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Слово від редактора...

Молитва, піст та МИЛОСТИНЯ



Скільки б ми не пробували знайти, щось одне – досконале, що потрібно нам для спасіння, не виходить винайти чогось нового. Всі твори святих та Святе Писання приводить нас до висновків, що крім молитви, посту та милостині нам нічого не потрібно. Саме у цих трьох подвигах знаходиться вся таємниця любові та перемоги. Таємниця любові до Бога та свого ближнього. Перемога над злими похотями та справами.

Саме про ці подвиги навчають нас великі святителі Господні: Василій Великий, Григорій Богослов та Іоанн Золотоустий. Вони не тільки залишили нам твори про християнське життя, але стали великим прикладом для нас.

Якщо взяти із життя св. Василя Великого, то ми знайдемо наступні його подвиги заради Христа. Сам він був простим монахом, який любив читати Святе Писання і твори святих отців. Ця любов переросла у дивовижні діла особливо під час архиєрейського служіння. Він все своє майно витратив на будову притулків для бідних, лікарні, наукові заклади та інші споруди для потреб церкви. Це все він робив за межами свого міста. Завдяки йому, почали тренувати бідних людей різного ремесла та науки, надаючи їм житло, їжу, та лікування. Ця справа так розгорілася добрими справами, що почали до нього приїжджати із околиць та далеких країв. Отже, те що почалося за стінами міста маленькими житловими будинками розрослося у саме місто. На сьогодні сучасне місто Кесарія знаходиться саме на території св. Василя Великого. А руїни старого міста знаходяться за межами цього міста.

Із життя св. Іоанна Золотоустого ми також бачимо великі старання у молитві та пості. За милостиню і він не забував. Коло 3000 сиріт та вдовиць вони годували кожного дня. Через його великі повчання і проповіді багато людей прийшло до Бога.

Святий Григорій Богослов казав ще за свого життя, що справжній богослов не той хто начитався і пише свої твори, а той, котрий сам пізнав Бога і інших навчив про Нього. Тому його і справді називають Богословом за його великі повчання і приклад.

Отже баланс молитви, посту та милостині робить щось дивовижне у нашому житті. Переселяє нас із старого грішного міста у світлі праведні домовини нового міста. Як наголошує св. Іоанн Золотоустий, від нас буде лиш вимагатися звіт нашої милостині до ближнього, якого ми нагодували, одягнули, доглянули із допомогою молитви та посту.

Synaxis of the Three Holy Hierarchs

The word "Synaxis" or "Sobor" means "gathering." On this day, Feb. 12 (01/29), the faithful gather to honor three important saints of the Orthodox Church: St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom.

The word "Hierarchy" refers to leadership in the Church. These three saints are honored for their leadership in teaching about the Truths of Orthodoxy. Because they stood up and defended Orthodoxy against false teaching, they are also called "pillars" of the Faith.

During the eleventh century, people argued about which of the three hierarchs was the greatest. To end the disagreement, the three hierarchs miraculously appeared to St. John the Bishop of Euchaita in the year 1084, and said that they were equal before God. "There are no divisions among us, and no opposition to one another." To end the disagreement, Bishop John chose January 30 for their joint Feast Day.

St. Basil and St. Gregory the Theologian were monks who were good friends to one another and studied the Holy Scriptures (the Bible) and the writings of the Fathers of the past. From all these works they put together a collection of Orthodox wisdom, called the *Philokalia*. This book has been a guide about Orthodox teaching for centuries.

ST. BASIL THE GREAT wrote a collection of rules for monastic life. Under his leadership, monasteries were organized for men and for women, and the monks and nuns followed St. Basil's teachings.

During the fourth century there was a heresy (false teaching) that threatened the unity of the Church. St. Basil defended Orthodoxy against any teaching that was not true. He has been compared to a bee, stinging the Church's enemies, yet nourishing his flock with the sweet honey of his teaching. Most importantly, St. Basil defended the divinity of the Holy



Spirit and the Trinity of one God in Three Persons.

St. Basil wrote many books about the faith, which are still read today. He composed a Liturgy, the Liturgy of St. Basil the Great, which the Orthodox Church uses during Great Lent and certain Holy Days.

Upon the death of Eusebius, the Bishop of Caesarea, St. Basil was chosen to succeed him as Bishop in the year 370. He used all his personal wealth to help the poor, including sponsoring the building of shelters for wanderers and the homeless. St. Basil died on January 1, 379 at age 49. Shortly before his death, he blessed St. Gregory the Theologian to become Archbishop of Constantinople.

ST. GREGORY THE THEOLOGIAN is also called St. Gregory Nazianzus. He was the son of a bishop, also named Gregory, who was Bishop of Nazianzus. St. Gregory was ordained to the priesthood by his father. However, when the elder Gregory wished to make him a bishop, he instead went away to join his friend St. Basil as a simple monk at the monastery that Basil had organized in the town of Pontus.

St. Gregory explained what it means to be a theologian. The word "theologian" refers to a

person who knows God and can, therefore, teach others. He said that knowledge of God does not come from studying philosophy or science but from faith and prayer and living a pure life according to God's commandments.

Like St. Basil, St. Gregory also defended Orthodoxy against false teaching (heresy). On the night of Pascha (April 21, 379), a mob of armed heretics burst into the church and threw stones at the Orthodox people, killing one bishop and wounding St. Gregory.

But St. Gregory Nazianzus did not fight heretics with weapons. St. Gregory had a gift for writing, and he offered his talent to God by writing many books and sermons explaining the Orthodox faith. He also wrote poems and letters to encourage the people to love God and follow Orthodox teachings.

Because St. Gregory had been elected as Archbishop of Constantinople when certain other bishops were late coming to the Council and were absent from the voting, they did not want to acknowledge his right to be archbishop. He was not a proud man, and he felt that unity in the Church was more important than who would be bishop. Therefore, even though he had done nothing wrong, he resigned for the sake of peace in the Church.

St. Gregory left Constantinople and spent the remainder of his life as a solitary monk. He continued to defend Orthodoxy by writing letters and poems, while remaining in the wilderness. He died on January 25, 389 and was buried at Nazianzus. In the year 950, his holy relics were transferred to Constantinople into the church of the Holy Apostles. Later, some of relics were sent to Rome.

St. Gregory Nazianzus is honored by the Orthodox Church

Continued on p. 5 >

Про Притвор Церковний

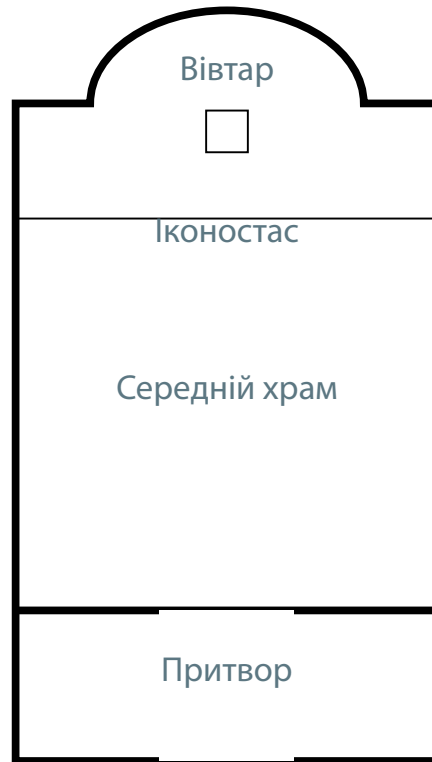
Браття й сестри, чим ближче хто стоїть до вогню, тим сильніше тепло його зігріває, чим ближче підходить до світла, тим виразніше бачить оточуючі предмети; так і ми, знаходячись біля храму Божого, відкриваємо для себе його таємниче значення. Сьогодні ми будемо вести бесіду про внутрішні частини церкви, які навчають нас глибокої правди і подають різноманітні повчання для нашого життя. Коли ж увійдемо до церкви, то ще більше враження справлять на нас речі, які ми там побачимо.

Отже, оглянувши церкву зовні, ввійдемо, дорогі мої, до храму Божого. Тут постає перше запитання: на які частини ділиться храм Божий? Звернімо увагу на його внутрішній устрій. Більшість храмів поділяється всередині на три частини.

Першою частиною церкви є притвор, котрий знаходиться між головним входом і другими церковними дверима. В більшості випадків він розташований під дзвіницею. Яке значення має притвор? Щоб це зрозуміти, згадаймо про його призначення в перші віки християнства, хто звичайно стояв у тій частині церкви.

У перші століття християнства було багато людей, які готувалися до святого хрещення і називалися оглашеними. Вони не могли бути присутніми разом з віруючими при відправі таїнства Євхаристії, а деякі з них не мали навіть права входити до вірних. Для них відводився притвор. Звідси вони слухали читання, спів і повчання. Після молитви за оглашених вони виходили з церкви.

Ця частина храму була призначена також для тих людей, котрі каялися в своїх гріхах і через щире покаяння старалися виправитися і стати гідними ласки Божої. Адже в давнину ті, хто допустився тяжкого гріха,



несли тяжку і часто прилюдну покуту, незалежно від суспільного становища. Так, святий Амвросій Медіоланський поклав покуту на імператора Феодосія за гріх убивства. Імператор знехтував цим і при першій нагоді хотів увійти до церкви, але в дверях почув голос святителя: «Ти наслідував Давида в злочині, наслідуй його і в покаянні. Якими очима будеш ти оглядати храм Божий? Як простягнеш руки, з котрих ще капає кров невинного вбивства? .. Відійди ж і не пробуй попереднє беззаконня побільшувати новим». «Чого ж Бог вимагає від мене?» - запитав імператор. «Того ж, що повинен зробити кожний вбивця: у Бога немає упередженості», - відповів архіпастир, і Феодосій змушений був виконати покуту.

Такі люди, як видно з цього прикладу, не сміли вступати до церкви, їм дозволялося лише стояти в притворі перед церковними дверима і просити кожного, хто входив, молитися за них, щоб

Бог приділив їм Свою святу ласку. Становище тих, хто каявся, було дуже тяжким: вони посипали свої голови попелом на знак смутку і жалю, що тяжко образили Бога, умертвляли своє тіло суворими постами та постійними молитвами і, крім того, перед цілою громадою були поставлені на сором за те, що не боялися порушити заповідь Божу. Перші християни вважали, що легше терпіти на землі, хоч би й ціле життя, аби тільки очистити свою душу перед Богом, ніж тут, на землі, жити безкарно і за те бути засудженими на вічні муки.

На спомин про давній звичай, коли в притворі стояли оглашенні, і нині, перш ніж увести такого, хто має хреститися, чин оглашення, відповідно до церковного уставу, має виконуватися в притворі. Робиться це для того, аби показати, що ніщо нечисте не має доступу до церкви, що перед входом треба очиститися від усякої скверни. Пам'ять про те, що в притворі стояли ті, хто каявся, зберігається в нашій Церкві в тому, що тут відправляються деякі богослужіння, в котрих ми просимо Бога про дарування нам Його милостей. Так, у притворі відправляється літія напередодні або в самий день великих свят. Священик виходить з вітаря і йде з церковним хором аж до церковних дверей, де вони стають здалека, подібно митареві, співають розчулено піснеспіви, благаючи про милосердя Боже, а потім священик виголошує молитви, по котрих народ багаторазово і покійно співає «Господи, помилуй». Це є знаком смирення перед Богом, подібно до покаяння тих, хто на цьому місці в давнину довгий час спокутував свої гріхи. Як бачите, дорогі мої, притвор є місцем, котре нагадує нам, що ми повинні смиритися перед Богом і покаятися, перше ніж переступимо поріг Церкви.

У притворі священик також очищає через молитву жінку, яка

вперше по народженні дитини приходять до церкви. Тут мають відбуватися заручини, а колись (подекуди й тепер) читалася відповідна молитва над жінкою, яка по шлюбі приходила до церкви, то був так званий вивід.

Коли ми входимо до церкви, то в притворі часто зустрічаємо людей, які потребують нашої допомоги. Це теж є для нас наукою: якщо ми йдемо до церкви просити в Бога ласки й милосердя, то ми насамперед повинні виявити милосердя до ближнього.

Таке значення має ця перша частина церкви, котра називається притвором. Це нагадує нам, щоб ми не відклали покаяння і не боялися підняти легкий труд за тяжкі гріхи. Ті, хто каюся у давні часи, є для нас яскравим прикладом. Вони терпляче зносили тяжкі й багаторічні кари, які на них накладалися.

Дорогі в Христі! Нехай вам нагадують про це стіни притвору.



Колись у притворах лунав плач щирого покаяння. Нехай згадка про це витисне і з нашої очей хоч одну, але щире, сльозу жалю. У притворі приймали оглашених, тут давали обітницю вірувати в Христа і

служити йому. А чи виконали ми дані нами Богові обітниці? У притворі відбуваються заручини, де даються обітниці про взаємну вірність і любов. О, яка це багатозначна хвилина нашого життя! Який важливий спомин, коли ми входимо до притвору! Які гадки повинні наповнити нашу душу, якщо ми не виконали даних тут добровільно обітниці! Хто знаходиться в тому сумному стані, нехай опам'ятається, поки ще є час, щоб колись ці стіни не осудили нас перед усім світом.

Такі думки нехай збуджує в нас ця перша частина церкви. Нехай буде для нас заохоченням до щирого покаяння і пересторогою перед гріхами; нехай утримує в нас невинність, дану нам при святому хрещенні, нехай буде для нас спонукою милосердя до ближніх, щоб і Бог обдарував нас ласками Своїми. Амінь.

Протоієрей Микола Н.

Synaxis of the Three Holy Hierarchs

► *Continued from p. 3*

with the title "Theologian," a title that is also given only to the holy Apostle and Evangelist St. John.

ST. JOHN CHRYSOSTOM, Archbishop of Constantinople, was born at Antioch about the year 347. His father died, and his mother devoted herself to raising him as a Christian. When his mother died, he entered monasticism, which he called the "true philosophy."

He lived four years as a monk in the wilderness and wrote books defending monastic life. For two years he lived in a cave in complete silence, but he became ill and returned to Antioch, where he was ordained a Deacon and then a Priest. For twelve years, he preached in church, and his words inspired people so deeply that he was given the name "Golden-Mouthed" (Chrysostom).

To help people understand Holy

Scripture (the Bible), he wrote many books and sermons explaining its spiritual meanings. He also wrote about the Feast days and the lives of Saints, and he defended the Orthodox Church against heresy (false teaching).

Under St. John's direction, the Orthodox Church at Antioch provided food each day to as many as 3,000 widows and orphans, in addition to caring for homeless and sick persons.

In 397, Archbishop Nectarius, successor to St. Gregory the Theologian, died. St. John Chrysostom was then elected Archbishop of Constantinople.

St. John compiled a Liturgy, the Liturgy of St. John Chrysostom, which is served on most Sundays and Holy Days in Eastern Orthodox churches. He introduced antiphonal singing for the all-night Vigil, and he wrote

several prayers for anointing the sick with oil.

When he criticized the Empress Eudoxia (the wife of the Emperor Arcadius) for vanity, he was exiled (sent away). That night, there was an earthquake, and the Emperor begged him to return. But when he objected to the Empress placing a statue of herself near the Church of Hagia Sophia, she exiled him again. Under military escort, he traveled for three months in the rain and cold. He became ill and died at Komani, Republic of Georgia, on September 14, 407. His last words were, "Glory to God for all things!"

The holy relics of St. John Chrysostom were brought back to Constantinople in the year 438.

*Three Holy Hierarchs
pray for us sinners!*

Reflections on the Eight Thoughts

There are five occupations which help to gain God's benevolence. The first is pure prayer; the second, psalmody; the third, reading the Holy Scriptures; the fourth, contrite remembrance of one's sins, of death and the terrible judgment; the fifth, work with one's hands.

If while still in your body you wish to serve God like the incorporeal beings, strive to have in your heart a secret unceasing prayer. For in this way your soul will come near to resembling the angels even before death.

As our body becomes dead and full of stench when the soul leaves it, so a soul in which prayer is not active is dead and stenches. That to be deprived of prayer should be counted worse than death is clearly shown us by Prophet Daniel, who was ready to die rather than be deprived of prayer at any hour. One should remember God more often than one breathes.

Join to every breath a sober invocation of the name of Jesus and the thought of death with humility. Both these practices bring great profit to the soul.

Do you wish to be known by God? Try as much as possible to be less known to men. If you will always remember that God is the Seer of all you do with soul or body, you will not sin in any action, and will have God as your Companion.

Nothing so makes a man resemble God as doing good to others. But in doing good to them, one should take great care not to transform these good deeds into a thought.

In the end you will become worthy of God by the fact that you do nothing unworthy of Him.

You will pay glorious homage to God if, through virtues, you imprint His likeness on your soul. Men become better as they come nearer to God.

A wise man who offers to God



honor and worship is known by Him. So he is in no way troubled if he remains unknown to all men. The task of good judgment is to incite the part of the soul where anger lies to the waging of inner warfare. The task of wisdom is to urge the mind to constant attentive watchfulness. The task of righteousness is to direct the part, in which lies lust, towards virtue and towards God. Finally, the task of courage is to govern the five senses and not let our inner man, that is the spirit, or our outer man, that is the body, be defiled through them.

The soul is a living substance, simple, incorporeal, invisible to the physical eye, immortal and endowed with mind and reason. What the eye is to the body, that the mind is to the soul.

Evil is not an actual substance, but absence of good; just as darkness

is nothing but absence of light.

Occupy yourself with reading with a calm spirit, so that your mind may be constantly raised up to contemplation of the wondrous acts of God, lifted, as it were, by some hand outstretched to it.

Every soul, by the grace of the Holy Spirit and by its own work and diligence, can conjoin and combine in itself the following qualities: word with mind, action with contemplation, virtue with science, faith with knowledge free of all forgetfulness, in such a way, moreover, that none of these qualities would be greater or less than another. For then it will be united with God, Who is good and true, and with Him alone.

*From "Early Fathers
From the Philokalia"*

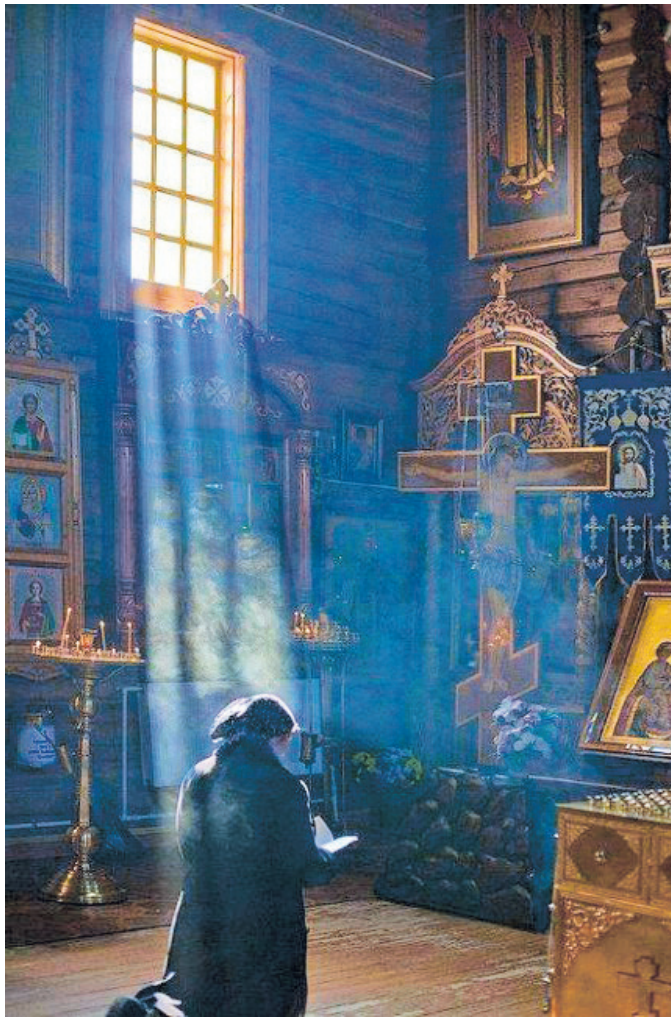
Совість — суддя і викривач провин людини

«Від совісті нікуди не втечеш», - так говорить народна мудрість. І це правда. Як би християнин, не намагався приховати вчинений злочин, совість завжди звинувачуватиме його, докоряючи за вчинений гріх, позбавляючи спокою.

Нема нічого гіршого, ніж гріх. Навіть той, хто легковажно чинить його, хто не шанує своїх батьків або просто людей старших віком, хто вбиває ближнього свого, якщо не рукою, то словом чи недоброю порадою, перелюбствує, привласнює чуже тощо, той не може спокійно дивитися на тих, кого скривдив. Коли цей грішник іде на сповідь до свого духовного отця – священика, рідко буває так, що він щиро усвідомив свої гріхи і покався в них. Здебільшого людина старається надати своїй провині іншого вигляду, намагаючись сховатися за яким-небудь вибачним поясненням. Проте совість присоромлює грішника і картає його, бо вона – голос Божий в серці людини.

Совість не дає людині спокою за потаємні гріхи, і нерідко, не витримуючи цих докорів, грішник звертається до свого духівника і кається у заподіяних злочинах, шукаючи заспокоєння в щирій сповіді, молитві й святому Причасті. У більшості випадків совість викриває потаємно, бо й самий гріх прихований, і голосу сумління ніхто не чує, крім самого грішника.

А в день Страшного Суду Божого совість викриватиме уже відверто. Тоді справдиться Слово Боже: «Нема нічого схованого, що б не відкрилося, ані таємного, про що б не дізналися» (Лк. 12, 2). Отже, все, колись і десь зроблене, не буде захищене, коли ми станемо перед лицем Господа слави і праведного Судді нашого: лицемірство, заздрість, ненависть, зрада, осуд ближнього і багато чого іншого.



Як же треба жити, щоб бути виправданим на суді Божому і уникнути муки пекельної? Відповідь проста. Все життя земне християнинові слід провадити так, щоб совість була чиста. Він повинен жити боговгодно, згідно з заповідями Божими, як жили праведники, що все життя боролися з пристрастями, похотями гріховними, перемогли гріх, обмиваючи свою совість щирим поканням, і старалися тримати її в чистоті і правді.

Християнин, відчувши докори совісті за той чи інший гріх, не відомий іншим, повинен сміливо йти до свого духівника, відкрити йому душу, безбоязно сповідати гріхи, особливо ті, про які нагадує совість, сердечно покаятися і просити пастирської поради, як долати той чи інший порок – гріх. Після всього треба дати перед святим Хрестом і Євангелієм обіцяння більше не повторювати цих гріхів і не затьмарювати ними своєї совісті, почати нове боговгодне життя.

Звичайно, це вимагає великих зусиль і праці. Але без праці нічого не буває, «під лежачий камінь вода не потече». Тим більше потрібний християнинові посиленний труд над собою в житті духовному, при очищенні совісті, тобто і в справі спасення. Слово Боже нагадує: «Царство Небесне силою береться, і ті, що докладають зусилля, здобувають його» (Мф. 11, 12).

Господь Бог наділив людину розумом і свободою волею, вказавши шлях до спасення – прямування за Христом Спасителем. Пам'ятаючи про вічність небесного блаженства, християнинові треба повсякчас дбати про чистоту своєї совісті і серця, не забуваючи слова Господні: «Блаженні чисті серцем, бо вони Бога побачать» (Мф. 5, 8). Амінь.

Ієромонах Інокентій

Be Attentive to Yourself

Commentary on a Homily by Saint Basil the Great

Attentiveness

To grasp the truth in the teachings of Scripture and our Church Fathers requires a calm and silent mind says, Basil the Great.

God who created us has given us the use of language, that we may reveal the plans of our heart to each other... Accordingly, since when our thought takes meaningful voice, as if carried in a ferry by our discourse, crossing the air it passes from the speaker to the hearer; and if it finds the sea calm and quiet, the discourse comes to anchor in the ears of the students as if in a tranquil harbors untroubled by storms; but if as a kind of rough upsurge the clamor of the hearers blows adversely, it will be dissolved as it is shipwrecked in the air. Therefore make it calm for the discourse through silence.... The word of truth is hard to catch.

Importance of Attentiveness

Saint Basil in his homily discusses a truth handed down to us from Moses: "Be attentive to yourself, lest an unlawful word come to be hidden in your heart" [Deut 15.9].

Our Mind easily leads us to Sin

He explains that it is in our mind that we are most easily led into sin. Therefore God is advising us in this directive to focus on our most vulnerable area much like a physician will give us preventative advice on that aspect of our health that is the weakest. So why is the mind that area of our greatest weakness? Saint Basil tells us that



it is because it acts by itself, it acts quickly and effortlessly, and is active at any time or situation. Therefore, it is much easier to sin in the mind than through actions of our body. Action in the body takes time and effort as well as the interaction with others. In fact, you can be acting in a wholly virtuous manner while at the very same time your mind is involved in numerous sinful thoughts. There is no witness to sins that take place in our mind and no one to correct us. It is therefore most important to be attentive to the action of our mind. It is most important that we give priority to control its actions.

Be Attentive to Your True Nature

He says, "attentiveness is of two kinds: on the one hand we can gaze intently with the bodily eyes at visible things, and on the other hand by its noetic faculty the soul can apply itself to the contemplation of incorporeal

things." Here is where we can go wrong by giving priority to what we perceive through our senses because we cannot comprehend our totality by this means. Basil says, "Let the eye of your soul be sleepless to guard yourself. You walk in the midst of snares [Sir 9.13]. Hidden traps have been set by the enemy in many places." He emphasizes that we are more than a physical being with senses and skills to maintain life, but we are also a soul and mind.

Saint Basil writes,

"Examine what sort of being you are. Know your own nature, that your body is mortal but your soul is immortal, and that our life is twofold in kind. One kind is proper to the flesh, quickly passing by, while the other is akin to the soul, not admitting

of circumscription. Therefore be attentive to yourself, neither remaining in mortal things as if they were eternal, nor despising eternal things as if they were passing. Look down on the flesh, for it is passing away; take care of the soul, for it is something immortal...

For when the body enjoys well-being and becomes heavy through much fleshiness, the mind is necessarily inactive and slack in its proper activity; but when the soul is in good condition and through care of its own goods is raised up toward its proper greatness, following this the state of the body withers."

He cautions that we must always be attentive to our inner being, our soul, and be able to recognize its strength and illness. For he says, "For many through lack of attention get great and incurable illnesses, and they do not themselves know they are ill."

We are a Small Microcosm

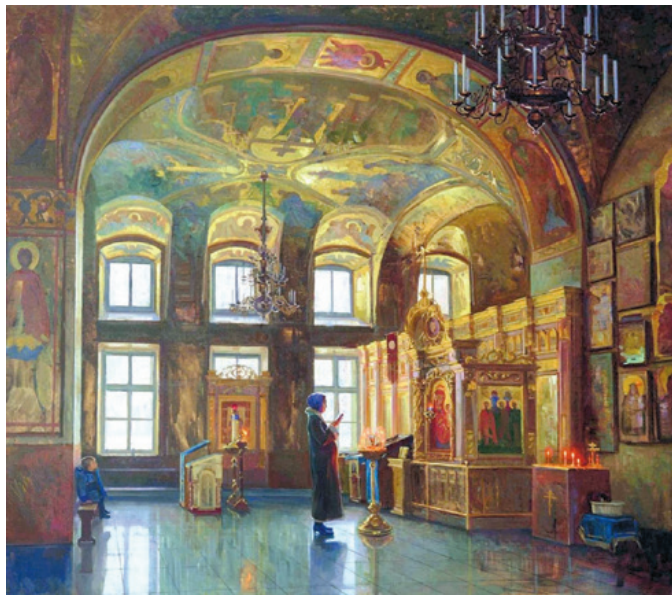
When we learn to be attentive to our inner nature we also discover that we are a "small ordered world," from which we can see the wisdom of our creator. We can learn that like God who is incorporeal and not contained by any space, and the same is true of our mind or soul. As we examine this inner nature we gain insight into the large cosmos.

Through Our Soul We can Know God's Energies.

You may believe that God cannot be understood by your soul because it is invisible. But, God is recognizable by His energies. Therefore do not think about knowing God through your eyes or any of your senses, but only through "supporting faith through reason."

Saint Basil writes,

"Marvel at the Creator's work, how the power of your soul has been bound together with the body, so that penetrating to its extremities it leads the many separate limbs and organs to one convergence and sharing of life. Examine what power from the soul is given to the flesh, what sympathy is given back to the soul by the flesh; how the body receives life



from the soul, and the soul receives pain from the body. Examine where you have stored away the things you have learned; why the addition of things that have come later does not overshadow the knowledge of things retained, but without confusion you keep your memories distinct, inscribed on the directive faculty of the soul as if on a bronze slab, guarded closely. Examine how as the soul slips gradually toward the passions of the flesh its own beauty is destroyed; and how again cleansed from the shame of evil, through virtue it ascends quickly toward the likeness of the Creator."

What Saint Basil Teach us About Attentiveness ?

Need a Quiet Mind

First, we must learn how to have a quiet mind. Basil tells us that it is with a quiet mind that we can grasp the truth contained in the Gospel. He is not referring to the reading of Scripture, but the underlying truths that the Scripture represents. This is the starting point to knowing our soul, the working of Spirit, and our relationship with God. But just a quiet mind is not sufficient. We also need a critical skill.

Quietness brings attentiveness to the Mind

With an quiet mind we can learn to become attentive to the action that is taking place in our mind. This is what he calls attentiveness. Other Fathers call it watchfulness.

Essential to Learn Attentiveness as Mind is Fast

Learning the skill of attentiveness is what is most important because this allows us to get at the source of our sinfulness. Our mind is not physical so things happen it is very fast and without effort. Thoughts quickly arise that lead us to react even faster than we can think with actions and emotions. These can be good or evil. They can lead us to anger, to speaking out words that harm others, and to physical violence. By being attentive to what is taking place in the mind we can intercept thoughts, cast them out before they lead us to action. We can also recognize automatic patterns of response to stimulus received by our senses, our eyes, ears, nose, mouth and sense of touch. and work at changing them as well. This is all a process of knowing intimately our inner self.



*As we become attentive we begin
to Know true nature
of our selves and all of Creation*

In addition, because the mind and body is a microcosm of the universe, as we become attentive we can learn about the true nature of all of Creation through self-knowledge. As we appreciate the make up of our physical and spiritual being we begin to know the energies of God. We come closer to God. This is our aim.

Attentiveness is a Fundamental Skill

So attentiveness is teaching us about a fundamental skill we need in the spiritual life to become more like God and to know Him. The question he leaves with us then is the following, How does one develop the quiet mind so we can become attentive of this inner life?

*Be Attentive to
the Structure of the Body*

Saint Basil suggests that we should be attentive to the structure of the body and how it is an appropriate

place for the rational soul to dwell. Think about how we differ from the animals. We have been fashioned by God to be able to look towards heaven and NOT to be slaves to our passions – the desires of the stomach or our sexual drives.

The nature of our makeup cannot but help to lift you to become attentive to its Creator.

Saint Basil concludes,

“Then God placed the head at the top, locating in it the most valuable of the senses. There sight, and hearing, and taste, and smell have been established, all near each other. And although confined in a small space, none of them impedes the activity of its neighbor. The eyes have laid hold of the highest lookout point so that nothing blocks their view of the body’s parts, but placed under the small projection of the eyebrows, they reach out from the prominence above in a direct line. Again, the hearing is not directed straight, but by a spiral-shaped pathway it takes hold of the noises in the air. This indeed exhibits the highest wisdom, enabling sound to pass though unhindered, or rather be led in, bending around the twists, while nothing from outside that

accidentally falls in can be a hindrance to the auditory perception. Examine closely the nature of the tongue, how it is tender and nimble and is sufficient by its varied movement for every need of speech. Teeth, also organs of speech, provide strong resistance to the tongue and at the same time also take care of food, some cutting it and others grinding it. And so when you have traversed all things with suitable reflection on each, and have observed carefully how air is drawn in through breath, how warmth is kept around the heart, and the organs of digestion, and the channels of blood, from all these you will perceive the unsearchable wisdom of the Creator [Rom 11.33]. So you will also say to him with the prophet, “Your knowledge from myself has become wonderful” [Ps 138.6].

*«Therefore be attentive to yourself,
that you may be attentive to God,
to whom be glory and
dominion unto the ages.»*

*Quotes from On the Human Condition,
trans. by Nonna Vera Harrison*



Mrs. Dorothy Scharba of Blessed Memory!

It is with a profound depth of sadness and prayer that the Consistory Office of Public Relations of the Ukrainian Orthodox Church of the USA prayerfully announces that the servant of God Dorothy Scharba, mother of His Eminence Metropolitan Antony, has reposed in Christ - born to eternal life - after a lengthy illness on January 4, 2016. May her memory be eternal!

Із великим жалем та молитвами Відділ Консисторії Зовнішніх Зв'язків повідомляє, що раба Божа Дорофея Щарба, мати Високопреосвященнішого митрополита Антонія, упокоїлася у Господі – у вічність – після довгих захворювань 4 січня, 2016 року Божого. Вічна їй пам'ять!

May her memory be eternal! Вічна їй Пам'ять!

Як Полюбити Ближнього?

Це питання мучить багатьох людей, в тому числі і мене. Перш ніж відповісти на нього, потрібно зрозуміти - хто він, наш ближній? В Євангелії Господь пояснює, що ближній – будь-яка людина, котра потребує нашої допомоги. Навіть якщо вона нам зовсім чужа, належить до іншої національності, сповідує іншу релігію. Ця людина може бути неприємною зовні, ми можемо не відчувати до неї жодних позитивних почуттів, але будь-хто, хто потребує допомоги, є нашим ближнім. Саме його Господь і заповідав нам полюбити.

В Євангелії є і інша заповідь, про любов до ворогів. Мудрі люди кажуть, що в цій заповіді йдеться не про ворогів Батьківщини, а щодо особистих ворогів. Але якщо потрібно любити ворогів, то полюбити ближнього, мабуть легше? Але на-справді навіть це нам дуже важко. Що вже говорити про любов до ворогів – це здається нам зовсім не-можливим.

Але якщо Господь дав нам такі заповіді, значить, Він вклав у нас здатність до любові. І, напевно, любити у нас не виходить не тому, що це понад наших сил, а тому, що ми зіпсовані гріхом і занадто любимо самих себе. Щоб полюбити ближнього, треба щось робити. Але, перш ніж почати щось робити, потрібно зрозуміти, чому ж ми не маємо тієї любові, яка в нас повинна бути?

Любов вкладає в наше єство Богом. Але чому чоловік не любить свою дружину, а батьки – своїх дітей? Чому діти не люблять своїх батьків? Чому відбуваються зради? Чому природна любов для людини є неприродною? Якщо нам складно любити навіть свою сім'ю, то де вже говорити про любов до людей, які від нас відрізняються – до бездомних, яких ми презирливо називаємо бомжами, до мігрантів?

У єство людини вкладає любов, вона створена Богом, щоб



бути любов'ю. А в мені цієї любові чомусь немає! Можна сказати, що людське єство, спотворене гріхом, втратило цю здатність. Це дійсно так. Людина створена як подоба Божа. Бог у своїй істоті є Любов. І людина створена Богом за Його образом і подобою, в неї вкладає здатність любити. Це теж єство людини. Як божественне єство – любов, так і людське єство – любов.

Тому дивно не те, що потрібно полюбити ближніх, а те, що ми не любимо їх. Чому так відбувається? Тому що, наша природа спотворена гріхом, любов у нас стала самолюбством. Ми звернені своїми почуттями лише на себе, тому не здатні любити.

Але ж у православної людини крім природної любові є ще дар любові надприродної. Кожен православний хрещений в ім'я Отця, Сина і Святого Духа, в ім'я Трійці, яка у своїй істоті є Любов. І кожна хрещена людина помазана святим миром, і в цьому помазанні їй дано дар Святого Духа, дар любові, дар володіти собою, дар знати волю Божу, брати участь у священнодійствах. Чому ж цей дар в нас не реалізується?

Чому ми вважаємо, що любити ближнього – важко? Адже це має бути природним і радісним для нас. Відповідь, я думаю, зрозуміла. Тому що ми – грішні і в нас діє гріх. Тому, що ми потоптали ті дари, які нам дані в хрещенні, в миропомазанні і не вміємо зігрівати в собі цю любов. Ми живемо не так, як повинні були б жити, а так, як живуть усі люди навколо.

Християни втиснуті в якийсь механізм життя XXI століття, в якому немає місця любові. У нашому житті є кар'єра, гроші, задоволення, договірні відносини, політика, мистецтво, психологія (коли важко, можна сходити до психолога), є ліки, щоб довго жити, є розваги, а от для любові місця як би немає. Любов у нас – на другому плані, на третьому, на четвертому, на десятому. І Бога в цьому механізмі теж немає.

І тому, щоб навчитися любити ближнього, потрібно вийти з цього світу. Саме до цього нас закликає Господь. Вийти з руслу, яке тече вниз і, врешті-решт, може понести нас у пекельні глибини. Зійти з рейок, по яких переміщуються люди, більше схожі на трамваї, ніж на людей.

Щоб полюбити ближнього, потрібно виконати, перш за все, першу заповідь. Потрібно полюбити Бога всім серцем, всією душею, всіма своїми думками і почуттями. Без цього не можна навчитися любити ближнього, не можна виправити свою зіпсовану гріхом природу, не можна преобразитись, не можна сприйняти в усій повноті дари, які Господь нам дав.

У нас закладено мале зернятко вічного життя, небесної радості, але воно не розпускається, не росте. А адже це насіння може стати деревом, в якому буде ховатись птаство небесне. Але ми заважаємо цьому своїм життям.

Потрібно згадати про Бога, і пам'ятати про Нього завжди, потрібно шукати Бога, шукати з'єднання з Христом. В молитві,

старанній і постійній, в читанні правил, але не обмежуючись правилами. Шукати Його, беручи участь у церковних таїнствах, каючись у гріхах, беручи участь у таїнстві Святого Причастя. Без цього не можна навчитися любити Бога і любити ближнього. Євангеліє треба не просто читати як звичайну книгу, а читати з вірою в те, що через ці слова Господь може відкрити нам свою волю, підказати кожному, що він повинен зробити. Ось що потрібно зробити, щоб навчитися любові. Тому що любов – це радість. Не навчившись цієї радості, ми даремно проживемо життя.

Адже заповідь, про любов до ближнього, можна виконати тільки на землі. У Царстві Божому любов буде дарована всім. Там уже не потрібно буде з силою

змінювати себе, працювати над собою, щоб полюбити того, хто тобі неприємний. Це можна зробити тільки на землі. Тільки тут ми можемо щось відібрати у себе і дати іншому, явивши йому свою любов. В Царстві Небесному у всіх буде всього достатньо. Там не потрібно буде доглядати за хворими, піклуватися про бездомних, віддавати частину своїх грошей якійсь вдові з дитиною, там Господь все виповнить.

Полюбити ближнього можна тільки тут, на землі. Якщо ми цього не робимо, значить ми і не живемо, тому що не виконуємо ту мету, яку перед нами поставив Бог, значить ми ухилилися від правильного шляху. Мені здається, що, розмірковуючи про все це, можна навчитися любові.

Єп. Пантелеймон

AXIOS!

Three years ago His Eminence Metropolitan Antony was formally Enthroned as the 4th Metropolitan of the Ukrainian Orthodox Church of the USA in St. Andrew the First Called Apostle Ukrainian Orthodox Cathedral in Silver Spring, MD.

In the presence of 20 hierarchs, representing various Orthodox jurisdictions of North America and representatives of Catholic and other Christian communities, His Eminence received his Archpastoral staff of the Prime Hierarchy of the Church.

On January 30th His Eminence Metropolitan Antony celebrates his Name's Day (St. Anthony the Great) and his birthday. Forty three years ago he was ordained to the Holy Priesthood.

On behalf of the clergy, members of the Council of Metropolia, the Consistory 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.

*Axios! Eis polla eti despota!
God grant you many and blessed years!*



Три роки тому назад відбулася офіційна інтронізація Високопреосвященного Митрополита Антонія як четвертого митрополита Української Православної Церкви США в Українській Православній Катедрі Св. Андрія Первозваного у м. Сілвер Спрінг штату Меріленд.

У присутності 20 ієрархів із різних православних юрисдикцій Північної Америки і представників із Католицької Церкви та інших громад, Високопреосвященніший владика прийняв свій архипастирський жезл Першого ієрарха нашої Церкви.

Тридцятого січня Високопреосвященніший митрополит Антоній святкує своє День Ангела (св. Антонія Великого) та День Народження. Вже пройшло 43 роки від коли він став у ряди ієреїв – священників.

Від імені духовенства, Ради Митрополії, Консисторії та вірних Української Православної Церкви США ми молимося, щоб Господь дарував йому мир, захист, здоров'я та довгих днів «правдиво навчати» слова Божої істини.

*Аксиос! Іс полла еті деспота!
Многая і благая літа!*

St. John Chrysostom: The Prophet of Charity

Chrysostom was a powerful preacher. He was fond of preaching, and regarded preaching as the duty of a Christian minister. Priesthood is authority, but it is authority of word and conviction. This is the distinctive mark of Christian power. Kings compel, and pastors convince. The former act by orders, the latter by exhortations. Pastors appeal to human freedom, to human will and call for decisions. As Chrysostom used to say himself, "We have to accomplish the salvation of men by word, meekness, and exhortation." The whole meaning of human life for Chrysostom was in that it was, and had to be, a life in freedom, and therefore a life of service. In his preaching he spoke persistently about freedom and decision. Freedom was for him an image of God in man. Christ came, as Chrysostom used to remind, precisely to heal the will of man. God always acts in such a way as not to destroy our own freedom. God Himself acts by calls and exhortations, not by compulsion. He shows the right way, calls and invites, and warns against the dangers of wickedness, but does not constrain. Christian pastors must act accordingly. By temperament, Chrysostom was rather a maximalist, sharp and rigoristic, but he was always against compulsion, even in the struggle with heretics. Christians are forbidden, he used to insist, to apply violence even for good aims: "Our warfare does not make the living dead, but rather makes the dead to live, because it is conducted in the spirit of meekness and humility. I persecute by word, not by acts. I persecute heresy, not heretics. It is mine more to be persecuted, than to persecute. So Christ was victorious as a Crucified, and not as a crucifier." The strength of Christianity was for him in humility and toleration, not in power. One had to be strict about oneself, and meek to the others.

Yet, Chrysostom was in no sense a sentimental optimist. His diagnosis of the human situation was stern and grim. He lived in a time when



the Church was suddenly invaded by crowds of nominal converts. He had an impression that he was preaching to the dead. He watched the lack of charity, and the complacent injustice and saw them almost in an apocalyptic perspective: "We have quenched the zeal, and the body of Christ is dead." He had an impression that he was speaking to people for whom Christianity was just a conventional fashion, an empty form, a manner and little more: "Among the thousands one can hardly find more than a hundred of them who are being saved, and even about that I am doubtful." He was rather embarrassed by the great number of alleged Christians: "an extra food for fire."

Prosperity was for him a danger, the worst kind of persecution, worse than an open persecution. Nobody sees dangers. Prosperity breeds carelessness. Men fall asleep, and the devil kills the sleepy. Chrysostom was disturbed especially by an open and deliberate lowering of standards and requirements, even among the clergy. Salt was losing its savour. He reacted to this not only by a word of rebuke and reprimand, but by deeds of charity and love. He was desperately

concerned with the renewal of society, with the healing of social ills. He was preaching and practicing charity, founding hospitals and orphanages, helping the poor and destitute. He wanted to recover the spirit of practicing love. He wanted more activity and commitment among Christians. Christianity for him was precisely "the Way," as it had been sometimes described in Apostolic times, and Christ Himself was "the Way." Chrysostom was always against all compromises, against the policy of appeasement and adjustment. He was a prophet of an integral Christianity.

Chrysostom was mainly a preacher of morality, but his ethics was deeply rooted in the faith. He used to interpret Scripture to his flocks, and his favorite writer was St. Paul. It was in his epistles that one could see this organic connection between faith and life. Chrysostom had his favorite dogmatic theme, to which he would constantly return first of all, the theme of the Church, closely linked to the doctrine of Redemption, being the sacrifice of the High Priest Christ; the Church is the new being, the life in Christ, and the life of Christ in men. Secondly, the theme of Eucharist, a sacrament and a sacrifice. It is but fair to call Chrysostom, as he was actually called, "the teacher of Eucharist," doctor eucharisticus. Both themes were linked together. It was in the Eucharist, and through it, that the Church could be alive.

Chrysostom was a witness of the living faith, and for that reason his voice was so eagerly listened to, both in the East and in the West; but for him, the faith was a norm of life, and not just a theory. Dogmas must be practiced. Chrysostom was preaching the Gospel of Salvation, the good tidings of the new life. He was not a preacher of independent ethics. He preached Christ, and Him crucified and risen, the Lamb and the High Priest. Right life was for him the only efficient test of right beliefs. Faith is accomplished in the deeds — the

deeds of charity and love. Without love faith, contemplation, and the vision of the mysteries of God are impossible. Chrysostom was watching the desperate struggle for truth in the society of his own days. He was always concerned with living souls; he was speaking to men, to living persons. He was always addressing a flock, for which he felt responsibility. He was always discussing concrete cases and situations.

One of his constant and favorite subjects was that of wealth and misery. The theme was imposed or dictated by the setting in which Chrysostom had to work. He had to face the life in great and overcrowded cities, with all the tensions between the rich and the poor. He simply could not evade social problems without detaching Christianity from life, but social problems were for him emphatically religious and ethical problems. He was not primarily a social reformer, even if he had his own plans for Christian society. He was concerned with the ways of Christians in the world, with their duties, with their vocation.

In his sermons we find, first of all, a penetrating analysis of the social situation. He finds too much injustice, coldness, indifference, and suffering and sorrow in the society of his days. And he sees well to what extent it is connected with the acquisitive character of the contemporary society, with the acquisitive spirit of life. This acquisitive spirit breeds inequality, and therefore injustice. He is not only upset by fruitless luxury of life; he is apprehensive of wealth as a standing temptation. Wealth seduces the rich. Wealth itself has no value. It is a guise, under which the real face of man is concealed, but those who hold possessions come to cherish them, and are deceived; they come to value them and rely on them. All possessions, not only the large ones, are dangerous, in so far as man learns to rely upon what is, by its very nature, something passing and unreal.

Chrysostom is very evangelical at this point. Treasures must be gathered in heaven, and not on earth, and all earthly treasures are unreal and doomed to corruption. "A love

for wealth is abnormal," says Chrysostom. It is just a burden for the soul, and a dangerous burden. It enslaves the soul; it distracts it from the service to God. The Christian spirit is a spirit of renunciation, and wealth ties man to inanimate things. The acquisitive spirit distorts the vision, perverts the perspective. Chrysostom is closely following the injunctions of the Sermon on the Mount. "Do not be anxious for your life, what you shall eat, nor for your body, what you shall put on. . . ." Life is greater than clothing or food, but it is anxiety which is the prevailing temper of the acquisitive society.

Christians are called to renounce all possessions and to follow Christ in full confidence and trust. Possessions can be justified only by their use: feed the hungry, help the poor, and give everything to the needy. Here is the main tension, and the main conflict, between the spirit of the Church and the mood of the worldly society. The cruel injustice of actual life is the bleeding wound of this society. In a world of sorrow and need, all possessions are wrong – they are just proofs of coldness, and symptoms of little faith. Chrysostom goes so far as to denounce even the splendor of the temples. "The Church," he says, "is a triumphant company of angels, and not a shop of a silversmith. The Church claims human souls, and only for the sake of the souls does God accept any other gifts. The cup which Christ offered to the disciples at the Last Supper was not made of gold. Yet it was precious above all measure. If you want to honor Christ, do it when you see Him naked, in the person of the poor. No use, if you bring silk and precious metals to the temple, and leave Christ to suffer cold and nakedness in the outside. No use, if the temple is full of golden vessels, but Christ himself is starving. You make golden chalices, but fail to offer cups of cold water to the needy. Christ, as a homeless stranger, is wandering around and begging, and instead of receiving Him you make decorations."

Chrysostom was afraid that everything kept aside was in a sense stolen from the poor. One cannot be rich, except at the cost of keeping others poor. The root of wealth is always in sortie injustice. Yet, poverty

was not for Chrysostom just a virtue by itself. Poverty meant for him first of all need and want, and suffering and pain. For this reason Christ can be found among the poor, and he comes to us in the guise of a beggar, and not in that of a rich man. Poverty is a blessing only when it is cheerfully accepted for Christ's sake. The poor have less anxiety than the rich and are more independent – or at least may be. Chrysostom was fully aware that poverty can be tempting too, not only as a burden, but as an incentive of envy or despair. For that very reason he wanted to fight poverty, in order not only to ease the suffering, but to remove temptations also.

Chrysostom was always concerned with ethical issues. He had his own vision of a just society, and the first prerequisite was, in his opinion, equality. It is the first claim of any genuine love. But Chrysostom would go much further. He felt that there was but one owner of all things in the world – God Himself, the Maker of all. Strictly speaking, no private property should exist at all. Everything belongs to God. Everything is loaned rather than given by God in trust to man, for God's purposes. Chrysostom would add: Everything is God's except the good deeds of man – it is the only thing that man can own. As everything belongs to God, our common Master, everything is given for common use. Is it not true even of worldly things? Cities, market-places, streets – are they not a common possession? God's economy is of the same kind. Water, air, sun and moon, and the rest of creation, are intended for common use. Quarrels begin usually when people attempt to appropriate things which, by their very nature, were not intended for the private possession of some, to the exclusion of others.

Chrysostom had serious doubts about private property. Does not strife begin when the cold distinction mine" and "thine" is first introduced? Chrysostom was concerned not so much with the results, as with causes-with the orientation of the will. Where is man going to gather his treasures? Chrysostom was after justice in defense of human dignity. Was not every man created in God's image? Did God not

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The Missionaries of the UOC of the USA and Diaspora Complete the Winter Mission Trip Outreach Activities in Znamianka, Ukraine



Nine individuals from across the globe traveled to Znamianka (Kirovohrad region), Ukraine during the Gregorian Calendar Christmas celebration season in order to share the joy of St. Nicholas the Wonderworker feast with over 100 handicapped children of Znamianka State Orphanage.

Prior to the departure for Ukraine, the nine-member Team packed several suitcases with various donations, as well as over twenty boxes of clothing that the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) with Fr. Vasyl Pasakas sent to Znamianka orphanage.

The days of December 19-27, 2015 truly proved the spirit of love and kindness alive in the walls of the orphanage when nine missionaries of the Ukrainian Orthodox Church of the USA and Diaspora arrived to Ukraine. Subdeacon Ivan Tchopko left his home in Brazil two days prior to his arrival to Kyiv in order to make



Ukraine. Anastasia Smortynovych joined the missionaries of the UOC of the USA in Munich, Germany, as the Team connected there bound for Ukraine from a transatlantic flight that originated in Newark, NJ. Pani Olha Coffey, Subdeacon Ivan Chopko, Laura Haluszczak, Michael Murray, Efrain Castro and Bishop Daniel joined by Solomia Zavaliak of Lviv, Ukraine were commissioned as Missionaries of the UOC of the USA and UOC in Diaspora prior to their arrival in Kyiv, Ukraine.

Over the seven-day period the Team worked in the orphanage with the children, sponsoring a St. Nicholas concert, presented by Kropyvnytskyj State Theater of Kirovohrad Region, as well assisting with the physical rehabilitation exercises, etc. In addition to the time spent with children of the orphanage, the Team delivered suitcases of clothing, gifts, arts/crafts supplies, which arrived as a gift from about a dozen of parishes of the Ukrainian Orthodox Church of the USA in response to the orphanage's



all of the proper air travel connections and joined the Mission Team of the UOC of the USA for a week of giving and sharing joy with the orphans of the state-run facility in Central





request. Pani Tatiana Ivanivna Valko, director of Znamianka orphanage expressed her gratitude to the Team and the faithful of the Church for their continued prayers and support.

Throughout the trip Bishop Daniel led the Team in daily prayers as well as reflections about their ministry with children of Znamianka orphanage, stating: "Remember, God must become an activity in our consciousness... Too often we underestimate the power of a touch, a smile, a kind word, a listening ear, an honest compliment, or the smallest act of caring, all of which have the potential to turn a life around – for a closer relationship with Christ... Very often we forget that "everyone smiles in the same language..."

One of the highlights of this year's trip was a transfer of numerous gifts that the parishes of the UOC of the USA prepared for the children of Znamianka orphanage. A special thanks you goes to the youth of St. John the Baptist Ukrainian Orthodox Church in Portland, OR for the donations of home-made bracelets and hair pins; the visitors of the first annual "Christmas at the



Seminary" event that prepared for the orphanage various gifts – hand-made Christmas tree ornaments; the youth of St. Demetrius Ukrainian Orthodox Cathedral in Carteret, NJ for the Nativity Greeting Cards; Monica O'Donnell of St. John the Baptist Ukrainian Orthodox Church in Sharon, PA for

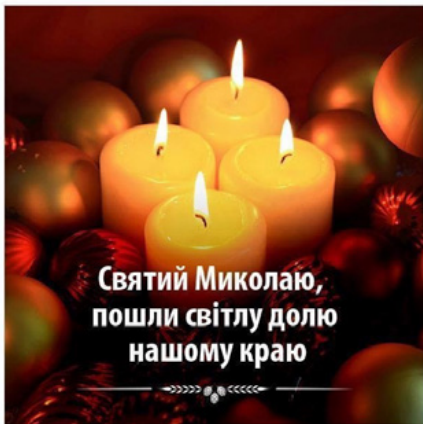
her donation which enabled the Team to purchase about 300 kilograms of meat; and WEGMANS Food store for the donation of 50 bottles of multivitamins for children of the orphanage, thus supporting the missionary efforts of this year's Team member Michael Murray.

The pictures give some idea of what they experienced during their ten days working at the Znamianka orphanage for physically and mentally handicapped children.

The Mission team returned to their homes on Sunday afternoon, December 27th. Each missionary, touched by the experience of seven days in Ukraine, was changed - many forever. The Team members encouraged each other to get involved in helping others in their local parishes, communities. Each missionary when commenting on their just completed trip used the word 'incredible.' All nine Mission Team members were sad to leave the children of the orphanage – "...we will never forget you and we will pray for you. We hope we were instruments of peace to the children. You certainly were to all of us. God Bless all of you..."



Українська Школа при церкві-пам'ятнику Св. Андрія Первозванного відсвяткувала свято Миколая



«Хто він, той святий Миколай, гість з неба, на которого так чекають діти? Легенда оповідає, що у дитинстві, а ріс Миколай у заможній родині, горнувся хлопчик до бідних, нужденних, скривджених та голодних. Він змалку щиро молився і просив у Господа справедливості, миру, добра, прощення і милосердя. Він приходив на допомогу бідним знедоленим людям у найскрутніші хвилини життя несподівано і завжди так, аби його ніхто не бачив. Робив добро, не чекаючи на подяку і славу. І тому його ще за життя називали «батьком сиріт, вдів і бідних». Після смерті батьків продав маєток і роздав гроші бідним, а сам став священником.»

Прибувши на нашу урочисту частину Святий Миколай із захопленням дивився на виступ дітей, які готувалися заздалегідь, щоб гарно розказати віршки та заспівати пісні до Миколая. Кожен учасник, звичайно, хвилювався, щоб як найкраще виступити та отримати винагороду від Св. Миколая.

На завершення виступу Святий Миколай звернувся до дітей з проханням любити своїх батьків, ходити до церкви,



молитися, поважати один одного та бути слухняними у школі та вдома. Також всі учасники свята зробили загальну фотографію на пам'ять із Св. Миколаєм. Нарешті, настала хвилина на яку всі чекали з нетерпінням. Хвилина, коли усі чемні школярі отримують приємні подаруночки від Св. Миколая. Усі діти отримати цікаві подаруночки та незабутнє враження від свята.

Хочемо подякувати Адміністрації Школи, вчителям та дітям за те, що подарували всім присутнім неймовірну святкову атмосферу та Святому Миколаю, який завітав до нас на це свято.

Святителю отче Миколаю
Чудотворче моли Бога за нас!

The Youth of Portland, OR Helps the Children of Ukrainian Orphanages



This is the season of the year for us to reflect on God's blessings and to be thankful for all that we have. In this grateful spirit, the children and teenagers of St. John the Baptist in Portland, Oregon have presented a check for \$1,000 to His Grace Bishop Daniel to help support the children of the Znamyanka orphanage in Ukraine. They raised these funds by making and then selling handcrafted items at our church craft fair in November. This is just one opportunity for our children to give to the children of Znamyanka. But, they were happy to give even more.

They are able to actually give part of themselves by sharing who they are with the children and young adults of Znamyanka. Initially this was accomplished by producing a beautiful video showing our children writing pysanky, and with sharing photos of themselves. This fall, our teens took on still another video project. This time it focused on how they make handcrafted items – bright paracord bracelets for the boys and lovely hair bows for



the girls, made by one of our Mothers – which they will send to the Znamyanka children with His Grace Bishop Daniel and the missionaries in December.

Our teens have been completely engaged in the video projects, from setting up props for the videographer to rehearsing with the younger children. They clearly enjoyed what they were doing but perhaps more importantly, it provided them with a great source of pride in their contributions to the projects.

Our adult parishioners also got into the spirit of giving, donating brand-new clothing that was shipped to the Znamyanka children in September. Another parishioner lent his videographer talents to film our videos and everyone generously supported the craft fair.

St John the Baptist Ukrainian Orthodox in Portland, Oregon is a small parish, but a parish with a big heart. Through the combined effort of all of us, we are able to reach out and connect with the children of Znamyanka.



День Подяки і початок Різдвяного посту – це час для нас замислитися над тим, якими ласками обдаровує нас Господь і бути вдячними за все, що ми маємо.

У цьому дусі вдячності діти і підлітки церкви Святого Івана Хрестителя в Портланді, штат Орегон передали Його Преосвященству Владиці Даниїлу чек на \$1,000.00, щоб допомогти дітям зі Знам'янського дитячого будинку в Україні. Діти і молодь заробили ці кошти, продаючи власноручно зроблені вироби на церковному ярмарку, що відбувся в листопаді. Цей ярмарок став однією з нагод дати щось матеріальне сиротам зі Знам'янки. Але діти і молодь нашої парафії були раді дати і щось більше.

Вони фактично ніби дали частинку себе, налагоджуючи контакт з дітьми з дитячого будинку. Спочатку цього досягнули знявши чудове відео, що зображало як діти нашої парафії роблять писанки, а також, надіславши свої фотографії до дитячого будинку. Цієї осені наша молодь закінчила ще один відео проект. Цього разу знімали як вони



роблять браслети для хлопців, а одна із мам робить бантики для дівчаток. Всі ці вироби дітям зі Знам'янського дитячого будинку привезе Владика Даниїл і учасники місійної подорожі, коли поїдуть туди в грудні.

Молодь і підлітки нашої парафії були дуже задіяні у відео проекті: розставляли все необхідне для оператора, проводили репетиції з меншими дітьми. Їм було цікаво і приємно приймати участь в проекті, але найважливіше – вони гордяться своїм внеском до цього проекту.

Наші дорослі парафіяни долучилися до доброчинності, даруючи новий одяг для дітей - сиріт, який надіслали поштою до Знам'янки в вересні. Один із наших парафіян зафіксував свій талант відео оператора і редактора - він зняв і

змонтував наше відео. Всі дорослі підтримали ярмарок дитячих виробів.

Парафія Святого Івана Хрестителя – це маленька парафія, але це – парафія з великим серцем. Сумарними зусиллями ми змогли допомогти і налагодити зв'язок з дітьми із дитячого будинку Знам'янки.



Deacon David Mascarenas of Blessed Memory!



It is with a profound depth of sadness and prayer that the Consistory Office of Public Relations of the Ukrainian Orthodox Church of the USA prayerfully announces that the servant of God, Deacon David Mascarenas (of St. Anthony of the Desert Ukrainian Orthodox Mission in Las Cruces, NM) has reposed in Christ - born to eternal life - after a lengthy illness on December 9, 2015.

May his memory be eternal!

From the Hills of Kyiv to the Hills of Hollywood – St. Andrew Ukrainian Orthodox Church of Los Angeles, CA Celebrates Patronal Feast Day



Sunday morning, December 13, 2015 was a day of fervent spiritual reflection for many Orthodox Christians throughout the world, but especially for many Ukrainian Orthodox Christians, as the Church celebrated the feast of Holy Apostle Andrew the First-Called, the Enlightener of Kyiv Rus-Ukraine.

On this particular Sunday the hills of ancient and modern Kyiv shared the prophetic words of St. Andrew to his followers, namely that on those hills the great churches and city will be built. Yet on another continent, thousands of miles away from the ancient capital-cradle of Slavic Orthodoxy, the prayers of intercession to Holy Apostle Andrew were proclaimed. The hills of Hollywood-Los Angeles, California on this particular Sunday welcomed hundreds of Orthodox Christians of various ethnic backgrounds for the feast of Holy Apostle Andrew, and especially the parish feast of St. Andrew Ukrainian Orthodox Church in Los Angeles, CA.

His Grace Bishop Daniel, fulfilling his archpastoral responsibility of a chief bishop of the Western Eparchy, visited the St. Andrew parish family; thus uniting in prayer not only the clergy and faithful of the local

Los Angeles, San Diego, CA Ukrainian Orthodox parishes but also from the hills of Los Angeles/Hollywood the prayer of intercession were uttered for the Ukrainian Orthodox Church of the USA, in Ukraine, and especially for the victims of the ongoing atrocities throughout the world.

Walking through the threshold of St. Andrew's temple, Bishop Daniel was greeted by Dr. Pavlo Micevych and representatives of the parish's Sisterhood and numerous parishioners, who with prayers on their lips welcomed their bishop and asked him for prayers and the words of spiritual direction in the world that bombards the most sacred gift of God – the human body, which a temple of the Holy Spirit. Responding to the greeting of the lay leadership

of the parish, as well as to the word of welcome of the pastor of St. Andrew parish community – Very Rev. Vasyl Shtelen, and Very Rev. Vasyl Saucur, Dean of the Western Deanery and pastor of St. Volodymyr Ukrainian Orthodox Pro-Cathedral in Los Angeles, CA, as well as Very Rev. Myron Myronyuk of Pokrova of the Mother of God Ukrainian Orthodox parish in San Diego, CA and Very Rev. Yuriy Shakh, Vladyka Daniel spoke of the need to nurture the flock of the Lord entrusted into the parish's care – parishioners of St. Andrew parish, who in turn are called to live out their Faith and to practice the words of Scriptures through their daily ability of committing acts of charitable love. The bishop concluded that "love" is not just a feeling – most of all it is and requires action – a positive act of love in the Name of Creator.

Pan Mykola Zlydeny and members of the parish's choir prayerfully chanted the hymns of the liturgical service as Subdeacons Ivan Chopko and Gary Gebet assisted their bishop in putting on liturgical vestments. Prior to the beginning of Divine Liturgy, and upon the recommendation of the pastor of St. Andrew parish community, Vladyka Daniel tonsured as a Reader – a



pious parishioner of St. Andrew's Mr. Iurii Stryzhenko.

In his sermon the hierarch of the Church instructed the faithful about the meaning of Sacred Time of Rest and Service: "The Sabbath is the day of completion, when creation had been finished and pronounced good, but it is also the day of potential. The Sabbath is therefore a day of blessing, but also a day of promise. It's a day for remembering that we didn't make this world, Someone Else did. This world was already here before we entered the picture, and it was already blessed even without our presence. It is a blessed and good thing.

The second lesson of Sabbath is about promise: God made this world and made us to go in it. So now that we're here, what will we do with that gift? Will we blow it, like Adam and Eve did? Listen then to these words from Isaiah: "If you refrain from trampling the Sabbath, from pursuing your own interests on my holy day; if you call the Sabbath a delight and the holy day of the LORD honorable; if you honor it, not going your own ways, serving your own interests, or pursuing your own affairs; then you shall take delight in the LORD, and I will make you ride upon the heights of the earth; I will feed you with the heritage of your ancestor Jacob, for the mouth of the LORD has spoken."

Sometimes the command to honor the Sabbath can indeed seem like a burden. For us moderns so pressed for time, we sometimes need to work on the Sabbath. It may be the only day we have available to get certain chores done. Indeed, the Pharisees had such elaborate rules about the Sabbath precisely because they knew that some work still needed to be done. For example, there were rules about what kind of knot you could tie on the Sabbath – this was precisely to allow you to untie your domestic animals and lead them to water. So the key here is not so much whether we are doing any work or not, but what kind of work. The key here is whether the work we do honors the Sabbath, or more accurately, honors God's creation of the world or not...



Our Gospel story shows us the nature of the good Sabbath work that honors God. Here is an old woman with a spirit that has crippled her for eighteen years. Eighteen years of being unable to stand up straight. Eighteen years of not being able to look a person in the eye. When the synagogue leader sees Jesus heal this woman, he becomes angry, declaring that healing this woman is a desecration of the Sabbath. He places his Sabbath laws above the needs of this woman...

In healing her, Jesus did not break the Sabbath rules against work. Rather, he did the very best work you can do on the Sabbath. He did work that restored the blessing of creation, that restored the promise that was the woman's birthright as a child of God. The synagogue leader followed his own interests on the Sabbath by emphasizing his personal piety over the woman's needs. But Jesus continued the creative and redemptive work of God, and thereby honored the Sabbath. Indeed, freeing people from bondage is what the Sabbath is most about."

Dozens of parishioners and visitors to the parish's feast approached the sacred chalice and received the Most Holy Eucharist, thus sharing in a true Agape meal of the Lord.

The day continued with a festive luncheon prepared in honor of St. Andrew's Feast Day and the eparchial bishop. Ladies in the kitchen, assisted by the younger generation of volunteers, treated everyone in attendance to a Lenten meal. Fr. Vasyl Shtelen and Dr. Pavlo Micevych addressed the congregation reflecting upon the true meaning of parish life and the importance of healthy Christianity in the local community where Ukrainian Orthodox Christians find themselves not only living their lives, but most importantly sharing their lives and Faith with those around them. Vladyka Daniel also addressed the gathered congregation, informing everyone in attendance about the various ministerial opportunities in the life of the Church, the progress with the new endeavor of the Church – Strategic Plan for the UOC of the USA, as well as about the charitable ministry of St. Andrew's Ukrainian Orthodox Society. Following his remarks, the Dean of Western Deanery – Very Rev. Fr. Vasyl Sauvir called upon those in attendance to offer financial donations to the ministry of St. Andrew Society.

The day concluded with yet another short prayer and numerous opportunities for the parishioners and guests of St. Andrew's to visit with their bishop, many of whom asked for special prayers and blessings.

Парафія Святого Апостола Андрія Первозванного у Лос Анжелесі

Напередодні особливого свята, дня пам'яті Апостола Андрія Первозванного, який є покровителем нашої парафії, 12 грудня 2015 року до храму приїхав зі Східного узбережжя найбажаніший гість Преосвященний Єпископ Даниїл, Правлячий Єпископ Західної Єпархії, Президент Консисторії Української церкви у Сполучених Штатах Америки. Святкування розпочалося під час вечірньої Архієрейської Літургії, о 5 год. вечора. Після Вечірнього Служіння Преосвященний Єпископ Даниїл зустрівся із духовенством Каліфорнійського деканату.



Зранку 13 грудня 2015 року в церкві зібралися усе духовенство та віруючі, щоб зустріти «хлібом і сіллю» Преосвященного Єпископа Даниїла.

О 9:45 Владика урочисто ввійшов до церкви, привітавши усіх найтеплішими словами подяки. Також він наголосив, що святий обов'язок кожного з нас молитися за наш український народ в цілому, за наших братів і сестер в Україні, які переживають складні часи та негаразди, та за людей в Америці українського походження.

У свою чергу, Отець Василій, Настоятель храму у Лос-Анджелесі, підкреслив, що це велика радість вітати Владика, який взяв під свою опіку не лише Схід, але і Захід, до якого і входить парафія Св.Андрія. Також він подякував за візит та щиро зрадів жарту Єпископа, який назвав себе «Голівудським».

Голова парафії, Доктор Павло Міцевич, привітав Владика свіже-спеченим хлібом з сіллю, сестриці храму привітали Владика букетом з червоних троянд.

Єпископ Даниїл зі словами подяки та благословіння, окропив усіх присутніх святою водою та запросив до Божественної Літургії. Під час літургії, на яку зібралося близько багато віруючих, у своїй надихаючій промові, Владика наголосив на важливості праведного життя, розповідав історії з життя, цитував Марію Терезу.



Також під час літургії Владика здійснив постриг нового чтеця Юрія Стриженко, який буде допомагати Настоятелю парафії у Вівтарі під час Літургії та читання Священного Апостольського Писання.

Наприкінці літургії парафіяни приклалися до Священного Хреста у якому вставлені мощі святого, що привіз із собою Владика, та були запрошені до Святкового обіду.

У парафіяльній залі Владика Даниїл благословив святковий обід, подякувавши Сестрицям парафії за їхню працю, якою вони збагатили храмове свято, приготувавши обід для всіх бажаючих. Голова парафії, доктор Павло Міцевич, у свою чергу, представив усіх, хто посідав за головним столом. У своїй промові Отець Настоятель Василь Штелень коротко розповів про заснування парафії та її перші роки існування.

Під час смачного обіду Владика підходив до кожного столу, щоб привітатися з віруючими, відповісти на їх запитання та послухати про їх життя.

Владика згадував у своїй промові обездолених та хворих дітей в Україні, яким Українська Православна Церква у США на постійній основі надає допомогу харчами та одягом, а також підтримує грошами декількох українських сиротинців. Цей благодійний обов'язок виконує Товариство Допомоги Україні, що діє під покровительством Української Православної Церкви у США.

На цю благодійну ціль була проведена збірка для допомоги в Україні.

На цій ноті свято нашої Парафії було завершено та всі присутні, задоволені та щасливі, подякувавши Настоятелю та сестрицям, які у свою чергу з натхненним та веселим настроєм роз'їхалися по своїх домівках.

За все хвала Богу.

*Татяна із Парафії Святого
Апостола Андрія Лос
Анджелес*

St. Andrew Parish Feast Day in Silver Spring, MD



The parish feast day at St Andrew Ukrainian Orthodox Cathedral in Silver Spring, MD (on the outskirts of Washington, DC) is always a wonderful celebration. This year, it was made more special by the fact that we, as a parish, marked the anniversary of 20 years in the Holy Priesthood of our beloved Very Rev. Father Volodymyr Steliac.

The day began with a glorious sunrise welcoming an unusually warm December Sunday that would see temperatures rise above 70 degrees! We were honored to have His Eminence Metropolitan Antony lead our prayers with a Heirarchal Liturgy. Metropolitan was assisted by Father Volodymyr, Very Rev. Father Todor Mazur from Holy Trinity Cathedral in New York, as well as subdeacons, seminarians and altar boys. The Church was packed with young and old, and there was a holy atmosphere during the service that was supported by the glorious singing of the Church choir, directed by Greg Oleynik.

Following the Liturgy, we

proceeded to the Parish Hall, where tables had been beautifully set and a gourmet meal prepared by the Sisterhood. Halyna and Oleh Voloshyn served as the bilingual Masters of Ceremony. The Ambassador of Ukraine to the United States, Valerij Chaly offered greetings and presented a special Hramota from the government in Ukraine to Father Volodymyr. Parish Council President Tamara Woroby then asked all the Council members to come forward, and they together recognized the

tremendous leadership and spiritual guidance that Father has provided to all. They also applauded Panimatka Marta for the indefatigable support that she has given to Father and to so many in the parish. The parishioners also sang Mnohaya Lita, not only recognizing Father's 20 years in the Holy Priesthood, but the fact that just a few weeks earlier it had been the 20th wedding anniversary of Father and Panimatka Marta.

Father Volodymyr then told us about his journey to the Priesthood, from growing up in a small village in Romania, to being a seminarian in Ukraine, to meeting a devout young girl and marrying her within three weeks of meeting her, to becoming ordained as a Ukrainian Orthodox priest and making the decision to come to the United States.

As it was also the parish feast day, two awards made annually were presented. Anya Dydyk Petrenko was recognized with the Lifetime Achievement Award and Halyna Voloshyn with the Parishioner of the Year



Award. The founders of the parish were then asked to stand and be recognized. There afternoon concluded with greetings to Father Volodymyr from the Sisterhood and other parishes in the area, including St. Michael's Ukrainian Orthodox Church, Holy Trinity Particular Ukrainian Catholic Church, Holy Family Ukrainian Catholic Church and St. Constantine and Helen Greek Orthodox

Church. The final highlight, no doubt, was when 15 year old Oles Steliac stepped forward to the microphone to honor both his parents. Not only his parents, but all who have watched Oles grow up, were so proud of him. It was a truly special day!

By Tamara Woroby



St. John Chrysostom: The Prophet of Charity

➤ *Continued from p. 14*

wish salvation and conversion of every single man, regardless of his position in life, and even regardless of his behavior in the past? All are called to repentance, and all can repent. There was, however, no neglect of material things in his preaching. Material goods come also from God, and they are not bad in themselves. What is bad, is only the unjust use of goods, to the profit of some, while others are left starving. The answer is in love. Love is not selfish, "is not ambitious, is not self-seeking." Chrysostom was looking back to the primitive Church. "Observe the increase of piety. They cast away their riches, and rejoiced, and had great gladness, for greater were the riches they received without labor. None reproached, none envied, none grudged; no pride, no contempt. No talk of 'mine' and 'thine.' Hence gladness waited at their table; no one seemed to eat of his own, or another's. Neither did they consider their brethren's property foreign to themselves; it was a property of the Master; nor again deemed they ought their own, all was the brethren's." How was this possible, Chrysostom asks: By the inspiration of love, in recognition of the unfathomable love of God.

In no sense was Chrysostom preaching "communism." The pattern itself may be deceitful and misleading as any other. The real thing is the

spirit. What Chrysostom was preaching in the cities, monks were fervently practicing in their communities, professing by deeds that God was the only Master and owner of everything. Chrysostom did not regard monastic life just as an advanced course for the select, but rather as a normal evangelical pattern intended for all Christian. At this point he was in full agreement with the main tradition of the early Church, from St. Basil and St. Augustine up to St. Theodore of Studium in the later times. But the strength of monasticism is not in the pattern itself, but in the spirit of dedication, in the choice of a "higher calling." Was this calling only for the few? Chrysostom was always suspicious of inequality. Was it not dangerous to discriminate between the "strong" and the "weak"? Who could judge and decide in advance? Chrysostom was always thinking about real men. There was some kind of individualism inherent in his approach to people, but he valued unanimity most highly--the spirit of solidarity, of common care and responsibility, the spirit of service. No person can grow in virtue, unless he serves his brethren. For that reason he always emphasized charity. Those who fail to do charity will be left outside the bridal chamber of Christ. It is not enough, he says, to lift our hands to

heaven--stretch them to the needy, and then you will be heard by the Father. He points out that, according to the Parable of the Last Judgment, the only question which will be asked then, is that about charity. But again it was not just a moralism with him. His ethics had an obvious mystical depth. The true altar is the body of men itself. It is not enough to worship at the altars. There is another altar made of living souls, and this altar is Christ Himself, His Body. The sacrifice of righteousness and mercy should be offered on this altar too, if our offerings are to be acceptable in God's sight. The deeds of charity had to be inspired by the ultimate dedication and devotion to Christ, who came into the world to relieve all want, and sorrow, and pain.

Chrysostom did not believe in abstract schemes; he had a fiery faith in the creative power of Christian love. It was for that reason that he became the teacher and prophet for all ages in the Church. In his youth he spent some few years in the desert, but would not stay there. For him monastic solitude was just a training period. He returned to the world to proclaim the power of the Gospel. He was a missionary by vocation; he had an apostolic and evangelistic zeal.

by Archpriest George Florovsky

The Inaugural “Christmas at the Seminary” Fundraiser



As Christians prepare themselves this Lenten Season for the upcoming feast of the Nativity of Christ, so do the students of Saint Sophia's Ukrainian Orthodox Theological Seminary in South Bound Brook, New Jersey. In between classes and preparing for their semester's final exams, the students began to decorate their home for the first ever “Christmas at the Seminary”- capturing the essence of the Holy Wonderworker Saint Nicholas.

On Saturday, December 12th, friends and supporters of the Seminary were welcomed into the Seminary building that to learn about the school, the historic building, and meet with the current full-time and part-time students. This fundraiser was organized by Dobrodijka Oksana Pasakas with the help of Pani Maria Morozovska, Natalia Hlushko, Svitlana Lymar, and the seminarians. The event was well attended: the Distance Learning/Part-Time students were meeting that same weekend for their classes and exams, alumni came telling stories of their years in the

Seminary, donors and supporters came to meet the full student body and see the updates and repairs to the historic building, and friends and families gathered for fun, fellowship and holiday cheer.

Guests had the opportunity to spend as much time as they wanted wandering around the first floor of the Seminary building. The Three Holy Hierarchs Chapel was open to those who wanted to pray or to view the wide array of icons hanging on the walls. In this same chapel, the students and their teachers gather to pray at least three times a day. In the dining room, where the students gather for meals, classes, and to study, guests sat around the same tables enjoying Lenten dishes prepared by the seminary chef Pani Maria Morozovska and Dobrodijka Oksana Pasakas. Craft stations were set up for icing and decorating Christmas-themed sugar cookies as well as a station for making your own ornaments. A basket was left out for those who wished to make an ornament for the orphans of

Znamyanka orphanage. In exactly a week after this fundraiser, His Grace Bishop Daniel would be leading a group of young adults to the orphanage and will deliver these handmade ornaments to the children.

In the newly remodeled classroom and computer lab, gifts of much needed consumable items, such as cleaning products, paper towels, toilet paper, athletic equipment and others began piling up. These generous gifts will lessen the monthly financial burden at the seminary. Throughout the school year, consumable goods and food items are purchased from local stores for the needs of the student body. These purchases are made possible by donations made throughout the year.

In the afternoon, guests were treated to a musical surprise as members of the local singing ensemble “Promin” came caroling to the Seminary—singing Christmas, New Years and Epiphany carols. At the end of their carol and greeting, members of “Promin” led a sing-along with guests and seminarians. As a thank you for attending, all guests received homemade chocolate covered pretzels as party favors.

The administration, staff and student body of Saint Sophia Seminary are grateful for your support and contributions to this higher education institution and wish everyone a very blessed Nativity and cheer in the New Year.



64th Anniversary of St. Katherine Ukrainian Orthodox Church in Arden Hills, MN!

On Saturday, December 5, 2015 a number of parishioners of St. Katherine parish, along with their pastor Very Rev. Fr. Petro Siwko gathered with the local community of Twin Cities of Minnesota to honor the memory of 10 million men, women and children – victims of the Artificially-Created Genocidal Famine in Ukraine of 1932-1933.

St. Katherine Ukrainian Orthodox Church formally began to celebrate its annual patron saint's day on December 6, 2015. The pastor, Very Rev. Petro Siwko and the parish board of administration invited His Grace Bishop Daniel, the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA to honor the feast day and to lead the liturgical celebrations. Prior to the Divine Liturgy, children of the parish and the parishioners greeted the bishop on the front steps of the church with the traditional bread and salt. A dozen of children presented the bishop with beautiful bouquets of flowers. Mr. Swiatoslav Mirza, the president of the parish board of administration welcomed the bishop, asking for his blessing and prayers for the parish's congregation, and jokingly remarked that it snows every time bishop visits St. Paul/Minneapolis area.

Welcoming the bishop to the parish's temple, the pastor of the congregation, Very Rev. Fr. Petro Siwko paid great tribute to the men and women who built the parish both physically and spiritually and left their Orthodox Christian imprint on all generations to come. "If it weren't for the work of the Holy Spirit in the founders, our spiritual mission to the greater Ukrainian Orthodox Church in North America, thirsty for the truth, and to this neighborhood would not be in existence." Fr. Petro's message reminded all the members of this holy body to embrace the glory of Christ's love and continue to come to His table, carrying the legacy of their ancestors.

And as soon as he spoke, Bishop Daniel immediately captured the hearts of not only the congregation but the children as well. In his sermon the bishop reminded the faithful of the parish family... "The church really needs your presence, the gift your of faith, your enthusiasm, your joy and conviction that you can bring to help build up the body of Christ. Go out and share your faith and values with others," he said. "Take the message of the Gospel with you into the world. Live your life in a way that attracts people to Christ."

Following the chanting of the Gospel Reading, His Grace Bishop Daniel delivered an inspiring sermon in Ukrainian and English languages. In his remarks Vladyka mentioned: "... It's gotten to the point today where if



you're carrying a briefcase and you're rushing madly to get somewhere, you are a symbol of success. And the world worships the "god" called success.

Our concept of success is going from poverty to riches. God's concept of success is going from riches to poverty. St. Paul and all the Church Fathers simply say: "THOUGH HE WAS RICH YET FOR OUR SAKES BECAME POOR SO THAT BY HIS POVERTY WE MIGHT BECOME RICH."

For the real Christian, success is believing that the intimate God lives in me and desires to work through me. Success is being honest enough to recognize my need for God's help and humble enough to receive it when offered. Success is being God's person in every situation. Success is finding a purpose in life that is larger than life itself. And what larger purpose can there be than knowing, loving and serving God?

Success is learning to live by principles, not by moods. Success is learning, improving, growing more into the perfect icon (or reflection) or image of Christ. Success is inviting God to walk with us each day; it is being in the Kingdom of God here and now. Success is turning away from sin and returning to the Father.

Each time you pray you are a success. Each time you have faith in God you are a success. Each time you replace a thought of anger or doubt with an affirmation of God's truth, you are a success. Each time you accomplish a task, and know in your heart it was your best effort, you are a success. Each time someone looks at you for strength and support, and you are able to help, you are the real success..."

All services were conducted interchangeably in both English and Ukrainian languages at the same time, which



made the service understandable to all present. Following the Litany of Fervent Supplication, Bishop Daniel lead everyone in attendance in a special Memorial service which was dedicated to the memory of the founders of the parish, the clergy that faithfully served the spiritual needs of their parishioners, and most especially it was served for the repose of the souls of about 2,335 U.S. servicemen and 68 civilians, who perished 74 years ago in Pearl Harbor attack. Moreover, the bishop recalled in his memorial petitions the fallen victims of the ongoing war conflict in Eastern Ukraine, the victims of the terrorist attack in California, and the numerous victims of ongoing persecution of Christians in the Middle East.

Bishop Daniel then administered the Holy Eucharist, first to the altar servers, and then to many children and parishioners who prepared themselves to receive the Eucharist from His Grace Bishop Daniel on this special St. Katherine Feast Day.

Following the singing of the final prayer "Bozhe Velykyj Yedynyj..." - the Ukrainian prayer which implores the Almighty God to preserve our ancestral homeland of Ukrainian-Americans - Ukraine - a long line for veneration of the cross formed and the radiant and smiling Vladyka Daniel found enough time to exchange at least a few friendly words with just about everyone who approached him and talked to him while kissing the Cross.

Among the special guests, St. Katherine parish welcomed its friends Very Rev. Fr. Evhen Kumka and parishioners of St. Michael and St. George Ukrainian Orthodox parish in Minneapolis MN, as well as parishioners of the local Ukrainian Catholic parishes of Twin Cities.

The celebrations continued with lunch in the parish hall and performances by the children of the parish. Bishop Daniel started the event with a prayer. During lunch, Pani Luba Lewytska, who served as Mistress of Ceremonies, called upon those in attendance to reflect upon the tragic events of 1932-1933 Holodomor in Ukraine.

During the intermission of the festive luncheon, His Grace Bishop Daniel met with the representatives of Minnesota Maidan community, who shared with the hierarchy of the UOC of the USA their projects and plans for the future. Both Vladyka Daniel and the representatives

of the local Ukrainian Minnesota community discussed common projects that both the UOC of the USA and MN Maidan community could be engaged in. In conclusion, Vladyka Daniel received a gift of a Tshirt from MN Ukrainian-American community.

Moreover, Mykola Zomchak, a seminarian of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, NJ stepped to the microphone and thanked those in attendance for the opportunity that he and 29 other students of the St. Sophia Seminary have while studying at the academic institution of the UOC of the USA, expressing his gratitude for the financial assistance which they received through the Very Rev. Dr. Wolodymyr Lewytskyj and Panimatka Halyna Seminarian Fund, now administered by Luba Lewytskyj, which enabled them to continue their studies in Ukraine and come to the United States to continue their education here.

A number of parishioners said that the bishop's visit was an important part of getting to know his flock. "We were honored to have him visit with us... From the look on his face with the way the parishioners all welcomed him, he was happy to be here, too... What I like about the bishop's visit was that he took time to take a picture and talk with us..." said one of the younger parishioners of the parish...

"...As a parish, we have so much for which we must be thankful to God. Our Father in Heaven gave us such a great patron and top intercessor in Great Martyr Catherine, who is our model as a parish: meek and humble like a child, yet wise in the Lord like an adult. We work together as a family - physical and spiritual - just like our patron saint did. The road may be bumpy at times, but we must not forget that we are to help and love one another, which makes our arrival at the destination even more joyous.

The success of the Ukrainian Orthodox Christian community of St. Katherine these past 64 years has predicated itself on spiritual leadership, dedication, vision and sacrifice. Our blessings from God Most-high have been our clergy and every parishioner who has helped to build a truly heavenly and holy temple for us in which to worship. Now, we must encourage our youth to carry their cross and follow Christ, take up the torch given to them by the prior generations and assist them in continuing the work of the Lord through His Holy Church. With God's help, the parish will continue to help us all seek the salvation that the Lord has prepared for us."

The day's festivities ended with the singing of "Mnohaya Lita." Pastor of the parish family, Fr. Petro Siwko thanked the bishop for joining the parish this day, the guests for coming to celebrate with the parishioners, the cooks who prepared a wonderful meal, the children for their performance, and all the guests and parishioners for their attendance in large numbers. The parishioners were then able to spend some time speaking with Bishop Daniel and receiving his blessing.

Громада церкви-пам'ятника Св. Андрія Первозванного у Саут Баунд Бруці відсвяткували храмове свято



6 грудня 2015 року у церкви-пам'ятнику Святого Апостола Андрія Первозванного відбулися урочистості з нагоди храмового свята. У цей гарний недільний та сонячний ранок перед Божественною Літургією на сходах храму діти Суботньої Школи, Староста Дмитро Козлюк, від імені Сестрицтва п. д. Леся Сівко із хлібом та сіллю та настоятель храму отець Юрій Сівко привітали Високопреосвященніого Митрополита Антонія.

Торжество урочисто розпочалось Архієрейською Божественною Літургією, яку очолив Високопреосвященніший Митрополит Антоній у співслужінні настоятеля храму о. Юрія Сівка. За Божественною Літургією співав Хор церкви-пам'ятника під керівництвом диригента п. Михайла Андреця та п. Наталі Гончаренко. Також на літургії були присутні семінаристи Свято Софіївської Семінарії, велика кількість парафіян та гостей. Богослужіння відбувалося на єдиному духовному пориві архієрея, священників та вірних. Коли спільна молитва у своїй невимовній частині то вона, невимовним польотом підноситься до Господа.

Під час літургії присутні мали змогу приступити до Святого Причастя, що є усвідомлення факту, що християнське життя є невіддільним від участі у Святых Тайнах. Багато вірних, які прийшли віддати шану Всевишньому та Андрію Первозванному, змогли отримати благословення.

Після богослужіння Високопреосвященний Митро-



полит Антоній звернувся до вірних з повчальним та змістовним словом. Зокрема Високопреосвященний Владика відзначив наступне: «... Сьогодні свято апостола Андрія Первозванного. Первозванний! Його самого першого з усіх учнів покликав Господь до апостольського служіння... Господь сподобив Українську землю бачити апостола Андрія Первозванного...» Також Митрополит звернувся до всіх, хто носить ім'я Андрій, та привітав з днем ангела.

На закінчення свята до присутніх із словами подяки звернувся настоятель храму отець Юрій, також подякував Високопреосвященнішому Митрополиту Антонію за відвідини парафії та запросив на святковий обід до церковної зали.

На святковому обіді були присутні близько 150 людей, які мали можливість подивитися концерт у виконанні дітей нашої Суботньої Школи. Під час обіду Сестрицтво привітало Владика Митрополита із 30-ю річницею Його Архієрейського служіння і подарували Його Високопреосвященству хрест та панагію. Хор заспівав многоліття.

Ще раз наостанок отець Юрій подякував Митрополиту Антонію, сестрицтву за гарний та смачний обід, дітям за виступ, парафіянам та всім гостям за те, що прибули на храмове свято.

Святий Отче Андрію моли Бога за нас!

Диякон Василь Шак

St. Andrei Ukrainian Orthodox Parish Opens Its Doors Following the Formation of a New Parish Family



November 28, 2015 - Saturday following Thanksgiving celebrations in the United States of America became a true Thanksgiving Day for the parish family of St. Andrei Ukrainian Orthodox Church in Jamaica, NY. Both hierarchs of the Ukrainian Orthodox Church of the USA traveled from the Metropolia Center of the Church (South Bound Brook, NJ) to the newly reestablished Orthodox family of Christians from various ethnic backgrounds. Greetings and joyful chanting in Ukrainian, Romanian, English, Church-Slovanic and Polish languages enabled faithful of Jamaica (New York Metropolitan area) to participate in a truly multinational Divine Liturgy with Metropolitan Antony and Bishop Daniel, who led the prayer service of the day.

Entering the sacred temple of the parish community, Metropolitan Antony responding to a joyful greeting of Very Rev. Fr. Ioan (John) Proteasa, reflected upon the great contribution that the newly established parish community made in order to facilitate the so needed structural repairs of the parish's church building. Bishop Daniel, in his turn, marveled at the history pages of the Ukrainian Orthodox Church of the USA, as St. Andrei parish temple served for many years as a spiritual home (center) for the Ukrainian Orthodox Church in America under the leadership of Metropolitan Andrei (Kushczak) and later by Archbishop Vsevolod (Majdansky) until the unification of both jurisdictions in 1995.

Children with flowers, Sisterhood members with bread & salt and men of the parish family chanting – this was a formal welcome of both bishops by Fr. John and the numerous clergy from the Ukrainian Orthodox, Bulgarian and Romanian Orthodox jurisdictions in the US.

The student choir of St. Sophia Ukrainian Orthodox Theological Seminary joined the choir members of St. Andrei parish and Holy Trinity Ukrainian Orthodox Cathedral, as the Divine Liturgy began in four languages. His Eminence Metropolitan Antony shared with those in attendance the words of spiritual wisdom, reflecting upon the Gospel narrative of the day and recalling his personal journey to Ukrainian Orthodox parishes in Romania about 15 years ago, when he was blessed to consecrate several parish temples for the Ukrainian-Romanian communities. Sharing the story, the Metropolitan promised to return back to the parish community in the near future for the formal re-consecration of the temple, following the reconstruction repairs and installation of the iconography on the walls of the Church.

At the end of the Liturgy a formal Memorial Service was served by the hierarchs and clergy of the Church, recalling the loss of 10 million innocent victims of Ukrainian Genocidal HOLODOMOR of 1932-1933 committed by the tyranny of Stalin's Communist regime. Moreover, the hierarchs in the presence of Romanian Orthodox Christians remembered in their prayers the loss of about 50 individuals in the most recent tragedy in Romania.

The day concluded with a formal reception held in the parish's hall (which is also under construction), inaugurating the first day of St. Philip's Fast, leading everyone in attendance to the joyful feast of the Nativity of our Lord and Savior Jesus Christ. Mr. Hryhoriy Bobul and Mr. and Mrs. Slavko Kosiv of Holy Trinity Ukrainian Orthodox Cathedral (Broome St, NY City) offered a few folk songs in Ukrainian and Romanian languages, concentrating on the themes of the songs that call upon the faithful to live in Christian love and generosity.

In conclusion, His Grace Bishop Daniel address those in attendance, calling upon them to journey through the St. Philip's Fast with the love of a God, who offers Himself as a Salvific Gift to His Creation. As a farewell action, both hierarchs of the Church presented bouquets of flowers to the pani-matkas of the both St. Andrei and Holy Trinity Ukrainian Orthodox parish and cathedral communities.



Hierarchs of the UOC of the USA

Visit Ukrainian Orthodox Parish Community of Baltimore, MD

On November 22nd, 2015 the parish family of Holy Archangel Michael Ukrainian Orthodox Church in Baltimore, MD celebrated its Feast Day with His Eminence Metropolitan Antony, His Grace Bishop Daniel and clergy from other parishes with their families, the parishioners, and guests.

The Sunday morning started with a spiritually uplifting Divine Liturgy led by His Eminence Metropolitan Antony, His Grace Bishop Daniel, priests including Father Zenoviy Zholobak, Father Volodymyr Steliac, and of course the parishes very own Father Vasyl Kryshchompol. The chanters of St. Sophia Ukrainian Orthodox Theological Seminary – Mykola Zomchak, Ivan Hukhaniuk, Mykhaylo Bokalo, Yuri Bobko, Ivan Protsak, and a few members of the church choir, sang responses to the petitions of the Divine Liturgy.

His Grace Bishop Daniel deliver a sermon during which he called upon the parishioners of the parish community to live the Spontaneous Orthodox way of life, opening themselves to charitable ministry opportunities in the local parish community as well as in the greater Baltimore Metropolitan area through the simple acts of human touch and ability to care.

Following the liturgy the faithful who were present endured sadness with the 40th Day Memorial Service which was held for Father Anatoliy Dohkvat, a 41 year old priest of a parish community in Millville, NJ who



recently reposed in the Lord. It was a sad moment in the church until His Eminence Metropolitan Antony came out to say his uplifting remarks to all those present in the church. His Eminence Metropolitan Antony was happy to see many Parishioners partake in the Holy Eucharist, attributing the spiritual growth of the parish community to the Spiritual guidance of Father Vasyl Kryshchompol.

This day also marked a momentous occasion for Father Vasyl who was elevated to rank of “protopriest” after serving the Ukrainian Orthodox Church for 15 years. Not only was that a great celebration but the Feast Day marked the 30 Year Anniversary of Metropolitan Antony’s Hierarchal Service in the Ukrainian Orthodox Church of the USA.

The celebration continued when the clergy and faithful came to join the parish in a beautifully decorated dining hall and lunch. Dobrodiyka Olga Kryshchompol, Alexandra Stryzak and Madelen Melnychenko coordinated the delicious lunch. This occasion was a joyous one not only for the Parish but for all who participated in it. As you walk into St. Michael’s Ukrainian Orthodox Church you can feel at home because everyone invites you in with open arms and in no time it can feel like a second family.

By Julianna Wasiluk – Photos by Seminarian Yuri Bobko



Orthodox Christian Fellowship's College Conference 2015 Shares Christ's Love with Hundreds of College Students



LIGONIER, PA and DUNLAP, CA – From December 28-31, 2015 hundreds of college students gathered for Orthodox Christian Fellowship's 2015 College Conferences. The theme of the conferences this year was "Modern Martyrs: Witnesses of the Word," where students discussed how they can be witnesses to Christ on their college campuses and in the secular world. Students also participated in worship, service, and fellowship activities.

Three hundred and twenty students attended College Conference East, held at the Antiochian Village in Ligonier, PA. Sister Vassa Larin, nun of ROCOR and liturgist for the University of Vienna was the Keynote Speaker. Workshops were led by V. Rev. Fr. Timothy Hojnicky (OCA); Fr. Alexandros and Pres. Stephanie Petrides (GOA); V. Rev. Fr. Stephen Lopusky (ACROD); Dr. Tim Patitsas from Holy Cross Greek Orthodox School of Theology; Louis Zagami, Development Officer for IOCC; and Steven Christoforou, Director of the Department of Youth and Young Adult Ministries of the Greek Orthodox Archdiocese of America. His Grace Bishop Gregory of Nyssa, Episcopal Liaison for OCF to the Assembly of Bishops and Rev. Fr. Joel Gillam (Antiochian), Spiritual Advisor for College Conference East, were also present. Anna Valliant, a senior at the University of Pittsburgh and College Conference East Student Leader said, "There is something so beautiful about 300 Orthodox students gathering together in prayer and fellowship to grow closer to Christ. OCF's College

Conference gave us an opportunity to broaden our knowledge about being a witness for our Faith, while allowing us to create and strengthen our friendships with those at the conference."

A little over sixty students attended College Conference West, held at the St. Nicholas Ranch in Dunlap, CA. Rev. Fr. Apostolos Hill of Holy Trinity Greek Orthodox Cathedral in Phoenix, AZ was the Keynote Speaker and served as the Conference's Spiritual Advisor. Workshops were led by Abbot Tryphon of the All Merciful Saviour Monastery and author/podcaster of *The Morning Offering* (ROCOR); Mother Melania, of Holy Assumption Monastery (OCA); Fr. Michael Gillis, author/podcaster of *Praying in the Rain* (Antiochian); Mrs. Christina Andresen, Manager of Chapter Relations for OCF and her husband, Mr. Daniel Andresen. Nora Haddad, a junior at Sacramento City College and College Conference West Student Leader said, "The College Conference experience this year was unparalleled in that the love of Christ flourished through the union and companionship of all who attended! Glory to God, through prayer, education on martyrdom and saintliness, the sharing of our hearts with one another, and allowing love to conquer over all that arose in any given circumstance, we were able to witness transformation together from beginning to end. Everyone left OCF's College Conference West with their hearts elated and eyes glimmering with inspiration!"



Meeting of Orthodox Scholars



On January 4-5, 2016, a group of thirty Orthodox scholars met at the invitation of His All-Holiness Patriarch Bartholomew at the Phanar in Constantinople (Istanbul) Turkey to establish connections with academics working in various disciplines and ministries of the Church throughout the world and also to make the scholars aware of expectations associated with the upcoming Holy and Great Council of the Orthodox Church to be held around Pentecost, 2016.

Following the celebration of the Liturgy of the Forefeast of Epiphany, His All-Holiness addressed the group; this was followed by short reports from each of five teams of scholars representing different interests within the group (seminaries, non-Orthodox academic institutions, scholars serving in mission and religious education and scholar-practioners in the natural and social sciences).

After lunch, His Eminence Senior Metropolitan John of Pergamon chaired two very lengthy sessions with the participants, first discussing challenges and hopes for the Council and then taking questions from the group. This was a candid session with His Eminence recounting the many difficulties associated with calling the Council and bringing it to fruition, particularly in this day of political division, tension, and disorder in the world. Plans for the council began over 50 years ago, and the agenda has been set for many years although some specifics of the agenda have been reworked in recent years to speak to modern issues. His Eminence noted the need to follow the agenda that had been established for many years, but also the importance of holding the Council at all in light of all of

the work that has gone into planning. He remarked that there are many forces that do not wish the Council to be held, and he encouraged the scholars present to work to support the convocation of such a Council. His Eminence stressed that the Council is essential because the Church has to learn again how to think synodically; there has not been a Council for the Church in many years, and the Primates of the Orthodox Church must begin working together. He also noted that many of the forces that are hampering the convocation of the Council are steeped in either national/political struggles or in an unhealthy conservatism that is driving an agenda that prevents the expression of an Orthodoxy that is relevant today.

It is hoped that a final agenda for the Great and Holy Council will be set soon; topics to be discussed include impediments to marriage, the contribution of the Church to the realization of justice, freedom, brotherhood, and love among peoples, ecumenical relations, and several others. There are many approaches being explored to involve lay people in the decisions to be made, and among them is the possibility that some position papers on these topics will be released in advance for comments.

The comments and questions of the scholars demonstrated their remarkable support for holding of the Council this year and for the on-going anticipated work of the Council. Scholars welcomed the opportunity to comment on documents that are expected to be released prior to the Council.

Following the meeting, the scholars were invited to celebrate the Feast of Epiphany with His-All Holiness. This service was moving and beautiful.

Як школа українознавства «Барвінок» зустрічала Св. Миколая Враженнями ділиться сам Св. Миколай!



Шановна українська громадо,
Слава Ісусу Христу!

Я нещодавно навідався в гості до учнів школи українознавства «Барвінок», що у Пейлос Парк, і був настільки задоволений гостинністю школярів, що вирішив поділитись з усіма Вами своїми враженнями.

Так от, любі українці, завітав я до учнів школи «Барвінок» 19-го грудня 2015 року на прохання школярів та викладачів, адже не раз чув, що дітки були чемними та не бешкетували впродовж усього року, і крім того підготували святковий концерт в мою честь. Тому я прийняв запрошення та на власні очі переконався у високому рівні підготовки та мотивації учнів.

Школярі вітали мене кумедною виставою, у якій

майстерно відтворили боротьбу світлих сил з темними. Як Ви мабуть здогадались, добро неодмінно перемогло зло і Божі ангелики прогнали підступних бісенят у чорну безодню. Мені особливо сподобався танок наймолодших школярочок-сніжиночок, які елегантно кружляли у казковому зимовому вальсі та вразила артистичність непосидючих

лукавих школярчиків-чортенят, котрі так увійшли в свою роль, що годі було з неї й вийти. Крім того я захоплювався вмінням діток декламувати дотепні вірші та майстерно грати на фортепіано.

А ще, дорогі друзі, учні школи «Барвінок» неперевершено співають. Чули би Ви як вони виспівували Різдвяні колядки «Добрий вечір тобі, пане господарю» чи «Нова радість стала»! А спробуйте-но здогадатись котра святкова пісня мені найбільше припала до вподоби? Правильно, «Ой хто, хто Миколая любить»! Слухаючи цю чудову пісеньку у щирому та душевному виконанні учнів школи українознавства «Барвінок», я остаточно і цілковито розчулився та



Щорічний Різдвяний Концерт у Пармі



У неділю, 6 грудня, 2015 року в парафії Румунської Православної Церкви св. Марії, що у Клівленді проходив Всеpravославний Різдвяний Концерт. Цей концерт щорічно влаштовує Православне Духовенство Клівледу. В цьому році у Різдвяному концерті брало участь вісім хорів.

На фотографії зображено Свято-Володимирський Український кафедральний хор, диригентом якого є Маркіян Комічак.

Свято-Володимирський Український кафедральний собор має два хори, котрі щонеділі протягом року співають дві Божественні Літургії, як по українськи так і по англійськи. Під час особливих подій хор об'єднується в один і нараховує 40 співаків.

On Sunday, December 6, 2015, the Pan Orthodox Christmas Concert was held at St. Mary Romanian Orthodox Church in Cleveland, Ohio. Sponsored by the Greater Cleveland Council of Orthodox Clergy, the concert is held annually and, this year, consisted of 8 choirs.

Participating and pictured is the choir of St. Vladimir Ukrainian Orthodox Cathedral, Parma, Ohio, directed by Markian Komichak.

St. Vladimir Cathedral has 2 choirs, singing both the Ukrainian and English Liturgy on Sunday. On special occasions, they combine to have a total of 40 singers.

*Автор: о. Іван Наконечний –
настоятель собору св. Володимира*



щедро обдарував усіх діточок довгоочікуваними і заслуженими подарунками.

Я вдячний усім викладачам: пані-матці Оленці Сендезі, пані Квітославі Модрицькій, пані Галині Собешкевич, пані Світлані Митчел та пані Ірині Ціхун за їхню кропітку та самовіддану працю в підготовці учнів до свята Миколая. А також висловлюю подяку о. Василю Сендезі, настоятелю української православної церкви ім. Св. Апостолів Петра і Павла та о. Василю Салковському, настоятелю української греко-католицької церкви ім. Пресвятої Богородиці

у Пейлос Парк за співпрацю та координацію дій у організації школи українознавства «Барвінок» та підготовці дітей до святкування дня Св. Миколая. Я отримав неабияку насолоду від візиту до Пейлос Парк цього року та з нетерпінням чекатиму на запрошення від школи «Барвінок» у наступному році.

Прийміть усі мої найщиріші вітання з нагоди наступаючого Нового 2016 року та Різдва Христового!

*Завжди Ваш,
Св. Миколай
(Наталя Серафим)
Фото: Павло Яриш*



Sts. Peter and Paul Parish Ukrainian Orthodox League Sponsors Their Annual Fall Retreat

On Saturday, November 14, Parishioners from Churches in Wilmington, DE, Dover, DE and Trenton, NJ gathered together at Sts. Peter and Paul Ukrainian Orthodox Church, Wilmington, DE to participate in our UOL sponsored Fall Retreat. Thirty-five people came in anticipation of hearing our Spiritual Father and Shepherd, His Eminence, Metropolitan Antony, deliver the opening address. At 10:00 AM, An Akathist for our Youth was celebrated by Metropolitan Antony and con-celebrated by Protopresbyter Emmanuel Pratsinakis, retired Greek Orthodox Patsor of St. Thomas Parish in Cherry Hill, NJ, Father James Dougherty, attached to St. Herman of Alaska Parish in Gradyville, PA, and Father Stephen Hutnick, Pastor of Sts. Peter and Paul. Responses were led by Nancy Hlywiak, Choir Director and all the faithful. After the Akathist, His Eminence admonished the people present to continue to pray the Akathist Hymns, especially to the Holy Mother of God in this time of need throughout the world.

A "welcome" was given by our UOL President, Jean Roeth. She commended everyone for giving up a beautiful Saturday to spend time at the retreat. Father Stephen introduced the clergy present and we began.

The theme, "Enter to Worship - Exit to Serve" was chosen by His Eminence. He began by talking about his experiences as a young priest in



Hammond, Indiana and how he saw a church with these same signs at the entrance and exit respectively to the parking lot. It was a theme that has inspired his priesthood and Episcopacy throughout his life. Taking the topic: "Enter to Worship", His Eminence discussed the proper attitude one needs to have in his/her relationship with our Creator. He spoke of sin and the fall and our redemption through Jesus Christ. All of this everyone understood - but the problem that continues is: what is our response towards salvation?

Our Metropolitan talked about our empty Parishes during the week. How many times there are services other than on Sundays and no one comes to pray. He spoke about our listening to God's Word by reading the Holy Scriptures daily. And yet our Bibles are probably the greatest dust catchers in our homes as they are great for decoration but are rarely, if ever, opened to be read.

Metropolitan Antony spoke of the importance of properly preparing for the Divine Liturgy. We must be ready to receive the greatest gift that God has given us, His own Son. We must be ready to "approach with the fear of God and with faith" as we are called to the Mystical Banquet of our Lord and Savior Jesus Christ.

His Eminence challenged the faithful to begin reading more and more books on the faith. There is so much out in print today that there is no excuse for any Orthodox Christian to be ignorant of their faith. One of the books he highly recommended was An Introduction to God: Encountering the Divine in Orthodox Christianity by Father Andrew Stephen Damick, who gave our Priest Retreat this past October.

Unfortunately, our second speaker, His Grace, Bishop Daniel, could not be with us for the retreat. With the critical illness of his grandfather, Volodymyr, he was called to Ukraine. We all remembered his grandfather in our prayers.



As has been the tradition of this retreat over the past ten years, after lunch a robust round of “Stump the Priests” was begun. This year it had to be modified to “Stump the Metropolitan and Priests”. Many questions were asked about the faith and our current affairs. On the panel were His Eminence, Metropolitan Antony, Father James Dougherty and Father Joel, Pastor of St. George Antiochian Orthodox Church, Upper Darby, PA. After lunch and filling in for His Grace, Bishop Daniel, Father Stephen Hutnick, Pastor of Sts. Peter

and Paul Parish gave the second topic “Exit to Serve”. He spoke of the importance of the “Liturgy after the Liturgy” of our calling as Christians to not only know our faith, but to practice it. Jesus told us that we must “love one another” and that by this, the world would know that we are His disciples. He spoke of the “Care Packages” that were made manifest during World War II and the fact that Christ had commissioned each and every one of us to be “care packages” to all those around us. After a brief question and answer

period, His Eminence celebrated the Travelers’ Blessing. All those who came forward were blessed and anointed for a safe journey home.

Special thanks are expressed to our Parish Ukrainian Orthodox League for sponsoring a day of spiritual learning and fellowship. There was plenty of food, a breakfast and lunch plus snacks for all who attended. Also special thanks for the speakers and all who attended the day. God willing, we shall all be together again next October for the Fall Retreat.

Metropolitan Antony Visits Wilmington, Delaware



On a beautiful, sunny Sunday morning, November 15, 2015, His Eminence, Metropolitan Antony, First Hierarch of the Ukrainian Orthodox Church of the USA and Ruling Bishop of the Eastern Eparchy visited Saints Peter and Paul Ukrainian Orthodox Church. His Eminence was greeted at the door with roses by Grace Duncan

who represented the youth of the Parish. Mr. Mark Andreas welcomed the Metropolitan with the traditional bread and salt. The korovai was baked by Linda Hnatow. Father Stephen welcomed His Eminence home as each Parish is under the omophor of the Ruling Bishop. Saint Irenaeus reminds us that where the

Bishop is, there is the fullness of the Church. Father asked His Eminence to keep him and the Parish always in his prayers as we continually pray for him. His Eminence responded that it is only through the faithful people’s prayers that he receives the strength of the Lord to do His work.

The procession began as the Choir, under the direction of Nancy Hlywiak, sang the Hymn to the Mother of God. Led by Deacon James Cairns of St. Demetrius Ukrainian Orthodox Church, Carteret, NJ and our Seminarians from St. Sophia Seminary in South Bound Brook, NJ, Taras Kaluzhnyy, Tadei Surak and Hryhoriy Matviiv, His Eminence began the service by blessing with the three-branch and two-branch candles as the deacon proclaimed: "Let your light shine before men so that they may see your good works and give praise to your heavenly Father!" (Matthew 5:16).

In his sermon, the Metropolitan spoke about our Christian commitment. He challenged the faithful not to be like the Gaderenes in the day's Gospel who were more worried about their own creature comforts and ignored the man who was possessed by legions of demons. We must not only say we are Orthodox Christians but must act like the Lord's disciples as we live our daily lives.

At the end of the Divine Liturgy, His Eminence distributed various awards to deserving members of our Parish Family:

Mary Zankowsky – was awarded the medal of St. Olha and a Hramota on the occasion of her 100th birthday (November 17) She has been an extremely hard worker for the benefit of our Parish all her life as an avid member of our Parish Sisterhood until a few years ago when her niece moved her to Virginia so that she could take care of her. In her early 90's she continued to drive to Church every Sunday and participate in the life of our Church.

Anna Tur – also received the medal of St. Olha and a Hramota commemorating her 100th birthday in January of 2016. She also was a very hard worker for our Church, serving as a member of our Parish Sisterhood Board for many years and working extremely hard for the benefit of our Parish until the time came when she had become physically unable to do so. She



attends Church every Sunday and is a frequent Communicant. She is seen as a "Grandmother" to all of us here in the Parish – inspiring our youth who always come and greet her at coffee hour. She shares her love with all around her and her example of love shines out to everyone.

Nancy Hlywiak – received a Hramota for her many years singing in the choir (since she was 8 years old) and for the past 20 years serving as Choir Director. But Nancy's service to the Church does not end there. She has been, and continues to be, a member of all the Executive Boards of our Parish ministries: Secretary of the Parish Board, Treasurer of the UOL, and Secretary of the Sisterhood. Nancy is always willing to help in any and every Parish endeavor.

Chef Barry Pinkowicz – was honored with a Hramota for his continued service as our resident Chef for the past eight years. The word "no" is not in his vocabulary. A few years ago, he came to the Parish and told us that his workplace was trashing a whole kitchen set up that was brand new two years earlier and wanted to know if we could use it. The cabinetry and the quartz countertops were amazing. He put the plan in order and recruited the help necessary to move it into our Church Hall. He then found a contractor to install all of it into the beautiful system that is now in place. The value of all that we received in

this project exceeded \$52,000. He has constantly helped our Parish save money by finding donations of items that we need and have helped tremendously in making our work easier. Barry's leadership qualities and joyful style have been an inspiration to many in the Parish. He has served for four years on our Parish Board as an Auditor and a Trustee.

Mark Andreas – also received a Hramota for his outstanding service to our Church. Mark and his family joined our Parish 13 years ago and from the beginning jumped right in as a leader and a hard worker. Our Church's walls were damaged by a leaky roof.

We had gone to our insurance company and it was estimated to cost \$20,000. Mark decided that we could fix it ourselves. He had some volunteers come together and within a month, no one could tell that any of the intricate painting had been damaged at all. Mark also serves as the liaison between the Parish and our Boy Scout Troop #70 "The Peacemakers" His latest major project has been to chair the restoration of the Church's front steps and walkways saving the Parish over \$100,000. His energy and working leadership attitude has inspired many to come out and serve. Mark Has served as Treasurer of the Parish Board and currently serves as a Trustee and our Building and Maintenance Manager.

After a group photo, all of the faithful gathered in the church hall. Chef Barry had prepared a banquet in honor of our Metropolitan's visit. During the dinner, Jean Roeth, President of our Parish Ukrainian Orthodox League presented His Eminence with a check for \$1,000.00 for our Seminarian Health Fund. Special thanks were offered to Deacon James and his son, J.D. who served at the altar, to our three Seminarians, Taras, Tadei and Hryhoriy for making the Divine Liturgy so special. And as always, it was a great pleasure and honor to welcome home His Eminence, Metropolitan Antony. May God grant him many, happy and blessed years!

Holy Baptism...

as of 01/11/2016



Aussermeier, Mathieu chrismated on November 7, 2015 in Holy Trinity Church, Trenton, NJ. Child of Otto Aussermeier and Eugenie Mouhica. Celebrated by Fr. Zinoviy Zharsky.

Barrera, Louis K. Constantine baptized and chrismated on November 7, 2015 in St. Anthony of the Desert Mission Church, Las Cruces, NM. Child of Louis E. Barrera and Katherine A. Kaufmann. Sponsor: Hugh Aidan Chappelle. Celebrated by Fr. Gabriel Rochelle.

Barrera, Elise Elesia A. chrismated on November 7, 2015 in St. Anthony of the Desert Mission Church, Las Cruces, NM. Child of Byron Bancroft Batteiger and Helen Mae McCall. Sponsor: Arva Chappelle. Celebrated by Fr. Gabriel Rochelle.

Batts, Aurora Stephanie baptized and chrismated on September 20, 2015 in Holy Trinity Church, Goshen, IN. Child of Michael Batts and Jennifer Maguire. Sponsors: Deacon James Stickle and Valentina Brown. Celebrated by Fr. Silouan Rolando.

Chobotar, Olexsandra Ann baptized and chrismated on November 28, 2015 in Holy Trinity Church, Trenton, NJ. Child of Mykola Chobotar and Nataliya Storozhuk. Sponsors: Volodymyr Storozhuk and Maria Prsyazhnyuk. Celebrated by Fr. Zinoviy Zharsky.

Choporov, Theodore Artem baptized and chrismated on December 12, 2015 in St. Katherine Church, Arden Hills, MN. Child of Yevgeniy Choporov and Kristina Valiulyte. Sponsors: Andrey Buchko and Tatyana Tomasevich. Celebrated by Fr. Peter Siwko.

Dickstein, Dylann Margaret baptized and chrismated on October 17, 2015 in

St. John the Baptist Church, Johnson City, NY. Child of David Dickstein and Sara Ann Eagan. Sponsors: David Eagan and Suzanne Lombard. Celebrated by Fr. Ivan Synevskyy.

Drozdova, Faye Elizabeth baptized and chrismated on October 24, 2015 in St. Andrew Church, Los Angeles, CA. Child of Sergey Drozdow and Alyssa Twork. Sponsors: Yevgeny Chan and Anna Drozdova. Celebrated by Fr. Vasyl Shtelen.

Dyrbavka, Daria baptized and chrismated on November 28, 2015 in St. Mary's Church, New Britain, CT. Child of Roman Dyrbavka and Liubov Boichuk. Sponsors: Iurii Kuzemko, Iurii Tkachuk and Mariana Kotyk, Oksana Gavruilyk. Celebrated by Fr. Andrii Pokotylo.

Frias, Maria Del Carmen chrismated on November 7, 2015 in St. Anthony of the Desert Mission Church, Las Cruces, NM. Child of Vicitacion Sanchez and Celia Gomez. Sponsor: Pani Susan Steinhau. Celebrated by Fr. Gabriel Rochelle.

Fry, William Henry baptized and chrismated on October 3, 2015 in St. Volodymyr Cathedral, Chicago, IL. Child of William Harold Fry and Nina Marie Tyshenko. Sponsors: John Anthony Tyshenko and Heidi Jane Lapin. Celebrated by Fr. Ivan Lyamar.

Georgiev, Daniel baptized and chrismated on October 4, 2015 in St. Michael Church, San Francisco, CA. Child of Rumen Georgiev and Oksana Shevchenko. Sponsors: Kiril Iliev and Olena Wenning. Celebrated by Fr. Georgiy Tyapko.

Godovany, Veronica baptized and chrismated on November 22, 2015 in Holy Trinity Church, Trenton, NJ. Child of Oleksiy Godovany and Tetiana Bordiug. Sponsors: Maksym Ovsyannikov, Valentin Gunko and Lyudmyla Bogutskiy, Yaryna Bogutskiy. Celebrated by Fr. Zinoviy Zharsky.

Goruk, Sergiy baptized and chrismated on November 22, 2015 in St. Volodymyr Cathedral, New York, NY. Child of Andrii Goruk and Iryna Goruk. Sponsors: Viktor Kurylyk and Olha Horuk. Celebrated by Fr. Volodymyr Muzychka.

Holy Matrimony...

as of 12/15/2015

Louis Karl Constantine Barrera and **Elise Elesia Ann Barrera** in St. Anthony of the Desert Parish, Las Cruces, NM on November 8, 2015 witnessed by Brandon Baldwin and Arva Chappelle. Celebrant: Fr. Gabriel Rochelle.

Serhiy Fedorchenko and **Natalie Otto** in St. Volodymyr Cathedral, New York, NY on August 30, 2015 witnessed by Russell Rodin and Viktoriya Lashgar. Celebrant: Fr. Volodymyr Muzychka.

David Peter Kochowski and **Juliana Ludmilla Schulze** in Nativity of the Blessed Virgin Mary Parish, South Plainfield on October 25, 2015 witnessed by Leonard J. Specht, Jr. and Olga Padorano. Celebrant: Fr. Vasyl Pasakas.

Timothy Matijcio and **Larissa Kobziar** in St. Mary's Parish, New Britain, CT on November 7, 2015 witnessed by Jonathan Nahnybida and Roxanna Kobziar. Celebrant: Fr. Andrii Pokotylo.

Mykhaylo Melnyk and **Polina Muradzian** in St. Mary's Parish, Bridgeport, CT on November 22, 2015 witnessed by Taras Soltysyak and Irina Zaiats. Celebrant: Fr. Stephen Masliuk.

Anatolii Oliinyk and **Olesia Kots** in St. Volodymyr Cathedral, New York, NY on November 14, 2015 witnessed by Oleh Kuchuhura and Ludmila Kuchuhura. Celebrant: Fr. Volodymyr Muzychka.

Vasyl Stoyka and **Iryna Stoyka** in Holy Trinity Parish, Bensenville, IL on May 9, 2015 witnessed by Victor Lisoviy and Natalia Lisova. Celebrant: Fr. Bogdan Kalynyuk.

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St. Volodymyr's 2015 Ukraine Fest



St. Vladimir's Church of Los Angeles celebrated its 12th annual music and dance, gymnastics, authentic Ukrainian cuisine, games, genuine Ukrainian handicrafts, and a charitable spirit.

Dancers of various age groups from Chervona Kalyna, the Ukrainian dance group of Los Angeles, performed multiple dances for the large crowd gathered for the event on the warm, partly cloudy day. Dressed in handmade, traditional garb, the dancers wowed the audience with their technical skill, passion, and costume. Singers provided their considerable vocal talent for the occasion, performing both traditional and more contemporary Ukrainian musical numbers. The audience was also able to enjoy fine instrumental music performed by soloist Siuzanna Iglidan on the Ukrainian instrument, the bandura, and by the highly-

regarded traditional Ukrainian instruments orchestra conducted by merited artists of Ukraine Iryna Orlova and Anatoliy Mamalyga. Local gymnastics school, Balis Gymnastics, dazzled the audience with both group and individual performances, including one exhibition by Alexandra, daughter of St. Volodymyr's own Father and Pani Matka Sauciur. The gymnastics group performers included members of the Ukrainian community and others of a variety of ethnicities represented in the Los Angeles area.

No Ukrainian event would be complete without delicious Ukrainian fare such as kovbasa, varenyky, holubtsi, shashlyk, and borsch. Finely prepared and served by the ladies and parishioners of the church, these delicacies were available in copious amounts for the hungry attendees, which included parishioners,

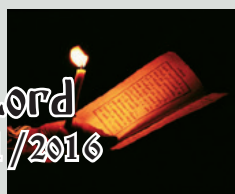
individuals of Ukrainian descent, members of the local community, and indeed people of all nationalities.

Most significantly, organizers and participants of the Ukraine Fest did not lose sight of the importance of remembering Ukrainian veterans who have been involved in the struggle to maintain Ukraine's independence. With that in mind, two Ukrainian wounded veterans Sergey Titorenko and Ruslam Rosul undergoing rehabilitation in Los Angeles were acknowledged at the event, and twenty-five percent of all proceeds from the Ukraine Fest were donated toward medical expenses of these veterans. By all accounts, this year's Ukraine Fest was a success, and all are looking forward to next year's event.

*Written by Bohdan Porendowsky,
(Son of Reverend Lew Porendowsky)*



Asleep in the Lord as of 01/11/2016



Berkowitz, Mary of Monessen, PA on August 19, 2014 at the age of 97 years, officiating clergy Fr. Joseph Destefano of St. Spyridon Greek Orthodox Parish, Monessen, PA.

Busch, Zoja of Allentown, PA on November 27, 2015 at the age of 92 years, officiating clergy Fr. Bazyl Zawierucha of Assumption of the Virgin Mary Parish, Northampton, PA.

Denysiuk, Irene of Minneapolis, MN on November 16, 2015 at the age of 92 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Grimsley, Charlotte of Monessen, PA on October 23, 2015 at the age of 89 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Hvostik, Konstantin of Berwyn, IL on July 21, 2015 at the age of 102 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral, Chicago, IL.

Kappler, Anna Mae of Solon, OH on November 13, 2015 at the age of 99 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk and Protodeacon Ihor Mahlay of St. Vladimir Cathedral, Parma, OH.

Kolisnyk, Stephen of Northfield, OH on November 5, 2015 at the age of 68 years,

officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral, Parma, OH.

Korkatsch, Anastasia of Chicago, IL on February 17, 2015 at the age of 91 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral, Chicago, IL.

Lonchena, Walter of Butler, PA on November 6, 2015 at the age of 83 years, officiating clergy Fr. Paisius McGrath of Sts. Peter and Paul Parish, Lyndora, PA and Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA and Fr. William Diakiw.

Mayton, Jennie of Mohawk, NY on November 19, 2015 at the age of 92 years, officiating clergy Fr. Ivan Semko of St. Mary Protectress Parish, Herkimer, NY.

Nayda, Docia of Glen Allen, VA on August 4, 2015 at the age of 79 years, officiating clergy Fr. Anatoliy Dokhvat of Sts. Peter and Paul Parish, Millville, NJ.

Neczytajlo, Alexandra of Parma, OH on December 6, 2015 at the age of 91 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral, Parma, OH.

Pakutz, Dorothy of Cabot, PA on November 21, 2015 at the age of 95 years, officiating clergy Fr. Paisius McGrath of Sts. Peter and Paul Parish, Lyndora, PA and Fr. William Diakiw.

Pishko, Anne of Rostraver Twp, PA on April 27, 2014 at the age of 101 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Polosky, Peter of Johnstown, PA on November 17, 2015 at the age of 72 years,

officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA.

Postupack, Joan of New Kensington, PA on December 20, 2015 at the age of 93 years, officiating clergy Fr. Mark Swindle of Protection of the Holy Virgin Parish, Arnold, PA.

Prokup, Josephine of Cortland, OH on November 15, 2015 at the age of 93 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Riabucha, Juliana of Hoffman Estates, IL on February 16, 2015 at the age of 99 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral, Chicago, IL.

Scharba, Dorothy of Warren, OH on January 4, 2016 at the age of 89 years, officiating Metropolitan Antony, Bishop Daniel and clergy of the Ukrainian Orthodox Church of the USA.

Scioscia, Thea of Danville, CA on November 10, 2015 at the age of 63 years, officiating clergy Fr. Bazyl Zawierucha of Assumption of the Virgin Mary Parish, Northampton, PA.

Smolak, Anastazja of Chicago, IL on October 18, 2015 at the age of 84 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral, Chicago, IL.

Solan, Andrew of Rostraver Twp, PA on January 5, 2015 at the age of 93 years, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Zaruba, Anthony of Calumet City, IL on December 13, 2015 at the age of 68 years, officiating clergy Fr. Raymond Sundland of St. Michael Pro Cathedral, Hammond, IN.



Ordination Anniversaries

January /
February

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

His Eminence Metropolitan Antony	January 26, 2013
V. Rev. Myron Mykhaylyuk	January 02, 1977
V. Rev. Pavlo Bodnarchuk	January 03, 1993
Rev. Andriy Matlak	January 09, 2013
V. Rev. Harry Linsinbigler	January 25, 2003
V. Rev. Gerald Ozlanski	January 25, 1987
V. Rev. Nicholas Klodnicki	January 28, 1984
V. Rev. Myroslav Schirta	January 30, 1998
Protopresb. Taras Chubenko	February 03, 1980
Rev. Vasyl Dovgan	February 12, 2013
V. Rev. Oleh Hucul	February 12, 1995
V. Rev. Volodymyr Muzychka	February 22, 1982
V. Rev. Rostyslav Tsapar	February 24, 2002



January - Січень

- 28th 1942 - PROTOPRIEST ISIDORE KOSTIUK
- 27th 1955 - PROTOPRIEST JOSEPH BODNAR
- 6th 1958 - PRIEST STEFAN VULCHYN
- 9th 1968 - PROTOPRESBYTER JOHN SAWCHUK
- 9th 1968 - PROTOPRESBYTER LEV WESOLOWSKY
- 26th 1974 - PROTOPRESBYTER ALEXANDER DOWHAL
- 9th 1984 - PROTOPRIEST MYKOLA UHORCZAK
- 28th 1990 - PROTOPRESBYTER JURIJ HULEY
- 17th 1996 - PROTOPRIEST TYT MELNYCHUK
- 13th 1996 - PRIEST GREGORY WOLKOWYNSKY
- 19th 1999 - PROTOPRIEST MYKOLA HODYNSKY
- 10th 2002 - PROTOPRESBYTER PETRO BUDNYJ

February - Лютий

- 17th 1965 - PROTOPRIEST ANTONY BERYK
- 12th 1966 - PRIEST LEONTIJ KWARTYRIUK
- 16th 1986 - PRIEST JOHN ZAZWORSKY
- 18th 1989 - PROTOPRIEST DMYTRO SAWKA
- 2nd 1990 - PROTOPRESBYTER ANDREW BECK
- 20th 1991 - PROTOPRESBYTER MYKOLA CHERNIAWSKY
- 25th 1991 - PROTOPRIEST MYRON PACHOLOK
- 6th 1999 - PRIEST JAMES MILLER
- 13th 2006 - MITRED PROTOPRIEST MYROSLAW HLYNSKY
- 26th 2013 - PROTOPRESBYTER MICHAEL ZEMLACHENKO
- 28th 2015 - PROTOPRESBYTER MICHAEL KUDANOVICH

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- Session 2 Clergy Family Retreat
June 14 - 17
- Session 3 Diocesan Church School Camp
June 25 - July 9, Ages 9-13
- Session 4 Teenage Conference
July 10 - 123 Ages 13-18
- Session 5 Mommy & Me/Daddy & Me Camp I
August 1 - 5
Ages 4-8 and Parent(s)
- Session 6 Family Fest - Labor Day Weekend
September 2 - 5
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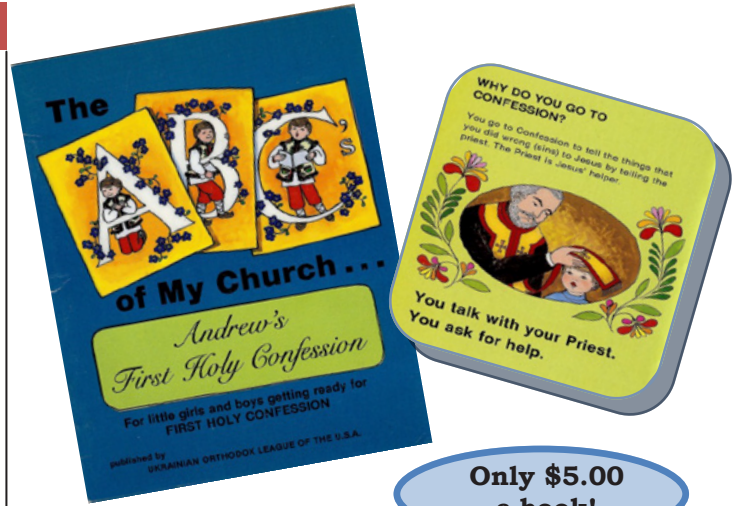
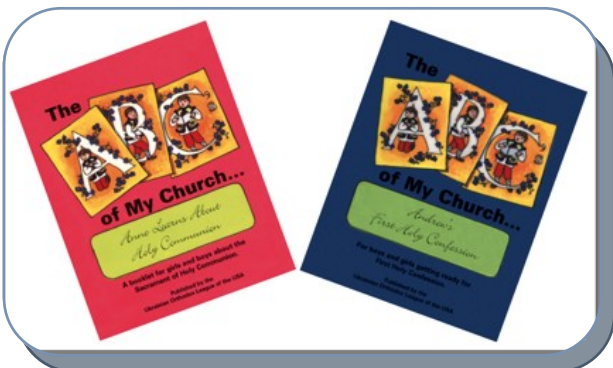
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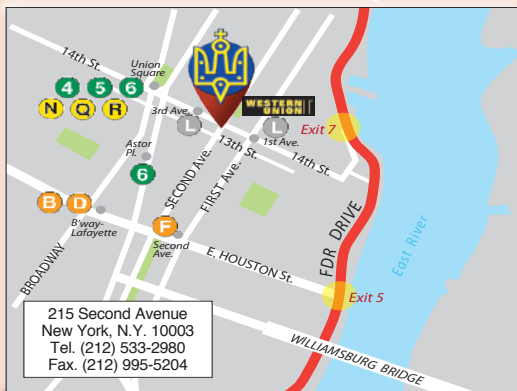
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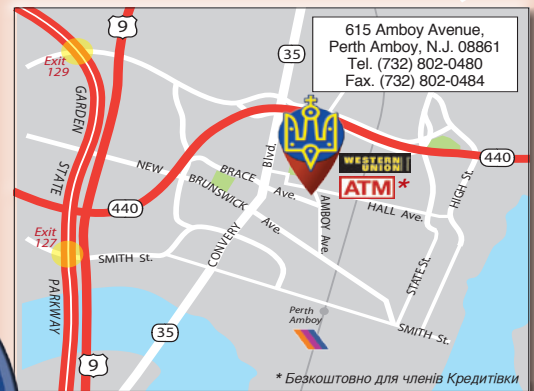
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СПІЛКА**



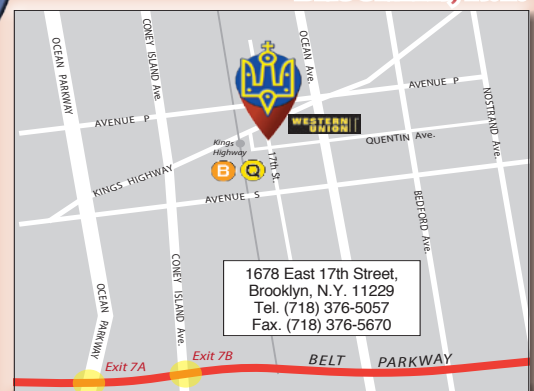
BRANCH OFFICE - PERTH AMBOY, N.J.



**BRANCH OFFICE -
SOUTH BOUND BROOK, N.J.**



**BRANCH OFFICE -
BROOKLYN, N.Y.**



ГОДИНИ ПРАЦІ

New York, N.Y.		Perth Amboy, N.J.	
Monday	closed	Monday	closed
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.	
Monday	closed	Monday	closed
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
Saturday	9:00-2:00	Saturday	9:00-2:00
Sunday	closed	Sunday	closed

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Українське Православне Слово
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UKRAINIAN ORTHODOX CHURCH OF THE USA OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

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Growing in Orthodoxy... Growing in Ministry

19 March, 2016
Villa Maria, PA
uocofusa.org

St. Thomas Sunday Pilgrimage Фомина Провідна Неділя

7-8 May, 2016
South Bound Brook, NJ

Lenten Retreat

2 April, 2016
Bethlehem, PA
uocofusa.org

69th Annual U.O.L. Convention

27-31 July, 2016
Coatesville, PA
www.HolyGhostUOC.org/2016

2016 College Mission Trip to Orphanages in Ukraine

30 May – 11 June, 2016
uocyouth.org

21st Regular Sobor 21-ий Пленарний Собор

19-23 October, 2016
South Bound Brook, NJ