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His Grace Bishop DANIEL - Consistory President

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From the Editor's Desk...

Announcement!

As of January 2017 Ukrainian Orthodox Word is available only in electronic format on our website. This is our first online-only edition. There are some changes that we made to the frequency of the publication. Since we are not limited anymore by printing and mailing costs we would like to increase number of issues per year to twelve or one issue per month. This will help us to spread the news, epistles and articles more quickly.

For those parishioners who do not use internet we suggest that parishes take upon themselves the responsibility to print UOW for their use.

Оголошення!

Починаючи вже від січня 2017 року Українське Православне Слово публікується тільки у електронному форматі на нашій інтернет сторінці. Це наше перше видання яке не друкується. Ми зробили деякі зміни щодо видання журналу, яке тепер буде публікуватися щомісяця. Це надасть нам змогу швидше поширювати новини, архиєрейські послання та статті.

Для парафіян котрі не вживають інтернет, ми пропонуємо парафіям взяти на себе відповідальність друку УПС для них.

Christ is Baptized!

In the River Jordan! The event of baptism of Jesus Christ by St. John the Forerunner is not a single event that we remember. We celebrate the great manifestation of God, Theophany. God the Father confirmed the ministry of Jesus Christ and Holy Spirit descended and stayed upon Him. But here is where many people find stumble block on the way of understanding Christian life. Why was Jesus Christ led to the desert and was tempted by Devil? He just had Holy Spirit that "stayed upon Him" and testimony of God the Father: " This is My Beloved Son in whom I'm well pleased". How can evil even get close to Him? Why did He fast 40 days? Why did He pray often? Why was He crucified?

Then come many similar questions like - why do I have to suffer in this life? When after I go to church, give alms, help others, I'm fasting and praying, I drink Holy Water, receive Holy Communion and I still suffer! Other questions relate to the amount and frequency of prayer, confession, communion, blessing of homes, etc.

The questions stated above arise only when we do not see the whole picture but only individual pixels or very small part of the picture. For one cannot tell how the picture looks just by looking in one corner.

In order to see the whole picture we need to zoom out by learning more about Jesus Christ, His Disciples and Saints who were not concentrated on the suffering but where it leads them to. In many cases suffering for Christ leads to proper priorities, understanding, patience, awakening and love.

Про силу Агіасми – Святої Води

Безперечно, вода – не ймовірна за своїми властивостями хімічна сполука. З давніх-давен вона залишається сакральним символом для багатьох народів. А традиційні історії про «мертву» та «живу» воду отримали своє логічне продовження в дослідках сучасних науковців: хіміків та фізиків. Для віруючих людей вода теж має неабияке значення. Існує навіть «свята» вода. Саме про неї будемо говорити в цій статті.

Будучи життєво необхідною людям в повсякденному житті, вода має особливе значення, і вже сама по собі, має цілющу силу. Про це неодноразово згадує Святе Писання. Сучасник пророка Єлісея Неєман якось «занурився в Йордані сім раз, за словом Божим, і тіло його стало, як тіло малого хлопця, і став він чистий» (4 Цар. 5, 14). Про це ж йдеться в Євангелії від Іоана, де розповідається про купальню біля брами, де «Ангел Господній у певний час сховався до купальні в воду, і хто перший входив у неї після збурення води, той ставав, хоч би яку мав хворобу» (Ін. 5: 4). А в купальні Сілоам, за словом Христа Спасителя, зцілившись, прозрів сліпонароджений (Ін. 9: 2).

У Новозавітній час вода служить духовному відродженню людини в нове та благодатне життя та допомагає очищенню від гріхів. У розмові з Никодимом Христос Спаситель говорить: «Істинно, істинно кажу тобі: Коли хто не народиться від води і Духа, не може увійти в Царство Боже» (Ів. 3, 5). Сам Христос на початку Свого служіння прийняв Хрещення від пророка Іоана Предтечі у водах річки Йордан. Ця євангельська подія щорічно згадується Церквою 19 січня на свято Хрещення Господнього.

У текстах богослужіння свята говориться, що Господь «очищення водою роду людському дарує»; «Струмки освятити єси Йорданські, владу подолав єси гріховну, Христе Боже наш...».

Що таке свята вода?

Освячена, або свята вода – це звичайна чиста вода, природного походження (з джерела, озера, річки, водопроводу), котра після здійснення над нею священнодійства отримує особливі духовні властивості, здатні впливати на духовні та фізичні сили людини. І хоча молекулярний склад такої води, зазвичай, не змінюється і вимірювати ступень



«благодатності» такої води не є розумним, та й не є можливим у принципі, все ж, наслідки дії Божої благодаті на таку воду очевидні. Після свого освячення вода допомагає людям подолати тілесні та душевні немочі, а сама залишається довгий час непіддатна законам часу. Вона не пліснявіє і не втрачає свого природного свіжого вигляду навіть через рік або й більше.

Православні християни зустрічають такий феномен, як звичайне чудо, котре повторюється в них з року в рік. Його природу пояснити не можуть найбільші науковці, в той час, як воно цілком реальне після молитви навіть простого сільського священнослужителя.

Що таке агіасма?

Грецьке слово «agiasma», було штучно створене під час перекладу Старого Завіту, та не зустрічається в античних авторів. У Септуагінті (переклад Старого Завіту з єврейської на давньогрецьку, здійснений у III ст. до Р. Х.) передається в значеннях «святе місце, святилище», «святе приношення, святиня». У вузькому, сучасному значенні воно означає освячену напередодні, та в самий день Богоявлення воду. А оскільки в традиції Церкви таке освячення має назву «Великого освячення води», то часто воду після такого освячення називають «Агіасмою» або «Великою агіасмою» – Великою святинею. Відповідно до цього, воду, освячену в будь-який інший день за чином «Малого освячення води», часто називають «Малою агіасмою». Освяченою (святою) водою здійснюється, в свою чергу, освячення храму, всіх інших предметів церковного вжитку, помешкань, ікон та благословень.

Використання Агіасми

Велика Агіасма, тобто вода, освячена в день Богоявлення, в Православній Церкві користується особливою пошаною та часто використовується в особливі моменти духовного життя християнина. Зокрема, йорданську воду споживають натщесерце разом з просфорою (антидором) у випадку, коли існують канонічні або об'єктивні перешкоди для Причастя. Звісно, вона не має сили замінити собою Таїнство Євхаристії, однак дарує людині благодатні дари Святого Духа, що зміцнюють

її сили до часу повноцінного Причастя. Вода, будучи образом благодаті Господньої, очищає людину від духовної скверни, освячує та зміцнює її на шляху до Царства Божого і вічного життя у Христі. Відомо чимало прикладів чудесного зцілення після вживання Агіасми. Так в житті святого преподобного Амвросія Оптинського описано випадок, як у відповідь на прохання про молитву за важкохворого, святий послав йому пляшку зі святою водою. На диво, після приймання з вірою та молитвою, безнадійно хворий на диво лікарів зцілювався повністю. Отже, святу воду можна пити, мастити хворі місця та окроплювати помешкання. Цікаво, що Типікон не бачить перешкоди вживання води, навіть якщо людина перед цим поїла.

Чому на Богоявлення вода освячується двічі?

На думку сучасних літургістів, традиція освячувати воду в навечір'я Богоявлення, ймовірно, сягає ще древньої християнської звичаю хрещення оголошених після Утренньої (Ранньої) служби Богоявлення, котра з часом трансформувалась в традицію згадки про хрещення в Йордані Господа нашого Ісуса Христа. А ось практика звершувати Велике освячення в самий день Богоявлення тісно пов'язана з традицією палестинських християн звершувати хресні ходи на Йордан, саме на те місце, де відбулось хрещення Спасителя. У наш час такі багатолюдні хресні ходи очолює православний Єрусалимський Патріарх Феофіл та духовенство Святого Граду. Під час урочистого богослужіння Патріарх освячує води Йордану та випускає на волю білосніжного голуба.

Про зберігання освяченої води

Слід пам'ятати, що хоча освячена священником вода з простої та звичайної рідини, якою покрито більше 70 % планети

Земля, перетворюється на дорогоцінну святиню, а її нові властивості дозволяють зберігати її багато років неушкодженою, здоровий глузд радить повністю використовувати цю воду до часу нового освячення. Після освячення її зберігають у невеликій пляшечці біля домашнього іконостасу, та споживають по кілька ковтків після ранкового молитовного правила, або частіше – в мірі потреби. Освячену воду можна сміливо, з молитвою розбавляти новою, неосвяченою, після чого вона буде мати такі ж чудодійні властивості, нічого не втрачаючи. Якщо у вас агіасма з якоїсь причини зіпсувалась, то не обов'язково ця порча має духовне коріння. Дуже часто той посуд, у який люди називають воду, недостатньо чистий. Тому, віруючим слід бути дуже обережним та не спокушати Бога, наповнюючи велику святиню в посудину сумнівної чистоти. Тим не менше, у будь-якому випадку, про подібні випадки слід обов'язково розповісти духовнику на найближчій Сповіді. Вилити зіпсовану, але колись освячену воду, слід у місце, де ніхто не ходить. Деякі священнослужителі рекомендують використати непотрібну вже освячену воду під час готування обіду, чи для підливання вазонів. Для віруючої людини така порада звучить по-блюзнірськи. Агіасму використовують лише при приготуванні тіста на просфори.

Небезпечні марновіства

Чи можна використовувати воду з-під крана в побутових цілях воду на Богоявлення? Чи можна прати та мити посуд? Безперечно, прати та мити посуд освяченою в храмі водою не можна. Зате, звичайною водою слідкувати за гігієною тіла, житла та власного посуду потрібно обов'язково. Причому, це слід робити не лише в Йорданський час, але й увесь рік. Якщо в деяких містах воду освячують на міському водоканалі, то в кранах освячена вода тече лише для тих людей, хто з поважної

причини не зміг бути особисто присутнім на одному зі святкових водо освячень. Для невіруючих, а також для тих, хто не потрапив на богослужіння через лінощі, у кранах тече звичайна вода.

Чи завжди свячена вода допомагає?

Святитель Феофан Затворник про це пише так: " Вся благодать, що йде від Бога через святий Хрест, святі ікони, святу воду, мощі, освячений хліб (артос, антидор, просфори) та ін, включаючи Святе Причастя Тіла і Крові Христових, – має силу лише для тих, хто гідний цієї благодаті через покайні молитви, покайня, смирення, служіння людям, справи милосердя та прояв інших чеснот християнських. Але якщо їх немає, то ця благодать не врятує, вона не діє автоматично, як талісман, і марна для нечестивих і уявних християн (без чеснот) ".

Чи прощаються всі гріхи людині, котра скупається в ополонці на Йордан?

Гріхи людині прощаються по мірі її щирого, сердечного покайня, Сповіді перед духівником та з подальшим виправленням грішного життя. Купання в ополонці це не церковний, а народний звичай, без якого можна обійтись, абсолютно нічого не втрачаючи в духовному житті. Звісно, купання в пік зимових морозів у крижаній воді свідчить про безумовну віру людини в особливість моменту та довіру до Бога. Однак, Церква не схвалює невинуватих, нерозважливих вчинків, що можуть привести до непередбачуваних результатів. Богу потрібні не моржі й не плавці, а люди з чистим серцем, котрі люблять Бога та ближнього більше за самих себе. На превеликий жаль, для того, щоб бути добрим християнином, просто плавати у крижаній воді – замало.

Прот. Євген З.

What You Need To Know About Holy Water

On the Use of Holy Water

During our entire life there is a great blessing next to us - holy water. Blessed water is a form of God's grace: it cleanses the believers from spiritual uncleanness and sanctifies and strengthens them for the spiritual struggle of salvation in God.

We are immersed in it for the first time at Baptism, when during this mystery we are lowered into a vessel filled with holy water. Holy water of the mystery of Baptism washes away sinful uncleanness of man; it renews and revives him into a new life in Christ. Holy water is certainly present during the blessing of churches and of all objects used in church services, during the blessing of residential homes, buildings and any everyday objects. We are sprinkled with holy water in Processions of the Cross and during moliebens.

On the day of Theophany every Orthodox Christian brings home a vessel with holy water, storing it carefully as the greatest holy relic and, with prayer, partakes of the holy water at times of illness and various infirmities. Holy water of Theophany, as the Holy Communion, is taken by the faithful only prior to eating or drinking anything that day.

"Blessed water", wrote the luminary Dimitri Hersonsky, "Has the power to sanctify souls and bodies of everyone who makes use of it." Partaken with faith and prayer, it heals our bodily infirmities. Holy water quenches the fire of passions and drives away evil spirits - this is why dwellings and all things, which are being blessed, are sprinkled with holy water.

Saint Seraphim, after (hearing) confessions of pilgrims, always gave them to drink from a cup of holy water. Venerable Ambrose sent a bottle with holy water to a terminally ill person, and the incurable illness,



to the amazement of doctors, was gone. The elder heiroschemamonk Seraphim Vyritsky always gave advice to sprinkle food products with holy water from the Jordan River, which, in his words, "by itself sanctified everything." When someone was very ill, elder Seraphim blessed him to take a tablespoon of holy water every hour. The elder used to say that there was no stronger medicine than holy water and holy oil.

The First Blessing of Water

Blessing of water was accepted by the Church from the Apostles and their successors. But the first example was given by the Lord Himself when He immersed Himself into the Jordan River and made holy the nature of water.

Water was not always in need of sanctification. There were times when everything on earth was pure and holy. "And God saw every thing that he had made", says the book of Genesis, "was very good" (Gen.1: 31)*. At that time, before the fall of man, all was created by God's word, all came to life through the Holy Spirit that dwelled above the water.

Everything on earth bore the seal of the God's all-sanctifying blessing, and because of this, earthly elements served for the benefit of man: they supported life and preserved the body from destruction. Living in these harmonious surroundings of paradise, man, as promised by God, was meant to be immortal, "For God made not death" (Wisdom of Solomon 1:13).

But man himself, through association with an unclean spirit, took into his soul the seed of uncleanness. And then the Spirit of God stepped away from the unclean creation: "And the lord said, My spirit shall not always strive with man, for that he also is flesh" (Gen. 6:3). Now, everything that the hands of sinners touched became unclean, everything touched became a weapon of sin, and therefore was deprived of God's blessing and was subjected to damnation. The elements, that previously served man, changed. The earth now produced thorns and wolves; the air, saturated with decay, became dangerous and sometimes lethal. Water, having turned into a runoff of sewage, became contagious, dangerous, and now in the hands of God's righteous judgment began to

act as a weapon of punishment of the unrighteous.

But this does not mean that mankind has been denied holy water. The spring, brought out of a mountainside by Moses streamed, of course, not ordinary water but special water. Not ordinary was the water in the well of the Samaritan woman, which had been dug out by the forefather Jacob and later sanctified by our Savior's conversation at this source.

The idea of holy water is encountered even in the Old Testament: "and the priest shall take holy water in an earthen vessel" (Num. 5:17). But water that is altogether special runs in the Jordan River. Our Lord Jesus Christ appeared on the Jordan River in order to sanctify the essence of water and to make it a source of blessing for the mankind. That is why at the time of Baptism of our Lord in the Jordan River, it was as if the wonder of creation was repeated: the heavens opened up, the Spirit of God descended, and the voice of the Heavenly Father was heard: "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). Thus, blessing of water took place for the first time after the fall of man into sin.

Why The Church Blesses Water

Why does the Church again and again bless water, if it has already been blessed by the Baptism of the Son of God Himself?

We, the fallen, even though renewed by God's grace, always, until death carry within us the seed of ancient sinful uncleanness, and for that reason we are always capable of sinning, and by this, we again and again introduce into the surrounding world uncleanness and decay. For this reason, our Lord Jesus Christ, having ascended into heavens, left with us His living and life-giving Word, granted the faithful the right to bring down to earth the blessing of the Heavenly Father through the strength of their faith and prayer, and sent down the Comforter Spirit of Truth, Who is always present in the Church of Christ, so that

despite the inexhaustible seed of sin and uncleanness in the hearts of mankind, the Church would always have an inexhaustible source of sanctification and life.

In keeping this commandment of God, the Holy Church by the Word of God, by means of holy mysteries and prayers always blesses not only the man himself, but also everything that he uses in the world. By this the Church limits the spread of the sinful uncleanness and prevents the multiplication of destructive consequences of our sins.

The Church blesses land, asking God for the blessing of fertility; it blesses bread which serves us as food and water which quenches our thirst. Without blessing, without sanctification, could this mortal food and water sustain our life? "It is not the growing of fruits that nourisheth man: but that it is Thy word, which preserveth them that put their trust in Thee" (Wisdom of Solomon 16:26). From this emerges the answer to the question of why the Church blesses water. By blessing water the Church returns to the element of water its original purity and holiness, and through the strength of prayer and the Word of God, brings down onto the water the Lord's blessing and the grace of the Most Holy and Life-giving Spirit.

Why Water is Blessed in Special Vessels

Like everything else in the Church, the vessel in which the blessing of water takes place carries a great symbolic meaning.

Externally, this vessel resembles a chalice for communion. The vessel for the blessing of water is a large bowl on a low stand with a round base for placement on a table. On the eastern side of the bowl there are places where three candles are put at the start of the blessing of water, in the image of the Holy Trinity, which sanctifies and enlightens people by God's grace. As a vessel and container of God's grace, the bowl for the blessing of water approaches in its symbolic meaning the eucharistic

cup - the chalice (translated from Greek - a vessel for drinking)-- and, like the chalice, signifies the Holy Theotokos and Ever-Virgin Mary, in Whose womb formed the human nature of our Lord Jesus Christ. The round base of the cup for the blessing of the water symbolizes the circle of the earthly Church, the round cup itself, into which water is poured, symbolizes the heavenly Church, and both together they are symbolic of the Mother of God, as the most pure vessel of God's grace.

The baptismal bath possesses the same basic symbolic meaning. This vessel is also made to look like a cup, but of a significantly greater size than the vessel for the blessing of water, and on a high stand.

How the Order of the Great Sanctification of Water Takes Place

The order of the blessing of water which takes place during the feast day of Theophany is called great because of an especially festive ceremony, imbued with the remembrance of the Lord's Baptism, in which the Church sees not only the prototype of the mystical washing away of sins, but also the actual blessing of the nature of water itself, through the immersion into it of God in the flesh.

The Great blessing of water sometimes takes place at the end of Liturgy, after the prayer behind the ambo, and sometimes at the end of Vespers after the litany: "let us complete our evening prayer." It takes place during Liturgy on the day of Theophany, and also on the eve of Theophany when the eve falls on any day of the week besides Saturday or Sunday. If the eve of Theophany is on Saturday or Sunday then the Great Blessing of Water takes place at the end of Vespers. On the day of Theophany itself (January 19/6) the blessing of water takes place with a festive Procession of the Cross known as "procession to the Jordan".

As on the eve of Theophany, on the feast day itself, the clergy go through the Royal Doors for the blessing of water. Before the Cross is carried out, a priest or a bishop in

full vestments cense only the front of the Cross three times. The Cross is carried out (by a priest) on his head accompanied by two candle bearers and deacons with censers. One of the clergymen carries the Holy Gospel. They walk in this order towards large vessels, which have been filled with water ahead of time. Here, the priest carrying the Cross takes it off his head. At the water, he blesses in the four directions with the Cross, and lays it on the covered and adorned table. The congregation lights candles; the rector, led by a deacon with a candle, censens three times near the table, the icons, the choir and the people.

The Great Blessing of Water is begun with the singing of troparia: "The voice of the lord crieth out over the waters, saying: Come, receive ye all the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, even Christ who is made manifest", "To-day is the nature of water sanctified"¹ and others. Three readings from the Book of the Prophet Isaiah (35:1-10; 55:1-13; 12:3-6) are read next. The great prophet of the Old Testament thrice foretold the Lord's Baptism in the Jordan River, which took place at the junction of the two Testaments. He expressed joy and hope of the Church in the drawing of water from the source of salvation: "Ho, every one that thirsteth, come ye to the waters. Seek ye the lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the lord, and He will have mercy upon him; and to our God for He will abundantly pardon" (Isaiah 55:1, 6-7).

After this the Epistle of the Apostle Paul (1 Cor. 10:1-4) is read about the mystical prototypical baptism of the Judeans unto Moses in the cloud and in the sea, and of their spiritual food in the desert and the spiritual drink from the Rock, which is an image of the coming Christ. Finally, the Gospel of Mark (Mark 1:9-12) is read in which the Apostle tells about the actual Baptism of the Lord.

How striking, lofty and divine is the voice of the Church, with which it calls the Lord from the heavens unto our earthly waters! "Great art

Thou, O lord, and marvelous are Thy works, and speech sufficeth not to sing the praises of Thy wonders. For Thou, by Thy will, from nothingness hast brought all things into being; by Thy majesty Thou dost uphold all creation, and by Thy providence Thou dost direct the world. All the reason-endowed powers tremble before Thee. The Sun singeth Thy praises, and the Moon glorifieth Thee; the Stars, also, stand before Thy presence. The light obeyeth Thee. The depths shudder with awe before Thee; the water-springs do Thy bidding. Thou hast spread out the heavens like a curtain. Thou hast established the earth upon the waters. With sand hast Thou walled in the sea. Thou hast shed abroad the air for breathing. The Angelic Powers serve Thee. The Archangelic hosts adore Thee. For Thou, the God which cannot be circumscribed, who art from everlasting and ineffable. Wherefore do Thou, O King who lovest mankind, come down now also through the descent of Thy Holy Spirit, and sanctify this water."²

Censing over the water may take place at this time. The priest blesses the water with his hand three times at the time of reading of these words: "Wherefore do Thou, O King who lovest mankind, come down now also through the descent of Thy Holy Spirit, and sanctify this water".

In addition to the immersion of the precious Cross into the water three times, the great agiasma (in Greek, "holy", is the name given to the water, sanctified during the Great Blessing of Water) is also blessed by the sign of the Cross, and by more powerful and more complex prayers and hymns, than during the Lesser Blessing of Water, which is done during molebens.

"Wherefore do Thou, O King who lovest mankind, come down now also through the descent of Thy Holy Spirit, and sanctify this water. And impart unto it the grace of redemption, the blessing of Jordan. Make it a fountain of immortality, a gift of sanctification, a remission of sins, a healing of infirmities, a destruction of demons; unapproachable by hostile powers, filled with angelic might." Here it is being requested that water be filled with angelic might, and if this

is being requested then, with faith, the acquisition of such mystical power by the water is possible - and will occur.

"...Filled with angelic might. And may it be unto all those who shall draw it, and shall partake of it unto the purification of their souls and bodies, unto the healing of their passions, unto the sanctification of their houses, and unto every expedient service. Do Thou, the same Master, sanctify now also this water by thy Holy Spirit. Grant also unto all who shall be sprinkled therewith, and shall partake thereof, and shall anoint themselves therewith, sanctification, blessing, purification and bodily health," the priest prays with these powerful and commanding words. But before this, a deacon raises almost the same supplications:

" That these waters may be sanctified by the power, and effectual operation, and descent of the Holy Spirit, let us pray to the lord.

That there may descend upon these waters the cleansing operation of the super-substantial Trinity. That he will endue them with the grace of redemption, the blessing of Jordan, the might, and operation,

and descent of the Holy Spirit.

That the lord our God will send down the blessing of Jordan and sanctify these waters.

That this water may be unto the bestowing of sanctification; unto the remission of sins; unto the healing of soul and body: and unto every expedient service.

That this water may be a fountain welling forth unto life eternal.

That it may manifest itself effectual unto the averting of every machination of our foes, whether visible or invisible.

For those who shall draw of it and take it unto the sanctification of their homes.

That it may be for the purification of the souls and bodies of all those who, with faith, shall draw and partake of it.

That he will graciously enable us to perfect sanctification by participation in these waters, through the invisible manifestation of the Holy Spirit, let us pray to the lord."

After reading all prayers, the priest immerses the precious Cross into the water thrice, holding it upright with both hands while singing the troparion of Theophany: "When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ our God, Who hast appeared and hast enlightened the world, glory be to Thee."6 The priest takes the vessel with holy water and the aspergillum and sprinkles in all directions in the form of a cross. After this, the people come up to kiss the Cross and the priest sprinkles each person with holy water.

St. John Chrisostom has said that the water of Theophany remains unspoiled for many years, being fresh, pure and pleasing, as if it has been drawn from a living spring at this moment. This is the miracle of God's grace, which even now everyone can see!

According to Church belief, agiasma is not merely water of spiritual significance, but a new being, a spiritual-corporeal being, an intertwining of heaven and earth, of grace and matter, and a close one at that. This is why the Great agiasma according to church canons is viewed as a kind of a lower degree of Holy Communion: in those cases, when a penance and a prohibition against approaching (to receive) the Holy Body and Blood is imposed on a member of the Church due to committed sins, there is a provision, usual to canons: "He may drink agiasma only".

Many mistakenly think that water, blessed on the eve of Theophany and water, blessed on the day of Theophany are different, but in actuality, the same order of the Great Blessing of Water is used both, on the eve and on the day of Theophany. The water of Theophany is a holy relic that should be found in the home of every Orthodox Christian. It is carefully kept in the holy corner next to icons.

How Water is Blessed During Molebens Requested by the Faithful

Besides the water of Theophany, the Orthodox Christians often use water that was blessed during molebens. Moleben singing or moleben prayer service is a special service at which we ask the Lord, the Mother of God and the saints to send us mercy, or thank God for the good things we receive. Molebens are served in church or in private homes.

In church, molebens are served after Liturgy and when needed and requested by the faithful. To these molebens belong prayers for the blessing of various objects, for the healing of the sick, for travelers on a long journey, for the soldiers, etc. The order of the lesser blessing of water usually takes place during molebens.

Lesser blessing of water is also conducted by the Church on the day of Procession of the Life-giving Cross and on the day of Mid-Pentecost, when the words of the Savior, full of the deepest mystery, spoken by Him to the Samaritan woman are remembered: "whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14).

For the lesser blessing of water, a covered table is placed in the middle of the church, onto which a vessel with water is placed as well as a Cross and the Gospel. Candles are lit in front of the vessel. After the priest's exclamation, the 142nd psalm is read: "O Lord, hear my prayer.", then "God is the lord." and the tropars are sung: "Unto the Birth-giver of God let us sinners and humble ones now diligently have recourse.", "Never, O Birth-giver of God, will we unworthy ones cease to proclaim thy powers." At this time the priest censes the water in the shape of the cross. After the reading of the 50th psalm "Have mercy on me, O God.", the tropars and a litany, a censing of the church or home takes place.

Next, a prokimen is sung and the Epistle is read, in which St. Paul speaks about Christ: "Forasmuch then as the children are partakers of flesh

and blood, He also himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on him the nature of angels; but He took on him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted" (Hebrews 2:14-18).

After that the Gospel is read: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had" (John 5:2-4).

A litany is intoned: "In peace let us pray to the lord", in which supplications are raised for the sanctification of water. Usually, at this time the water is being censed. Next, the priest reads the prayer of the blessing of the water.

Sometimes a special prayer is read: "O God, whose name is great, who works countless wonders, come today, O Master, to Thy servants who pray to Thee, and send Thy Holy Spirit and sanctify this water, and to Thy servants, who drink it, and partake of it, and are sprinkled with it, grant the transformation of passions, the remission of sins, healing of illnesses, release from all evil, support and blessing of homes, cleansing of all uncleanness and driving away the tricks of the devil. For blessed and glorified is Thy most precious and magnificent Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen."

After the reading of the prayers, the priest, having taken the precious

Cross, with the Crucifixion facing him, makes a motion in the shape of the cross on the surface of the water with the lower part of the Cross, then submerges the entire Cross into the water. At this time the tropars are sung: "O Lord, save Thy people." (thrice) and "Make us worthy of Thy gifts." After that, the priest kisses the Cross removed from the water and sprinkles everyone present and the entire church. Those who are present venerate the cross, and the priest sprinkles each person. After the blessing of water, everyone who has requested the moleben may receive holy water.

Why the Church Prays for Springs of Water

"The principal things for the whole use of man's life are water, fire, iron, and salt, flour of wheat, honey, milk, and the blood of the grape, and oil, and clothing. All these things are for good to the godly: so to the sinners they are turned into evil" (Ecclesiasticus 39:32-33).

"... What gift is as necessary for us as water?" says the hieromartyr Hippolytus of Rome. "Everything is washed by water, and nourished, and cleansed and irrigated. Water moistens the earth, produces dew, enlarges grapes, leads the grain to ripeness. What more is there to say? Without water nothing visible to us can exist; water is so necessary that while other elements have their dwelling under heavens, it [water] obtained for itself a place above the heavens. The Prophet himself testifies to this, crying out: "Praise him, ye heavens of heavens, and thou water that art above heavens" (Psalms 148:4).

The Church, with an ardent prayer, appeals to the Lord to summon water, sweet and plentiful, from the depths of the earth. Well water is not ordinary, for "the digging of a well" is accomplished with special prayers of a priest and sanctified with a special ceremony. "Grant unto us water in this place -- sweet and tasty, sufficient, therefore, for our needs, and safe for consumption...", thus prays the priest, who is the first to start digging the well.

A special prayer is said again over a well that has been dug: "O Creator and Fashioner of all things. Send down Thy heavenly blessing on this water in this well, and by Thy divine, powerful and mighty right arm banish from it every contrary action and activity of the devil. And unto all that shall take and drink of it, and shall wash with it, grant that it be for health and for the transformation of every suffering and infirmity, and for the healing of every sickness."

Ordinary well water becomes an object of devotion and a wonderworking object at that, "water for the health and transformation". A multitude of springs, wells and sources are known, where through the prayers of saints, flows water possessing greater blessing than the waters of Bethesda of Jerusalem. Not only drinking this water, but also even immersion into water of these sources brings a multitude of healings and miracles.

The Church has always conducted and today conducts blessing of water of public springs, rivers and lakes. This water flows into reservoirs and then into the water pipes of our apartments. It may be affirmed that there is not a single stream of water in the world, that has not been sanctified, spiritually fertilized by prayer, made beneficial, and consequently, that is not life-giving and saving to people, animals, birds and earth itself.

If we always acted as the Church and the Word of God taught us, then these beneficial gifts of the Holy Spirit would always be poured out on us, then every source (of water) would be a source of healing of infirmities of the body and soul, every cup of water would serve for cleansing, and enlightenment, "water for the health and transformation", holy water. But this does not occur. One becomes sick from water; water becomes a dangerous, lethal and destructive element. What of tap water-even holy water does not help us!

Are the prayers of the Church powerless? When God intended to punish the world with water, He said to Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I

will destroy them with the earth. And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. 6:13,17). These words can be applied to our times. One should not be surprised that water does not heal and does not bring benefit. What is so surprising, when the highest Mystery, the Eucharist - the Body and Blood of our Lord - serves many not for salvation, but for condemnation. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:29).

Miracles and healings do occur in our days, but only to those who are deserving of the wonderworking action of holy water, who receive it with living faith in God's promise and in the power of prayer of the Holy Church, to those who have a pure and sincere desire for change of their lives, for repentance and salvation. God does not work miracles where they only want to be seen out of curiosity, without sincere intention to utilize them for salvation. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it." (Mat. 16:4), says the Savior about His unbelieving contemporaries.

In order for holy water to bring benefit, let us take care of the purity of our souls, of the light in our thoughts and deeds. And let us lift up this prayer in our minds and in our hearts every time we come in contact with holy water.

Prayer Before Partaking of Prosphora and Holy Water

O Lord, my God, may Thy holy gift and Thy holy water be for the remission of my sins, for the enlightenment of my mind, for the strengthening of my soul and body, for the health of my soul and body, for conquering of my passions and infirmities, according to Thy mercy that has no limit, through the prayers of Thy Most Pure Mother and all Thy saints. Amen.

Sts. Peter and Paul Ukrainian Orthodox Church in Palos Park, IL Celebrates the Feast of Holy Protomartyr Stephen With Vladyka Daniel



This winter has been quite unusual with jumping temperature from fifties to below zero in Fahrenheit and with little to no snow at all. At first it seemed like we were going to have the Nativity of Jesus Christ without snow at all. This would be the first time since I remember myself. However, snow did fall; we had white Christmas on the third day of Nativity.

This Year's calendar was quite unique as well. Christmas and New Year both fell on a Sunday. The Feast of the Nativity of Our Lord and God Jesus Christ fell on a Saturday. Therefore, parishioners and friends of our parish had no reason not to come and celebrate all together the feast of the Feasts. Even though the temperature was bitterly cold, the temple of Sts. Peter and Paul was overfilled with worshipers, standing room only. The magnificent choir beautified the services with its singing of Festal Divine Liturgy followed by joyous caroling. The service was spiritually uplifting. Nicely decorated temple, burning candles, chatter of wrestles kids all added up to the glorious celebration. After the Divine Liturgy, faithful and guests of Sts. Peter and Paul enjoyed delicious banquet in honor of the Newborn King. Children of Sunday school were visited by St. Nicholas, who couldn't do it in December due to his very busy schedule and weather conditions. The story of St. Nicholas was read by children to the delight of the filled church hall.

The second day of Nativity, the Synoxis of the Mother of God, was celebrated on the following day, Sunday. The celebration continued with the Divine Liturgy and more caroling.

On the third day of Nativity we were blessed with a visit of His Eminence Archbishop-Elect Daniel - President of the Consistory; Ruling Hierarchy of the Western Eparchy. His Eminence Daniel accompanied by Fr. Ivan Lymar, pastor of St. Volodymir cathedral in Chicago, IL and Very Rev. Fr. Vasyl Sendeha of Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL led the faithful in the Divine Liturgy, honoring St. Stephen the Protomartyr. After the Divine Liturgy everyone

was invite to carol at the rectory and to enjoy provided luncheon. Attending parishioners and guests had the opportunity to venerate the actual relics of St. Stephen, which were brought by Vladyka Daniel. His Eminence, preached to us about the first martyr Stephen and what it really means to be the real follower of Christ, who is willing to sacrifice his life for Christ. He spoke of love which made St. Stephen be able to do what he has done to preach Christ through His life until the very last breath. Real examples of living in the love of Christ were shared by His Eminence. If those people were capable of spreading Christ's love thorough their actions of compassion, so we too can share Christ's love with the others by being Christ to those who are in need.

I had this wonderful opportunity to witness the power of Christ's love in action, as His Eminence Daniel along with seminarian Ihor Protsak and my family made surprise visit to carol at a house of a homebound Josephine Hobert. You could see the tears of joy in her eyes as her first to be missed Christmas, was not missed anymore. According to her own words, she was going to miss Christmas celebration at the Church for the very first time, because of mobility issues, but the Christmas was brought to her. The true spirit of Christmas filled the house as carol after carol was song with such a joy by everyone present. All of a sudden it turned to be so warm and cozy in the house... filled with the love of the Newborn King, Jesus Christ our Lord. He was indeed among us, you could feel His presence. This feeling is hard to describe, but it felt heavenly. If this unique, awesome feeling is a pre-taste of His Heavenly Kingdom, we have a lot to look forward to.

I wish you all to have such experience this Nativity Season. We all can achieve that by simple sharing of Christ's love with those who surround us. But first, we have to except His love by submitting our hearts to Him. Surrender to Christ's love and He will lead you to experience the sweetness of His Heavenly Kingdom, yet here, on this earth.

Fr. Vasyl Sendeha

Другий день Різдвяних Богослужінь у Українському Православному храмі Пресвятої Трійці в Бенсенвил, ІЛ

Бог Господь Христос Немовлям, повитим пеленами в яслах, з'явився у світ. І Діва Марія схилилася над Ним... Пресвята Мати, яка послужила «велией благочестя тайне», в цю мить пізнала всю висоту радості, тому що Бог явився людям у плоті. І Вона одна трепетно відчула всю глибину горя Хресного шляху, на який ступала з Немовлям на руках...

Восьмого січня, у день вшанування Матері Божої, Непорочної Діви Марії, Яка послужила Таємниці втілення Сина Божого, правлячий архиєрей Західної Єпархії УПЦ США архієпископ-номінант Даниїл звершив Божественну Літургію в Українському Православному храмі Пресвятої Трійці в Бенсенвил, ІЛ за тучастю настоятеля митрофорного протоієрея Богдана Калинюка, протоієрея Андрія Шельваха та протодіякона Андрія Фрончака. Хор храму (регент – Тарас Руденко) піднесено і натхненно славив Різдво Христове. За Богослужінням молилися численні парафіяни і храм був заповнений прихожанами і парафіянами, панував святковий піднесений настрій, віруючих об'єднала велика подія – Народження Богонемовляти Христа. Всі у храмі відчували Божу присутність і ту радість благодаті та любові, що подарувало нам пришествя Спасителя світу. Храм єдиними устами і єдиним серцем



співав хвалу Тій, Яка стала Матір'ю Предвічного Бога.

Владика Даниїл привітав віруючих зі святом: «Нехай Різдво Христове зігріє вас добром і любов'ю! Нехай щастя й спокій оселяться в кожній домівці, нехай Господь благословить нашу землю миром!»

Коли когось по-справжньому любиш, то найкращим доказом цього є справи й дії, поєднані з молитвою. Хор громади під керівництвом Тараса Руденка із піснеспівами колядок привітав владика та парафіян відразу після закінчення Літургії. «Христос народився!» – лунало під склепінням храму, а у відповідь радісно звучало: «Славимо Його!»

Після Різдвяного концерту хору, парафіяльна управа та громада організували святковий обід з нагоди свята та прибуття владика.

Нова радість стала,
Яка не бувала:

Над вертепом звізда ясна
Світу засіяла...

Ангельські сили і рід людський прославляють Господа, і Його любов не має меж. Напевно, тому Різдво Христове в народі називають Зимовою Пасхою.

«Христос народився! Славимо Його!» – лунали радісні слова до вечора у храмі.

Прийдіть і поклоніться Христу, Народженому у плоті, зі смиренным серцем дякуючи Йому за любов до нас... Поспішаймо до Нього, щоб освятити нас Своєю благодаттю.



A Note of Gratitude from Ukrainian Families Подяка від Українських Сімей



As we have entered into Nativity season the joy and peace is felt in the hearts of so many people of Ukraine which have received a Humanitarian Support from St. Andrew's Society and the Ukrainian Orthodox Church of the USA.

Last year, St. Andrew's Ukrainian Orthodox Society and the Consistory Office of Christian Charity collected and delivered the necessary aid to the poor families, orphanages, numerous refugees, elderly, wounded soldiers and displaced families with children. So far the Ukrainian Orthodox Church of the USA was able to distribute over 800 lbs. of clothing donated by the faithful and clergy of the Church. UOC of USA is firmly committed to supporting Ukraine, respond to humanitarian and reconstruction needs.

Recognizing the important works of the St Andrew's Society and Ukrainian Orthodox Church of the USA a special gratitude was expressed in Thank You Cards and Christmas Greetings from many families, orphanages of Ukraine to entire UOC of USA, to His Eminence Archbishop-Elect Daniel and to Protodeacon Ihor Mahlay the President of St. Andrew's Society.

With your continued support, St. Andrew's Society and UOC of USA will be collecting and delivering necessary aid to the needy and will be able to accomplish many other projects in 2017.

У цей Різдвяний період радість і мир відчувається в серцях багатьох людей в Україні, які отримали гуманітарну допомогу від Товариства Святого Андрія та Української Православної Церкви США.

Минулого року Українське Православне Товариство Святого Андрія та відділ Християнського Милосердя при Консисторії зібрали та доставили необхідну допомогу бідним сім'ям, сиротинцям, людям похилого віку, пораненим солдатам та біженцям. Українська Православна Церква США доставила більш ніж 800 фунтів одягу пожертвовані вірними та духовенством Церкви. УПЦ США постійно підтримує в Україні тих хто в потребі, гуманітарною та матеріальною допомогою.

За великі заслуги Товариства святого Андрія та Української Православної Церкви США була висловлена особлива подяка у Листівках та Різдвяних Привітаннях від багатьох сімей, дитячих будинків України усім парафіянам УПЦ США, Високопреосвященнішому Архієпископу-Номінанту Даниїлу та протодиякону Ігорю Махляю голові товариства Св. Андрія.

За вашої підтримки, Товариство Св. Андрія та УПЦ США буде збирати і доставляти необхідну допомогу потребуючим та буде в змозі виконати багато інших запланованих проєктів у 2017 році.



У День Потрійного Свята У Свято-Володимирському Соборі М. Лос Анджелеса Звершено Божественну Літургію



Чотирнадцяте січня відзначене трьома празниками: святом Обрізання Господнього, днем пам'яті святителя Василя Великого і першим днем Нового року за старим стилем, які тісно пов'язані між собою. Зранку українські православні християни м. Лос Анджелесу, штату Каліфорнія зібралися у Свято-Володимирському соборі на Божественну Літургію.

Тринадцяте січня – день преподобної Меланії Римлянки. У навечір'я Нового року у храмах звершують урочисті Богослужіння на закінчення Старого року. Люди дякують Господу за отримані ласки і просять благословення на час прийдешній. Тринадцятого січня в Україні святкують і Щедрий Вечір. І звучать життєрадісні щедрівки, господарів вітають, бажаючи щастя, добра та здоров'я на майбутнє... Наступного дня вранці прийнято засівати зерном оселі...

Чотирнадцятого січня люди зійшлися до Свято-Володимирського собору на Божественну Літургію Василя Великого, написану самим святителем, яку звершив Правлячий архиєрей Західної Єпархії УПЦ США владика Даниїл, у співслужінні настоятеля храму протоієрей Василя Савчура. Святковий, піднесений настрій, урочиста благоговійна тиша, неперевершений спів хору (регент Дебра Касперська)... Читання Святого Євангелія від Луки, молитовно схилені голови... Ось лунають щедрівки, сповнюючи серця новими надіями та духовними силами... Таїнство Святого Причастя, благодатне залучення душі до вічного життя... До прийняття Тіла і Крові Христових приступають діти з

батьками... На серці – радість, а в душі – мир... Люди дякують Господу за щедроти і просять благословити «вінець наступаючого літа». У соборі лунає багатоголосе многоліття, особливо одній із найстарших парафіянок громади - пані Катерині Дах з нагоди її 95-ти ліття...

Владика Даниїл та настоятеля храму протоієрей Василь Савчур привітали віруючих зі святом, що поєднує три празника. На восьмий день від народження Господь наш Ісус Христос відповідно до Старозавітного закону прийняв Обрізання – прообраз Щершення. Були проліті краплі Найсвятішої Крові Господньої за гріхи людські...

Цього ж дня, 14-го січня, ми вшановуємо пам'ять святителя Василя Великого, який залишив по собі величезний духовний спадок, пізнавши різні науки і найголовнішу – істину Божу. Ми згадуємо святителя Божого, великого богослова і вченого, палкого захисника православної віри і невтомного пастиря Церкви Христової. Владика Даниїл зумів привізти до парафії мощі св. Василя Великого і численні парафіяни малу нагоду молитовно прикластися до святині.

Святкову радість посилює і зустріч першого дня Нового року за старим стилем. Парафіяни та гості міста слухають натхненну проповідь владика Даниїла: «Ми сьогодні проходимо рубіж духовного життя, залишаємо позаду минулі дні. І це важливо для нашої богоугодної думки: ми оцінюємо час, який минув, думаючи про майбутнє. Ми – насельники цієї землі, і кожний рік

Продовження на ст. 16 ➤

Nashi Predky — Our Ancestors Ukrainian Genealogy Workshop

Rediscovering Your Family Stories

Workers at a limestone quarry near Bellefonte, Pa., circa 1910. This scene was repeated in the many mines, mills, and railroad shops of Western Pennsylvania where many early Ukrainian immigrants found work. Photo courtesy of Justin Houser.



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Різдвяні Богослужіння у Свято-Володимирському Українському Православному Соборі м. Чикаго



Різдво Христове осяяло землю, і світ наповнився великою радістю! «Бог Господь і явився нам...» Ми зустрічаємо велике свято Божественної любові до людства, свято добра, злагоди та світла. І лунає в храмах ангельська пісня: «Слава у Вишніх Богу і на землі мир, в людях благовоління...» І стікаються православні на молитву, об'єднані вірою в Христа...

Різдвяні Богослужіння у Свято-Володимирському соборі м. Чикаго розпочалися 6-го січня, на Навечір'я Різдва Христового...

Тиха, ясна свята ніч... Кружляла легка заметіль, дзвінко рипів сніг

під ногами... У морозному повітрі відчувалося наближення великого свята. Зовсім трохи часу відділяло всіх від вселенської радості... Нاپівсутінки храму... «Мовчання підготовляє душу до молитви. Тиша – як вона благотворно діє на душу!» (Преподобний Никон Оптинський) Різдвяне Всенічне бдіння... Біля вертепу схиляються люди... Одна із прихожанок храму розповідає, що щороку з трепетом приходять до Свято-Володимирського катедрального собору на Різдвяну Службу: «Ця ніч воістину велика і урочиста. Ніби перебуваєш в очікуванні дива. Всі віруючі знову, як і понад дві тисячі

років тому, переживають події тієї далекої Вифлеємської ночі. Згадуються волхви, які прийшли вклонитися Спасителю...» Ольга нещодавно переїхала до Чикаго з України, що на Тернопільщині. У головному храмі міста на нічному Богослужінні вона вперше: «Такий час дарує хвилини духовного збагачення й зцілення, спокій та Божу благодать».

Святкове Богослужіння звершує правлячий архиерей Західної Єпархії УПЦ США архієпископ-номінант Даниїл, настоятель Свято-Володимирського собору протоієрей Іван Лимар та протодиякон Андрій Фрончак у співслужінні духовенства храму.

Священнослужителі – у білому облаченні, на серці і в душі – особливе піднесення, невимовна радість обіймає кожного... І звучить молитовний спів кліросу: «Бо з нам Бог...» Різдвяний тропар нагадує про події, описані в Святому Євангелії від Матфея: про пришествя Месії і мудреців, які прийшли до Новонародженого Немовляти, принісши в дар золото, ладан та смирну: «Різдво Твоє, Христе Боже наш, засіяло світові світло розуму...» Радувало, що було чимало молоді та дітей, люди завітали цілими сім'ями. Було звершено помазання молільників святим елеєм...





Сьомого січня на Божественній Літургії владика Даниїл привітав присутніх парафіян та прихожан: «Ми готувалися до цього мирного і світлого празника 40-денним постом у надіях і прагненнях духовних, щоб принести до ясел Христових дари – свої чесноти християнські. Однією духовною родиною ми перебуваємо у великій радості і схиляємо коліна перед подвигом Сина Божого, який Він звершив заради нашого спасіння, і святкуємо велику історичну подію – пришестя у світ Спасителя. Несіть радість Різдва Христового у серцях протягом року, вона всі негаразди перемаже!»

І в кожному серці відгукнулися слова: «Ми смиренно дякуємо нашому Спасителеві за те, що Він, будучи Сином Божим, по Своїй любові до нас, грішних, став Сином Людським, за те, що Він, як говорить святий Кирил Ієрусалимський, прийняв на Себе гірше, щоби подарувати нам краще. Син Божий прийняв на Себе людську природу і став тим, чим Він не був, щоби нас зробити тими, чим ми повинні бути...»

З трепетними почуттями віруючі слухали Різдвяні піснеспіви, які тішили душу красою й глибиною почуттів. Велика кількість віруючих

причистилася Святих Христових Таїн...

«Христос народився! Славимо Його!» – лунали радісні слова.

Різдвяний ранок... Сім'ї збираються в храми на урочисту церковну службу. І знову звучать слова Різдвяного тропаря. І здається, що ангели літають над головами людей та співають хвалу Новонародженому Ісусу.

Прийдіть і поклоніться Христу, Народженому у плоті, зі смиреним серцем дякуючи Йому за любов до нас... Поспішаймо до Нього, щоби освятити нас Своєю благодаттю.

► Продовження зі ст. 13

наближає нас до вічності. Поріг, який ми перейшли, є моментом осмислення того, які духовні події відбулися, які християнські вчинки ми здійснили... Минулий рік був пов'язаний із потрясіннями, випробуваннями та кровопролиттям. Ми живемо надією на Бога, ми молитвою підносимо свій розум до Господа і просимо, щоби життя наше проходило в мирі і любові до Бога та ближніх. Ми починаємо писати нові сторінки добрих справ. Нехай світла Різдвяна радість супроводжує вас протягом усього року!»

На завершення владика Даниїл привітав о. Василя з іменинами, сердечно побажавши доброго, щедрого і мирного року.

У День Потрійного Свята...

З радістю зустріли віруючі три свята, славлячи Народженого Господа нашого Ісуса Христа, вітаючи день прийдешній і вплітаючи щирі слова у віночок теплих поздоровлень: «Усього найкращого – всім людям! Нехай буде мир на землі, не гинуть наші діти, не ллються сльози батьків, а квітнуть радість

та щастя». «Бажаю благополуччя, сил духовних і тілесних та успіхів. І нехай душі осяває молитва, а в серці завжди буде Бог!» «Зичимо здоров'я, миру і світлих почуттів. Божого всім благословення!»

Прислухаємося до поради святителя Василя Великого: «Чи хочеш упевнитися в майбутньому? Виконуй запропоноване Євангельським Законом і очікуй насолоди благами.»

Парафіяльні святкування закінчилися обідом у парафіяльному залі, де присутні вітали ювілярку та провели прийнятний новорічний день в родинній щирій атмосфері.



A Visit of Love: 2016 Winter Mission Team to Znamianka Orphanage Returns from Ukraine

Every year around the celebration of the feast of Holy Wonderworker Nicholas, the faithful of the Ukrainian Orthodox Church of the USA offer a special seasonal gift to those for whom the Lord Himself directed to care and pray.

Fulfilling the mandate of Christ and with the blessing of the spiritual father of the Ukrainian Orthodox Church of the USA His Eminence Metropolitan Antony, Archbishop-elect Daniel led a Mission Team of 11 individuals: Subdeacon Mykola Zomchak of St. Sophia Ukrainian Orthodox Theological Seminary, South Bound Brook, NJ; Olga Coffey of St. Andrew the First-Called Ukrainian Orthodox Cathedral, Silver Spring, MD; Tracy Galla of the Dormition of the Birth-Giver of God Ukrainian Orthodox Church, McKees Rocks, PA; Mark and Samuel Hatala of St. John the Baptist Ukrainian Orthodox Church, Johnson City, NY; Cathy Bucharew of Harrisburg, PA and All Saints Ukrainian Orthodox Camp, Emlenton, PA; Matthew Scutchfield of St. Andrew the First-Called Apostle Ukrainian Orthodox Church, Boston, MA; Julia and Charles Ames of Sts Peter and Paul Ukrainian Orthodox Church, Youngstown, PA; Ephrain Castro of St. Andrew the First-Called Apostle Ukrainian Orthodox Memorial Church, South Bound Brook, NJ – the faithful of the UOC of the USA on a life-changing and uplifting missionary journey to Ukraine's orphanage that provides daily care for the severely mentally and physically handicapped children.



And so it was - a spiritually uplifting visit! Sure, the Team did its daily scheduled routine: assist with rehabilitation activities; participate in entertainment programs, etc. But most importantly, the eleven members of the 2016 Winter Mission Trip to Znamianka orphanage prayed with the children in wheelchairs, with children who suffer from major physical deformities, yet determined to hold in their sometimes twisted arms, a small prayer booklet (published by the Consistory of the UOC of the USA for Mission Trips) and quietly, with a tender voice exclaim every word of a prayer, full of meaning and emotion. As the prayers were chanted, the Team members whipped off tears on

their eyes, while Vladyka Daniel was embraced by a handicapped child, who wrapped himself in Bishop's omophorion, while carefully listening to the prayers of the Team. The Winter Mission Team traveled to do pretty much what our Lord instructed the seventy to do: to say to those whom we served, "...the kingdom of God has come near to you. God loves you and we love you too!"

As always, the Mission Team traveled to the orphanage with a special treat for the children – a Nativity play by Kropyvnytsky State Theater, who for the last five years make arrangements with the staff of the orphanage to bring winter entertainment to 135 children. Another treat was the "Chocolate





Factory" afternoon, when the kids in their wheelchairs learned how to make chocolate and to share with each other. In addition to that gift, over 300 pounds of meat products, 15 containers of diapers and winter blankets were delivered to the Ukrainian orphanages sponsored by the Ukrainian Orthodox Church of the USA.

Moreover, the Ukrainian Orthodox Church of the USA continues to provide funding for about a dozen of teachers - rehabilitation specialists to work in the orphanage, which has made a huge impact on the mobility of many children.

The six days visit to Ukraine came to conclusion quickly and the time arrived for the final goodbyes of 2016. Tears, hugs and promises to return were exchanged with the children and the staff.

As the final day came to conclusion, a director of Znamianka Orphanage – Mrs. Tatiana Ivanivna

Valko offered words of gratitude to the UOC of the USA's Team, stating that a number of children have felt the impact of the presence of the Missionaries of the Church for the last 19 years and especially, the sponsorship of additional teachers and adaptive equipment, sponsored by the Church, which allows handicapped children to move around freely.

Responding to Mrs. Valko's remarks, Archbishop-elect Daniel informed the missionaries and the administration about the new investments that the Consistory of the UOC of the UA approved – the assistance with the repairs of the exterior of the orphanage building as well as the purchase of a new industrial dishwasher. The extraordinary gift of almost 300 pounds of meat was provided by the donations of St. John the Baptist Ukrainian Orthodox Church of Johnson City, NY; while the purchase

of additional diapers was sponsored by the donations from the Dormition of the Birth-Giver of God Ukrainian Orthodox Church of McKees Rocks, PA. Moreover, over 150 bed blankets were delivered by the Team to the orphanage – a gift of the Ukrainian Orthodox League of the UOC of the USA, and especially a gift of the Senior UOL Chapter of Holy Ghost Ukrainian Orthodox Church of Coatesville, PA, who coordinated and sponsored the delivery costs of the blankets.

Throughout the trip Vladyka Daniel reminded the Team 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..."

While in Kyiv, a day before the return flight to the US was scheduled, the Winter Mission Team visited many religious sites of Ukraine's capital; however, the small town of Znamyanka (founded in 1869), with the population of about 23,000 people remained on everyone's mind. It became even more evident of how big of an impact Znamianka had made on the Team, once the missionaries visited Kyiv's National Holodomor (Famine) Memorial. There were found references to Znamianka as well: Mr. Niklonsky (a II World War Veteran) writes in his reflections: "... in the immediate area of the town's train station we witnessed how the dead corpses of

Continued on p. 20 >



His Eminence Metropolitan Antony visits Dover, DE



On Sunday, December 18, His Eminence, Metropolitan Antony visited with the faithful of the Mission Parish of Saint Nicholas in Dover, Delaware. Bringing with him our newly ordained Deacon, Deacon Ivan Tchopko and two of our Seminarians, Subdeacon Volodymyr Yavorskij and Subdeacon Mykola Zomchak and plenty of sunshine (the temperature reached 67 degrees), His Eminence entered into the Mission to celebrate the Divine Liturgy for the Mission's 9th Anniversary and their patronal feast day.

His Eminence was greeted at the door with roses by Sophia Rus representing the youth of the Parish and Frank Biddle, Auditor, representing the Parish Membership. Father Stephen Hutnick, Pastor of the Mission, along with Protopresbyter Constantine Christo greeted His Eminence and the procession to the Altar of the Mission began. Responses were beautifully sung by the Parish Choir under the direction of Veronica Perrine. The Epistle was read by Marc Jasolka.

During the Divine Liturgy, at the Little Entrance, His Eminence stopped

and asked Father Constantine to come forward. Having been accepted into the ranks of the clergy of the Ukrainian Orthodox Church of the USA as a Protopresbyter, for his diligent work as Professor of Canon Law and Church History at St. Sophia Seminary, and for his dedication to St. Nicholas Mission, Metropolitan prayed and elevated him to the rank of Mitred Protopresbyter. As he bestowed the miter, His Eminence reminded him that for every elevation in the Holy Priesthood comes a heavier weight of obligation. With the



joyful singing of "Axios!" the Liturgy continued.

During his sermon, the Metropolitan talked about the importance of history in our daily lives. Through our personal history, we become the people that we are through our families, our upbringing and most importantly, through our faith. Can you imagine how we as Orthodox Christians can change the people around us just by our smiles as we leave the Church? It would inspire others to search out the reason and bring them to Christ. He admonished the faithful to prepare for next year's 10th Anniversary celebration in a bigger worship space as we continue to look for a permanent property for worship.

At the end of the Divine Liturgy, it was revealed that December 18th is the birthday of Father Constantine's mother, Myrophora, who was present at the Divine Liturgy along with Father's wife, Pani Matka Georgia. It was the first time that she witnessed any of the elevations in the priesthood of her son!

It is amazing to watch the transfer of the worship space from Church to hall. Within fifteen minutes, the faithful had taken down all of the liturgical appurtenances and set up the tables with their covers and chairs. With a prayer of thanksgiving by His Eminence, the fasting feast began. Special thanks are expressed to all of the ladies and men who worked so hard to put the dinner together.

Almost at the end of the meal, a special visitor entered the Mission. It was none other than St. Nicholas coming to bless all who were there. Our youth must have been very good this past year listening to their parents and saying their prayers for they all received a gift from their Patron. His Eminence, our Deacon and the Seminarians were also very good as St. Nicholas had gifts for them as well.

Carnegie Parish Receives Pittsburgh History & Landmarks Foundation Grant



The Pittsburgh History and Landmarks Foundation (PHLF) has awarded Sts. Peter and Paul Ukrainian Orthodox Church of Carnegie, PA, a grant of \$2,900.00 toward the

restoration of the church steps. Dr. Stephen Sivulich, who wrote the grant application and served as the grant administrator, presented the PHLF

check to parish president Howard West and pastor Fr. Steve Repa in October. The steps leading to the main entrance to the church were in serious disrepair and this grant, along with contributions from church organizations and parishioners, enabled the restoration project to be completed. This grant is the fourth grant to Sts. Peter and Paul Ukrainian Orthodox Church awarded by the Pittsburgh History and Landmarks Foundation. The three prior PHLF grants, all written by Dr. Sivulich, have provided partial funding for various capital projects of the church including church hall roof restoration, church bell restoration, and church dome restoration. Parishioner and church organization contributions have completed the funding for all of these projects.

Photo: left to right: President Howard West, Pastor Fr. Stephen Repa, Dr. Stephen Sivulich

By Alice Sivulich

▶ *Continued from p. 18*

people were falling off the train cars. The people of 1933 were looking for food... I saw how the tractor was digging a path along the train racks, and a massive burial place of people was located..." Another reflection of Mr. Prychodko, a train depot worker, states "...we found the burial place, and were still able to recognize the bones and corpses of women and children... we simply covered them with the soil..." Vladyka Daniel along with the Team members chanted a simple Memory Eternal – Вічна Пам'ять, as each looked in the flickering light of a memorial candle lit in memory of the lost.



The Mission team returned to their homes early Friday afternoon (December 30th). Each missionary, touched by the experience of ten

days in Ukraine, was changed - many forever. While they were sad to leave the children of the orphanage, the Team members encouraged each other to get involved in helping others in their local parishes, communities, stating - "...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..."

Please, note that the College Age Mission trip to Ukrainian Orphanages will travel to Ukraine on 2-17 June, 2017.

Application deadline - January 10, 2017! For more information, go to <http://www.uoc youth.org/uoccollegemission.html>

St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia Celebrates its 90th Anniversary



News

On October 16th, the faithful of St. Vladimir Cathedral gathered together to celebrate a special day in the history of the parish - the 90th anniversary of the existence of the parish, and the 50th anniversary of the current church temple on 5th Street in Philadelphia. This celebration coincided with the recent feast day of the Protection of the Theotokos, the second parish feast of the year.

The liturgy was celebrated by His Grace Bishop Daniel. Seminarians Subdeacon Volodymyr Yavorskii, Subdeacon Mykola Zomchak, Yurii Bobko, Ihor Protsak and Tadei Surak, as well as Deacon John Charest accompanied Bishop Daniel on the trip from South

Bound Brook, NJ to Philadelphia, PA on this crisp, autumn Sunday morning. Visiting priests included Fr. Orest Pukhalsky of Sts Peter and Paul Ukrainian Orthodox parish in Geln Spey, NY and Fr. Emmanuel Pratsinakis of the Greek Orthodox Church.



Bishop Daniel delivered his sermon from the center aisle of the church, walking among where the people were sitting, sharing his life experiences. He reminded us how fortunate we are to have a rich parish history, since the events going on in Ukraine at the time of the parish's founding (under Soviet rule) were anything but hospitable to a devoted Orthodox congregation.

Reader Stephen Revucky was also set aside as a Subdeacon before the Divine Liturgy, and presented with a certificate by His Grace Bishop Daniel.

The parish choir, led by Karen Ferraro, beautifully sang during the liturgy.



After the liturgy, the parishioners and visitors gathered together at Philmont Country Club in suburban Philadelphia for a celebratory banquet. Bandura players opened the reception as people gathered. Parish Council President Edward Zetick, Vice President Ivan Prasko (former President of St. Mary's Protectress/Pokrova Parish Council), as well as V. Rev. Taras Naumenko,

pastor of St. Vladimir, addressed those gathered with messages not only celebrating the rich history of the parish, but looking forward to the future.

Those in attendance received a commemorative book with the history of the parish, and many photos of not only the construction of the current parish building, but also of events throughout the years.

Over 200 people gathered for the celebration, which included a full entertainment program. Singers and bandura players Yulia Stupen and Halyna Bodnar entertained the attendees with traditional Ukrainian folk songs, and the school for the local Ukrainian dance troupe "Voloshky", with their up-and-coming dancers, also entertained the crowd. Finally, visiting seminarians from St. Sophia's Seminary showed their singing talents in a number of spiritual hymns - a fitting moment to conclude the festivities and remembering the true meaning of this celebration - our shared love in Christ.

Many thank to those who helped put together a wonderful celebration: Chair of the Anniversary Committee and Vice-President of the Parish Board of Administration Andrew Passyn, Vera Shapowalenko, Christine Kurman, Theodore Kurman. Without your devotion, such a great event would not have been possible.

By Subdeacon Stephen Revucky



Українська Православна Церква Святої Трійці у місті Трентон, Нью-Джерсі Відсвяткувала Свою 97 Річницю Заснування

У неділю 23 жовтня 2016 р. Українська Православна Церква Святої Трійці у місті Трентон, Нью-Джерсі відсвяткувала свою 97 річницю заснування. Це був духовно-піднесений день.

Урочисту Божественну Літургію очолили Преосвященний Архієпископ Південної Америки Єремія та Преосвященний Архієпископ-номінант УПЦ США Даниїл. Теплі та молитовні побажання наших Владик у цей день принесли духовну радість усім нам. Як було приємно бачити коли діти після Божественної Літургії підійшли до Владик привітали їх та щиросердечно пригорнулися до них коли ті молились за них та дали їм дарунки.

У цей день ми також молились до Всевишнього за нашого дорогого Митрополита Антонія, який не зміг бути присутнім за станом свого здоров'я.

Владика згадували як вони ще були дияконами та служили у цій церкві, а Владика Єремія був висвячений Митрополитом Антонієм у цій церкві на диякона 30 листопада 1988 року. Ми молитовно згадували усіх єпископів та священників які возносили молитви у цьому храмі та їхні родини, усіх фундаторів та усіх вірних людей які відійшли у вічність.

Парафіяльний хор під керівництвом Тараса Павловського своїм духовним співом торкався сердець вірних які прийшли до церкви у цей день щоб віддати славу Богу, та просити у Бога милості на наступні роки життя парафії.

Надзвичайно було приємно вітати у цей день наших семінаристів з Св. Софії семінарії які прислужували Владикам та своїм співом під час святкового обіду подарували радість усім



присутнім. Також було приємно вітати пані Єлизавету Симоненко яка входить до управи Ради Митрополії та Консисторії і є фотографом УПЦ США.

Було сказано багато теплих слів та побажань у цей світлий день церковної річниці. Від імені парафіяльної родини от. настоятель Зіновій Жарський вітав дорогих Владик, Диякона Адріана

Мазура, усіх священнослужителів які завітали до нас на це парафіяльне свято, та усіх гостей.

Щира подяка усім жінкам які приготували смачний обід, усім тим які на протязі багатьох років духовно і матеріально підтримували цю чудову, першу Українську Церкву у місті Трентоні та його околицях. Вітаємо з 97 річницею заснування!



Holy Trinity Ukrainian Orthodox Parish in Trenton, NJ Celebrates 97th Anniversary



After a cold and rainy week, Sunday, October 23rd, surprised everyone with its joy and sunshine. A slight breeze made the golden leaves almost dance on the trees, offering a superb backdrop for the Trenton, NJ, Holy Trinity parish's 97th Anniversary celebration.

Having never visited the parish before, I was immediately impressed by the lovely architecture. Nestled in a quaint neighborhood, surrounded by modest homes, the church shone like that proverbial light atop the hill. Upon first sight one knew something special was planned for the day, as the red carpet was extended down the steps to greet the visiting hierarch.

The original plan had been for His Eminence Metropolitan Antony to celebrate with the parish on this momentous occasion. However, while His Eminence's spirit wished to be there, the long week of Sobor activities and most recent illness had taken its toll. However, the parish was not to be completed disappointed, as instead of one Metropolitan, they were visited by two hierarchs. Returning, after many

years, were His Eminence Archbishop Jeremiah, Ruling Hierarch of the Eparchy of South America, and His Eminence Archbishop-Elect Daniel, Ruling Hierarch of the Western Eparchy and President of the Consistory of the UOC of USA. Both hierarchs had been to this parish before. Vladyka Jeremiah had been ordained in to the diaconate at this very parish, and Vladyka Daniel had first served as a deacon at this same parish. Sometimes, great things come in small packages, for even though the church building itself is modest in size, it has had a huge impact upon the Church and her faithful.

Accompanying the hierarchs were six seminarians from the St. Sophia



Ukrainian Orthodox Theological Seminary: Subdeacons Ivan Tchopko, Mihaylo Bokalo, Mykola Zomchak, and Seminarians Ihor Protsak, Tadei Surak and Yurii Bobko.

The bells rang out joyously, echoing up and down the street, and bouncing off the buildings, resonating to the very souls of those in the church, and most assuredly to those who were within the homes lining the street.

To the peal of the bells emerged the hierarchs from the parish hall. Led by children throwing flower petals, they made their way up the street to the church, and up the steps to be greeted by Rev. Zinovy Zharsky, the parish priest, as well as the parish president, council members, visiting clergy, and the faithful.

It was easy to get lost in the moment, forgetting whether you were still on earth, or whether you had mystically been transported to the heavenly realms. The faces of the faithful which shown with joy, were painted a myriad of tones, as the sunshine tingled their cheeks through the elaborate stained glass windows. The windows reflected various scenes

from Christ's life, and imbued the nave and the people within it with reflective thoughtfulness, awe and joy.

Everything in the church led one closer to God and salvation. Wherever one's eyes traveled, they were met with Godly beauty and symbolism. Many of the icons were written by renown iconographer, who also turns out to be the parish's own Dobrodiyka Nataliya Zharsky. While all the icons were beautiful, one in particular had a splendid story attached to it. It was an icon of St. Anna, holding the young Theotokos in her arms. This icon was a handmade copy of another such miraculous icon. The original was known for granting prayers to couples who wished to conceive a child. One couple, after being childless for 11 years, had given up hope and adopted two children, when they had an opportunity to pray before the icon of St. Anna, and the very next week a child was conceived. There are other such miracles attributed to this icon. God works miracles through His saints, through icons, which are windows to Heaven, and through the earnest prayers of the faithful.

Sunday's reading was from the Gospel of Luke (Luke 7:11-16) retelling how Christ raised the widow's son. During his sermon, Vladyka Daniel explained the deep symbolism and meaning behind the reading.

His Eminence continued the sermon by making everyone take a moment to reflect on their own personal salvation – are they heading towards life, or death? We often judge things from the outside, and yet, we need to take a closer look, not so much at others, but, at ourselves. While we may look pleasing to the eye, how pleasing are we truly to God? True holiness comes from love – love for God, and love for one another. It is our duty, which gets easier the more we act upon it, to care for our neighbors. We are to be good, and do good. We are to let our "light shine before men, so that they may see our good works and they should glorify our Father in the heavens." (Matthew 5:16). He continued to instruct us to take a look at ourselves. A good hard look. We may think we are perfect, and yet, sometimes we get upset when we hear someone complain about us. They seem to find something wrong in us, and we are offended. Perhaps we need to take a step back and see ourselves how others see us. Nobody is perfect, but, God above. We all have things we need to improve upon. Vladyka Daniel encouraged us all to start today, this very moment, and join the path of life leading in to the city.

As the children lined up for Holy Communion, leading the way with

their arms crossed upon their chests, they were followed by the adults, who approached the Chalice with a new sense of awe, eagerly anticipating a rendezvous with true life, not death.

Renewed, invigorated and permeating with new hope, the faithful smiled as Vladyka Daniel called forth the parish's youngest members to come forward. Tumbling, tripping and hopping, the children of the parish approached their bishop, and stood attentively as His Eminence prayed over them, asking God's intervention in their lives, to protect them, guide them and lead them to salvation. Having prayed over the youngest members of his flock, His Eminence sprinkled them with holy water, and gifted each little hand a tiny silver cross, to be worn in faith, in order to safeguard the littlest of lambs.

His Eminence Archbishop Jeremiah spoke a few words after the conclusion of the service, reminiscing on his earlier times at the parish. He expressed his joy at seeing the parish alive and growing, being an active part of the community. Vladyka Daniel concluded by sharing his own recollections from the parish where he served as a deacon. At the conclusion, His Eminence called everyone to come forward and participate in a group photo. Surrounded by his flock, Vladyka Daniel fairly glowed with the joy that emanated from him, as the faithful eagerly came up with smiles on their faces and surrounded their bishop.

The festivities continued in the parish hall, as the faithful gathered and settled down for a meal. The meal began with the church choir, directed by Taras Pavlovsky singing the Lord's Prayer. After praying before the meal, His Eminence Archbishop-Elect Daniel expressed that His Eminence Metropolitan Antony had every intention of attending the parish festivities, and as of the previous evening was making plans to travel to Trenton. However, due to the strenuous previous week of Sobor, and recovering from his recent illness and battle with kidney



stones, Vladyka Antony regrettably was not able to visit the parish on their anniversary celebration.

However, due to the modern miracle of technology, Vladyka Daniel surprised everyone when he placed the microphone to his cellphone and the room resonated with the voice of our beloved Metropolitan Antony. His Eminence expressed his regret at not being able to join the faithful on this day, however, he assured them of his continued prayers and well wishes. He expressed his joy at the parish reaching their 97th anniversary and was assured that through their hard work, diligence and faithfulness they would be celebrating many future anniversaries, which evoked a rousing rendition of Mnohaya Lita from those in the room. Before ending the call, Vladyka Antony assured the parishioners of his continued prayers on their behalf.

As Fr. Zinovy took the microphone to thank various individuals, the sisterhood of the parish presented those gathered with a meal one would expect to find at a fine restaurant. One course followed another, followed by yet another; each tastier than the one before. Having satiated their souls in church, the parishioners now satiated their physical bodies. With conversation flowing, the room filled with laughter, and singing. While the meal was being concluded, the seminarians of St. Sophia seminary performed for those gathered. The rich all-male voices raised in praise to the Mother of God (Rejoice O Unwedded Bride) made everyone stop what they were doing and quietly listen, with bowed heads at the glorious sound and rejoiced together with the Virgin.

What struck me most was how everyone enjoyed everyone else. People were not intimidated or uncomfortable as they might be when surrounded by strangers. I saw just the opposite. They felt free to be themselves. They joined in the singing, they got up and danced, they laughed, hugged and were often seen helping each other move around the hall. Everyone was kind and gracious, like a true family ought to be.

Having never been to the parish before, I nonetheless did not feel like a stranger, but, like one of the family. From young to old, from new immigrant to locally born, everyone smiled and was courteous.

May the Lord continue to shower His blessings upon this kind and loving parish, and may they continue to grow and prosper, not only for another 97 years, but, for all eternity. Mnohaya Lita!

By Elizabeth Symonenko

Lyndora Christmas Parade 2016



On Saturday November 26, 2016, the city of Butler held their annual Spirit of Christmas parade. This year, the Lyndora Chapter of the UOL answered the call for floats to be entered into the parade. The theme of the parade was "Christmas Memories." We remembered that the Christmas holiday is centered around the birth of Christ and around His Church, and these ideas were the foundation upon which our float was designed. After much planning, we settled on a simple design: a church, complete with domes and crosses, with the Nativity icon and St. Nicholas on either side. Naturally, St. Nicholas is a big part of our Christmas tradition. On the front of the float, the traditional Nativity greeting of "Christ Is Born!" and on the back, "Let Us Glorify Him!" In step with Ukrainian tradition, UOL members would walk behind the float, carrying the Christmas star while traditional Ukrainian music sounded out. Fr. McGrath suggested we use the decommissioned tabernacle which has been on display in the parish cultural center on the float, rather than try to

build something. Stephen Sheptak took the time to carefully touch up the paint on the "little church." Another important aspect emphasized for all floats in the parade was a good use of lights. What could be more beautiful than a brightly illumined church? Along with spot lights shining on the exterior of our "little church," it was also wired up so that the interior light could be lit again. The float was also lined with electric candles. We were very thankful to Michael Kapeluk for allowing us to the ability to print enlargements of his Nativity and St. Nicholas icons. Karen Sheptak knew just who to go to so we could have them printed on weather-proof poster boards. Dave Prokopchak provided use of the trailer and Rob drove, pulling the trailer.

UOL members from Lyndora, having worked together to build the float, showed up to march behind it, including: Rose Raith, Steve and Karen Sheptak, and Seth Prokopchak. Adriane Hassler, with her children Marlena and Caden, came dressed in

traditional Ukrainian attire. Seth and Caden took turns carrying the star. Father Paisius McGrath also joined us in the march, vested in red.

Many people came out, braving the wet and chilly weather to watch the night-time parade, which had more than 60 groups participating. We were lucky to have a position toward the front of the parade, at number 17. The people of Butler absolutely took notice of our float. Many could be heard saying, "Look at that beautiful little church!" Some children could be heard asking if that was St. Nicholas in the picture. A lot of people saw our sign and read it aloud, saying "Christ is Born!" Many onlookers clapped and cheered as we passed by.

Overall, it was a good experience for us as a chapter and we're looking forward to doing it again someday. We're hopeful that we succeeded in bringing attention to the church, and in emphasizing Christ in the Christmas season!

His Eminence, Metropolitan Antony Visits Saint Nicholas Mission In Dover, Delaware

On Sunday, December 18, His Eminence, Metropolitan Antony visited with the faithful of the Mission Parish of Saint Nicholas in Dover, Delaware. Bringing with him our newly ordained Deacon, Deacon Ivan Tchopko and two of our Seminarians, Subdeacon Volodymyr Yavorskij and Subdeacon Mykola Zomchak and plenty of sunshine (the temperature reached 67 degrees), His Eminence entered into the Mission to celebrate the Divine Liturgy for the Mission's 9th Anniversary and their patronal feast day.

His Eminence was greeted at the door with roses by Sophia Rus representing the youth of the Parish and Frank Biddle, Auditor, representing the Parish Membership. Father Stephen Hutnick, Pastor of the Mission, along with Protopresbyter Constantine Christo greeted His Eminence and the procession to the Altar of the Mission began. Responses were beautifully sung by the Parish Choir under the direction of Veronica Perrine. The Epistle was read by Marc Jasolka.

During the Divine Liturgy, at the Little Entrance, His Eminence stopped and asked Father Constantine to come forward. Having been accepted into the ranks of the clergy of the Ukrainian Orthodox Church of the USA as a Protopresbyter, for his diligent work as Professor of Canon Law and



Church History at St. Sophia Seminary, and for his dedication to St. Nicholas Mission, Metropolitan prayed and elevated him to the rank of Mitred Protopresbyter. As he bestowed the miter, His Eminence reminded him that for every elevation in the Holy Priesthood comes a heavier weight of obligation. With the joyful singing of "Axios!" the Liturgy continued.

During his sermon, the Metropolitan talked about the importance of history in our daily lives. Through our personal history, we become the people that we are through our families, our upbringing and most importantly, through our faith. Can you imagine how we as Orthodox Christians can change the people around us just by our smiles as we leave the Church? It would inspire

others to search out the reason and bring them to Christ. He admonished the faithful to prepare for next year's 10th Anniversary celebration in a bigger worship space as we continue to look for a permanent property for worship.

At the end of the Divine Liturgy, it was revealed that December 18th is the birthday of Father Constantine's mother, Myrophora, who was present at the Divine Liturgy along with Father's wife, Pani Matka Georgia. It was the first time that she witnessed any of the elevations in the priesthood of her son!

It is amazing to watch the transfer of the worship space from Church to hall. Within fifteen minutes, the faithful had taken down all of the liturgical appurtenances and set up the tables with their covers and chairs. With a prayer of thanksgiving by His Eminence, the fasting feast began. Special thanks are expressed to all of the ladies and men who worked so hard to put the dinner together.

Almost at the end of the meal, a special visitor entered the Mission. It was none other than St. Nicholas coming to bless all who were there. Our youth must have been very good this past year listening to their parents and saying their prayers for they all received a gift from their Patron. His Eminence, our Deacon and the Seminarians were also very good as St. Nicholas had gifts for them as well.



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ПЕРЕГЛЯД ДОКУМЕНТАЛЬНОГО ФІЛЬМУ ПРО МАЙДАН «ВОЛЯ АБО СМЕРТЬ» ТА ПРЕЗЕНТАЦІЯ РЕЖИСЕРА ДАМІАНА КОЛОДІЯ.

**В СУБОТУ,
4 ЛЮТОГО, 2017
6:00 PM**

**У ПРИМІЩЕНІ ЦЕРКОВНОЇ ЗАЛІ СВ. АНДРІЯ
БАВНД БРУК, НЮ ДЖЕРЗІ**

JOIN US FOR A COMMEMORATION OF THE "HEAVENLY HUNDRED" AND ALL UKRAINIAN HEROES WHO HAVE PERISHED IN EASTERN UKRAINE. MEMORIAL SERVICE WILL BE CELEBRATED BY ARCHBISHOP DANIEL AND LOCAL CLERGY.

SCREENING OF *FREEDOM OR DEATH!*, A DOCUMENTARY FILM PORTRAIT OF THE MAIDAN CIVIL UPRISING, WILL FOLLOW WITH TALK BY FILMMAKER DAMIAN KOLODIY.

**SATURDAY
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and*

Fr. Anthony Perkins

*will explain the elements of the Divine Liturgy
using a video to explain the beauty of our
Divine Liturgy.*

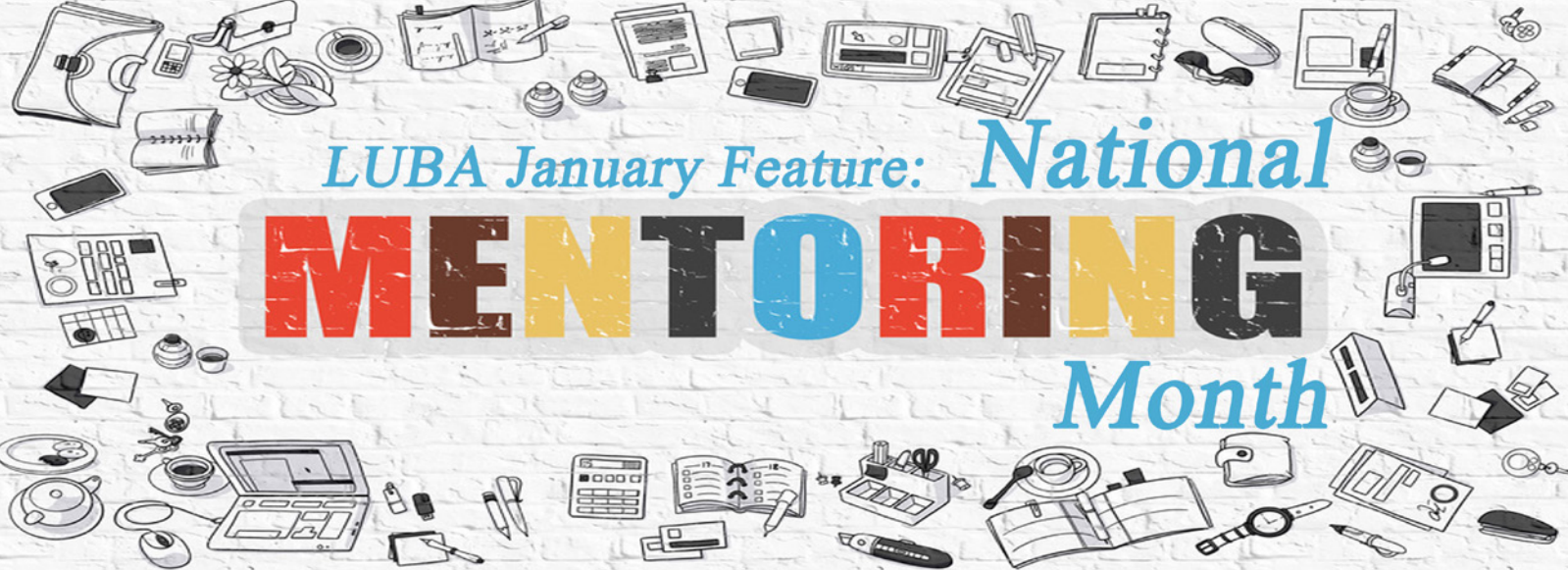
Open to Adults and Adolescents

*St. Francis Center for Renewal
395 Bridle Path Road
Bethlehem, PA*

*Retreat registration rate \$45 (late fee \$10)
Registration includes all meals, breakfast, lunch and dinner.
For more information contact: Oleh or Natalie Bilynsky at
nsufler@aol.com call – 610-892-7315*



LUBA January Feature: **National MENTORING Month**



LUBA Feature: National Mentoring Month was devised to promote youth mentoring in the United States. Mentoring is taking on the responsibility to advise or train someone on a topic with which we have greater knowledge. That someone is usually an individual younger and less experienced than ourselves. Christ, showed us all by example how to be the greatest mentor, through His teaching of the disciples and then in turn their passing down of knowledge to the next generation of faithful. This month strive to mentor a young person or peer.

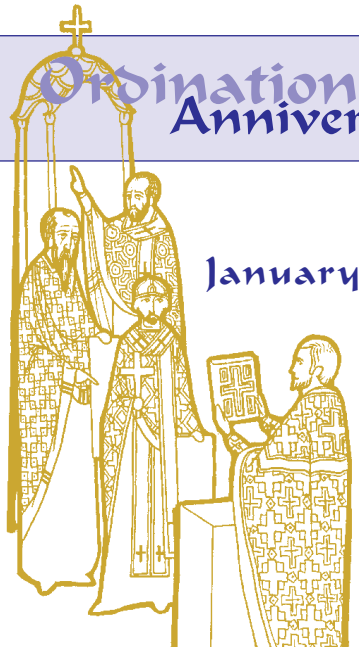
- Learn more about mentoring from Mentor: The National Mentoring Partnership at www.mentoring.org
- Volunteer at your local Boys and Girls Club
- Volunteer as a tutor at your local high school or college
- Work with your parish youth ministry team to create a special workshop on a specific topic that you can teach to the youth or young adults or your parish (this can be anything from financial responsibility to paska baking!)
- Start planning now to serve as staff during our summer camping programs www.uocoyouth.org

Additional commemorated days:

- National Blood Donor Month January 19 - Feast of the Epiphany
- January 7 - Nativity of our Lord January 22 - National Celebrate Life Day
- January 16 - Martin Luther King Jr. Day January 26 - National Spouses Day



Ukrainian Orthodox Church of the USA
 LUBA is a parish outreach initiative promoting monthly outreach, education and love within our parishes and local communities. For more information about the LUBA program or to download the full LUBA calendar visit www.uocofusa.org.



Ordination Anniversaries

January

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. Orest Poukhalskii	January 09, 2000
V. Rev. Ion Proteasa	January 19, 1992
V. Rev. Gerald Ozlanski	January 25, 1987
V. Rev. Harry Linsinbigler	January 25, 2003
V. Rev. Nicholas Klodnicki	January 28, 1984
V. Rev. Myroslav Schirta	January 30, 1998



Holy Baptism... as of 01/10/2017



Bergey, Autumn Juliet

baptized and chrismated on November 6, 2016 in Holy Protection Church, Milwaukee, WI. Child of Lorenzo Catarino Carmona and Samantha Bergey. Sponsors: Paul Logacho and Danielle Logacho. Celebrated by Fr. Walter Hvostik.

Bobrovskyy, Alexander baptized and chrismated on November 25, 2016 in St. Volodymyr Cathedral Church, Chicago, IL 60622. Child of Maksym Bobrovskyy and Maria Lobkis. Sponsors: Volodymyr Demchenko and Maria Marmion. Celebrated by Fr. Ivan Lymar.

Boychuk, Stephan baptized and chrismated on December 3, 2016 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Vitaliy Boychuk and Ruslana Sernestska. Sponsors: Pawlo Sernetskyi and Olena Volynets. Celebrated by Fr. Georgiy Tyapko.

Carmona-Bergey, Owen Leonardo baptized and chrismated on November 6, 2016 in Holy Protection Church, Milwaukee, WI. Child of Lorenzo Catarino Carmona and Samantha Bergey. Sponsors: Paul Logacho and Danielle Logacho. Celebrated by Fr. Walter Hvostik.

Grygorashchuk, Maksym baptized and chrismated on February 20, 2016 in St. Volodymyr Church, Chicago, IL. Child of Vitalii Grygorashchuk and Olha Kucherivska. Sponsors: Oleh Vivcharyk and Marianna Sobko. Celebrated by Fr. Ivan Lymar.

Kushnir, Andrew Nicolas baptized and chrismated on July 11, 2010 in St. Mary Protectress UOC Church, Spring valley, CA 91977. Child of Matthew Yaroslav Kushnir and Elizabeth Ann Kilmer. Sponsors: Andrew Yaroslav Kushnir and Loretta Kilmer. Celebrated by Fr. Myron Mykhaylyuk.

McGrath, Mattias James baptized and chrismated on October 15, 2016 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Simon Paul McGrath and Eugenia Sukhenko. Sponsors: Jeffrey Laimbeer and Tatyana Spivak. Celebrated by Fr. Georgiy Tyapko.

Mia, Anastasia baptized and chrismated on December 17, 2016 in St. Mary Protectress UOC Church, New Haven, CT 06515. Child of Dmytro Velhan and Hanna Gavryluk. Sponsors: Oleksandr Alushpey

and Zoriana Kondzelko. Celebrated by Fr. Oleksandr Yatskiv.

Romanenko, Emilia Anastasia baptized and chrismated on December 17, 2016 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Dmitriy Romanenko and Yana Tychynska. Sponsors: Marta Kaplun and Yulia Kovalenko. Celebrated by Fr. Georgiy Tyapko.

Saliamon, Pavlo baptized and chrismated on November 20, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Pavlo Saliamon and Olha Hlushak. Sponsors: Mykhaylo Babiy and Oksana Chukurii. Celebrated by Fr. Vasyl Sendeha.

Santa Cruz, Saul baptized and chrismated on December 03, 2016 in St. Andrew Church, Los Angeles, CA 90026. Child of Uver Santa Cruz and Maria Sosa. Sponsors: Juan David de Jesus and . Celebrated by Fr. Vasyl Shtelen.

Thomsen, Lula Elisa baptized and chrismated on December 10, 2016 in St. Mary's Protection Church, Bridgeport, CT 06606. Child of Gregory M. Thomsen and Amy Marie Sabas. Sponsors: Anthony Joseph Sabas and Molly Ann Sabas. Celebrated by Fr. Stephen Masliuk.

Holy Matrimony... as of 01/10/2017

Maksym Bobrovskyy and **Maria Lobkis** in St. Volodymyr Cathedral Parish, Chicago, IL, on May 30, 2015, witnessed by Daniel Rubin and Anastasia Lobkis. Celebrant: Fr. Ivan Lymar.

Asleep in the Lord as of 01/10/2017



Andreychuk, Mariya M. of , on November 19, 2016 at the age of 65 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Ashack, Rosemary of Whiting, IN on November 2, 2016 at the age of 78 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

B. Tychinin, Boris of Lakeville, MN on December 31, 2016 at the age of 30 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Baker Larson, Theodor of New Lenox, IL on October 30, 2016 at the age of 95 years,

officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Borachuk, Antonina of Westmont, IL on November 18, 2016 at the age of 92 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Choma, Halayna of East Haven, CT on December 9, 2016 at the age of 91 years, officiating clergy Fr. Oleksandr Yatskiv of St. Mary Protectress Parish, New Haven, CT.

J. Rozilo, Paul of Parma, OH on November 18, 2016 at the age of 19 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Jemec, Susanna of Orland Park, IL on November 1, 2016 at the age of 91 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Kanazawich, Irene of Johnson City, NY on November 22, 2016 at the age of 93 years, officiating clergy Fr. Ivan Synevskyy of St. John The Baptist Parish, Johnson City, NY.

Korowaiczuk, Klaudia of Cleveland, OH on November 30, 2016 at the age of 95 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Kostyniuk, Nadija of Chicago, IL on November 27, 2016 at the age of 91 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Maliwacki, John of Endwell, NY on November 25, 2016 at the age of 87 years, officiating clergy Fr. Ivan Synevskyy of St. John The Baptist Parish, Johnson City, NY.

Miniajlo, Victor of Pittsburgh, PA on September 6, 2016 at the age of 78 years, officiating clergy Fr. John Haluszczak of St. Vladimir UOC Parish, Pittsburgh, PA.

Niederberger, Peter John of Pittsburgh, PA on August 12, 2016 at the age of 57 years, officiating clergy Fr. John Haluszczak of St. Vladimir UOC Parish, Pittsburgh, PA.

Olenic, Paul of Butler, PA on November 29, 2016 at the age of 93 years, officiating clergy Fr. Paisius McGrath and Fr. George Hnatko of Sts. Peter and Paul Parish, Lyndora, PA.

Wasyliw, Alex of Shaumburg, IL on November 14, 2016 at the age of 78 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Woloschak, Michael of Liberty Twp., OH on December 15, 2016 at the age of 94 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.



*Please remember in your prayers...
 Проси мо за грати у Ваших молитвах...*

January – Січень

- 20th 1990 - ARCHBISHOP WOLODYMYR (DIDOWYCH)
- 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

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Caroling for Christ
Коляда для Христа

21 January, 2017 1PM
South Bound Brook, NJ

Pascha
Пасха

16 квітня, 2017 р.
16 April, 2017

Lenten Retreat West

18 March, 2017
Villa Maria, PA
See p. 38

St. Thomas Sunday Pilgrimage

22-23 April, 2017
South Bound Brook, NJ

Lenten Retreat

1 April, 2017
Bethlehem, PA
See p. 38

Nashi Predky - Our Ancestors
Ukrainian Genealogy Workshop

6 May, 2017
Carnegie, PA
NashiPredky.org

College Mission Trip to Ukraine

2-17 June, 2017
See www.UOCYouth.org