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Українське Православне Слово  
Ukrainian Orthodox Word

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Українське Православне Слово



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# A Practical Guide to Prayer with Children

## Priorities

✿ *"I have seen, however, that many practical dilemmas arise because parents need reminding to sort out their priorities." - Sister Magdalen*

I'm going to wrap up the conference this weekend with a presentation on "A Practical Guide to Prayer with Children". What do I mean by a practical guide to prayer with children? Well...we are all busy. Plain and simple. From the moment we wake up in the morning getting our kids ready for school and ourselves ready for work and then later helping our kids with their homework, getting them to their extra curricular activities, fitting in dinner somewhere in all of the early evening commotion, before we finally even think about doing some chores around the house or relaxing for a minute. Where can I realistically fit prayer in with my kids during all of this?

Well, first off – quite frankly – prayer needs to become the priority. Most of you would agree with this since you've chosen to listen to this talk. But how do you accomplish it? I'm going to talk about how my parents incorporated prayer into our everyday lives despite an incredibly hectic schedule and how I've incorporated prayer into my own family's day-to-day life. I'm going to show you that when done in an organic manner, prayer flourishes on its own with little added effort.

First, I'd like to talk a little bit about the Orthodox view of raising children and education. Orthodoxy is a way of life. It isn't about showing up to church once a week on Sunday and calling our duty fulfilled. Our faith follows us home, it follows us to school, it follows us to work, and it also follows us on vacation. St. John Chrysostom tells us that we are to teach our children their faith by leading with example. Children know what we value in our lives by watching what we do. We tell our kids how important it is to eat healthy by providing them with healthy foods. We encourage them to excel in school by checking to make sure their homework is finished and done correctly. We read them books because we value the knowledge and adventure they will retain from it. We take them to the doctor when they are sick so we can ensure they will

## Raising Our Children

- ✿ *"The primary goal in the education of children is to teach, and to give the example of a virtuous life." - Saint John Chrysostom*
- ✿ *"Orthodox life is a seamless garment, every aspect is connected to every other aspect." - Sister Magdalen*
- ✿ *"The saints are those who brought to fruition the potential each human has." - Sister Magdalen*

get better. But do we seek out an Orthodox church on a Sunday while we're on vacation to show our kids God is a part of our lives regardless where we are in the world? All of these things tell our kids what we care about – we care about their health, their education, their character – and especially their salvation. Sister Magdalen tells us that the, "spiritual life is the most precious thing for a child to inherit." As parents, godparents, aunts, uncles, and clergy – don't we all hope and pray that our children will turn to God not only in times of need and despair but also in times of prosperity?

We need to lead by example for our children and to hopefully also be a beacon for fellow Orthodox families. Let them see that we do not stop being our spiritual selves just because someone has come over for a visit. Again, Orthodoxy is a way of life. A little while back my daughter called me on this. I remember watching my parents making the sign of the cross before putting the car in reverse and driving to our destination. I don't remember

## Family Life

- ✿ *"A spiritual father was asked by a married man: 'How can I, living in the world, dwell in the presence of God?' The Elder answered, 'Do everything as one co-operating in God's work.' To be a fellow worker with God in the task of marriage and bringing up Christian children is a grandiose and holy role." - Sister Magdalen*
- ✿ *"Family life is the measuring stick of Christian progress for those who live in the world." - Sister Magdalen*

## Church in the Home

✿ *"From the earliest times, it has been understood that the Christian education of children should be carried on chiefly within the home, within the family."*  
- Sophie Koulomzin



## Prayer in the Home

*Can a child be taught to pray?*

✿ *"The best way for parents to introduce their children to the experience of prayer is to share with them their own experience of prayer."* - Sophie Koulomzin



how old I was, but I was young, and I remember thinking – when I can drive, I'm going to do that too. It has now become my habit to make the sign of the cross before driving. Although, I unconsciously thought I ALWAYS made the sign of the cross regardless of who was with me, my daughter pointed out to me when I was driving one day with my husband in the passenger seat that I only make the sign of the cross when it's just my kids in the car. She told me I don't do it if anyone else gets in the car with me. I started to argue with her but instead stopped myself to think about it for a moment. She was absolutely right. The more I thought about it, the more I realized I didn't want people to think I was afraid of driving or that they should be afraid of my driving so I didn't make the sign of the cross when they were in the car with me. My daughter was the one who showed me that I contradicting myself by how I was acting. Kids know what you value without preaching it to them just by how you live your life day in and day out.

It has been understood from the earliest of times that we need to teach our children their faith starting in the home. If the kids are not living it at home, they are not going to learn it in Sunday School during a 45 minute class.

A teacher may be able to teach a student in her classroom the definition of fasting but if the child is not fasting at home, they do not understand it. Just like a

school nurse can come into a classroom at school and teach the kids why brushing your teeth is important, but if they are not brushing their teeth at home, the instruction doesn't bring them any benefit.

As we move on into prayer itself within family life, we must ask, "Can a child be taught to pray?" Prayer is a relationship with God. It comes sincerely from our heart. How do you teach that to a baby...a young child... or even a teenager? We do it through example. I have heard my mom say, "Children learn to be in church by being in church." The same goes for praying. Children will learn and become familiar with prayer by being around it and praying themselves. Always include your youngest children, regardless of how small they are, in your prayer rituals. If you put the baby to bed before saying bedtime prayers with your older children, at what point are you going to say the baby is old enough to be quiet and participate without distracting the rest of the family? From the time they are very little, they will begin to understand the sincerity and calmness of prayer by being around it.

My newest niece, Emma, arrived this past December. My mom shared with me a story about Emma and her older sister, Maddie that occurred at the hospital since I live out of state from them. Maddie was admiring her very new baby sister when she suddenly turned to my mom and said, "Grandma! Grandma! Emma made the

## Connecting the Parish & Home

✿ *Instruction given in church schools and attendance of church services are very important, but dependent, of course, on the family's cooperation and attitude. This function of the family (sending the children to church school and bringing them to church) is only supplementary, however, to the basic process of Christian education that goes on, day after day, within the home."* - Sophie Koulomzin



**"She made the Son!"**

*Maddie said to Grandma*



## Prayer Time for Babies



- ☛ *Include them! They hear your prayers. They smell the incense. They feel you anointing them with holy water or holy oil. They see their family gathered before the icons.*
- ☛ *Guide their hand to make the sign of the cross*

## Prayer Time for Babies

- ☛ *Have them repeat the Jesus prayer one word at a time when you leave church with them instead of presenting play time*
- ☛ *When you notice them getting fussy or antsy in church, whisper in their ear: "Do you see Jesus?" "How many crosses do you see?" "Where's Jesus' mommy?" "Where's Father Bill?" "Let's count how many candles you see."*

Son!" My mom was a little confused by this and asked Maddie for some clarification. Maddie looked straight at my mom, pressed her three fingers to her chest and said, "Emma made the Son!" Emma had momentarily moved her hand and touched her chest and her older sister was convinced her hours old sister was already making the Sign of the Cross. My mom enthusiastically shared the story with me later that night. I was left in awe.

It might also help to know that Maddie is two years old. So not only did Maddie connect that touching your fingers to your chest is part of making the sign of the cross but was also able to visualize and remember what we say when we touch our fingers to our chest – because – she has been around prayer. It was a natural conclusion for her because prayer is part of who she is.

I'm going to move on into some practical ways of teaching infants and toddlers how to pray. Obviously, as an infant, they cannot talk yet – their prayer time with us is much different than it will be when they are walking and talking.

Always include your babies during prayer time in your home. Babies and toddlers are learning a tremendous amount of information through their five senses. They listen to us praying. They smell the incense burning at our family altar. They feel you anointing them with holy water or their hand moving to their forehead, chest, and shoulders as you guide their hand to make the sign of the cross. They see their family gathered for prayer before the icons. They taste Holy Communion as we approach the chalice as a family. These are all important ways to introduce the faith to our babies. By living our faith, we introduce and familiarize them with their beginning relationship with God. As I stated earlier, prayer is a relationship with God. By doing all these things, you are helping to form that relationship between your child and God from infancy. As they get older, God has been with them their whole life. It is only natural then for them to begin praying to God as they thank Him and look to Him for comfort and guidance as their relationship with Him deepens.

Several years ago, my husband and I became foster parents. It's a difficult line to walk when you have children

living in your home that potentially will be adopted by you later but at the same time might not be. You ask yourself, "Do I ask them to make the sign of the cross before prayers? Do I even ask them to say prayers at all?" In our case, we ended up adopting our three oldest foster sons a few years later and our two youngest foster sons were adopted by our extended family. My husband and I decided early on to just let the boys be present for our prayer times. If they mimicked us by making the sign of the cross, we didn't stop them. If they started to recite the prayer, we didn't stop them. Nor did we ask them to do any of these things. We were blessed that we were able to develop a good relationship with both sets of birthparents so we felt comfortable to continue walking this fine line of letting the boys be present during our prayer times but not formally teaching them about our faith either. You'll see just how interesting this gets as I move on in my talk.

With one daughter and five boys under the age of five, trust me, I spent my fair share of time outside of the nave taking care of a fussy child. There was one time in particular where I was getting really frustrated because I drove 45 minutes to get to church for a Lenten evening service just to spend the majority of the time outside the church on the front steps watching one of my boys trying to catch an ant. It got to the point where I told myself I

## Prayer Time with Toddlers



## Prayer Time with Toddlers

*Kids love blowing out candles after bedtime prayers. It allows them to be an active participant.*



## Impressionable

✿ *Saint John Chrysostom says that the souls of children are soft & delicate like wax. If right teachings are impressed upon them from the beginning then, with time, these impressions harden as in the case of waxen seal.*



needed to calm down. I started saying the Jesus Prayer in my mind and then it came to me that I could teach my 18 month old the same prayer. I took his hands in mine and let him rock back and forth on his heels and asked him to repeat after me, "Lord...Jesus...Christ..." until we got through the whole prayer. We did this a couple more times and then I asked him, do you want to keep praying out here with mommy or go back inside and pray with everyone else? The first time he said, "Outside." So he kept repeating after me. Then I asked him a second time and this time he said he was ready to go inside. He stayed contently in my arms throughout the rest of that service.

I like to head off tantrums, fussiness, and the wiggles whenever I can – sometimes that's just not possible and you'll be trying to crawl over everyone as quickly as possible as they turn and stare at you but most of the time those instances are preventable. I like to whisper in my little ones ears. I did this primarily with my kids who were under 2. I'd ask them various questions depending on what they had in visual range. "Where's the icon of Jesus?" "How many candles do you see?" "Let's count them." This would get them engaged again and only a minute or two of very quiet whispering would renew their ability to stay in church without distracting others.

Saint John Chrysostom tells us in his writings about raising children that the souls of children are soft and delicate like wax. If right teachings are impressed upon them from the beginning then, with time, these impressions harden as in the case of waxen seal. None will be able to undo this good impression. Malleable things take the form of whatever they are impressed with because they have not yet taken a stable shape.

I started journaling during this time period as a way to relieve some of the stress that accompanies foster care. What I was able to reflect on later was that it took only 7 weeks for my oldest foster son – who was 3 years old at the time – to completely memorize our meal prayer and also "Christ is Risen" just by listening to us during our prayers. Shortly after this, we had gone to visit my parents and family out of state. We were at my sister-in-law's baby shower when my mom shared a story with me that happened in the other room with my oldest foster son while I was chasing my 2 year-old foster son who was

going after his second piece of cake.

My three year old had sat down at an empty table with his plate of food and was quickly joined by several ladies he had never met before nor were any of them Orthodox. The ladies began eating their food when my son interrupted them and said, "You haven't said prayers yet. You can't eat your food." We had never told him he couldn't eat before praying but he had become accustomed to praying first before eating over the past two months. They told him they didn't know any prayers so he told them, "I'll teach you one." And that's exactly what he did. He taught these complete strangers to sing Christ is Risen and then they ate their food.

This – is how impressionable our toddlers are to prayer.

When we surround our babies and toddlers with prayer, they embrace it. I've found with my kids that once they become accustomed to praying, whether it's before a meal, before bed, or any other time – they make it a permanent part of their life and don't forget to say their prayers regardless if we're at a restaurant, friends are over, or we're on vacation.

For example, there are occasions where I have a lot of things going through my mind of what I need to get done as I'm putting food on the table for the kids to eat. There was one time in particular where I needed to get all of us out the door in a very short amount of time but I also needed to feed the kids before we left. I gave all the kids a plate of food and absent-mindedly left the room to gather the diaper bag and start looking for the babies' shoes. I came back about five minutes later to see not a single one of the kids eating and instead, they were cracking jokes and laughing. I almost yelled at them to hurry up and eat when it occurred to me that it was really strange not a single one of them was eating. So, instead I asked them, "why are none of you eating?" In unison, they told me, "We haven't said prayers yet. We are waiting for you." I felt bad for getting distracted and they just patiently waited for me to return to say prayers with them.

Another idea is as your kids get a little older, you can teach them to use a prayer rope. I first introduced



my daughter to using a prayer rope when she was 7 or 8. She was scared to have the lights off in her room at night. A nightlight was not enough for her. I brought my prayer rope to her and sat next to her on her bed. I told her this was my prayer rope which instantly helped because it was like having a part of mom with her and then continued by showing her how to use it. I told her to say the Jesus Prayer for each knot until she got all the way to the other side. Inevitably, she always fell asleep before she got to the other side. I didn't preach to her to say prayers, I integrated it naturally as the opportunity arose.

And then there's the teenage years. I just want to make a note that the photo you see of my daughter right now is actually quite out of character for her but it does show her teenage side. I had taken one too many pictures of her while on vacation and I was trying to dramatically apologize to her and it just so happened that someone else in my family took one more additional photo of her.

Before working on this presentation for all of you, I asked my daughter, who is now 16, "Why do you now say additional prayers to God when you're alone instead of just when we're all gather for bedtime prayers?" She told me one of the reasons she says prayers on her own now is because I taught her to use a prayer rope when she was little so she wouldn't be scared anymore. She said at that moment when I taught her how to use the prayer rope, she realized that God was there for her no matter what. Now as a teenager she says it's just a natural feeling for her to say a prayer when she needs comforting or when she wants to thank God because that's what she did when she was little.

Another quick note about the picture. It had snowed about 6 – 8 inches the night before and my husband was out of town. It was during Lent last year and Niki had asked me if we were going to the Lenten evening service that night. I told her no because there was no way my back could handle shoveling our long driveway. I went and did some laundry to come back to find Niki outside shoveling the driveway through the window. When we was done, she came inside and asked if we could go to church now. So, of course, we all got changed and headed off to church.



Going back to teenagers and private prayer – I was curious about something. I decided to ask Niki's friends if they prayed, "Do you ever says prayers by yourself?" – referring to currently. Some said yes. Some said no. The ones that said yes, I asked if they grew up saying prayers regularly as a family. They all said yes. The ones that said no, I asked if they grew up saying prayers regularly as a family. They all said no.

Okay – so it's pretty simple to see that if we say regular prayers as a family when our children are young, it becomes a part of who they are as teenagers. There's no preaching or teaching. At this point, they have started their own journey to a closer relationship with God through private prayer.

I've talked about some ways to incorporate prayer into the lives of our babies, young children, and teenagers. Now I'd like to talk a little bit about prayer as a family.

There are three main ways we incorporate prayer as a family in our home. The easiest and most frequent prayer time for us is before any meal we eat together. The second is bedtime prayers. And the third is our own family's once a year tradition of Family Forgiveness Night.

I grew up saying a prayer before dinner every single night with my family. It was a natural transition for me to say a prayer before eating with my daughter when she came along. It was what I did growing up and it became a part of my own parenting.

One of the things I've noticed that I inadvertently taught my kids was to wait to eat until we've said prayers. Even though I think this is a great goal for parents, it wasn't something I had intentionally thought about and planned. As you can see in the picture, we filled the table. This was actually our photo to celebrate all our kids were "big kids" now because it was the first meal in 2 years without anyone in a highchair. Before the boys came along, I would put our meal in the pots or pans I can cooked them in on the table and the three of us would serve ourselves from there. You can imagine the little hands grabbing for food the moment I put it down on the table so I started portioning out food onto plates and serving the kids from oldest to youngest. This was my way of serving food so no one got burnt. But the part I didn't realize is that I would serve the three oldest kids first and then we'd immediately say prayers and then I'd turn around and give the youngest three kids their plates. Over time, the kids never had the opportunity to get a bite of food in before we said prayers and they learned that we said prayers first before eating.

My parents said prayers with us almost every night before we crawled into bed. I remember when my dad taught us how to say the Lord's Prayer in Greek a few words each night until we all had it memorize a week or two later. We also prayed for those who were sick, and asked God to take care of us in our time of need. It was during this time that my own relationship with God started to develop and also taught me how to teach my own kids to pray.

It's important to have a family altar in your home where you gather with your family to say prayers.

## Prayer and Teenagers

Teenagers who prayed with their families as children, pray as teenagers

Involve them with lighting incense, picking a prayer to read, and lighting the candles



"Mom, be didn't mean literally."

St. Theophan tells us to hold on tight through the teen years because it's going to be a bumpy ride - and say lots of prayers

## Prayer and Teenagers

I took this photo during Lent last year. My husband was out of town and we got a decent amount of snow. I told Niki we weren't going to the evening Lenten service that night because my back couldn't handle shoveling the driveway to get the van out.



Not long after I told her this, I walked by the window to see her shoveling the driveway - so we could go to church!

Most family altars will have one or more icons, a bible, a prayer book, a candle, and a censer. Some may be more simple or elaborate than others.

It's always important to talk with your priest about your own prayer life and ask for guidance for where you're at right now. If you're just beginning, your prayer time with your kids might be shorter than say another family's prayer time who have been working on lengthening it with their kids for years. Don't compare yourself to them. Could you walk out the door right this instant and have your entire family (babies and all) running a marathon together side by side. No way. You have to start by walking together. Then you work on distance. Then you expand to running until you are finally able to finish that marathon together.

My spiritual father once told me that you have to start at where you're currently at with prayer. If all you can do is make the sign of the cross over your children's forehead as you check on them before going to bed then that's where you start. When you feel like you can do more than just bless your children in their sleep then you move on to blessing them with holy water while they are awake every night. Then you move on to saying a short prayer together in front of your family altar. Followed by longer prayers together in front of your family altar. It takes time. It takes patience.

In our home, prayer time has grown over the years to last about 10 - 20 minutes each night. We start by lighting candles and incense in the censer. We have not upgraded the boys to matches yet so generally our teenager, my husband, or myself will light those. The boys love to run around the main floor of the house and turn off all the lights before we begin to pray.

We use our candles we receive at Pascha each year until they run out and then we replace them with tapers until the following Pascha. I especially love having all six candles lit when my husband is out of town on a business trip. It makes me feel like he is with us during our prayer time even when he's miles and miles away from us.

Next we say a prayer from one of our prayer books or sing a hymn we learned in school followed by our own individual prayers. We take turns and we always go from youngest to oldest. We don't prompt the little ones with what to say. We have learned that more often than not they copy what we say in some fashion anyway from a previous night's prayers. The very first time one of our boy's mimicked us, my husband and I exchanged amused looks and tried not to giggle. Our son had just said in his prayers, "Let mom be a better husband and let dad be a better wife." Now, we hear our kids say things like, "Help me to be more patience, kind, and loving to my brothers and sister and mom and dad." Which really

## Prayer as a Family

Say a prayer before every meal you eat together

Have prayer time before tucking your kids in bed

Expand on Forgiveness Sunday Vespers with Family Forgiveness Night



## Meal Time Prayers

Your kids will make it a habit faster than you realize



## Bedtime Prayers at Our Home



isn't something you expect a 5, 7, or 8 year old to say on their own but it truly comes from their heart even though they heard us say it first some days before. We let each child say as much as they want to say and we know they are done when they say Amen. Actually "Amen" is what we started the boys out with when they were babies. We started prayer time with the youngest then too and included them even if they couldn't talk. If they couldn't talk, whoever was holding the baby looked at him and said "Amen" on his behalf. When they were old enough to copy a word, we taught them to say nothing more than Amen. So I take that back, the only time we prompted the kids was when we taught them to say, "Amen" and it is an unspoken understood between all of us now that "Amen" means I'm done saying what I wanted to say to God and it's the next person's turn.

Another natural growth in our prayer time was blessing each other with holy water before blowing out candles. One of our boys asked to bless us with the holy water we had just received from Father at church. Now it is a part of our nightly prayers because the kids love dipping their thumb in the holy water, making the sign of the cross over one of our foreheads while saying, "God bless you."

One other thing before I move on the next topic. I heard a Presbytera telling a group of parents at a retreat not long ago that she used a photo album with pictures of family, friends, and godparents. She would let her children who could not read yet flip through the pages of the album and verbally remember each person individually in their prayer. I thought this was a wonderful way for children to actively be a part of the intercessory prayers without having to prompt them with what to say. Your kids will absolutely amaze and uplift you with the prayers that pass through their lips.

I want to wrap up my talk with a little tradition my family has come to embrace and cherish over the past few years. Several years ago we were not able to attend Forgiveness Sunday Vespers. If you've never been to this vespers, it is a wonderful service where you approach each person individually in the church and ask them to forgive you. I really wanted my kids to participate in this service but we were just not able to go that year. We were

## Family Forgiveness Night



still in the beginning stages of developing our prayer time with the boys but I really wanted to have us ask each other for forgiveness before we dived into Lent.

We told the kids we were going to say sorry to each other for anything we may have done to hurt each other's feelings or to be not nice to teach other. Then we'd finish by saying "Please forgive me." Again, we started with the youngest first and just passed him around to each person for a hug because he was only 17 months old. I don't know that my husband and I really had any expectations out of that night other than to literally say, "I'm sorry" and "Please forgive me" from the kids. Our three year old was the first to surprise us with his sincerity and depth of his request. He hugged his two younger brothers and then turned to his older brother and said he was sorry for hitting him and please forgive him. Then he turned to his sister and asked her to forgive him for sneaking into her room and taking her stuff. He turned to me and then my husband and asked us to forgive him for throwing tantrums.

Obviously, both Les and myself were very touched by this but it was nothing compared to what was about to come from our four year old. My four year old hugged his baby brothers, faced his younger brother and then his sister and asked them to specifically forgive him for several things. Then...he turned to me. He looked me straight in the eyes and began to cry. Not sobs. Not tantrums. Just quiet sincere tears. I lost it before he ever said a word. He asked me to forgive him for some very specific things he had done to get back at me when I told him no. Oh. My. Goodness. I'm was crying at this point, my daughter is crying at this point, and Les is choked up with tears welling up in his eyes. The rest of us asked each other for forgiveness in between sobs. It has now become a permanent tradition in our family to have Family Forgiveness Night on Forgiveness Sunday because of the closeness that has developed between us by asking each other for forgiveness.

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# Які ікони обов'язково повинні бути в домі?

У будинку кожного православного християнина напевно знайдеться хоч одна ікона. У деяких іконита образи святих об'єднані в іконостас. Перед іконами моляться, просять підтримки і допомоги. Але не багато простих обивателів, занадто обізнані в православних канонах і правилах, знають, які ікони обов'язково повинні бути в будинку.

В першу чергу, це ікона з ликом Ісуса Христа. Найбільш відомі і поширені серед них Спас Вседержитель, Спас Нерукотворний. Перед іконами Христа часто моляться про зцілення від серйозних хвороб, недуг.

Також в будинку повинен бути образ Богородиці, Божої Матері, Святої Діви Марії. Вона – втілення всеосяжної любові і прощення, терпіння і смирення, мудрості. Таких ікон дуже багато: Казанська, Володимирська, Почаївська, Покрова, Семистрільна, «Нев'янучий цвіт» і т.п. У Богородиці просять про здоров'я, сімейне благополуччя, про дітей, хорошого чоловіка. Божу Мати вважається більшою мірою покровителькою жінок. Тому цю ікону, разом з образом Ісуса Христа, беруть на вінчання, а потім вони залишаються в будинку оберегом родини.

Якщо говорити про Святих, найбільш шанованим є образ Святого Миколая Угодника, або, як його ще називають, Чудотворця. До нього звертаються в надії вирішити важку ситуацію, вийти з безнадійного становища. А також пред його образом моляться про зцілення.

Ці три ікони в будинку – оберіг сімейного благополуччя і символ гармонії. Також у кожній хрещеної православної людини є особистий покровитель, Святий, чиє ім'я йому дали при хрещенні. Образ цих Святих називаються іменними. Вони обов'язково повинні бути в будинку.

Крім того, особливим оберегом будинку буде ікона Семистрільна Богородиці. Розташована навпроти вхідних дверей або над входом в головну кімнату будинку, вона оберігає родину від сварок, пліток і від злих людей, з недобрими намірами входять в будинок, а сам будинок – від грабіжників.

Також незайвим буде розміщення в будинку ікони Святої Животворящої Трійці – три ангела, як символа єднання і любові. Крім того, є ікони, що зображують Господні свята і Божої Матері: ікона Хрещення, Стрітення, Благовіщення, Покрова Божої Матері. Самою сімейною серед таких ікон є «Різдво Христове».



Не варто розмішувати у себе в будинку занадто багато ікон. Крім того, до ікон потрібно ставитися з повагою. Вони не повинні бути заткнуті десь у кутку, де вони обділені необхідним увагою, а іноді й елементарним протиранням пилу. Краще всього, якщо в будинку буде червоний, святий куточок з іконами, або іконостас. Це має бути видне, красиве, зручне місце на стіні або в кутку, бажано в головній кімнаті будинку або там, де ви часто молитесь, якщо цей обряд ви не обходите стороною. Крім того, незайвим буде розміщення ікони в дитячій, де Святий образ буде оберігати вашу дитину.

Якщо ікони стоять на полиці, комоді, серванті і т.п., то під них прийнято стелити серветку-пелену, красиво прикрашену, вишиту або мереживну. Поруч з іконами бажано не ставити сувенірчики, статуетки, «мирські» книги. Фотографії та картини, годинники теж повинні бути в стороні від ікон. Також недоречно буде поставити їх поруч з телевизором. І ні в якому разі нічого не повинно бути над іконами.

Бажано поруч з іконами в свята або читаючи молитву запалювати свічку чи лампадку. Їх полум'я – символ очищення дому та символ віри, «горіння до Бога». Ікони зараз є різноманітні – і подорожче, і поскромніше. Є й паперові, і писані іконописцем, прикрашені сріблом і камінням. Крім того, багато рукодільниць вишивають ікони. Всі вони повинні бути освячені в храмі. Але головне, щоб до них у вашому будинку ставилися з повагою і шануванням, тоді Святий образи будуть справжніми оберегами і помічниками родини.



# Релігійне виховання починається в родині



Всі ми тепер стурбовані проблемою виховання молоді та особливо непокоїть нас релігійне виховання, адже бачимо, як усе занедбано.

В основу людського життя Творець-Бог поклав родину. Він визначив для родини певні обов'язки, основою яких є турбота. Природний інстинкт підказує батькам піклуватися про своїх дітей, виховувати їх до повноліття, щоб вони далі самостійно продовжували своє життя на землі.

Людина є найвищим і найбільш досконалим створінням Божим. В основу виховання людини входить пізнання свого Творця-Бога та усвідомлення мети людського життя на землі. Таким чином, релігійне виховання — це є пізнання і плекання світогляду людини на основі Божого закону. Це є виховання і розвиток волі і характеру людини-християнина.

Християнське православне виховання починається з перших днів народження дитини. Коли дитина починає спостерігати, вона починає вчитися. Вона вчиться тому, що бачить, що чує. Педагоги стверджують, що людина найбільше вчиться впродовж перших десяти років свого життя. Це час, коли в дитини формуються всі відчуття. Вона вчиться говорити, вчиться любити і ненавидіти. Вона починає розрізняти добро і зло, а це означає, що вона починає вчитися релігії. Розуміння і засвоєння всіх християнських чеснот починається саме в цьому віці.

Для дитини її батьки є найкращим прикладом для наслідування. Дитина повністю покладається на опіку і заступництво від всіх небезпек на маму. Вона беззастережно вірить своїм батькам. Тому релігійні переконання і приклад релігійного життя батька і матері неодмінно передаються дитині. Віра

в Бога і пошана до Церкви сприймається дитиною так, як вона бачить, як вона розуміє своєю дитячою наївністю і простотою. Моральні і духовні цінності, якими живуть батьки у щоденному житті, у стосунках між собою і своїм оточенням передаються у світогляд і характер дитини. Чесність і справедливість домашнього, родинного оточення є коліскою християнського характеру дитини.

Значний вплив на релігійне виховання дитини має атмосфера, яка панує в домі. Образи і хрест, свята вода, лампада і молитви... З ними в уяві дитини пов'язується перше пізнання Бога. У дитини виховується почуття пошани до Бога і прославлення Його.

Очевидно, що сучасні квартири, де не вшановуються ікони, де їх немає взагалі, не матимуть впливу на формування християнського світогляду, не кажучи вже про різні вечірки і гостини, на яких старші не стримуються ні в поведінці, ні в розмовах. Хоч діти малі і, здавалося б, нічого не розуміють, але все, що вони чують і бачать, сильно виражається на їхньому вихованні.

Другим важливим чинником у домашньому релігійному вихованні є участь батьків у церковному житті. Коли батьки віруючі, кожної неділі на літургії, то вони спочатку приносять, а пізніше приводять з собою дітей до церкви. Дитина від немовляти востає в церковне життя. В нашій Православній Церкві ми причащаємо дітей від моменту хрещення, і це вже дає дитині почуття приналежності до Церкви. Коли ж самі батьки мало ходять до церкви, то навряд чи вони зможуть виховати дітей релігійними і виплекати в них любов до Церкви. Тому, коли бачимо відчуження молоді від Церкви, то це свідчить, що вони не мали відповідного релігійного виховання, не мали доброго прикладу для наслідування.

Мусимо також усвідомлювати, що оточення людини має певний вплив на формування і розвиток особистості, особливо в дитячі та юнацькі роки. Сучасні вчителі мають різні світогляди і вони по-різному впливають на молодь. Однак, коли закладено міцний світоглядний релігійний фундамент в родині, діти, переживши роки блукання юного віку, стануть такими, якими вони були виховані в християнській родині. Діти з православним християнським світоглядом будуть з батьками і Церквою, а діти, які не отримали належного виховання в родині, будуть довго блукати манівцями і дай їм Боже вийти туди, де "путь, істина і життя".

*Підготувала Олена ГОЛОВІНА*

# Дорога до храму

Історія ця трапилася понад двадцять років тому, коли в нашій країні настав якийсь дивний характерний час. З одного боку, почалося відродження православ'я – з будівництвом нових храмів і відновленням колишніх монастирів, з приходом до віри молоді та інтелектуалів. З іншого ж боку, у нашій вітчизні почали міліти й люди, і звичаї, і цілі – складалося загальне враження дзвінкої моральної порожнечі. Тієї порожнечі, яка встановилася після падіння колоса, що змітає все на своєму шляху...

Моєму батькові, священику, на той час уже овдовілому, випала доля відродженця. Його «перекинули на складну ділянку» — піднімати з руїн колись великий храм в одному з райцентрів. Батько — колишній військовий, майор запасу — був людиною дисциплінованою та відповідальною, він умів легко вирішувати серйозні проблеми. Як зараз би сказали, «антикризовий менеджер». За п'ять років до змальовуваних подій, ще за часів Союзу, він допоміг відродженню монастиря і двох храмів. І ось тепер його, попри поважний вік, знову направили відновлювати зруйноване. Мама померла кількома роками раніше, три моїх старших брати вилетіли з батьківського гнізда й улаштували свої життя самостійно. Я була пізньою дитиною, єдиною, хто залишився з батьком на вітху та розраду. Так ми й «служили» з ним на пару, роблячи кожний свою справу. Я вчилася в старших класах і займалася господарством, а батько хрестив, вінчав і будував «церкви».

Була в нього якась здатність домовлятися з «чинами», а потім і «бізнесменами». Працював не за гроші, а на голому ентузіазмі, що рухав геть усе попри всі перепони. Навіть коли був офіцером, завдяки його праці, а більше молитвам, щось — та вирішувалося. То «випадково» збирався солдатський хор, а потім кудись направлявся і «раптом» ставав лауреатом, то облагороджувався червоний куточок, то висаджувалася неймовірна липова алея, яку батько в темну пору називав «бунінською».

Цього разу якось усе йшло не так. Батько ще сказав: «Простіше нове шити, аніж старе перекроювати».



Будівництво то гальмувалося, то відновлювалося. Або бракувало матеріалів, або робітники пиячили, або ж зняли місцевого «голову», а новий не надто шанував священиків. Узагалі, то відчинялися двері, то зачинялися. Але батько розумів, що все це неспроста а для чогось та робиться, тому смиренно хрестив, відспівував і вінчав. Парафіянки, звісно, балували і мене, і батька. Гріх жалітися: хоча грошей ми й не бачили, зате стіл завжди був накритий і чоботи на

зиму обом «справлені». Чуже носити я не гребувала. А обід могла зготувати й із капусти, що росла на грядках у «наших» тіточок, а потім опинялася у нашому холодильнику. Батько, звичайно, бурчав на ці «підношення», але тіток не ображав, і банки з варенням і соліннями завжди були в нашому льосі.

Якось восени до батька приїхали на машині дивні гості. Один був сином його колишнього співслужбовця, а інший — господар авто — його товариш. Приїхали вони за дорученням батькового приятеля, який саме тоді помирав від раку й просив прибути за триста кілометрів його посповідати. З таким батько уже стикався, але здивував факт прохання саме від Івана Федотовича. Колишній однополчанин не був віруючою людиною, але чого тільки у житті не буває... На щастя, тато саме мав можливість відлучитися зі свого будівництва на кілька днів і одразу поїхав.

Повернувшись, він був засмучений, але і якийсь тихо-радісний. І я розуміла чому.

— Знаєш, дочко, коли я його побачив, одразу заплакав, не зміг утриматися. Був такий великий і гучний Іван Федотович, а став такий маленький і тихий Ваня. Ми всю ніч говорили. Ото вже правда, несповідимі шляхи Господні. Йому й боляче, і водночас ні. Тіло болить, а душа, каже, перестала, особливо після Сповіді та Причастя. Він уже не вперше, виявляється, таїнства приймає. Та ось перед смертю захотів мене побачити, і знаєш, що сказав: «Я лежу й думаю, а ось як Степана розшукаю і попрошу висповідатися в нього. Ото він радий буде, що я нарешті зрушив з мертвої точки». Уявляєш, доню, у нього рак, а він про мене подумав, захотів



мене порадувати. І знаєш, гордості в нього взагалі не зосталося, а який же гордий був, коли служили! Я, від'їжджаючи, кажу йому: «До побачення, товаришу підполковнику!» — А він мені: «Та яке там побачення... навряд чи вже побачимось!» — А я йому: «Ну, не тут, то там». — А він мені: «Ох, невідомо кому яке це „там“ уготоване». — А я йому: «У Батька Мого осель багато». Усміхнулися один одному й розсталися.

Минув місяць. Настав Різдвяний піст. Роботи додалося, проблем з будівництвом також. Аж ось у перші вихідні посту приїздить той самий син Івана Федотовича із сумною звісткою, що помер його батько.

— За вами посилати не стали, батько не велів. Сказав, мовляв, у Степана справ стільки, а я і без нього тихо помру. І помер. Мені, правда, залишив наказ. Та ось як виконати — не знаю. Просив протягом сорока днів по його смерті сповідатися і причаститися нам із мамою. Ми пообіцяли. Але от як це зробити? Люди ми від віри далекі. Робити це «для галочки» теж не хочеться. Мати сказала: «Ідь до отця Степана й спитай, що робити? Може, він якісь молитви прочитає замість сповіді й звільнить нас від цієї обіцянки».

Пригадую, батько казав, що йому тоді якось боляче зробилося. Відмовити — не можна, у двох словах пояснити — теж не вийде. До того ж син Івана Федотовича, Сергій, приїхав не один, а з товаришем тим самим. Видно було, що товариш — «кавказької національності».

— Сергію, — сказав мій батько, — якщо у вас є така можливість, залишіться на кілька днів з вашим приятелем. З порога такі справи не робляться. Будемо разом думати.

І ті залишились, як це не дивно. А під час вечері батько довго розповідав усілякі дивовижні історії. То про армію і службу з Іваном Федотовичем, то про нашу парафію і Марію Єгипетську. І все це було якось ненав'язливо та з гумором. Батько жартував завжди з серйозним обличчям. Часом навіть сам не усвідомлював, що жартує, але слухачі мимоволі усміхалися. Та ще його самоіронія, яка завжди вабила людей до батька, додавала якоїсь мудрості до будь-якої розповіді. Хлопцям батько явно симпатизував, і було очевидно, що симпатія взаємна. А я сиділа й пишалася ним. Мені ще хотілося послухати його чудові розповіді, але страшенно хилило на сон. Потім я не витримала й пішла спати.

А зранку я спитала: «Тату, то що, вони сповідатимуться?» А він відповів: «Скоро казка мовиться, та не скоро діло робиться». Була неділя, ми збиралися на літургію. Хлопці теж прокинулися рано. Сергій сказав: «Я з вами». Я тоді подумала про його товариша, що він, певно, мусульманин, і йому з нами ніяк не можна. Але спитати у батька можливості не було. Справді, товариш (його звали Марат) залишився в нас удома — чекати.

Після служби ми повернулися додому втрьох. Батько сказав, що йому треба у справах в одне село за десять кілометрів від нашого містечка, і якщо хлопці

його туди звозять — буде непогано. «А дорогою і поговоримо»...

Звичайно, батько тоді мені дослівно не переказав розмови, але тепер я можу уявити, що він їм говорив, коли вже згодом так усе обернулося.

Сергій приїхав за місяць із матір'ю прийняти таїнства Сповіді й Причастя. Привіз їх знову-таки Марат. «Знаєте, отче Степане, — сказав тоді Сергій, — подолав себе. Чесно скажу, так важко не було ніколи. Книжку, яку ви дали — прочитав, мамі дав». Мама стояла поруч дуже схвильована. Було видно, що вони дуже переживають і все сподіваються, що ось зараз скаже їм отець Степан: ідіть, їдьте додому, я сам усе владнаю, наворожу-нашепчу, і все саме вирішиться. І в розмові за обідом цей здогад від мого батька прозвучав. Вдова Івана Федотовича тоді так здивувалася, мовляв, а звідки ти це знаєш? А ще здивував Марат: «Якщо вже ви тут — відступати не можна, це не по-християнськи». І в ньому було стільки серйозності, що я навіть подумала: можливо, це він якось вправно над усіма нами кепкує?

— Людо, — звернувся тоді батько до вдови свого товариша, — якщо ти читала ту книгу, то мала б зрозуміти, що лише спільне зусилля людської волі й Божої любові зможе здійснити диво. Синергія — це наріжний камінь православ'я. Нічого не може статися саме собою, дух оновлюється лише в боротьбі, а зараз вона в тобі настільки сильна, що ти навіть не можеш собі цього уявити. І якщо витримаєш — ти перемогла. А ворог програв.

При слові «ворог» Людмила так подивилася на мого тата, що було видно: вона ще не до кінця розуміє значення цього слова. І що ворог для неї — поки що абстрактна величина. А потім були розмови й спільна вечірня молитва, під час якої Марат виходив у двір і курился. Я вже потім довідалася, що батьки Марата й сам він народилися в Росії. Його родина не була релігійною, не дотримувалася жодних мусульманських звичаїв, але все ж вони були іновірцями.

А наступного дня сталося те, про що молив Бога мій батько — дотримались своєї обіцянки і син, і вдова Івана Федотовича. Здавалося б, оце й уся історія. Але вийшло, що це був лише початок.

Попрощалися ми з хлопцями та Людмилою і домовилися про зустріч на Різдво. Але на Різдво приїхав один Марат. Батько зрадів:

— А чому сам?

— Знаєте, вони поїхали на всі свята до батьків Людмили Петрівни.... Нічого, що я один?

— Так, звісно, ну що ти... Ми дуже раді, — сказав батько, і ми сіли за святковий стіл. До нас тоді ще прийшли гості. Хлопець, звичайно, відчував себе скуто, і лише коли всі розійшлися, трохи розслабився. Зав'язалася розмова, з'ясувалося, що Марат займався будівельним бізнесом, а останнім часом його справи пішли вгору.

— Знаєте, я хочу вам допомогти з будівництвом

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# New Academic Year at the Seminary



From left: Taras Kaluzhnyy, Subdn. Ivan Chopko, Yuri Bobko, Sunbdn. Volodymyr Yavorsky, Ihor Protsak, Tadei Surak, Fr. Vasyl Pasakas, Fr. Basyl Zawierucha, His Grace Bishop Daniel, Fr. Anthony Perkins, Vladyslav Huk, Mykhaylo Bokalo, Vasyl Hrytskiy, Hryhorii Matviiv, Mykola Zomchak, Ivan Hlukhaniuk

Early morning sun of September 14, 2015 streamed through glass windows bathing the Three Holy Hierarchs Ukrainian Orthodox Chapel in warm shades of gold as His Grace Bishop Daniel, the Ruling Hierarchy of the Western Eparchy of the UOC of the USA and Consistory President entered the chapel and was welcomed by the faculty and students, seminarians and non-seminarians, as well as numerous visitors to the Seminary at the beginning of yet another year of study at St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ.

Entering the chapel, Bishop Daniel was greeted by the second year seminarian Subdeacon Volodymyr Yavorsky, who on behalf of the entire student body presented Vladyka with the homemade Korovaj-bread, prepared in honor of the beginning of the New Ecclesiastical Year in the life of the Church. Very Rev. Bazyl Zawierucha, Provost of St. Sophia Seminary, greeting the bishop called upon him to remember in his prayers numerous students of the Church's

academic school as well as many suffering Christian and non-Christian Refugees in Ukraine, Middle East and other parts of the World.

Responding to the words of greetings, Vladyka Daniel speaking on behalf of His Eminence Metropolitan Antony (Rector of St. Sophia Seminary) stated: "We are most pleased to welcome these talented individuals to the seminary community. We are grateful for the gifts they bring and the contributions they will make as we serve together to form servants in Christ the Savior who teach the faithful, reach the lost and care for all... The start of another academic year is an exciting time as faculty and students gather for the study of theology, especially the proclamation of Christ Crucified and Risen for the eternal salvation of sinners," said Bishop Daniel, who also serves as Dean of Students. "We particularly rejoice that the Holy Spirit continues to draw faithful men and women from the parish communities

across our Ukrainian Orthodox Church of the USA into our Priestly Formation, Distance Learning and Youth Ministry programs so that they may be formed as servants in Jesus Christ who teach the faithful, reach the lost and care for all."

Prior to the beginning of the Divine Liturgy, Vladyka Daniel led a short blessing service of cassocks and ecclesiastical robes for the six new students of the Seminary: Mykhaylo Bokalo, Vladyslav Huk, Ivan Hlukhaniuk, Hryhorii Matviiv, Mykola Zomchak and Vasyl Hrytskiy. Immediately following the blessing service, His Grace set aside Reader Vasyl Shakh as Subdeacon of the Church.

During the introductory words of welcome to the Subdeacon and new seminarians, Bishop Daniel mentioned that they could expect to be questioned about their choice to enter the seminary and to live the life of priestly service.

"Today, and it was probably true throughout the history of the world and throughout the history of the Church, many people in our society will say to you: Why are you doing this? What do you think you are going to accomplish?" You and I know that each of us can give many answers depending on our own backgrounds and experiences. But across all our personalities and all our individual motivations there has to be one fundamental reality that brings us to



Everyone appreciates the Seminary's chef – Mrs. Maria Morozovska



study here... It is a response to an inner voice that holds out to you a promise and an invitation. It is God's wish that you hear. And it is His word that informs you of His will. He promises you a share in His Son's Servant Priesthood and He invites you to respond freely."

Once the words of hierodeacon Vasyl "Command, Master..." were proclaimed, the Divine Liturgy started with Very Rev. Fr. Bazyl Zawierucha, Very Rev. Fr. Yuriy Siwko, Very Rev. Fr. Stephen Hutnick, Very Rev. Fr. Ivan Lyszyk, Very Rev. Fr. Taras Naumenko, Very Rev. Fr. Yuriy Kasianov, Very Rev. Fr. Anthony Parkins, Rev. Fr. Vasyl Pasakas, Hierodeacon Vasyl and Deacon Paul Cherkas concelebrating with the bishop. The entire student body under the leadership of seminarians Ihor Protsak and Yurii Bobko led the chanting. There were moments during the service that those in attendance were inspired by the chanting voices to close their eyes and to listen to the Words of God and glorification hymns. Very Rev. Fr. Stephen Hutnick and Rev. Fr. Vasyl Pasakas delivered sermons in English and Ukrainian languages, urging the faithful to keep the seminarians in their prayers during each day as they struggle through life in a society, which will continually tempt them in order to draw them away from their calling.

At the conclusion of the Divine Liturgy, and prayerful chanting of GOD GRANT YOU MANY YEARS, Bishop Daniel spoke briefly, informing everyone in attendance that with about 4 programs running simultaneously, the student body of St. Sophia Ukrainian Orthodox Theological Seminary of the Holy Ukrainian Orthodox Church of the USA consists of 30 individuals: 12 full-time students (Subdeacon Ivan Chopko, Sunbdeacon Volodymyr Yavorsky, Seminarians Taras Kaluzhnyy, Ihor Protsak, Tadei Surak, Yurii Bobko, Mykola Zomchak, Vladyslav Huk, Mykhaylo Bokalo, Ivan Hlukhaniuk, Hryhorii Matviiv,



Tonsuring of Subdeacon Vasyl Shakh

Vasyl Hrytskiv), 6 in Priestly Formation Program (Deacon John Charest, Deacon Paul Cherkas, Deacon Michael Abrahamson, Aleksey Dobyuk and David Murphy) along with Protodeacon Ihor Mahlay; 7 in Distance Learning Program (Victor Poletajev, Paul Neal, Clint Kifolo, Cliff O'Neil, Christopher Encapera, Chris Burgan and Valentine Olynyk) and 5 in Youth Ministry Program (Daria Pishko-Komichak, Jessica R Andrews, Andrea Roelofs, Mary Ost, Margarita Danylyuk) – these

30 students and seminarians of our Holy Church have responded to our Lord's invitation and opened their hearts to His voice and the instructions of the Seminary spiritual fathers and faculty.

Speaking with seminarians, bishop Daniel also gave the seminarians a few points to consider during their upcoming year of formation as they prepare for their eventual Priestly ordinations: the centrality and importance of Holy Eucharist "in the life of the Church and in our lives," and calling to Priesthood as "a gift from God for our priestly identity," maintaining a "priestly way of living," avoiding "clericalism, that separates the clergy from the faithful, thus betraying the ministry of service of Christ the Shepherd of Souls."

As always, following the Divine Liturgy, the faculty, seminarians and clergy took a formal 2015-2016 Seminary Photograph. Immediately following that everyone in attendance shared in the Agape meal prepared by the Seminary's chef – Mrs. Maria Morozovska.

Please continue to pray for the group of seminarians of St. Sophia Seminary and for this new 2015-2016 academic year. Along with the rigors of academics we wish to develop them in their ministry and spiritual maturity.

*Photos by Subdeacon Ivan Chopko*



Blessing of cassocks and ecclesiastical robes for the new students of the Seminary: Mykhaylo Bokalo, Vladyslav Huk, Ivan Hlukhaniuk



Blessing of cassocks and ecclesiastical robes for the new students of the Seminary: Mykhaylo Bokalo, Vladyslav Huk, Ivan Hlukhaniuk



# 100<sup>th</sup> Anniversary of St. Nicholas Ukrainian Orthodox Church of Troy, NY

On September 13, 2015, St. Nicholas Ukrainian Orthodox Church of Troy, NY celebrated the 100th Anniversary of its church building. This long awaited momentous milestone, for which parishioners all worked together tirelessly, began with voices raised in prayer. At the entrance of the church, all the children from the youngest to the oldest -- gathered with flowers in hand and smiles on their faces to greet His Eminence Metropolitan Antony. Lida Kulbida, the parish council president, welcomed him in the age-old Ukrainian tradition, with bread and salt, thanking him on behalf of all parishioners, especially the children who are the future, standing first as the parish turned the pages to the next 100-year chapter of its history. Next the pastor of St. Nicholas, Fr. Vasyl Dovgan, greeted Metropolitan Antony according to church custom with holy water and the cross, asking for blessings and prayers not only for all gathered on this day, but for the previous generations who had worked so hard in order for us to have this beautiful home church in which to come together to pray. Metropolitan Antony thanked everyone for their warm greetings and assured all that they were indeed in his thoughts and daily prayers.

The clergy of the procession headed to the middle of the church, where His Eminence Metropolitan Antony got vested, after which there was an ordination of a Subdeacon, parishioner of the church, the servant of God Vladimir Pichkuriv, who has been a dedicated parishioner helping as needed at the altar each and every Sunday. The Divine Liturgy was celebrated with a heavenly St. Nicholas church choir under the direction of Pan Mychaylo Tcpar, whose many years of service to the parish were recognized with a Hramota - Blessed Certificate. In his sermon, Metropolitan Antony taught us to honor and preserve the faith given us from God on high and kept for us steadfastly by our ancestors, and underscored what is most important are not material goods, but the strength of our spirits in our faith. Using the example of our forefathers, who came to this country and put the needs of their community first by coming together to build this church, we also need to care first for our spiritual growth and the needs of others. After the Divine Liturgy, Fr. Vasyl thanked His Eminence and everyone who had prayed with us this special day, especially the priests Fr.



Ihor Krekhovetsky, Fr. Ivan Semko, Fr. Yuriy Kasyanov and Fr. Bohdan Kalynyuk and Hierodeacon Vasyl, Deacon Paul Cherkas and Deacon Philip Harendza who took time from their own parishes to gather in another's joyous anniversary celebration.

The second half of the celebratory day - the anniversary reception! The gathering at the Albany Marriott Hotel, began with a prayer by Metropolitan Antony, setting the heartfelt tone for the day.

Lida Kulbida continued the afternoon with deep expressions of gratitude, thanking everyone who had donated their time, talents and financial support to the church not only on this joyous day, but all throughout the year. It was a wonderful start to the day because as we thank God every day for all our blessings, that is how we should remember to thank those closest to us! The spiritual word from St. Nicholas was brought to us by Fr. Vasyl, who together with his brothers and sisters in Christ, just finished his first year as pastor. Fr. Vasyl also remembered all who could not be with us this day as well as those who have died in the past year's war in Ukraine and also those lost on the recently commemorated 14th Anniversary of the September 11th attacks. Previous pastor Very Rev. Bohdan Kalyniuk recalled the lasting friendships and wonderful memories he made during his 4-year tenure in Troy, that will be carried with him throughout his lifetime. It was at this point the parish opened up its storehouse of talents, beginning with the children of the parish of St. Nicholas and a heartwarming performance of "Bozhe Velykyj, Yedynyj" and the patriotically inspired song of Ukraino by Irina Petrik. Spirits were lifted even higher by the energetic Zorepad Ukrainian Dance Ensemble's "Pryvit" or welcome dance, and "Hopak." Finally, not a heart was left untouched by soulful renditions of the St. Nicholas church choir under the masterful direction of Pan Mychaylo Tcpar. The finale of the afternoon, a video of the present day work in the church and a slide show look at its past, awakened in everyone memories of the work of the previous generations and the importance of everyone working together today because each individual part becomes part of a beautiful mosaic.

*Dobrodijka Ilona Dovgan and Lidya Kulbida*



# 100-літній ювілей храму св. Миколая в м. Трой, Нью-Йорк



13 вересня 2015 року парафія св. Миколая в м. Трой, Нью-Йорк святкувала 100-річчя храму. Цей довгоочікуваний урочистий день, до якого парафіяни всі разом ретельно готувалися, розпочався невимовно піднесено та молитовно! На порозі храму всі діти – від найменших до найбільших – з квітами в руках та іскринками в очах зустрічали свого владика, Високопреосвященнішого митрополита Антонія. Лідія Кульбіда, голова парафіяльної управи, за давнім українським звичаєм зустрівла владика з короваем та сіллю, та зі словами безмежної радості та подяки, при цьому наголосивши, що всі ці діти є майбутнім нашої святої Церкви, і не спроста сьогодні, святкуючи 100-літню історію, саме діти стоять першими, перегортаючи наступну 100-літню сторінку. Слідом, настоятель, отець Василь Довган, вже за церковним звичаєм зустрів митрополита зі свяченою водою та хрестом і попросив благословення та щирих молитов не тільки за всіх присутніх, але й за наших предків, які приклали всі свої зусилля, щоб сьогодні ми мали де молитися. У свою чергу митрополит Антоній подякував за теплі вітання і запевнив усіх в своїх щирих щоденних молитвах.

Духовенство з процесією попрямували до середини церкви, де відбулося облачення Високопреосвященнішого владика, після чого відбувся постриг в іподиякони, парафіянина церкви, слуги Божого Володимира Пічкурова, який неодноразово довів свою беззаперечну відданість служінню в вітварі та самоприсвяту парафіяльній родині.

Архиєрейська Божественна літургія тривала в неймовірно урочистій духовній атмосфері, під супровід гармонійного співу хору св. Миколая (кер. Михайло Цапар).

У своїй проповіді митрополит Антоній навчав нас берегти і шанувати те, що дає нам Всевишній і те, що залишили нам наші предки, при чому наголосив, що основою цінністю є не матеріальні речі, а духовні. За прикладом наших прабабків, які не могли влаштувати своє власне життя, мігрувавши до США, поки не створять громаду і не побудують святині, ми повинні так же дбати перш за все за духовність та за ближнього свого.

По завершенні Літургії о. Василь подякував владіці та всім, що розділили цю молитву з нами, а особливо священикам та дияконам, які заради цієї події покинули свої пастви. Серед них – декан о. Ігор Креховецький, о. Юрій Касьянов, о. Іван Семко, о. Богдан Калинюк, ієродиякон Василь, диякон Павло Черкас, диякон Филип Гарендза. Згодом вся парафія, як одна родина во Христі, згуртувалася, щоб закарбувати цей особливий день на світліні.



Друга половина святкування звісно ж – святковий обід! Гостина відбулася в готелі Marriott в м. Олбані, НЙ. Програма святкування виявилася не менш духовно піднесеною, оскільки розпочали з молитви та благословення владика митрополита. п. Лідія Кульбіда розпочала цей чудовий вечір зі слова подяки, подяки всім, хто в той чи інший спосіб прив'язав себе, свій час чи фінанси на благо спільної громади, для храму безпосередньо, для розвитку чи то духовного, чи соціального. Це був чудовий початок, бо так, як ми щодня дякуємо Богові за всі дані нам блага, так ми повинні не боятися дякувати ближньому своєму! Своє духовне слово сказав настоятель храму, який спільно з цією Христовою родиною пройшов шлях свого першого року як настоятеля. О. Василь також згадав всіх тих, яких за волею Божою не було в цей день з нами разом з тими, що загинули в боротьбі за волю та незалежність України та тими, що невинно загинули під час теракту 11 вересня. Слово привітання мав також один із попередніх настоятелів храму о. Богдан Калинюк.

Парафія розкриває свої таланти... Діти церкви св. Миколая потішили всіх своїм щирим співом пісні "Боже Великий, Єдиний", після чого патріотично надихнула своїм виконанням пісні "Україно" Ірина Петрик. Підняли дух своїми неповторними танцями "Привіт" та "Гопак" танцювальний ансамбль "Зорепад" і звісно ж хор св. Миколая під керівництвом Михайла Цапара заспівали мелодійних духовних пісень, які не могли не торкнутися душі та серця. На завершення до уваги всіх присутніх п. Лідія підготувала невелике відео та фото презентацію про парафію, якою вона була і якою є на сьогодні.

*Dobrodijka Ilona Dovgan and Lidya Kulbida*

# UOC of the USA Delivers Assistance to Donetsk Region of Ukraine



A small village in Donetsk region of Eastern Ukraine became a recipient of a generous donation of St. Andrew Ukrainian Orthodox Society of the Ukrainian Orthodox Church of the USA – 30 tons of coal was purchased in order to provide warm winter season environment for about 111 residents of a charitable elderly assisted living facility that provides residence for people that range in between 60-90 years of age.

Several months ago, the Consistory of the Ukrainian Orthodox Church of the USA became aware of numerous requests for assistance from the elderly residents of Mercy House in Hrekovo-Oleksandrivka village of Donetsk region. Upon learning and examining the physical location of the elderly residence house outside of the active military conflict war zone, with the blessing of His Eminence Metropolitan Antony, Bishop Daniel approached the leadership of St. Andrew Ukrainian Orthodox Society with the request for financial assistance to the Mercy House. Protodeacon Ihor Mahlay, director of the Consistory Office of Christian Charity, who also serves as President of St. Andrew's Society, upon consulting with the Executive Board of the Central Organization of the UOC of the USA, immediately committed themselves to provide financial and material support to the elderly and children of the region in need.

Thirty tons of coal, diapers and basic food items were provided to the charitable house of hospitality in Eastern Ukraine, which is under the spiritual care of Donetsk Eparchy of the Ukrainian Orthodox Church (Kyiv Patriarchate). When one faces the expressions of tears and pain, loneliness and poverty – the very often artificially created boundaries of political and ecclesiastical divisions fall apart – after all, we are called to care for those that are less fortunate than us regardless of their political, residential and ecclesiastical affiliation. After all we are called to share our time, talents and treasures with God's creation.

It is because of the basic desire of the leadership and generosity of the faithful of the Ukrainian Orthodox Church of the USA that another \$5,000 in US and Ukrainian currency was distributed on Sunday, September 6, 2015 to those in need.

Transferring the funds to various institutions in Ukraine, Bishop Daniel stated: "...Whether it is a clothing item, or trucks full of coal, diapers, food items, medication – these are the means by which the Ukrainian Orthodox Church of the USA reaches to her brethren in Ukraine in time of need and offers a hand filled with the expressions of love. This is the commitment of our forefathers from the USA, who left their ancestral homeland Ukraine decades ago and instilled the love for those in need among their children in America. It is also a commitment of so many different generations of the clergy and faithful of the Church, who come from different backgrounds and paths of life. It is a commitment of the Body of Christ to care for God's creation not only in Ukraine – but in every place, where the tragedy occurs and the means of assistance become a reality. For years, the UOC of the USA has been participating in numerous charitable outreach programs in Ukraine, the United States of America, Middle East, etc. Whenever the tragedy strikes – the compassionate faithful heart of Ukrainian Orthodox Christian opens the doors for the expression of a humble charitable act of kindness in the name of Christ the Savior."

Since the initial appeal of the Council of Bishops of the Ukrainian Orthodox Church of the USA that was issued about a year ago, and through the generosity of the clergy and faithful of the Church \$250,000 was delivered and distributed to those in need. The faithful have always responded with much Christian love to such appeals and we offer gratitude for such gestures of love.





# Mommy and Me, Daddy and Me 2015

## Exploring Faith, Hope, and Love as Christian Families

Families from as far away as Ukraine and as close to home as Pennsylvania came together in Christian community at All Saints Camp, located in Emlenton, Pennsylvania. 2015 was a year of fellowship; children who would never otherwise meet were given the opportunity to make friends with the same beliefs, parents could socialize with others who shared the great joy and responsibility of raising a child in the faith, and the Big Brother/Big Sister staff members could form ties with children and parents alike as they worked closely with families to make their experience at camp more enjoyable. Orthodox and Catholic, American and Ukrainian, the families brought their diverse backgrounds together and learned about living lives of Faith, Hope, and Love in the modern, secular world of the 2010s.

Big Brothers and Big Sisters greeted and welcomed the families to camp on Monday. They gave the adults a helping hand with the children, sat with them at meal-times, and played games and did arts-and-crafts with the kids. Parents were able to take breaks and relax with their fellow adults because they knew their Big Brother/Big Sister was always ready to step in and keep an eye on their children. Some fun activities of the day involved making Faith, Hope, and Love bracelets, playing Duck Duck Goose, and just running around the field having fun. Vespers were celebrated in the beautiful St. Thomas' Chapel. That evening the children learned more about St. Sophia and her three daughters, Faith, Hope and Love.

Tuesday began with Divine Liturgy, which was very lively with all the children present, and it was fitting to praise the Lord while ankle-deep in His most precious of gifts. The encampment hiked the Prayer Trail to visit the icons of St. Juliana, St. Seraphim, and St. Anthony the Great, and stopped at the hill of crosses, challenging the children to see how many crosses they could make out through the trees. This year's MMDM Olympics were kicked off upon return. Each day the families are provided several hours in which they could do whatever they want: sleep, socialize, play games, etc. The nice weather made the pool a very popular option. The evening's big event was a campfire, and everyone enjoyed a night of s'mores, singing, and stories.

Wednesday found the parents in a workshop with Fr. Robert concerning stewardship and family



life while the children learned about the disciples being 'fishers of men,' decorated crosses, and learned about saints who were in the same family like St. Peter and St. Andrew. The families came together and tie-died the year's camp T-shirt, decorated frames for their family photos, and discussed what they had learned. The evening wrapped up with Parents' Night Out; the Big Brothers/Big Sisters watched the children in the cabins while the parents went to the pool for a few hours of relaxation and conversation.

Arts-and-crafts on Thursday involved making dove ornaments and decorating mason jars to be prayerful night lights. The children learned about St. John the Baptist while they worked, and in a field trip to the chapel they learned about the apostles and other saints in the icons. Fr. Mark Leasure of St. George Carpatho-Russian Church in Taylor, PA visited with the myrrh-bearing Icon of the Tender Heart of the Mother of God, and it made learning about living a life of faith very real and relevant. The children loved it, the parents asked questions, and everyone prayed together in fellowship. Dinner was followed by a saint walk, in which the families went around the camp and interacted with "saint families". They kneaded bread with St. Basil, stood by the cross with Sts. Constantine and Helen, and talked with the brothers Sts. Cyril and Methodius. The walk ended, and the families were all treated to s'mores at the campfire.

Friday was the day of departure. The children perform everything they'd learned for their parents in a short program. The week had been filled with fun and adorable moments with the children and we were sad to see it end. The hope is to see the families again next year, whether it be at Mommy and Me or the graduates at Diocesan Church School Camp, and know that the friendships made during camp, founded in Christ as they were, will last beyond the boundaries of All Saints Camp and into the secular world beyond.

*In Christ's Name,*

*Nicholas Perkins, Media Coordinator*

"Mommy and Me, Daddy and Me, is designed for parents and children to spend time together in an Orthodox Family Environment. The children are introduced to camp life at All Saints Camp, and the parents are given the opportunity to meet fellow Orthodox parents who are tackling the same challenges in today's world."

- [www.uocyouth.org/UOCMMDM.html](http://www.uocyouth.org/UOCMMDM.html)

# Hierarchs of the UOC of the USA Participate in Synaxis of Hierarchs of The Ecumenical Patriarchate of Constantinople



For five days (29 August - September 2, 2015), His Eminence Metropolitan Antony and His Grace Bishop Daniel of the Ukrainian Orthodox Church of the USA along with over 140 Orthodox hierarchs of the Ecumenical Patriarchate from all over the world gathered in Constantinople (Istanbul, Turkey) in order to participate in a Synaxis (Assembly) of the Hierarchs of the Ecumenical Patriarchate convened upon the invitation and under the Presidency of His All Holiness Ecumenical Patriarch Bartholomew.

The formal plenary sessions of the Synaxis began on August 29 at Holy Trinity Church in Taksim Square and will continue through September 2, 2015. In his opening remarks, greeting the hierarchs of the Church, Ecumenical Patriarch Bartholomew stated:

"Most Reverend and Right Reverend brothers in Christ,

"Behold, how beautiful it is for brothers to dwell together." (Psalm 132) This verse from the sacred Psalmist comes to mind as we behold your beloved countenances at our Synaxis since we have the great privilege as well as the supreme and immensely responsible honor

to serve this most sacred, historic and martyric Throne as its hierarchs, succeeding as ordained bishops a long line of predecessors, among whom there is an entire multitude of saintly men who established the Church by means of their toil, sweat and sometimes even their blood. May the Lord God grant them rest and eternal life in the communion of His saints...

...The mission of the Ecumenical Patriarchate is not exhausted in its obligation to preserve alive what it has received from its forefathers in its sanctifying and pastoral presence within its canonical jurisdiction. Divine providence and history have placed on its shoulders the greater responsibility of maintaining the unity of the entire Orthodox Church in order to transmit its spirit and mind to people of every period. The Ecumenical Patriarchate has always been the bearer and producer of spiritual and cultural values, while its voice continues to be carefully heeded more broadly and outside the narrowly ecclesiastical and religious world.

Faithful to this obligation before all of humankind, the Ecumenical Patriarchate assumed initiatives

of greater and wider importance for the contemporary world, such as the protection of the natural environment, which today runs the ultimate risk of survival as a result of irrational and egocentric behavior on the part of human beings. Thus, already in 1989, as the first among all religious institutions worldwide, by means of an encyclical issued by our venerable predecessor Ecumenical Patriarch Dimitrios, our Patriarchate highlighted the crisis of the ecological challenge and the need for the Church to contribute with its spiritual and theological resources to the formation of a conscience and conduct inspired by respect toward God's creation, which was granted to us with the commandment "to till and preserve" it. (Gen. 2.15) To this end, through a Synodal Encyclical, we established September 1st of each year, being the opening of the indiction and the ecclesiastical calendar, as a day of prayer for the protection of creation. (Read Patriarchal Encyclical here)

...We are obliged to point out the fact that, beyond the dangers arising from the secularization of societies, the Church today finds itself confronting broader turmoil, which in some cases threatens its very existence. This is particularly true in regions, where Orthodox Churches have existed for centuries and where our thought and prayer is constantly turned. In the face of such danger, we only have remedy at our disposal: our preaching and effort for peace and reconciliation. Dialogue for reconciliation is not a luxury today; it is a vital necessity first of all for us and also for the Church. This is why the Ecumenical Patriarchate leads every effort for reconciliation with all its available resources. The times are critical; and our responsibility and obligation as the Church of the Lord, who suffered for the world, call us all to fulfill this mission..."





In his opening remarks, and also in various discussions and meetings with the hierarchs of the Ukrainian Orthodox Church of the USA and Canada, His All Holiness Ecumenical Patriarch Bartholomew voiced his prayerful concern over the ecclesiastical division in Ukraine and pointed to the responsibility of the Church to care for Her sacred flock.

Introductions were presented by senior Metropolitan on ecclesiastical, pastoral and theological initiatives and ministries, including the forthcoming Holy and Great Council, the regional Assemblies of Bishops, the World Council and European Council of Churches, the Theological Dialogues with the

Roman Catholic Church, the Pre-Chalcedonian Churches, the World Lutheran Federation, the Anglican Communion, the World Communion on Reformed Churches and the Old Catholic Church.

Further presentations were delivered on contemporary vital issues, such as the Orthodox response to bioethical issues, the root and impact of climate change, as well as the phenomenon of immigration and the pastoral ministry of the Church toward the humanitarian refugee crisis.

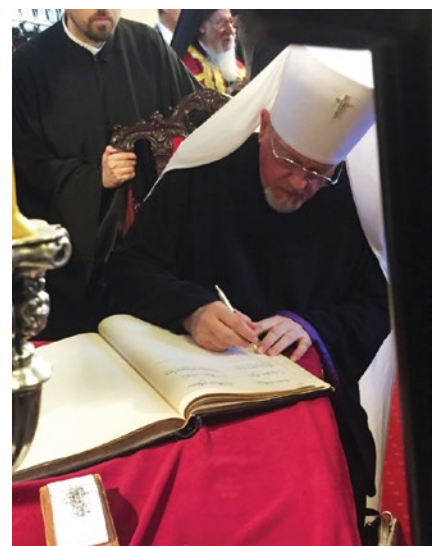
On Monday afternoon (31 August, 2015), prior to the beginning of Great Vespers for the feast in commemoration of the New Indiction and Synaxis of the Sacred Icon of Panaghia Pammakaristos, which is treasured in the most venerable Patriarchal Church, His Eminence Metropolitan Antony and His Grace Bishop Daniel visited one of the Orthodox Christian cemeteries in Constantinople - on the grounds of Patriarchal and Stavropegic Monastery of the Life-Giving Spring in Baloukli, a place of final rest of numerous Patriarchs of the Ecumenical Throne, among whom the hierarchs of the UOC of the USA, escorted by Archimandrite Nathaniel Symeonides - director of the Office of Inter-Orthodox, Ecumenical and Interfaith Relations of the Greek Orthodox Archdiocese of America, venerated the grave of Patriarch

Athenagoras of blessed memory, who showed an incredible kindness to the Ukrainian Orthodox Church in Diaspora throughout his Patriarchal service in the Great Church of Christ.

On September 1, following the Divine Liturgy at the Patriarchal Church of St. George, His All Holiness, followed by all the hierarchs, in keeping with an impressive and centuries old tradition, signed the Act of the New Indiction marking the beginning of the Ecclesiastical New Year. In addition, this day is also set aside by the Ecumenical Patriarchate as one of prayers for the preservation and protection of the natural environment, which is observed by all sister Orthodox Churches in the world. (Read Patriarchal Encyclical here)

More than 120 hierarchs signed the Act of Indiction, in order of seniority, beginning with His All-Holiness Ecumenical Patriarch BARTHOLOMEW and continuing to the most recently consecrated ruling bishop.

Both His Eminence Metropolitan Antony and His Grace Bishop Daniel are scheduled to return to the United States of America on September 3, 2015 in order for His Eminence Metropolitan Antony to prepare for the participation in Labor Day Family Fest at All Saints Ukrainian Orthodox Camp in Emlenton, PA and for His Grace Bishop Daniel to receive new students of St. Sophia Ukrainian Orthodox Theological Seminary from Ukraine.





# Council of Bishops of the Ukrainian Orthodox Church of the USA Presents Awards to St. Sophia Seminary Instructors



For the past fifteen years the doors of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) welcomed to the UOC of the USA's theological school international students from Brazil, Poland, Romania and Ukraine. These seminarians arrived to the United States of America due to the generosity of various scholarship funds, but most importantly they were unconditionally welcomed by the clergy and faithful of the Church, who understood the importance of sound academic theological preparations of future pastors of the Ukrainian Orthodox communities not only in the United States of America but also in Ukraine, Romania, Poland and Brazil.

While academic courses offered in English language, the faculty of the Seminary recognized the importance of proper training of its students in English as a Second Language. Thus the school reached out to the local NJ based Ukrainian Orthodox communities searching for volunteers to provide tutoring in ESL. While the basic courses are also taught in Ukrainian language, English language preparations for the graduate level courses became a reality when two retired NJ Schools District teachers – Ms. Anna and Ms.

Francis Diamante offered their time and talent in providing instructions to the international seminarians of the Seminary. Every single day of the academic calendar was filled with their valuable time in order to provide as much practical training of our seminarians, so that they could begin to utilize the English language in their academic efforts and daily routine. Being true volunteers and stewards of the Church – two Diamante sisters became not only the instructors but also true mentors in English language and cultural expressions of the Church's seminarians.

Recognizing the generosity of time, talents and most importantly volunteer spirit of Anna and Francis Diamante, the Council of Bishops of the Ukrainian Orthodox Church of the USA presented both sisters with the newly established award in honor of Saint Petro Mohyla. The order of Venerable Petro Mohyla – for outstanding service on the cultural or academic level – was awarded to Diamante sisters on Sunday, August 23rd 2015, as the local St. Andrew Ukrainian Orthodox Memorial Church, prayerfully in the parish temple, and joyfully with the expressions of Ukrainian ethnic traditions and cuisine, honored the observance of the 24th Independence

Day celebration of Ukraine.

While presenting the Diamante sisters to His Eminence Metropolitan Antony for a formal award ceremony, Bishop Daniel, who also serves as Dean of Students of St. Sophia Seminary, shared with about 400 people in attendance the sacrifices and the dedications that both sisters exemplified in their service of the Seminary. With no financial remuneration, as true volunteers, Anna and Francis spent 6-7 hours daily (5 times a week) with the seminarians of the Church, developing reading, speaking and grammar skills; thus setting the next generation of foreign-born students for success in the English language environment.

Addressing the hierarchs of the Church, Anna and Francis Diamante shared with everyone in attendance their sincere surprise as they receive the awards and modestly thanked the hierarchs, faculty and students of the Seminary for their efforts in the life of the Ukrainian Orthodox Church of the USA. To such kind words of gratitude and love, the entire congregation honored the honorees with the traditional Ukrainian "GOD, GRANT YOU MANY YEARS – MNOHAYA LITA!"



# Ukrainian Orthodox League Executive Boards Hold First Quarterly Meeting

The newly elected Senior and Junior National Executive Boards of the Ukrainian Orthodox League held their first quarterly meeting on Saturday, August 22, 2015 at the Metropolia Center in South Bound Brook, New Jersey hosted by the St. Sophia Ukrainian Orthodox Theological Seminary Chapter of the Ukrainian Orthodox League.

The day began with a Moleben to the Birth-Giver of God in the Three Holy Hierarchs Chapel of St. Sophia Seminary. The Moleben was served by His Grace Bishop Daniel accompanied by the League's Senior and Junior Spiritual Advisors V. Rev. John Haluszczak (St. Vladimir UOC, Pittsburgh, PA) and Rev. Vasyl Sendeha (Sts. Peter & Paul UOC, Palos Park, IL). Following the service, the Executive Boards enjoyed a delicious breakfast presented by Pani-Matka Oksana Pasakas, ably assisted by Seminarians Ihor Protsak, Yurii Bobko and Taras Kaluzhnyy.

The two Executive Boards then convened to begin their planning for the upcoming year. Highlights of the discussion of the Senior Board included this year's focus on improving communications with and involvement by Members-at-Large; increasing our chapters' outreach of Christian Caregiving in their local communities; and initiating a dialog with parishes that are potential candidates for forming new UOL chapters. The Board discussed the



plans for coordinating the League's participation in the dedication of the Holodomor Memorial in Washington, DC on November 7, 2015 ([ukraingenocide.com](http://ukraingenocide.com)) and for encouraging local commemorations for those unable to travel to Washington, DC. The Board also noted that plans are in place to conduct two Lenten Retreats next year, scheduled for March 19, 2016 in Villa Maria, PA and April 2, 2016 in Bethlehem, PA.

The Junior Board announced that as a result of the 2015 Great Lenten Giveaway they will be donating \$1,200 to the UOC of USA "Ukrainian Aid Fund". The Junior Board just launched a new Twitter account "@jrUOLoftheUSA" and a new Facebook group "Junior Ukrainian Orthodox League"; they are anxious for their members to follow these sites to facilitate communications between the Board and the membership. The Juniors reported that they are in the final stages of their Digital Prayer Book Project. The content for the Digital Prayer Book has been organized and approved, and the Technical Committee will be working on creating Apple and Android Apps. The Junior Board renewed their commitment to donate 10% of their income to the UOC of USA.

Both Boards were anxious to hear the update from Carol Bentley,

President of Holy Ghost Chapter in Coatesville, PA and Co-Chair of the 69th Annual UOL Convention to be held July 27-31, 2016 at the Lancaster Host Resort in Lancaster, PA ([lancasterhost.com](http://lancasterhost.com)). Plans are well underway. Members and non-members are encouraged to make this year's Convention part of their family summer vacation. With the Resort located in the heart of Pennsylvania Dutch Country, there will be many family vacation activities to enjoy in addition to the Christian Fellowship that the UOL Convention offers.

There is a great info video online at [www.HolyGhostUOC.org/2016](http://www.HolyGhostUOC.org/2016). Information about the Convention will be updated monthly on the website, so everyone is invited to check back on a regular basis. The Junior National Board also suggested new workshops to add to the Convention program--including Ukrainian dance instruction--to make the 69th Annual Convention not only educational but fun.

Those Board members that were able to stay overnight on Saturday attended the Hierarchical Divine Liturgy on Sunday morning at the St. Andrew Memorial Church and the Ukrainian Independence Day Celebration and Picnic that followed.

It was a busy and productive weekend for the Senior and Junior UOL National Executive Boards, and it set a good foundation for a busy and productive year to come!



# Annual Celebration of Ukrainian Independence Day a Family Affair at Metropolia Center, Somerset, NJ



Over the past twenty-three annual commemorations of Ukrainian Independence Day at our Metropolia Center in South Bound Brook – Somerset, NJ the celebration took the form of a Moleben following Divine Liturgy in St. Andrew Memorial Church, followed later in the day by beautiful and powerful concerts in the Ukrainian Orthodox Cultural Center. These were traditional celebrations much appreciated by the one to two hundred people who participated.

As preparations began for this year's 24th anniversary of independence, with the blessing of His Eminence Metropolitan Antony, His Grace Bishop Daniel, Natalia Honcharenko-Andrec – Director of the Consistory Office of Cultural Affairs and Dobrodiyka Lesia Siwko – President of Pokrova Sisterhood of the Memorial Church, developed a plan for a different type of celebration that would take advantage of other Metropolia Center facilities. The desire was to create a greater awareness of the importance of the of the independence of Ukraine as a nation, but also to offer the tens of thousands of Ukrainians, both old and new immigrations, living in the Mid-Atlantic area the opportunity to gather and share with their fellow Americans a declaration that Ukrainian independence is not a "temporary" or "transient" experience until once again dominated by one of its neighbors, but rather a vibrant, progressive and important nation

vital to Europe and to all the former republics of the discredited, fallen and unrealistic Soviet Union.

This year's celebration began with Divine Liturgy in the Memorial Church served by First Hierarch of the Ukrainian Orthodox Church of the USA - His Eminence Metropolitan Antony and His Grace Bishop Daniel, assisted by V. Rev. Fathers Yuriy Siwko, pastor of the Memorial Church, John Lyszyk and Alexander Yatskiv. The parish choir under the direction of Dr. Michael Andrec beautifully sang the beautiful and traditional Ukrainian liturgical compositions that always remind the faithful of where their roots are and the beauty that the Ukrainian Orthodox religious experience brings to the life of the world, wherever it is shared.

Following Liturgy, Bishop Daniel spoke about the anniversary of independence of Ukraine as she is confronted once again with challenges to that independence. He spoke of his recent visits, along with Metropolitan Antony, to Ukraine especially following the first anniversary of the Maidan, and the determination they witnessed in the citizens of Ukraine concerning the future of the nation – that it would survive any challenge to fulfill its destiny as a nation important to all of Europe and the world. The Bishop recalled offering assistance to Ukrainian soldiers, their families and the survivor families of those who have perished in the terroristic

attacks, which have seen nearly 6,900 people die and over 1.4 million displaced from their homes and lives in the Donbas region.

The Bishops had the opportunity to meet during their most recent visit with President Poroshenko, Prime Minister Yatseniuk and other government officials, including our own Natalia Jaresko – a native American of Ukrainian descent and a member of our Church – who now serves as Finance Minister in the Ukrainian Government. They witnessed the determination at the highest levels of government to stay the course of independence, realizing that all newly independent nations experience great difficulty in the first decades of independence – including the United States of America. The faithful were referred to the "Poslannia" (Letter) of the Permanent Conference of Ukrainian Orthodox Bishops beyond the Borders of Ukraine, which is available on the uocofusa.org website.

His Grace then advised the faithful who filled the church to capacity that waiting outside the entrance of the church were helium filled balloons – over 200 of them – waiting to be distributed to all the children and adults present as they proceeded behind the Ukrainian flag to the flagpole near the Monument of St. Ol'ha Baptizer of Ukraine. The excitement – and not only that of the children present – was palpable as the procession approached the flagpole.



Once everyone was gathered, everyone sang the Ukrainian National Anthem (see the video included in this article). As the final stanzas of the anthem were sung all the yellow and blue balloons were released and rose rapidly into the sky in a remarkable local declaration of our Ukrainian national pride even though we live and work thousands of miles from Kyiv!

The celebration continued on the grounds of the Pokrova Sisterhood social center located between the Memorial Church and the Fisher House and the Holy Transfiguration Chapel – Gazebo. The sisterhood members, along with any of their husbands, had prepared a wonderful meal, which was served outdoors and the faithful sat at tables or on the lawn with family members and friends to enjoy the fellowship of the celebration. The parish sisterhood's activities have greatly increased over the past year with an influx of new and younger membership taking over the leadership, under the leadership of Dobrodiyka Lesia, of the organization from the women who for over five decades have supported the maintenance of St. Andrew Memorial Church and many other aspects of our Metropolia Center life. The meal for the present celebration was a wonderful continuance of the sisterhood's tradition of hospitality to all.

Natalia Honcharenko-Andrec organized a beautiful concert for the independence celebration. The concert took place on an outdoor stage constructed directly in the area where the picnic tables were placed. His Grace Bishop Daniel offered a prayer to God Almighty for the Ukrainian nation beseeching protection for the Ukrainian State and Nation. The State is the political and geographical entity. The Nation is the Ukrainian people who have survived as that nation – a specific identity - even in the face of great challenges throughout its history. Khrystyna Makhno opened the concert singing both the USA and Ukrainian National Anthems to an appreciative audience and later in the program sang several popular and patriotic Ukrainian songs that emphasized the purpose of the day's events.

Also participating in the concert were the Barvinok Ukrainian Dance Ensemble, directed by Grygorij Momot. The ensemble is part of our Metropolia Center and has held all of its practices and rehearsals in either the sisterhood center or the Ukrainian Cultural Center for the past ten years. The dancers performed three dances and concluded the concert with the traditional Ukrainian Hopak. The

performers were from the younger of the Barvinok dance groups and all of them show much promise as they prepare to enter the "older" group of dancers.

"Korinya" (Roots) – Ukrainian Folk Band is a family group of musicians and singers composed of two sisters from the Shepko family of Kerhonkson, NY - Sana, Zoya and Stefan, who played the violin, accordion and flute, respectively. These are FIFTH generation Ukrainian Americans who have a rich family history of preserving the traditions of Ukrainian cultural and social life. They sang several songs, all of which were known well by the audience members who sang along them. The fact that these young people obviously know who they are and that they want to continue the ancient traditions as fifth generation Ukrainian Americans offered the people gathered great hope about the future of their own experience of life in the USA and about the future of their native Ukraine.

The celebration of the 24th anniversary of Ukrainian Independence Day at our Metropolia Center was an event filled with joy and fellowship. Throughout the day cars full of people continued to arrive and join those already present. It was estimated that considering the 240 balloons sent up to "announce" the celebration, between the liturgical services and the family celebration over three hundred people participated. Especially noteworthy was the number of children present and participating in the concert – either the official concert – or the "non-official" dance concert presented by all the young children who "performed" on stage throughout the afternoon. These children were very happy to receive the ice cream and candy bars distributed by the Metropolitan and Bishop following the concert.

MAY GOD ALMIGHTY LOOK UPON THE UKRAINIAN STATE AND HER PEOPLE WITH MERCY AND GRACE, GRANTING TO ALL THE STRENGTH, WISDOM AND PATIENCE TO CONTINUE THE DEVELOPMENT OF A TRULY FREE SOCIETY ON LEVEL WITH ALL THE OTHER DEMOCRATIC NATIONS OF THE WORLD. MAY IT BE A SOCIETY REGULATED BY AN HONEST LEGAL SYSTEM AND FREE OF CORRUPTION, WHICH LIMITS "SUCCESS" TO ONLY AN ELITE CLASS OF INDIVIDUALS WHO PREVENT THE ENTIRE POPULATION FROM REACHING ITS TRUE POTENTIAL. THIS IS OUR PRAYER FOR THE AGES AS WE OFFER GLORY TO THE FATHER, AND TO THE SON AND TO THE HOLY SPIRIT, NOW AND EVER AND UNTO THE AGES OF AGES. AMEN.



# The Feast of Transfiguration of our Lord at St. Andrew Ukrainian Orthodox Memorial Church – the “heart” of the UOC of the USA



For the Feast of the Lord's Transfiguration (August 19), His Grace Bishop Daniel, the Ruling Hierarchy of the Western Eparchy of the Ukrainian Orthodox Church of the USA with the blessing of His Eminence Metropolitan Antony presided over the liturgical services of the feast at St. Andrew Ukrainian Orthodox Memorial Church in South Bound Brook/Somerset, NJ.

Over 200 people gathered at the main spiritual temple of the Ukrainian Orthodox Church of the USA for one of the major feast days of the Church calendar. Vested in bright vestments with colorful floral images, Bishop Daniel began the Divine Liturgy during which Very Rev. Oleksandr Yatskiv offered a pastoral reflection on the feast day. Concelebrating with the bishop were the pastor of St. Andrew Ukrainian Orthodox Memorial Church – Very Rev. Yuriy Siwko, Very Rev. John Lyshyk, Very Rev. Oleksandr Yatskiv and Rev. Vasyl Pasakas of the Nativity of the Birth-Giver of God Ukrainian Orthodox parish in South Plainfield, NJ. The seminarians of St. Sophia Ukrainian Orthodox Theological Seminary chanted the prayerful responses to the petitions of the Divine Liturgy for the Feast of Transfiguration of our Lord. Numerous faithful in attendance approached the Holy Mysteries of Confession and Eucharist, thus prayerfully sharing in a true Thanksgiving AGAPE meal of Christ Himself.

Bishop Daniel reflected on the historical and spiritual dimensions of the feast, stating: “Lord, it is good for us to be here” (Matthew 17:4) *The feast of Holy Transfiguration falls near the end of the liturgical year. Only the Dormition of the Theotokos follows, to complete and close the cycle. Why now? The time of the event comes six days following the confession of St. Peter [Matthew 17:1, Mark 9:2], or “about eight days” [Luke 9:28], although that doesn’t fix the date precisely. Nothing is arbitrary. It comes in the season of fruit harvest. The Orthodox Church greets the feast with the tradition of the blessing of fruit. Here is a natural expression*

*of sacrifice to the Lord of His blessings of rain and sunshine which make it possible to reap a bountiful harvest. We who bring our fruit in plastic bags from the supermarket must use our imagination in order to be truly grateful for the harvest blessings. We have not the same appreciation as if we had brought our grapes and apples from our own vines and trees. It takes a farmer's daily prayers to feel the reward of his petitions.*

*At another level, we all can comprehend spiritual fruit brought to fruition through the liturgical year now consummated at the completion. The year begins with the birth of the Holy Mother of God, the young virgin herself the glorious fruit of the promise to Abraham and his children to erase Adam's rebellion and restore the glory of the people of Israel. Mary is the “beginning of our salvation” - the anticipation of a new covenant relationship and the anticipation of the Messiah, the Son of God who would be the fruit of her virgin womb.*

*The time is ripe to receive the divine light in Christ through the Holy Spirit for those in some ways capable of receiving it. Consider the filtration process: From the 5,000 who heard Him offer them the credentials of the blessed from the Sermon on the Mount; to the seventy selected to visit the villages of the Jews and announce His ministry among them [Luke 10:1]; further choosing twelve apostles; and from them but three blessed to experience His Transfiguration atop the mountain, that eternal moment beyond normal time when Moses and Elijah would be brought from the past to appear with the Son of God in a blinding illumination of the Kingdom of God, displaying eternity in a fraction of time. It was a joy that the three disciples did not want to end.*

*Is it any wonder that so many of our monastic communities have chosen this feast for their own patronal namesake? The revelation of a second Epiphany where all three Persons of the Holy Trinity are involved? Here, the highlight of spiritual progress offers a supernal incentive*



for all serious Christians to realize and fulfill the precious words of St. Paul: "One thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal..." [Philippians 3:13].

When the three offer to make three booths and remain in that sublime exalted state, Christ responds that they must descend from the mountain top and return to what was left behind. Such a rare treat was for them a mere aperitif of blessings, enough for them to experience once but never to be forgotten. [II Peter 1:16] He warned them also not to share the experience with anyone until after His resurrection. We can imagine them describing the indescribable to their fellow apostles and the women during those forty days following Christ's appearance in the Upper Room that first day of His resurrection and until the Ascension. And what of us? We conclude each Divine Liturgy with the proclamation: "We have seen the true light!" Have we indeed! Has that been an experience, a

proleptic proclamation, or something we just do not understand?"

At the conclusion of the service, over fifty baskets of fruit were presented for a blessing. Vladyka Daniel explained: "The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God's unending Kingdom of Life where all will be transformed by the glory of the Lord.

This is an ancient Christian custom. The first weeks of August, on the 19th of August, the farmers use to gather the early fruits of their summer harvest (grapes, figs etc.) and to present them in the Church to be blessed and to give them for free to congregation. These fruits are called the "beginnings".

In a text from the 7th century ("the laws of the kingdom" by emperor Constantine Porfirogenitos) this custom is described vividly: "The Emperor of

Constantinople gathers the "beginnings" ("aparches") in Chalcedone, where there are many vines, and then he waits for the Patriarch of Constantinople to come on the Holiday of Transfiguration, to bless the fruits and to personally hand out the grapes to the laymen".

This custom is honored in many places in Ukraine, Serbia, Romania, Greece and other nations throughout the world.

We must not forget that the Church was presented once as a "vine". So, [the] Church blesses the first fruits of vine giving a "theological" meaning to farmer's work."

At the end of the Divine Liturgy, His Grace Bishop Daniel and the clergy in attendance received good wishes for the feast from the faithful, while greetings the faithful of the Church with the feast and offering prayerful wishes of Divine Love and Protection to numerous parishioners that celebrated their birthdays on the day of the feast.

#### ► Продовження зі ст. 13 – Дорога до храму

храму, — несподівано заявив він.

З цього й почалася його дружба з моїм батьком. Взимку йшли підготовчі роботи. Весною, на Великий Піст, — основні. У Марата з'явився і свій «об'єкт» у нашому місті. Він весь час мотався то у своїх, то в «церковних» справах до нас. Храм усе міцнішав, і наш зв'язок із цим чеченським хлопцем теж. Родина Івана Федотовича приїздила до нас, і не раз. Але було видно, що саме Марат прикипів до мого батька. Він жив окремо від своїх батьків, вони нічого не знали про його дружбу з православним священиком і про допомогу у будівництві церкви.

— Я навіть не уявляю, як вони відреагують, якщо довідаються, — якось сказав Марат, — але краще поки що не говорити.

У цілому, до Трійці храм на честь Архистратига Михаїла був готовий. Не хочу нічого прикрашати, але це дійсно було свято для всього міста. Приїхали митрополит, благочинний, мер і всі його зами, було дуже багато звичайних людей, не воцерковлених, але, як-то кажуть, котрі вважають себе причетними до «православної культурної традиції». Мені здається, що саме з відкриттям цього храму чимало людей тут почали щось розуміти й тягнутися до Бога. Багатьом з них тоді допоміг мій батько. А на відкритті він при всіх обійняв Марата й сказав: «Якби не цей чеченський хлопець, можливо, і не було б у нас храму. А так, милістю Божою, ми сьогодні стоїмо тут і разом молимося». Марат стояв і скромно дивився

в землю, а його руки, за свідченням батька, були вологі й трусилися. А після всіх цих урочистих подій, коли ми прийшли до нас додому, Марат повалився на ліжку та заснув мертвим сном. І спав до ранку. Ми за нього молилися і, звичайно ж, сподівалися на краще. Прямих розмов щодо хрещення Марата в нас не виникало, ми «обговорювали» цю проблему з татом якось без слів, мовчки. Так само, гадаю, цю тему не зачіпали й Марат із батьком. Хлопець був дуже неговірким, і це полонило батька, бо сам він був балакучим, і нерідко в тому каювся.

Улітку Марат допоміг нам з ремонтом будиночка при храмі, в якому ми, власне, і жили. Цей будинок, до речі, менше за інші будівлі постраждав від безбожних часів. А тепер взагалі сяяв, як новий.

Я все сподівалася, що ось-ось ще трохи, й охреститься наш Марат, навіть ім'я йому придумала — Михайло, що було, взагалі, логічно. Тоді мені, юній дівчині, яка зросла у вірі батьків, було важко уявити, що відбувалося в душі цієї людини. І як же я раділа, коли на Успіння Пресвятої Богородиці таки «народився» наш Михайло! І Сергій був хрещеним, а Людмила Петрівна — хрещеною. Батько був щасливий, як ніколи, і, мені здається, навіть більше, ніж у момент освячення нашого храму.

А я стояла й думала: що важливіше — відродження храму для сотень людей — чи становлення на шлях спасіння однієї-єдиної душі? І згадувала класичне: «Навіщо потрібна дорога, якщо вона не веде до храму?»

# 20th Anniversary of Priestly Service – a Priest's Son Reflection



Responsibility, thinking & understanding are characteristics that young children mostly do not have, rightfully so because at this time in life a child should be learning about the world not worrying about it. When I was eight years of age my family and I moved to New Jersey from Ohio, I didn't know why but was told that my father had a new parish. So we arrived in South Bound Brook, N.J. to a new parish, home and people. One thing is certain, kids make friends easy because they fear very little and are curious, so it was an easy change in my life. The one thing that had bothered me was missing my family and friends back in Ohio. Years went by, I met a lot of great people along the way from Ukrainian School and seminarians from Brazil and in the present years from Ukraine. I still remember to this day going to the All Saint Camp and seeing the Brazilian seminarians dressed up in Ukrainian clothing for a play and all of us laughing. The years were great when I was a child and still are now, but as the years pass we gain appreciation and respect for those that had hard times in order for us to have a childhood.

Looking back, answers to questions and experiences in my life were answered. The reasoning for why my father left a parish and took us to New Jersey and the choice he had to make after 9 years of serving

there to leave. Simple things that most families enjoy are weekend getaways that I never really got to experience and complained about as a young boy. Not understanding, I just wanted what my friends had. These are a true few things my father and mother had to deal with from the mouth of a child. Those choices in life as a priest and father couldn't have been easy. My brother and I used to joke around that the life of a priest cannot be too hard because it is no 9-5 job. We were partially correct, it is not a 9-5 job. It is not a job you leave mid day and come back to the next morning. I cannot say it is even a job, a priest; has harder times doing family activities, never is off the clock thus never has a regular schedule and carries a burden only few can understand. So it is not a job, but a way of life.

On Sunday, August 16, 2015 the entire parish family of St. Andrew Ukrainian Orthodox Memorial Church in South Bound Brook, NJ gathered for a prayer service – Divine Liturgy – The Holy Eucharist – The Thanksgiving service for the years of pastoral service of my father – Very Rev. Fr. Yuriy Siwko. Children with flowers and people with gentle smiles and works of greetings approached the hierarchs of our Church who arrived to St. Andrew's Memorial Church in order to preside over the anniversary celebrations. Bishop

Daniel preached a sermon, reflecting on a sacred responsibility of service and forgiveness; while Metropolitan Antony spoke of the service of Fr. Yuriy in the life of the UOC of the USA. The choir of St. Andrew Memorial Church (under the leadership of Mr. Michael Andrec) led the chanting of the liturgical service. At the end of the service the Council of Bishops of the Church awarded Fr. Yuriy a Blessed Certificate with the honorable medallion for the many dedicated years of service in Christ's Vineyard.

At St. Andrew's (Pokrova Sisterhood) hall some 180 people attended my father's 20th year anniversary banquet. I want to thank Metropolitan Anthony and Bishop Daniel for your prayers this past Sunday and guiding my father throughout the years. I also want to thank the Saint Mary's Sisterhood and their families for their great job, and all the priests & parish members that came. To quote my father's closing statement on the day of celebration, "Thank you for coming together once again as one family and to continue on doing so." Most importantly, I want to thank my father. Thank you for 33 years of priesthood and being a role model and father. I am incredibly proud of you and pray that God grants you many more years of Priesthood.

*By Subdeacon Michael Siwko*



# Шлях. Істина. Життя: ЗЦІЛИ НАС, ВЕЛЕЛЮБНИЙ ЛІКАРЮ!

9 серпня парафія Святого Пантелеймона-цілителя Української Православної Церкви США в Брукліні, де настоятелем отець Микола Філик, відзначала храмове свято. Храмовий празник розпочався опівдні урочистою Архиєрейською службою, яку провели глава Української Православної Церкви США Митрополит Антоній, голова Консисторії УПЦ США Єпископ Даниїл, парох храму Св. Пантелеймона-цілителя отець Микола Філик разом зі священництвом інших американських українських православних церков та за участі семінаристів.

«Зціли нас, святий Пантелеймоне, цілителю милосердний і велелюбний лікарю! Будь нам у печалях утішителем, у недугах прелютих лікарем, у напастях покровителем, для хворих очей прозріння подателем, дітям хворим помічником... Усе в нас нездужає: і душа наша вся зі всіма її силами і здібностями, і тіло наше...» - особливо ревно просили цього дня під час служби Божої вірні парафії Святого Пантелеймона-цілителя Української православної церкви США, що знайшла свій прихисток під дахом Грецької православної церкви Трьох Святителів у нью-йоркському Брукліні.

9 серпня православна церква традиційно вшановує великомученика Пантелеймона - цілителя, який усе своє життя допомагав хворим, обтяженим і убогим. Він задушно лікував усіх, хто до нього звертався, зцілюючи їх іменем Ісуса Христа. Через заздрощі недруги донесли імператору, що Пантелеймон лікує ув'язнених християн. Роздратований Максиміліан наказав стратити зціленого, який прославляв Христа, а святого Пантелеймона піддав жорстоким тортурам, але з усіх знущань великомученик виходив неушкодженим. Зрештою, його кинули в клітку до диких звірів, але звірі почали лизати йому ноги. Потім наказали відтяти голову, але з рани потекло молоко, а оливкове дерево до якого був прив'язаний святий, раптом вкрилося плодами...

Під час храмового свята християни, які прийшли цього дня до храму, так само просили у великомученика зцілення. Але не лише для себе й своїх родин, а й свої батьківщини України, яка також піддається підступним російським агресором тортурам і стражданням. Про це говорили в недільній проповіді митрополит УПЦ США Антоній та владика Даниїл, які зовсім нещодавно повернулися з України, де мали зустріч не лише з першими особами держави, щоб обговорити питання найефективнішої допомоги Україні, а й відвідували з гуманітарною місією військові шпитали, розмовляли з сиротами, вдовами, біженцями. Парафія Св.Пантелеймона також переймається болями та турботами України. Митрополит Антоній та голова



Високопреосвященніший Митрополит Антоній, Преосвященніший Єпископ Даниїл, прот. Микола Філик, іп. Василь Глоба, Роман Павлюх, сестр. Елла Вовканич

Консисторії Єпископ Даниїл вручили Благословенні грамоти вірянам церкви, які щиро, самовіддано впродовж років працюють задля розбудови своєї церкви, щедро допомагаючи Україні, зокрема Василеві Глобі, іподиякону церкви, Еллі Вовканич, старшій сестрі сестрицтва, Романові Павлюху -18-літньому парафіянину, який упродовж десяти років був церковним прислужником і активно працював у парафіяльній громаді. Розповідаючи пізніше нашому тижневику про парафію, отець Миколай знайшов сердечні слова для багатьох своїх вірян. «28-літній іподиякон Василь Глоба - це дуже побожний чоловік, який підходить до всього світу, що його оточує, щиро, з відкритим серцем, таких сьогодні мало, - каже він. - Сестриця Елла Вовканич - це справжня християнка, яку хвалити-не перехвалити: взяти хоча б оті розкішні короваї, якими ми сьогодні зустрічали владик, - то її організаторські здібності й велика майстерність... Роман Павлюх - це хлопець, який з маленьких років й до сьогодні, спочатку за руку з мамою й татом, а потім самостійно, йшов шукати сенс життя не деінде, а в Божому храмі, я вірю, що його подальша доля буде благословенною...»

Отець Миколай називає дедалі нові й нові імена, на яких тримається парафія: Софія Рошнівська-хористка, поетеса, бандуристка, Петро Карабінюш - регент хору, Олександр Бойкович, скарбник управи... Просить подякувати всім християнам, які гуртуються довкола парафії й закарпатцям зокрема, які серед його вірян найчисленніші. «Іхне самоусвідомлення себе українцями сьогодні має особливе значення, - підкреслює він. - Бо ж не таїна, що чимало темних сил хочуть українців роз'єднати сьогодні не лише по східному кордону, а й по західному...»

Від імені Української національної кредитової



кооперативи парафію Великомученика Пантелеймона-цілителя привітала менеджер Бруклінської кредитівки Іванка Гузь. Вручаючи грошовий дарунок на розбудову церковного життя, вона нагадала про місійну роль церкви в житті українського народу, її значення в живучості громади тут, у США, та підкреслила, що сьогоднішній зболений, стражденній Україні, крім гуманітарної підтримки, яку ми самовіддано надаємо, потрібні й наша велика віра та невпинні молитви.

Від імені парафії до Митрополита Антонія звернулася сестриця Світлана Чорній й передала лист з десятками підписів, в якому віряни уклінно просять першоєрарха УПЦ США посприяти їм у придбанні чи будівництві приміщення для власної церкви. «Наша парафія – єдина українська православна парафія на весь Бруклін, - сказала вона, вручаючи «відкритий лист». - Довкола неї гуртується побожна, дружна й жертвна громада. Але з року в рік вона рідшає й маліє, діти йдуть в американський світ й дедалі більше асимілюються. Це боляче бачити, а ще гірніше

усвідомлювати, що якщо сьогодні ми, батьки, не спроможемося розбудувати тут, на бруклінській землі, куди доля закинула тисячі українців, власної рідної української православної церкви, яка має найбільшу силу і в духовному вихованні, і в затриманні українства на чужині, то завтра й ця єдина парафія може зникнути, як не так давно закрилася остання українська православна церква в Квінсі...»

Митрополит Антоній, уважно вислухавши парафіян, запевнив, що знає про цю проблему, вона болить йому також, він шукає розв'язання її й пообіцяв, що разом з владикою Даниїлом докладе всіх зусиль, аби ця мрія здійснилася якнайшвидше.

Великі надії в парафіян і на отця Миколая Филіка. Вже після Літургії до нас підійшли земляки пароха з Івано-Франківщини й розповіли, що в Україні отець наприкінці 1990-х об'єднав довкола своєї православної церкви на Одещині майже два десятки сіл, відродив коляду й кращі українські різдвяні та великодні традиції, а на Івано-Франківщині разом з вірними одну церкву побудував з нуля, а ще одну відродив з попелища.

Бруклінська парафія Святого Пантелеймона-цілителя УПЦ США, яка в святкові дні збирає до 600-700 вірян, а в буденні – до 300-400, свої богослужіння вже багато років поспіль проводить у Грецькій православної церкві Трьох Святителів, яка дуже прихильно ставиться до своєї посестри по вірі. Й цього року, як і торік, українців з храмовим празником сердечно привітав настоятель храму, отець Юджин Папас, який узяв участь у Службі Божій та святковій трапезі.

Храмове свято завершилося традиційно по-українськи – гостинним обідом, пісенним багатоголоссям та щирою молитвою за Україну.

*Nova gazeta*



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

His Eminence Metropolitan Antony	October 06, 1985
V. Rev. Yuriy Siwko	September 23, 1982
V. Rev. Ivan Petrouchtchak	September 24, 1995
V. Rev. Roman Tarnavsky	September 27, 1978
V. Rev. John Harvey	September 27, 1974
V. Rev. Taras Naumenko	October 01, 1995
Rev. Borislav Kroner	October 09, 2010
V. Rev. Bohdan Kalynyuk	October 14, 1989
Rev. Silouan Rolando	October 18, 2009
Rev. Paisius McGrath	October 28, 2006
V. Rev. Richard Hawrish	October 30, 1982
Dn. John Charest	October 01, 2011
Dn. Anthony Szwez	October 19, 2003



# UOC Stewardship Advisory Committee Meets to Develop New Stewardship Program



On Saturday, August 8th, the hierarchs called forth the newly-established Stewardship Advisory Committee of the UOC of USA, to formally launch this work. His Eminence Metropolitan Antony opened the meeting with a prayer commending to the Lord the work of the Committee and our broader stewardship efforts as a Church, and offered thoughtful remarks about the need to grow our understanding and practice of stewardship in the Church today, and the great potential that it holds for the entire Church. His Grace Bishop Daniel, as President of the Consistory, also committed his personal support and the resources of Consistory to the work of the Committee. Participants in the meeting also included Fr. Robert Holet, Director of the Consistory Office of Stewardship, Steve Revucky of St. Vladimir's Cathedral in Philadelphia, Pa., Stephanie Romedio of the Ss Peter and Paul parish in Youngstown, Ohio, Charles Sanderson of Four Evangelists mission in Bel Air, Maryland, and Lisa Ryan, of Ss Peter and Paul in Carnegie, Pa. Mark Host of St. Vladimir's Cathedral in Parma, Ohio participated in the meeting by phone.

The first task of the Committee was to draft a statement to serve as a summary of its vision and mission:

"The Stewardship Advisory Committee serves the parishes and faithful of the UOC of the USA by promoting sound principles and practices of Orthodox Christian

stewardship in the Church, by providing information and support to the parishes, clergy, lay leaders and members of the Church, enabling us to fulfill our stewardship calling - returning to God in gratitude His bountiful gifts of time, talent, treasure and trust which He has bestowed upon us."

Fr. Holet offered a PowerPoint presentation titled, 'The Stewardship Cycle', which explained how we, as Christians, engage personally as stewards response to God's blessings. The spiritual principles of Christian stewardship also serve as a basis for the way that Orthodox parish communities exercise their stewardship responsibilities. The Committee members shared personal experiences about their efforts to promote stewardship in their parishes, and the development of financial offering approaches, parish ministries and evangelization efforts at the parish level. The consensus was affirmed that a sound program to promote stewardship across the UOC should be formed, based on existing resources, which can be made available broadly to everyone in the Church. The Committee, with the guidance of the hierarchs, will be working simultaneously on several dimensions of this new UOC program, including the Content, Program Organization (Manual), and Delivery methods. As stated in the Sobor resolution, the promotion of a new stewardship approach will require a review of the financial implications of such an approach, so that it will be fully in harmony with the UOC constitution and can be implemented effectively in local parishes. This will be a key focus of the effort of our hierarchs in the development of the Program. The UOC program will foster support to individuals and parishes, through personal contacts, as well as the utilization of online capabilities such as a dedicated website and



webinars. Materials and content will developed for use in all of our parishes, including those that utilize, primarily, the Ukrainian language.

The Committee has a lot of work to do! But the Stewardship Advisory Committee is committed reviewing and compiling materials into a draft program by the end of this year. The subsequent work to begin in 2016, will be to identify several parishes who are willing to participate in a UOC stewardship parish-level pilot program. Based on the feedback of those pilot programs, the Church-wide program will be completed for presentation to the entire Church at the Sobor in October 2016. In the meantime, to initiate a broad educational effort, the Consistory will disseminate a series of UOC Stewardship Brochures on key topics that speak to Orthodox Stewardship, including those special insights into the topic that emerge from the Ukrainian spiritual tradition.

Because the work of stewardship is mission of the entire Church, we look to all of our UOC members to consider ways that we all can contribute our gifts in support of this work of the Church. If you would like to participate in this exciting effort, or would like to get more information on implementing a stewardship program in your parish, please contact Fr. Robert at [stewardship@uocofusa.net](mailto:stewardship@uocofusa.net). We also commend to your thoughts and prayers the work of the Stewardship Advisory Committee.

# 65-ЛІТТЯ ЦЕРКОВНОГО ХОРУ У ПАРАФІЇ СВ. ПОКРОВИ В САТФІЛДІ, МІЧ.

В нашому фізичному світі, що не оновлюється – то відмирає. Це стосується й організацій, створених людьми. З прибуттям четвертої хвили української еміграції до діаспори, помітилось поживлення діяльності українських громадських організацій. Це стосується і до нашого церковного хору. З приємністю стверджується, що церковний хор підсилюється й оновлюється такими співаками: Руслана Проонко (альт) та сопрани: Юлія Танчик, Марта Плішка, Іванка Щур, Леся Лапшинська, та Зоряна Форошівська.

Наш церковний хор в метрополітальному Детройті був заснований в березні 1950-го р., одночасно з заснуванням нашої парафії.

Першим диригентом хору був Дмитро Любанський, член Української Капелі Бандуристів ім. Тараса Шевченка (Капелі). В другій половині 1950-го р., хор підсилюється професійними співаками з хору Нестора Городовенка.

Після відходу Д.Любанського, диригентом хору став Іван Трохимович Китастий, теж член Капелі, який ще в Україні, на початку ХХ-го століття, під час розквіту української культури і політичного життя в 20-их роках, був диригентом церковного хору на Полтавщині.

До 2010-гор., 32-а члени нашого церковного хору, були членами Капелі. За 65 років існування, наш церковний хор мав 7 диригентів і 4 з них були членами Капелі. Хор відвідував наших парафіян з колядою, та давав концерти на громадських імпрезах української громади в метрополітальному Детройті і по-за його межами.

До 2006-го р., диригентом нашого хору, на протязі 30-ти років, був інженер Петро Іванович Китастий, член Капелі від 14-го року свого життя. П.Китастий вчив співу в нашій Школі Релігії й Українознавства



*(На фото: наш церковний хор під час Храмового Свята 2008 р., з Митрополитом У.П.Ц. в США Антонієм і нашим правлячим владикою, єпископом Даниїлом, о. П. Боднарчуком, дияконами А. Фрончаком, А. Стойком, вітартними прислужниками А. і М. Пауерс, Я.Петруша, Д.Гуґ'їнс і друзі).*

ім. Л.Українки при Катедрі Св.Покрови, керував ансамблем Ліги Української Православної Молоді; керував ансамблем детройтської філії Організації Демократичної Української Молоді (ОДУМ) «Фіялки». Ансамбль видав власну платівку. За його «...багаторічну творчу діяльність по збереженню та поширенню скарбів української народної пісні, особистий вклад у справу популяризації українського музичного мистецтва в США...», указом президента України Л.Кравчука, в 1992-му р., Петрові Китастому було надано ім'я «заслуженого артиста України».

Від 2006-го року, диригентуру нашого хору перебрав Микола Невмержицький, диригент хору в Рочестері, знавець церковної музики і комп'ютерної технології, соліст Капелі. Для полегшення праці хористів, М.Невмержицький пристосував й «українізував» кілька комп'ютерних програм для

пересилання музики церковних напівів електронною поштою як додаток (attachment) до e-mail. Перед пробами хористи отримують електронною поштою ноти і музику (mp3); комп'ютером створений спів українською мовою в чотирьох партіях (сопрани, альт, тенори і басы). Це уможливило хористам ознайомитись дома з тим, що буде вивчатись на пробах, чи повторити те, що вже співалось. Хто не має комп'ютера, тим диригент дає на пробі ноти (на папері) і компактний диск (CD), з записаними церковними напівами.

Диригенти і співаки нашого церковного хору, завжди хотіли, як казав П.Китастий, «...щоб церковний хор молитовним співом підносили душі і серця до ангельських висот». Завдяки новим співакам з четвертої хвили, наш церковний хор продовжує виконувати цю важливу функцію.

*Написав Юрій Розгін  
Фото: Єлтсавети Симоненко*





# Храмове свято в Українському Православному Соборі св. кн. Володимира

Неділя 2 серпня видалась особливим днем для української православної парафії собору св. кн. Володимира і багатьох прихильників і друзів нашої громади. Як уже здавна повелося, храмовий празник – це не тільки святкування, але і вияв активного громадського і культурного життя парафії. Цього року парафіяльною управою собору було вирішено провести святкування у формі пікніка-фестивалю з багатою культурною програмою. До підготовки свята було залучено велику кількість парафіян та друзів нашої громади. Усі вони самовіддано працювали для того, щоб наш фестиваль вийшов цікавим і веселим.

Розділити радість парафіян, прихожан та гостей до нас прибув Преосвященніший владика Даниїл – єпископ Західної Єпархії Української Православної Церкви в Сполучених Штатах Америки та Предстоятель собору, який щойно у суботу ввечері прилетів до Чикаго прямо з України. Владика Даниїл разом із Предстоятелем УПЦ в США Високопреосвященнішим митрополитом Антонієм та Предстоятелем УПЦ у Канаді Високопреосвященнішим митрополитом Юрієм брав участь у святкуванні Дня Хрещення Русі-України в Києві. Владика Даниїл поділився враженнями про ці події на проповіді під час Божественної Літургії та у приватних бесідах з парафіянами та гостями.

По закінченні Служби Божої, яку очолив Преосвященніший єпископ Даниїл у співслужінні з настоятелем собору о. Іваном Лимарем та протодияконом Андрієм Фрончаком, а також одинадцяти вівтарних прислужників, відбулося освячення нових прапорів на площі біля собору. Під звуки гімну Сполучених Штатів Америки й України зірково-смугосте та жовто-блакитне знамена було піднято. Багато хто з присутніх не змогли стримати сльози у цю хвилюючу мить.

Після благословення їжі гості насолоджувалися смачними стравами, приготовленими нашими волонтерами, а також – охолоджувальними напоями.

Чудова мистецька програма, підготовлена і проведена п. Анною Лукач, додала усім святко-



вого настрою і веселості. Гурт «Ika Sound Band» чудово провів музичну частину та озвучення свята. Своїм музичним та драматичним талантом нас розважали: Ігор Нікітенко, Люба Лукашевич, Тетяна Кулинич, Віктор Ільницький, гурт «Гармонія», Ярослав Васишин, Наталя Кисіль, Христина Доскочинська, Володимир Дуда, Ольга Цвинтарна, Дмитро Цвинтарний, Михайло Бойчук та музиканти гурту «Водограй» – Роман Панько, Андрій Іванців і Михайло Стрішин.

Маленькі гості були у захопленні від надувного ігрового майданчика, який був розташований на прицерковній території.

У конкурсі вишиванок взяли участь усі бажаючі, але перше місце здобула наша молода парафіянка Діана Думка. На нашому святі також проводилась лотерея. Перший приз, телевізор з п'ятдесятидюймовим екраном, був наданий Кредитовою Спілкою «Самопоміч». Його виграли наші друзі: п. Адам Лехняк, п. Олег Мелешко та п. Ярослав Хрін. Порадившись, вони вирішили віддати виграш на потреби нашого собору.

Весела музика і танці продовжувались до пізнього вечора.

Управа та всі парафіяни собору св. кн. Володимира щиро вдячні всім тим, хто прийшов підтримати нашу громаду, а також нашим спонсорам: Кредитовій Спілці «Самопоміч», Kasia Deli, Andy's Deli, кафе Shokolad, Ann's Bakery.

Особлива подяка нашим друзям: о. Миколі Буряднику, настоятелю церкви св. Йосифа Обручника, п. Юрієві Матвішину, голові церковного комітету собору св. Миколая, та п. Дарії Кульчицькій, які своєю доброю порадою і підтримкою допомогли нам провести свято якомога краще.

Хочеться вірити, що фестиваль собору св. кн. Володимира 2 серпня 2015 року покращить розвиток нашої парафії, зробить її більш знаною в українській околиці, а нові прапори біля нашого собору будуть символізувати нові злети нашої громади.

*Добродійка Лілія Лимар, Чикаго, ІЛ*



# Parish Feast Day and 99th Anniversary Celebration at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL

A memorable weekend was celebrated in Chicago, Illinois on 1-2 August, 2015. The cathedral parish community of St. Volodymyr in Chicago celebrated not only the patronal feast day, but also the ninety-ninth anniversary of prayerful witness of St. Volodymyr's legacy among the Christians of his heritage. This year, the cathedral community also commemorated the 1000th anniversary of repose of Holy Equal-to-the-Apostles Great Prince Volodymyr. It was truly a special opportunity and time to celebrate these momentous occasions.

Festivities began on Saturday with the arrival of the eparchial bishop of the Western Eparchy of the UOC of the USA - His Grace Bishop Daniel, who flew for the celebrations directly from Kyiv, Ukraine where he was attending various Church-related activities representing the UOC of the USA. Celebrating the Vespers service at the Cathedral, the community prayerfully entered into the spiritual journey, which was to culminate with the celebration of the Most Holy Eucharist on Sunday morning, calling everyone in attendance to share in one Sacred Cup.

On Sunday morning, the altar servers of the cathedral parish family led the procession with Vladyka Daniel from the rectory to the church. His Grace was met at the church doors by representatives of the parish youth, who warmly greeted the spiritual father of the Church on behalf of the children of the cathedral community in both English and Ukrainian languages. Vladyka Daniel lowered himself in front of the children and thanked them for their words of welcome and numerous bouquets of flowers, which were handed to the hierarch. At the end of the greeting, bishop offered a pastoral parental kiss



of love to the youth of the parish community. The parish board of administration president, Roman Deshkant and St. Olha Ukrainian Orthodox Sisterhood president Pani Nadia Brushenko greeted the bishop with the traditional bread and salt on behalf the parish clergy and faithful. Fr. Ivan Lymar, concluded the welcoming greetings, stating "... Vladyka Daniel, we welcome you to your cathedral parish family and beg your prayers for us and the people of our much loved and now much suffering ancestral homeland Ukraine!" Responding to the greetings of welcome, the bishop briefly reflected upon power of prayer and intercession of the Church in Diaspora, especially in the USA, for the refugees and the men and women of the Ukrainian armed forces, who daily sacrifice their lives in protection of their homeland.

Bishop Daniel led the Archpastoral Divine Liturgy with assistants of Fr. Ivan Lymar and Protodeacon Andriy Fronchak,



while assisted by 11 altar servers of the cathedral. The parish choir, who sang and chanted the responses and hymns, beautified the Liturgy. Volodymyr Popowych expertly directed the choir.

In his archpastoral sermon, Vladyka Daniel offered a brief reflection on the life of Holy Equal-to-the-Apostles Great Prince Volodymyr, presenting a memorable phrase -

REALIZATION-CHANGE-ACTION, which was left with the parishioners of the cathedral for their personal reflection and prayer, as we are all called to live out our Faith.

After the veneration of the Holy Cross, our beloved bishop, clergy, and faithful, proceeded to the front yard of the Cathedral's Center for a formal blessing of two new flags - of the United States of America and Ukraine. In the presence of hundreds of parishioners and guests of the cathedral community, the flags were blessed and dedicated, and while the national anthems of both nations were chanted - the flags were raised.

Following the blessing of food, this year's celebration of the community's parish feast day took upon itself a new dimension: men and women, children and youth, dressed in traditional Ukrainian embroidered shirts, gathered together for the formal celebration of the feast in form of a picnic. Hundreds of pounds of meat, varenyky, holubtsi and other foods were prepared and offered for consumption by the dedicated volunteers of the cathedral's community.

After the prayerful conclusion of the picnic the faithful went home with much joy and remembrance of this celebration of this 99th Anniversary of our St. Volodymyr Ukrainian Orthodox Cathedral Parish Family of Metropolitan Chicago area.



# Commissioned for OCMC Missionary Service

## Dr. Bill Black Renews his Ministry in Kenya, Africa



On Sunday, July 20th, St. Nicholas Orthodox Church in Charlottesville, Virginia offered its prayerful best wishes to Missionary William (Reader Joseph) Black, as he departed for his new assignment in the mission fields in Kenya.

Dr. Black (who we affectionately call 'Bill') had served as a Protestant missionary in Africa for more than 15 years prior to his conversion to Orthodox Christianity in 2011. Following his return to America, Bill became an active member of St. Nicholas parish and immersed himself in the life of the parish, notably, coordinating a series of lectures on the history and life of African Christianity during Great Lent, 2015. His deepest desire, however, was to return to Kenya to continue his mission work there. With the discernment and support of the Orthodox Christian Mission Center (OCMC) and a network of supporters, he has joined the OCMC missionary efforts in Africa. His work in Kenya, under the spiritual guidance of His Eminence Makarios, Archbishop of Kenya, will focus on the education of the next generation of Orthodox Christian priests and lay people who will bring the Gospel to Kenya, and throughout the African continent. His ministry will be based at the

Makarios III Patriarchal Orthodox Seminary in Nairobi, but there will be many opportunities for ministry in the field accompanying the bishops and clergy on pastoral visits, as well as teaching in partnership with St. Paul's University in Nairobi.

The OCMC commissioning service was offered to the Lord at the conclusion of the Divine Liturgy, celebrated by Fr. Robert Holet, the pastor. The prayers of the faithful present were lifted to the Lord, invoking the grace and protection of the Holy Spirit upon Dr. Black. Upon conclusion of the blessing prayers, Dr. Black offered a spiritual reflection on his time at St. Nicholas parish, thanking all for their support, and the joy of re-entry into the missionary ministry before him.

The parish has pledged its continued support for Dr. Black, and during the course of His Archpastoral visit to Charlottesville in March 2015, the support of the entire UOC Metropolia was affirmed for him. Through the sometimes strange, but Spirit-led process, we as a church have an extraordinary opportunity to participate directly in the ongoing work of spreading the gospel in Africa. Our relationship with Dr. Black will be a living link to His Eminence Makarios, and all who serve the

mission of Holy Orthodoxy in those lands. St. Nicholas parish will be looking for further ways to partner with OCMC and the Church in Kenya to strengthen their missionary efforts.

As a parish we give thanks to God, for sending Bill into our midst for these two years, and opening to us this new, wonderful vision of His work in a people far from us geographically, but

closer now in the Spirit. We want to serve as a conduit of God's grace in this effort - enabling people in our American circle of faith to come to know of this important ministry, and support Bill and his work in the manner that the Lord may lead. We should be reminded that the prayers and support for those serving in Africa are essential. Recall that the African continent is a spiritual battleground - and earlier this year dozens of our Christian brothers and sisters were killed in Kenya because of their Christian faith. May the Most Holy Birthgiver of God overshadow her children with her mantle of intercession.

You may connect to the OCMC webpage to learn of ways to participate - [http://www.ocmc.org/about/view\\_missionary.aspx?MissionaryId=41](http://www.ocmc.org/about/view_missionary.aspx?MissionaryId=41). And if you would like to get Bill's enriching, theologically astute, pictorially powerful and downright funny blog (Onesimus), see <http://onesimusredivivus.blogspot.com>, or simply connect through the St. Nicholas Parish Facebook page.

*Submitted by Fr. Robert Holet  
St. Nicholas Orthodox Church  
Charlottesville (Greenwood), Virginia.*

# Blessing of Grotto in Honor of the First Ukrainian Immigrants to North Dakota

For the fourth consecutive year, the Ukrainian communities of Belfield, Fairfield and Dickinson, ND have been blessed by the presence of the Very Reverend Mykola Dilendorf, Chicago.

Fr. Dilendorf held Divine Liturgy once again in the church of SS Peter and Paul Orthodox church in Belfield, ND on July 18.

SS Peter and Paul Orthodox church now rests as a museum, but the ancient church comes to life once a year during the ND Ukrainian Festival. Fr Dilendorf's presence during the ND Ukrainian Festival offers a deeply spiritual experience, true of the Orthodox faith, by singing the Divine Liturgy. Both Ukrainian Orthodox and Ukrainian Catholic parishioners eagerly attend. This annual event is anticipated by many Ukrainian brethren near and far.

Last year, our grandson, Makcym Gawryluk was baptized and welcomed into the eternal family of Orthodoxy by Fr. Dilendorf. People who attended Makcym's baptism still talk about the beauty of Orthodox baptism to this day. This year, during Divine Liturgy, Fr. Dilendorf offered Makcym the Divine Eucharist.

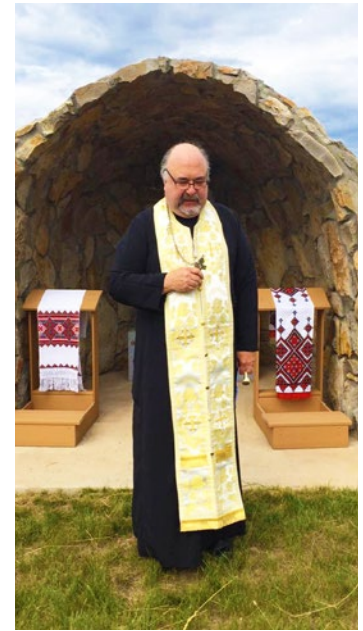
During the ND Ukrainian Festival this year on July 17, Fr. Dilendorf blessed a newly constructed stone grotto at St. Josephat's Ukrainian Catholic Cemetery, Gorham, ND. The grotto was created to honor the first Ukrainian immigrants to ND in the late 1800s, early 1900s. Two bronze byzantine style crosses from Ukraine grace the granite stone as it supports the marble statue of Jesus Christ, which was imported from Italy. These immigrants sacrificed to build their church, and spirituality was their first priority as they toiled to make a living on the barren prairies of ND. Traditional ryshnyky from the region of Borschiv, Ukraine; the region that was home to most of the early pioneers offered a link to the beloved motherland of Ukraine.

Father Mykola Dilendorf blessed the grotto, and offered panykyda at the invitation of the Mike and Paraska Basaraba family.

For many years now, Vladyka Daniel and his faithful, obedient priests have enriched the ND Ukrainian communities with their willingness to travel to ND, and offer such deeply fulfilling spiritual experiences.

May God Bless Them For Many, Many Years!!!!

*Oleh and Loree Ivanets  
Dickinson, ND*



At the turn of the 20th century, our Ukrainian ancestors emigrated from their native land to America. With faith, hope and courage, they left their villages to seek a brighter future. Here, they were promised free land under the U.S. Homestead Act of 1862, signed by President Abraham Lincoln. "Thank God for America", they said. It was like Moses leading his people into the Promised Land. They homesteaded and settled here at Gorham, made their homes and raised their families.

Life was hard. It was very difficult to establish a household with the meager possessions they brought with them. They had few skills, no formal education and no knowledge of the English language.

Religion was very important to them. In 1912, they built their first church, St. Josephat Ukrainian Catholic Church and established a cemetery. Now they had a place of worship in their own traditional rite which was so dear to them. This gave them a greater sense of security and the Church was their focal point in the community.

Soon the Spanish Flu epidemic of 1918-1919 took its toll on their families and at the same time WWI became a concern. On the heels of what could have been a post war recovery came the stock market crash of 1929, creating a severe depression on the national economy and a total melt-down of the nation's financial system.

The 1930's began with a severe drought, coupled with the "Dust Bowl" destroying crops and loss of precious top soil. Then came an unprecedented infestation of locusts, destroying any remaining crops and forage in their path. Amid all crisis, in 1936 they dealt with an official record of 60 degrees below zero that winter and 120 degrees during the summer. But, with hard work and determination these homesteaders prevailed against all odds. The post WWII era was the launching point for their brighter future which they sought for so long.

Thus, we honor them for their hardships and sacrifices in contributing so much of their work ethics, culture, traditions and social values to make life better for future generations.

Mike and Pearl Basaraba Family





# Metropolitan Antony and Bishop Daniel Deliver Additional 117,000HRV in Humanitarian Aid to Ukraine

Many Ukrainian Patriots are in the line of fire without proper medical support and training. International experience shows that 60% of deaths in combat are caused by critical bleeding, 30% from tension pneumothorax (the accumulation of air or gas in the pleural cavity due to chest wounds), and 10% from blocked airways. These three states – Critical bleeding, tension pneumothorax and blocked airways--require immediate attention before even seeing a doctor.

Namely because of these facts that His Eminence Metropolitan Antony, who recently traveled to Ukraine upon the invitation of the President of Ukraine, in order to participate in the observance of 1000 years of repose of Holy Equal-to-the-Apostles Great Prince Volodymyr, and His Grace Bishop Daniel, who visited Ukraine due to the academic theological advancement program of St. Sophia Ukrainian Orthodox Theological Seminary, reached out to «Patriot Defence» organization, a humanitarian initiative of the Ukrainian World Congress (UWC) that began its activities in May 2014. The project was founded by Dr. Ulana Suprun, Director of Humanitarian Initiatives of the UWC, Stefan Romaniw OAM, President of the Australian Federation of Ukrainian Organizations & UWC Secretary General, and Stepan Kaczurak, President of the Organization for the Defense of Four Freedoms for Ukraine Inc.. «Patriot Defence» was established to address specific needs in Ukraine-- Combat Lifesaver Training Courses and NATO-standard Improved First Aid Kits (IFAKs) for Ukraine's servicemen.

Meeting with Dr. Ulana Suprun, who serves as Coordinator of the Combat Lifesaver Training Program for Ukraine, the hierarchs of the UOC of the USA learned about the valuable life-saving mission of the organization. Moreover, the bishops reviewed a presentation of Dr. Suprun, at the end of which a donation of \$5500 (117,000HRV) was offered from the faithful of the Ukrainian Orthodox Church of the USA in order to further the mission of saving lives of wounded combat heroes of Ukrainian armed forces and volunteers.

Originally, the purpose of the initiative was to train and provide IFAKs to 10,000 Ukrainian servicemen. On February 18, 2015 the ten thousandth kit was



presented to a 19-year-old Ukrainian Marine from Mykolayiv. As of March 2015, Patriot Defence has conducted more than 155 training missions, providing Combat Lifesaver training to over 15,000 soldiers and cadets across the country.

The humanitarian initiative operates in accordance with the resolutions adopted by the participants of the first international conference on "The Development, Standardization and Implementation of Tactical Medicine in Ukraine". Patriot Defence aims to implement tactical medicine in Ukraine by current TCCC (Tactical Combat Casualty Care) protocols. After all, it is a matter of national security.

"Patriot Defence" is a team of coordinators, led by Dr. Ulana Suprun, Director of Humanitarian Initiatives at the Ukrainian World Congress and a group of instructors, trained by foreign professionals in tactical medicine and combat lifesaver training. It is also made up of the hundreds of donors and volunteers around the world who help the initiative effectively realize their goals and allow for its continued success. And last but not least, it is the wonderful partners who provide the organization with free legal advice, brokerage fees, valuable information, and all other types of unwavering support.

The war in Eastern Ukraine is a war of values. Liberation from the remnants of a system that fails to protect its defenders will guarantee victory over the enemy. The organization's slogan is "Tactical medicine or death! Get Involved!"

Дякуємо Українській православній церкві Сполучених Штатів Америки за допомогу нашої організації у захисті українських військових! Щиро вдячні митрополиту і першоієрарху Антонію, єпископу Даниїлу та Українській православній церкві Сполучених Штатів Америки за молитви та фінансову підтримку «Захисту Патріотів»!

Thank you to the Ukrainian Orthodox Church of the United States of America for helping our organization in defending Ukrainian soldiers! We are grateful to His Eminence Metropolitan & Prime Hierarch Antony, His Grace Bishop Daniel and the Ukrainian Orthodox Church of the United States of America for their prayers and financial support for «Patriot Defense»!



# The Observance of 1000 Years of the Repose of Holy Equal-to-the-Apostles Great Prince Volodymyr



Metropolitans of the Ukrainian Orthodox Church of the USA and Canada Visit Ukraine for the Observance of 1000 Years of the Repose of Holy Equal-to-the-Apostles Great Prince Volodymyr.

Upon the Invitation of the president of Ukraine, the primates of the Ukrainian Orthodox Church of the USA and Canada, representing His All-Holiness Ecumenical Patriarch, traveled to Ukraine on July 27-29, 2015 in order to participate in the observance of 1000 Years of the Repose of Holy Equal-to-the-Apostles Great Prince Volodymyr.

On the eve of the formal celebration – July 27, 2015, representing His All-Holiness Ecumenical Patriarch Bartholomew I, Metropolitan Antony and Metropolitan Yuriy met with the Prime Minister of Ukraine Arseniy Yatsenyuk. During the meeting the parties have discussed cooperation of the Ukrainian Diaspora with Ukraine, the development of church-state relations, social, charitable and missionary activity of the Churches of Ukraine. Special attention was paid to the problems of Christian unity in Ukraine.

On behalf of the Government of Ukraine and from him personally Arseniy Yatsenyuk asked the leaders of

the Ukrainian churches in unity with the Ecumenical Patriarchate of Constantinople to convey gratitude to Patriarch Bartholomew I of Constantinople for his steadfast and sincere attention to Ukraine and its people.

On Tuesday, July 28th, 2015 – the feast day of the Holy Equal-to-the-Apostles Great Prince Volodymyr, the delegation of the Ecumenical Patriarchate and representing the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine, met with the President of Ukraine Petro Poroshenko.

The President welcomed the spiritual leaders of the Ukrainian Orthodox Churches in Diaspora in Ukraine.

“The Prayer of Ecumenical Patriarch and his unshakable position in defense of peace and unity of Ukraine helps us heal the wounds caused by Russian aggression and terrorism,” Petro Poroshenko said.

The Head of State noted that Ukraine is going through difficult and crucial times. Each day is an example of great service to the Motherland by the Ukrainian militaries in Donbas and the entire Ukrainian nation, which is doing everything possible to unite and overcome challenges, as stated by Petro Poroshenko. “Ukrainian people pray for the unity to be achieved in church life. All Ukrainians





strive for the creation of local Ukrainian church. It is a dream that will help Ukraine become united and preserve principles and traditions," the President emphasized.

In their turn, Vladyka Antony and Vladyka Yuriy noted that it is a great honor for them to take part in today's events. "The Patriarch asked two Metropolitans from Canada and USA to come to Ukraine and celebrate the 1000th anniversary of the repose of Grand Prince of Kyiv Volodymyr the Great with the people of Ukraine." The hierarchs also noted that war in Donbas facilitated the unity of the Ukrainian nation. The representatives of Ecumenical Patriarch and UOC in Diaspora are hopeful that the dialogue on the unification of the Ukrainian Orthodox Churches will be continued.

Later in the day, Metropolitan Antony and Metropolitan Yuriy, upon the invitation of the President and his wife Maryna took part in the solemn meeting of the Nationwide Council of Churches and Religious Organizations «Law and Grace of the Ukrainian Land».

Addressing the attendees, the President urged the Ukrainian society to further preserve interfaith peace in the country. "Overcoming division in the Ukrainian Orthodoxy has become a matter of all believers. The government is glad if there is a progress in the unification process. At the same time, it is upset

when someone's ambitions move us away from the great purpose," the President said.

"The lack of organizational unity should not be an obstacle to dialogue, mutual understanding and Eucharistic unification. Especially in conditions of the Patriotic War of the Ukrainian people against Russian aggression," Petro Poroshenko said.

According to the President, the uniqueness of Kyiv Christian tradition, Ukrainian multi confessional space can be an example for many European states due to its tolerance. "I am grateful to the Nationwide Council of Churches and Religious Organizations for that. Our ability to unite lies in diversity. Our readiness to bravely counter Russian aggression is the best evidence of maturity and European identity of the Ukrainian nation," the President said.

Petro Poroshenko urged representatives of all churches and confessions to pray for peace in Ukraine. "Two institutions enjoy the highest trust of Ukrainians today –

army and church. It is the will of God who shows us how to defend the Homeland. I believe that the Lord is with us, with Ukraine," the President noted.

His Eminence Metropolitan Yuriy, while extending the greetings of His All-Holiness Ecumenical Patriarch Bartholomew I and speaking on behalf of Metropolitan Antony and himself emphasized the historical significance of the relationship that the Church of Ukraine enjoyed over the centuries with the Mother Church of Constantinople. The Metropolitan called upon the religious leaders and the government of Ukraine to listen to the voice of the faithful, who seek unity and establishment of the united Ukrainian Orthodox Church.

The Head of State and his wife laid flowers to the monument of Volodymyr the Great. The event was also attended by Prime Minister of Ukraine Arseniy Yatsenyuk and Kyiv CSA Head Vitali Klitschko, as well as His Grace Bishop Daniel, who visited Ukraine at the same time for a number of meetings regarding the theological training of St. Sophia Seminary students in the USA.

In the evening hours of July 28th, the bishops of the UOC of USA and Canada attended a formal concert program, at St. Michael's square, honoring the spiritual and political legacy of Holy-Equal-to-the-Apostles Great Prince Volodymyr.



# 68th Annual UOL Convention – Celebrating the Life of Holy Equal-to-the- Apostle Prince Volodymyr the Great



The 68th Annual UOL Convention came to a formal conclusion on Sunday, July 26, 2015, as the delegates gathered at Holy Assumption Ukrainian Orthodox Church in Northampton, PA for Divine Liturgy of St. John Chrysostom concelebrated by His Eminence Metropolitan Antony and His Grace Bishop Daniel – formally marking the 1000 anniversary of repose of the Holy Equal-to-the-Apostles

Great Prince Volodymyr. Across the nation, numerous parishes of the Ukrainian Orthodox Church of the USA will be celebrating the life of St. Volodymyr on July 28th – the calendar feast day; however, having gathered representatives from various UOL chapters and parishes from across the United States – the Council of Bishops of the Church designated the formal Church's celebration on a Sunday prior to the feast day.

As the procession of clergy and hierarchs to the church took place, the icon of Holy Equal-to-the-Apostles Great Prince Volodymyr was carried by the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary. At the entrance to the church, the president of the Parish Board of Administration Martha Misko and Senior UOL President Michael Komichak and Junior UOL President Kateryna Kocelko presented the hierarchs with the traditional Ukrainian Bread and Salt. The pastor of the parish family Very Rev. Fr. Bazyl Zawierucha sincerely offered words of prayerful welcome to the Metropolitan and the Bishop, asking them to pray for the success of the numerous ministries of the Church's central organization.

Joining His Eminence Metropolitan Antony and Bishop Daniel at the altar were spiritual fathers of the local and visiting parish communities: Very Rev. Bazyl Zawierucha, pastor of the Dormition (Assumption) of the Birth-Giver of God Ukrainian Orthodox parish in Northampton, PA; Very Rev. Fr. James Norton; Very Rev. Fr. Oleksandr Yatskiw; Very Rev. Fr. Anthony Perkins, pastor of Holy Archangel Michael Ukrainian Orthodox parish in Woonsocket, RI; Rev. Fr. Vasyl Sendeha, pastor of Sts. Peter and Paul Ukrainian Orthodox parish in Palos Park, IL; Protodeacon Ihor Mahlay of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Protodeacon



Mikhail Sawarynsky of the Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Northampton, PA.

As the Liturgy progressed, over two hundred people approached the Chalice and received the Holy Eucharist at the Divine Liturgy. Parishioners from the local Ukrainian Orthodox communities as well as from other Orthodox jurisdictions participated in the services of the day.

At the conclusion of the service, His Grace Bishop Daniel called upon the newly elected executive boards of the Senior and Junior UOL to come forward in order to be presented to the His Eminence Metropolitan Antony, the Prime Hierarchy of the UOC of the USA for a formal induction into their service in the life of the organization and the Church. Holding candles in their hands, the officers of the organization made a solemn promise to work for the Glory of God and the fulfillment of the mission of the organization: "Dedicated to the Church; Devoted to Her Youth!"

Immediately following the conclusion of the Divine Liturgy His Eminence Metropolitan Antony led a Moleben service to St. Volodymyr the Great, beseeching his intercession in front of the Altar of God for the peace and stability in the ancestral homeland of Ukraine for so many Ukrainian-American parishioners of the UOC of the USA. In his remarks, Vladyka Antony reflected upon the life of St. Volodymyr and his ability to open his personal heart and life to the saving Grace of Christ, while leading the entire nation of Kyiv Rus-Ukraine to the Light of the Savior.

A few moments later, His Eminence Metropolitan Antony called upon the delegates of Holy Ghost UOL Chapter from Coatesville, PA to come forward and to receive from the hands of the pastor of the cathedral's community Very Rev. Fr. Bazyl Zawierucha a traveling icon of the Mother of God of Pochaiv, that will remain at Holy Ghost Ukrainian Orthodox parish in Coatesville, PA the entire year until the conclusion of the 69th Annual UOL Convention.

The next 69th Annual Ukrainian Orthodox League Convention is scheduled to take place in Coatesville, PA, hosted by Holy Ghost UOL Chapters on 27-31 July, 2016!





# Second Annual IOCC Serve-X-Treme Conference



Growing up as a part of a devoted Ukrainian Orthodox family, going to church is a part of my weekly schedule. We spend many hours in church, not only on Sundays but for Holy days and especially during lent, but it was not until this summer that I learned the importance of not only going to church but being the church. "We don't merely go to church; we are the church, wherever we go" -Father Anthony Coniaris

I was blessed to be chosen to go to the second annual IOCC Serve-X-Treme youth leadership conference this year in Minneapolis, Minnesota. When I was asked to go I knew that Olena and Christopher had gone last year but I did not know what to expect. As I was getting on the plane alone I realized that I was going to spend a week with all of these people that I had never met before and I was very nervous about it. As I walked into a room with 27 people I have never met before, I realized that this experience is going to teach me so many life lessons.

Throughout the week we were always kept busy with different speakers, service projects and fun outings. We had many well-rounded speakers of all different backgrounds speak about many different things, all grounded on how to live our lives as devoted Orthodox Christian teenagers in today's society. Some of the keynote speakers were Dan Christopoulos (Director of IOCC in America), Father Anthony Coniaris (Priest at Saint George Greek Orthodox Church in Saint Paul Minnesota), a representative from Camp Noah ( a day camp for children who have had to deal with disasters in their area), and many other moving speakers.

The part that I enjoyed so much about this experience was we were not only listening to the many speakers, but we had the ability to go out and act on the ideals of service they taught us. From spending the day at Habitat for Humanity, to working at the boys and girls club, to volunteering at the Simpson house shelter, we had so many chances to learn about and do service. We learned the many different ways to serve and the value of serving humbly. My personally favorite experience was when we had the chance to work at Simpson House

and make a hot meal for the people that lived there. We had the opportunity to sit with the people and just listen to their stories and so many of them touched my heart. Having the ability to talk with them about their faith and teach them about mine showed me that I too can be an Apostle and "go forth and make disciples of all nations" as Christ instructed his Apostles to. But not only did we have the opportunity to do service in the name of Christ, and to hear such amazing speakers, but we had the chance to have fellowship with 27 other Orthodox Christians of all the different jurisdictions.

Being able to go from complete strangers on Saturday, to everyone crying Friday night because we had become a family, was truly a gift from God. That fact that we were able to come together, people of all different backgrounds, and work together to serve God showed me that I can try to do the same in my own parish back home. The importance of working together with the other jurisdictions is vital. I was able to learn so much from the friends I made, ideas that I can in turn bring back to my parish and as a whole our national UOL.

The week I spent in Minnesota was by far the highlight of my summer. I am so grateful to have been given the opportunity to go and learn so much and grow in my faith. I left there a new person. One who is closer to God, stronger in my faith, enlightened about how much service I can do in just my area, and with 27 new best friends. I know that the people that I met here are people that will always be there for me. Most of them, are people that I have talked to everyday since I have been home, whether it's a long conversation or just a "hi hope you're doing well I'm praying for you". Not only have these people changed my life, but the experience has made me a stronger orthodox Christian, a Christian who is ready to tackle her senior year of high school and college knowing how to live a life worthy of Christ.

*Kateryna Kocelko  
St. Vladimir UOC Pittsburgh*

# Світ потребує нашої допомоги



Цьогорічну зустріч з Америкою я розпочала із знайомства з новою сім'єю – IOCC. Якщо бути відвертим, ще нещодавно я й не чула про цю організацію, але мені пощастило дізнатись. Тиждень який змінив моє життя-це був тиждень з IOCC. Так, і справді, перебування на конференції в Elk Grove Village стало для мене неоціненним досвідом.

Перш за все я хотіла б розповісти про людей з якими я провела цей чудовий час. Назавжди залишаться у пам'яті цікаві бесіди, дискусії, життєві уроки від таких людей як Daniel Christopulos, Steve Laduzinsky, Vasi Jankovich, Paul Karos та інших гостей конференції. Люди з великими серцями, які не байдужі до того, що відбувається навколо і стараються не лише змінити цей світ на краще, а й навчити цьому молоде покоління. Ми вдячні за те, що вони поділились своїм досвідом, мудрими порадами. Кожен із учасників дізнався про щось цікаве саме йому, те, що він міг би використати у майбутньому. Не можу не згадати і про нових друзів. Ніхто з нас не очікував за такий короткий період часу зустріти однодумців, звичайних підлітків з такими ж цілями, вподобаннями та ідеями. Кожен день із цією дружньою родиною був незабутнім, спасибі вам за цей неймовірний час.

Саме тут я дізналась про те, як можна проводити час не лише із задоволенням, а й з користю для оточуючих.

Протягом тижня ми допомагали Kroc Center, Habitat for Humanity of Northern Fox Valley, The Salvation Army, St. Constantine Romanian Orthodox Cathedral. Робота не була для нас важкою, можливо, ми цього і не помічали, бо знали що виконуємо її не просто так. Усіх нас об'єднувала мета-допомогти оточуючим, підтримати чи просто розважити. Адже як же приємно було бачити усмішки та зацікавлені обличчя дітей під час розваг у Kroc Center чи чути слова подяки від волонтерів у центрі The Salvation Army! Я із впевненістю можу сказати, що для мене, як і для кожного учасника цієї конференції, цей тиждень став поштовхом для майбутніх звершень, він відкрив для нас нові можливості та навчив нас головного:

світ потребує нашої допомоги, незалежно якою вона була б, адже навіть незначні, як здавалося б нам, вчинки-необхідні тим хто поряд із нами.

Я була здивована діяльністю IOCC, сміливістю та добрими серцями цих людей. Можу сказати, що пишаюсь тим, що стала частиною цієї дружньої сім'ї та отримала цей безцінний досвід!

*Хлібович Ярина*





# Serve God and Help a Community



"I'm a little pencil in the hand of a writing God, who is sending a love letter to the world."- Mother Teresa.

This year I was not only blessed with the opportunity to again attend the nationwide Serve-X-Treme conference hosted by International Orthodox Christian Charities (IOCC) in Minneapolis, Minnesota, but to also attend the local conference in Chicago, Illinois. Both conferences, as well as last years, were very enlightening to me on how a young Orthodox Christian can improve their service within their church and community. This year there were representatives from the Greek, Antiochian, Romanian, Bulgarian, Carpatho-Russian, OCA, Russian, ROCOR, Serbian, and Ukrainian Archdiocese.

A recurring theme this year at both IOCC Serve-X-Treme conferences was "How to be a pencil that God writes his love letters to the world?" Today many times, we, the youth, do service because our schools or universities require the service hours, but how often do we do service for the glory of God? At the Serve-X-Treme conference, the participants had lectures and mind provoking discussions on how to serve for God and not for themselves.

The participants of both conferences had engaged in influential and inspiring lectures given to them by Orthodox Christians who had chose to live their lives serving Christ. Some of the speakers were Daniel Christopoulos (IOCC US Director), Fr. Anthony Coniaris, William L. Hoeft, Paul Karos, Stacy Sennott and many more had who given up their time for the participants to offer them words of wisdom and advice on how to be servant leaders in our churches and communities. One of the speakers, Paul Karos, had reminded the groups to keep an equilibrium in their lives between service, community, friendships, dating, education and family, but most importantly to have a foundation with Christ.

Another lesson I had learned from the past conferences is that it is not the amount of work that one accomplishes, but it is the quality of how it is done. The group of eleven at the Chicago conference went onto a Habitat for Humanity build, held a book drive at a local Romanian Orthodox church, served dinner at a Salvation Army shelter, and volunteered at the Kroc Center on the south side of the city, but we choose to do all of that work with Christ as our main focus. We did not just cook dinner, landscape a yard, do heavy manual labor, no, we chose to listen, to interact, and to show Christ's love through compassion to those who we served. By doing so, we were able to leave traces of "God's love letters" and reassure the homeless, hungry, and poor whom we served that we indeed care and love them.

I have learned so much throughout the conference in Minneapolis and the conference in Chicago. I know it would not have been possible without the blessing of His Eminence Metropolitan Antony, His Grace Bishop Daniel, Mrs. Natalie Kapeluck-Nixon, Daniel Christopoulos, the John Kulis Foundation and all of the donors who supported the conference either financially or donated their time to make it a reality. Thank you to everyone who believes and supports the youth of the Orthodox Church!

*Olena Lymar*

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## Holy Baptism... as of 9/08/2015



**Ashton Roger** baptized and chrismated on May 4, 2013 in St. Michael Church, Woonsocket, RI. Sponsors: Fr. Anthony Perkins and Pani Tina Perkins. Celebrated by Fr. Anthony Perkins.

**Belia, Leonard** baptized and chrismated on July 12, 2015 in St. John the Baptist Church, Portland, OR. Child of Dennis Demchenko and Laura Belia. Sponsors: Valentin Belia and Inna Ivanchenko. Celebrated by Fr. Volodymyr Zinchyshyn.

**Bucci, London Jeffrey** baptized and chrismated on August 9, 2014 in St. Michael Church, Woonsocket, RI. Child of Jeffrey Michael Bucci and Kristin Calamita. Sponsors: Thomas Calamita and Justine Bucci. Celebrated by Fr. Anthony Perkins.

**Buxbaum, Catherine Galina** baptized and chrismated on June 6, 2015 in Holy Trinity Church, Trenton, NJ. Child of Charles Buxbaum and Nataliya Prokopenko. Sponsor: Melissa Martynenko Celebrated by Fr. Zinoviy Zharsky.

**Cardarelli, Ava Rose** baptized and chrismated on July 18, 2015 in St. John the Baptist Church, Johnson City, NY. Child of Michael Anthony Cardarelli and Stephanie K. Shirk. Sponsors: Christopher J. Cardarelli

and Lauren A. Merkel. Celebrated by Fr. Ivan Synevskyy.

**Cervantes, Theodore Michael** baptized and chrismated on June 21, 2015 in St. Volodymyr Cathedral Church, New York, NY. Child of Nestor Javier Cervantes and Daria Fessak. Sponsors: Andrew Fessak and Natalie Fessak. Celebrated by Fr. Volodymyr Muzychka.

**Cervantes, Henry James** baptized and chrismated on October 24, 2010 in St. Volodymyr Cathedral Church, New York, NY. Child of Nestor Javier Cervantes and Daria Fessak. Sponsors: James Gilbert Perry and Natalie Fessak. Celebrated by Fr. Volodymyr Muzychka.

**Davenport, Charles Michael** chrismated on August 30, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Blake Davenport and Melanie Trest. Sponsor: Caleb Finch. Celebrated by Fr. Gabriel Rochelle.

**Davenport, Katherine Emma** chrismated on August 30, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Blake Davenport and Melanei Trest. Sponsor: Kimberly Encapera. Celebrated by Fr. Gabriel Rochelle.

**Furtak, Veronica** baptized and chrismated on July 19, 2015 in St. John the Baptist Church, Portland, OR. Child of Andriy Furtak and Oksana Furtak. Sponsors: Yuriy Bulygin and Olga Kashirina. Celebrated by Fr. Volodymyr Zinchyshyn.

**Girme, Leul** baptized and chrismated on July 25, 2015 in St. Michael Church,

San Francisco, CA. Child of Yared Girmé and Feven Tesfatsion. Sponsors: Kidane Kibrom and Amel Gebrezgi. Celebrated by Fr. Georgiy Tyapko.

**Holloway, Aaron Nathaniel** chrismated on April 11, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Clifford Holloway and Delia Lopez. Sponsor: Vladimir Michael Laven. Celebrated by Fr. Gabriel Rochelle.

**Korzhiletskiy, Amelia Kwiatkowska** baptized and chrismated on August 15, 2015 in St. Vladimir Cathedral Church, Parma, OH. Child of Stanislav Aleksandrovich Korzhiletskiy and Jessica Janney Korkosz. Sponsors: Konstantin Katsman and Elizabeth Korkosz. Celebrated by Fr. Michael Hontaruk.

**Kostiv, Daniel** baptized and chrismated on July 26, 2015 in Holy Trinity Church, Trenton, NJ. Child of Roman Kostiv and Olga Shugalo. Sponsors: Viktor Kostiv and Iryna Perun. Celebrated by Fr. Zinoviy Zharsky.

**Kozhokaru, Emilia** baptized and chrismated on July 18, 2015 in St. Michael Church, San Francisco, CA. Child of Andrii Kozhokaru and Nina Ozhymova. Sponsors: Mykhaylo Gavrylyuk and Mariia Novikova. Celebrated by Fr. Georgiy Tyapko.

**Leach, Kalyna Maria** baptized and chrismated on September 3, 2015 in St. Andrew Church, So. Bound Brook, NJ. Child of Prescott Tarn Leach and Tatiana Maria Kazdoba. Sponsors: William Kazdoba and Maria Kazdoba. Celebrated by Fr. John Lyszyk.



**Leszczuk, Theodore Makoto** baptized and chrismated on July 11, 2015 in Holy Trinity Church, Trenton, NJ. Child of William Matthew Leszczuk and Mina Sakai. Sponsors: Michael Scabarozi and Christine Maddalena. Celebrated by Fr. Zinoviy Zharsky.

**Limon, Thomas Reuben Anderson** chrismated on April 11, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Reuben James Limon and Kathy Elizabeth Anderson. Sponsor: Hugh Chappelle. Celebrated by Fr. Gabriel Rochelle.

**Limon, Felix Eldon** chrismated on April 11, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Thomas R. A. Limon and Caitlyn Derry. Sponsor: Caleb Finch. Celebrated by Fr. Gabriel Rochelle.

**Limon, Oliver Townes** baptized and chrismated on April 11, 2015 in St. Anthony of the Desert Church, Las Cruces, NM. Child of Thomas R. A. Limon and Caitlyn Derry. Sponsors: Caleb Finch and . Celebrated by Fr. Gabriel Rochelle.

**Lloyd, Alexander Nicholas** baptized and chrismated on August 16, 2015 in St. Vladimir Cathedral Church, Parma, OH. Child of Johnny Lloyd and Maria Lloyd. Sponsors: Bogdan Nazarenko, Alexander Gorohovsky and Marina Nazarenko, Svitlana Gorohovska. Celebrated by Fr. Michael Hontaruk.

**Moschetti, Alexander Stuart** baptized and chrismated on August 1, 2015 in St. Andrew Church, Los Angeles, CA. Child of Matthew Tilden Moschetti and Anna Khvorostyanenko. Sponsors: Iurii Stryzhenko and Isabel Deolivtika Baldree. Celebrated by Fr. Vasyl Shtelen.

**Musatenko, Alexander** baptized and chrismated on July 12, 2015 in St. Michael Church, San Francisco, CA. Child of Yuriy Musatenko and Iryna Grytsay. Sponsors: Denis Otchenashko and Anastasiia Milshtein. Celebrated by Fr. Georgiy Tyapko.

**Paul, Veronica Marie** baptized and chrismated on August 1, 2015 in Holy Ascension Church, Nanty Glo, PA. Child of Norman Joseph Paul, Jr. and Susan Marie Kim. Sponsors: Gottlieb Brian Kim and Barbara Diane Kintz. Celebrated by Fr. George Hnatko.

**Paul, Christian Joseph** baptized and chrismated on August 1, 2015 in Holy Ascension Church, Nanty Glo, PA. Child of Norman Joseph Paul, Jr. and Susan Marie Kim. Sponsors: Gottlieb Brian Kim and Joyce Ann Shaw. Celebrated by Fr. George Hnatko.

**Ranchuk, Taras** baptized and chrismated on July 26, 2015 in St. Katherine Church, Arden Hills, MN. Child of Oleksii Ranchuk and Oleksandra Babyna. Sponsors: Taras Babyn and Oksana Babyna. Celebrated by Fr. Peter Siwko.

**Rudyak, Michael Paul** baptized and chrismated on August 23, 2015 in Sts. Peter and Paul Church, Palos Park, IL. Child of Vasyl Rudyak and Nataliya Ivanyshchuk. Sponsors: Igor Tsomko and Alla Semkiv. Celebrated by Fr. Vasyl Sendeha.

**Ryan, Lisa Irene** chrismated on March 22, 2015 in Sts. Peter and Paul Church, Carnegie, PA. Child of Gary M. Ryan and Irene K. Aleksic. Sponsors: Michael Kapeluck and Sherri Walewski. Celebrated by Fr. Steve Repa.

**Santa Maria, Sofia Grace** baptized and chrismated on July 25, 2015 in St. Mary Church, New Britain, CT. Child of Michael Francis Santa Maria and Jennie Irene Guerrera. Sponsors: Daniel Belonick and Sarah Bailley, Allison Michaud. Celebrated by Fr. Andrii Pokotylo.

**Scabarozi, Abigail Rain** baptized and chrismated on June 20, 2015 in Holy Trinity Church, Trenton, NJ. Child of Michael Steven Scabarozi and Melissa Dowd. Sponsors: Greg Calvani and Sarah Scabarozi. Celebrated by Fr. Zinoviy Zharsky.

**Scabarozi, Sarah** baptized and chrismated on June 20, 2015 in Holy Trinity Church, Trenton, NJ. Child of George David Swingle II and Jennifer Brown. Sponsor: Barbara Scabarozi. Celebrated by Fr. Zinoviy Zharsky.

**Schagrin, James** baptized and chrismated on May 31, 2015 in Sts. Peter and Paul Church, Palos Park, IL. Child of Mike Schagrin and Megan Schagrin. Sponsors: James Nevels and Donna Nevels. Celebrated by Fr. Vasyl Sendeha.

**Swerchowsky, Greta Rose** baptized and chrismated on July 26, 2015 in St. Nicholas Pro-Cathedral Church, Lakewood, OH. Child of Robert Skulina and Maria Zinaida Swerchowsky. Sponsors: Kevin Upton and Natasha Swerchowsky. Celebrated by Fr. Dennis Kristoff.



**Mykola Chobotar and Nataliya Storozhuk** in Holy Trinity Parish, Trenton, NJ on May 23, 2015, witnessed by Evgeniy Shevchuk and Zoryana Madlyak. Celebrant: Fr. Zinoviy Zharsky.

**Matthew Peter Culmone and Anna Christina Matveychuk** in St. Mary Parish, New Britain, CT on August 15, 2015, witnessed by Vyacheslav Matveychuk and Catherine K. McCarthy. Celebrant: Fr. Andrii Pokotylo.

**John Nicholas Hryn and Megan Naranjo Schagrin** in Sts. Peter and Paul Parish, Palos Park, IL on July 4, 2015, witnessed by

George Cepynsky and Bonnie Barrington. Celebrant: Fr. Vasyl Sendeha.

**Robert Earl Johnson and Barbara Ann Michaluk** in St. Michael Parish, Woonsocket, RI on August 9, 2014, witnessed by Steven R. Johnson and Natalie M. Brennau. Celebrant: Fr. Anthony Perkins.

**Nikolai Seraphim Wojciechowski and Chelsea Shaffer** in St. Michael Parish, Woonsocket, RI on June 7, 2015, witnessed by Daniel Bourgerie and Patricia Bourgerie. Celebrant: Fr. Anthony Perkins.



**Antonyshyn, Lidia** of Orchard Park, NY on August 6, 2015 at the age of 88 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity Church Parish, Cheektowaga, NY.

**Bycz, Anna** of Orlando, FL on July 24, 2015 at the age of 79 years, officiating clergy Fr. Ivan Synevskyy of St. John the Baptist Parish, Johnson City, NY.

**Dobransky, William** of Strongsville, OH on August 8, 2015 at the age of 82 years, officiating clergy Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, Oh.

**Donchez, Rose** of Orlando, FL on August 12, 2015 at the age of 89 years, officiating clergy Fr. Basyl Zawierucha of Protection of the Holy Theotokos Parish, Allentown, PA.

**Filipovich, Katherine K.** of Golden Valley, MN on July 7, 2015 at the age of 91 years, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Fortelney, Mary** of Harrah, OK on July 31, 2015 at the age of 93 years, officiating clergy Archimandrite Raphael (Moore) of St. Mary Dormition Parish, Harrah, OK.

**Kishton, Mary E.** of Schenectady, NY on June 30, 2015 at the age of 95 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

**Natochy, Anna** of Parma, OH on August 10, 2015 at the age of 91 years, officiating clergy Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

**Owechko, Maria** of Downey, CA on July 21, 2015 at the age of 68 years, officiating clergy Fr. Vasyl Shtelen of St. Andrew Church Parish, Los Angeles, CA.

**Pappal, John** of Indiana, PA on July 22, 2015 at the age of 93 years, officiating clergy Fr. George Hnatko of St. John the Baptist Parish, Dixonville, PA.

**Rudakiewicz, Elaine M.** of Allentown, PA on July 14, 2015 at the age of 64 years, officiating clergy Fr. Myron Oryhon of Protection of the Holy Theotokos Parish, Allentown, PA.



## September - Вересень

- 21st 1953 - PROTOPRIEST LEON KUSHNIR
- 3rd 1954 - PROTOPRIEST MYCHAJLO KASHUBA
- 27th 1960 - PRIEST TIMOTHY MACAR
- 24th 1966 - PRIEST MYKOLA RYBACHUK
- 30th 1969 - PROTOPRIEST WOLODYMYR LEWYTZYKJ
- 23rd 1971- PROTOPRIEST ANANIJ MIROSHCHENKO
- 23rd 1972 - PRIEST MICHAEL KRAWCZUK
- 12th 1974 - PROTOPRIEST DAMIAN OLGIN
- 18th 1974 - PROTOPRIEST ANTONY STANGRY
- 21st 1983 - PROTODEACON MICHAEL OLHOVY
- 2nd 1984 - PROTOPRESBYTER MICHAEL YAROSH
- 14th 1986 - PROTOPRIEST ANDRIJ KIST
- 24th 1988 - PRIEST IHOR ZBOTANIW
- 10th 1990 - ARCHIMANDRITE ADAM BURHA
- 27th 1991 - PROTOPRESBYTER NICHOLAS FEDOROVICH
- 29th 2008- PROTOPRIEST JOHN KRESTIUK

## October - Жовтень

- 2nd 1952 - PRIEST STEFAN MOSIYCHUK
- 9th 1960 - PROTOPRESBYTER VASYL WARWARIW
- 22nd 1963 - PROTOPRIEST JOHN ZAYATZ
- 19th 1966 - PROTOPRIEST MYKOLA CZERNIAWSKY
- 8th 1975 - PROTOPRIEST MICHAEL KOCHANSKY
- 15th 1976- PRIEST GEORGE YAHODSKY
- 24th 1979 - PRIEST THEODORE BORECKY
- 8th 1981- PRIEST BORIS ARIJCZUK
- 20th 1985 - PROTOPRIEST LEW OPOKA
- 17th 1988 - PROTODEACON YURIJ KORSUN
- 16th 1992 - PROTOPRESBYTER JOHN DANYLEVICH
- 19th 2003 - ARCHIMANDRITE ANASTASIJE
- 5th 2004- PROTOPRESBYTER PAUL HRYNYSHYN
- 5th 2004- PROTOPRESBYTER SERHIJ NEPREL
- 3rd 2005- PROTOPRESBYTER THEODORE FOROSTY
- 28th 2006 - PROTOPRIEST MYKOLA NEWMERZYCKYJ
- 11th 2007- PRIEST WOLODYMYR BOROWSKY

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# Faith & Photography CONTEST



This project has been initiated to provide the youth of the Church with the opportunity to utilize their creativity in the arts to glorify God and express their faith. Each year the contest groups will be offered a faith and photography assignment based upon the yearly Office of Youth Ministry Theme, appropriate to different age groups.

This year's theme is:

## FAITH, HOPE AND LOVE

Photos will be judged in four categories:

- Group 1: Ages 6-9 (Younger Children)
- Group 2: Ages 10-12 (Older Children)
- Group 3: Ages 13-18 (Teenagers)
- Group 4: Ages 19-22 (College Age)

Photographs must be in digital format. All digital files must be 20 megabytes or smaller, must be in JPEG or JPG format, and must be at least 1,600 pixels wide (if a horizontal image) or 1,600 pixels tall (if a vertical image).

Any digital enhancements to the original Photograph are unacceptable and will render the Photograph ineligible for an award.

The photograph, in its entirety, must be a single work of original material taken by the Contest entrant. By entering the Contest, entrant represents, acknowledges, and warrants that the submitted photograph is an original work created solely by the entrant, that the photograph does not infringe on the copyrights, or intellectual property rights of any person or entity, and that no other party has any right, title, claim, or interest in the photograph.

Entries must be submitted between **OCTOBER 1 - 31**

Submissions must be received/postmarked by **OCTOBER 31, 2015**

Voting period for "People's Choice Award": **NOVEMBER 1 - 14**

For more information visit [www.uoc youth.org](http://www.uoc youth.org), or send an email to [uoc youth@aol.com](mailto:uoc youth@aol.com)





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## Calling All Young Adults!

With the blessing of our Hierarchs, we are very excited to announce the formation of a new young adult movement sponsored by the Office of Youth & Young Adult Ministry. This new endeavor will provide young adults the ability to serve on a national level. As stated in the charter for this movement:

### Mission

The mission and vision of the Young Adult Leadership Committee (temporary title) of the Office of Youth Ministry of the UOC of USA is to provide a resource for young adults that will foster the connection between their lives and our Lord and Savior Jesus Christ through His Body, the Church.

### Goal

By utilizing various resources and media capabilities, we hope to facilitate an open dialogue among the young adults of the UOC of USA and to create programming appropriate for their needs and interests.

ХС

Young adults interested in applying to serve may find information and application information at the Office of Youth & Young Adult Ministry website, [www.uocyouth.org](http://www.uocyouth.org).



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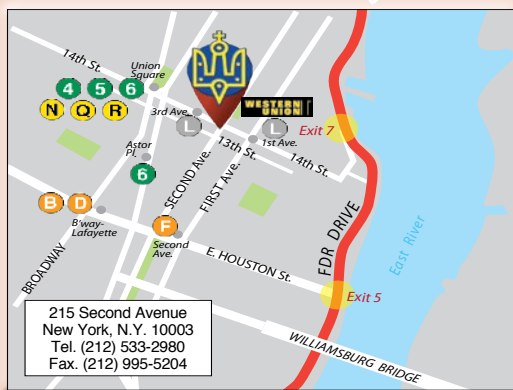
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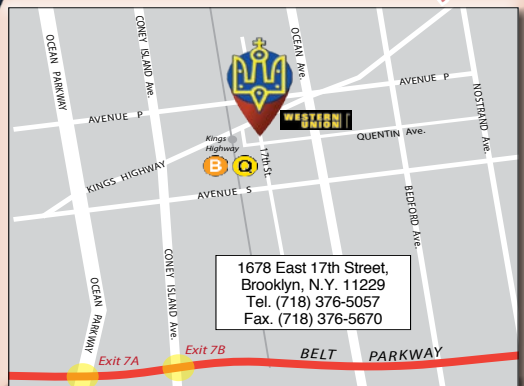
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Wednesday	9:00-4:00	Wednesday	9:00-7:00
Thursday	9:00-4:00	Thursday	9:00-4:00
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