, завдяки пожертві Товариства Св. Андрія, Українська Православна Церква США вклала біля \$5000 для закінчення будівництва нового реабілітаційного центру та їдальні, де волонтери зможуть надати першу необхідну допомогу тим хто потребує.

Звертаючись до жителів тимчасового намету, Преосвящений Владика Даниїл передав благословення Першоієрарха Української Православної Церкви США – Високопреосвященішого Митрополита Антонія, та запевнив їх у тому що вірні нашої Церкви в США моляться за них. Також, від імені Місійної Групи, Владика передав отцю Миколі грошову пожертву для благодійних потреб Центру.

У своєму зверненні Владика Даниїл згадав багато жертводавців та волонтерів, які щоденно присвячують себе для благодійної праці подібно до слів Христа:

Я був голодний і ви нагодували мене, Я був спраглий і ви напоїли мене, подорожнім і ви пруйняли мене, нагим і ви одягнули мене, хворим і ви відвідали мене...

Також Владика зауважив, що: ...Благодійність...є

частиною місійної праці Церкви разом з проповідуванням Євангелії... людина потребує не тільки матеріального забезпечення чи допомоги у важку хвилину, вона також повинна знати хто вона є, правду про себе та про свою гідність. Церква повинна постійно усім наголошувати на істині щодо людства: що Бог любить нас, що ми створені за Його образом, визволені Христом та покликані до вічного спілкування з Ним...Завдяки вчинкам тих, хто запропонував свою допомогу, група десяти безпритульних зуміла заново побачити...гідність, часом загублену в трагічних подіях та знову віднайти довіру в себе та надію в майбутнє.

Важливо є пам'ятати, що ми усі є частиною однієї сім'ї. Приклад віддавати самих себе добровільно для допомоги іншим мусить бути відродженням сьогодні, як необхідний елемент щоденного життя у міжособистісних стосунках, а також для того, щоб запобігти пошуку тільки власних потреб.

На закінчення Владика Даниїл сказав: У сьогоденішньому світі є дуже легко забути, що нам усім потрібно знайти вільний час, щоб присвятити його для тих, кому необхідна наша допомога. Коли ми говоримо про відповідальності необхідні для керування закладом для безпритульних, ми усвідомлюємо що для цього необхідно набагато більше ніж просто добрі наміри та бажання працювати.

Безпритульні люди знаходяться у надзвичайно засторожній ситуації, яка може дуже легко погіршитися, тому ті, хто опікується ними мусять бути впевненими, що те, що вони роблять не зашкодить їм. Це є одним з найбільших випробувань, з яким благодійна діяльність зіштовхується. Я та Місійна група студентів Української Православної Церкви США є надзвичайно раді, що ми змогли провести частину ранку з жителями цього закладу, та дізнатися про працю над безпритульними та знедоленими.

2013 Mission Team Visits Shelter for Homeless in Kyiv, Ukraine!

Photos by Subdeacon Yurii Andreiko

As the work among the children of Ukrainian orphanages concluded, the Mission Team of College Students of Ukrainian Orthodox Church of the USA (Subdeacon Yurii Andreiko, Subdeacon Adrian Mazur, Taylor Gladys, Kaitlyn Zimmerman, Irene Onufrey, Paul Micevych, Christopher McNaulty, Alison Sailer, Svitlana Lymar, Lesia Mahlay, Anna Pasakas and His Grace Bishop Daniel – Spiritual Father of the Mission Team; Pani Olga Coffey – Lay Team Leader and Pani-matka Ivanna Wronsky, advisor) traveled to a shelter for homeless people in the capital of Ukraine, Kyiv in order to learn about the new outreach ministry of St. Andrew Society, a central organization of the Ukrainian Orthodox Church of the USA.

About a year ago, His Grace Bishop Daniel and Prtodeacon Ihor Mahlay, director of Consistory Office of Christian Charity, who also serves as the President of St. Andrew Society visited LOGOS Center – a Charitable Christian organization in Kyiv, headed by an Orthodox priest Fr. Mykola Ilnytsky.

Several months ago, due to a charitable contribution of St. Andrew Society to LOGOS Center, a new tent was purchased in order to facilitate temporary housing for 10 homeless individuals in the capital of Ukraine. In addition, the Ukrainian Orthodox Church of the USA, through the donation of St. Andrew Society, invested about \$5000 towards the completion of construction of a new rehabilitation center and soup kitchen, where volunteers – doctors and caregivers will provide complimentary basic

treatments to those in need of assistance.

Addressing the residents of the temporary tent, His Grace Bishop Daniel assured them of prayers of the faithful of the Church and with the blessing of a Prime Hierarchy of the UOC of the USA - His Eminence Metropolitan Antony, presented a monetary donation of the Mission Team to Fr. Mykola for the charitable needs of the Center.

In his address Vladyka Daniel recognized the many benefactors and volunteers who employ themselves daily to taking action on the words of Jesus, "I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me..." The bishop continued: "...The witness of charity... belongs to the mission of the Church together with the announcement of the truth of the Gospel... man doesn't just need to be nurtured materially or helped to overcome moments of difficulty, but he also needs to know who he is and know the truth about himself, about his dignity. And the Church must always be committed to announcing to all the truth of man, that he is loved by

God, created in His image, redeemed by Christ and called to eternal communion with Him." Through the actions of those who offer their services," pointed out Bishop Daniel, "this initial group of ten people has been able to rediscover... dignity, sometimes lost through tragic events, and find again trust in themselves and hope in the future."

"It is important, he added, to promote the recognition that we compose a single human family. The



ideals of giving and volunteering freely must be rediscovered today "as constitutive elements of daily living and interpersonal relations" so as to "prevail over the logic of profit and seeking individual interests."

Concluding his visit to the Homeless Shelter, Vladyka Daniel stated: "...In today's busy world, it's easy to forget that we all need to make time to devote to the needs of those around us. When taking about the responsibility of running a homeless shelter, or other service organization for the homeless, we all need more than just good intentions and a willingness to work.

Homeless people are in a very fragile and precarious situation, one that could easily turn for the worse, so homeless service providers MUST make certain that what they do for, and to, the homeless will actually help and not hurt them. This is one of the biggest challenges that this unique and yet so needed ministry faces...

The Mission Team of College Students of the UOC of the USA and I are very pleased to spend part of the morning



with the residents, learning about the work with those who are homeless and disadvantaged."

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Службник Том I

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St. Vladimir Ukrainian
Orthodox Cathedral
Parma, Ohio

On Pentecost Sunday, June 23rd, 6 children received the Holy Mystery of First Holy Confession and Communion.

У Неділю, 23 червня, у День Святої Тройці - Святої П'ятидесятниці, шестеро дітей отримало Таїнство Першої Святої Сповіді і з'єдналися з нашим Господом Ісусом Христом у Святому Причасті.



*St. Vladimir Ukrainian Orthodox Cathedral
Parma, Ohio*

The 19th annual Vacation Church School, sponsored by St. Vladimir Ukrainian Orthodox Cathedral, Parma, Ohio, took place from Monday, June 17th thru Friday, June 21st. Thirty five children participated in religious instructions, arts & crafts, music and refreshments. The children also learned about the Artificial Famine in Ukraine by visiting the Famine Monument on the Cathedral grounds.

19 щорічна Літня Церковна Школа, що при Кафедральному Соборі св. кн. Володимира, Парма, Огайо, проходила з понеділка 17 червня по п'ятницю 21 червня. Тридцять п'ять дітей брало участь у навчанні релігії, малюванні і ремеслі, музики та мали перекуси. Також діти вивчили про Штучно-Створений Голодомор в Україні, відвідуючи Пам'ятник Голодомору, що знаходиться на території Кафедрального Собору.



*St. Michael Ukrainian Orthodox Church, in Hammond,
Indiana*

On June 23, 2013, at St. Michael Ukrainian Orthodox Church, in Hammond, Indiana, we had 2 communicants, Alyssa Mandzij and Ava Charnley. As is tradition, this most blessed event took place on Pentecost. A small reception was held for Ava and Alyssa in the church social room.



*St. Mary's Ukrainian Orthodox Church
New Britain, CT*

Two young theologians graduated from St. Mary's Ukrainian Orthodox Sunday School on Sunday, June 16, 2013. For past 7 years Stephanie Alana Melnyk and Gregory Roman Platosz have attended St Mary's Sunday school program, studying Sacred Scripture, Tradition, Orthodox Theology and The History of our Church. Congratulations and Mnohaya Lita to Stephanie and Gregory! Pictured (left to right): their teacher Mrs. Melissa Josefiak, Stephanie Melnyk, Fr. Andrii Pokotylo and Gregory Platosz.

*St. Mary's Ukrainian Orthodox Church, New
Britain, CT*

St. Mary's celebration of Holy Pentecost was enhanced this year with the descent of the Holy Spirit into the souls of two of its younger parishioners, who celebrated making their First Confession of their adolescent lives. With preparatory assistance from Mrs. Sarah Bailly (their teacher) and with spiritual guidance from Fr. Andrii, Rebekah Kate Bailly and Gabrielle Patricia O'Neill received their First Holy Penance on Saturday, June 22. May God grant Rebekah, Gabrielle, their parents, godparents, family and teacher, Sarah Bailly MANY BLESSED YEARS! MNOHAYA LITA! Pictured (from left to right 1st row - Rebekah Bailly and Gabrielle O'Neill, 2nd row - Mrs. Sarah Bailly, Fr. Andrii Pokotylo and Fr. Dn. Anthony Szwecz)



*First Confession at St. Andrew
UOC in Silver Spring, MD*

In the Photo from left:

Natalka Breslawec, Fr. Vlodymyr Steliac, Halyna Voloshyn

Daniel Baczara, Kira Breslawec, Ali Anthony Hosseini, Tatiana Baczara, Ostap Voloshyn.

Перша сповідь у Катедрі св. Князя Володимира

У неділю, 16 червня, звичайна Служба Божа в Українському Православному Катедральному Соборі св. князя Володимира у Чикаго перетворилась на надзвичайну подію для усієї нашої громади.

За традицією українських парафій в Америці, діти, що досягли певного віку, уперше приступають до таїнства святої сповіді. Ось і у нас декілька прихожан

виявили бажання привести своїх дітей до цієї події. За попередньою домовленістю було визначено зручну для усіх дату цього торжества. На протязі кількох місяців по неділях після Божественної Літургії малята залишалися у класі недільної школи, щоб вивчати основні засади християнства, а особливо, православної віри. Вдома зі своїми батьками вони готувалися до занять, читаючи уривки з Біблії для дітей, яку отець Іван подарував кожній родині перед початком цього класу. По особливому діти сприймали історію про спасіння людства, переживаючи разом із Церквою Страсті та Світле Воскресіння нашого Господа Ісуса Христа.

І ось цей день настав! Андріана Думка, Діана Кругляк, Михайло Іваночко та Володимир Лимар, усвідомлюючи що є добро і що є зло, прийшли до храму, щоб уперше попросити у Господа прощення та уперше почути ствердження з уст священика, що Бог прощає. Щасливі, вони стояли у першому ряду, а коли підходили, щоб прийняти Святе Причастя, ціла церква, затамувавши подих, ніби приймала Господа у свою душу разом з ними. По закінченні Служби Божої отець Іван привітав Андріану, Діану, Михайлика і Володю з прийняттям першої Святої Сповіді, побажав їм здоров'я, щастя, та усякого добра, і вручив подарунки від Церкви: православні молитовники.

Щастя вам, Боже, наші маленькі християни!

Добродійка Лілія Лимар



First Holy Confession at St. John UOC in Dixonville, PA

Pictured are Natalya Cann (left) and Katelyn Rose Hnatko (right) with their pastor, Father George Hnatko. To the left of Natalya are her parents, Bethany Oaks Cann and Chance Edward Cann, (both are Church School teachers). To the right of Katelyn Rose are her parents, Stephanie and George Hnatko, Jr. Following the Divine Liturgy a dinner was held in their honor by the congregation of St. John's.



Ukrainian Sacred Music Workshop

August 7 – 11, 2013

For several years, the Ukrainian Orthodox Church of the U.S.A. and the Ukrainian Bandurist Chorus has sponsored a Ukrainian Sacred Music Seminar. Such workshops have been held in the past at All Saints Ukrainian Orthodox Church Camp in Emlenton Pennsylvania during the Bandura Courses and at St. Sophia Ukrainian Orthodox Theological seminary in South Bound Brook, New Jersey. This year the Ukrainian Sacred Music Course will be held on August 7 - 11, 2013.

This year, the Ukrainian Orthodox Church is offering two full paid scholarships

- Clergy Participants
- Church Choir Conductors

through the Saint Sophia Seminary Continuing Education Program for clergy of the Ukrainian Orthodox Church of the USA. The course is to be held from August 7 - 11, 2013 in conjunction with the Bandura and Vocal Workshops held at All Saints Camp - Emlenton, Pennsylvania. This course is sponsored by the Ukrainian Orthodox Church of the U.S.A. and the Ukrainian Bandurist Chorus. The Scholarship in the sum of \$250 covers all the costs associated with the workshop.

For more information, questions concerning the scholarship and for a registration package, visit www.bandura.org/bandura_school.htm or call (734) 953-0305, or email ks@bandura.org



WORKSHOP OVERVIEW

- » Presentation and rehearsal of works by Ukrainian master composers seldom sung in the usual church setting
- » Listening lecture overview of Ukrainian Sacred Music
- » Discussion of the basics of Sacred Music benefitting church singers, cantors and conductors alike
- » Sing responses to the Divine Liturgy at St. Thomas Chapel
- » Basic vocal techniques and sound production
- » Conducting opportunities during the Divine Liturgy
- » Instruction in the English and Ukrainian Languages

INSTRUCTORS

OLEH MAHLAY - conductor / composer

The Artistic Director of the Kobzarska Sich Music Programs, Maestro Mahlay holds a bachelor of arts degree in music history and literature from Case Western Reserve University. He is the Artistic Director and Conductor of the Ukrainian Bandurist Chorus. The UBC performed in seven countries and released six recordings, including the critically acclaimed Golden Echoes of Kyiv: The Divine Liturgy. Prior to his post with the UBC, Mr. Mahlay was the conductor of the St. Vladimir Ukrainian Orthodox Cathedral choir in Parma, Ohio.

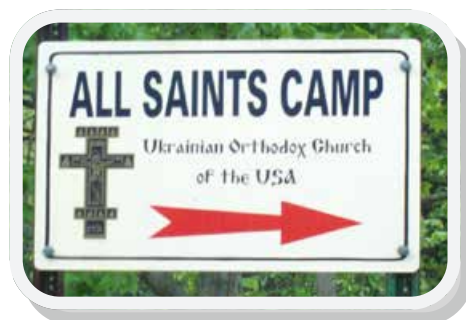
PROTODEACON IHOR MAHLAY - lecturer

A graduate of St. Stephen's Course of Theology, Rev. Deacon Ihor Mahlay has actively served in various capacities within the Ukrainian Orthodox Church, most notably as an assistant conductor, music instructor, lecturer in Sacred Arts, and coordinator of charitable and educational outreach programs. He was ordained into the Diaconate in 1997 and is attached to and plays an active role in the pastoral staff at St. Vladimir Ukrainian Orthodox Cathedral in Parma, Ohio. Protodeacon Ihor Mahlay founded the Kobzarska Sich Bandura Camp in 1979.



FAMILY FEST 2013

AUGUST 30th to SEPTEMBER 2nd



Church Services

Themed Dinner

Arrival: Friday, August 30th from 6:00 PM until ??

Departure: Monday, September 2nd at Noon

Participants are welcome for just a day as well!

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For Information Contact

Christine Mills at 412-716-0562 / cmills63@comcast.net

Українська Православна Церква США Ukrainian Orthodox Church of the USA

Consistory Office of Christian Charity - Відділ Благодійності Консисторії

Celebrating
the Life of
St. Nicholas
with the
Children of
Znamianka
Orphanage
in Ukraine



Святкуймо
життя
святого
Миколая
з дітьми
Знам'янського
інтернату
в Україні

Mission Team of the Ukrainian Orthodox
Church of the USA to Znamianka Orphanage
with His Grace Bishop Daniel

December 21-28, 2013



Trip Cost: \$2,300

Application Deadline:
September 1, 2013

For information contact or peruse the following: www.uocofusa.org or
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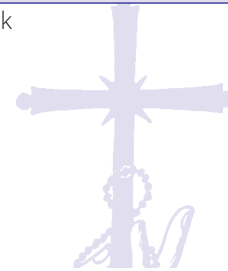
Ordination Anniversaries

July / August

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

V. Rev. Anthony Ugolnik
Rev. Michael Danczak
V. Rev. Dennis Kristof
Rev. Mykola Dilendorf
V. Rev. Steve Repa
V. Rev. Petro Siwko
Rev. Andrei Kulyk
Rev. Ivan Lymar
V. Rev. Evhen Kumka

July 06, 1991
July 13, 2002
July 17, 1982
July 24, 2011
August 07, 1983
August 17, 1987
August 17, 1997
August 25, 2001
August 28, 1990



Holy Baptism... as of 7/1/2013



Ahmadov, Mary baptized and chrismated on August 18, 2012 in St. Andrew Church, Boston, MA. Child of Tahir Ahmadov and Olga Kradenova. Sponsor: Ulyana Kryvenko. Celebrated by Fr. Roman Tarnavsky.

Bezrodna, Kristina baptized and chrismated on April 21, 2013 in St. Andrew Cathedral, Silver Spring, MD. Child of Oleg Bezrodnyi and Svitlana Hopko. Sponsors: Dmitriy Gavrilyuk and Olisya Bogonosiuik. Celebrated by Fr. Volodymyr Steliac.

Bursova, Milena baptized and chrismated on May 15, 2013 in St. Andrew Church, Los Angeles, CA. Child of Jeremy Fite and Oksana Bursova. Sponsors: Dimitry Zverev and Tatiana Zvereva. Celebrated by Fr. Vasiliy Shtelen.

Cardarelli, Alexis Scottlynn baptized and chrismated on June 15, 2013 in St. John the Baptist Church, Johnson City, NY. Child of Michael Anthony Cardarelli and Stephanie K. Shirk. Sponsors: Nicholas Allen Shirk and Laurel Alexis Shirk. Celebrated by Fr. Ivan Synevskyy.

Chapman, Alexander baptized and chrismated on June 23, 2013 in St. Vladimir Church, Los Angeles, CA. Child of Jared Chapman and Eugenia Putin. Sponsors: Valentin Lascu and Dana Moraru. Celebrated by Fr. Vasile Sauciur.

Dobronos, Joseph Steven baptized and chrismated on March 30, 2013 in St. Vladimir Cathedral, Parma, OH. Child of Steven Michael Dobronos and Krista Jean Baranek. Sponsors: Michael Dobronos and Sophia Dobronos. Celebrated by Fr. John Nakonachny.

Finch, Caleb Roy chrismated on May 4, 2013 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Mike Roy Finch and Marilyn Lynn Lucas. Sponsor: Reader Steven Foglesong. Celebrated by Fr. Gabriel Rochelle.

Grebeniuk, Yulia baptized and

chrismated on May 18, 2013 in St. Volodymyr Cathedral, Chicago, IL. Child of Mykola Grebeniuk and Oksana Savaryn. Sponsors: Ruslan Martin and Olena Shovgeniuk. Celebrated by Fr. Ivan Lymar.
Griebel, Jared James baptized and chrismated on May 4, 2013 in St. Anthony of the Desert Church, Las Cruces, NM. Child of James Griebel and Julie Ann Norris. Sponsor: Christopher Wrazen. Celebrated by Fr. Gabriel Rochelle.

Griffel, Anastasia baptized and chrismated on April 27, 2013 in St. Nicholas Church, Lakewood, OH. Child of Matthew William Griffel and Helen Dorothy Colie. Sponsors: Reader Gerald Largent and Natalie Wash. Celebrated by Fr. Dennis Kristof.

Grinyayev, Andrew John baptized and chrismated on May 26, 2013 in St. Michael and St. George Church, Minneapolis, MN. Child of Aleksey Grinyayev and Anna Sidorenko. Sponsors: Ivan Yaremchuk and Sana Yaremchuk. Celebrated by Fr. Evhen Kumka.

Hungerbuhler, Erik Vladyslav baptized and chrismated on March 23, 2013 in St. Andrew Cathedral, Silver Spring, MD. Child of Arne Hungerbuhler and Tatyana Demchenko. Sponsors: Mark Murphy and Alla Mostepan. Celebrated by Fr. Volodymyr Steliac.

Ivanyuk, David baptized and chrismated on November 25, 2012 in Holy Trinity Church, New York, NY. Child of Dmytro Ivanyuk and Halyna Pits. Sponsors: Mykola Cholpan and Nataliya Zhuravel. Celebrated by Fr. Todor Mazur.

Johnson, Evan Daniel baptized and chrismated on March 29, 2013 in St. Andrew Cathedral, Silver Spring, MD. Child of John Johnson and Iryna Karpina. Sponsors: Olexander Karpyna and Caitlyn Peters. Celebrated by Fr. Volodymyr Steliac.

Kerechan, Anastasia baptized and chrismated on April 13, 2013 in St. Volodymyr Cathedral, Chicago, IL. Child of Mykhaylo Kerechan and Diana Shumuk. Sponsors: Oleg Lavryk and Liudmila Palamarchuk. Celebrated by Fr. Ivan Lymar.

Kishton, Olivia baptized and chrismated on May 28, 2013 in St. John the Baptist

Church, Sharon, PA. Child of Jeffrey Michael Kishton and Cortney Marie Barker. Sponsor: Cindy Barker. Celebrated by Fr. Andrew Gall.

Koroleva, Kristina baptized and chrismated on April 6, 2013 in St. Andrew Church, Los Angeles, CA. Child of Merab Suslov and Alla Koroleva. Sponsors: Karen Alaverdyan and Yulia Golyanova. Celebrated by Fr. Vasyl Shtelen.

Korytko, Anthony baptized and chrismated on June 9, 2013 in Holy Trinity Church, Seattle, WA. Child of Andrew Korytko and Olena Korytko. Sponsors: John Guadamuz and Svitlana Tomson. Celebrated by Fr. Timothy Tomson.

Kozdoba, Peter baptized and chrismated on April 21, 2013 in St. Andrew Church, Los Angeles, CA. Child of Dmytro Kozdoba and Olena Khromova. Sponsors: Denis Evseenko and Nataliya Rytova. Celebrated by Fr. Vasyl Shtelen.

Liptchinsky, Daniel baptized and chrismated on June 16, 2013 in Holy Trinity Church, Seattle, WA. Child of Vitaliy Liptchinsky and Nataliya Kuzelyak. Sponsors: Oleh Palyvoda and Svitlana Muntyan. Celebrated by Fr. Andriy Matlak.

Lisoukov, Alessia Anna baptized and chrismated on June 16, 2012 in St. Michael Church, Woonsocket, RI. Child of Henry Lisoukov and Larysa Kocherga. Sponsors: Oleg Checkylov and Lena Lisukova. Celebrated by Fr. Anthony Perkins.

Lyukhay, Daniel baptized and chrismated on April 27, 2013 in St. John the Baptist Church, Portland, OR. Child of Rustam Lyukhay and Olena Kunakova. Sponsors: Maksym Kunakov and Mariya Nikitina. Celebrated by Fr. Volodymyr Zinchyshyn.

Malinovskiy, Maxim baptized and chrismated on March 24, 2013 in Holy Trinity Church, Seattle, WA. Child of Andrii Malinovskiy and Tatiana Chmyr. Sponsors: Andrii Chornoivan and Xenia Mogoreanu. Celebrated by Fr. Andriy Matlak.

Mehta, Anuradha Manoj baptized and chrismated on January 12, 2013 in St. Michael Church, Woonsocket, RI. Child of Manoj Hiralal Mehta and Mamta Manoj Mehta. Sponsor: Janice Meschisen. Celebrated by Fr. Anthony Perkins.

Misko, Ella Grace baptized and

chrismated on May 11, 2013 in Assumption of the Virgin Mary Church, Northampton, PA. Child of David Misko and Meredith Monfeli. Sponsors: Gregory Misko and Peter Monfeli. Celebrated by Fr. Bazyl Zawierucha.

Mitchell, Melanie Sandra baptized and chrismated on April 20, 2013 in Sts. Peter and Paul Church, Palos Park, IL. Child of Michael Tomas Mitchell and Svitlana M. Sheyko. Sponsors: Danny Dagan Aleksic, Craig Matthew Pedigo, Ryan James Pedigo and Natalia Genadivna Polyak, Heidi Elizabeth Aleksic, Jena Marie Pedigo. Celebrated by Fr. Vasyl Sendeha.

Mrozowski, Theodore baptized and chrismated on February 10, 2013 in St. Andrew Cathedral, Silver Spring, MD. Child of Christopher Mrozowski and Olena Shkapina. Sponsors: Robert Trusel and Olga Lymch. Celebrated by Fr. Volodymyr Steliac.

Murphy, Elizabeth Kennedy baptized and chrismated on April 27, 2013 in Sts. Peter and Paul Church, Lyndora, PA. Child of Trevor Lee Murphy and Julia Elizabeth Whitten. Sponsors: Jessy Marker and Brenda Minto. Celebrated by Fr. Paisius McGrath.

Nolder, Thomas Mark chrismated on March 9, 2013 in St. Vladimir Church, Smithmill, PA. Child of George Nolder and Sara E. Reitz. Sponsors: Eugene Bungo and Sandy Helena Bungo. Celebrated by Fr. Paul Bigelow.

Reshetnikov-Silva, Nikolai Alexander baptized and chrismated on June 15, 2013 in St. Andrew Church, Los Angeles, CA. Child of Victor Reshetnikov and Andrea Loreto Silva. Sponsors: Sean Gviltinan and Vilianna Gonzales. Celebrated by Fr. Vasiliy Shtelen.

Rossi, Luca Joseph baptized and chrismated on June 14, 2013 in Protection of the Holy Theotokos Church, Allentown, PA. Child of Peter John Rossi and Mila Dickson. Sponsors: Walker Sikorski and Michelle Kuykendall. Celebrated by Fr. Myron Oryhon.

Sander, Valentina Ann baptized and chrismated on June 8, 2013 in St. Michael & St. George Church, Minneapolis, MN. Child of Paul Robert Sander and Natalia Nicholayevna Yarr. Sponsors: Bohdan Washchuk and Halina Yarr, Lisa Dauwalter. Celebrated by Fr. Evhen Kumka.

Shalkivska, Carina baptized and chrismated on March 17, 2013 in St. Andrew Cathedral, Silver Spring, MD. Child of Volodymyr Shalkivskiy and Tetiana Ivanova. Sponsors: Yevhen Polianskyi and Tamara Boyko. Celebrated by Fr. Volodymyr Steliac.

Shalkivskiy, Andriy baptized and chrismated on March 17, 2013 in St. Andrew Cathedral, Silver Spring, MD.

Child of Volodymyr Shalkivskiy and Tetiana Ivanova. Sponsors: Ihor Baranetskyi and Iryna Nechyporenko. Celebrated by Fr. Volodymyr Steliac.

Sharykina, Alexandra Nicole baptized and chrismated on April 14, 2013 in St. Vladimir Cathedral, Parma, OH. Child of Oleksandr Sharykin and Nataliya Bobryvets. Sponsors: Alex Zaytsev and Oksana Lukovych. Celebrated by Fr. Michael Hontaruck.

Skovronsky, Andrew baptized and chrismated on May 26, 2013 in St. Mary Protectress Church, Philadelphia, PA. Child of Oleksander Skovronsky and Anna Linevich. Sponsors: George Kurchyna and Alina Kurchyna. Celebrated by Fr. Volodymyr Khanas.

Skovronsky, Maxym baptized and chrismated on May 26, 2013 in St. Mary Protectress Church, Philadelphia, PA. Child of Oleksander Skovronsky and Anna Linevich. Sponsors: Anton Lynevich and Chrystyna Churka. Celebrated by Fr. Volodymyr Khanas.

Smeretskiy, Sophia baptized and chrismated on April 6, 2013 in St. John the Baptist Church, Portland, OR. Child of Victor Smeretskiy and Andrea White. Sponsors: Serhiy Lazarevych and Nadia Mashcuakevich. Celebrated by Fr. Volodymyr Zinchyshyn.

Taylor, Amelyah Rain baptized and chrismated on April 27, 2013 in St. Nicholas Church, Troy, NY. Child of Arthur Taylor and Corey Ann Mestoik. Sponsors: Nicholas Mestoik and Ashley Mestoik. Celebrated by Fr. Paul Szewczuk.

Vazquez, Steven E. chrismated on May 4, 2013 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Eduardo Vazquez Jr. and Virginia T. Wronikowski. Sponsor: Blake Davenport. Celebrated by Fr. Gabriel Rochelle.

Youngs, Richard Thomas baptized and chrismated on April 27, 2013 in St. Mary Church, New Britain, CT. Child of Timothy Richard Youngs and Diane Kathy Platosz. Sponsors: William Platosz and Joanna Platosz. Celebrated by Fr. Andriy Pokotylo.



Corie Allen Bird and Maria Catharine Dec in St. Andrew Cathedral, Silver Spring, MD on January 12, 2013, witnessed by Christina T. Zourzoukis and Kosta Zourzoukis. Celebrant: Fr. Volodymyr Steliac.

Gary Bobcek and Orysia Karkoc in St. Michael & St. George Parish, Minneapolis, MN on June 8, 2013, witnessed by George Karkoc and Cindy Robeck. Celebrant: Fr.

Evhen Kumka.

David R. Dent and Carla Luisa Bracamonte Galindo in St. Anthony of the Desert Orthodox Mission Parish, Las Cruces, NM on March 16, 2013. Celebrant: Fr. Gabriel Rochelle.

Ronald Kenneth Ferrara and Deanna Boulton in St. Vladimir Parish, Los Angeles, CA on October 8, 2011, witnessed by Walter Nasarenko and Miraslava Nasarenko. Celebrant: Fr. Vasile Sauciur.

Alexander Galushka and Yuliya Ilyuchyk in St. Andrew Parish, Boston, MA on September 23, 2012, witnessed by Natalia Pivovarchyk and Alexander Ponomarenko. Celebrant: Fr. Roman Tarnavsky.

Richard Patrick Hardy and Christiana Marie Kozemchak in Protection of the Holy Theotokos Parish, Allentown, PA on June 15, 2013, witnessed by Chris Kozemchak. Celebrant: Fr. Myron Oryhon.

Ryan Patrick Jeffs and Vivian Chace in St. Andrew Parish, Los Angeles, CA on May 12, 2013, witnessed by Natalia Gerschunovych and Vitaly Gerschunovych. Celebrant: Fr. Vasyl Shtelen.

Aleksander Minkov and Sofia Hnativ in St. Volodymyr Mission Parish, Kerhonkson, NY on June 16, 2013, witnessed by Jevgenii Minkov and Olesya Hnativ. Celebrant: Fr. Yuriy Bazylevsky.



Belozub, Aleksandra of Homestead, PA on April 3, 2013 at the age of 88 years, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Bernauer, Susan Marie of Parma, OH on May 7, 2013 at the age of 50 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruck of St. Vladimir Cathedral Parish, Parma, OH.

Besridny, Wasyl of Philadelphia, PA on April 15, 2013 at the age of 85 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Best, William of Ambridge, PA on April 19, 2013 at the age of 88 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Bireley, Janet of Coatesville, PA on March 7, 2012 at the age of 76 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Bodnar, Stephen of Coatesville, PA on June 20, 2012 at the age of 85 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Charczenko, Gregory of Rochester, NY on February 8, 2013 at the age of 42 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Charczenko, Edward of Rochester, NY on March 20, 2013 at the age of 72 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Cherepko, Stella Gash of New Wilmington, PA on May 31, 2013 at the age of 97 years, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Donsecz, Mary of Coplay, PA on May 27, 2013 at the age of 80 years, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Evanchoff, Mary of Binghamton, NY on April 3, 2013 at the age of 101 years, officiating clergy Fr. Ivan Synevskyy of St. John the Baptist Parish, Johnson City, NY.

Farylo, Anna of Florida on April 28, 2013 at the age of 88 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Handoe, Eugenia P. of Coatesville, PA on December 24, 2011 at the age of 92 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Hlushchenko, Nicholas of Westland, MI on April 17, 2013 at the age of 69 years, officiating clergy Fr. Andrew Rogers of Holy Trinity Parish, Dearborn, MI.

Horblinski, Clara of Coatesville, PA on July 12, 2011 at the age of 76 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Ivanov, V. Rev. Vladimir of Olmsted Township, OH on June 13, 2013 at the age of 79 years, officiating clergy Orthodox Clergy of Greater Cleveland of St. Vladimir Cathedral Parish, Parma, OH.

Kazymyriw, Elena of Parma, OH on June 4, 2013 at the age of 64 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Kish, Minnie of Coatesville, PA on April 13, 2013 at the age of 97 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Kohut, Anna of Allentown, PA on May 18, 2013 at the age of 91 years, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Kolisnyk, George Mykola of Minneapolis, MN on June 12, 2013 at the age of 87 years, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

Kowalewskij, Nick of Valrico, FL on April 2, 2013 at the age of 90 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Parish, Cheektowaga, NY.

Krachmiletz, Mykola of Elmhurst, IL on June 5, 2013 at the age of 68 years,

officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Kryworuk, Mykola of Silver Spring, MD on March 27, 2013 at the age of 89 years, officiating clergy Fr. Volodymyr Steliac of St. Andrew Cathedral Parish, Silver Spring, MD.

Kushnir, Victor of Estell Manor, NJ on September 11, 2012 at the age of 62 years, officiating clergy Fr. Anatoliy Dokhvat of Sts. Peter and Paul Parish, Millville, NJ.

Len, Katharina of Allentown, PA on March 25, 2013 at the age of 89 years, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.

Lysyj, Anatol of Minneapolis, MN on June 5, 2013 at the age of 87 years, officiating clergy Metropolitan Antony and Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Madden, Frances W. of Greenville, PA on April 2, 2013 at the age of 90 years, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

Markopolska, Hanna of Kent, WA on May 4, 2013 at the age of 80 years, officiating clergy Fr. Andriy Matlak of Holy Trinity Parish, Seattle, WA.

Mazur, Peter of Ambridge, PA on June 20, 2013 at the age of 92 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Moran, Florence of Coatesville, PA on August 17, 2012 at the age of 80 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Moran, Harry Craig of Coatesville, PA on September 23, 2011 at the age of 49 years, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

Mytrofaniuk, Jaroslaw of Kerhonkson, NY on June 3, 2013 at the age of 84 years, officiating clergy Fr. Yuriy Bazylevsky of St. Volodymyr Parish, Kerhonkson, NY.

Oksamytnyj, Maria of Dearborn, MI on April 16, 2013 at the age of 88 years, officiating clergy Fr. Andrew Rogers of Holy Trinity Parish, Dearborn, MI.

Palkovich, Margaret of Hammond, IN on May 5, 2013 at the age of 90 years, officiating clergy Fr. Raymond Sundland of St. Michael Parish, Hammond, IN.

Pasichnyk, Helena of Philadelphia, PA on May 3, 2013 at the age of 49 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Petriwsky, Alla of Seven Hills, OH on May 17, 2013 at the age of 88 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk and Protodeacon Ihor Mahlay of St. Vladimir Cathedral Parish, Parma, OH.

Pohulijaj, Tamara Kowalenko of Lorain, OH on February 10, 2013 at the age of 88 years, officiating clergy Fr. John Nakonachny and Fr. Dennis Kristof of St. Mary Parish, Lorain, OH.

Puczowskyj, Nadia of Elmwood Park, IL on May 26, 2013 at the age of 93 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Schmaly, George of Los Angeles, CA on May 27, 2013 at the age of 76 years, officiating clergy Fr. Vasile Sauciu of St. Vladimir Parish, Los Angeles, CA.

Semeniak, Nadia of New Berlin, WI on June 12, 2013 at the age of 93 years, officiating clergy Fr. Walter Hvoshtik of St. Mary Protectress Parish, Milwaukee, WI.

Slobodian Krupa, Anne of Pittsburgh, PA on April 25, 2013 at the age of 91 years, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Sorochak, Anna of Parma, OH on May 18, 2013 at the age of 88 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Soroka, Zoya of Chicago, IL on June 11, 2013 at the age of 89 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Stanley, Helen of Cumberland, RI on February 3, 2013 at the age of 90 years, officiating clergy Fr. Anthony Perkins of St. Michael Parish, Woonsocket, RI.

Struk, Uliana of Parma, OH on June 5, 2013 at the age of 89 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Stscherban Jr., Nicholas of Mishawaka, IN on May 18, 2013 at the age of 67 years, officiating clergy Fr. Silouan Rolando of Holy Trinity Parish, Goshen, IN.

Swora, John of Glenside, PA on April 25, 2013 at the age of 89 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Szymusiak, Frank of Nanty Glo, PA on May 17, 2013 at the age of 97 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

Tabinsky, Andrij of Rochester, NY on April 20, 2013 at the age of 89 years, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

Trachte, Jane Anne of Organ, NM on April 27, 2012 at the age of 50 years, officiating clergy Fr. Gabriel Rochelle of St. Anthony of the Desert Parish, Las Cruces, NM.

Wasylikiw, Anna of Mt. Prospect, IL on December 25, 2012 at the age of 86 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Parish, Chicago, IL.

Zeman, Sonia of Herkimer, NY on April 17, 2013 at the age of 98 years, officiating clergy Fr. Ivan Semko of St. Mary Parish, Herkimer, NY.

Zemko, Mildred P. of Youngstown, OH on June 3, 2013 at the age of 89 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

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

JULY - ЛИПЕНЬ

23rd 1967 -	ARCHBISHOP VOLODYMYR (MALEC)
5th 1985 -	ARCHBISHOP MARK (HUNDIAK)
5th 1952 -	PRIEST PHILIP HALICKE
7th 1967 -	PRIEST LAWRENTIJ SKLONNYJ
6th 1973 -	PROTOPRIEST ILYA NAHIRNIAK
25th 1978 -	PROTOPRIEST JACOB KOSTECKY
28th 1978 -	PROTOPRIEST JOSEPH KRETA
17th 1979 -	PROTOPRIEST MYKOLA LITWAKIVSKYJ
16th 1980 -	PROTOPRIEST PETER KOWALCHYK
18th 1984 -	IHUMEN GREGORY REYNOLDS
30th 1985 -	PROTOPRIEST DEMETRIUS LESCHISHIN
5th 1988 -	PRIEST LEW PORENDOWSKY
23rd 1989 -	PRIEST FEDIR LEONTOVICH
2nd 1994 -	PROTOPRESBYTER ARTEMY SELEPYNA
2nd 1995 -	PRIEST EUGENE BOHUSLAWSKY
17th 1995 -	PROTOPRIEST DMYTRO TELENSON
10th 1996 -	PROTOPRIEST KONSTANTINE KALINOWSKY
22nd 2003 -	PROTOPRIEST WIACHESLAW ILCHUK



AUGUST - СЕРПЕНЬ

7th 1959 -	PROTOPRIEST PETRO BILON
24th 1963 -	PROTOPRESBYTER VOLODYMYR BUKATA
26th 1965 -	PROTOPRIEST OLEXANDER JEW TUSHENKO
3rd 1968 -	PRIEST PETRO WYSZNEWSKYJ
25th 1968 -	PROTOPRIEST NICHOLAS CHARISHCHAK
5th 1973 -	PROTOPRIEST PETER STELMACH
5th 1974 -	PROTOPRIEST HRYHORIJ CHOMYCKYJ
25th 1975 -	PROTOPRIEST SEMEN IWASZCZENKO
1st 1976 -	PRIEST JOHN STEPHEN PETRAKANYN
4th 1979 -	HIEROMONK JUVENALIJ POPIW
21st 1979 -	PROTOPRIEST PETER MELECH
13th 1980 -	DEACON MYKOLA CHALY
27th 1980 -	PRIEST MYKOLA WARENYK
1981 -	PROTOPRIEST WASYL UMANEC
22nd 1985 -	PRIEST NICHOLAS MALUZYNSKY
3rd 1986 -	PRIEST JOSEPH SIMKO
28th 1991 -	PRIEST MYCHAJLO MYCHAJLUK
2nd 2010 -	PROTOPRIEST PETER NATISHAN
28th 2011 -	PROTOPRESBYTER NICHOLAS METULYNSKY
25th 2012 -	PROTOPRESBYTER PETER HOTROVICH

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