

Українське Православне Слово

Ukrainian Orthodox Word



Офіційне видання Української Православної Церкви в США
The Official Publication of the Ukrainian Orthodox Church of the USA

Рік LXVII Чис. IV, квітень, 2017

www.uocofusa.org

Vol. LXVII Issue IV, April, 2017



His Eminence Metropolitan ANTONY

His Grace Bishop DANIEL - Consistory President

Founded in Ukrainian
as "Українське Православне Слово" in 1950

Founded in English
as "Ukrainian Orthodox Word" in 1952

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The Ukrainian Orthodox Word
is published **monthly**
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

*All articles submitted for publication,
typed no longer than two pages double spaced,
should be mailed to the UOW on a disk or e-mailed as
an attachment to the Editor-in-Chief. Photos become
the property of the UOW and are not returned.*

*Comments, opinions and articles are welcomed but
must include the author's full name and address.*

*Articles are published at the discretion of the Editorial
Staff, which reserves the right to edit, and may not
necessarily reflect the views of the Editorial Board
and/or the UOC of USA.*

*The deadline for each issue is the 1st of the month prior
to the publication date.*

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Faith and Photography Contest



With the blessing of our Hierarchs, we are pleased to announce a new opportunity for the youth of our church to express their faith.

The Consistory Office of Youth & Young Adult Ministry wants to encourage youth and young adults to explore their creative talents and to glorify God through art, with the Annual Ukrainian Orthodox Church Faith and Photography Contest.

Part of our mission, is to provide youth and college aged young adults the opportunity to become more involved with their faith, while showcasing the talented and creative youth we have within in our Ukrainian Orthodox Churches. We want our youth to realize that having fun and utilizing creativity can be manifested in a project that shows how they correlate their life with their faith.

The Contest starts September 1. We ask that you encourage all youth and college students to participate. Deadline for entries is November 15th. Prizes will be awarded for first and second place. To broaden the experience and best utilize social media, we will be allowing individuals to view the submissions on-line and vote for their favorite! A People's Choice winner will be awarded in each category.

Questions about the contest may be made to the Office of Youth & Young Adult Ministry at uocyouth@aol.com.

In Him
Natalie Kapeluck Nixon
Director
Consistory Office of Youth & Young Adult Ministry

On the Front Cover picture is from:

1st Place Ages 13-18

Jack Lewellen: I live in the foothills of the Blue Ridge mountains and they are covered with vineyards. This picture reminds me of the Fruits of the Spirit in two ways. It reminds me of the fruits themselves (love, joy, peace, etc) and the wine that mystically becomes the blood of Christ in the Eucharist that enables and nourishes the fruits. The slight glare of the Sun calls to mind the light of Christ that is ever and always shining upon us.

Orthodox Parish Stewardship

Let's Get Started!

Stewardship is for Today

There's a groundswell of interest in the Orthodox Church today to seek new ways to look at our personal and parish life – seeing ourselves as stewards or caretakers of what God Himself has entrusted to us in our lives and local communities.

Whether your parish is 10 years old or 110 years old, our world today requires us to be astute managers of the whole life of the Church, including its most precious treasures – the living presence of God and the lives of our people.

Stewardship means taking good care of the physical AND spiritual treasures of our Churches. As our forebears have passed this to us, so in taking such care, we can share it, and thus pass it on to others – including our children, and those seeking Christ, through charity and evangelization.

How Do We Start

You already have! You're looking for helpful information and new ideas about how to move forward in the process. As with any important work in the Church, your openness, effort, prayer and a willingness to be led by God are essential! Hopefully the information in print and online can provide you with what you need, not only to begin, but also sustain the effort.

Two Approaches

The Consistory Office of Stewardship offers two distinct program approaches:



Approach I – Stewardship Calling

This program was developed by Mr. William Marianes, who has fostered stewardship programs in numerous parishes in the United States. He has a nine-step program, called Igniting the Flame of True Orthodox Stewardship, which is explained in detail, through a series of PowerPoint presentations, available online at www.stewardshipcalling.com.

Bill has traveled the country giving stewardship presentations, including to the UOC, and attending a seminar is a great introduction to the process.

Approach II –

Offering of First Fruits Program

This program begins with a meeting between the parish leadership and a representative of the Consistory Office of Stewardship, who explains basic stewardship concepts and resources. The parish leaders (pastor and board) discuss the feasibility of moving forward, and if so, proceed with an intensive one-year parish-wide program. The information is provided through print, online, parish group

education, PowerPoint coffee hour presentations and parish board development resources.

After 50 weeks, the parish leaders make a determination as to whether it is ready to move to implementation of the next steps which emphasize a proportional giving model, realizing that it is a gradual process to be integrated into parish life in a timely way.

Supporting Your Efforts

Regardless of which approach is selected, the Consistory Office of Stewardship intends to support the efforts of everyone in our parishes to mature in their personal and parochial spiritual stewardship. We can provide the following:

- Print, online and media resources
- Personal consultation
- Parish Visitations and Presentations
- Deanery or Eparchial presentations

What's Next?

Contact the Office of Stewardship for details and suggestions on getting started. If you wish, a representative from the Office may be able to make a visit to the parish to discuss the process in more detail with the pastor and other interested parishioners. Feel free to call or submit questions via E-mail.

(434) 973-2500

stewardship@uocusa.net

About the Stewardship Icon

The icon Offering of the First Fruits of St. Volodymyr and Ol'ha as they offered themselves to Christ, and through their example and leadership, led the Ukrainian people to the Faith. The icon depicts the 'Church of the All-Holy Tithe', which represented an offering made by St. Volodymyr of one tenth of all of his personal wealth, as the first fruits offering to God.



The example of these holy saints serves as a supreme model for all Orthodox Christians about the sacred nature of our offerings to the Church, particularly those of us from the Kievan tradition, which we have been blessed to receive through the wise stewardship of these holy saints, and through the stewardship of every generation of believers thereafter.

Be Thankful to God for Everything

by St. Peter of Damascus

The writings of St. Peter of Damaskos, one of the most prolific writers in the "Philokalia." Of all the many texts in this marvelous collection of spiritual works, St. Peter's works are perhaps the most accessible and understandable for monks and non-monks alike. In this respect, volume III of the "Philokalia" is probably more suited to our everyday reading than the other three volumes which are currently available. If you have not yet added the "Philokalia" to your spiritual library, volume III is a good place to start!

The text below teaches us to be thankful to God for everything that happens, both good and bad:

GOD'S UNIVERSAL AND PARTICULAR GIFTS

We ought all of us always to give thanks to God for both the universal and the particular gifts of soul and body that He bestows on us. The universal gifts consist of the four elements and all that comes into being through them, as well as all the marvelous works of God mentioned in the divine Scriptures. The particular gifts consist of all that God has given to each individual.

These include wealth, so that one can perform acts of charity; poverty, so that one can endure it with patience and gratitude; authority, so that one can exercise righteous judgment and establish virtue; obedience and service, so that one can more readily attain salvation of soul; health, so that one can assist those in need and undertake work worthy of God, sickness; so that one may earn the crown of patience; spiritual knowledge and strength, so that one may acquire virtue; weakness and ignorance, so that, turning one's back on worldly

things, one may be under obedience in stillness and humility; unsought loss of goods and possessions, so that one may deliberately seek to be saved and may be helped when incapable of shedding all one's possessions or even of giving alms; ease and prosperity, so that one may voluntarily struggle and suffer to attain the virtues and thus become dispassionate and fit to save other souls, trials and hardship, so that those who cannot eradicate their own will may be saved in spite of themselves, and those capable of joyful endurance may attain perfection. All these things, even if they are opposed to each other, are nevertheless good when used correctly; but when misused, they are not good, but are harmful for both soul and body.

ENDURE AFFLICTIONS PATIENTLY AND GIVE THANKS

Better than them all, however, is the patient endurance of afflictions; and he who has been found worthy of this great gift should give thanks to God in that he has been all the more blessed. For he has become an imitator of Christ, of His holy apostles, and of the martyrs and saints: he has received from God great strength and spiritual knowledge, so that he may voluntarily abstain from pleasure and may readily embrace hardship through the eradication of his own will and his rejection of unholy thoughts, and may thus always do and think what is in accordance with God's will. Those who have been found worthy of using things as they ought to be used should in all humility give heartfelt thanks to God, for by His grace they have been freed from what is contrary to nature and from the transgression of the commandments. We, however, who

are still subject to the passions and who still misuse things, and who therefore act in a manner that is contrary to nature, should tremble and in all gratitude should give heartfelt thanks to our Benefactor, astonished at His unutterable forbearance, in that though we have disobeyed His commandments, misused His creation and rejected His gifts, He endures our ingratitude and does not cease to confer His blessings on us, awaiting until our last breath for our conversion and repentance.

GIVE THANKS FOR EVERYTHING, BOTH GOOD AND BAD

Thus we should all give thanks to Him, as it is said: "In everything give thanks" (I Thessalonians 5:18). Closely linked to this phrase is another of St. Paul's injunctions: "Pray without ceasing" (I Thessalonians 5:17), that is, be mindful of God at all times, in all places, and in every circumstance. For no matter what you do, you should keep in mind the Creator of all things. When you see the light, do not forget Him who gave it to you; when you see the sky, the earth, the sea and all that is in them, marvel at these things and glorify their Creator; when you put on clothing, acknowledge whose gift it is and praise Him who in His providence has given you life. In short, if everything you do becomes for you an occasion for glorifying God, you will be praying unceasingly. And in this way your soul will always rejoice, as St. Paul commends (I Thessalonians 5:16). For, as St. Dorotheos explains, remembrance of God rejoices the soul; and he adduces David as witness: "I remembered God, and rejoiced" (Psalms 77:3).

"The Philokalia: vol. III," (London: Faber and Faber, 1984), pp. 172 - 173.

The Holy Fathers about passions and virtues

He who has found the path to longsuffering and non-hatred, has found the path of life.

It is better to cut irritability short with a smile, than to fume unceasingly.

Irritability and rankling are the same as snake poison, because they distort the face, and weaken the muscles, and cause the person to have insufficient strength to perform; but meekness and love banish all this.

Be attentive to yourself, that you are not possessed by quick temper, irritability, rankling, from which you will lead a fearful and unsettled life. But attain magnanimity, meekness, kindness and everything that is proper for a Christian, in order to lead a peaceful and serene life.

If you have ought against any, or any against you, make peace. If you do not do this, anything that you bring to God will not be accepted (Mark 11:25, Matt. 5:23-24). If you fulfill this commandment of the Lord, then you can pray to Him boldly, saying "Lord, forgive me my debts, as I forgive my brother's, fulfilling Your commandment! And the Lover of Mankind will answer: "If you have released him, I will release you: if you have forgiven, I forgive your debts."

Do not think, that you alone carry more sorrows than anyone else. As no one living on earth can avoid its air, thus a person, living in this world, cannot avoid being tempted by sorrows and illnesses. He who is occupied with the earthly, will feel earthly sorrow; he who strives for the spiritual, will suffer about the spiritual. But the latter will be blessed, because their fruit is plentiful in the Lord.

God does not permit the soul hoping in Him and patient, to be tried in such measure that it comes to despair, that is to fall into such



temptations and sorrows, that it cannot bear them (1 Cor. 10:13). And the evil one cannot tempt the soul and burden it with sorrow as he will, but only as much as permitted by God. Let the soul only bear it courageously, holding on to hope in faith and awaiting God's help and hope; and it is impossible for it to be abandoned.

Ven. Ephraim of Syria

Hatred comes for harboring ills, harboring ills — from pride, pride — from vanity, vanity — from lack of faith, lack of faith — from hard-heartedness, hard-heartedness — from laxity, laxity — from laziness, laziness — from despondency, despondency — from impatience, impatience — from conceit.

Prayer depends on love, love — on joy, joy — on meekness, meekness — on humility, humility — on service, service — on hope, hope — on faith, faith — on obedience, obedience — on simplicity.

Ven. Macarius the Great

We must consider sadness healthy for us only in the case when it results from repentance for sins, or a fervent desire for perfection, or contemplation of future blessings.

The blessed Paul says the following concerning this: "For Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

There is also another type of sorrow that is indecent, that fills the sinning soul not with the intention of correcting one's life and purifying itself from passions, but with ruinous despair. This is what did not permit Cain to repent after murdering his brother, and did not let Judas seek ways of assuagement after his treason, but led him, through instilled despair, to hang himself.

Ven. John Cassian

The one who observes moderation does not sorrow that he did not get food, the virtuous, that he did not perform shameful indecencies, the tranquil, that he did not get revenge, the wisely meek, that he is deprived of worldly honors, the unselfish, that he suffered a loss. They have completely doused in themselves such desires — and therefore do not feel sorrow; because the passionless are not hurt by sorrow, as one in armor is not pierced by arrows.

Sorrow comes from that which is revolting (disasters, sorrows, disappointments); from sorrow also comes a gloomy frame of mind (as is said: he is out of sorts, in a bad mood); and from both comes senseless abuse (gripping at everyone).

If you want to suppress sorrow with a gloomy frame of mind, then embrace good-naturedness and array yourself in joy without anger.

St. Nil of Sinai

Anger is the memory of hidden hatred, in other words, harboring ills. Anger is the desire to do evil to the offending one. Quick-

temperedness (bilioousness) is the sudden inflammation of the heart. Disappointment is an unpleasant (annoying) feeling that settles in the soul. Rage is the defeat of good mood and the disgrace of the soul.

Anger, like the quick motion of a millstone, can grind down and destroy spiritual wheat and fruit in one moment — more that anything else can do in a whole day. Therefore, one must carefully pay attention to oneself. It, like a flame fanned by strong winds, burns and destroys the spiritual field faster than a slow fire.

As darkness disappears with the appearance of light, so does all sadness and anger disappear from the fragrance of humility.

Ven. John of the Ladder

When someone is either good to us, or we bear evil from someone, we must look to the hills and thank God for everything that is happening to us, always reproaching ourselves and saying, as the fathers said, that if something good happens to us, then this is God's Providence, but if bad, then it is because of our sins, because truly everything which we have to bear, we bear because of our sins. The saints, if they suffer, suffer for God's name, or in order that their virtues be revealed for the sake of many others, or that their crowns and rewards from God be increased.

Ven. Abba Dorotheus

The Lord supplements the lack of good deeds with either illnesses or sorrows.

St. Demetrius of Rostov.

When, for example, the sick person plans to bear his illness in good spirits, and does so, the enemy, knowing that in this manner he will become entrenched in the virtue of patience, sets about disrupting his good will. At first, he makes the person think of all the good deeds that he could be doing if he was in another circumstance, and tries to convince him that, were he healthy, how well he would work for God and what benefits he would bring to himself and others: he would go to

church, lead discussions, would read and write to help others and so on.

Noticing that such thoughts are beginning to be admitted, the enemy repeats them more often, multiplies them and paints them brighter, leads them towards feelings, calls out desires and efforts to such deeds, portraying how well these or other feelings would go, and encouraging pity, that he is tied hands and feet by illness.

Little by little, repeating such thoughts and movements in the soul often, the desire changes to discontent and vexation. The former good will in this manner is disturbed, and the illness is no longer accepted as medicine from God and a field for the virtue of patience, but like something not belonging to the act of salvation, and the desire to free oneself from it becomes uncontrollable, still seeing freedom from illness as freedom to do good deeds and to please the God of all beings.

When the person has come down to this, the enemy steals this good reason for the desire to be well from his mind and heart, and, leaving only the desire for health for health's sake, forces the ill person to look upon the illness with vexation, not as a barrier to good, but as something which is hostile by itself. From this stems impatience, which cannot be healed by good thoughts, deprives of strength, turns into complaints and deprives the ill person of the former peace from good-spirited patience. And the enemy rejoices, that he has managed to disrupt it.

In the same exact manner, the enemy disrupts the poor man, patiently bearing his fate, painting for him what great deeds he would perform were he rich.

It is easy to get rid of these temptations, if he who has an experienced director, counselor and person to talk to, follows his directions with humble submissiveness. But he who is deprived for some reason of such a blessing, let him be attentive to himself and strictly learn to distinguish the good from the bad from the fundamentals of

Christianity, on which all our lives should be based. If events, disturbing (as it appears to us) our abilities to widen our scope of good deeds, are sent by God, then accept them with submission and do not listen to any suggestions, swaying you from such submission. In sending such an event, God does not expect anything from you, except that you keep yourself and act as the illness demands and permits.

Ill or poor, be patient. God does not demand anything from you besides patience. By bearing it well, you will be doing a good deed unceasingly. No matter when God will look at you, He will see that you are doing good, or exist in good, if you bear the condition well, while a healthy person does good intermittently. Why, by desiring a change in your state, do you wish to change the better for the worse?

Ven. Nicodemus of the Holy Mountain

A person, subject to irritability and breathing anger, very clearly feels the presence of an evil, enemy power in his chest; in the soul it produces the very opposite of that which the Saviour says of His Presence: "For my yoke is easy, and my burden in light" (Matt. 11:30). In that presence, one feels horrible bad and heavy — both spiritually and physically.

Righteous St. John of Kronstadt

Do not complain, child, do not, if the Lord had forgotten you or was not merciful to you, you would not be alive; you just don't see His mercies, because you want your own and pray for your own, but the Lord knows what is better and healthier for you. Always pray, of course, for deliverance from grief and from your sins, but at the end of your prayers always add, saying to the Lord: "Still, Lord, let Thy will be done."

Elder Alexis of Zosima

The amount of suffering that the soul can accommodate is also how much it can accommodate the grace of God.

Elder Alexander of Gethsemane

Лікування депресії методами Святих Отців Православної Церкви

«Чому сумуєш, душе моя, чому хвилюєшся в мені? Уповай на Бога, бо я ще буду хвалити Його, Спасителя мого і Бога мого» (Пс.41:6).

Терміном “депресія” в сучасній психотерапії окреслюється ціле коло духовних і душевних розладів людини – її настрій, симптом хвороби чи синдром афективних розладів. Для того, щоб краще збагнути суть цього духовно-душевно-тілесного захворювання, одразу варто сказати про симптоматику хвороби. Насамперед, це почуття пригніченості, безпорадності, провини, нездатності людини відчувати насолоду навіть, там де вона відчувала її раніше.

Психологи зауважують у людей із таким захворюванням порушення ясності мислення, його повільність та слабку загальну ефективність. Разом із цим, депресія характеризується загостреною увагою людини до власного духовного світу та своїх переживань, при поступовій, прогресуючій зниженій цікавості до зовнішньої дійсності. Часто замикаючись у собі, людина прагне знайти вихід із свого стану в алкоголі та психотропних-наркотичних засобах, що дають лише тимчасове полегшення.

Людина перестає бачити сенс у своїй роботі та щоденних турботах. Їй незрозуміло, навіщо потрібно вранці підніматися з ліжка, приводити себе до ладу та йти на роботу. Постійна чи з приступами тривога та важкість у грудях, песимізм і відчуття невідворотності чогось поганого. Часто помітне тонке реагування на все, що відбувається виключно в негативному світлі, незадоволення всім, нерішучість. У жінок – які від природи мають нижчий рівень серотоніну за чоловіків, а відтак – багато частіше схильні до депресії, часто помітна плаксивість.



Також, депресію супроводжує поганий сон, поганий апетит, сексуальні розлади, думки про самогубство, панічні атаки чи інші психічні розлади. Депресія – це стан, у якому людина перестає відчувати себе повноцінною. У неї втрачається живий зв'язок із самою собою, зі своїми ближніми та друзями, з Богом. Хвора людина відчуває страх зробити наступний життєвий крок, щоб він ще більше не загострив її без того трагічний, нестерпний стан.

Депресія – стан втомленої душі. Ця хвороба не може потрапити в серце людини, яке вже не є рабом інших страстей. Печаль гризе серце від того, що людина в силу обставин більше не може задовольнити звичні чи омріяні пороки. Людина без Бога – завжди егоїстична істота. Вона робить себе центром всесвіту, сама в це вірить та не може змиритися з фактом, що цього не визнають усі інші. Відтак, хворий на цю пристрасть поступово змінює своє нейтральне ставлення до людей на презирство, огиду та ненависть. Що в особливих випадках передує цим же відчуттями людини стосовно самої себе. Усі симптоми печалі

виражені в різкій формі називають зневірою (слов.уныние).

Дуже глибоко навчає про відчай авва Евагрій. Серед іншого він згадує про те, що людина наділена свободою волі, а отже, вона завжди має можливість вільно обирати добро. Також це означає, що вона має можливість прийняти на себе відповідальність за помисли, що панують у ній. Пристрасть – це неправильне використання волі людиною. При розумному ставленні до своїх немочей лікуються погані звички волі, вона звертається до Бога та бажає виконання Божественного Промислу.

Безумовно, світська (секулярна) психотерапія виробила цілу низку більш чи менш ефективних способів боротьби з цією недугою. Зокрема, визнаючи депресію, як фізіологічне захворювання, під час якого певні структури головного мозку перестають виробляти в необхідній кількості певні біохімічні речовини – нейромедіатори (серотонін, дофамін, норадреналін). У такому разі, особливо якщо цей випадок не запущений, допомагають антидепресанти в поєднанні з курсом психотерапії.

Тут варто наголосити, що при розгляді способів боротьби з депресією в святоотецькій та світській психотерапіях можна виявити, як багато спільного, так і чимало суперечливих один одному методів. Хоча, безумовно, між ними є також багато такого, що доповнює можливості однієї здобутками другої. Існує ціла низка різноманітних "світських" практик боротьби з депресією. Обширно представлена психологічна та медична література розглядає це захворювання з різних сторін. Наша мова буде виключно про аскетичні способи боротьби з депресією, згідно вченням Святих Отців Церкви Христової.

Мовою Церкви депресія відповідає стану душі людини, поглинутою зневірою (унинієм, відчаєм) та печалю. Ця пристрасть в першу чергу світоглядна та вольова, тому святі отці справедливо вважають її особливо небезпечною. «З-поміж усіх восьми владик зла, дух зневіри є найважчий» – пише святий Іоан Лівствичник.

Найкращим, найбільш дієвим способом подолання будь-якої пристрасті є молитва, поєднана з постійним, невтомним творенням справ, протилежних певній пристрасті. Однак, стан відчаю відрізняється від інших людських немочей та пороків. За свідченням святих отців, у зневіри якоїсь однієї протилежної чесноти немає. Тому, подвижники називають цей стан людини «всепожираючою смертю». Для того, щоб подолати цей стан, християнину слід воювати на всіх духовних фронтах одночасно.

Оскільки зневіра – це стан душевної лінії та апатії, потрібно насамперед прикласти всіх зусиль для того, щоб не переставати молитися. Святий Єфрем Сирін пише: "Молитва є найкращі ліки від печалі ти зневіри". Святий Ніл Синайський каже, що: «Терпеливість лікує від зневіри. Тому, молитися потрібно навіть змушуючи себе, через страх Божий».



Тут важливо нагадати, що в стані депресії людина навіть фізично не здатна багато молитися. Тому, святі отці радять не використовувати надто довге молитовне правило, замінюючи його на часті молитовні зітхання, які не вимагають багато часу та зусиль. Святитель Ігнатій радив при нападі зневіри молитися такими словами: «Слава Богу за все!», «Господи, нехай буде зі мною Твоя свята воля», «Дякую Тобі, Боже, за все, що посилаєш мені», «Достойне по ділам своїм приймаю! Пом'яни мене Господи в Царстві Твоєм».

Святитель Тихон Задонський порівнює людину, яка страждає від депресії, до лінивого коня. Так само, як господар гонить батогом здорового коня, який не хоче працювати, так і людина, повинна змушувати себе до всякої доброї справи, особливо до молитви. Дивлячись на нашу працю та старання Господь подасть нам і бажання, і натхнення, і полегшення.

Як ми раніше згадували, у людських гріховних пристрастей, які в світській психології та психотерапії описуються станом депресії, немає якоїсь однієї конкретної протилежної чесноти. Для подолання цього гріховного стану потрібно подвизатися у багатьох напрямках одночасно. Так, святі отці приводять перелік чеснот, які допоможуть людині на її шляху до духовного та душевного зцілення.

Для подолання відчаю та зневіри особливо потрібна увага при молитві. Пильна увага за власними словами, думками та вчинками. Постійне перебування в молитві та Слові Божому. Благоговіння. Духовна тверезість.

Утримання себе від тривалого сну, пустомовства, жартів та гострих слів. Тверезий погляд на себе. Бдіння, поклони, та інші подвиги, що дарують радість душі. Пам'ять про Бога та вічні блага, бажання та очікування їх. (За свят.Ігнатієм)

Важливо також пам'ятати, що для християнина обов'язковими засобами в боротьбі з депресивними станами, окрім молитви, є читання чи слухання Слова Божого, участь у святих Таїнствах Церкви, серед яких найпершими є Сповідь та Причастя. Багато допоможе людині розмова з людьми сильними духом, віруючими, священиками. Дружня розмова чимало допомагає людині, а Фома Аквінський прямо писав, що: "Великий сум лікують теплою, дружньою бесідою, чаркою доброго вина та водними процедурами". Відтак, важливо також навчитися думати про хороше не лише в компанії однодумців і друзів, але й на самоті. Песимізм – прямий наслідок невір'я людини в промисел Божий. А відтак, відганяти від себе негативні думки – частина духовного подвигу всякого християнина – хворого чи здорового.

Також, не в останню чергу, слід згадати пораду святих отців бороти відчай фізичною працею. Хоча в час депресії людина не може працювати довго та виконувати особливо точну та відповідальну роботу, однак слід пам'ятати, що від роботи спочатку оживе її тіло, а потім і дух. Людина відчує бадьорість від праці, а думки про роботу відженуть від неї думки страждати. А це вже дуже багато для людини, яка перебуває в стадії депресії.

Життя православного християнина – це пройдення ним власного шляху до Воскресіння та вічного життя з Богом. Але подібно Христу, пройти до порожньої гробниці можливо лише через свою Голгофу. Лише пройшовши через гіркоту випробувань, переживши власне горнило страждань і скорбот, людина зможе зрозуміти

Пристрасті: значення, різновиди, викорінення

Пристрасть - гріховний навик, що проник у душу, протиприродна дія (рух) людської душі, що полягає в її захопленні чимось замість Бога. Коротко можна сказати, що пристрасть - це зло, яке увійшло в звичку.

Головних пристрастей є вісім:

1. Об'їдання
2. Блуд
3. Грошоловство
4. Гнів
5. Печаль
6. Відчай
7. Марнославство
8. Гордість

Ці вісім пристрастей, хоча мають різне походження і різні дії, проте шість перших (об'їдання, блуд, грошоловство, гнів, печаль, зневіра) з'єднані між собою таким чином, що надмірність попередньої дає початок наступній.

Марнославство і гордість таким же способом з'єднуються між собою, посилення першої з них дає початок іншій, але з'являються, вони не від шести попередніх, а по знищенні їх. У ці дві пристрасті ми впадаємо особливо після перемоги над іншими пристрастями.

З церковнослов'янської слово пристрасть перекладається як «страждання». У цьому сенсі ми говоримо про «хресні страждання Ісуса Христа». Однак, його основне значення - гріховні ставлення і навик людини, що тягнуть її до порушення Божих заповідей, нерідко навіть проти волі і усвідомлення гріховності ситуації.

«Пристрасть гідна осуду, як не природний стан душі», - вчить св. Максим Сповідник. За словами св. Климента Олександрійського, пристрасть є обуренням проти природи. Св. Ісаак Сирін називає пристрасть недугою душі, а св. Ісає Нітрійській - хворобливим станом душевних сил. Св. Іоан Дамаскін називає пристрасть рухом енергії проти природи.

Протиприродність пристрасті полягає в тому, що в ній людина відмовляється від природного для своєї природи з'єднання з Творцем, що

дає людині вище духовне блаженство. Замість насолоди спілкуванням з вічним Богом людина шукає насолоди в своєму тимчасовому земному бутті, серед непостійного світу. Такими насолодами можуть бути їжа (пристрасть об'їдання), незаконні статеві зносини (блуд), гроші (пристрасть грошоловства), приниження інших людей, твердження своєї переваги над ними (гнів, гордість, марнославство), надмірні засмучення з приводу нестачі або позбавлення матеріальних благ, нездійснення приростаних побажань (зневіра, печаль).

Виділяючи вісім основних пристрастей, християнські подвижники наполягають, що пристрастями є саме душевні стани, а не потреби тіла. Навіть поділяючи тілесні (об'їдання, блуд) і душевні пристрасті, вони бачать причину кожної не в житті тіла, а тільки у віддаленні людської душі від Бога.

Основою пристрастей є самолюбство, цілком протилежне любові до Бога і ближнього. По суті всі пристрасті зароджуються від надмірної любові до себе. Головними і найбільш небезпечними пристрастями є гордість і марнославство. Ці пристрасті перетворили частину ангелів в занепалих духів, тому породження їх робить людину ворогом Богу, відкриває в її розум і серце шлях всім іншим пристрастям. Через пристрасті злі духи впливають на поведінку людини, прагнуть зробити її рабом гріховних навичок. Підкоряючись гріховним пристрастям, людина сама уподібнюється злим духам, стає ворогом Бога.

Виникнення пристрасті передуює спокуса людини помислом, що містить гріховний образ. Якщо під час спокуси людина починає насолоджуватись гріховним образом, то це перша ознака виникнення пристрасті. Поселяючись в душі, пристрасть до гріховного образу перетворюється у внутрішній гріховний навик, який веде до зовнішніх гріховних дій.

Для викорінення пристрасті людина повинна шукати допомоги у Бога, Який дає їй сили подолати пристрасть. Божественною допомогою

є благодать Святого Духа, що приносить людині духовну насолоду, в порівнянні з якою меркнуть дії пристрасті. Для отримання благодаті людині необхідний молитовний подвиг боротьби і протистояння гріховним помислам. У відповідь на молитовний подвиг на людину сходить благодать, подаючи подвижникові пізнання Божественної любові.

Найбільш досконало пристрасті перемагаються очищенням серця шляхом посиленних молитов і подвигів. Треба розвивати чесноти, які є протилежні пристрастям. Наприклад, якщо розвинути смирення, згасне гордість, якщо буде панувати радість, то не буде місця печалі.

Зцілення від пристрастей часто вимагає багаторічної боротьби. Один з великих подвижників каже: «Мені треба було п'ятнадцять років, щоб перемогти гнів».

Святі отці про пристрасть

Той, хто бачить в собі яку-небудь пануючу пристрасть, той передусім повинен озброїтися супроти неї... бо якщо ми не переможемо цієї пристрасті, то від перемоги над іншими не буде нам ніякої користі..

Преподобний Іоан Ліствичник

Суть пристрасті одна, гріху - інша. Пристрасті суть: гнів, марнославство, ненависть, зла похоть і тому подібне. Гріхи ж є дією пристрастей, коли хтось приводить їх у виконання на ділі, тобто здійснює тілом ті справи, до яких спонукають його пристрасті; бо можна мати пристрасті, але не діяти за ним.

Преподобний авва Дорофей

Треба знати, яка пристрасть турбує більше всього, з нею потрібно боротися особливо. Для цього треба щодня перевіряти свою совість...

Треба все погане, і пристрасті також, вважати не своїми, а від ворога - диявола. Це дуже важливо. Тільки тоді можна перемогти пристрасть, коли не будеш вважати її своєю.

Преподобний Никон Оптинський

Icons, Oil Lamps and Prayer

In former times God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image [Icon] of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake, who willed to take His abode in matter; who worked out my salvation through matter. Never will I cease honoring the matter which wrought my salvation! I honor it, but not as God. (St. John Damascene, *On the Divine Images*)

Icons play a pivotal rôle in Orthodox living. As windows into the next world, they serve to teach us and to remind us of the importance of spiritual life. Without Icons, our Churches would very quickly become theaters full of spectators, rather than places where earth and Heaven meet, where the Angels and Saints join us in worshipping the Creator, God, the Holy Trinity. Without Icons to remind us of our Savior and the Blood which He voluntarily shed for us, or of His Holy Mother, the most exalted of created beings, sanctified by her ineffable contact with God within her womb, or of the Saints, whom we emulate in our path towards union with Christ, our daily lives would lose contact with the spiritual goal before us. We might quickly tire or even lose interest in running the long race and in fighting the good fight that Saint Paul describes for us.

Orthodox Icons are painted according to very specific patterns and regulations, which must be followed strictly by the iconographer. Many iconographers are monks, though a lay person may also paint an Icon under strict spiritual supervision. The patterns and rules for the execution of an Icon reflect the tradition of how specific Saints are to be depicted. The prototypes of various Icons derive from artistic ideals and Christological principles that were established



by the Ecumenical Synods and fully developed in Byzantine times. Once one becomes aware of these conventions, recognizing the Icons of particular Saints becomes quite simple. This recognition is valuable, for it makes it possible for us to enter an Orthodox Church of any ethnic tradition and instantly recognize many of the Saints depicted, even when the lettering is in a language we cannot read.

As for the reverence we should hold for Icons:

The icon contains and professes the same truth as the Gospels and therefore, like the Gospels, is based on exact concrete data, and in no way on invention, for otherwise it could not explain the Gospels nor [sic] correspond to them.

Thus the icon is placed on a level with the Holy Scriptures and with the Cross, as one of the forms of revelation and knowledge of God, in which Divine and human will and action become blended. (*The Meaning of Icons*, Crestwood NY)

We should approach an Icon with the same reverence and awe that we reserve for the Holy Cross and Holy Scripture. We venerate an Icon in order to communicate the reverence, respect, and love

which we hold for the subject of the Icon. Even as people visiting their loved ones in prison, separated by a glass window, might actually kiss the window to show their love and concern, so we, as pilgrims in this fallen world, reverently kiss the images of our Savior or His Mother or His Saints. Icons depict these holy persons in the heavenly realm, our own desired haven.

Because Icons are holy, there are particular ways they should be handled and displayed. Let us look at some of these.

Icons in the Home. The Orthodox Christian home is like a family Church. For this reason, we choose an eastern wall or corner of a prominent room to set up our "Icon Corner." The Icon Corner is our "family Altar," as it were. This is where we pray together as a family and where we share many of our joys and sorrows with the Lord. We should always include in the Icon Corner an Icon of Christ, the Theotokos, and any Saints whom we wish to venerate or pray to regularly. In the Icon Corner, we should have a small table or shelf to hold a bottle of Holy Water, Blessed Oil, palms from the Sunday of the Triumphal Entry into Jerusalem (Palm Sunday), and other items used for worship. Married couples will often keep the candles which they held at their wedding here, as well. In front of the Icons, safely out of the reach of small children or pets, we should keep an oil lamp perpetually burning. Although some people use votive candles in their lamp, it is proper to burn olive oil. It is the fuel used in most monasteries and represents a very ancient tradition. Churches also traditionally use olive oil in their lamps. In the home, "Pious Orthodox faithful take oil frequently from the lamp and bless themselves, making the sign of the Cross on their foreheads."

There are two other major reasons—aside from fidelity to

Church Tradition—for using olive oil, and both are related to the idea of sacrifice. The added cost of using olive oil over electricity, or even votive candles, renders the lighting of the lamp before an Icon a more genuine sacrifice and a more meaningful offering to God. Also, oil lamps require daily attention and periodic cleaning. This forces us to render some small service to God each day, even if that service involves something as simple as maintaining a lamp. Such pious, constant diligence will not go unrewarded. Church history is replete with accounts of families and monasteries which faithfully maintained their lamps, even when food literally ran out, and which God consequently delivered from their need. The care of oil lamps is described below:

1. *The Glass.* A votive glass or any small glass with a wide mouth may be used for the lamp. (It is advisable, however, to use a glass large enough that it will hold enough oil to last at least ten or twelve hours.) Once used for this purpose the glass should not be reused for any other purpose. Traditionally, glasses used for oil lamps are red or blue, giving off a pleasant glow.

2. *The Oil.* The use of olive oil for the lamps is, as we have said, an ancient tradition, dating back as far as our Father Moses. The olive oil will burn better if the container in which it is stored is left open and allowed to age. Be sure to protect open oil from insects and other possible sources of contamination with cheesecloth or another form of screen. Before pouring the oil into the glass, it is a good idea first to add a small amount of water and a pinch of salt. The oil will float on the water, and, in the event that the lamp is left unattended for too long, will extinguish the flame, thus preventing the glass from cracking; the salt will inhibit the growth of microorganisms.

3. *The Wick.* To make a wick, use cotton string about a foot in length. Do not use coated or waxed string. Six-ply cotton string will be thick enough. If the wick is soaked in vinegar, it will burn more brightly and more cleanly. The wick should

be allowed to dry thoroughly before being used.

4. *The Flame.* The Fathers of the Holy Mountain (Mount Athos) have taught us to use a very low flame, which they call “passionless.” The flame should burn steadily and not flicker, since it is otherwise distracting during prayer. A lamp will burn six to twelve hours, depending mainly on the oil, but also on the size of the flame, the weather, etc. Before relighting a lamp, remove the excess carbon from the wick and twist the string slightly, in order to shape the wick into a point. Candle wax may be used to make a firm point, for ease in threading the wick. It should be trimmed off before lighting.

5. *Cleaning.* Napkins or tissue used to wipe off the carbon and oil from the fingers should be burned in a special place (in the home censer, for example) and not thrown in the trash. Be careful not to drip or spill the oil when lighting the lamp. (Saint Theodore of Studion imposes a “penance” of thirty prostrations on an Ecclesiarch who spills oil from the Icon lamps.) The glass in the lamp should be washed periodically and the oil replaced. The water in which the glass is washed, as well as the old oil from the lamp, should not be poured down the drain. It is best, rather, to pour them under plants or trees or in an area that is not walked on.

We should show the same care and reverence that we display towards the oil which we burn in front of an Icon for the Icon itself. Of late, there has been a trend towards using Icons in rather mundane ways. They have been used as labels on bottles of wine, as seals on envelopes and postage stamps, and even on wrapping paper. In all of these cases, the Icons are treated as mere decorations, without any respect or veneration. After having served their decorative function, they are placed in the trash. Since everything which we do as Orthodox Christians should be logical and consistent, it makes no sense to prostrate ourselves and kiss one Icon in the Church and then throw another in the garbage. All Icons are equally deserving of our

respect. Thus we should be careful to avoid any mundane or blasphemous uses of Holy Icons.

Icons Used When Traveling. Whenever we travel, we should take a small diptych or triptych Icon with us. These are small Icons, usually of the Savior and the Theotokos, which are hinged together and folded up to protect the Icons when packed in a suitcase or purse. Whenever we stop for the night or to take a rest in our travels, we should take out the Icons, determine the direction of east, and set them up with their backs to the east. We should then recite our prayers in front of them. Praying before Icons is, of course, an important part of Orthodox piety. So is the habit of facing east during such prayers. This ancient custom is mentioned by Saint Basil the Great:

Thus we all look to the East at our prayers, but few of us know that we are seeking our own old country, Paradise, which God planted in Eden in the East.

The custom of carrying Icons on a journey for use in prayer is an old one. Ever since the early Christian period, icons had functioned as palladia — that is, as protectors.

It would serve all of us well to seek the protection of our Lord or the Theotokos by taking with us Icons of our own during travel and vacations.

Pray without ceasing. (1 Thes. 5:17.)

Saint Paul offered this advice in his First Epistle to the new believers in Thessalonica. He did so precisely because he understood how very essential prayer is to the life in Christ. Most sincere believers understand this concept in their minds, but few know how to bring it to fruition. To do so is not nearly as difficult or lofty a task as one might think. All that is required is determination.

The mechanics of establishing a personal and family prayer life are very similar to those of establishing a routine of fasting. In fact, the two literally go hand in hand. To establish a prayer life without keeping the fasts opens one to spiritual delusion, particularly if any significant time is spent in quiet prayer. Likewise,

fasting without prayer leads one to pride and vainglory, which puff up the individual in his own eyes. Unless prayer is undertaken in conjunction with fasting, and unless we pray when we fast, our efforts will be in vain. Remember what our Lord said of a powerful demon: "This kind goeth not out but by prayer and fasting." (Mt. 17:21) All Christians are constantly engaged in spiritual warfare, whether they know it or not, and this war cannot be waged effectively without a regular cycle of prayer and fasting that goes on seven days a week.

Family Prayer in the Home. Traditionally, it is the husband who is responsible for establishing the family prayer life. If he takes the lead and consults with his wife in an atmosphere of mutual respect and Christian love, she will usually respond very positively in helping him to maintain a Christian household. If the husband truly loves his wife, "as Christ loves the Church," (Eph. 5:25) she will sense this love and support him in his efforts to guide the family down an Orthodox path. But if the husband assumes the rôle of a dictator or judge, handing down decisions from a position of superiority, such pride and arrogance will engender animosity and anger. And this is not the kind of atmosphere which will encourage sincere family

prayer. We must always remember that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance." (Gal. 5:22-23) If the prayer life we initiate does not at some point begin to bear such fruit, we should realize that something is wrong.

Orthodox prayer is by nature repetitive and cyclical. This means that specific times should be established for prayer and a specific order of prayer be decided upon. The Church has established a set of Morning and Evening Prayers. These can be found in any Orthodox prayer book. Each member of the family should have his own copy to read along.

"Evening, and morning, and at noon, will I pray and cry aloud: and He shall hear my voice." (Ps. 54[55]:17) The Orthodox prayer cycle actually moves from evening to evening, as the Psalmist prescribes. In the evening, there should be more time available, and so a little more can possibly be done than in the morning. A daily prayer life would best benefit from saying an Evening Prayer Service, reading the daily Scriptural readings, and reading from the Lives of the Saints for that day. To maintain the liturgical cycle that is followed by the Church, we should

have a Church calendar which has Scriptural readings listed for each day of the week. The calendar will also inform us of the particular Saints commemorated on a particular day. Calendars are available from various sources.

In the morning, again, we should set a specific time before family members leave for work or school and stick to that time. It is wise to begin with a short set of prayers and then add to the list as the family adjusts to the new schedule. The most difficult obstacle to be overcome is the illusion of time. When our family first began to establish a prayer life at home, we were convinced that there was absolutely no time for it. Though at the time we were only saying a short set of opening prayers, we were all sure that we would all be late getting to our respective destinations. Then one day we decided to time how long these prayers were taking. We were finished in less than two minutes! Time, then, is relative to the importance we place on what we are doing. When we seriously consider the importance of getting to our Ultimate Destination, the amount of time we spend at prayer will seem almost insignificant.

A Guide to Orthodox Life by Father David and Presbytera Julianna Cownie

Panimatka Marija Kowalenko

Panimatka Marija Kowalenko passed away on August 23, 2016 in Debary, Florida at the age of 95. She spent the last several years of her life at the Orange City Nursing Home battling Alzheimer's. She was born in Poltava, Ukraine in 1921, and during her lifetime she was an active sisterhood member of several Ukrainian Orthodox Churches (St. Mary Ukrainian Orthodox Church in Rochester, NY, Holy Trinity in Cleveland, Ohio, and St. Vladimir in Hartford, Connecticut).

Marija was the wife of the late Very Reverend Fedj Kowalenko, and is survived by her three children Oleksa Kowalenko, Alexandra (Felix)



Schrayter, and Nadia (Peter) Hunt; brother Walter (Maria) Szwecz; sister-in-law's Meroslava Szwecz and Olga Szwecz; five grandchildren; four great grandchildren, and many nieces and nephews.

Marija was very compassionate woman who always wanted to help others. She was dedicated to her family and the Ukrainian Orthodox Church. Her beautiful smile will forever be missed.

The funeral was held at St. Andrew Ukrainian Orthodox Memorial Church, South Bound Brook, New Jersey on Saturday August 27, 2016.

St. Thomas Sunday Pilgrimage Brings Thousands to the Spiritual Center of the Ukrainian Orthodox Church of the USA



Early Saturday morning, as the robins were singing their songs, and the geese were flying overhead, silhouetted against the darkening clouds, the words "Христос Воскрес/Christ is Risen" echoed cheerfully through the Metropolia Center, echoing through the damp air across the complex.

As the bells of the St. Andrew Memorial Church began to chime, the faithful made their way up the steps and with awe entered the newly renovated church. The icons twinkled in the candlelight as His Eminence Archbishop Daniel began the Divine Liturgy. The church was filled with the members of the Metropolitan Council who had remained after their meeting which had concluded on Friday, as well as individuals who had arrived for the St. Thomas weekend activities.

Upon concluding the Divine Liturgy, His Eminence, along with the faithful headed to the cemetery to serve Memorial Services upon the gravesites of loved ones. While serving a panakhyda at the grave of Protopresbyter Michael Zemlachenko, the heavy grey skies opened up, drizzling cool sweet water over the faithful, hiding the tears of many of the mourners.

Throughout the cemetery umbrellas popped open, and while the conditions became wet, it did not dampen the spirits of the faithful who carefully walked among the graves, visiting and praying for the departed.

As the sweet chords of "Christ is Risen" traveled in the damp air over the river and to the Metropolia Center, a multitude of vendors were arriving and setting up shop in the Cultural Center. With damp hair, but, warm hearts, those present happily prepared for Sunday's warmer temperatures, and anticipated greater crowds.

As the late afternoon hours of St. Thomas Saturday arrived, about 100 people arrived to St. Sophia Seminary for a picnic, sponsored by the Ukrainian Orthodox League. Seminarians treated everyone present to the traditional barbeque. The evening concluded with the celebrations of Vespers at the Seminary's Three Holy Hierarchs Chapel.



As the bells of St. Andrew Memorial Church began to peal, echoing throughout the Metropolia Complex, the faithful, which had arrived for the St. Thomas Sunday festivities, gathered at the foot of the church steps to greet their hierarchs. The children of St. Andrew Memorial Church School (under the leadership of Director Pani Halyna Martynek), dressed in Ukrainian Vyshyvanka (embroidery), squirmed and rehearsed the words they would say upon greeting His Eminence Metropolitan Antony, and His Eminence Archbishop Daniel.

The hierarchs, preceded by clergy from local parishes, where resplendent in their Paschal white vestments which literally glowed as they walked up to the steps to the church. Both hierarchs smiled broadly as the youth of the parish came forward greeting them with poetic grace and handed them bouquets of roses. Having happily accepted the gifts, the hierarchs spread their arms wide enclosing the children in a wide group hug.

With everyone joyously smiling the hierarchs were welcomed to the parish by Pani Matka Lesia Siwko, along with the parish Starosta Dmytro Kozluk, and finally by the parish pastor V. Rev. Yuriy Siwko. Having been so warmly welcomed, His Eminence Metropolitan Antony thanked everyone, and prayed that God blesses the parish family of St. Andrew Memorial Church, along with all the guests, with much health, happiness



and many blessed years. With the clergy leading the way in to the church, the hierarchs smiled and greeted the faithful pushing in around them, as the choir (under the leadership of Dr. Michael Andreć) exploded in a joyous and magnificent rendition of "Christ is Risen!"

The Divine Liturgy, which is always glorious, seemed even more so, with both hierarchs celebrating, surrounded by a cloud of clergy, and altar servers. The faithful filled the church, pushing forward as far as they could, while many overflowed onto the front porch and entry steps. Assuredly, God was smiling from the Heavens when everyone joyously exclaimed loudly "Indeed He is Risen!" in response to "Christ is Risen!"

The Reading was from the Gospel of John, retelling how Christ had first appeared to the Apostles who were scared and in hiding; and how St. Thomas, who had not been with them earlier, did not believe they had seen Him. Later Christ appeared again, with Thomas being present, and having invited the doubting Apostle to touch His wounds to prove to himself that He was truly Jesus Christ, the Lord blessed all those who believe without having physically seen Him.

Still pondering upon the Lord's words, the faithful were transfixed with the magnificence of the Liturgy; the voices of the choir spiraled, ebbed and flowed, echoing angelically throughout the tall steeple, winding back down to envelope the people below. The faithful, radiant under the veil of spiritual brilliance which was engulfing them, moved forward as one, to partake of the Mystical Gifts of the Lord. His Eminence Archbishop Daniel's voiced echoed not only through the church, but, through the hearts of those gathered before him, as he recited the Prayer before Communion. With His Eminence, Metropolitan Antony watching, the faithful came up to partake of the Eucharist.

With souls replenished, and hearts overflowing with love and joy, the faithful eagerly listened as upon the conclusion of the Divine Liturgy, Vladyka Antony took the opportunity to remind everyone of just how blessed we are here in the United States, living in relative peace and comfort, while others in the world are suffering, wars are raging, and people are dying. He reminded us that it is our responsibility, as the One Living Body of Christ, to do as Christ would.



He instructed us to be kind, loving and generous, concluding by assigning us all with a relatively simple, yet, crucial duty. His Eminence instructed us, that when we pray our morning and evening prayers, that we not only pray for our loved ones, for ourselves, for those who have asked us, unworthy though we be, to pray for them, but, that we pray for those "who have nobody to pray for them." While the words seem simple enough, the force behind them is immense. There are countless individuals in this world who are either physically, or spiritually alone. If we all pray for them, with true belief, we can be instruments of change in their lives.

Before concluding the Service and heading outside, the hierarchs took a moment to greet a couple of special guests, Mr. Rem Behautdinov and his wife Margareta. Mr. Behautdinov had created a large bronze icon, which now hangs on the wall near the church entrance, depicting the history of Christianity in Kyivan Rus. In addition to the above mentioned iconographic depiction, Artist Behautdinov presented the Metropolia Center of the Church with six others works, which will be displayed at the Ukrainian museum of NJ. The faithful made way as the hierarchs headed to the back of the church, where they blessed the icon, as well as the newly renovated side chapel. The Metropolitan took the opportunity to bless all those near, sprinkling holy water over them, making the already smiling people bubble over with laughter and joy.



Having concluded the Divine Liturgy, the faithful poured out of the church milling about the steps, awaiting their hierarchs, who emerged and led the way around the church, through the Holy Resurrection Cemetery to the Great Memorial Cross in the center which in 1971 was blessed in memory of those who gave their lives fighting for the independence of Ukraine. Here the hierarchs stopped and served a short Memorial Service, asking God's mercy upon the souls of those who have fallen asleep in the Lord. Orthodoxy teaches that physical death only temporarily separates us from our loved ones. While we mourn their absence from our current lives, we know they are not gone, and therefore, we journey to their gravesites to share our joy at Christ's Resurrection with them. It was very moving to see hundreds of faithful congregate for the general Memorial Service

in the center of the cemetery and pray for their loved ones.

Completing the service, the hierarchs led the way down to the Mausoleum to serve a panakhyda at the tomb of Patriarch Mstyslav. Gathering around his tomb, His Eminence Metropolitan Antony's, and His Eminence Archbishop Daniel's voices swirled around the small chamber, echoing off the marble walls, carrying through the halls of the Mausoleum and up through the open doors to the faithful standing outside. With the sweet smell of incense filling the air, all those gathered joined in singing "Christ is Risen from the dead, trampling down death by death; and to those in the tombs bestowing life!"

While some people lingered at the Patriarch's tomb praying, others walked to the side room to look at archives pertaining to the Patriarch's life, including his vestments, and miter. Leaving them to their prayers, thoughts and reminiscing, the hierarchs proceeded back to the front of the church property to the Veteran's Memorial, where they served yet another Memorial Service in gratitude to all those who laid down their lives protecting their country and loved ones. With flags sharply flapping in the breeze, people prayed as His Eminence Archbishop Daniel censed the monument, and His Eminence Metropolitan Antony placed a wreath before the memorial.



Everyone fell silent as at the conclusion, as a lone bugle playing Taps. The lonely melody echoed off the black marble of the Memorial Monument touching the hearts of all present.

As the hierarchs walked back towards the church, having concluded the general ceremonies, the people spread out along the cemetery, to visit various gravesites. Walking beneath the blooming dogwood one could hear the conclusion of a memorial service on the right, with the priest singing "Christ is Risen!", while turning to the left another was just beginning, and ahead people were talking and laughing, awaiting the arrival of their own priest. The cemetery which is usually thought of as a dark and lonely, if not spooky place, reserved for the dead, was overflowing today with life.

People were singing, talking, retelling stories, and episodes from the lives of the departed, as priests prayed at various graves, and children darted hither and dither among the headstones, squealing with joy and laughter. The cemetery was not dead today, but, very much alive.

For those who did not pack a meal, the Sisterhood hall was once again offering super delicious Ukrainian fare. The hall quickly filled to capacity as patrons enjoyed varenyky, holubtsi, pork cutlets, sauerkraut, sausage, and countless





other dishes and desserts. The voices inside rose to a loud din, as people sat with strangers at various tables and got to know each other. People found long lost friends and acquaintances, while others met for the first time their long-time Facebook friends. Laughter permeated the air, and the people having satisfied their spiritual hunger in church, now satisfied their bodily hunger with a good Ukrainian meal. Those who'd already eaten went for walks through the cemetery meeting up with old friends, visiting the graves of loved ones and acquaintances, some wandered through the woods, others played by the river and some just sat singing and laughing, while their children ran around, and danced beside them.

Having prayed for their loved ones, many people walked over the bridge to the Consistory Complex, climbing the steps to the Cultural Center, pausing to take photos at the "Ukrainian Hut", and then wandering inside the center to purchase any number of Ukrainian gifts. The stalls overflowed with jewelry, magnets, embroidered shirts, pysanky, T-shirts, scarves, embroidered tablecloths, as well as all manner of religious items such as icons, service and prayer books and church supplies such as incense, candleholders, and icons.

The day concluded peacefully with an Ice-Cream Social, as the hierarchs, along with many from their flock, relaxed on the veranda of the St. Sophia Theological Seminary, enjoying refreshments as the youth played soccer below, while other children played with balloons, balls and yet others enjoyed their second bowl of deliciously cold ice-cream.

As the sun began to set in the West, painting the sky in various shades of purple and red, the faithful began packing up and departing the Metropolia Center. The hubbub of human laughter and activity, slowly got replaced by the songs of the birds, and the honking of the geese. Hours of festivities seemed to fade away in minutes. However, the day's events left an indelible mark upon those who had been present. Even though they were physically tired, they were spiritually renewed, and were returning to their everyday world, with new resolve to make this world a better and more peaceful place. As the last of the cars drove off in to the darkness, you could hear the people yelling their final farewells, and the last words that echoed off the St. Andrew Memorial Church, and the Metropolia Center walls were, "Christ is risen!" "Indeed He is Risen!"
By Elizabeth Symonenko



Carnegie Sr. UOL Chapter – FOCUS Pittsburgh



On April 27, 2017, members of the St. Peter and St. Paul Sr. UOL Chapter in Carnegie, PA visited the facilities of one of the most respected ministries in the Pittsburgh area, FOCUS Pittsburgh. FOCUS Pittsburgh is an Orthodox ministry in the Pittsburgh Hill District, run by director Fr. Paul Abernathy. During 2016, the Sr. UOL Chapter conducted \$5 Luncheons during coffee hour, of which the proceeds were collected to benefit FOCUS Pittsburgh. The Chapter members presented Fr. Abernathy, with a donation of \$1,500 and Michael Kapeluck presented an icon he had written. Fr. Paul was greatly appreciative of the donations, our visit and eager to provide us a tour and information about the FOCUS ministry.

Fr. Paul Abernathy stated they are now also a Mission Parish, St. Moses, and was able to hold Easter Services and he conducts services daily. During the past year, \$1 million goods/services passed through their

doors for those in need for the community. While food and clothing are main items provided, (Troy Polamalu provides a pizza lunch for the ministry on Fridays!) other services are now being offered such as health, dental and behavioral care. A "back pack" feeding program started a number of years ago for children on weekends have grown from 50 to 2,900. FOCUS Pittsburgh is also starting to help with Employment Relief and Counseling. A capital campaign drive will be starting soon to help begin fundraising to renovate a new bigger site just down the street. For more information about this dynamic Orthodox ministry visit their website <https://focuspghcommunications.wordpress.com/>.

St. Peter & St. Paul Parish have supported FOCUS Pittsburgh for a number of years in various ways by donations of vacuum cleaners, clothing and food for their meal programs throughout the year.

Seminarians of St. Sophia Ukrainian Orthodox Theological Seminary Mark the 31st Anniversary of Chornobyl Nuclear Explosion at the Metropolia Center of the UOC of the USA



Visitors of the Metropolia Center of the UOC of the USA often notice a dead tree in front of St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook/Somerset, NJ, which for years has been informally referred to as a symbolic monument to the tragic events of April 26, 1986 – the day of Chornobyl Nuclear explosion.

For quite some time there has been a desire to replace a dying tree with a young one that will symbolize the call to Life. With the blessing of His Eminence Metropolitan Antony, the student body of St. Sophia Seminary participated in the planting and dedication of a new Maple tree as the world-wide community marks the 31st Anniversary of Chornobyl Nuclear Disaster.

Archbishop Daniel, assisted by Very Rev. Fr. Stephen Hutnick and Deacon Ivan Tchopko led a Memorial Panakhyda at the planting site of the tree, calling to remembrance countless victims of Chronobyl.

Following the service, the Archbshihop spoke of the importance of remembering not only the victims of the disaster who perished, but also those who survived and continue to this day to suffer the consequences of

the radioactive cloud, which spread not only throughout Ukraine but all around the world. He reminded the faithful that the truth about the accident at Chornobyl only became known because of that cloud being detected and analyzed over other nations, forcing the Soviet regime to admit the truth of the disaster. It is still doubtful, even some 30 years later that the entire truth about the accident was ever told.

Later in the day, Metropolitan Antony shared with the Seminarians of the Church that this is already a nineteenth tree planted on the grounds of the Spiritual Metropolia Center of the UOC of the USA that is dedicated to the tragedy of Chornobyl. The first was planted on St. Thomas Sunday at the 15th anniversary of the tragedy in front of the Ukrainian Cultural Center by the students and teachers of St. Andrew Ukrainian Studies School, which holds its classes in the Cultural Center classroom wing. The second tree was planted on the circle before St. Andrew Memorial Church at the 20th anniversary of Chornobyl by the youth of our church from around the country. The third and fourth trees were donated by Metropolitan Antony (then Archbishop) on the 25th anniversary of the disaster on the

Memorial Church grounds adjacent to the statue of Metropolitan Vasyl Lypkivskyj – two maple trees, one to commemorate the survivors and the other to commemorate the victims of the nuclear explosion. On the 30th anniversary of Chornobyl in 2016, Pokrova Sisterhood of the Memorial Church sponsored the planting of two rows of 14 flowering pear trees along the sides of the driveway before the Memorial Church. The trees on the left, when facing the Church, commemorate the survivors of the nuclear disaster – especially the children – and the trees on the right commemorate those who perished in the disaster.

The Metropolitan has always expressed his belief that the planting of trees to commemorate the survivors and the deceased is the most appropriate manner to remind visitors to our Metropolia Canter about the Chornobyl nuclear explosion. Life – as seen in the trees, which will grow for generations to come – continues on after suffering and death. A cold stone monument is beautiful, as the Metropolitan stresses, but a living memorial creates a more positive contemplation of how good always prevails over evil – how life prevails over death – thanks to our Risen Lord!

Семінаристи Свято-Софіївської Української Православної Семінарії Відзначили 31-шу річницю Чорнобильської Атомної Катастрофи при Центрі Митрополії УПЦ США



Гості Центру Митрополії УПЦ США часто помічають сухе дерево, перед Свято-Софіївською Українською Православною Богословською Семінарією у м. Саут Баунд Бруц/Сомерсті штату Нью-Джерзі, яке роками вже отримало назву символічний пам'ятник Чорнобильської Атомної Катастрофи.

Останнім часом з'явилося бажання замінити це дерево новим молодим деревцем, яке буде символізувати заклик до Життя. Із благословення Високопреосвященнішого Митрополита Антонія семінаристи Свято-Софіївської семінарії взяли участь у посадженні та присвяченні нового кленового деревця у день, коли світова громада відзначає 31-шу річницю Чорнобильської Атомної Катастрофи.

Архієпископ Даниїл і з ним прот. Стефан Гутнік та диякон Іван Чопко відслужили заупокійну панахиду на місці посадки дерева, згадуючи безчисленну кількість жертв Чорнобиля.

Після служби владика Даниїл говорив про важливість згадувати не тільки тих жертв катастрофи які загинули, але і тих котрі пережили і продовжують страждати від наслідків радіації, яка пройшла не тільки через Україну, а по цілому світі. Владика наголосив на тому, що правда про Чорнобильську аварію виявилась тільки після того, як сусідні держави помітили цю радіацію і заставили Радянський Союз признатись про катастрофу. Хоча навіть тепер, після тридцяти років ми не знаємо повної правди.

Пізніше цього дня митрополит Антоній розказав семінаристам, що це вже 19-те дерево посаджене на території митрополії і присвячене Чорнобильській

Катастрофі. Перше дерево було посаджене перед Українським Культурним Центром у Фомину неділю 15-ої річниці трагедії студентами та вчителями Свято-Андріївської Української Школи, де вони проводять класи.

Друге дерево посаджене на кільці перед Церквою-пам'ятником Св. Андрія на 20-ту річницю катастрофи нашою молоддю із цілої країни.

Третє і четверте дерево подарив Митрополит Антоній (тоді ще Архієпископ) на 25-ту річницю аварії і посаджене на території при церкві-пам'ятнику коло пам'ятника Митрополита Василя Липківського. Одне дерево у честь тих, котрі постраждали від катастрофи, інше – жертвам атомного вибуху.

На 30-ту річницю у 2016 році сестрицтво Покрови при церкві-пам'ятнику присвятили два ряди 14 квітучих дерев груші попри дорогу до церкви. Дерева ліворуч, коли дивитися на церкву, у честь тих, котрі постраждали від катастрофи –особливо дітей, а по-праву сторону – у честь жертв Чорнобильської аварії.

Митрополит завжди закликав до такої справи, як посадки дерев у честь спочилих чи постраждалих, що являється найбільш підходящим чином нагадати гостям митрополії про атомну катастрофу. Життя – ми бачимо у деревах, які будуть рости роками – продовжується після страждання та смерті. Пам'ятник із холодного каменю це дуже добре, як наголошував митрополит, але живий пам'ятник створює більш позитивні роздуми про те, як добро завжди перемагає зло — як життя перемагає смерть — завдяки нашому Воскреслому Господу!

Consecration of Restored Sts. Peter and Paul Parish West Islip, Long Island, NY



Sts. Peter and Paul Ukrainian Orthodox Parish in West Islip, NY was founded on 18 October 1925 and consecrated on Christmas Day of that same year. For the first several years of its existence it was a parish of the Ukrainian Catholic Church, but joined a significant number of other parishes in the late 1920's, which transferred to the jurisdiction of the Ukrainian Orthodox Church of the USA under the leadership of then Archbishop John (Theodorovich). The three founding members of the Church were John Petrowski, Peter Podlesny and Michael Levyck, all of whom signed the \$2,000 loan note from a local bank to fund the establishment of the Church. A parcel of land carved out of his own homestead was donated to the church by a local fisherman, Captain Roman Litwin and by December of 1925 a building had been acquired (a former ice house) and moved to the present location of the church – 64 Higbie Lane, West Islip, NY. Some pictures of the Church in the early years follow here:

The parish thrived for many decades because of the large Ukrainian population in the area, but began to decline in the 1990's after many of the aged parishioners fell asleep

in the Lord and their children had moved to other areas of the USA. By the mid 1990's no services were being celebrated in the Church and the very last service was a funeral for the daughter of the above mentioned Mr. Petrowski, Jennie, who along with her husband Daniel Zawyrucha had served for the previous several decades as the leaders of the parish family. For the next fourteen years, the church was unused as a Ukrainian Orthodox Parish. Daria Williams, who lives near the church and is the daughter of the Zawyruchas, cared for the church building and even rented it to various religious groups until it came into such disrepair that it could not be utilized.

The church appeared to be abandoned – in the eyes of mankind – but not in the Wisdom of God. When Daria could no longer care for the building she contacted then Archbishop Antony to determine what course of action should be taken. The Archbishop visited the Church and removed a large number of religious vessels, icons, historical documents, etc. for storage at the Metropolia Center in South Bound Brook, NJ. The decision was made to sell the property because it was no longer in condition

to serve as a church. The property was, indeed, listed for sale, but there was little or no interest in it, except by a non-profit organization, which basically wanted to take it as a donation. This “offer” was refused in spite of the Archbishop's concern about the lack of interest in the building.

It appears that God had his own plans for this little jewel box of a church and was not yet ready to release it for any other purpose. The Archbishop was deeply touched by the history of the church and decided to offer the location to one of his priests with the hope of establishing a revitalized “mission” parish. It took some time and many discussions between the Archbishop and the priest, who was very concerned about what an enormous task it would be to reestablish the parish. Finally, our Lord settled the discussion and the concerns and Fr. Victor, along with his wife Ivanka, set about the task with absolute trust in our Lord and the infinite guidance of the Holy Spirit. For almost a year these two dedicated and devoted servants worked day and night literally stripping the entire interior of the church building and completely rebuilding it, painting it (including



golden stars on the entire ceiling), building an iconostas, purchasing all the necessary liturgical vessels, vestments, lighting, iconography, etc., etc. – all at their own cost initially and then with additional physical assistance and financial support of faithful who began to attend the liturgical services held throughout the later stages of construction. One significant donor was Fr. Victor's father, V. Rev. Wolodymyr Wronskyj, pastor of Holy Trinity Parish in Brooklyn.

Once the interior of the Church was completed, work began on the parish hall beneath the church, on the roof and all the electrical and plumbing that had to be replaced. The assistance of new parish members – from among the many new Ukrainian immigrants establishing residence in the area – enabled the completion of the church hall – social center and the roof. There is still some exterior work to be completed such as new exterior doors and the painting of the whole building, which will certainly be accomplished in the coming months.

After three long years of dedicated effort, Fr. Victor informed Metropolitan Antony and Archbishop Daniel that the parish community wanted to invite them to consecrate the restored building and most especially the new altar that was built by Fr. Victor and Matushka Ivanka. What a joy it was for our hierarchs, who arrived with the entire student body of St. Sophia

Seminary on Saturday, 29 April 2017, to conduct the consecration. They were greeted at the church entrance by a large group of the parish youth, parishioners and Fr. Victor.

The consecration began with the procession around the exterior of the Church with the relics of St. Basil the Great, one of the three great Holy Hierarchs and Teachers of the Orthodox Church. St. Basil's relics were placed in the new altar and the Metropolitan assured the faithful that because of their presence, their Church edifice was never "empty", for St. Basil will always be present offering his prayers to God for their salvation. The Metropolitan led the beautiful and ancient rite of the consecration of a new altar was very moving for all present, followed by the consecration of the entire interior of the Church through the anointment of its walls with Holy Chrism by Archbishop Daniel and the sprinkling with Holy Water.

Immediately following the conclusion of the consecration, the Hierarchal Divine Liturgy was celebrated by the Bishops with the assistance of Fr. Victor and visiting clergy – V. Rev. Fr. Myroslav Schirta of St. Sophia Parish, Bayonne, NJ and V. Rev. Fr. Anthony Perkins of the Protection of the Mother of God Cathedral, Allentown, PA. The seminarians – Subdeacons Volodymyr Jaworsky and Mykhaylo Bokalo, Hryhorij Matviiv and Tadei Surak attended to all the needs

throughout the consecration and the Liturgy. The parish choir, under the direction of Matushka Ivanka, was also assisted by seminarians – Subdeacon Mykola Zomchak, Ihor Protsak and Yuriy Bokalo. This combined choir created a beautiful spiritual atmosphere with their God-given talents.

Just prior to the beginning of the Divine Liturgy, Metropolitan Antony elevated Reader Christopher Brennan to Subdeacon. Christopher is a valuable assistant to Fr. Victor in his pastoral and liturgical service in the parish. At the small entrance of the Liturgy, the Metropolitan announced that the Council of Bishops of our Holy Ukrainian Orthodox Church of the USA had determined that Fr. Victor was a worthy candidate for elevation to the rank of Protopriest – Very Reverend – with the right to wear the golden cross. Fr. Victor was visibly moved at this tribute and the expressions of trust and love expressed by the Metropolitan for his priestly efforts.

During his inspiring sermon following the reading from the Holy Gospel, Archbishop Daniel spoke of the sanctity of the parish's temple and the importance of realization of our vocation as Christians of the 21st century.

Following Divine Liturgy the all the faithful present gathered together for a formal photograph, which will become part of a publication now in preparation for the celebration of our Church's Centennial in 2018. A family meal prepared by the parish Sisterhood took place in the beautifully renovated parish social center. Present for this meal were Fr. Victor's parents, Fr. Wolodymyr and Matushka Sophia Wronskyj, who expressed their gratitude to God for the gift of their son and their pride in all that he and Matushka Ivanka have accomplished in the Name of the Lord.



UKRAINIAN ORTHODOX
PILGRIMAGE TO THE
HOLY LAND
WITH HIS EMINENCE
METROPOLITAN ANTONY

11 Days

November 5 - 15, 2017

Land and Air from Newark \$3,395.00



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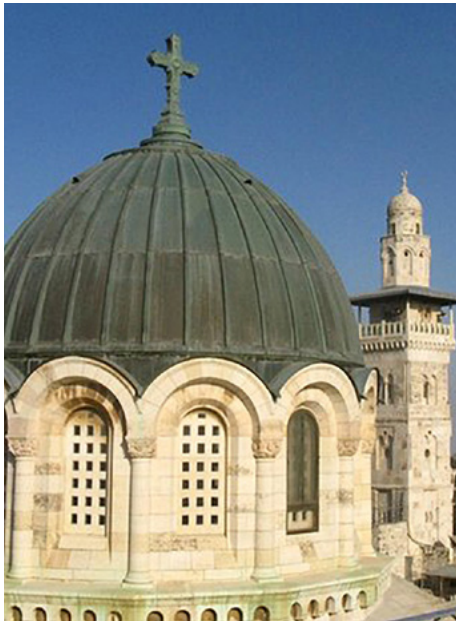
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His Eminence Metropolitan Antony



ITINERARY

Sunday, November 05 – Day 1

Depart USA on an overnight flight to Tel Aviv

Monday, November 06 – Day 2: Arrival Tel Aviv – Transfer to Nazareth

Upon arrival in Tel Aviv the group is met by our Orthodox tour escort who will accompany the group for the entire trip in the Holy Land. We travel to Nazareth and settle into our hotel for an overnight. Open buffet dinner at the hotel. (D)

Tuesday, November 07 – Day 3: Nazareth – Cana – Mt. Tabor

Open buffet breakfast. Our first stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Next we visit Cana of Galilee, including the Greek Orthodox Church, where we see two of the six jars that Jesus used in the first miracle of turning water into wine for the wedding feast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel's Well. We visit the Nazareth Synagogue, see Mt. of Precipice and walk along Blessed Mary's route from the Orthodox Church to the Basilica of Annunciation. Dinner and overnight in Nazareth. (B, D)

Wednesday, November 08 – Day 4: Ministry on the Sea of Galilee

Open buffet breakfast. We enjoy a special experience as we sail on the peaceful waters of the Sea of Galilee. Our visit continues with a visit of the ancient Synagogue where Jesus preached. Our next visit is to the Mt of Beatitudes and the Church of the Multiplication of Fish and Loaves where we see the fabulous Byzantine Mosaic showing the five loaves and the two fish. These are the same caught in the Sea of Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy a lunch of St. Peter's fish in a local restaurant. We visit St Peter's Primacy Church and the Valley of the Doves at the foot of the Arbel Cliff. Here is the ancient highway on the Via Maris leading from Mediterranean Sea to Damascus and is part of the route taken by Jesus from Nazareth to the Sea of Galilee. This is known as the Gospel Trail. Dinner and overnight in Nazareth. (B,L,D)

Thursday, November 09 – Day 5: Capernaum- Caesarea – Lod – Jerusalem

Open buffet breakfast. We start the day with a visit to the Greek Orthodox Church at Capernaum. We continue to Caesarea travelling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod's Palace, Hippodrome Port and Aqueducts. We enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We also stop in Lod to see the tomb of St. George the Dragon slayer, before arriving in Jerusalem for dinner and overnight. (B,D)

Friday, November 10 – Day 6: Jerusalem – Mt Olives – Mt Zion

We ascend Mt of Olives visiting the Ascension chapel, then walk down the Palm (Willow) Sunday road stopping at the church of Mary Magdalene. We visit the Garden of Gethsemane and the Grotto of Gethsemane built at this holy place. En route to Mt Zion we pass St. Stephen Church, marking the area where the first Christian Martyr was stoned to death. Lunch is on your own, after which we visit St Peter in Gallicantu, Upper Room, King David's Tomb and Dormition Abbey. A meeting will be held with the Patriarch of Jerusalem. (TBC) Overnight in Jerusalem. (B,D)

Saturday, November 11 – Day 7: Holy Sepulcher – Wailing Wall – St Ann's Church – Monastery of the Cross

Open buffet breakfast. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. We continue to the Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B,D.)

A word about Select International Tours....



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Sunday, November 12 – Day 8: Bethany – Bethlehem – St Sabas – Shepherd Field

Open buffet breakfast. We start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town, followed by a visit to the Greek Orthodox Church built over Lazarus tomb (TBD). We have the day in Bethlehem to visit the Church of Nativity. We visit the Shepherd Field (Orthodox Church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBD), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. We also visit the Church of St. Nicholas near Bethlehem. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at 11:00PM. Dinner and overnight in Jerusalem. (B,D)

Monday, November 13, – Day 9: Jericho to include Mt of Temptation – Dead Sea – Jordan River

After a buffet breakfast we take a full day excursion to the city of Jericho, the oldest continuously inhabited city in the world. We take a cable car to the Greek Orthodox Monastery at Mt of Temptation for a visit of the Monastery – from here you will have a great view over Jericho – Dead Sea, Mt Moab and Mt Nebo in Jordan. Then we take a swim in the mineral rich waters of the Dead Sea. We stop at the Jordan River Baptismal site at Bet Arabah. Return to Jerusalem for dinner and overnight. (B,D)

Tuesday, November 14, – Day 10: Jerusalem – Ein Karem

Following breakfast we have a leisurely morning we drive to Ein Karem to see St John Ba Harim “birthplace of John the Baptist”, Mary’s Spring where Mary came to share the good news announced to her by the Archangel Gabriel with Elizabeth, her cousin, the mother of John the Baptist. Tonight we have a farewell dinner at a local restaurant in Bethlehem. Overnight in Jerusalem. (B, Special dinner)

Wednesday, November 15, Day 11: Tel Aviv- USA

This morning we depart for the airport and our flight home arriving in the afternoon. (B)

YOUR COMPREHENSIVE TOUR INCLUDES

- Round trip air Newark /TEL AVIV/ Newark on United non-stop flights
- Airport taxes and fuel surcharges (subject to change at the time of final payment)
- First class hotel accommodations for 9 nights
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- Farewell dinner in Bethlehem with beverages
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- Whisper sets

Price does not include:

- Personal expenses
- Travel protection - optional and highly encouraged
- Medical insurance
- Beverages at meals
- Airline luggage fees
- Lunches
- Church donations
- Anything not mentioned above
- Gratuities for guide/driver and hotel staff

(We recommend \$6pp per day for guide /\$4 pp per day for driver/\$1 for dining room staff per meal, \$2.00 per person at restaurant meals + \$ 4.00 total for baggage handling)/(If group is less than 20 guests, then we recommend that gratuities for guide and driver to increase to \$7.00 per person per day for the guide and \$5.00 per person per day for the driver.

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Deposits and final payment: A deposit of \$500.00 per person by check should accompany the registration form along with your optional travel protection payment, if purchasing, and a copy of your passport picture page by August 2, 2017. Final payment is due by September 5, 2017. Please mail your payment to: Select International Tours, 85 Park Ave., Flemington, NJ 08822 Attn: Kristine Smart, 800-842-4842, kristine@select-intl.com.

Your passport must be valid at least six month after the date of the trip return. Reservations will not be processed until we have passport copies. Prices quoted are based on cash payments. Cash prices \$3,395.00 for the complete package, \$2,395.00 land only (air not included), \$595.00 single supplement (in room by yourself) Credit card payments are: \$3,565.00 for the complete package, \$2,515.00 for land only, \$625.00 single supplement.

Airline, seating and special requests: The seats are assigned by the airlines. We do not reserve specific seats. You may change your seat, provide mileage program information and passenger contact information directly with the airlines once the ticket numbers are received. (approximately three weeks prior to departure). All special needs and requests due to medical or dietary restrictions must be requested in writing at least 60 days prior to departure. Business class and premium coach seats are available upon request as are add-ons from your hometown airport. **Switching from air and land to land only within 90 days from departure will be charged a \$100 service fee and any airline charges.**

Single supplement: A limited number of single rooms are available at an additional cost of \$595.00 per person cash payment. Prices are based on two people per room. We do not guarantee room mates but will do our best to connect you with a possible share.

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Baggage: Each participant is permitted to check (1) suitcase weighing no more than 50 lbs., and one small carry-on bag on the plane. Airline baggage fees are not included. Please check the specific baggage fees on the airline website.

Tour Cancellation Policy: \$350.00 non-refundable. 90-60 days before de-

parture a total of \$500.00 is non-refundable. Within 60 days of departure all payments are non-refundable regardless of reason for cancellations. All cancellations must be in writing. Unused portions of the trip are not refundable. We strongly encourage you to purchase **Travel Protection**. Call or visit our website for details on the cost per person for the Group Deluxe and Cancel For Any Reason (CFAR) plans. We encourage all travelers to purchase a plan at the time of initial deposit. See attached travel protection information for details, www.selectinternationaltours.com.

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Shipping & Handling: \$15.00 per person - not included in package price will be added to each invoice. Your invoice will confirm the trip registration.

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**Holy Land Pilgrimage with His Eminence Metropolitan Antony
November 5 – 15, 2017 (Attn: Kristine)**

Please complete this form and mail it to Select International Tours, along with your deposit, travel protection payment (if purchasing), and a copy of your passport picture page.

Last Name: _____ First Name: _____ Middle Name: _____

Street Address: _____

City: _____ State: _____ Zip Code: _____

Home Phone: _____ Cell Phone: _____

Email Address: _____ Land only : _____ Need help with flights from _____

Medical/Dietary Needs _____ (Starts/ends at hotel, no airfare)

Updates about your trip will be sent by email only. Please be sure that your settings allow for electronic communication originating from kristine@select-intl.com

Room: (check one) Single (1 Bed) _____ Double (1 Bed, 2 People) _____ Twin (2 Beds, 2 People) _____ Triple (3 Beds) _____

Name of Roomate(s): _____

Emergency Contact (Name and Phone): _____

Enclosed is a check/money order in the amount of \$ _____ for my initial deposit.

I am purchasing travel protection: _____ Yes _____ No, I decline. Enclosed is \$ _____

Group Deluxe Plan or Cancel For Any Reason Plan Check detailed rates and policy at www.selectinternationaltours.com

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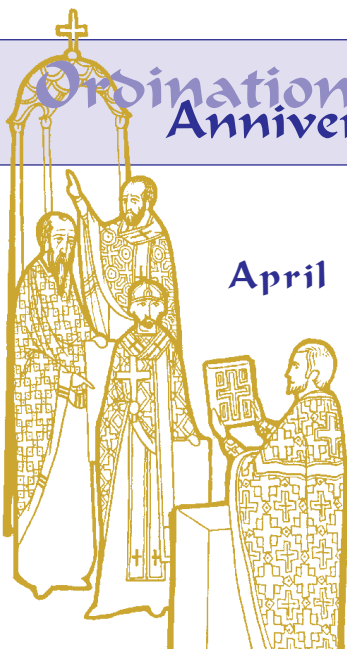
Not responsible for changes in group air.



Family Fest 2017

Looking for a fun and relaxing way to spend your Labor Day weekend? Hoping to reunite with some old camp friends, and also make some new ones? Come to All Saints Camp in Emlenton, Pennsylvania! You can stop by for a day, or stay for the whole weekend. This free weekend will be held from Friday, September 1 - Monday, September 4, 2017. If you are planning on attending, or have additional questions, please contact Cathy Bucharew at (717)303-8651 cbucharew@gmail.com, or Eric Senedak at (412)390-8261 emsenedak@gmail.com.

*Please be advised that everyone under the age of 18 needs to be accompanied with a parent or guardian while at Family Fest.



Ordination Anniversaries

April

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

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 V. Rev. Yuriy Shakh
 V. Rev. Zinoviy Zharsky
 V. Rev. Bazyl Zawierucha
 V. Rev. Vasyl Shtelen
 V. Rev. Vasyl Sendeha
 V. Rev. Jakiw Norton
 V. Rev. Todor Mazur
 Dn. Adrian Mazur
 Dn. James Cairns II
 Protodn. Mikhail Sawarynski
 Dn. Michael Abrahamson



April 06, 2013
 April 07, 1991
 April 11, 1998
 April 12, 1981
 April 12, 1978
 April 14, 2007
 April 24, 1977
 April 27, 1992
 April 06, 2016
 April 10, 2010
 April 25, 2004
 April 25, 2015

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.



Featured topics

- The Basics of Ukrainian Genealogy
- Finding and Using Ukrainian Church Records
- The Aliens Are Coming: USCIS Record Sets
- History of Lemkos, Boykos, and Hutsuls
- Using Gazetteers, Directories & Schematisms for Eastern European Research

Featured speakers

Justin Houser
Michael Buryk
Rich Venezia
Michelle Chubenko

Saturday, May 6th, 2017

**Ukrainian American Citizens' Club
302 Mansfield Boulevard
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Informative talks, answers to your questions from recognized experts, time to network with fellow genealogists (who may have family from the same region or village as you), as well as breakfast and lunch, all for only \$55!

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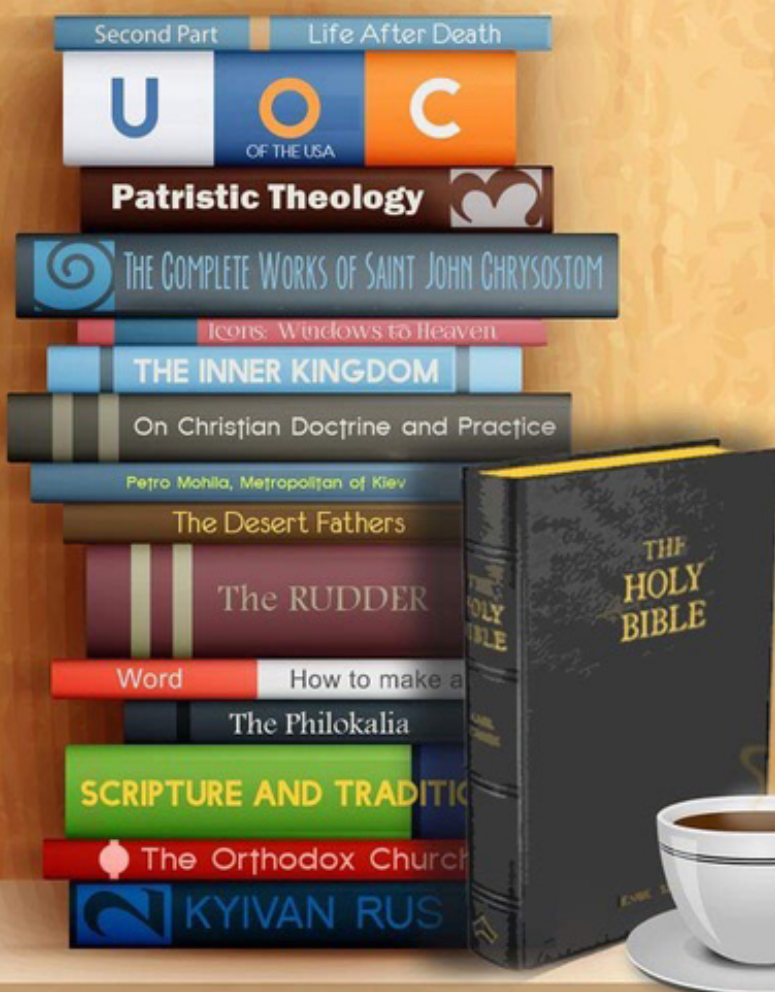
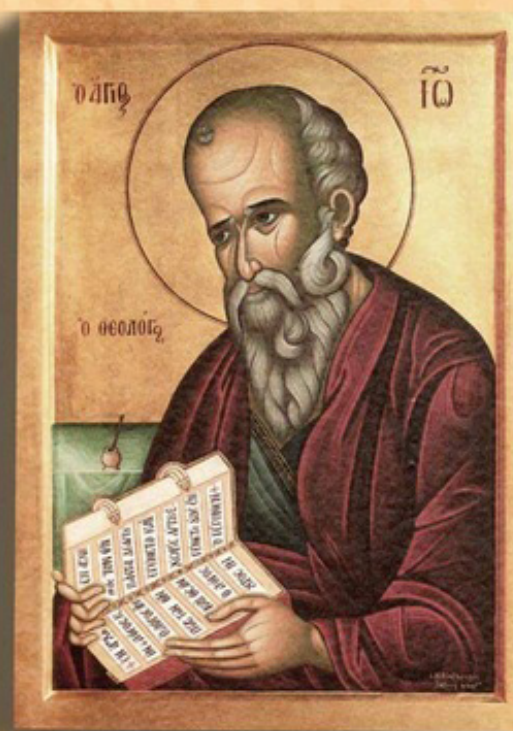


St. Sophia LIBRARY BOOK CLUB

A place to meet and discuss various Orthodox books and topics

Third Thursday of each month

6:30-8:30 PM



Thursday, May 18, 2017

Fr. Andrew Damick - "Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape" (Fr. Andrew Damick)

Thursday, June 15, 2017

Fr. Taras Naumenko - "Meditations on the Divine Liturgy" (N. Gogol)

Topic: Discussion on the Divine Liturgy

Thursday, July 20, 2017

Fr. Anthony Perkins - "UOC of USA Prayer Book"

Topic: Dogmatic Theology for the Rest of Us

For more information, and to RSVP call 732-356-0090, ext. 120

Free-will donations accepted

Light refreshments will be served

Ukrainian Orthodox Church

Camping Programs

2017

"Champions of the Faith"

- Online registration and information available at www.uocyouth.org, uocyouth@aol.com or 412-977-2010. Follow us on Facebook for updates - UOC Office of Youth & Young Adult Ministry.
- Scholarships available for all levels of participation. Scholarship applications provided during on-line registration.
- Early Bird Registration Deadline : May 15, 2017 (St. Nicholas, TC and DCSC) - June 1, 2017 (MMDM)
- We are also looking for enthusiastic individuals (parents, youth workers, college students, those who love our youth) to serve on staff. We offer paid and volunteer positions for positions from one - five weeks. More information available at the OYM website.
- We also provide our Family Fesst program Labor Day Weekend as well as volunteer work weekends!

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St. Nicholas Program
 June 19- 22
 Youth ages 9-19 with disabilities
 and their family
 Staff ages 16 +



Mommy & Me/Daddy & Me
 July 31 - August 4
 Children ages 4-8 and parent
 Staff 14+



Teenage Conference
 July 9 - 22
 Teenagers 13-18
 Staff ages 20+



Diocesan Church School
 June 25-July 8
 Youth ages 9-13
 Staff ages 16 +



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AN ORTHODOX CAMP FOR YOUTH WITH DISABILITIES AND THEIR FAMILIES

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Youth ages 9 -19 and family from June 19 - 22, 2017

All Saints Camp - Emlenton, PA

St. Nicholas Program is a part of the Ukrainian Orthodox Church of the USA Camping Ministry. For more information or to apply www.uocyouth.org



УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА ПРОГРАМИ ТАБОРУ

2017

"Чемпіони Віри"

- Онлайн-реєстрація і інформація доступні на www.uocyouth.org, uocyouth@aol.com або 412-977-2010. Слідкуйте за нашими новинами на Facebook - УОС Office of Youth and Youth Adult Ministry (Відділ Праці з Молоддю).
- Стипендії доступні для учасників усіх рівнів. Аплікації для отримання стипендії буде надано під час онлайн-реєстрації.
- Рання Реєстрація (за зниженими цінами) триває до:
 - 15 травня 2017 року (Програма Святого Миколая, Табір Єпархіальної Церковної Школи та Підліткова Конференція)
 - 1 червня 2017 року (Мама і Я/Тато і Я)
- Ми також шукаємо за завзятими особистостями (батьками, працівниками з молоддю, студентами, та тими, хто просто любить нашу молодь) для допомоги нам під час таборів. Ми маємо оплачувані та волонтерські посади, що триватимуть від одного до п'яти тижнів. Більш детальну інформацію можна знайти на сайті ОУМ.
- Ми також проводимо Свято Сім'ї кожного року на Labor Day Weekend та волонтерські роботи по вихідних.

Програма Святого Миколая
18-22 червня
Молодь 9-19 з обмеженими
можливостями, з родинами
Виховники 16 + років



Табір - Мама і Я/Тато і Я
30 липня - 4 серпня
Молодь 4-8 років з мамою чи татом
Виховники 16 + років



Підліткова Конференція
8-22 липня
Молодь від 13-18 років
Виховники 20 +



Табір Єпархіальної Церковної Школи
24 червня - 8 липня
Молодь від 9-13 років
Виховники 16+



Ukrainian
Orthodox
Church
of the USA
Camping
Ministry



All Saints Camp

Staff Opportunities

Staffing positions ranging from full summer employment to weekend commitments.

Program Staff - Paid and Volunteer Positions

- Cabin Counselors
- Media Coordinator
- Events Coordinator
- Special Interest Programming
- Weekend Support Staff
- Program Staff

For information on Program Staff contact the Office of Youth & Young Adult Ministry at uocyouth@aol.com or 412-977-2010.

Facility Staff - Paid and Volunteer Positions

- Property Maintenance
- Cook / Kitchen Staff
- Lifeguard
- Special Project Volunteers
- Work Weekend Volunteers

For information on Facility Staff contact ASC Manger at manager.allsaintscamp@gmail.com

2017 Camping Sessions

- Session 1 St. Nicholas Program
June 19 -22
- Session 2 Diocesan Church School Camp
June 25 - July 8, Ages 9-13
- Session 3 Teenage Conference
July 9 - 22 Ages 13-18
- Session 4 Mommy & Me/Daddy & Me Camp I
July 31 - August 4
Ages 4-8 and Parent(s)
- Session 5 Family Fest - Labor Day Weekend
September 1- 4
All Ages!

Volunteer Work Weekends

May 27 - June 4 (Sparkle week)
Additional weekends to be announced.
Keep updated at www.uocofusa.org or
www.allsaintscamp.org

Rent All Saints Camp for your event or retreat!

manager.allsaintscamp@gmail.com



Ukrainian Orthodox Church of the USA
Camping Ministry

For more information or to contact us:

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Holy Baptism... as of 04/25/2017



Aussermeier, Anna Maria baptized and chrismated on January 21, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Mathieu Pierre Otto Aussermeier and Yulia Fishchuk. Sponsors: Vasilis Klentzeris and Ioanna Klentzeris. Celebrated by Fr. Zinoviy Zharsky.

Calvani, Benjamin Daniel baptized and chrismated on April 22, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Gregory Daniel Calvani and Rebecca Scabarozi. Sponsors: Charles McNulty and Melissa Scabarozi. Celebrated by Fr. Zinoviy Zharsky.

Gore, Lucas Ivan baptized and chrismated on April 8, 2017 in St. Mary's UOC Church, New Britain, CT 06051. Child of Serhiy Dmytruk and Yeveniya Gorishna. Sponsors: Viacheslav Gorishnyi and Kateryna Dmytruk. Celebrated by Fr. Andrii Pokotylo.

Hainka, Mireille Sophy baptized and chrismated on April 15, 2017 in St. Andrew UOC Church, Los Angeles, CA 90026. Child of Christian Frank Hainka and Anzhelika Kotliar. Sponsors: Tatiana Tulekbaeva and Murat Pak. Celebrated by Fr. Vasyl Shtelen.

Heletyuk, Valerie baptized and chrismated on September 20, 2015 in St. George UOC Church, Yardville, NJ 08620. Child of Anatoliy Popyuk and Lyudmyla Heletyuk. Sponsors: Serhiy Danylyuk and Mariya Bydyk and Svitlana Fomina. Celebrated by Fr. Peter Levko.

Iarosh, Oksana baptized and chrismated on February 27, 2016 in St. George UOC Church, Yardville, NJ 08620. Child of Igor Iarosh and Oksana Shumeiko. Sponsors: Taras Shtander and Inna Vlad. Celebrated by Fr. Peter Levko.

Kopan, Eric Willian baptized and chrismated on May 21, 2016 in St. George UOC Church, Yardville, NJ 08620. Child of Nicholas Wasyl Kopan and Tovan Lynn Ross. Sponsors: Aaron Kulak and Shannan Gack. Celebrated by Fr. Peter Levko.

Kostiv, Dmytry baptized and chrismated on January 1, 2017 in Holy Trinity Church, Trenton, NJ 08610. Child of Roman Kostiv and Olga Shugalo. Sponsors: Bohdan Rabynyuk and Natalia Krupa. Celebrated by Fr. Zinoviy Zharsky.

Lysak, Daniela baptized and chrismated on November 20, 2016 in Holy Trinity Church, Bensenville, IL 60106. Child of Taras Lysak and Vita Biichuk. Sponsors: Vasyl Boykovskyy and Nadiya Kramar. Celebrated by Fr. Andrii Shelvach.

Pytel, Solomia baptized and chrismated on February 25, 2017 in St. John the Baptist Church, Portland, OR 97202. Child of Vasyl Pytel and Tatiana Pytel (Zatylyna). Sponsors: Yuriy Kavka and Nataliya Nahurska. Celebrated by Fr. Volodymyr Zinchyshyn.

Shevaha, Caroline baptized and chrismated on March 11, 2017 in St. Panteleimon Church, Brooklyn, NY 11229. Child of Ihor Shevaha and Antonina (Kordondka) Shevaha. Sponsors: Dmytro Stetskevych and Khrystyna

Borodaikvych. Celebrated by Fr. Mykola Fylyk.
Sofilkanich, Taisiya baptized and chrismated on June 19, 2016 in St. George UOC Church, Yardville, NJ 08620. Child of Igor I. Sofilkanich and Antonina V. Talakh. Sponsors: Vadym Samus and Nataliya Stepanova. Celebrated by Fr. Peter Levko.

Vinitinschi, Maxwell baptized and chrismated on March 4, 2017 in Sts. Peter and Paul Church, Palos Park, IL 60464. Child of Sergei Vinititschi and Yekaterina Wakedon. Sponsors: Ivan Acalugarita and Raminta Gurcinaite. Celebrated by Fr. Vasyl Sendeha.

Volinsky, Rylee Maria baptized and chrismated on March 4, 2017 in St. Nicholas Church, Troy, NY 12180-7703. Child of Viacheslav Volinsky and Eliza Gabriela Recu. Sponsors: Alexei Volinsky and Mary Fahmy. Celebrated by Fr. Vasyl Dovgan.

Yakimishchak, Sophia baptized and chrismated on December 17, 2016 in Sts. Peter and Paul Church, Palos Park, IL 60464. Child of Taras Yakimishchak and Ekaterina Romanova. Sponsors: Vasyl Kharuh and Ela Kobylarczyk. Celebrated by Fr. Vasyl Sendeha.

Holy Matrimony... as of 04/25/2017

Victor Holinko and Jennifer Ann Wedel in St. George UOC Parish, Yardville, NJ, on September 24, 2016, witnessed by Gregory Billows and Lori Billows. Celebrant: Fr. Peter Levko

Robert Lloyd Schwab and Maria Kupczak in St. George UOC Parish, Yardville, NJ, on September 3, 2016, witnessed by Olga Kupczak and Antonina K. Bohn. Celebrant: Fr. Peter Levko

Mykhailo Morhum and Ilonna Chetvertalova in St. George UOC Parish, Yardville, NJ, on October 23, 2016, witnessed by Andriy Polisczuk and Ariadna Morhun. Celebrant: Fr. Peter Levko

Asleep in the Lord as of 04/25/2017

(Pawlyshyn) Stvchell, Jean Ann of Greensburg, PA on March 15, 2017 at the age of 73 years, officiating clergy Fr. Robert Popichak of Holy Ghost Orthodox Church Parish, Slickville, PA.

Balaban, Sr. Peter of Austintown, OH on March 20, 2017 at the age of 95 years, officiating clergy Fr. John Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Bennet, Stella of Stratford, CT on March 28, 2017 at the age of 98 years, officiating clergy Fr. Stephen Masliuk of St. Mary's Protection Parish, Stratford, CT.

Brown, Joyce Ann of Batavia, NY on December 31, 2016 at the age of 77 years, officiating clergy Fr. George Hnatko of Holy Ascencion Parish, Nanty Glo, PA.

Charnetsky, Mildred of Groton, NY on April 21, 2017 at the age of 99 years, officiating clergy Fr. Ivan Synevskyy & Fr. Philip Harendza of St. John the Baptist UOC Parish, Johnson City, NY.

Dudczenko, Kateryna of Lakewood, OH on March 4, 2017 at the age of 96 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir's UO Cathedral Parish, Parma, OH.

Godomski Kibash, Pauline of Baden, PA on March 29, 2017 at the age of 91 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Howard-Brucato, Sherryl L. of Crete, IL on January 28, 2017 at the age of 51 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, PA.

Kishton, Sr. Walter W. of Boardman, OH on March 19, 2017 at the age of 72 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Kohun (Furmanchuk), Oksana (Sonia) of Wethersfield, CT on March 30, 2017 at the age of 94 years, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, Wethersfield, CT.

Litvin, Volodymyr of Brookline, MA on February 7, 2017 at the age of 79 years, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Jamaica Plains, MA.

Lontor, Barbara of Berea, OH on March 12, 2017 at the age of 64 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir's UO Cathedral Parish, Parma, OH.

Lyczmanenko, Volodymyr of Needham, MA on February 7, 2017 at the age of 62 years, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Jamaica Plains, MA.

Mariskanish, Ann of Hielwood, PA on December 21, 2016 at the age of 90 years, officiating clergy Fr. George Hnatko of St. John the Baptist Parish, Dixonville, PA.

Nazarak, Raymond of Ebensburg, PA on December 11, 2016 at the age of 92 years, officiating clergy Fr. George Hnatko of Holy Ascencion Parish, Nanty Glo, PA.

Patsolic, Catherine of Brunswick, OH on June 28, 2016 at the age of 94 years, officiating clergy Fr. George Hnatko of St. John the Baptist Parish, Dixonville, PA.

Politylo, Michael of Herkimer, NY on March 23, 2017 at the age of 94 years, officiating clergy Fr. Ivan Semko of St. Mary's Parish, Herkimer, NY.

Waschtschenko, Klawdia of North Royalton, OH on April 12, 2017 at the age of 91 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir UO Cathedral Parish, Parma, OH.

Zapach, Joseph of Binghamton, NY on February 5, 2017 at the age of 78 years, officiating clergy Fr. Ivan Synevskyy, Fr. Myron Oryhon of St. John the Baptist Parish, Johnson City, NY.

Zelik, Thais of Boston, MA on March 23, 2017 at the age of 93 years, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Jamaica Plains, MA.



*Please remember in your prayers...
Просимо загани у Ваших молитвах...*

April – Квітень

- 5th 1955 - PRIEST JOSEPH BODNAR
- 27th 1963 - PROTOPRIEST JEVHEN MYLASHKEVYCH
- 26th 1967 - MITRED PROTOPRIEST MYKOLA LASZCZUK
- 29th 1967 - MITRED PROTOPRIEST KONSTANTYN DANYLENKO
- 4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK
- 18th 1983 - PROTODEACON NICHOLAS POLISZCZUK
- 20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ
- 6th 1988 - PRIEST LEW OSTROWSKYJ
- 4th 1997 - PROTOPRESBYTER SEMEN HAYUK
- 18th 2000 - PRIEST LEONID HOFFMAN
- 12th 2007 - MITRED PROTOPRIEST EUGENE MESCHISEN
- 25th 2011 - PROTOPRIEST MICHAEL STRAPKO
- 29th 2014 - DEACON DENNIS LAPUSHANSKY

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2017 Camping Session

June 19 — September 4
All Saints Camp
See p. 31

St. Nicholas Program

19-22 June
All Saints Camp
See p. 31

Family Fest 2017

1-4 September
See p. 22

Diocesan Church School Camp

25 June – 8 July
All Saints Camp
See p. 32

Clergy Conference

16-18 October, 2017
Metropolia Center
South Bound Brook, NJ