



Українське Православне Слово

Ukrainian Orthodox Word

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From the editor's desk...

Nativity of Christ

The feast of Nativity of our Lord, God and Savior Jesus Christ is the second after the feast of the feasts – Holy Pascha. Its importance and significance are shown in the Scripture, hymnology, tradition and customs.

"Therefore the Lord himself will give you a sign. Look, the virgin is with child and shall bear a son, and shall name him Immanuel". (Isa. 7:14)

Eight centuries before Christ Isaiah foretold the unique hint that would open anyone's eyes "virgin is with child and shall bear a son". Many are still wondering today, how can this be, or is it true?

Other mighty acts of God are shown in the full line of events before and after the Nativity. Annunciation of the Good News to Virgin Mary, star that led to the place of Christ three wise man from distant places, Theophany, raising the dead, expelling the demons, teaching with love and care and then his suffering on the Cross, Resurrection, and Ascension to God the Father.

All this was done for us so that we do not repeat the mistakes of His people who turned away from the true God and began to bring offerings to false gods. Everything was done for our benefit so let us not lose this chance.

Our job today as Christians to protect the Truth, live it, and spread to others. After two thousand years people need to be reminded of the true meaning of Nativity of Christ. Do not be afraid to protect the Faith, to correct the false teachings and practices. We live at the age when even time is measured with money. We limit the prayer time, almsgiving time, fasting time not because we have no time, but because we have no time for prayer, fasting and almsgiving in our schedule. We replace it with lusts and luxuries of our contemporary life to the degree that we become the slaves of sin.

In order to be freed from the slavery of sin we need to follow the Commandments of God and his teachings. Therefore, make the time necessary for prayer. Set your alarm 10 minutes before your regular time so that you have morning prayer time. In the evening do not wait until you are fully exhausted, pray 1-2 hours before your bed time this will open the window even for reading some Scripture passages or spiritual literature. Do not rush to and from the church services. Take your time to enjoy them and to contemplate about your life in Christ. Do something good for others without any constraints, not because you have to, but because you can. When you help those in need do not think about your temporal benefits, rewards or glory for we should look for eternal treasures.

Make this Nativity fast a blessed experience by being different from others. We can change our habits and ill intentions, we just have to do it.

And remember: start with prayer, continue with fasting and end with almsgiving / good deeds.

**"God is with us! Understand this, O nations,
and submit yourselves for God is with us!"**

Why We Fast Before Nativity

The time of preparation before Christmas is intended to be a time of purposeful asceticism, almsgiving, and learning to say yes to God while saying no to our own desires.

But Christmas, and especially in present day America, has become a time of great anxiety and materialism, despite the fact that most every song one hears, most every retail ad one reads, and most every film that is produced—with “Christmas” as a theme—will try to convince us that it’s a time for warmth, joy, spending time with family, and even taking a break from the regular hustle of everyday life. If only this were the case.

On the contrary, Christmas — a period of time that seems to grow longer and more arduous by the year — is preceded by ominous social media status updates that lament: “I can’t believe it’s already November ... Christmas is just around the corner,” or “My children won’t stop bothering me about [insert the latest gadget here] ... I can’t wait until Christmas is over,” and so on. Many will also complain: “Wow. I am not ready for Christmas. Where has the time gone?”

This grief and anxiety should not be. No, we have certainly missed the purpose of this feast — and the time of preparation and fasting that precedes it — if all we can do is approach it with stress and sorrow.

As I mentioned above, the time before Nativity — Advent (or “Coming”) in the West, and the Fast of St. Philip the Apostle (due to its beginning on the eve of this Saint’s feast) or simply “the Nativity fast” in the Orthodox Church — is intended to be utilized for one’s Spiritual benefit (and indeed, for the life of the world), not for remorse or regret.

The Nativity fast dates to the year 1166 and a synod at Constantinople, where our fathers inaugurated a forty-day period of fasting and preparation before the annual celebration of Christ’s Incarnation. This period of forty days is analogous to the forty days that Moses fasted before receiving the commandments from God.

Of this connection, St. Symeon of Thessaloniki (ca. A.D. 1381–1429) writes:



The Nativity Forty-day Fast represents the fast undertaken by Moses, who — having fasted for forty days and forty nights — received the Commandments of God, written on stone tablets. And we, fasting for forty days, will reflect upon and receive from the Virgin the living Word — not written upon stone, but born, incarnate — and we will commune of His Divine Body.

If nothing else, then, the time of prayer and fasting before Nativity reminds us that we, as Orthodox Christians, are given the immense and unthinkable blessing, privilege, and honor of receiving the very Body and Blood of our Lord, God and Savior Jesus Christ. But as we say yes to Christ in the holy mysteries, we must also learn to say no to ourselves, making a point to both follow Christ and serve those in need.

It is no coincidence that Christ, in one of the Gospel readings during Nativity exhorts: “Whoever does not bear his cross” as well as “forsake all that he has cannot be my disciple” (Luke 14:27,33). While the faithful prepare to receive Christ anew in his Incarnation, we must also be prepared to relinquish whatever it is we possess that keeps us from the glory of his everlasting kingdom.

But even as the faithful are called to a period of spiritual quietude and even asceticism during this fasting period, we should not engage in asceticism and bear this cross as an end unto itself. Rather, we learn to say no to ourselves so that we can say yes to God. And in saying yes to the poor and the needy, we are saying yes to Christ, so that we might share in the vision of Cornelius, hearing: “Your prayers and alms have ascended as a memorial before God” (Acts 10:4).

An effective remedy for the anxieties and desires of this time of year is found in a concern for our fellow man. Rather than being so caught up in the materialism and “me too” nature of contemporary celebrations, Orthodox Christians should play a pivotal role in showing a wholly better and more noble way forward.

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Brief History of The Bible

It is often said that the Bible is the greatest book ever written. By its sheer publication, with over five (5) billion copies published to date, it is the most copied book the world has known. What is the history of the Bible and how has it come to be canonically accepted by Christendom?

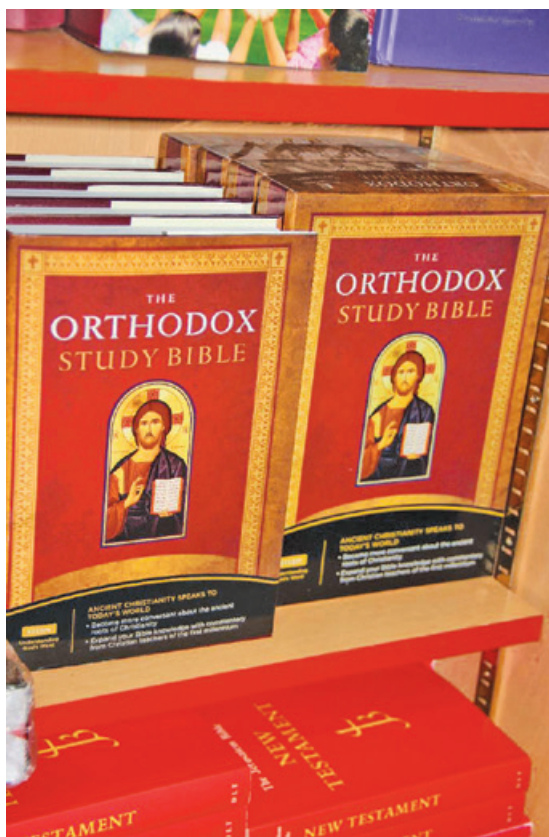
The very name, The Bible, is translated from the Koine Greek word, "ta` bible`a", meaning "the books". The Bible consists of both the Old Testament and New Testament. The Old Testament originates from Judaism scripture called Tanakh. The New Testament is composed of twenty-seven (27) books.

The Tanakh was written in both Hebrew and Aramaic, by over forty (40) different authors, from approximately 1500-400 BC. The Tanakh, Old Testament, was first translated into Greek, and referred to as the Septuagint. The first translation was completed in 132 BC. The original translation divided the Tanakh into thirty-nine (39) books. Since then, both the Orthodox and Roman Catholic Church have recognized and included additional books as part of their respective canons. The Orthodox Old Testament totals forty-nine (49) books, the Roman Catholic Old Testament includes forty-six (46) books. The Protestant Church only recognizes thirty-nine books of the Old Testament.

The New Testament is a collection of twenty-seven (27) books. It consists of four (4) Gospels, Act of the Apostles, Twenty-one (21) Epistles and the book of Revelations. The books of the New Testament were written from approximately 40-90 AD. There is no original writing or manuscript by the authors of the New Testament that exist today. Only historic copies have survived.

Present day, the oldest complete copy of the Bible is a 4th century parchment, preserved in the Vatican Library. This copy is believed to be one of fifty (50) that Emperor Constantine commissioned in 331 AD. The Bible was later divided into chapters in the 13th century and into versus in the 16th century.

As previously stated the books of the Bible were written over approximately a 1600 year period and by numerous authors. The books of the Old Testament



were held by Jewish people to be sacred. The entire Tanakh was canonized early in the 1st century AD by the Jewish people. As early as the 5th century BC, the first five (5) books of the Tanakh, referred to as the Torah or Pentateuch, as well as the book of the Prophets were recognized by the Judaic community as their canon. A council of Rabbis had arranged and identified these as scripture.

Jesus both quoted and read from the Tanakh. The Old Testament is, therefore, validated by Christ Himself. Jesus used Old Testament scripture to reveal God the Father, His kingdom and what a man must do to enter the Kingdom of God. Christ spoke from the Old Testament so people could come to know the truth regarding their faith and belief.

Following Christ's resurrection, Jesus appeared before the Apostles to reassure them and dispel their fears and

doubts. As recorded in the Gospel of Luke, Jesus appears to them and says, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me" (Luke 24:44). The early Church held the Old Testament sacred, as validation that Jesus is the Son of God and Messiah.

How have these books come to be selected or recognized by the Church as scripture? Are there other writings that are historic and were considered? How was the canon of scripture determined and by who? What does canonical mean?

A church canon is an ecclesiastical code or law, which sets a standard, rule or judgement. The early church fathers held three criteria for determining what books should or should not be considered a Canon of the New Testament. First, the book must be written by an apostle or close associate of the apostle. In other words, the writing must have "Apostolic Authority". Secondly, the writing must be in line with traditional Christian thought and practice. This became known as a "rule of faith". Third, the writing must be widely accepted and used within the church at large, therefore it must be universally recognized.

New Testament writings came into being as the Church grew. The Apostles and disciples of Christ testified verbally to all who would gather and sought to know what Christ said and hear about the things He did. The need for recording these accounts was necessitated by the sheer growth and number of converts to Christ and those who wanted to know more. Thus, the need to have documents which recorded the events as witnessed firsthand by the Apostles and disciples. In addition, epistles were written to instruct people in matters of faith and how to conduct themselves.

The authors of the New Testament quoted extensively from the Old Testament. Their letters referenced over 31 books of the Old Testament. Their manuscripts were widely circulated throughout Italia, Rome, Greece, Persia, Asia Minor, North Africa and most reaches of the Roman Empire.

Around 97 AD, St. Clement wrote a letter to the Church of Corinth quoting the Gospel of Luke and several of Paul's Epistles (Romans, Corinthians, Ephesians, and others). The first century apostolic fathers St. Ignatius and St. Polycarp, disciples of Apostle John, wrote letters quoting from every book of the New Testament except John 2 and 3. Likewise, St. Irenaeus (120-202 AD) quoted from every book except John 3. By the mid-2nd century, the books of the New Testament had been widely circulated and accepted by the Christian church at large.

In 130 AD, St. Irenaeus composed a list of the New Testament books including, for the first time, the identification of the four (4) Gospels of Matthew, Luke, Mark and John. His list, however, excluded Hebrews, James, 2 Peter, John 2&3 and Jude. Origen likewise published a similar list in 185 AD, but his included

the book of Hebrews. Neither Irenaeus or Origen contradicted the use of the books they failed to include, they simply had issues regarding the text.

In 367 AD, St. Athanasius was the first known hierarch to formally identify the twenty-seven (27) books that compose the New Testament today. He vigorously represented and defended that they are the only true books to be used. Athanasius was very familiar with other writing and manuscripts known as Gnostic. The Gospels of Thomas, Judas, Mary Magdalen, Peter, and Phillip are some examples.

The gnostic writings, however, failed to meet the three criteria of the New Testament canon and therefore were never widely accepted. Athanasius was so adamant regarding strict adherence to his identified list that he instructed his followers to collect and destroy all other writings. Fortunately for history, a group of desert monks gathered numerous gnostic texts, sealed them in earthen vessels and buried them in Upper Egypt outside Hag Hammadi. In 1945, the vessels were discovered by two local men and the manuscripts have since been studied by scholars who have offered insight to the writings of their time.

It was the Council of Hippo in 393 AD that recognized the twenty-seven books of the New Testament. In 397 AD, the Council of Carthage approved the Canon of both the New and Old Testament. The action of the Councils formalized the use and reading of these books in the Church. Since these Councils, the New and Old Testaments are recognized and held as the inspired Word of God.

By V. Rev. Howard E. Sloan



Why We Fast Before Nativity

➤ *Continued from p. 3*

Incidentally, the other Gospel readings throughout the Nativity fast remind us not only why we are participating, but also how we can make the most out of it. For example, we should not lay up treasure for ourselves, while neglecting God (Luke 12:16-21), but should rather be "rich" towards God — and by consequence, towards those who are in need. We should not make excuses when it comes to serving or helping those in distress (Luke 13:10-17). And, of course, we should be willing to "sell all that [we] have and distribute to the poor" (Luke 18:22).

It's in these virtues, and in a genuine concern for others, that we can be released from the empty cares of this world, especially as they are emphasized during the holiday season. If we give to the poor, we are giving to God. If we say no to our own desires, we can fulfill the needs of those who are looking for someone — anyone — that is willing to say yes on their behalf.

As families, we can help our children give or donate to a family, friend, or even a complete stranger in need, rather than providing them with more and more stuff.

As individuals, we can honor the fast, spend more time in prayer, and make a conscious effort to love our neighbors as ourselves, dedicating this season to be a time for true, spiritual growth. We can practice the religion of St. James that is "pure and undefiled" before God: "... to visit orphans and widows in their afflictions, and to keep oneself unstained by the world" (James 1:27). Instead of overeating for the next month, spending countless hours at parties and other premature celebrations, we can fast from our regular intake of food so that we have more time and resources to give to those who are truly in need—not to mention more focus and attention for prayer and spiritual growth.

Rather than approaching this Nativity season with anxiety and distress, dedicate yourself to the true spirit of the season and the greater purpose that lies within: the salvation and healing of the world through the Incarnation of Jesus Christ.

By Gabe Martini

«Завжди радійте!», або Чи є «звичайні» радості у житті віруючої людини?

«...Та що у тій Церкві доброго? Того не можна, цього не можна!.. Заповіді Божі тільки й кажуть «цього не роби» та «того не роби». Так мало їм тих заборон, ще й пости понавигадували, щоб м'ясо не їсти і молока не пити. А як же жити? Невже весь сенс життя полягає в тому, щоб уникати будь-якої радості, щоб весь час знаходитись у понуреному стані?..»

Подібні думки озвучуються ще доволі часто за інерцією атеїстичної доби далекої минувшини. І відповідь на це дається не завжди, оскільки до дискусій на подібні теми ми здебільшого виявляємося неготовими.

По-перше, тому, що наші опоненти, маючи неприязнь до Церкви, створюють завідома прогашну для співрозмовника ситуацію, коли той змушений терміново сказати щось протягом декількох секунд, після чого опонент раптово повертається до іншої теми. Технологія такого способу ведення дискусії не нова: її активно використовували безбожники радянських часів, за цим принципом діють також і вербувальники сучасних сект, зокрема «свідків Єгови».

По-друге, як показує досвід церковного життя, ми в дійсності не розуміємо позитивного стимулу християнства, обмежуючись лише загальними міркуваннями про блага загробного майбутнього. При цьому ми відверто ухиляємося від прямої відповіді щодо звичайних радощів у житті віруючого.

Радість із «чорного ходу»

Християнин і в дійсності відмовляється від певних утіх світу цього. Мова йде про радості уявні, облудні, гріховні за своєю суттю, які приховують у собі зло і обман. Обвинувачувати Церкву в певних заборонах все одно, що



дорікати тому, хто відмовляється від солодкої цукерки, що містить отруту. Людина розумна не стане їсти все без розбору, бо знає, чим це закінчиться. Благорозумний християнин також не буде виконувати всі забаганки цього світу за тією ж самою причиною: він фільтруватиме зерно життя, залишаючи його чистим від сміття куколю.

Гріховні дії спричиняють сумні наслідки – така ціна досягнення радості повз благословенного шляху, з «чорного ходу». Будь-який шлях до здобуття гріховної радості будується за схемою історії гріхопадіння перших людей: замість обіцяної «райської насолоди» ошуканий отримує «вигнання з раю» - нічого нового диявольська фантазія нам не дає.

«Усе мені дозволено, та не все корисне; все мені дозволено, але

ніщо не повинно володіти мною» (1 Кор. 6:12) – так апостол Павло охарактеризував проповідане ним християнство як релігію розумної вседозволеності. Християнину можна робити все, над чим він владний – він має до кінця залишатися бути владикою самого себе – і в цьому є радість життя. Якщо ж людина керується вимогами пристрастей, то вона стає рабом їх – користь із такого рабства нульова.

На жаль, саме це рабство декому ввижається за радість, якої буцімто лишає людей християнство, про що йшлося на початку. Колись євреї, яких Мойсей під керівництвом Божим вів до Землі Обітованої, обурювалися на свого вождя за те, що, мовляв, у рабстві єгипетському було добре, м'яса їли вдосталь, а тепер...

Теми розмов залишаються незмінними, не дивлячись на тисячолітні відстані історії. І знову в час посту мовиться про м'ясо.

Говорячи мовою Еклезіаста,
час веселитися і час постувати.

Час розважатися і час розмірковувати. Є час Пасхи і час утримання. Є час масляни і м'ясоїду, а є час утримання від скорому. Без постового утримання не буде свята – все перетвориться на однотипні будні з відмінністю чисел у календарі.

Християнський календар, навпроти, визволяє людину від такого «спустошення», роблячи її життєрадісною. Християнство – єдина з усіх релігій, яка вибудовує життя людини так, що вона радіє постійно. Апостол Павло неодноразово у своїх листах звертався: завжди радійте (1 Сол. 5:16, Фил. 4:4). Не лише тоді, коли щастить і відбуваються приємні речі, а завжди.



Правильне християнське життя
будується таким чином, що людина не
радіти вже не може.

Не випадково слово «радуйся» у Новому Завіті звучить як привітання.

«Чекаю воскресіння мертвих», - сповідуємо ми за кожною Літургією. Ми очікуємо, сподіваємося і прагнемо Царства вічності як Країни сяючого світла радості. «Не бачило око, і вухо не чуло, і на серце людини не приходило те, що Бог приготував тим, хто любить Його» (1 Кор. 2:9). Радість життя у Бога настільки невимовна, що Христос у Своїй притчі уподібнює її перлині, за яку купець, щоб її придбати, продає все своє майно. «Радість ваша буде повна... радості вашої ніхто не відбере від вас» (Ін. 15:11, 16:22).

Втім християнин уже зараз відчуває подих вічної радості: він входить у неї ще за земного життя. «Царство Боже всередині вас є» (Лк. 17:21).

Радість і... піст

Піст, що зараз триває, має досить тривалий термін: 40 днів. Комусь здається, що цей час для християнина сутужний, тому й сам постувальник має виглядати відповідним чином. Насправді ж, Господь нас учить зовсім іншому: «А ти, коли постишся, помасти голову свою і вмий лице твоє, щоб явитися постником не перед людьми, а перед Отцем твоїм, Котрий в тайні» (Мф. 6:17-18). Тобто, не посилай голову попелом, щоб це бачили люди – так на той час було прийнято виражати свою жалобу – а онови водою лице і намасти голову благовонною рідиною (у цих словах бачиться прообраз теперішньої косметики).

Отже, під час посту людини слід виглядати не скорбно і навіть не буденно: вигляд її має бути близький чимось до святкового і не виказувати свого перебування у пості. А оскільки життя християнина виключає будь-які імітації та штучності, то з приведених слів Нагірної проповіді Спасителя можемо зробити висновок про те, що зовнішній вигляд говільника відбиває радісний настрій його духа.

Варто звернути увагу ще й на таку річ: піст цей є підготовкою до Різдва. Чи може людина, готуючись до такого свята, сумувати? Чи може занурюватися в печаль той, хто готує діткам подарунки до свята Миколая під час цього ж посту та бачить щасливі усмішки на устах щасливих



дітлахів, які ці подарунки тримають у руках? Цей піст радісний ще багатьма святами, зокрема днями шанованих у нас великомученицями Катерини і Варвари, а також і першого сяча Христової благовісті на нашій землі апостола Андрія Первозванного.

Різдвяний піст, насичений святами, передує циклу радісних січневих урочистостей із нагоди Різдва, Василя Великого та Водохрещі – кожен із цих свят супроводжується самобутніми діями (колядки, щедрівки, велике освячення води з окропленням осель). Як бачимо, церковний календар

перетворює холодну зиму чи не найвеселішу пору року. Отже, навіть взимку православному журитися ніколи.

Господь радості-творець

Новий Завіт визначає радість одним із «плодів духа» (Гал. 5:22). Тому одним із критеріїв духовності людини можна вбачати її радісність. Англійський письменник Честертон говорив про те, що християнина пізнати легко: у нього туга на серці й усмішка на вустах. Кожному, мабуть, доводилося зустрічати людей «завжди радіючих». І може бути невдогад, що блаженний стан таких людей частогусто супроводжується тяжкими хворобами та іншими нестатками. Людині світу цього не зрозуміти причини їх сяючого пориву. Радість ця не показна, в ній немає посмішки-маски: очі, як і все обличчя такої людини, випромінюють дивне світло.

Енергія блаженної радості невичерпна, як і невичерпне її Божественне Джерело. Преподобний Серафим Саровський говорив про те, що метою християнина є надбання Святого Духа, себто благодаті Божої, енергії радості (поняття енергії в богослов'я ввів ще у 14 ст. святий Григорій Палама). За цією причиною Третю Божественну Особу Пресвятої Трійці, що у Символі віри називається Духом животворящим, можна назвати Духом радостетворящим.

Господь звіщав Своїм послідовникам радіти навіть тоді, коли їх ганьбитимуть і гнатимуть за правду і за Його ім'я: «Радуйтеся і веселіться, бо велика ваша нагорода на небесах» (Мф. 5:12).

Яка саме очікується нагорода на небесах, у чому вона полягає, нам не повідомляється. Не повідомляється тому, що у земних словесних категоріях це не передається. Так само



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Meditations on the Nativity of Christ

Nearly 1600 years ago there arose a great controversy between the Patriarchs of Alexandria and Constantinople over the nature (or natures) of our Lord Jesus Christ.

Nestorius, the Patriarch of the Imperial City (Constantinople) had declared that it was wrong to refer to the Virgin Mary as 'Theotokos' (Birth-giver, or, Mother of God). He stated that Mary was the mother of the man Jesus, but could never be the Mother of God (who has no beginning and who cannot be limited in any way). He stated that it was foolish, if not sinful, to refer to a mortal woman as the mother of the immortal God.

On the surface Nestorius' argument seemed quite logical. But Cyril saw more deeply into the implications of his opponent's point of view. If Mary is not the Mother of God but simply the mother of a man, he reasoned, then why should we worship him? In fact, offering worship to a mere man would make us idolaters!

Nestorius said that He believed that Christ consisted of two separate subjects (identities) one of which was human and the other of which was divine. When the Gospels spoke of the human subject (the one who hungered, was afraid of death, wept for his friend Lazarus, etc.), it was the man, Jesus, that they were referring to. When they spoke of the One who raised Lazarus and the son of the widow of Nain from the dead, who walked on water and stilled the raging storm, then it was the Eternal Word of God who was being referred to. For Nestorius the two were united in the "Christ".

St. Cyril objected to this by saying that there could only be one 'subject' in Christ—only one 'identity', only one 'Person', the Eternal Word and only begotten Son of God. In this case, Mary, as the one in whose womb the Eternal Word of God took flesh, could and must be called the Mother of God. Of course, Cyril did not believe that Mary gave birth to the Son of God from all eternity. She gave birth to Him in the flesh, at a certain time and place in history—in the 'fullness of time' as the Scriptures teach (Galatians 4:4-5).

And that is very heart of why Cyril's teaching matters so much. In the fullness of time God Himself became a man—a human being in the tininess of a young maiden's



womb, carried for nine months, born among animals in a manger, growing in wisdom and strength through the years of childhood and adolescence, preaching the Kingdom of God and doing miracles in His manhood, and suffering a violent death at the hands of His own creatures that He might rise in glory by His own divine power! God, Who is without beginning, Who is infinite and without any kind of limitations, became finite and limited, "emptying himself and taking on the form of a slave" (Philippians 2:7). The great mystery of the Incarnation, according to St. Cyril, is that we can truly say that God—personally—united Himself to our broken and limited condition in order to heal our nature and to restore us to communion with Himself.

He left nothing that is natural to us outside His experience. He took on a human body (from the moment of conception); He had a human mind, soul, will, emotions—everything that pertains to being human, while at the same time remaining unchanged in His divine nature. He became what He was not (human) while remaining what He was (the eternal, almighty, all knowing Word of God). We confess this every week when we sing:

Only Begotten Son and immortal Word of God, Who for our salvation willed to be incarnate of the holy Theotokos and ever-Virgin Mary, Who without change became man and was crucified, Who are One of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

St. Cyril, as with all truly Orthodox teachers, was wise enough to say that this is a mystery beyond human comprehension. We can believe it, but we cannot fully explain it. In fact, Nestorius' problem was exactly the same problem that all heretics have—he relied too much on intellectual reasoning alone to try and 'solve' the mystery of God. He attempted to put everything into neat, logical, categories, forgetting that the wisdom (logic/reason) of God is foolishness to the world and the foolishness of God undoes the wisdom of the world (see 1 Corinthians 1:21-25).

This directly relates, of course, to the great mystery we celebrate on Christmas—that a weak and tiny baby is

at the same time the eternal God. He is not merely 'veiled in flesh', He is made flesh. He unites Himself fully and completely with human flesh, and He will never again be separated from it. We can never speak of Jesus without at the same time speaking of the Eternal Word and Son of God. Jesus is the Eternal Word and Son of the Father. JESUS IS GOD. And on that our salvation depends. If Jesus were a man somehow united to the Word of God (as 'the Christ'—whatever that means), then we are not saved. Unless Jesus IS the Word of God made flesh, then He can do nothing for us. He would be nothing more than another prophet, as the Muslims teach.

St. Cyril, along with all the Orthodox teachers, confessed that the flesh of Christ is life giving because it has been united inseparably with God. The fact that we receive holy communion—believing it to be the "body of our Lord and God and Savior, Jesus Christ"—is a concrete statement of our faith that Christ is one, that He cannot be divided into a 'human' side and a 'divine' side. They is only One Christ, One Divine Person, who has taken on our human nature so that we might be lifted up from

degradation, death, and satanic oppression.

Our faith is not 'neat'. It does not accommodate itself to human categories of thought. It cannot be explained or contained by philosophical arguments. But neither can love. Love cannot be explained or contained in mathematical equations. It must be experienced. It must be given and received. It is a mystery beyond comprehension, and yet, anyone who has ever experienced it knows that it is real—perhaps the most real of all experiences. And in the end, the deepest and truest expression of God is that of Love. "For God so loved the world that He gave His only-begotten Son..."

St. Cyril knew that. Nestorius just couldn't get it.

The mystery of Christmas is that Infinite and everlasting Love entered into the world, into our smallness, into our weakness, into our foolishness that we might one day be made great and strong and wise in Him—that we too might Love fully and without limit, even if we will never be able to find words to adequately explain it.

Fr. John Daly

«Завжди радійте!», або Чи є «звичайні» радості у житті віруючої людини?

> *Continued from p. 7*

не передається, як і ті слова в раю, які чув апостол Павло, коли був піднесений до третього неба (2 Кор. 12:2-4). «Око не бачило й вухо не чуло...».

Привід для радості, і радість «без причини»

У 15-й главі Євангелія від Луки йде серія Христових притч про пастуха, що знайшов заблукалу овечку, про жінку, що знайшла загублену драхму і, нарешті, про батька, до якого син повернувся. Вони різні за сюжетом, але пов'язані загальною темою: загублений повертається, хтось цьому радіє і від надлишку почуттів ділиться радістю з іншими. «Я прийшов для того, щоб мали життя і з лишком мали» (Ін. 10:10).

Людина при бажанні завжди може знайти привід для радості: чудовим прикладом тому є сюжет дитячого фільму «Поліанна», знятий за однойменним романом Елеонор Портер, у якому головна його героїня, одинадцятирічна дівчинка, усім знайомим дорослим, які знаходилися у сумному стані, намагалася знайти привід для радості, хоча сама вона, будучи сиротою, росла в умовах, гідних жалю.

Втім одна річ шукати привід для радості, інша – радіти просто, «без причини», коли радість стає станом, так би мовити, «за замовчуванням», коли людина вибудовує своє життя так, що Господь стає близько (Філ. 4:5). Тому воістину, «Блаженні чисті серцем, бо вони Бога побачать» (Мф. 5:8). Однак неможливо, за словами преп. Серафима Саровського,

любити Бога, не пізнавши Його. Святитель Феофан Затворник усіма силами намагався був добратися до того блаженного світла, що відкривається у серці, зосередженому на молитві Ісусовій.

Стану такої чистої радості є таланом небагатьох Христових вірних, проте ми всі маємо цього прагнути. Бо «неможливе людям можливе Богові» (Лк. 18:27).

Світ цей вважає, що людина радіє лише тоді, коли має добрий настрій

«Чому сумний?» - «Настрою немає». Ось звичайний діалог. Християнство цей причинно-наслідковий зв'язок змінює на протилежний: не настрої стає причиною радості, а навпаки: радість, як наслідок християнського образу життя, породжує відповідний настрій. Тому апостол і говорить: «Радуйтеся завжди в Господі, і ще кажу: радуйтеся!» (Фил. 4.4).

Євангеліє насичене подіями радості. Перше чудо відбувається на весіллі, на сонні радіючих. Кожне чудо, що творить Господь, доставляє людям невимовну радість. Центр благовісті Нового Завіту – Воскресіння Христа – дає «радість всьому світу». І саму благовість про Христа ми називаємо грецьким словом Євангеліє, що фактично й означає Радісну вість.

Радість живить. Вона надихає. І блаженна людина, яка навчилася радіти, пізнавши Того, Хто розливає радість із надлишком.

Протоієрей Віталій Е.

Про Святе Таїнство Хрещення

Хрещення — це святе Таїнство, в якому ми звільняємось від усіх своїх гріхів, народжуємось для життя духовного і святого та стаємо членами святої Православної Христової Церкви. Святі Отці Церкви це Таїнство називають «дверима в Церкву», бо, як в храм ми можемо ввійти тільки через двері, так і стати християнином, членом Церкви, членом церковної общини ми можемо тільки через хрещення. Слово «хрестити» означає обмити, очистити. У Таїнстві хрещення ми обмиваємось, очищаємось, які від первородного гріха — пророк Давид пише: «У гріхах родила мене мати моя» (Пс. 50), так і від усіх своїх гріхів (якщо хто охрещується дорослим), і наша душа стає чистою і святою.

Таїнство хрещення має виконувати, як правило, єпископ або священник, бо тільки апостолам Ісус Христос сказав: «Отже, йдіть навчайте всі народи, хрестячи їх в ім'я Отця і Сина, і Святого Духа, навчаючи їх додержувати всього, що Я заповім вам...» (Мф. 28, 19). Апостоли цю свою духовну владу здійснювати Таїнства передали обраним ни ми для служіння особливим мужам, висвятивши їх, — одних на єпископа, інших на священника. У Православній Церкві ця апостольська наступність суворо зберігається і донині.

Отож, хоча Таїнства Церкви мають право виконувати тільки священники, однак хрещення, — це єдине із семи православних Таїнств, яке, як виняток, коли загрожує особі смертельна небезпека, може звершити православний християнин. У такому надзвичайному випадку при зануренні у воду треба промовляти такі слова: «Хрещується раб Божий (ім'я), во ім'я Отця. Амінь. І Сина. Амінь. І Святого Духа. Амінь».

Коли так охрещена особа видужала, то тоді треба звернутися до священника, який доповнить хрещення, але самого хрещення він у такому випадку не повторює, бо воно не може повторюватись. У Святому Письмі говориться: «Один Господь, одна віра, одно хрещення» (Єф. 4, 5).



У Православній Церкві є звичай давати дитині ім'я на честь якогось святого, якого Церква святкує в день народження дитини (або поблизу того дня), і таким чином даний святий стає небесним покровителем. Іноді батьки вибирають ім'я, яке не значиться в церковному місяцеслові, іноземне ім'я. Це небажано. У такому разі священник рекомендує батькам вибрати православне ім'я, яке стане його церковним: ім'ям.

Під час Таїнства хрещення існує обряд «відречення від сатани», який означає відмову від гріховних звичок і гріховного способу життя. Потім той, що охрещується, або його хресні батьки засвідчують свою вірність Христові; коли священник питає: «Чи з'єднався з Христом», це є свого роду клятва вірності. Свою віру

в Бога той, хто охрещується (чи куми), висловлює в Символі віри, проказуючи «Вірую в Єдиного Бога...», і як знак чистоти і невинності після хрещення одягається в білий світлий одяг («крижмо»), а після того священник покладає на нього натільний хрестик. Хрестик, християнин повинен повсякденно носити на собі.

Хресними батьками можуть бути тільки православні християни. Невіруючі і нехрещені кумами бути не можуть. Мати може бути при хрещенні, якщо над нею прочитана молитва 40-го дня. Після 40-го дня від народження дитини мати має принести її в храм, щоб «воцерковити» і подякувати Богові за те, що Він дарував їй радість мати дитя.

Священник в молитві молиться за матір, просить Бога благословити також дитину, зростити дитя мудрим і розумним, після чого, якщо хлопчик, вносить його у вівтар на знак того, що може він стати у майбутньому служителем вівтаря Господнього, а «якщо це дівчинка, то стає перед Царськими вратами і підносить до образу Спасителя, а відтак до образу Божої Матері, адже дівчинка призначена бути матір'ю, — і від неї колись залежатиме значною мірою виховання майбутнього покоління.

Дитина — це радість у сім'ї, це дар Божий у родині і радість подружнього життя. Мати дитину для християнського подружжя — це мати найбільшу втіху в житті. Недарма дітей називають благословенням або даром Божим. Рідні батьки бачать у дитині продовження свого роду, свого прізвища. Куми, або духовні батьки, повинні бачити у похресникові чи похресниці продовження християнського роду.



Охрещена дитина для батьків, як рідних, так і хрещених, стає духовною, Божою дитиною. Це означає, що вона належить не тільки їм, але й Богові, вона стає членом Церкви Христової. Обов'язком батьків є виховання дітей у християнській вірі.

Рідні батьки піклуються переважно про те, щоб дитина росла здоровою, була ситою, зодягнутою. Все це необхідно, бо ж дитя потребує допомоги старших. Але у людини іде є душа, яка також потребує належної турботи. Любо бачити чарівного хлопця чи хорошу видом дівчину, але коли душа в них погана, коли вони духовно вбогі, черстві, то користі від них мало, як для батьків, так і для суспільства. Ось чому не тільки для батьків, але й для Церкви, для всього суспільства важливо, яким буде зростати молоде покоління, тому, що воно — майбутнє наших родин і нашого народу.

Велике значення у вихованні дітей має добрий приклад, який мають їм подати в першу чергу батько й мати. Якщо вони живуть у злагоді, любові, пошані один до одного, поважають старших, або якщо у сім'ї є ще благочестиві дідусь і бабуся, то діти мають з кого брати добрий приклад. Годі сподіватися, що діти зростатимуть хорошими, коли вони доброго прикладу не бачать, або бачать поганий приклад, який мимоволі засвоюють. Батьки повинні не лише дбати про гарний одяг, не тільки шукати в книгах порад, як виховувати дитину, але просити у Бога, допомоги у цьому. Вони мають вранці і ввечері самі молитися за себе, за діток, перехрестити дитину перед сном, а як підросте, то вчити й діток своїх молитви і віри.

Допомагати їм у цьому мають духовні хресні батьки, бо це їх прямий обов'язок, а не тільки займати почесне місце під час самих хрестин та називатися «хресними», бо так, мовляв, звичай велить. Щоправда, дитина, коли приходить у світ, приносить з собою не лише втіху, але водночас



і клопоти, та як батькам хочеться ці клопоти мати, особливо, коли дитя довгожданне. Діти всіх у хаті розважають, вони скріплюють сім'ю, роблять її міцнішою, щасливішою. З цього ми бачимо, що і діти можуть позитивно вилити на старших.

Обов'язком батьків є наставити дітей на добрий розум. Особливе значення для дітей має материнська любов. Проте і батьківська любов не посту лається перед нею. У батька більше

тверезої суворості, у матері — зігріваючої поблажливості, і те, і друге необхідне. Але передусім батьки повинні пам'ятати, що їм потрібна Божа допомога, щоб діти були добрими. Батьки мають частіше бувати з ними в храмі Божому, приносити чи приводити їх до Святого Причастя, коли вони малі, а після семи років приводити до Святої Сповіді. У церковні свята батьки повинні створити в хаті духовну атмосферу, підтримуючи наші народні святочні традиції і зви чаї: чи це буде кутя на Різдво, чи свята вода на Йордан, чи свячене на Пасху, чи просто зелень на Зелені Свята, — все це створить духовну атмосферу в хаті і ми менше нарікатимемо на те, що в наш вік не вистачає духовності у людей.

Знайте, що дитинство лише раз у житті дається. Створіть дітям радість свята, і вони з вдячністю будуть пам'ятати це все життя. Батькам треба привчитись шанувати дитячу гідність, не принижувати їх, а навпаки, підбадьорювати, заохочувати. Треба бути справедливим, вчити їх говорити правду, не тішитись, що дитина вже вміє когось обдурити. Зайва суворість, як і зайва лагідність, однаково не схвалюється. Апостол Павел у посланні до ефесян пише: «Батьки, не роздратовуйте дітей ваших» (Еф. 6, 4). Цим можемо зробити дітей чужими собі.

Важлива роль у вихованні дитини належить дідусям та бабусі. Своєю ласкою та любов'ю вони

виховують малих, так, як ходен вчений педагог не зможе зробити. Спільними зусиллями, молитвами Церкви, глибокою вірою та добрим особистим прикладом ми зможемо створити безтурботне та щасливе дитинство нашим дітям, а тоді і ми будемо задоволені з того, що виконали свій батьківський і християнський обов'язок. Помагай Вам, Боже, дорогі батьки.

Bishop Daniel Attends Inter-Faith Papal Gathering at NYC's 9/11 Memorial

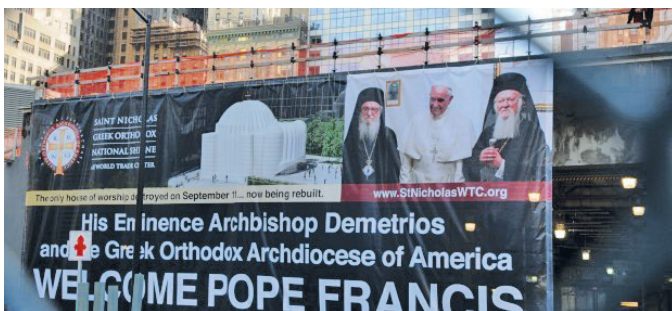


On Friday, September 25, 2015 with the blessing of His Eminence Metropolitan Antony, Bishop Daniel represented the Ukrainian Orthodox Church of the USA at the gathering of some 700 people at the site of Ground Zero, led by the Bishop of Rome – Pope Francis, who paid tribute to the nearly 3,000 victims and those who responded to the worst attacks on US soil that killed nearly 3,000 people on September 11, 2001.

The head of the world's 1.2 billion Catholics led a multi-faith prayer for world peace and a somber moment of silence bringing together Orthodox, Hindu, Buddhist, Sikh, Muslim and Jewish leaders.

Reciting a prayer for peace, the Pope in the presence of numerous Catholic and Orthodox hierarchs of the Greek Orthodox Archdiocese of America, the Antiochian Orthodox Christian Archdiocese of North America, the Ukrainian Orthodox Church of the USA and the Orthodox Church of America, together with representatives of the Oriental Churches—Armenian, Coptic, Syrian and Indian, as well as numerous representatives of the greater NY City Metropolitan area religious communities stated:

*O God of love, compassion, and healing,
look on us, people of many different faiths
and religious traditions,
who gather today on this hallowed ground,*



*the scene of unspeakable violence and pain.
We ask you in your goodness
to give eternal light and peace
to all who died here:*

*the heroic first-responders:
our fire fighters, police officers,
emergency service workers, and
Port Authority personnel,
along with all the innocent men and women
who were victims of this tragedy
simply because their work or service
brought them here on September 11, 2001.*

*We ask you, in your compassion,
to bring healing to those
who, because of their presence here fourteen years ago,
continue to suffer from injuries and illness.
Heal, too, the pain of still-grieving families
and all who lost loved ones in this tragedy.
Give them strength to continue their lives
with courage and hope.*

*We are mindful as well
of those who suffered death, injury, and loss
on the same day at the Pentagon and in
Shanksville, Pennsylvania.*

*Our hearts are one with theirs
as our prayer embraces their pain and suffering.
God of peace, bring your peace to our violent world:
peace in the hearts of all men and women
and peace among the nations of the earth.*

*Turn to your way of love
those whose hearts and minds
are consumed with hatred*



*and who justify killing in the name of religion.
 God of understanding,
 overwhelmed by the magnitude of this tragedy,
 we seek your light and guidance
 as we confront such terrible events.
 Grant that those whose lives were spared
 may live so that the lives lost here
 may not have been lost in vain.
 Comfort and console us,
 strengthen us in hope,
 and give us the wisdom and courage
 to work tirelessly for a world
 where true peace and love reign
 among nations and in the hearts of all.*

"Here grief is palpable," the pope said in his remarks at an interfaith service at the 9/11 Museum. "The water we see flowing toward that empty pit reminds us of all those lives which fell prey to those who think that destruction, tearing down, is the only way to settle conflicts... In this place of pain and remembrance I am full of hope."

Being present and taking part in the Inter-Faith Prayer Gathering, Bishop Daniel, escorted by Rev. Fr. Vasyl Pasakas of the Nativity of the Birth-Giver of God Ukrainian Orthodox parish in South Plainfield, NJ, met with numerous religious leaders of not only US based Orthodox jurisdictions but also with many hierarchs of the Roman Catholic Church, representatives of Jewish, Hindu, Muslim, Buddhist, Sikh communities.

In unison, the religious leaders represented at the Prayer Gathering stated that they hope "that our presence here sends a powerful sign of our wish to share and reaffirm the wish to be forces of reconciliation, forces of peace, of justice."

Religious leaders representing each of the major faith communities read brief meditations on peace from their tradition in their respective 'sacred tongues,' followed by a translation in English. His Eminence, Archbishop Demetrios of the Greek Archdiocese of



America read the Beatitudes in Greek.

"This place of death became a place of life, too," the pope said, according to a translation provided by the Vatican. "A place of saved lives, a hymn to the triumph of life over the prophets of destruction and death, to goodness over evil, to reconciliation and unity over hatred and division."

In conclusion of his remarks, the pope stated: "For all our differences and disagreements, we can live in a world of peace. In opposing every attempt to create a rigid uniformity, we can and must build unity on the basis of our diversity of languages, cultures and religions, and lift our voices against everything which would stand in the way of such unity. Together we are called to say "no" to every attempt to impose uniformity and "yes" to a diversity accepted and reconciled.

This can only happen if we uproot from our hearts all feelings of hatred, vengeance and resentment. We know that it is only possible as a gift from heaven. Here, in this place of remembrance, I would ask everyone together, each in his or her own way, to spend a moment in silence and prayer. Let us implore from on high the gift of commitment to the cause of peace. Peace in our homes, our families, our schools and our communities. Peace in all those places where war never seems to end. Peace for those faces which have known nothing but pain. Peace throughout this world which God has given us as the home of all and a home for all. Simply PEACE.

In this way, the lives of our dear ones will not be lives which will one day be forgotten. Instead, they will be present whenever we strive to be prophets not of tearing down but of building up, prophets of reconciliation, prophets of peace."

In conclusion of the Prayer service, Young People's Chorus of New York City sang a beautiful rendition of "Let There Be Peace on Earth", which kept everyone in attendance in solemn reflection and silent prayer for peace, which was followed by the exchange of a sign of peace among the attendees.

Assembly Convenes Sixth Annual Meeting in Chicago

The Assembly of Canonical Orthodox Bishops of the United States of America convened its sixth annual meeting Tuesday, September 15 in Chicago, IL with 45 hierarchs in attendance. The day began with a celebration of the Divine Liturgy at St John the Baptist Orthodox Church in Des Plaines, IL.

Archbishop Demetrios, Chairman of the Assembly, opened the meeting. His remarks can be read here in their entirety. General business followed, including acceptance of the minutes from Assembly V, a financial report from the Assembly's treasurer, Metropolitan Antony, and brief reports from the Secretary of the Assembly, Bishop Basil, and the Chairman of the Committees, Bishop Maxim. Metropolitan Antony reported that a budget shortfall is expected and expressed his hope that the hierarchs would seek donations from the faithful to meet the shortfall. Bishop Maxim called attention to the committees that have been particularly active to-date: Agencies and Endorsed Organizations, Canonical Regional Planning, Ecumenical Relations, Financial Affairs, Legal Affairs, Pastoral Practice, Monastic Communities, and Youth.

The hierarchs then devoted several hours to canonical regional planning, the first of two such planned sessions. Each of the first hierarchs of the Assembly's 12 jurisdictions expressed his opinion of a proposal that had been circulated in advance by the Committee for



Canonical Regional Planning. The proposal by the Committee for Canonical Regional Planning focuses on three main areas of common work over the next three years: diverging pastoral practices among the jurisdictions; development of possible models for a canonical reorganized Church administration; and greater cooperation and integration of jurisdictional ministries and departments.

The hierarchs were allotted approximately 15 minutes each to express their views on the proposal. Metropolitan Joseph of the Antiochian Archdiocese was not present; his statement was read on his behalf. Discussion on the opinions expressed will ensue in the opening session on Wednesday.

In the evening, the hierarchs joined more than 100 Chicago-area youth at Holy Resurrection Orthodox Cathedral for a service of thanksgiving and a question and answer forum with the bishops. Four hierarchs sat on a panel and answered questions from the youth. Questions touched on a wide range of topics, including what parishes can do to keep youth in the Church, anxiety and suffering, the possibility of Church unity, and the Church's view of homosexuality. The event was videotaped and will be made available on the Assembly's website in the near future.

The hierarchs of the Ukrainian Orthodox Church of the USA took active part in the proceedings of the Assembly.

His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA who serves as Treasurer of the Assembly presented Treasurer's report for the Assembly and presented a budget for 2016.

His Grace Bishop Daniel, President of the Consistory and Ruling Hierarch of the Western Eparchy of the UOC of the USA, who serves as Chairman of the Committee for Legal Affairs presented his report and offered the expertise of about 15 lawyers of his committee to assist the Assembly in its work with various projects that require legal counsel.

The Assembly wishes to express its sincere gratitude to the clergy and faithful of St John the Baptist and Holy Resurrection for their gracious hospitality in hosting the hierarchs.



Ukrainian-American Community Dedicates Great Famine of 1932-1933 Memorial in US Capital



A historic monument commemorating the millions of Ukrainians who died during a Soviet-era famine was unveiled on November 7, 2015 in the US capital, in a ceremony that brought back horrific memories for survivors.

"It's impossible to forget," stated one of the survivors of the Artificially Created Famine in Ukraine. Ukrainians refer to the 1932-33 famine as Holodomor -- or "death by hunger" -- and blame the regime of dictator Joseph Stalin for the deliberate starvation of men, women and children.

The memorial - a bronze sculpture on a stone wall depicting stalks of wheat symbolizing the seizure of grain by the Soviets - is located just steps from the grounds of the US Capitol and Washington's bustling Union Station.

Ukraine's first lady, Maryna Poroshenko, was among thousands of people of all ages who packed nearby Columbus Circle for the ceremony, many wrapped in or waving Ukrainian flags and wearing traditional attire.

"The famine was an attempt to force the Ukrainian people to their knees, to deprive us of our dignity, to destroy our national identity and to kill our hope for the right to create our own destiny in our own land," Ukrainian President Petro Poroshenko told the crowd in a taped video address.



His Eminence Metropolitan Antony and His Grace Bishop Daniel, in the presence of hundreds of Orthodox and Catholic clergy as well as representatives of the Ukrainian Orthodox Church (Kyiv Patriarchate) – Patriarch Philaret and Ukrainian

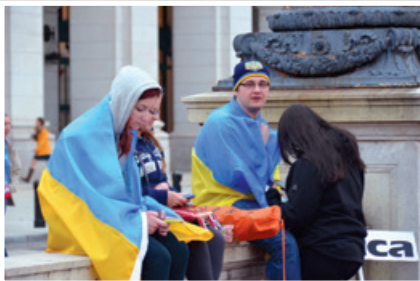
Greek Catholic Church – Major Archbishop Sviatoslav (Shewchuk) took part in the formal opening and dedication of the HOLODOMOR Monument.

The ceremony was also attended by Congressman Sander Levin, who is the author of the Bill, which allowed the Government of Ukraine to install the Memorial on land of DC, Representative Marcy Kaptur, Special Assistant to US President Charles Kapchyn, who read the official release by the White House, Chairman of the National Committee on US Recognition of the Holodomor as Genocide Michael Sawkiw, the author of the monument's project Larysa Kurylas, famine survivors as well as religious, cultural and public figures.

Also, the ceremony featured broadcast videos from Senators Chuck Schumer and Rob Portman as well as addresses from former US President George W. Bush, presidential candidates - former US Secretary of State Hillary Clinton, Governor Jeb Bush and Senator Marco Rubio.



News



The White House issued a statement in remembrance of the Holodomor, saying that despite decades under totalitarian rule, Ukrainians “refused to abandon their drive for freedom and independence.”

“And as the Ukrainian people face new threats to their territory and well-being, they have once again demonstrated their resolute commitment to human dignity,” it said.

Legislation adopted by Congress and signed into law in 2006 authorized the establishment of the memorial on federal land.

Following the formal dedication, over five thousand people marched by the monument to the White House in order to provide the most solemn tribute to victims of the cruel atrocity committed against Ukrainian people in 1930s. In the late hours of Saturday evening, His Grace Bishop Daniel took part in the formal reception, honoring the memory of the lost victims of Genocidal Famine, held at the Embassy of Ukraine, hosted by the Ukrainian Government and especially the First Lady of Ukraine Mrs. Maryna Poroshenko.

On Sunday, November 8, 2015 the Ukrainian-American community participated in the formal Memorial concert/program, reflecting upon the painful pages of the past, yet faithfully looking forward to the bright future of the next generation of Ukrainian community worldwide.



11-й Звичайний Собор Українських Православних Громад в Діаспорі відбувся в Мюнхені, Німеччина



Духовенство та віруючі з різних Українських Православних парафіяльних громад Франції, Німеччини, Австрії, Бельгії, Великобританії, Австралії та Нової Зеландії зібралися у Мюнхені, Німеччина для 11-го Звичайного Собору Української Православної Церкви в Діаспорі за участі духовенства та мирян з 30 жовтня – по 1 листопада 2015 року.

Високопреосвященніший Митрополит Антоній, Первоієрарх Української Православної Церкви США та Місцеблюститель Української Православної Церкви в Діаспорі разом із Високопреосвященнішим Архієпископом Іоаном, правлячим ієрархом Українськими Православними парафіями у Європі, а також в Австралії та Новій Зеландії розпочав Собор службою Молебня у Свято Петро-Павловській Українській парафії а Мюнхені, таким чином, даючи молитовний початок життєдайним та надихаючим засіданням і бесідам про життя різних парафіяльних громад Української Православної Церкви по всій Діаспорі. По завершенні Молебня Високопреосвященніший Митрополит Антоній привітав Архієпископа Іоана з нагоди 24-ї річниці Архіпастирського служіння і від імені ієрархів УПЦ США вручив йому архіпастирський жезл. В той же час, настоятель церкви свв. Петра і Павла Української Православної громади в Мюнхені, прот. Валентин Смоктинович привітав Митрополита Антонія з 30-річчям його служіння, як ієрарх Української Православної Церкви в США та Діаспорі.

У своєму вступному слові Митрополит Антоній закликав усіх присутніх залишатися вірними священним заповідям Святої Православної Церкви, у той час коли світ стоїть перед численними соціальними і моральними викликами. Передаючи вітання Його Все-Святості Вселенського Патріарха Варфоломія I, митрополит Антоній процитував з

офіційного Патріаршого листа: «...зустріч із вірними з усього світу - включаючи США, Західну Європу, Австралію і Нову Зеландію - це не просто відповідь на юридичне зобов'язання. Вище всього сказаного, це унікальна можливість поділитися один з одним винами на парафіях, на регіональних та глобальних рівнях, особливо в той час, коли наш світ стикається з численними випробуваннями до єдності та миру в Церкві. Однак, у вашій власній благословенній Україні, де відбуваються зміни і випробування, котрі знаходяться в наших думках та серці, а також у наших молитвах для того, щоб Господь надалі продовжував направляти Свій народ до місця квітучого, єднання і примирення для слави Його імені та духовного зростання Українського народу...»

Архієпископ Іоан, вітаючи Митрополита Антонія, а також єпископа Данила УПЦ США та делегатів 11-го Собору висловив свою архіпастирську радість, що Собор Церкви розпочинає діяльність та розгляне працю виконану протягом останніх 5 років, і відкриє нову сторінку в житті різних Європейських та Океанських парафіяльних родин.

Після того, як офіційно Собор Духовенства та Мирян розпочався і кворум був підтверджений, Преосвященніший єпископ Даниїл виступив із вітальним словом від Консistorії УПЦ США, розділяючи з делегатами Собору життя Православних Українців в Сполучених Штатах Америки, також нагадуючи всім присутнім про важливість збереження і передачі «свічки живої Віри» Українського Православ'я для наступних поколінь Українських Православних Християн по всьому світу, особливо в ті дні, коли праатьківська Україна бореться за церковну єдність Українська Православна Церква в Діаспорі намагається та може надати допомогу та керівництво.

Протягом першого дня пленарних засідань, численні доповіді Ради Митрополії, Консistorій та відділів Праці були представлені та обговорені. У той же час, делегати запропонували свої версії та пропозиції для розгляду та обрання майбутніх кандидатів у відділі праці та адміністрації для Українських Православних парафіяльних громад в Діаспорі.

Після першого дня пленарних засідань, поминальна служба Панахида була відслужена Митрополитом Антонієм, Архієпископом Іоаном та Єпископом Даниїлом у співслужінні духовенства Українських Православних парафіяльних громад в

Діаспорі, за спочилими героями Української нації – жертв різних політичних жорстокостей та злочинів проти Українських людей, в тому числі, на нещодавніх масових вбивствах на Українському Майдані в Києві, а також більше 8000 жертв терористичної діяльності на Східній частині України.

В суботу вранці, 31 жовтня 2015р. 11-й Собор продовжив свою роботу із святкуванням Божественної Літургії. З благословення митрополита Антонія, єпископ Даниїл очолив святкову Літургію, закликаючи присутніх по справжньому жити у своїй Вірі через спонтанні та випадкові дії християнської любові та милосердя. Владика Даниїл нагадав усім присутнім, що в той час, як парафіяльні церкви Української Православної Церкви існують по всьому світі, ми повинні пам'ятати, що наші громади є справжніми братніми родинами у Христі, моляться не тільки за власні потреби, – але повинні бути і стати невід'ємною частиною громадської діяльності та благодійності в країнах, де Українські Православні Християни знаходять свій новий притулок. У відповідь на звернення у проповіді єпископа Даниїла, Божественна літургія служилась та співалась на рідних мовах народів, де проживають Українські Православні Християни: українською, французькою, англійською, уельською, церковно-слов'янською та німецькою мовами.

Коли розпочалося перше пленарне засідання в суботу вранці, архієпископ Іоан представив голову Номінаційної Комісії – прот. Валентин Смоктинович оголосив результат роботи Номінаційної Комісії – пропозицію, офіційно обрати Митрополита Української Православної Церкви США, як п'ятого Митрополита Українських Православних парафіяльних громад в Діаспорі. Після номінації, і у відповідності до священних канонів Української Православної Церкви США та Діаспори, делегати 11-го Звичайного Собору віддали свої голоси в церкві свв. Петра і Павла Української Православної парафії, таким чином, обравши Високопреосвященнішого Митрополита Антонія, як Першоієрарха Українських Православних парафій в Діаспорі. Після обрання, офіційний лист про рішення Собору був розроблений для Патріаршого офісу і направлений Його Все-Святості Вселенському Патріарху Варфоломію I з проханням включити ім'я Високопреосвященнішого Митрополита Антонія в Диптихи Святої Православної Церкви, як Митрополита Українських Православних парафіяльних громад в Діаспорі. Крім того, єпископу Даниїлу було запропоновано взяти на себе обов'язки Помічника Єпископа для Митрополита, щоб забезпечити частіші архіпастирські відвідування парафій в Західній Європі.

У продовж Собору, безліч резолюцій 11-го Звичайного Собору були прийняті і проводилося обрання до Відділу Праці при Митрополії.

У цей день в дискусіях були включені конкретні плани для тісної співпраці з благодійними програмами УПЦ США, а також пастирські програми діяльності в місцевих парафіяльних громадах в країнах,



де Українські Православні парафії існують та служать, серед них, необхідність програм для підтримки відкритих ідалень, відділу молоді, притулків для самотніх людей. Делегати висловили свою стурбованість і бажання кращого спілкування між єпархіальними структурами та необхідність продовження освіти серед духовенства.

Розмірковуючи про місію Святої Православної Церкви в Західному Світі, делегати Церкви висловили подяку Константинопольському Вселенському Патріархату за екологічні ініціативи в нашому суспільстві, а також за зусилля у примиренні аномалії Українського Православного Церковного роз'єднання.

Собор Церкви завершився в суботу ввечері із святкуванням Вечірнього богослужіння і підготовкою делегатів для Євхаристійного святкування Божественної літургії в неділю вранці.

У неділю, 1 листопада, Архієрейська Літургія була завершена у храмі свв. Петра і Павла Української Православної Церкви Високопреосвященнішим Митрополитом Антонієм і Преосвященнішим єпископом Даниїлом та духовенством Церкви, і в співслужінні у присутності Архієпископа Іоана, який за станом здоров'я не зміг служити. Крім того, місцевий єпископ Української Греко-Католицької Церкви, Єпископ Петро взяв участь у Божественній Літургії та поділився з присутніми братським зверненням надії на тісну співпрацю між українськими православними і католицькими громадами в Німеччині і інших Європейських країнах та Океанії.

Після Божественної Літургії 11-й Звичайний Собор завершився чудовим традиційним обідом в місцевому готелі Tulip Inn та виступом місцевого ансамблю ПЕРЛИНИ УКРАЇНИ.

Учасники та гості з багатьох Церков користуючись останньою можливістю, щоб поділитися думками про те, що вони дізналися під час зібрань Духовенства та Мирян, і як вони могли б працювати разом, щоб гарантувати, що те, що вони вирішили на Соборі було здійснено.

Ієрархи висловили щирю подяку всім, хто брав участь у Соборі і закликали до пильності у розбудові своїх місцевих громад, та сприянні проголошення Христового Євангелія – живучи життя відображаючи Його любов і милосердя.

Hierarchs of the UOC of the USA Meet with the Ecumenical Patriarch

On Thursday, October 30, 2015 His Eminence Metropolitan Antony, the Prime Hierarchy of the Ukrainian Orthodox Church of the USA and His Grace Bishop Daniel, President of the Consistory of the UOC of the USA met with His All-Holiness Ecumenical Patriarch Bartholomew I in Constantinople (Istanbul, Turkey).

The meeting was held prior to the beginning of the 11th Regular Sobor of the Ukrainian Orthodox communities across Europe, Australia and New Zealand. In their formal meeting, the Ecumenical Patriarch conveyed his personal greetings to the clergy and delegates of the upcoming Sobor, ensuring them of his prayers and wholehearted and fervent wishes for a peaceful and fruitful assembly. The Patriarch further stated: "...Meeting together with faithful from all over the world – including the United States, Western Europe, Australia and New Zealand, - is a unique opportunity to share with one another news about developments on the parish, regional and global levels, especially at a time when our world is facing numerous tests to the Church's unity and peace."

Moreover, the hierarchs of the UOC of the USA discussed with His All Holiness the present struggle of Ukrainian Orthodox Christians in Ukraine, as well as fervent prayers of the entire Ukrainian Orthodox Diaspora, for a peaceful and swift resolution of the ecclesiastical division that exists in the ancestral homeland of Ukraine.

Through such resolution, and fervent prayers of the Church, a true unity, spiritual, economic and political progress may bear fruit in the struggle of Ukrainian nation for a true peace and prosperity – the prayerful dream and reality of so many religious luminaries of Kyiv Rus and political leaders of the past and present day.



In conclusion of the meeting, His All-Holiness Ecumenical Patriarch Bartholomew I offered greetings to His Eminence Metropolitan Antony on the occasion of the 30th anniversary of archpastoral service and presented him with a patriarchal panagia.

Following the meeting at the Patriarchal office, the hierarchs of the Ukrainian Orthodox Church of the USA departed for Munich, Germany where the formal sessions of the 11th Regular Sobor of the Ukrainian Orthodox parish families in Diaspora take place at Sts. Peter and Paul Ukrainian Orthodox parish during October 30 - November 1, 2015.



2015 Annual Clergy Conference

Our UOC of the USA is blessed in so many ways; one of those blessings is our committed and God-loving bishops, deacons, and priests. While it is hard to carve out the time and find the money for it, they enjoy getting together each year at the Clergy Conference to renew friendships, share joys and sorrows, worship, and learn from conference speakers. This year the conference took on greater depth as it included the funeral services for V. Rev. Anatoliy Dokhvat, the priest of Sts. Peter and Paul parish in Millville NJ.

As we arrived at our Metropolia Center in South Bound Brook NJ, the site of this year's conference, our usual joyous greetings were replaced by the more solemn and formal, "Glory to Jesus Christ! How are you my brother?" followed by a comforting embrace. It had touched all of our hearts to learn that our young brother and concelebrant Anatoliy had stepped over the threshold of life and death after a short battle with cancer. Much more than our own loss, we felt the pain of his Pani Matka Eugenia and children. The precarious situation our health and ministry's have put all our families in could not be ignored.

On the first evening of the conference, those who could participated in the "Otpevania" in Millville, where Fr. Anatoliy had served for eight years. Others arrived at the Seminary for Daily Vespers, served by Fr. Vasyl Pasakas, and a common meal at the Seminary.

The conference began in earnest Wednesday morning as all the brothers gathered in one place to bid farewell to the kindest, most generous, and most committed of them. The usual Hierarchal Divine Liturgy to start the Clergy conference was replaced by "Sacred Rite of the Funeral for a Priest" at St. Andrew's Ukrainian Orthodox Memorial Church in South Bound Brook, NJ on Wednesday morning followed by

procession to St. Andrew's Cemetery, where the body of the late Fr. Anatoliy was put to rest. The service was beautiful, with our bishops presiding, deans and other priests, concelebrating, and our St. Sophia seminarians singing from the kliros.

This helped us as we tried to come to grips with the loss of our young brother. As Christian priests, we are called to seek God's will in everything and to accept everything He sends our way with thankfulness and praise. It is usually easy to be thankful to God for everything with joy and gladness. However, the death of a young friend with a young family was hard to accept. Our hierarchs approached these issues and gave an excellent explanations in their sermons, with His Grace Bishop Daniel preaching on Tuesday evening and His Eminence Metropolitan Antony preaching on Wednesday morning.

Everyone loves to experience joy and that sorrow is painful, but when we sacralize our sorrow through services, scripture, and sacraments, and when we live in the truth of the Risen Christ, our sorrow becomes a vehicle that transforms us into bearers of eternal joy. This was the truth that our hierarchs, the beauty of the services, and the witness of one another, and especially of Pani Matka Eugenia, put into our hearts that Wednesday morning and at the funeral collation. May the memory of the Priest Anatoliy, our brother and concelebrant, be ETERNAL!

One Wednesday afternoon, the Clergy Conference continued. We had invited Fr. Andrew Damick, the priest of St. Paul's Antiochian Orthodox Church in Emmaus, PA to talk to us about how we can best understand and witness Christ to modern America. Fr. Andrew is a popular and gifted writer and speaker; his books, blogs, and podcasts for Ancient Faith Radio are excellent and he has brought life to

a parish that had been struggling. He began by reminding us that, while "East" and "West" are different, we ourselves are not "eastern" strangers in a "western" world, but members of the west and affected by its culture. The bulk of his talk was spent reorienting us away from concerns about ethnicity by thinking about people as broken children of God worthy of our love rather than putting them into categories. He described his own transition from a convert with a bias against "ethnic Orthodoxy" to a priest that loves serving Christ and His children in every context. Articles based on his talk can be found here and here. One of his greatest points came during Q&A when he encouraged us to be firm and clear to our parishes and boards about who we are as priests; when parents do this their families thrive and the same happens when leaders of churches follow suit. This incredibly full and enriching day ended with Daily Vespers in the Seminary chapel, led by Fr. Boryslav Kroner and the newly ordained Deacon Vasyl Shak.

The first full day of the conference concluded with the presentation of prayerful greetings to His Eminence Metropolitan Antony, as he entered into the 31st year of Archpastoral ministry in the life of the Holy Ukrainian Orthodox Church of the USA. Very Rev. Fr. Stephen Hutnick and Very Rev. Fr. Timothy Tomson greeted His Eminence on behalf of the clergy of the Church, while the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary presented their spiritual father with flowers and greetings on behalf of the entire student body.

Thursday began with a Moleban to the Birth-Giver of God in the Seminary Chapel, served by Fr. Robert Holet and Protodeacon Ihor Mahlay. It was followed by a talk by iconographer and Metropolitan Council member, Michael Kapeluck



entitled "Iconography – Seeing ourselves through the eyes of Christ." Michael shared the story of how the Lord invited him, a man who had been trained in and devoted to secular art, to devote his talent to the glory and service of God; and the many blessings that followed once he accepted that call. He shared his thoughts on the development of iconography in the United States and warned us to of the need to vet the spirituality, Orthodoxy, and craft of iconographers as the market has led many into the field that do not belong there. He brought examples of his craft, to include the beautiful icons that will soon adorn the newly renovated iconostas at the parish of St. Michael's in Woonsocket, RI.

After lunch, the brothers reconvened to hear the account of an eye-witness and participant in the Maidan, Deacon Ivan Sydor. He gave a presentation on "Ukrainian MAYDAN – the impact on Pastoral Life of the Church of Ukraine." It was a moving presentation, augmented by pictures he took and stories of joy and suffering he experienced with his own heart. He told us of the great optimism, peace and hopefulness of

the movement and of the heroism and sacrifice of all its participants.

The final bit of business before dinner was a discussion of the new "Sexual Misconduct Policy". The hierarchs reminded us that the policy was required by insurance carriers and simply put down into writing the strict procedures the UOC-USA Council of Bishops and Council of Metropolia had already been following, using several case studies to make their point. They reassured us that frivolous accusations would not be allowed to ruin the reputations of their priests, but nor would they tolerate any sexual misconduct in the UOC-USA.

The day ended with dinner, a screening of "Winter on Fire"- a documentary about the loss of life of young men and women of Ukrainian nation fighting for their freedom on the frozen streets of Ukraine's capital Kyiv.

His Grace Bishop Daniel and Deacon Ivan Sydor introduced the screening of the documentary. In the room filled with candlelight and images of "Heavenly Hundred" clergy and faithful of the Church lived through the painful moments

of Maydan's reality. The evening concluded with evening prayers in the Seminary Chapel.

On Friday, we began with a Memorial Service for the Victims of World Atrocities at the Three Holy Hierarchs Chapel of St. Sophia Seminary, served by Fr. Taras Chubenko and Deacon James Cairns. The final talk for the conference was "Our Past – Our Present – Our Future – The Story of our Church through the ministry of the Ukrainian Historical and Educational Center of NJ", given by Metropolitan Antony, Mrs. Natalia Honcharenko & Dr. Michael Andrec. They shared the many ways the museum has already begun to invigorate our historical identity and self-knowledge, and how that process will develop as the mission, collections, cataloging, and infrastructure of the museum grows. The conference ended with assorted private meetings between priests and bishops.

From start to end, this was a Clergy Conference we will be slow to forget and which will enrich our ministry for many years to come.

*By Fr. Vasyl Sendeha and
Fr. Anthony Perkins*



Are you a Holocaust survivor?

Are you or a family member a survivor of Nazi persecution? The United States Holocaust Memorial Museum (USHMM) in Washington, DC wants to hear your story!

The USHMM maintains a database, known as the “Benjamin and Vladka Meed Registry of Holocaust Survivors”, which is attempting to catalog the names of “all survivors of the Holocaust and Nazi-era persecution—whether or not currently living—in order to record their experiences for future generations, assist survivors and their families in attempts to trace missing relatives and friends, and provide reference to scholars of the Holocaust, genealogists and members of the public.”

But I thought “Holocaust survivors” were only people who were in Nazi death camps like Auschwitz?

Although definitions of “Holocaust survivor” vary, the one used by the USHMM is quite broad. They consider anybody who was “displaced, persecuted, or discriminated against due to the racial, religious, ethnic, social, and political policies of the Nazis and their collaborators between 1933 and 1945” to be a Holocaust survivor.

Staff members of the Historical and Educational Center recently had the opportunity to hear a presentation by USHMM personnel, who made it very clear that their definition includes all Ostarbeiters (forced laborers), including Ukrainians. A person need not have to be Jewish or have been an inmate of a concentration camp to qualify as a “Holocaust victim”! In fact, the USHMM is making a concerted effort to reach out to non-Jewish communities who were persecuted or maltreated by the Nazis.

If you or an ancestor was a forced laborer in Germany, or was persecuted by the Nazis in some other way, then we urge you to register with the USHMM Holocaust Survivors database.

The USHMM web site (<http://www.ushmm.org/remember/the-holocaust-survivors-and-victims-resource-center/benjamin-and-vladka-meed-registry-of-holocaust-survivors>) has registration forms in both English and Ukrainian! The victim need not be alive: you can register individuals posthumously.



Forced laborers wearing “OST” badges. The Nazis required all Eastern European “Ostarbeiters” to wear these badges. Source: Wikimedia Commons

Why should I bother?

Many ethnic Ukrainians suffered great hardships at the hands of the Nazi regime. Large numbers were taken to Germany and forced to perform back-breaking physical labor, sometimes under near-starvation conditions. Others were persecuted for their political or religious activities, and some were summarily executed by German soldiers for some infraction (real or imagined) during military occupation of Ukrainian towns and villages.

We should not disregard these people’s suffering by keeping silent or thinking that “nobody will care.” Instead, their memories should be honored by ensuring that their stories are heard by as many people as possible. The USHMM is one of the largest and most respected centers for the study of the Nazi era in the world, and their database is used by many scholars in their research. If more ethnic Ukrainian victims of the Nazis register with this database, then this will allow these researchers to get a more complete picture of the havoc wrought by the Nazis on both the Jewish and non-Jewish populations of Ukraine.

If you or your family has documents or memorabilia relating to this period that help to tell the story of their wartime experiences, please consider donating them to a cultural institution (such as the Ukrainian Historical and Educational Center) that can make sure that they are not lost to history.

Save the date!

“Nashi Predky - Our Ancestors” Family History Group workshop on World War II era records.

March 19, 2016

The next event in the ongoing series of conferences and workshops on Ukrainian genealogy sponsored by the Ukrainian Historical and Educational Center will be a very special one. Thanks to the contacts that we made in Washington, DC (see below), we have been able to arrange a presentation by staff members of the United States Holocaust Memorial Museum. They will speak about wartime and post-war records related to Nazi persecution, forced laborers in Germany, and displaced persons.

In addition to materials in its own library and archival collections, the USHMM has direct access to the database of the International Tracing Service (ITS) in Bad Arolsen,

Germany. The ITS has one of the most extensive collections of archival records on individuals from the Nazi and post-WWII period in the world, including 30 million documents and a Central Name Index containing over 50 million reference cards for over 17.5 million people.

The presenters at the March 19th event will be bringing their computer terminals, which will allow you to search the ITS database and do on-site research!

The material contained in the ITS archives is truly astounding, and people have used it to uncover extensive details of their family's wartime and post-war experiences that they never imagined were possible.

The exact times, cost, and registration details for this event are still being finalized.

Stay tuned for details, and sign up for “Nashi Predky” email announcements on www.NashiPredky.org.

Center staff attends museum consortium conference

The Center's director Natalia Honcharenko, librarian Larissa Bulya, and archivist Michael Andrec attended the annual meeting of the Ukrainian Heritage Consortium of North America in Washington, DC on September 18-20, 2015. The Consortium is an informal association of Ukrainian museums, and archives, and includes as members the Ukrainian Historical and Educational Center of NJ, the Ukrainian museums in Chicago, Cleveland, Detroit, and New York, as well as the Harvard Ukrainian Research Institute, the Shevchenko Scientific Society, and the Ukrainian Rochester Collection.

The organizer this year was Jurij Dobczansky, a cataloging specialist at the Library of Congress. The first day of the conference took place at the architecturally stunning Jefferson Building of the Library of Congress, and included a very interesting and informative series of talks. Among them were presentations by staff members of the United States Holocaust Memorial Museum (which is significantly increasing its outreach to non-Jewish survivors of Nazi persecution and their descendants), the American Folklife Center, the Library of Congress Prints and Photographs Division, and a talk about copyright law for cultural institutions by U.S Copyright Office representative Larisa Pastuchiv-Martin. The day also included a brief appearance by Rep. Marcy Kaptur, a strong supporter of Ukrainian-Americans and of ethnic cultural heritage institutions in her district in Ohio and beyond.



The remainder of the conference took place at the Ukrainian Catholic National Shrine of the Holy Family, and included reports on the activities of the member institutions, and a general sharing of ideas and discussions about opportunities for future collaboration.

The Center thanks Jurij and his co-organizers for an outstanding event!

65th Anniversary Celebration St. Mary Protectress - Pokrova Parish, Rochester NY



On a gray, chilly, misty morning of Sunday, October 25, 2015, the children of St. Mary the Protectress Ukrainian Autocephalous Orthodox Church, Rochester, New York, welcomed His Eminence Metropolitan Antony with flowers, Parish Council President Lydia Dzus & Sisterhood President Zina Dzus-DeBole greeted him with the traditional bread & salt, welcoming him to the parish on the monumental occasion of the 65th Parish Jubilee. Then, Metropolitan Antony was greeted by parish rector, Rev. Ihor Krekhovetsky, along with visiting clergy from the Western New York Deanery, Rev. Yuri Kasyanov of Holy Trinity Parish, Cheektowaga; Rev. Mykola Andrushkiw of St. Luke's, Warners; Rev. Vasyl Dovgan of St. Nicholas, Troy.

The Church Choir, under the direction of Halyna Sochan-Gridley, joyously resounded "Ton Despotin" & "You clothed me in vestments" as the Hierarchical Liturgy opened & clergy dressed Metropolitan in his hierarchical vestments. Then, before re-entry into the altar,

Metropolitan blessed the three beautiful icons of patron saint St. Mary the Protectress, St. Olha, & Volodymyr Velykyj painted by Parish Vice President Mykola Sztanko within the last few months; they will be hung above the entrance at the front of the church. Throughout the balance of the liturgy, the choir sang gloriously which was acknowledged by Metropolitan's accolades of the most beautiful singing he always hears from this parish choir.

The celebration continued with a banquet at the beautiful parish hall, tables adorned with Ukrainian



topiaries of poppies, sunflowers, cornflowers, wheat, kalyna, daisies, & forget-me-nots, created by parishioner Ivanka Lyubezna. As people waited for the clergy to arrive, they were treated to several continuous slideshows of the last 65 years of the lives of this parish compiled by Wil Ost & Mykola Sztanko from the photo libraries of Natalka Pasicznyk & Barbara Dyga.

Parish Council President Lydia Dzus, as emcee, welcomed all to the 65th Jubilee, the choir greeted Metropolitan Antony with "Ton Despotin" as he entered with clergy & Dobrodiyky following. The choir then sang "Our Father" after which Metropolitan blessed all with the invocation, followed by a moment of silence & "Vichnaya Pamyat" in remembrance of the founders, benefactors, & past parish members. All then sang the American & Ukrainian anthems. Lydia introduced the head table & then the festive banquet began with zelenyj borscht (Nadia Sukhenko), & a delicious Beef Tenderloin & Chicken French buffet, prepared by Waldemar Sukhenko, Anatole Prokopenko, Suzanna Ost & Maria Ulici, followed by a self-serve dessert table donned with tortes, cakes, cookies, breads donated by numerous parishioners.

During the banquet, delegates, donors, & sponsors were recognized. Paul W. Harris Funeral Home donated \$1,000 & the Rochester Ukrainian Federal Credit Union \$600, Ukrainian American Sports Club \$250 to mention the highest.

A special dedication of a glass-encased icon of Pokrova from one of the last founders with us, Olga Dubowyk-Cup & family, occurred. This icon originally stood in her childhood home of Wasyly & Tatyana Dubowyk, the location where the Lord united & blessed this new



community of worshippers, on a Sunday morning in the early summer of 1950, as Rev. Sawatij Lopuchowych led them in their first prayers together. This was the initial spiritual meeting of the founders of the parish, followed by an organizational meeting on July 16, 1950, where a group of 30 chose the feast day of St. Mary the Protectress for the blessing of the church by then His Grace Archbishop Mstyslav Skrypnyk. Her parents gifted this icon to Olga & her husband, John Cup, on their wedding day 58 years ago. They chose to, on the occasion of the 65th jubilee of the parish, bring it back, full circle, to the church, in honor of her parents, as founders, who opened their home for the first Ukrainian Orthodox parish in Rochester to start. At that moment, Metropolitan Antony asked visiting sub deacon Ivan Chopko to bring the icon to him for blessing & then passed it around the head table for veneration. He then asked for everyone to venerate

it as they approached the buffet line. The icon will be on special display in the church.

Lydia announced the 30th anniversary of Episcopacy of His Eminence Metropolitan Antony, to whom everyone sang "Mnohaya Lita"

A highlight of the banquet was the presentation of Hramoty to dedicated parishioners by Metropolitan Antony & Rev. Ihor Krekhovetsky. For this 65th jubilee, most were for choir members who have used their God-given talent singing praises to the Lord every Sunday for over 40, most over 50, years: Nataliya Pasicznyk, Anna Kusht, Nadya Sukhenko, Kateryna Prozik, Halyna Topoliuk, Olga Cup, Katerina Shepel, Barbara Wansha, Lydia Dzus, and Zina Dzus-DeBole. In addition, Mykola Sztanko for his limitless contribution to our parish, recently as cantor/dyak, iconographer, choir member, many parish council positions over the

years, including Vice President & Financial Secretary, past President, Brotherhood Treasurer; Brotherhood Maintenance Crew for over 20 years: Dmytro (Jimmy) Temchenko, Anton Temchenko, Waldemar Sukhenko, Walter Kompaniec; Zoia Sztanko, a very dedicated, reliable sisterhood member; and finally, Olga & John Cup, for the gift of the historical glass-enclosed Pokrova icon.

The banquet culminated with a concert of the children & youth of the parish, presenting a "stsenka" of the significance of the Pokrova throughout history, directed by Ivanka Lyubezna & Angela Tebyrtse. Piano solos were played by Valeria Malay & Irynka Divonka. Finally the Dzus Twins, Zina & Lydia, beautifully sang & played four songs, to close out the concert. Rev. Ihor Krekhovetsky thanked everyone for their attendance & all the work dedicated to make this jubilee a success. His Eminence closed the celebration with the benediction.



Bishop Daniel Visits Venerable Job of Pochaiv Parish Community in Los Alamos, NM



On October 24th and 25th, 2015, His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the United States of America, made his first official visit to the parish of St. Job of Pochaiv parish family in Los Alamos, New Mexico. He presided over Great Vespers on Saturday evening and served the Divine Liturgy on the following morning, helping the parish family celebrate the Fathers of the Seventh Ecumenical Council.

On Sunday morning the children of the parish offered His Grace flowers; Nicholas-Michael Gordon presented him the traditional offering of bread and salt; and Father Theophan, their pastor, presented a cross decorated by the children for his veneration and blessing. At the conclusion of the Divine Liturgy His Grace presented Father Theophan

and the parish with a large icon of Venerable Job of Pochaiv written by Michael Kapeluck, who generously prepared and gifted the icon for the occasion of first archpastoral visit of Vladyka Daniel to Los Alamos community. It is a stunning icon and will forever be cherished by the people.

Bishop Daniel spoke to the congregation of the dual nature of Christian life.

We must "plug-in" to the source of our spirituality, the Church and community, and then we must go out into the world to spread the word and live in service to others. In essence, "Enter to worship, exit to serve."

During his visit he met with parishioners, catechumens, and the parish council, and gave wise advice

and inspiration to the gathered faithful.

There was record attendance at both Great Vespers and Divine Liturgy. Many visitors were present, eager to witness this historic visit.

With God's Grace, the parish of Saint Job will be moving into a new facility better suited to church life and more centrally located in the town of Los Alamos. Bishop Daniel toured the new facility, which is still in the process of renovation, and gave his enthusiastic blessing to the move.

The construction contractor has said work may begin in earnest this coming week, and much of the work will be done by volunteers in the parish community.

It was a blessed time for the people of the newest community in the Ukrainian Orthodox Church of USA.



Holy Trinity Ukrainian Orthodox Parish in Trenton, NJ Celebrates 96th Anniversary with Bishop Daniel



Located in the capital of the Garden State, the city of Trenton – Holy Trinity Ukrainian Orthodox parish remains a vibrant part of Trenton Ukrainian community and the surrounding area.

In at least one respect, the older parishioners of the parish's family observed, it hasn't changed a bit in the last century-and-a-half.

"Some of the folks you see here," said a lady in her 90s, gesturing at the women in the church hall, "are from some of the church's very old families."

Once in church, Fr. Zinovy and children of the parish's school welcomed their bishop with smiles and hugs of love. The members of the parish's board of administration presented the hierarch with a traditional bread and salt. Bishop Daniel, responding to the prayerful welcome, reminded those in attendance that Holy Trinity Ukrainian Orthodox parish in Trenton, NJ was the very first Ukrainian Orthodox parish that he served in as a deacon of the Church.

Assisted by the seminarians of St. Sophia Seminary (Taras Kaluzhnyy, Mykola Zomchak, Ivan Hlukhaniuk and Vladyslav Huk), the bishop vested in the middle of the temple and began the ancient rite of setting aside a Reader for the parish's community. Once set aside, Reader Vasyl was ready to chant the Epistle reading at the celebration of the Divine Liturgy, while the parish's choir, under the leadership of Taras Pavlovsky, led the

singing responses to the petitions of the Divine Liturgy.

In his sermon Vladyka Daniel congratulated the parish family on the 96th anniversary of their ministry; yet, he also reminded everyone in attendance that the outward symbols of celebration are empty unless everyone has the love of Christ in their heart.

During the anniversary luncheon that followed services, those assembled heard remarks from many individuals in attendance, as well as those who offered musical entertainment for the afternoon. In his private conversation with many parishioners, Bishop Daniel instructed the parishioners that besides recounting memories of the past ninety-six years, the parish was challenged not to go into "maintenance mode," but to move forward in "mission mode," to serve



Christ rather than to serve itself.

Holy Trinity Ukrainian Orthodox parish in Trenton, NJ, under the leadership of the Church's hierarchs and Fr. Zinovy is eager to continue to serve its Lord by nurturing the holiness of its members and also to invite others out of the distraction and chaos of this world into the beauty and sanity of the Kingdom of God.

As the day came to conclusion, Bishop Daniel's final stop in Trenton was at the place of final rest of the founders and parishioners of the Holy Trinity community – the parish's cemetery. Escorted by Fr. Zinovy and some members of the parish's choir, Bishop Daniel served a short memorial service for the numerous parishioners buried at the local parish's cemetery.

We at Holy Trinity thank our Lord Jesus Christ for 96 years of blessings and graces. We are so blessed to have a well-established, active and faithful Orthodox community. We also thank His Eminence Metropolitan Antony and His Grace Bishop Daniel for their fatherly love and numerous blessings that we received in this historical visit to of Bishop Daniel to Trenton, NJ.

May God grant His Eminence and His Grace many years as our shepherds and as our fathers in Christ. May He also grant all Ukrainian Orthodox churches in the United States of America many years in faith and service for our Lord Jesus Christ and His flock.

St. Mary's in New Britain Celebrates 105th Anniversary with Metropolitan Antony



His Eminence and seminarians Subdeacon Ivan Chopko and Subdeacon Volodymyr Yavorsky from St. Sophia Ukrainian Orthodox Seminary. Choir Director Simion Sacalos led our stirring parish choir in both English and Ukrainian.

More than 150 parish faithful filled the church on this joyous feast as Metropolitan Antony bestowed two special honors. During the Liturgy, His Eminence elevated Father Deacon Anthony Szwez to the rank of Protodeacon for his 12 years of serving St. Mary's parish and ongoing work in the New England Deanery. At the conclusion of the service, His Eminence made a special presentation to Mr. Basil Romanyshyn, St. Mary's longtime (close to 60 years) Choir Director. Mr. Romanyshyn will celebrate his 100th birthday in a few weeks and, as Father Andrii cheerfully noted, he has been serving St. Mary's "forever!". Metropolitan Antony presented him with a special medal/orden of St. Petro Mohyla, which is given to members of the Ukrainian Orthodox Church for outstanding service to Christ and His Church.

His Eminence was very pleased to see a parish so filled with children, with more than 30 babies, children or teenagers in attendance, and the older ones participating in the children's choir during the Liturgy. At the conclusion of the service in



his sermon, His Eminence asked the parish to be mindful of its long history and to understand the role that each person plays in both preserving their collective past as well as making history in the present day as we continue to serve the Lord and grow in His Church.

After singing a joyous "Many Happy Years," the entire congregation joined His Eminence for a group photograph on the front steps and later for a welcoming holubsti dinner in the church hall, prepared by the Sisterhood of St. Olga. What a wonderful, blessed way to begin the Church year!

Beautiful autumn weather set the scene for Metropolitan Antony's visit to New Britain, Connecticut, on September 20th, 2015. His Eminence led the congregation of St. Mary, the Nativity of the Mother of God, in celebrating our parish's name day and its amazing 105th anniversary, alongside our pastor Very Rev. Father Andrii Pokotylo and Very Rev. Stephen Masliuk of St. Mary's in Bridgeport, Connecticut.

Led by parish teens Stephanie Melnyk and Johnny Dilozir, more than a dozen parish children, holding the traditional bread and salt, as well as bouquets and icons, welcomed



News

Bishop Daniel Visits the Ukrainian Orthodox Community in Sharon, PA

On, Sunday, October 11, 2015, His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the United States of America, made a pastoral visit to St John the Baptist Ukrainian Orthodox Church in Sharon, Pennsylvania. He was accompanied by four seminarians from St. Sophia Seminary in South Bound Brook, New Jersey – Subdeacon Ivan Chopko, seminarians Mykola Zomchak, Mykhailo Bokalo and Ihor Protsak. The congregation was excited to have the honor of hosting their hierarch, but it was also the day for two of its faithful to be recognized.

The procession started at the parish house with the children of the church leading His Grace to the church with bells, banners, and a carpet of rose petals. As he entered the church, he was greeted by the youngest girls with bouquets of yellow roses. The president of the parish board of administration, Myron Worona, greeted His Grace in the age-old Ukrainian traditional, with bread and salt. He was then presented with a whisk and holy water by Andrew Bungar, an Altar boy of the church. As he handed this to the Bishop he asked His Grace to pray for the youth of the church and to give His blessing to begin a newly formed Junior UOL chapter at this parish. Finally, the pastor of the parish family, Fr. Andrew extended the cross to His Grace to welcome him on his first visit to this parish.

The church was filled for this event. Serving at the Liturgy were Very Reverend Mitered Protopriest John Harvey, Dean of the Penn-Ohio Deanery of the UOC of the USA and Protopresbyter Michael Polinichka of the Carpatho-Russian Church. His Grace Bishop Daniel, captured



the hearts of everyone. His calmness and controlled demeanor truly manifested grace.

Before the Liturgy started, Edward Rock was tonsured a reader. Ed Rock was brought up in this parish community and served as an altar boy. He had, also been honored to have read the Epistle in English from time to time. Although not active in the church for many years, circumstances brought him back to the beautiful church of his youth. Having been tonsured a reader is, "a great honor that I only pray that I'm worthy of." Ed is taking the place of the most pious Reader, Jack Barker, who has been deeply involved in serving this parish for decades.



Fr. Andrew Gall was elevated to the rank of Very Reverend during the Small Entrance of the Liturgy. Fr. Andrew is a graduate of St. Tikhon's Orthodox Seminary. His ministry took him to the Eastern Orthodox Foundation near Indiana, Pennsylvania, to St. Nicholas Ukrainian Orthodox Church in Monessen, Pennsylvania, and to St. John the Baptist Church in Sharon, Pennsylvania. He has been attached this church for ten years. It was at St. John the Baptist that Fr. Andrew was ordained 27 years ago.

After the Hierarchal Divine Liturgy, the Bishop, visiting clergy, seminarians, parish members, and guests were hosted to a feast prepared by parish members. Fr. Andrew was honored by visiting clergy with many memories of times gone by.

Vladyka Daniel updated everyone about current events and recent changes in the life of the Church. He stated that Metropolitan Antony was in Jerusalem on this day and was praying at the Church of the Holy Sepulcher for the congregation of this parish. Most inspiring was his comment about his experience meeting mother Theresa, who described herself "as a pencil in God's hand, who is writing a letter of love the world." He encouraged us all

to take this to heart and to be more inclusive with our Christian acts of kindness and love to all.

It is an honor for this church, the home parish of Metropolitan Antony, to now have the priest leading them in prayer be elevated to the rank of Very Reverend, and a very devout Reader Edward Rock chanting the Epistle and assisting Fr. Andrew in Liturgical and ministerial services of the parish family.

Metropolitan Antony Celebrates 30 Years of Archpastoral Service

Митрополит Антоній Святкує 30-ліття Архіпастирського Служіння

1985

Thirty years ago, October 6, 1985, His Eminence Metropolitan ANTONY was consecrated at St. Andrew the First Called Ukrainian Orthodox Memorial Church in South Bound Brook, NJ as bishop of the Ukrainian Orthodox Church of the USA.

On behalf of the Council of Metropolia, Consistory, the clergy, monastics and faithful of the Ukrainian Orthodox Church of the USA we pray that our Lord will grant him peace, safety, honor, health and length of days "rightly teaching" the word of God's truth.



2015

Тридцять років тому, 6 жовтня 1985 року Божого, Високопреосвященніший Митрополит АНТОНІЙ був висвячений на єпископа у Церкві-Пам'ятку Святого Андрія Первозванного Української Православної Церкви США.

Від імені Ради Митрополії, Консисторії, духовенства та вірних Української Православної Церкви США ми молимося, щоб Господь обдарував Його здоров'ям, миром, повагою інших та многими літами, щоб Він продовжував «правдиво навчати» слова Божої істини.

*Your Eminence, our spiritual father:
CHRIST IS AMONG US!*

I greet you in the Name of our Great High Priest and Lord Jesus Christ, praying that the day of this 30th anniversary of your consecration to the Holy Episcopacy is a unique spiritual experience and joy for you, for the sacred Flock of our Holy Ukrainian Orthodox Church of the USA and for the Ukrainian Orthodox everywhere. I convey to Your Eminence the call of "Axios! Worthy! Гідний!" from the Members of the Council of Metropolia, Consistory, and indeed from the clergy and faithful of the entire Church. We join our voices to those of our beloved brothers and sisters in the Lord that are traveling with you through the sacred places of Jerusalem, Bethlehem, Nazareth and Constantinople, as they pray for the grace of the All-Holy Spirit to descend upon you and strengthen you for the many more successful years of your archpastoral ministry.

May this day of the 30th anniversary of Your Eminence's Consecration to the Episcopacy always be a day of sacred remembrance filled with the love for our Holy Mother Church, and pastoral love for the souls entrusted to you.

*Axios! Worthy! Гідний! Eis polla eti despota!
God grant you many years!*

With brotherly love in Christ, the Shepherd of Souls,

+Daniel,
By the Grace of God bishop
and your brother in Christ

*Ваше Високопреосвященство,
наш духовний батьку: ХРИСТОС ПОСЕРЕД НАС!*

Я вітаю Вас в Ім'я нашого Первосвященника - Господа і Спаса Ісуса Христа, молячись, що день 30-ї річниці Вашого висвячення у Святе Єпископство є унікальним духовним досвідом, радістю для Вас, для пастви нашої Святої УПЦ США та для Православних Українців по всьому світі. Від імені членів Ради Митрополії, Консисторії, духовенства та вірних всієї Церкви, я виголошую Вашому Високопреосвященству "Аксиос! Аксиос! Гідний!". У молитві, ми приєднуємося до наших братів і сестер в Господі, які в цю хвилину подорожують з Вами по святих місцях Єрусалиму, Вифлеєму, Назарету та Константинополя, тому що вони моляться про благодать Всесвятого Духа, щоб зійшла на Вас, і зміцнила Вас ще на багато успішних років архіпастирського служіння.

Нехай цей день 30-ліття висвячення Вашого Високопреосвященства на архієрея буде пам'ятним, наповненим любов'ю до нашої Святої Церкви-Матері та пастирською любов'ю до людей доручених Вам.

*Axios! Worthy! Гідний! Іспола еті деспота!
Подай Господи Многая Літа!*

З братерською любов'ю у Христі, Пастиря душ людських,

+Даниїл,
Ласкою Божою єпископ
та брат у Христі

Bishop Daniel Ordains Subdeacon Vasyl Shak to Deaconate

"I felt like I was in heaven, watching and participating in the Divine Liturgy with the ordination of a new Deacon," Pavlo Symonchuk, a recent immigrant from Ukraine to Somerset/Bridgewater, NJ, was talking about the ordination to the Holy Deaconate on Sunday, October 4, 2015 at St. Andrew the First Called Apostle Ukrainian Orthodox Memorial Church in South Bound Brook, NJ. For Pavlo, as well as for many other parishioners and visitors of St. Andrew Memorial Church this past Sunday was a truly new experience in so many different ways.

First of all, on September 27, 2015 as the Church celebrated the Universal Exaltation of the Life-Giving Cross, His Grace Bishop Daniel tasked the entire congregation to reach deep into their hearts and surround the cross of Christ laid out in the midst of the community with GENEROUS donations of canned vegetables, pasta, rice and any other food items in order to benefit the homeless and soup kitchens of the area. The flock listened to the voice of their shepherd. As Sunday morning hours lead the faithful for the Liturgy of the Leave-Taking of the Feast of the Exaltation, parishioners one after another entered the Church carrying bags of canned food and carefully following the veneration of the cross, left their offerings at the feet of the cross of Christ.

Second of all, a young recent graduate of Theological School from Ukraine was ordained to the Holy Deaconate by His Grace Bishop Daniel.

"It just lifted me up," continued Pavlo. "I had tears in my eyes. ... I was overwhelmed by what I saw, the Church serving the needs of the community and ordains at the same time a man of service - a deacon."

In his sermon, Vladyka Daniel reflected on the meaning of the service of any ordained person, especially deacons and their true ministry in the life of the Church. Calling upon the soon to be ordained Subdeacon Vasyl Shak, Vladyka tasked him: "Do not be afraid to serve! You are called to serve, just the way the Lord served those around Him! Be sincere and naive, simple yet spiritually uplifting to those whom you shall serve in the name of Christ!"

"...Deacons are icons or images of Christ the Servant — the transfiguration to Christ the Servant through diaconal ordination is not simply a choice - it is a way of life."

"Have a particular love and concern for the most vulnerable in our midst: the disabled and the elderly," Bishop Daniel said. "Remember also that besides material poverty, there is much spiritual and cultural poverty in our world. You are called to serve... As I am called to serve or any other priest/bishop/patriarch - we are all servants of the creation of God - love the people whom you serve. Listen to your pastor and seek his guidance, fulfilling the Will of God everywhere and in everything you do."



As the moment of ordination approached, seminarians Subdeacons Ivan Chopko and Volodymyr Yavorskyi led Subdeacon Vasyl to the Royal Doors, where he was met by Protodeacon Antony Szwez, who presented Subdeacon Vasyl to His Grace Bishop Daniel for ordination.

The words of the Ordination Prayer were pronounced. You could hear the entire congregation moving closer to the Iconscreen in order to witness the moment of the laying on of hands of a shepherd on the future minister of Christ's Church. Then suddenly the Church exploded with the glorious: "AXIOS! WORTHY! ГІДНИЙ!" - and the choir of St. Andrew's, under the leadership of Dr. Michael Andrec responded - "AXIOS! WORTHY! ГІДНИЙ!"

There, - right in the same place where 30 years ago Metropolitan Antony was consecrated to the Holy Episcopacy and 14 years ago Bishop Daniel was ordained to the Holy Priesthood at the Altar of St. Andrew Memorial Church - was standing a new Deacon of the Ukrainian Orthodox Church of the USA. The tears of joy in the eyes of Deacon's father and mother spiritually uplifted the entire congregation.

At the end of the Liturgy, Bishop Daniel reminded all that the family is the seedbed of vocations and thanked the parents (Fr. Roman and Dobrodijka Luba) of Deacon Vasyl for his upbringing. The words of prayerful union with Deacon's wife Olena and son Roman from Ukraine touched everyone and the community welcomed Deacon Vasyl into their midst.

Following the formal greetings and chanting of "God, Grant You Many Years!" - the representatives of Pokrova Sisterhood of the Memorial Church approached Vladyka Daniel, presenting him with a gift and a bouquet of flowers on the occasion of his birthday.

Ukrainian American Veterans National Monument

Dedicated at the Spiritual Headquarters of the UOC of the USA in South Bound Brook, NJ



For decades there has been a strong desire among the membership of the Ukrainian American Veterans (UAV) to construct a national monument that would pay tribute to the hundreds of thousands of Americans of Ukrainian ancestry who gave so much – in far too many cases their very lives – in service to the United States.

This desire became a reality for the Ukrainian American Veterans on a rainy and stormy day of post Hurricane Joaquin Saturday afternoon, 3 October 2015. Over 250 people gathered at the spiritual headquarters of the Ukrainian Orthodox Church of the USA in South bound Brook, NJ for the formal dedication and unveiling of the national Monument, honoring Ukrainian Americans who served in the United States Armed Forces.

The idea of a National Monument honoring all Ukrainian Americans who served in the United States Armed Forces was presented to His Eminence Metropolitan (Archbishop) Antony of the Ukrainian Orthodox Church of the

USA approximately 14 years ago. Back then, Archbishop Antony enthusiastically embraced the idea and, after discussions with the Hierarchs and Metropolitan Council of the Church, offered a plot of land in a prime location on the grounds of St. Andrew Ukrainian Orthodox Memorial Church and Cemetery in South Bound Brook, New Jersey, as the site for the monument.

Representatives of various government and Ukrainian community organizations took part in a formal dedication and blessing ceremony. The ceremony was opened by a prayer and the national anthems of the United States of America and Ukraine sang by Ukrainian Youth Association Choir of Chicago, IL. Speeches and reflections of various dignitaries among whom were

National UAV Commander Ihor W. Hron, Metropolitan Antony of the Ukrainian Orthodox Church of the USA, Metropolitan Stefan of Ukrainian Catholic Church and others, provided an opportunity for everyone one in attendance to reflect and acknowledge the service, sacrifice and contribution of all Ukrainian American men and women who have honorably served and continue to serve in the United States Armed Forces.

The formal blessing service was conducted by His Eminence Metropolitan Antony (UOC of the USA), Metropolitan Stefan (UCC), Bishop Daniel (UOC of the USA) assisted by Very Rev. Yuriy Siwko, Very Rev. Mykola Filyk and Rev. Vasyly



Pasakas. The student choir of St. Sophia Ukrainian Orthodox Theological Seminary chanted responses to the dedication liturgical service. A final act of the dedications service was prayerful chanting of MEMORY ETERNAL, chanted by His Grace Bishop Daniel in memory of the fallen veterans and soldiers of Ukrainian-American descent. Once the prayer concluded, Bishop Daniel once again called to attention the sacrifices of the so many still living veterans, whose service and sacrifices were honored by the prayerful pronouncement - GOD GRANT YOU MANY YEARS – MNOHAYA LITA!

The day concluded with a formal banquet in honor of the Monument's dedications but also at the conclusion of the 68th Annual UAV Convention that took place in Somerset, NJ. The formal reception took place at the Ukrainian Cultural Center of the Ukrainian Orthodox Church of the USA in Somerset, NJ. Once again, the CYM choir performed, bringing to life so many wonderful military oriented songs, especially when everyone in attendance was treated to the ARMY, NAVY, AIR FORCE, COAST GUARD and Marine songs.

The National UAV Commander Ihor Hron presented His Eminence Metropolitan Antony with "COMMANDERS AWARD for DISTINGUISHED SERVICE" in gratitude for his support, guidance and leadership as the Honorary Chair of the UAV National Monument Committee since 2004. Later in the evening banquet program



Metropolitan Antony spoke of the importance of the monument in the spiritual center of the UOC of the USA, stating: "...Especially interesting and most appropriate is the fact that the site in South Bound Brook has historical significance dating back to the American Revolution. The property was owned by Hendrick Fisher, a leader of the New Jersey Delegation to the Continental Congress. The family's private cemetery is now surrounded by the graves of Ukrainians who fought for freedom both in Ukraine and in the United States. Thus, this presents a unique blending of two histories – Ukrainian and American."

Metropolitan Stefan, speaking on behalf of the Ukrainian Catholic community also reflected on the countless sacrifices of the men and women of Ukrainian-American descent that have served in numerous branches of US military. His Eminence made references and analogies to the ongoing conflict in

Ukraine and the importance of sustaining the soldiers of Ukrainian Armed forces.

Speaking on behalf of the Permanent Representation of Ukraine to the United Nations and the Ministry of Defense of Ukraine to UN, Colonel Mykhailo Kyrylenko recognized also the sacrifices of many veterans that were seated in the banquet hall, yet calling upon those in attendance to be mindful of the sacrifices of numerous Ukrainians that are making very similar sacrifices in Ukraine, protecting their homelands peace, stability and freedom.

As the last speaker at the banquet, His Grace Bishop Daniel presented a short reflection of the mission of Freedom and the covenant that exists between a nation – a society and its soldiers, as one of the most sacred covenants in the world. Vladyka Daniel spoke of his military service as a chaplain and the sacred mission of chaplaincy in the history of the US Armed Forces and especially in the life of the men and women in uniform.

The day concluded with a prayer offered by Metropolitan Stefan of the Ukrainian Catholic Church. Many veterans joined each other in the formal dance reception at the Ukrainian Cultural Center, provided by Slavko, yet while talking with each other in the late hours of the evening everyone remembered the need to support the men and women serving today in the Armed Forces throughout the world.



Візит єпископа Даниїла запам'яється малечі школи св. Трійці надовго



Ще минулого року трьох-річна дівтора вивчала з книжечок, про "священника у високій золотій шапці" - це єпископ. А у суботу, 3 жовтня 2015 року, до Школи св. Трійці що у знаходиться у Манхетені при церкві св. Трійці, завітав єпископ Даниїл.

З моменту заходження Владики до шкільної кімнати, було зрозуміло, що над спільною мовою працювати нема потреби. Діти навперерей намагались долучитись до квітів, які дарували з нагоди дня народження Владики. Владика Даниїл, як завжди, педагогічно,

пастирсько та надзвичайно легко подав повчальні історії.

Діти захоплено слухали, по-дорослому задумувались і по-дитячому дискутували. Найбільше емоцій викликав приклад знищеної і пошарпаної грошової купюри, яка так і не втратила свою цінність. І малеча запам'ятала, що Бог як і Мама, завжди готові пробачити нам, якщо ми повернемося і вибачимось. Владика зробив неоцінену екскурсію по єпископських реквізитах, діти торкались до мітри і розкладали посох. Такі речі яскраво запам'ятовуються

у маленькій голівці, а ще танці, співи і загадки руйнують будь-які кордони і зближують серця.

Маленькі хрестики, які кожному у подарунок дістались від Владики, вже висять на дитячих шийках як найсильніші обереги, як спогад про цікавий урок, як бажання бути частинкою Родини. Принаймі школа св. Трійці так започаткована і зорієнтована. Дівтора голосно подякувала Владичі і запросили... на наступний урок, адже такі уроки – скарби. І не тільки для дошкільнят.

Дякуємо Вам, Владико!



Family Fest 2015



Family Fest at All Saints Camp this past Labor Day weekend was AMAZING! There were families and friends from near and far for a weekend full of fellowship, fun and relaxation! We had close to 100 people join us throughout the weekend for the various activities or just to say "Hello!" It was great to see old faces and new faces during the weekend!

We were honored to have Metropolitan Antony celebrate Divine Liturgy with us on Sunday and bless the new bell tower adjacent to St. Thomas Chapel. Metropolitan Antony was joined in the Divine Liturgy Celebration by Fr. John Haluszczak and Fr. Deacon James Cairns and several Seminarians. The bell tower was constructed by several volunteers over the past year and will be able to bring us all together when services are about to begin. The bell was donated by Helen Sepell in memory of her husband Nick, of Tucson, AZ and Dearborn, MI. We thank the many individuals involved, in one way or another, to make sure the bell tower became a reality.

You might say the weekend started off with a roar, when an unexpected rain storm arrived Friday evening. However, now we know how nice it is to eat a perogie dinner by candle light in the Dining Hall! Even though the storm provided everyone with some challenges, the attendees took it all in stride and carried on with lively conversation throughout the evening.

Saturday morning after Prayers and breakfast, we all headed down to the field for the Annual "Family Fest Kickball Game". While the teams tried to outdo each other, the game ended in a tie. The amount of fun had by young and old or players and cheerleaders, was great! The afternoon allowed for free time, swimming or sports. Before Vespers on Saturday, a workshop "Sing to the Lord a New Song" was conducted by Carol Haluszczak. After vespers and dinner, everyone gathered in the dining hall for our second of four weekend workshops. Josh Oryhon presented his workshop entitled "Sharing the Light Online". He informed those in attendance of the various

social media outlets currently being used by the Church, UOC of USA, for publicizing and getting the "Word" out to everyone. Josh helped explain the use of "#", hashtag usage and how it can help in providing information on various church events and happenings.

After brunch on Sunday, a presentation was held at the Pavilion by Cathy Bucharew. She spoke about her mission trips to Albania and Ukraine and provided a picture presentation as well. After an afternoon of swimming, relaxation and socializing, the last workshop was presented at the porch of St. Thomas Chapel, prior to the Memorial Service. Stephen Haluszczak provided a discussion on "Ukrainians in Western PA" along with some fascinating pictures for everyone to view. After the Memorial Service, the "Famous" Family Fest guests were able to walk the red carpet to their "famous family" table for a wonderful meal at the pavilion. Fr. Deacon Jim provided the main meal with his "famous" grilled chicken. With the theme of the evening being "Famous Families", everyone was treated to several family trivia games during the evening conducted by Natalie Kapeluck Nixon. It was fun to see "who knew" the answers! Cake, chocolate chip cookie cakes, one of the favorite ASC desserts from the summer, Fruity Brownie Pizza topped off the meal as desserts.

After breakfast on Monday and announcing the winner of the "how much candy in the jar" and the drawing of the ASC Summer Raffle, families cleaned up, packed and said so long until next year!

Family Fest this year provided some unusual challenges in getting the weekend planned and executed. What made Family Fest so amazing this year, was how everyone, and I mean EVERYONE, pitched in and helped in some fashion before, during and after the weekend. It truly was a "FAMILY FEST AFFAIR". I thank everyone from the bottom of my heart, and I am eagerly planning and awaiting Family Fest 2016!

Submitted by Chris Mills.

Pictures by Ethan Nixon and Becky Mills

BUNDLES FOR UKRAINE

25 YEARS OF AID



In 1990 Ukraine was still under Communist rule. Packages had to be wrapped in paper, tied with string and contain only new clothes. But a stalwart group of 5 parishioners at St. Mary's Ukrainian Orthodox Church in New Britain, Connecticut braved the obstacles and began sending packages of aid to one orphanage and one parish in Lviv. It was then that the Bundles for Ukraine Project was born.

The Bundles for Ukraine group gradually expanded its mission. It began sending packages of aid tailored to individual families recommended by Ukrainian Orthodox priests. Also sent were wheelchairs, crutches, walkers and even musical instruments.

The group participated in the UOL collection of medical supplies. This expanded effort required a great deal of money for shipping, running over \$14,000 a year. Facing economic reality, the group decided to focus on St. Nicholas Day gifts of children's clothes, toys and candy for the children in orphanages and poor children in the villages.

We sent to 51 locations from Eastern to Western Ukraine. Orthodox priests oversaw the distribution. The monetary demands for this more narrow project were manageable.

When the war in Eastern Ukraine erupted, we realized that not only Ukrainian soldiers, but also their families and the many refugees needed help. We began collecting warm winter clothing and footwear for adults and children. We began receiving letters from Orthodox priests in Western Ukrainian villages telling of the many refugees and families whose sons and husbands were

on the front lines. Through one of our parishioners, we also had personal ties to two refugee camps in Odessa with 135 children. The parishioners and friends responded. In September, we sent out 82 large packages of aid to the needy.

We then returned to our mission of sending St. Nicholas Day gifts. In October we sent out 42 large boxes of children's clothes, toys and candy to the orphans and poor children in the villages. A wonderful cadre of Orthodox priests that we communicate with will distribute the gifts to the poor children in their villages and will deliver the gifts personally to the orphans to make sure they receive them. This year our total shipping costs were almost \$6,000.

Working for 25 years on such a humanitarian project sometimes gets discouraging with the realization that there are so many needy and so few to help. Just when we despair, we receive a letter from one of the priests telling us of the children's joy in receiving the gifts, often the only "bought" toy they have ever had. Then our fellow Orthodox bolster our spirits with their help. Ron Kichton, UOL president of the Youngstown, Ohio parish, drove to Connecticut to deliver 15 boxes of clothes for the refugees. Misty and Matt Duke of Memphis, Tennessee sent clothes. Then there is Alexandra Prychodczenko of Salem Ohio, who has marshalled the entire community to collect clothes and toys and has sent an average of 12 heavy boxes a year for the past five years in memory of her son, Michael. God bless you all.

Donations of items and money for shipping come from the generosity of parish members, parish organizations and friends. All money goes for shipping expenses.

Volunteers meet each Wednesday to sort and pack items and wrap and address boxes.

These workers are Father Andrii Pokotylo, Panimatka Oksana and Christopher Pokotylo, Christine, Stephanie and Anya Melnyk, Jaroslawa Buczko, Stefan Melnyk, Lester Sirick, John Nickleach, Irene Melnyk, Maria Pekhnik, Julia Stepanczak and many others. Dr. Joan Kerelejza is chairperson for the project. Dimitry Shafran translates all the request and thank-you letters.

Those wishing to help with the project should email frandrii@yahoo.com or joankerelejza@comcast.net.

Bishop Daniel Attends a Meeting with the President of Ukraine



On Saturday, September 26, 2015 His Grace Bishop Daniel, representing His Eminence Metropolitan Antony took part in a formal meeting with the President of Ukraine Petro Poroshenko and his wife Maryna, who began the journey to the United States of America for the opening of the 70th General Assembly of the United Nations in New York City.

It has become a tradition that every visit of President Poroshenko begins with a short meeting with the representatives of Ukrainian Diaspora in the cities of the formal State visit. This time around, the meeting took place at the Ukrainian Institute in New York City, and it became possible due to the organizational efforts of the Ukrainian Congress

Committee of America in cooperation with the diplomatic institutions of Ukraine in the US and at the UN.

Meeting with the Ukrainian-American community representatives of NY Metropolitan area, the President stated «...it is increasingly important for Ukrainians to feel the unity of the world today.»

Mr. Poroshenko thanked the Ukrainian community of the United States for the contribution to the development of the Ukrainian army. «We are fighting for the freedom of the world, democracy in the world. That's why we will win,» the Head of Ukrainian State emphasized.

«They are true heroes who made a significant contribution to Ukraine's struggle for freedom and

are now making a vital contribution to the reformation of the country,» he said. «Diaspora makes a great contribution to the international support of Ukraine. Such support is the key to our victory,» Petro Poroshenko emphasized.

Prior to the opening of the formal encounter with the President, His Grace Bishop Daniel opened the meeting with a prayer for Ukraine, especially the men and women of Ukrainian armed forces that fulfill their sacred obligation of preservation of the national security and peace in the region. Moreover, Vladyka Daniel offered the words of prayerful greetings to President Poroshenko, as he celebrated his 50th birthday on the day of arrival to the United States of America.



Holy Baptism... as of 10/26/2015



Amadei, Blaze Irene baptized and chrismated on August 29, 2015 in St. John the Baptist Church, Dixonville, PA. Child of Anthony Jay Amadei and Stephanie Ann Lawer. Sponsors: Bradley Lawer and Savannah Gettins. Celebrated by Fr. George Hnatko.

Bancells, Ryan Christopher baptized and chrismated on April 13, 2014 in Four Evangelists Church, Bel Air, MD. Child of Christopher Bancells and Christina Davis. Sponsor: Michael Schmeige. Celebrated by Fr. Gregory Czumak.

Bancells, Christina Marie baptized and chrismated on April 13, 2014 in Four Evangelists Church, Bel Air, MD. Child of William Rinkers and Margie Ann Dill. Sponsor: Peggy Murai. Celebrated by Fr. Gregory Czumak.

Barber, Ioan Wesley baptized and chrismated on September 26, 2015 in St. Mary's Church, New Britain, CT. Child of Allen Barber and Iuliia Golovko. Sponsors: John Nicklech and Natalya Borisova. Celebrated by Fr. Andrii Pokotylo.

Berila, Anthony Alexander baptized and chrismated on September 19, 2015 in Holy Trinity Church, Trenton, NJ. Child of Alexander Berila and Natalia Hainutdzinova. Sponsors: Sergei Berila and Nadia Hainutdzinova. Celebrated by Fr. Zinoviy Zharsky.

Caranci, Maria Elena chrismated on September 12, 2015 in St. Michael Church, Woonsocket, RI. Child of Charles Anthony Caranci and Sandra Mary Caranci. Sponsors: Hierodeacon Vasyl Janick and Pani Matka Tina Marie Perkins. Celebrated by Fr. Anthony Perkins.

Cournoyer Neeland, Kathryn Louise chrismated on April 26, 2015 in St. Michael Church, Woonsocket, RI. Child of James Cournoyer and Judith Cournoyer. Sponsors: Hierodeacon Vasyl Janick and Deborah Sirko-Osadsa. Celebrated by Fr. Anthony Perkins.

Davis, Addison Elizabeth chrismated on December 5, 2010 in Four Evangelists Church, Bel Air, MD. Sponsors: Charles Sanderson and Melonie Sanderson. Celebrated by Fr. Gregory Czumak.

Davis, Brian Sava chrismated on December 5, 2010 in Four Evangelists Church, Bel Air, MD. Sponsors: Charles Sanderson and Melonie Sanderson. Celebrated by Fr. Gregory Czumak.

Davis, Samuel chrismated on December

5, 2010 in Four Evangelists Church, Bel Air, MD. Child of Brian Sava Davis. Sponsors: Charles Sanderson and Melonie Sanderson. Celebrated by Fr. Gregory Czumak.

Didyk, Yuriy baptized and chrismated on June 13, 2015 in Holy Trinity Mission Church, Seattle, WA. Child of Volodymyr Didyk and Nataliia Bermish. Sponsors: Aleksey Mazhnikov and Inna Yaroshchuk. Celebrated by Fr. Andriy Matlak.

Dovganchyn, Sophie baptized and chrismated on April 25, 2015 in St. George Church, Yardville, NJ. Child of Sergii Dovganchyn and Diana Baranyi. Sponsors: Volodymyr Hodorovskiy and Galyna Sopivnyk. Celebrated by Fr. Peter Levko.

Feuerherm, Elisabeth baptized and chrismated on September 5, 2015 in St. Peter and Paul Church, West Islip, NY. Child of Todd Feuerherm and Liliana Feuerherm. Sponsors: Sharak Olexiy, Sharak Yuriy and Sharak Inna, Castro Larysa. Celebrated by Fr. Victor Wronskiy.

Gnatiuk, Victoria baptized and chrismated on February 1, 2015 in Holy Trinity Church, New York, NY. Child of Vasyl Gnatiuk and Lyudmyla Gnatiuk. Sponsors: Bogdan Kovalchuk and Iryna Rudyk. Celebrated by Fr. Todor Mazur.

Gootee, Sophia baptized and chrismated on April 14, 2013 in Four Evangelists Church, Bel Air, MD. Child of Gregory Gootee and Elizabeth Gootee. Sponsor: Melanie Sanderson. Celebrated by Fr. Gregory Czumak.

Jubenville Sullo, Carolyne Marie chrismated on August 30, 2015 in St. Michael Church, Woonsocket, RI. Child of Victor Andrew Jubenville and Norma Lemay Jubenville. Sponsors: Dcn. Michael Abrahamson and Pani Matka Faith Abrahamson. Celebrated by Fr. Anthony Perkins.

Kashuba, Marko baptized and chrismated on July 12, 2015 in St. George Church, Yardville, NJ. Child of Bohdan Kashuba and Nadiya Matveeva. Sponsors: Taras Kozak and Oksana Kulik. Celebrated by Fr. Peter Levko.

Komar, Mila Rose baptized and chrismated on September 19, 2015 in Holy Trinity Church, Cheektowaga, NY. Child of Serhiy Komar and Gail Alida Decker. Sponsors: Aaron Mitchell and Olena Perun. Celebrated by Fr. Yuriy Kasyanov.

Kozhukhova, Karina baptized and chrismated on May 9, 2015 in St. George Church, Yardville, NJ. Child of Volodymyr Naroyskiy and Tetiana Kozhukhova. Sponsors: Volodymyr Zelenskiy and Irina Camkiv. Celebrated by Fr. Peter Levko.

Krasovski, Aleksandra baptized and chrismated on September 16, 2015 in St. John the Baptist Church, Portland, OR. Child of Nikolay Krasovskiy and Kristina

Novolodskaya. Sponsors: Igor Sitnik and Tatiana Golovanitskaya. Celebrated by Fr. Volodymyr Zinchyshyn.

Kraynyak, David baptized and chrismated on May 30, 2015 in St. George Church, Yardville, NJ. Child of Serhiy Kraynyak and Anastasiia Herasymiv. Sponsors: Anton Shkvarok and Olena Kraynyak. Celebrated by Fr. Peter Levko.

LaManna, Aleksij Petro baptized and chrismated on August 8, 2015, in St. Mary the Protectress Church, Rochester, NY. Child of Eric Joseph LaManna and Roxanne Elizabeth Ost. Sponsors: Michael Lobur and Allison Kurzel. Celebrated by Fr. Igor Krekhovetsky.

Leon, Brandee Nicole chrismated on September 5, 2015 in St. Michael Church, Woonsocket, RI. Child of Neal Allen Lean and Rebecca Jean Bridges. Sponsor: Erika Namaka. Celebrated by Fr. Anthony Perkins.

Lisoukov, Andre baptized and chrismated on July 12, 2015 in St. Michael Church, Woonsocket, RI. Child of Henry Lisoukov and Laryssa Kocherga. Sponsor: Brigorii Kocherga. Celebrated by Fr. Anthony Perkins.

McQuown, Blaine Isaac baptized and chrismated on September 5, 2015 in St. John the Baptist Church, Dixonville, PA. Child of Justin Travis McQuown and Kimberly Anne Kostryk. Sponsors: Donald Kostryk, Steven Kostryk and Jennifer Kostryk. Celebrated by Fr. George Hnatko.

Neeland, Abigail Pauline chrismated on April 26, 2015 in St. Michael Church, Woonsocket, RI. Child of Daniel Edward Neeland and Kathryn Louise Cournoyer Neeland. Sponsors: Hierodeacon Vasyl Janick and Deborah Sirko-Osadsa. Celebrated by Fr. Anthony Perkins.

Neeland, Audrey Christine chrismated on April 26, 2015 in St. Michael Church, Woonsocket, RI. Child of Daniel Edward Neeland and Kathryn Louise Cournoyer Neeland. Sponsors: Hierodeacon Vasyl Janick and Deborah Sirko-Osadsa. Celebrated by Fr. Anthony Perkins.

Neeland, Daniel Edward chrismated on April 26, 2015 in St. Michael Church, Woonsocket, RI. Child of George Neeland and Patricia Beauregard. Sponsors: Hierodeacon Vasyl Janick and Deborah Sirko-Osadsa. Celebrated by Fr. Anthony Perkins.

Neeland, Morgan Diannah chrismated on April 26, 2015 in St. Michael Church, Woonsocket, RI. Child of Daniel Edward Neeland and Kathryn Louise Cournoyer Neeland. Sponsors: Hierodeacon Vasyl Janick and Deborah Sirko-Osadsa. Celebrated by Fr. Anthony Perkins.

Novruzov, Faik baptized and chrismated on August 12, 2015 in St. Michael Church, Woonsocket, RI. Child of Samir Novruzov

and Saida Mamedova. Sponsors: Vadym Huzenko and Liliya Medredeva. Celebrated by Fr. Anthony Perkins.

Pistun, Daniel baptized and chrismated on October 10, 2015 in Holy Trinity Church, Trenton, NJ. Child of Oleksandr Pistun and Oksana Melnyk. Sponsors: Ihor Holinaty and Halyna Kuzushyn. Celebrated by Fr. Zinoviy Zharsky.

Savchuk, Elizabeth Maria baptized and chrismated on July 26, 2015 in St. George Church, Yardville, NJ. Child of Vitalii Savchuk and Inna Valkin. Sponsors: Oleksandr Kuznyetsov and Yekaterina Kuzina. Celebrated by Fr. Peter Levko.

Schmeige, Bennett John chrismated on March 30, 2014 in Four Evangelists Church, Bel Air, MD. Child of Michael Schmeige and Donia Richard. Sponsors: Brian Davis and Christian Davis. Celebrated by Fr. Gregory Czumak.

Silva, Ariana Lillian baptized and chrismated on August 29, 2015 in Holy Trinity Mission Church, Seattle, WA. Child of Rick Silva and Tetyana Herasymchuk. Sponsors: Denys Zagurnyi and Vita Petreniuk. Celebrated by Fr. Andriy Matlak.

Sivan, Angelina baptized and chrismated on December 14, 2008 in Four Evangelists Church, Bel Air, MD. Sponsors: David Mukai and Peggy Anna Mukai, Tatiana Howard. Celebrated by Fr. Gregory Czumak.

Sullo, Bryan Paul chrismated on August 30, 2015 in St. Michael Church, Woonsocket, RI. Child of Robert Lever Sullo and Wanda Ann Sullo. Sponsors: Dcn. Michael Abrahamson and Pani Matka Faith Abrahamson. Celebrated by Fr. Anthony Perkins.

Sullo, Joseph Kineo baptized and chrismated on August, 2015 in St. Michael Church, Woonsocket, RI. Child of Bryan Paul Sullo and Carolyne Jubinville Sullo. Sponsors: Nikolai Wojcienchowski and Cheslea Wojcienchowski. Celebrated by Fr. Anthony Perkins.

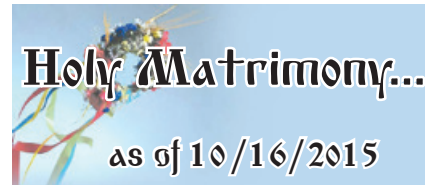
Sullo, Liberty Anne baptized and chrismated on August, 2015 in St. Michael Church, Woonsocket, RI. Child of Bryan Paul Sullo and Carolyne Jubinville Sullo. Sponsors: Nikolai Wojcienchowski and Chelsea Wojcienchowski. Celebrated by Fr. Anthony Perkins.

Teiken, Milana Elizabeth baptized and chrismated on September 20, 2015 in St. Michael Church, Minneapolis, MN. Child of Matthew Scott Teiken and Nina Vlasjuk. Sponsors: Joshua Teiken and Shalla Kierzek, Julia Verchenko. Celebrated by Fr. Evhen Kumka.

Vassilkov, Catherine Nicole baptized and chrismated on September 27, 2015 in St. Katherine Church, Arden Hills, MN. Child of Vitali Vassilkov and Alexandra Verkhovtseva. Sponsors: Igor Gorbatovsky and Nadya Pfaffner. Celebrated by Fr. Peter Siwko.

Veneski, Natalia Michelle baptized and chrismated on September 26, 2015 in St. Mary's Church, New Britain, CT. Child of Michael Stephen Veneski and Olga Mazur. Sponsors: Paul Witali Fedorow and Olga Kupets. Celebrated by Fr. Andrii Pokotylo.

Wright, Catherine baptized and chrismated on December 16, 2014 in Four Evangelists Church, Bel Air, MD. Sponsor: Melonie Sanderson. Celebrated by Fr. Gregory Czumak.



Andrew Bazylevsky and Anna Nazarenko in Holy Trinity Cathedral Parish, New York, NY on October 3, 2015 witnessed by Bo Bazylevsky and Margarita Glinets. Celebrant: Bishop Daniel.

Gary Robert Gubanich and Kathryn Marie Waschtschenko in St. Vladimir Parish, Parma, OH on October 3, 2015 witnessed by Matt Gubanich and Alexandra Waschtschenko. Celebrant: Fr. John Nakonachny.

Aleksandr Korzhiletskiy and Yelizaveta Pipkin in St. Vladimir Cathedral Parish, Parma, OH on September 19, 2015 witnessed by Alexander Koshevoy and Alona Dobson. Celebrant: Fr. John Nakonachny.

Peter Krutiak and Larissa Kopystynsky in St. Vladimir Parish, Parma, OH on October 10, 2015 witnessed by Daniel Feeney and Bahdana Komichak. Celebrant: Fr. Michael Hontaruk.

Daniel Andrei Lashinsky and Ma Charmaine Rapadas Batac in St. John the Baptist Parish, Sharon, PA on September 4, 2015 witnessed by Andrei Lashinsky and Ma Charissa B. Malajacan. Celebrant: Fr. Andrew Gall.

Raymond Lonardo and Kristina Kravchenko in St. Vladimir Parish, Parma, OH on October 3, 2015 witnessed by Ryan Rosati and Yelena Katz. Celebrant: Fr. Michael Hontaruk.

Michael Nakonachny and Emily Haynes in St. Vladimir Cathedral Parish, Parma, OH on September 12, 2015 witnessed by Hans Harasimchuk and Elizabeth Haynes. Celebrant: Fr. John Nakonachny.

Scott Michael Rockmore and Jamie Papoutsis in St. John the Baptist Parish, Dixonville, PA on August 20, 2015 witnessed by Gerard Dougharty and Mary R. Morfenski. Celebrant: Fr. George Hnatko.

Michael David Suffoletto and Yelena Dyatel in Holy Trinity Parish, Cheektowaga, NY on September 6, 2015 witnessed by Shon M. O'Neil and Yesenia Aquilar. Celebrant: Fr. Yuriy Kasyanov.

Vsevolod Tsyupa and Oksana Isaienko in St. Volodymyr Parish, New York, NY on July 19, 2015 witnessed by Oleg Pankevych and Ulyana Boychuk. Celebrant: Fr. Volodymyr Muzychka.



Borovitck, Ann of AustinTown, OH on September 12, 2015 at the age of 93 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Bryn, Oksana of Minneapolis, MN on April 4, 2015 at the age of 91 years, officiating clergy Fr. Peter Siwko of St. Kathrine Parish, Arden Hills, MN.

Burcovsky, Helen of Bethel, PA on September 22, 2015 at the age of 93 years, officiating clergy Fr. Myron Oryhon of Protection of the Theotokos Parish, Allentown, PA.

Burlock, John of Austintown, OH on September 28, 2015 at the age of 70 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Cooley, Marie of Johnstown, PA on October 20, 2015 at the age of 79 years, officiating clergy Metropolitan Anthony of St. Andrew Memorial Church Parish, So. Bound Brook, NJ.

Dremuck, Peter of East Greenbush, NY on October 10, 2015 at the age of 90 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY.

Hajdar, Iudmila of Orchard Park, NY on September 23, 2015 at the age of 94 years, officiating clergy Fr. Vasyl Pasakas of Holy Trinity Parish, Cheektowaga, NY.

Hlesciak Gasuk, Elsie of Rocky Hill, CT on September 5, 2015 at the age of 92 years, officiating clergy Fr. Andrii Pokotylo of St. Mary's Church Parish, New Britain, CT.

Hucul, Kateryna of Somerset, NJ on September 11, 2015 at the age of 92 years, officiating clergy Fr. Yuriy Siwko of St. Andrew Memorial Church Parish, So. Bound Brook, NJ.

Khara, Mariya of Renton, WA on March 15, 2015 at the age of 66 years, officiating clergy Fr. Andriy Matlak of Holy Trinity Mission Parish, Seattle, WA.

Lanwehr Kalenak, Helen of Kearny, PA on September 30, 2015 at the age of 97 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

Myronenko, Sofia of Hamilton, NJ on July 19, 2015 at the age of 90 years, officiating clergy Fr. Peter Levko of St. George Parish, Yardville, NJ.

Paskewich, Thomas of Schenectady, NY on August 28, 2015 at the age of 97 years,

officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY.

Pastuchow, Ivan of Ewing, NJ on June 9, 2015 at the age of 81 years, officiating clergy Fr. Peter Levko of St. George Parish, Yardville, NJ.

Pawlenko, Pawlo of Evergreen Park, IL on August 29, 2015 at the age of 92 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Pawlenko, Justyna of Evergreen Park, IL on May 23, 2012 at the age of 87 years, officiating clergy Fr. Pankratij Dubas of Sts. Peter and Paul Parish, Palos Park, IL.

Ruzon, Andre of Langhorne, PA on March 23, 2015 at the age of 91 years, officiating clergy Fr. Peter Levko of St. George Parish, Yardville, NJ.

Sankow, Maria of Levittown, PA on February 22, 2015 at the age of 82 years, officiating clergy Fr. Peter Levko of St. George Parish, Yardville, NJ.

Sernulka, Anna T. of McDonald, OH on September 1, 2015 at the age of 91 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Shyjan, Andrej of Pittsburgh, PA on September 22, 2015 at the age of 89 years,

officiating clergy Fr. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA.

Solomon Kolarchik, Sara of Beaver Falls, PA on September 11, 2015 at the age of 78 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Stscherban, Helen of Southbend, IN on October 12, 2015 at the age of 94 years, officiating clergy Fr. Silouan Rolando of Holy Trinity Parish, Goshen, IN.

Zelner, Theodore Joseph of New Britain, CT on August 15, 2015 at the age of 72 years, officiating clergy Fr. Andrii Pokotylo of St. Mary's Church Parish, New Britain, CT.

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Calendars / Календарі

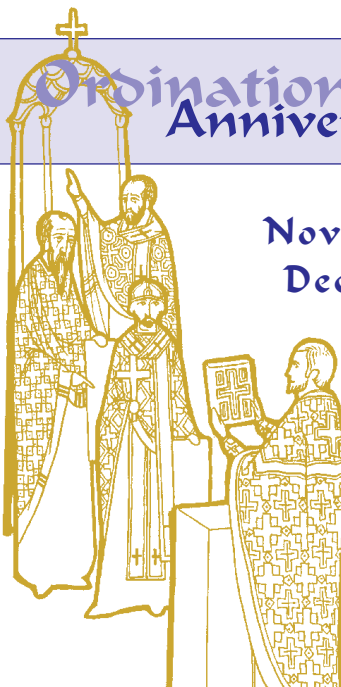


Icons / Ікони



Хрестики

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Ordination Anniversaries

November /
December

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

His Eminence Metropolitan Antony	November 26, 1972
V. Rev. Andrew Rogers	November 02, 1985
V. Rev. Gabriel Rochelle	November 06, 2005
Protopresb. George Hnatko	November 10, 1957
V. Rev. John Nakonachny	November 19, 1972
Protopresb. Nestor Kowal	November 21, 1965
V. Rev. Raymond Sundland	December 03, 1977
V. Rev. Vasile Sauciu	December 06, 1999
V. Rev. John Lyszyk	December 07, 1991
V. Rev. Volodymyr Steliac	December 10, 1995
V. Rev. Robert Popichak	December 13, 1997
V. Rev. Volodymyr Khanas	December 19, 1974
Rev. Paul Bigelow	December 23, 2000
Protodn. Ihor Mahlay	November 02, 1997
Dn. James Stickel	December 09, 2007
Dn. Paul Cherkas	December 29, 2013



November - Листопад

- 1st 1965 - BISHOP BOHDAN (SHPILKA)
- 17th 1986 - METROPOLITAN ANDREW (KUSCHAK)
- 24th 1966 - ARCHBISHOP IHOR (HUBA)
- 1st 1957 - PROTOPRIEST VLADIMIR KASKIW
- 19th 1963 - PRIEST JOHN JAROSHANSKYJ
- 12th 1966 - PRIEST ALEXANDER BUTKIW
- 2nd 1958 - MITRED PRIEST MYCHAJLO ZAPARYNIUK
- 25th 1968 - PRIEST TERYNTY SHYMANIV
- 16th 1974 - PROTOPRESBYTER LEONTIY FOROSTIWSKYJ
- 21st 1975 - PRIEST JOSEPH MIHALY
- 3rd 1976 - PROTOPRESBYTER OMELAN MYCYK SR.
- 5th 1976 - PROTOPRIEST JOHN SHNURER
- 9th 1978 - PROTOPRIEST THODOSIJ DIATELOWYCH
- 9th 1979 - PROTOPRIEST STACHY SCHADYNSKY
- 13th 1980 - PROTOPRESBYTER JOSEPH ZELECHIVSKYJ
- 9th 1983 - PROTOPRIEST NICHOLAS ANTOCHY
- 13th 1983 - PRIEST PETER PETRUSH
- 2nd 1985 - PROTOPRESBYTER FEDOT SHPACHENKO
- 29th 1996 - PROTOPRIEST LOGHIN SHEMETYLO
- 21st 2008 - IHUMEN GREGORY (WOOLFENDEN)
- 4th 2011 - PROTOPRIEST MYCHAJLO BORYSENKO

December - Грудень

- 16th 2007 - ARCHBISHOP VSEVOLOD (MAJDANSKI)
- 6th 1950 - PROTOPRIEST STEPHAN PROKOPCHUK
- 17th 1955 - PROTOPRESBYTER WASYL DIAKIW SR.
- 29th 1962 - PROTOPRIEST GREGORY PYPIUK
- 18th 1965 - PRIEST PETRO KASIANCZUK
- 4th 1967 - PROTOPRIEST MYKOLA MOHUCHY
- 1st 1969 - PRIEST JURIJ SIKORSKYJ
- 14th 1973 - PROTOPRESBYTER OLEXIJ POTULNYCKYJ
- 21st 1976 - PRIEST IVAN CHUMAK
- 2nd 1984 - PROTOPRIEST NICHOLAS YARMOLOVICH
- 12th 1987 - PROTOPRIEST WASYL POKOTYLO
- 9th 1992 - PROTOPRIEST FEDIR KOWALENKO
- 22nd 1997 - PROTOPRESBYTER WOLODYMYR BAZYLEWSKYJ
- 25th 1997 - PROTOPRIEST NESTOR STOLARCHUK
- 1st 2000 - PROTOPRIEST ANDREW LASHINSKY
- 6th 2001 - PROTOPRESBYTER PETRO SAHAJDACHNY
- 28th 2003 - PROTOPRIEST VICTOR COOLEY
- 6th 2012 - PROTOPRESBYTER HRYHORIJ PODHUREC

Please remember in your prayers...
Проси. не забгати у Ваших молитвах...
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Eternal!!

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CHRISTMAS

AT THE

Seminary

Saturday
December 12, 2015
1:00-5:30 p.m.

Light refreshments will be served

Drop-in Christmas activities & crafts for the whole family throughout the day

**ST. SOPHIA UKRAINIAN
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PENS, PENCILS, HIGHLIGHTERS, ERASERS
DRY ERASE MARKERS, ERASERS,
AND BOARD CLEANER

VOLLEYBALL NET
VOLLEYBALL
SOCCER BALL
BEACH TOWELS
(12 NEEDED)

PACK OF BOUNTY PAPER ROLLS
PACK OF TOILET PAPER
BOXES OF TISSUES

KITCHENAID BLENDER
KNIFE SET
12" OR LARGER
ANODIZED NONSTICK
FRYING/SAUTE PAN W/ LID

SMALL & LARGE PAPER PLATES
PAPER BOWLS
(MATCHING SETS PREFERRED)
DISPOSABLE UTENSILS
ZIPLOC QUART & GALLON STORAGE BAGS
ZIPLOC FREEZER BAGS QUART & GALLON

WINDEX MULTIPURPOSE &
WINDEX GLASS CLEANER
TOILET BOWL CLEANER
PLEDGE MULTIPURPOSE
PLEDGE FURNITURE SPRAY
PINE-SOL MULTI-SURFACE CLEANER

You are kindly asked to bring a gift for the Seminary from one of the suggested items listed above.
Group and individual sponsorship of larger items available
For more information, call 908-400-7099 or e-mail fr.v.pasakas@uocusa.net

Caroling for Christ

Коляда для Христа

You are invited to join us for a Christmas caroling concert at the Ukrainian Cultural Center of the UOC of USA

Ласкаво запрошуємо Вас до Українського Культурного Центру УПЦ США на концерт Різдвяних колядок

1:00 PM
January 16, 2016
Ukrainian Cultural Center

О 13:00 години
16 січня 2016

Український Культурний Центр

To register, please contact Fr. Vasyl Pasakas:

Для того, щоб зареєструватися
будь-ласка звертайтеся до
о. Василя Пасакаса:
(732) 356-0090

Prepare three of your favorite Christmas Carols or a short 15 min Christmas play/Vertep!

Підготуйте Ваші три улюблені колядки,
або коротку сценку з вертепу!

Free admission. Вхід безкоштовний.

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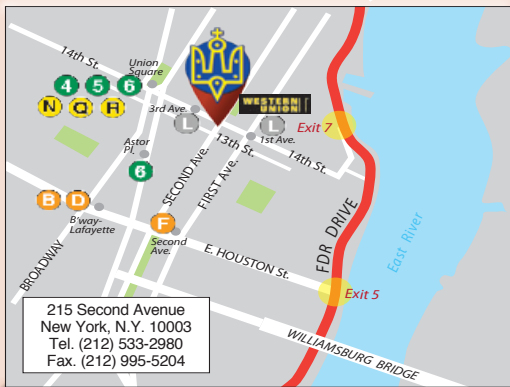
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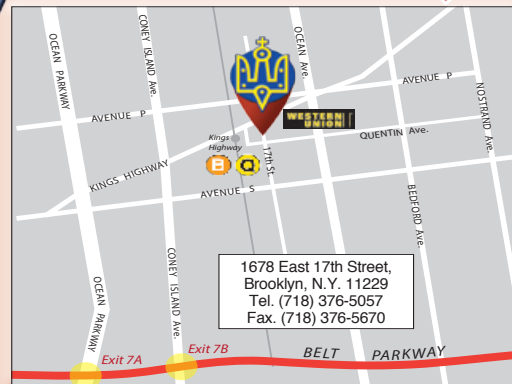
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Tuesday	9:00-4:00	Tuesday	9:00-4:00
Wednesday	9:00-4:00	Wednesday	9:00-4:00
Thursday	9:00-4:00	Thursday	9:00-4:00
Friday	9:00-7:00	Friday	9:00-8:00
Saturday	9:00-2:00	Saturday	9:00-2:00
Sunday	closed	Sunday	closed
S.Bound Brook, N.J.		Brooklyn, N.Y.	
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Tuesday	9:00-4:00	Tuesday	9:00-4:00
Wednesday	9:00-4:00	Wednesday	9:00-7:00
Thursday	9:00-4:00	Thursday	9:00-4:00
Friday	9:00-7:00	Friday	9:00-7:00
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