



HOLY
TRINITY

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. V, травень, 2017

www.uocofusa.org

Vol. LXVII Issue V, May, 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.*

Please send address changes to:
Ukrainian Orthodox Word
PO Box 495
South Bound Brook, NJ 08880

From the Editor's Desk...

How to Worship

Every priest is asked questions about behavior during worship, both what should be done to show proper respect in the Lord's temple and what can be done to achieve more meaningful participation in the services. This article will attempt to address some of the more common questions and concerns; it draws on a variety of sources. These should not be taken as laws to be obeyed, but as aids to an attitude or frame of mind which will make our parish's worship more meaningful to each of us.

Whenever we enter or leave the temple we should do so as quietly as possible, so as not to disturb the prayers of our brothers and sisters.

As we enter or leave the temple, we should first face the altar and cross ourselves. Before going to our place, we should venerate the icon of the Patron Saint or of current Feast in the center of the temple and the icons of our Lord and the Theotokos (after buying and lighting candles, if we so desire).

It is best to avoid traffic in and out of the church during services. Especially do not enter or leave during a censuring, an entrance, the Scripture readings, or the sermon; coming and going is especially distracting at these times. Being late for services is a common failing among Orthodox of all sorts, but it is not something we should be proud of. Leaving services early without a very good reason is just as bad.

While in the temple we should try to maintain an attitude of prayer and a spirit of humility, like the tax collector of the Gospels (Luke 18:10-14). Our purpose for coming is to approach our Lord and King in company with our brothers and sisters; we come together to constitute God's Church. These facts should govern our attitudes and behavior.

We should avoid conversation in the church even if the service has not yet begun. We should spend the time before services preparing for worship; necessary conversation should be conducted quietly so as not to disturb the meditations of others.

We will get more out of the services if we pray rather than merely attend them. Allow the hymns to enter your heart, and make their words your own. Remember that the services are not a time for private prayers but for sharing in the common worship of the Church.

Follow the service with your body as well as your mind. Orthodox piety is rich in actions which enable the whole person to worship. We should cross ourselves at the proper times (on hearing an invocation of the Trinity, and at any prayer or petition which personally affects you). At censuring and blessings the proper response is to bow to the priest (crossing oneself is not necessary). During Great Lent there are times when we kneel or do prostrations; follow the priest and altar servers in this matter. Kneeling is not proper on Sundays, since each Sunday is a feast of the Resurrection, a weekly Pascha. (The reader or choir is exempted from certain actions if performing them disrupts the service.)

Let us remember above all that the temple must be filled with an attitude of mutual love and respect. We have assembled to share in the Church's worship, to unite with each other and our Lord, to anticipate the joyful time when we are gathered into His Kingdom. Our attitude toward one another should reflect that of the Lord, who loves us all and desires nothing more than our spiritual growth and our salvation.

The Church of the Holy Tithes in Kyiv



*Church of the Tithes ruins -
18thc sketch*

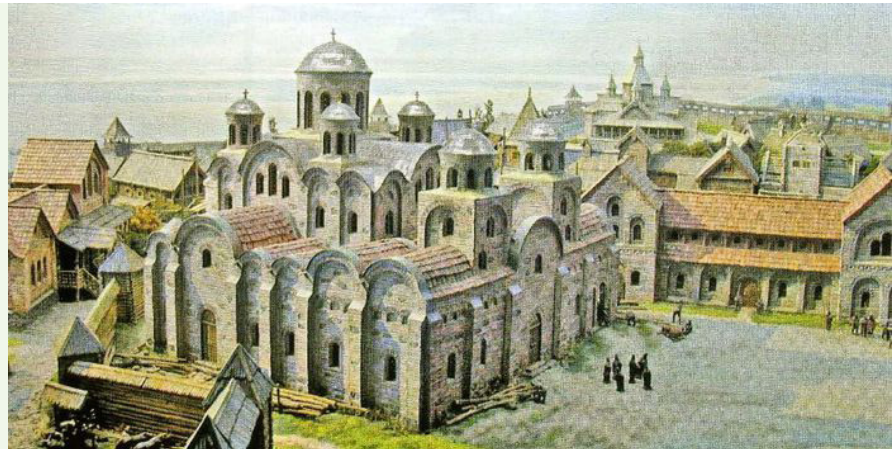
A Bit of Church History

It's in our nature to treasure our history and roots which tell us who we are and where we've come from - and point out where we're going. In this spirit, Ukrainian ecclesiastical history celebrates the memory of Ss. Volodymyr and Olha, whose personal faith journeys to the Orthodoxy paved the way for the Baptism of all of Kyivan-Rus in 988, and the foundation of Orthodox Christianity throughout Ukrainian lands.

The celebration of the Faith, which turned the people of pagan Kyivan-Rus to the Truth and worship of Christ serves as a touchstone of Ukrainian Orthodox identity during times of religious freedom, but also during times of persecution, including the recent decades leading up to the Millennium celebration of the Baptism of Ukraine and the subsequent dissolution of the Soviet Union - realized in no small part due to the renewal of religious fervor.

From Paganism to Christianity

For Orthodox Christians, and Ukrainians in particular, the account of the conversion of Kyivan-Rus is inspiring and marvelous. According to the Chronicles, in the 10th century, Great Prince Volodymyr had entered into a new alliance with Constantinople which renewed the



fledgling presence of Christianity in Kyivan-Rus, originally planted by St. Andrew, affirmed by the ministry of Ss Cyril and Methodius in the 9th c, but still foreign to the pagan religiosity of most of the Kyivan-Rus people. The story of joyous return of Volodymyr's emissaries to Kyiv after their experience of the Holy Liturgy at Hagia Sophia in Constantinople was the convincing spiritual force moving St. Volodymyr to his personal conversion and baptism the mass baptism of the residents of Kyiv in the River Dnipro.

The Chronicle relates how St. Volodymyr desired to strengthen the witness of the new Christian Faith among his people. In 989, he decided to build a massive stone Church in Kyiv, as a sign of the establishment of Christianity in the land upon the rock of the Apostolic Church and its Cornerstone, Jesus Christ. In a way similar to the efforts of St. Justinian to build Hagia Sophia, this would be an enormous task. How was this accomplished? St. Volodymyr funded the complete project from a dedication of 10% of his personal wealth to the project (tithe), enabling it to be completed and consecrated by 996AD. This Church dedicated to the Most Holy Godbearer, sometimes called simply, 'The Church of our Lady', had its festal commemoration as the Feast of her Dormition.

A Visible Witness

St. Volodymyr's stewardship efforts were successful, and the Church became a strong, central witness to the Christian Faith and the consecration of Kyiv to the Lord. A number of early founders of Kyivan Christianity would be interred in the Church of the Tithes, beginning with St. Olha, and eventually, St. Volodymyr himself, and his wife, Princess Anna the daughter of the Byzantine Emperor.

The church stood for centuries as such a witness. However as Kyivan-Rus came under increased attack by the Tatars, the Church was burned in 1230 as Kyiv fell to the Batu Khan. The site, however, remained important and a wooden church dedicated to St. Nicholas was rebuilt there in the 18th c. This Church, like so many, remained a steadfast witness in the face of renewed oppression, this time by the Soviets. It was destroyed by 1935. Like the faith of the Ukrainian people, however, though hidden, it lived on in their hearts.

Presently, archeological excavations have been searching for the exact location and dimensions of the original structure. A number of possibilities have been discussed for the reconstruction of the Church of the Holy Tithes, but given the

difficulty of the excavations, and other serious complexities in present day Ukraine, there is no certainty about reconstruction any time soon.

*What does this Mean -
to us, Today?*

The Orthodox Faith is made visible by symbols. We use the Holy Cross, the icons, church banners, etc. as visible signs of our faith publicly, which stir our minds and warm our hearts to remember who we are, as Christians. They inspire us to live that faith personally and daily, through prayer, Christian living and asceticism.

The Church of the Holy Tithes is a powerful witness to us of a key element of Christian faith - Orthodox Stewardship. Saint Volodymyr, carried out his spiritual conversion through his personal financial offering of the 'Holy Tithe' and in doing so, completed the sacred act of building the Church. His heart had been moved beyond any political concerns, to an inner personal conviction - such that he dedicated the first and most significant portion of his personal wealth and income to this spiritual work and much more. This dedication of the tithe (10%) of all his assets, imitated the act of the Holy Patriarch Abraham who offered a tithe to Melchizedek as a sign of thanksgiving and service to the Lord. (Gen. 14, Heb. 7:2). Hence, his tithe became a primary example of Ukrainian Orthodox stewardship - the offering to God of the first portion of what he received from Him.

The biblical example became the model for the behavior for the people of Kyivan Rus - now Christian - which became a faith not only of internal affirmation, but dynamic, personal action.

Faith for Today and Tomorrow

The Church of the Tithes can continue to inspire us, as spiritual heirs of the Kyivan Orthodox Christian tradition, to realize this gift of God's grace to all of us, in Holy Baptism. The Church shows us how import-



ant it is to make a sacred offering of our material blessings received from God, so that the Church can not only be erected, but also that its mission be sustained. The spirit of the tithe is to dedicate oneself to the Lord, in the manner of this Saint, as we pray, "Let us commend ourselves, each other, and all our life unto Christ our God!"

St. Volodymyr exercised holiness, vision and wisdom in the offering of his tithe - and it was received by God. It became a blessing not only to him and to his family, but the entire nation of Kyivan-Rus, and continues to do so for us to this day. Even though the blocks of the building can be torn down, the living Faith will not be destroyed. The question remains - Will we, the Ukrainian Orthodox stewards of the

Holy Faith of the 21st century, offer our gifts (tithes) to the Lord today in the same sacrificial manner that St. Volodymyr did - bringing a vibrant spiritual witness to our land - both the United States and Ukraine - and to all future generations?

Ukrainian Orthodox Stewardship in action for more than ten centuries. Do we do our share today?

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.

(34) 973-2500
stewardship@uocusa.net

Liturgical Utensils and Covers

The **Aer** (Greek: the “air”; Slavonic: Воздѹх, *Vozdúkh*) is the largest and outermost of the veils covering the chalice and diskos (paten). It is rectangular in shape. It is often made of the same material and color as the vestments of the officiating priest, and often has a fringe going all the way around its edge. Tassels may also be sewn at each of the corners.

It takes its name either from the lightness of the material of which it is made, or from the fact that during the Nicene Creed in the Divine Liturgy, the priest holds it high in the air and waves it slowly over the chalice and diskos. Its original use was to cover the Chalice and prevent anything from falling into it before the consecration. The aer has a great deal of symbolism. When the Gifts are covered with the aer after the Great Entrance, the aer symbolizes the stone that covered the opening of Jesus Christ’s tomb. When the priest waves the aer during the symbol of faith (the creed), it symbolizes the earthquake that occurred when Jesus rose from the dead (Matthew 28:1-2). The priest stops waving the aer at the point in the creed when he says, “and on the third day He rose according to the scriptures.” It also symbolizes the swaddling clothes with which Christ was wrapped at his Nativity, and also the grave clothes in which he was wrapped at his burial (both themes are found in the text of the Liturgy of Preparation).

The aer is first mentioned by name in an explanation of the Divine Liturgy by a writer of the sixth century, and is also alluded to as “the so-called aer” in the Acts of the Fifth Ecumenical Council.



At the Divine Liturgy, during the Liturgy of Preparation, when the aer is to be placed over the Holy Gifts (the Bread and Wine for the Eucharist), it is first wrapped around the censer and then laid over the chalice and diskos, so that the front edge of the aer just touches the surface of the table. When not covering the Gifts, the aer is folded (usually folded 3 x 3, so that when it is laid



out flat the creases will form a cross). The aer normally has a cross embroidered in its exact center, so that when it is folded the cross is visible.

At the Great Entrance, when the sacred vessels are brought in procession to the Holy Table (altar), the priest will place the aer over the deacon’s left shoulder before he hands him the diskos (the priest himself will carry the Chalice). For this reason, the aer will often have ribbons sewn onto it, so it can be tied securely in place. If there is no deacon serving, the priest will place the aer around his own shoulders like a cape, which will leave his hands free to take both the diskos and the chalice.

Just before the chanting of the Symbol of Faith (Nicene Creed), the Priest will kiss the diskos and chalice (by kissing the aer in the place where it touches each vessel) and the front edge of the Holy Table.

During the Creed, the priest will hold the aer above the Gifts and waive it slowly, indicating the activity of the Holy Spirit. When a bishop is serving the Liturgy, the concelebrating priests will hold the Aer during the Creed as the bishop kneels (or bows his head) underneath it. After the Creed, the aer is folded and placed on the Holy Table. In some practices, the priest will turn and bless the people with the aer during the Eucharist.

Following Communion, the aer is placed, still folded, on the diskos, together with the spear, spoon and star and little veils, and all are taken back to the table of oblation by the deacon.

During a Liturgy of the Presanctified Gifts, the priest or deacon wears the aer on his left shoulder for the Great Entrance.



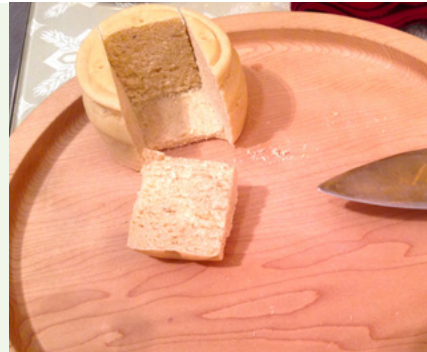
Whenever a bishop first arrives at a church or monastery, he will be greeted by the senior priest holding a tray covered by an aer, on which is placed a blessing cross for him to kiss.

At the ordination of a priest, when it is time for the Great Entrance, the bishop will drape the aer over the candidate's head and shoulders, and in this manner he will carry it in the procession. The candidate will not enter the Sanctuary with the rest of the clergy, but will remain standing at the Holy Doors. The bishop will remove the aer from his head and place it over the Gifts and cense them, after which the Ordination takes place.

During Feasts of the Cross, a cross is laid on a tray covered by an aer and decorated with basil leaves and flowers. This is carried by the priest from the Prothesis to the Holy Table, where it will remain until the Great Doxology near the end of Matins. At that point the priest will take it in procession to the center of the church where all the faithful will come forward to venerate the cross.

At the death of a priest or bishop, when his body is vested for burial, his face will be covered with an aer to show his closeness to the Sacred Mysteries.

In Orthodox Christian usage the Chalice is a form of a stemmed cup or goblet used to offer Communion during the Divine Liturgy. The chalice is usually made of a precious metal, gold or silver, and maybe plain, engraved, bejeweled, or decorated with a combination of adornment. During the entry to the eucharistic service the wine is brought in the chalice and a plate called the Paten or Diskos is used to carry the prosphora,



which is a leavened bread. These combined are the Holy Gifts.

Before the Divine Liturgy begins, a service called the proskomedia is conducted at a table of preparation or oblation at the side of the altar, during which the Holy Gifts are prepared for Communion. As prayers are recited the chalice is filled with wine and from the prosphora a Lamb is cut and placed on the paten. The prayers include commemorations from the faithful for loved ones, both living and dead. During the Great Entrance these Gifts are brought to the altar table where by joining the Lamb with the wine the celebrant calls for the bread and wine to be the Body and Blood of Christ for Communion.

Communion begins among the higher clergy, bishops, priests, and deacons, before the Lamb is mixed with the wine for communion of the laity. Communion of the laity is usually by spoon directly from the chalice to the communicant. Except for a portion of the communion that may be held in reserve for communion of the sick before the next Divine Liturgy, the remaining portion of the Body and Blood of Christ is consumed by the clergy at the conclusion the service.

The **asterisk** is one of a number of liturgical vessels and implements used during services of the Orthodox Church.

The asterisk is a cross-shaped object which is placed on the paten, or diskos, during the Proskomedia and supports the covering. Historically, the asterisk represented the heavens, while the paten represented the earth. More recently the asterisk has also come to symbolize the star of the Magi. As a result, it is often called



“the star.” The priest now prays, “And the star came to rest over the place where the Young Child was” as he puts it on the diskos over the Lamb.

The **spoon** used in the transmission of both elements of Holy Communion to the faithful. In early liturgical practice it was used only when administering the Eucharist to the sick and infants. With the developments in Orthodox liturgics, and with the need for priests to serve the Divine Liturgy without the assistance of a deacon, its use became commonplace. Originally the priest would place the Body of Christ in the palm of the receiver and the deacon would offer the chalice, much like the way clergy partake of the sacrament even today.

The **spear** is a cutting implement in a shape of a lance which represents the lance used to pierce Jesus's side at the Crucifixion. It is used in the Proskomedia, the service of preparation for the Divine Liturgy, where it is used to cut the portions of the prosphora that are placed on the paten. The cutting of the prosphora in preparation for Eucharist reminds us of the Lord's saving Passion.

Prosphora (Greek for “offering”) is bread prepared for use in the Divine Liturgy. A portion of it, known as the lamb (or amnon) is cut out during the proskomedia which is consecrated during the Divine Liturgy to be the Eucharist, while the rest is cut up for the antidoron, the blessed bread distributed at the end of the liturgy.

During its preparation, prosphora is stamped with an image usually including **IC XC NIKA** (“Jesus Christ conquers”), which is maintained during baking and then serves as a guide for cutting out the

lamb during the proskomedia. Prospora can vary in size and stamp in different traditions. Generally, the Slavic traditions use smaller prospora with a simpler stamp, while the Byzantine ones use larger ones with a more complex stamp.

The **curtain** that is drawn across the Royal Doors of the iconostasis in an Orthodox Christian temple is a representation of the curtain that separated the Holy of Holies in the ancient Temple of the Jews in Jerusalem. During the Divine Liturgy the curtain is drawn closed after the Great Entrance, to remain closed until the reciting of the Creed, as the priest commemorates the sacrifice of our Lord Himself for the atonement of the sins of mankind as did the high priest of the Temple with expiatory sacrifice for his own sins with blood of animal sacrifices.

The curtain is not used universally in the Orthodox Christian Church.

The significance of the curtain is presented by the Apostle in Hebrews 9, as he recalls the special ceremony held in the Temple of the Jews in Jerusalem on Yom Kippur, the "Day of Atonement." In the Temple, a room was set aside behind a curtain called the Holy of Holies into which only one person, the high priest, could enter and then only once each year, on the Day of Atonement. On that day, after offering special sacrifices, the high priest collected in a bowl some blood from the animal victims and carried it behind the curtain, into the Holy of Holies. In a ritual that symbolized the people's repentance for the sins of the previous year and to entreat God's forgiveness he sprinkled the blood about the chamber. As the high priest was only a man, he had to offer the expiatory sacrifice for his own sins, and because he continued to sin, he had to offer the sacrifice year after year. Apostle Paul tells us that this ritual was a prophecy of the incarnation, death, and resurrection of our Lord.



During the Divine Liturgy, bread and wine are carried to the altar table at the Great Entrance to begin our offering of the Eucharist, the sacrifice that reaches its climax in the invocation of the Holy Spirit upon the Gifts and culminates in our partaking of them, now transfigured by the Spirit's grace and power into the crucified and risen Body and Blood of our Lord Jesus Christ. As soon as the bread and wine are placed on the altar table, the royal doors are closed and the curtain is drawn across the opening, to remain closed until the Creed. The significance of this action is made clear in a phrase from the prayer the priest reads while the curtain is closed. He asks God to "accept also the prayer of us sinners, and bear it to Thy holy altar, enabling us to offer unto Thee gifts and spiritual sacrifices for our sins and for the errors of the people." The last words echo those of the Apostle in Hebrews 9:7 and link our offering of the Gifts to his discussion of the Jewish ritual of atonement, recalling the special ceremony held in the Temple of the Jews on the Day of Atonement.

In the Christian offering, the priest offers the sacrifice of that of our Lord who as the eternal Word of God became man and took to Himself everything which is human, even the consequences of sin, He is sinless Himself. By His crucifixion and resurrection, He offers the supreme and perfect sacrifice, His pure and unstained Self. His sacrifice is complete — thoroughly purging the sins of mankind - because He does not need to offer it first for His own sin. He presents this offering, not on a mundane altar, but in heaven itself, before the Throne of the Father, which He Himself shares, together with the Holy Spirit (Hebrews 9:11-12).

Unlike the Jewish high priest, Christ does not complete the atonement alone. As He enters the heavenly Temple our Lord bears with Him His humanity, which He shares with us. Thus, we enter the Holy of Holies with Him, borne into the glory and peace of the Kingdom by His purity and love. Our Lord's great sacrifice brings us remission of sins and sanctification by the power of the Holy Spirit and entrance into the Kingdom. The words of the prayer link our offering of the Gifts with Christ's entering "into the inner shrine behind the curtain" (Hebrews 6:19), "by the new and living way which he opened for us through the curtain, that is, through His flesh" (Heb. 10:20).

In each Liturgy we unite ourselves with our Lord's sacrifice and we enter heaven with Him. On the people's behalf the priest carries bread and wine into the altar, behind the closed curtain of the royal doors, like the Old Testament priest symbolizing the Passion and rising of the incarnate Christ. With the curtain of our temple closed, the faithful prepare to receive the Body and Blood of the living Christ. St. John Chrysostom declares, "With this Blood not Moses but Christ sprinkled us, through the word which was spoken; 'This is the Blood of the New Testament, for the remission of sins.'

Fr. Dimitri Cozby

Церковні Речі для Богослужбового Вжитку

Для здійснення Таїнства Євхаристії, тобто для Перетворення хліба і вина в Тіло і Кров Христову, а також Причащання віруючих використовуються особливі посудини і начиння: дискос, потир (чаша), звіздця, копіє, ложечка і деякі інші. Ці посудини можуть бути вжиті тільки в Таїнстві Євхаристії, священнослужителі повинні ставитися до них з особливим благоговінням. Миряни не мають права торкатися до них, за винятком у той момент, коли віруючі причащаються Святих Христових Таїн, приймаючи їх губами з ложечки і цілуючи край потира.

Зараз ми постараємось розглянути основні богослужбові речі, які вживаються під час Божественної Літургії та інших служб, приведемо їхнє значення, символіку та моменти вживання.



Дискос (грец. кругле блюдце) – богослужбовий посуд, який представляє собою невелике кругле металеве блюдо з плоским широким краєм. До плоского дна дискоса прикріплюється невелика ніжка, нерідко з невеликим «яблуком», або потовщенням, в середині, а завершує ніжку широка, але менших розмірів, ніж блюдце дискоса, кругла підставка. Під час проскомидії – першої частини Літургії – з богослужбової просфори виймається Агнець, тобто та її частина, яка в Таїнстві Євхаристії стане Тілом Христовим. Дискос служить для положення на

ньому особливим чином вирізаної з просфори середньої її частини з печаткою нагорі. Приготування Агнця і положення його на дискос відбуваються під час проскомидії на жертovníку.

Таким чином, дискос, по-перше, є образом того блюда, з якого Ісус Христос на Тайній Вечері взяв хліб і перетворив його в Своє Пречисте Тіло, роздаючи учням; по-друге, кругле блюдце дискоса означає сукупність всієї Церкви і вічність Христової Церкви, оскільки коло – символ вічності.

У центрі цього блюда зображуються два коліноприклонні Ангели, мовби прислужують Агнцеві, який кладеться між ними. По плоскому краю дискоса зазвичай пишуть слова Іоанна Хрестителя про Христа: «Ось Агнець Божий, Котрий бере на Себе гріхи світу». (Ін. 1:29)



Потир (грец. посудина для пиття, чаша) – кругла чаша на високій підставці. Ніжка, що з'єднує чашу з підставою підставки, в середині має потовщення. Сама

чаша як би розширюється до своєї основи, таким чином верхній її край менший по діаметру, ніж нижня частина. Потир служить для перетворення вина (налитого в нього на проскомидії) в істинну Кров Христову (на Літургії вірних).

Безпосередньо у вітварі з чаші причащаються тільки єпископи, священники і диякони, а причащання мирян проводиться священником з амвона. Потім Чаша урочисто переноситься з Престолу на жертovníк, що символізує Вознесіння Христа на Небеса. Сама чаша символізує Пресвяту Богородицю і Приснодіву Марію, в утробі Якої утворилося людське єство Господа Ісуса Христа. Церква свідчить про це, називаючи Божу Матір Чашею наповненою радістю.

Дискос і потир беруть свій початок від Тайної Вечері. Матеріалом для їх виробництва служили благородні метали – золото або срібло. Вживалися також посуд із скла, олива, міді, заліза і навіть дерева. Дерев'яні потири допускалися до вживання тільки в крайніх обставинах (найпоширеніше – бідність приходу або монастиря), оскільки цей матеріал вбирає в себе частину Крові Христової. Інші матеріали теж мають різні недоліки, в результаті чого церковними розпорядженнями було встановлено робити дискоси і чаші із золота або срібла, або у крайніх випадках, з олива. Благоговіння віруючих при відбуванні на їхніх очах Таїнства Євхаристії надихало їх піклуватися про прикрасу священних посудин дорогоцінними каміннями яшми, агату та іншими дорогоцінностями.

На Священні посудини наносилися певні зображення, але строгих канонів в цьому відношенні не було. В даний час на дискосах зображують Ангелів або Хрест; на Потирах з західної, лицьової сторони по відношенню

до священика, – образ Христа Спасителя, з північної сторони – образ Матері Божої, з південної – Іоанна Предтечі, з східної – Хрест.



Звіздиця (зірка) – богослужбовий предмет з двох металевих дуг, з'єднаних в центрі перетину гвинтиком з гайкою, що дозволяє їм:

1. З'єднуватися разом, причому одна як би входить в іншу.
2. Розсуватися хрестоподібно.

Введення звіздици в літургійне вживання приписується святому Іоанну Золотоустому. Вона символізує Вифлеємську зірку, яка показала волхвам шлях до місця Різдва Царя світу. Це виражається словами Євангелія, вимовними священиком після того, як він, завершивши проскомидію, ставить на дискос хрестоподібно розсунуту звіздицю: «І, прийшовши, зізда стала над тим місцем, де було Дитя.» (Мф. 2: 9). Крім того, звіздиця в складеному положенні означає два єства в Єдиному Господі Ісусі Христі, які з'єднані в ньому в нероздільній, але і незлитій єдності, а в розгорнутому положенні вона чітко зображає Хрест.

Звіздиця при цьому ставиться так, що під перетином її дуг міститься Агнець, що знаходиться в центрі дискоса. Звіздиця, таким чином, має не тільки духовно-символічне, але і практичне богослужбове значення, яке полягає в запобіганні Агнця і частинок, що лежать в певному порядку на дискосі, від пересувань і зміщення при покритті дискоса покрівцями.



Копіє – плоский залізний ніж, який має вигляд наконечника списа, загостреного з обох сторін. Ручка виготовляється зазвичай з кістки або дерева. Воно символізує той спис, яким воїн, за євангельським свідченням, проколов ребра Спасителя. Спис має ще одне символічне значення: меч, про який у Своїй проповіді Ісус Христос говорить, що не мир, а меч приніс Він на землю. І цей меч духовно ніби розтинає людство на тих, хто приймає і хто не приймає Христа (див.: Лк. 12: 51-53). Богослужбове вживання копія полягає в тому, що воно використовується для вирізування Агнця з першої богослужбової просфори, а також для вирізування частинок з інших просфор.



Ложечка – невелика ложка з хрестом на кінці ручки, якою під час причащення мирян з Чаші витягуються частинки Тіла Христового, попередньо занурені в Його Кров. Так само, як дискос, Потир і звіздиця, ложечка робиться із золота, срібла, олива або з металевих сплавів, які не дають окису. Рука священнослужителя, яка тримає ложечку із Тілом Христовим, символічно означає кліщі, якими Серафим взяв вугілля з вівтаря Небесного і торкнувся ним уст пророка Ісаї, очистивши їх (див.: Іс. 6: 6). Тіло Христове, що

викладається тепер у Новозавітній Церкві, і є те вугілля, яке за допомогою ложечки роздається віруючим.



Тарілочки без підставок, виготовлені зі срібла, часто позолоченні, також вживаються під час проскомидії. Зображення, що поміщаються на них, наступні:

1. Образ Хреста. Тарілка з цим зображенням використовується для вирізування Агнця з першої богослужбової просфори. Крім того, вона вживається також на Літургії для поділу на ній Агнця на дрібні частинки, число яких приблизно має відповідати кількості мирян, які збираються приступити до Причастя. По її краю робиться напис: «Хресту Твоєму поклоняємося, Владико».

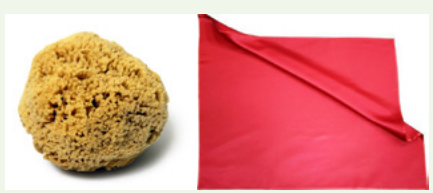
2. Образ Божої Матері з Предвічним Немовлям у лоні. Тарілка з цим зображенням служить для виймання на ній частинок з інших богослужбових просфор на честь Богородиці, святих, про здоров'я і за упокій тих православних, за яких були подані «записки» на Літургію. По краю цієї тарілки пишеться: «Достойно є, і це є істина, славити Тебе, Богородицю».

Ці предмети виконують допоміжні функції і символічно означають подвійне служіння Церкви: Богу і людям. Крім них для розміщення богослужбових просфор та інших потреб використовуються ще кілька неглибоких тарілок більшого діаметру з такими ж зображеннями та написами. Оскільки на такі тарілки кладуть частини просфори, що залишилися після вирізування Агнця, тобто антидор, то вони

називаються антидорними, іліанафорними. Слово антидор має наступне значення: анти – замість; дор – дар, тобто замість дарів, призначене тим, хто з різних причин за Літургією не причащався.



При богослужбових діях використовують також **кухлик/ківшик** з ручкою у вигляді царської корони з малюнком в середині. На проскомидії в таку посудину вливається вино і невелику кількість чистої холодної води в спогад Крові та води, що пролилися з тіла Спасителя в той момент, коли римський воїн проколов Йому списом ребра. По колу кухлика зазвичай наноситься напис: «Теплота віри повна Духа Святого». З кухлика вино з водою в певний момент проскомидії вливається в Потир, в якому на Літургії вірних перетворюється в Істинну Кров Христову. Кухлик вживається також для обмивання Потира після споживання Святих Дарів священником по закінченні Літургії. У кухлик вливається вода і вино і з нього виливається в Чашу для обмивання її від залишків Крові Христової і часток Тіла Його, після чого все це з благоговінням споживається священником. Символічне значення кухлика – посудина благодаті Духа Святого, що виробляє різні благодатні дії. У сучасній практиці вживається також скляні глечики: один для води інший для вина. Тоді з обидвох глечиків разом вливаються вода і вино у Святу Чашу і при цьому священник говорить такі слова: «Благословенне з'єднання дарів Твоїх нині і повсякчас, і на віки вічні. Амінь.»



Для витирання Чаші після її обмивання використовується обтиральна губка (**губка**). Обтиральна губка повинна знаходитися на жертovníку і після витирання Чаші залишається на ньому. Але сучасна практика така, що замість обтиральної губи стали вживатися платки з червоної матерії, якими витираються священні посудини і уста священнослужителів і мирян після причастя. Вони символізують собою особливі дії благодаті Божої, що оберігають людей від мимовільного осквернення святині по немочі або неувважності.



Дискос і Потир після завершення проскомидії – кожен посудину окремо – накривають **малими покрівцями** (малий покрив, малий воздух), а потім обидва разом накриваються загальним покривом (великий покрив, **великий воздух**). Загальна їх назва в богослужбових книгах – покрив, воздух.



Символічно дії пов'язані із духами зображують обстави-

ни Різдва Христового, коли Бого-немовля був повитий у пеленах. Таким чином, покриви (або покрівці) означають в цьому сенсі саме дитячі пелени Спасителя. Але молитви, які супроводжують ці покриви, говорять про небесні ризи Воплощеного Бога, привласнюючи покрівцям символічне значення саме того одягу Царя Слави, Який воскрес і вознісся.

Покрівці мають кілька символічних значень, які міняються в різні моменти служби. Це і платок (плат, яким покрили Ісуса Христа під час його поховання), і Плащаниця, яку приніс Йосип Аримафейський, таємний учень Спасителя, і камінь, привалений до дверей гробу (тобто до входу в печеру, де Господь був похований). Інші значення покрівці набувають у хвилини Літургії вірних: коливання воздуха під час співу Символу віри означає землетрус, що стався в момент, коли Ангел відвалив камінь від дверей гробу, а також участь благодатної сили Духа Святого в таїнстві Домобудівництва Божого при спасінні світу і у справі поширення віри в Господа Ісуса Христа. Перенесення Чаші з Престолу на жертovníк зображає Вознесіння Христа на небо, а покрівець на ній – то хмара, яка приховала Господа від апостолів, що возносився, і закінчення діянь Христа на землі після Його Першого Приходу.

Малі покрівці являють собою хрести із тканини, їх квадратна середина тверда і покриває верх дискаса і Потира.

Чотири кінці покрівців, що мають на собі зображення Херувимів, спускаються вниз, покриваючи всі бічні стінки священних посудин.

Великий воздух виглядає як м'який прямокутник із матерії, в кутах якого також вишиваються ті ж зображення. Матеріали, які використовують для виготовлення воздуха – парча, шовк і їм подібні – прикрашаються по краях золотою або срібною стрічкою, а також орнаментальними вишивками. В середині всіх покрівців зображується Хрест.

AXIOS! AXIOS! AXIOS!

Archbishop Daniel

AXIOS! AXIOS! AXIOS!
Archbishop Daniel Celebrates
16th Anniversary of Priestly
Ordination
9th Anniversary of Episcopal
Consecration

Sixteen years ago on 12 May 2001 Fr. Volodymyr Zelinsky was ordained to the Holy Priesthood by then Archbishop Antony in an ever-memorable service at St. Andrew Memorial Church of our Metropolia Center, South Bound Brook, NJ. It was memorable because of the nearly 50 clergy who participated in the Divine Liturgy along with faithful members of our Church from all around the USA.

Seven years later on 10 May 2008, by then Archimandrite Daniel was consecrated as Bishop of our Holy Ukrainian Orthodox Church in a magnificent service at St. Vladimir Cathedral, Parma, OH. Six hierarchs from the various Orthodox Jurisdictions in the United States, along with our Brother hierarchs from the Ukrainian Orthodox Church in Canada participated in the Consecration. The beautiful Liturgy was also witnessed by the hierarchs of the Ukrainian Catholic Church of the USA and hundreds of faithful from around the world – in particular, then Bishop Daniel's mother, who was able to be present from Buchach, Ukraine.

His Eminence, Archbishop Daniel is a gift from God to our Holy Ukrainian Orthodox Church of the USA and has given his life to serving our clergy and faithful with an enthusiasm and genuine love that has embraced us all.

On behalf of the Council of Metropolia, Consistory, the clergy, monastics and faithful of our Holy Ukrainian Orthodox Church of the USA we pray that our Lord will grant him peace, safety, honor, health and length of days "rightly teaching" the word of God's truth. May God grant many years to our beloved Archbishop Daniel. May he always experience the genuine love that we all also have for him, inspiring him to miraculous accomplishments in the Name of our Lord.



АКСІОС! АКСІОС! АКСІОС!
Архиепископ Даниїл святкує
Шістнадцятиріччя
висвячення у сан ієрея та
Дев'ятиріччя посвячення у
сан архиєрея

Шістнадцять років тому назад, 12 травня 2001 року, отець Володимир Зелінський був висвячений у сан ієрея у той час Архиепископом Антонієм під час Служби Божої у церкві-пам'ятнику св. Андрія Первозваного при нашій митрополії у м. Саут Баунд Бруці штату Нью-Джерзі. Це була незабутня подія, тому що близько 50 священнослужителів співслужили з владикою та мирянами звідусіль країни.

Сім років пізніше, 10 травня 2008 року, вже на той час Архимандрит Даниїл був посвячений у сан архиєрея для нашої Святої Української Православної Церкви у Катедрі св. Володимира в м. Пармі штату Огайо. Шестеро владик із різних православних юрисдикцій США та Канади прийняли участь у хіротонії. На літургії також були свідками ієрархи Української Католицької Церкви США та сотні вірних з цілого світу – особливо мати владика Даниїла, яка змогла приїхати із м. Бучачі.

Високопреосвященніший Архиепископ Даниїл є даром від Бога для нашої Святої Української Православної Церкви США, який присвятив себе служінню духовенству та вірним із ентузіазмом та щирою любов'ю, яка торкається кожного з нас.

Від імені Ради Митрополії, Консисторії, духовенства, чернецтва та вірних нашої Святої Української Православної Церкви США ми закликаємо Господа щоб він "був у спокої збережений, почесний, здоровий, довговічний і правдиво навчав слова Твоєї істини." Нехай Господь Бог дарує многая літа нашому дорогому Владиці Даниїлові. Нехай він відчує і нашу щирю любов, яка буде надихати його на високі досягнення в Ім'я Господнє.

Remembering Metropolitan Constantine ... 5 years later



Celebration and commemoration often go hand-in-hand. Five years have flown by, but, it seems like yesterday that Metropolitan Constantine was celebrating the 40th anniversary of his episcopal consecration surrounded by clergy and faithful from around the nation and the world! Those gathered basked in the glow of His Beatitude as he spoke of his early years, talking fondly of Pittsburgh, of his family and church family, and happily expounding upon the joys of All Saints Camp. Everyone had smiled and rejoiced along with His Beatitude on such a momentous anniversary. However, all too soon their tears of joy, were replaced with tears of sorrow, as Metropolitan Constantine fell asleep in the Lord only a day later.

It has now been five years, and while the sun shone brightly just miles away, the skies over Pittsburgh were dark and heavy, as the rain began to fall over the Pittsburgh area. The faithful joined His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the U.S.A. as he visited St. Vladimir Ukrainian Orthodox parish (Southside Pittsburgh), along with Deacon John Charest and Seminarians Subdeacon Mykola Zomchak and Ihor Protsak of St. Sophia Ukrainian Orthodox Theological Seminary. During the hierarchical Divine Liturgy, heartfelt prayers were offered for the peaceful repose of Metropolitan Constantine.

Those gathered in prayer, fondly recalled his life. Having completed his studies at St. Andrew College, and St. Vladimir Seminary in New York, Theodore Buggan (later to be

Metropolitan Constantine) returned to the Pittsburgh area to study at Duquesne University where he earned his Bachelor's Degree. It was during these years that he became associated with the Ukrainian Orthodox Church of the USA, and was eventually ordained as a Subdeacon by Metropolitan John (Theodorovich) the first Metropolitan of our Holy Church. Just a few years later in 1967, he was ordained to the Holy Priesthood in his home parish of St. Vladimir in Pittsburgh, and a few years later in 1972, as a tonsured monk, Constantine was consecrated as the first American born bishop of the Ukrainian Orthodox Church of the USA. While Metropolitan Constantine leaves behind a legacy of hard work on behalf of the Church, he is most fondly remembered for his focus, and efforts aimed towards growing, training and

supporting the youth of the Church. To that end he was instrumental calling and conducting retreats, working with the Education Commission, the Ukrainian Orthodox League, and All Saints Camp.

Having concluded the Divine Liturgy, the prayers continued as His Eminence Archbishop Daniel, and the clergy and faithful from the local Pittsburgh, PA Metropolitan area and Youngstown, OH, proceeded to the grave site of Metropolitan Constantine in Pittsburgh where he is buried next to his mother and other family members. It seemed as all of nature took a moment to join the faithful in mourning the loss of His Beatitude. With the rain falling, the trees seemed to weep, their branches arching low to the ground as tears of rainwater dripped from their tendrils. The bushes and flowers all joined in the sorrow, their bright colors dampened and demure in the hazy light of a sunless afternoon.

However, while we mourn the passing of Metropolitan Constantine, we rejoice in the Lord and His promise of life everlasting. It is with this joy that the day concluded after the gravesite service, as everyone raised their voices through the din of the rain and exclaimed loudly that Christ is Risen! Trampling down death by death and to those in the tombs bestowing life!



25th Anniversary of Holy Priesthood



Archbishop Daniel leads Liturgical Services in McKees Rocks, PA honoring Fr. Timothy Tomson on his 25th Anniversary of Holy Priesthood.

A small town of over 6,000 residents and a rich history of over 253 years since its formal foundation – McKees Rocks, PA is a home for generations of Ukrainian Orthodox Christians that weekly worship at the Dormition of the Birth-Giver of God Ukrainian Orthodox Church on Ella Street.

The Fifth Sunday after Pascha, which is known as Samaritan Woman Sunday, coincided this year with two other important events in the life of the local community. The entire parish family honored the living and reposed in the Lord mothers of the community and joyfully greeted their pastor – Very Rev. Fr. Timothy Tomson on the 25th Anniversary of his ordination to the Holy Priesthood.



Upon the invitation of the parish family and in order to greet the mothers and the pastor of the church community, His Eminence Archbishop Daniel traveled to McKees Rocks, PA and presided over the Archpastoral Divine Liturgy.

As the hierarch entered the Dormition of the Mother of God Ukrainian Orthodox Church, children presented him with flowers; traditional bread and salt was offered by the members of the parish's board of administration and the pastor, Fr. Timothy, asked Vladyka Daniel to remembered in his prayers mothers of the local community.

During the Liturgy, upon the request of the entire parish family and upon the decisions of the Council of Bishops of the UOC of the USA, Very Rev. Fr. Timothy Tomson was awarded Miter for the years of

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Metropolitan Constantine Remembered



Metropolitan Constantine, of blessed memory, would have rejoiced to see young and younger gathered together in remembrance of him. Many of those present remarked how it seemed like just yesterday that he was standing at this very spot, and preaching to them.

Surrounded by the altar servers, seminarians and clergy all dressed in Paschal white, His Eminence Metropolitan Antony did not focus on the loss of Metropolitan Constantine, but, on what was gained by his life and works. His Eminence explained how grateful he is for all the effort and work that Metropolitan Constantine had devoted to growing this Church, which now prospers thanks to his dedication.

The service concluded with not only wishing that Metropolitan Constantine's memory be eternal, but, in the promise of the Risen Lord, and life eternal.

On a sunny Sunday morning, having received the Body and Blood of Christ, the faithful who had gathered within the walls of St. Andrew Memorial Church in South Bound Brook, NJ. pushed forward

to join His Eminence Metropolitan Antony, as he served a Litia on the 5 year anniversary of the repose of the first American born Metropolitan of the Ukrainian Orthodox Church of the USA.

25th Anniversary of Holy Priesthood

➤ *Continued from p. 13*

dedicated service in the life of the Church and the local parish community.

In his sermon, Archbishop Daniel called upon the faithful of the Church to be the true Bridge-Builders between humanity and God, always seeking the ways of bringing others closed to perfection and an encounter with the Lord.

As the Liturgy concluded, members of the parish's Brotherhood presented every lady in a church with a flower.

Later in the day, the community honored the Fr. Timothy and all ladies of the parish with a traditional Mother's Day luncheon.



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



Archbishop Daniel arrived in Las Cruces, NM on May 5th and met with Very Rev. Fr. Gabriel Rochelle and Pani Susan Steinhaus to review the upcoming weekend. Accompanying Vladyka was seminarian Subdeacon Mykola Zomchak.

On Saturday morning May 6th, Vladyka Daniel met informally with ten parishioners at a coffee and cake breakfast at the home of Elizabeth Davies, Mission Council member. The two-hour free-flowing conversation covered topics as diverse as the difficulties of mission in the Southwest to issues concerning science and religion.

On Saturday afternoon, His Eminence met with members of the parish newly illuminated since his last visit – four children and two adults. His Eminence also met with individual members of the parish on concerns they wished to share with him.

Fr. Gabriel served Vespers at 5:00 PM, following which His Eminence spoke to those gathered on the courage required for us to be Christian in an

age where witness to the Gospel is so desperately needed, and often impeded, in our culture. Following Vespers, the thirty people present shared a festive Mexican meal provided by a local restaurant. Several members of the general community joined us for this occasion.



On Sunday morning May 7th, Vladyka Daniel was greeted at the parish by Fr. Gabriel, bearing the cross and water for aspersion; and by Blake Davenport, chairman of the parish council, who presented his Eminence with the traditional bread and salt.

Before the liturgy, Blake Groege Davenport was tonsured Reader for the parish. Vladyka Daniel shared with Reader Blake George thoughts on the ministry of the reader and charged him to study the Scriptures and the prayers of the church in continual preparation as a reader.

St. Anthony has been blessed with two subdeacons, two previous readers, and one deacon of blessed memory, Deacon David Mascarenas. One previous subdeacon is now Fr. Theophan Mackey of St. Job of Pochaiv parish in Los Alamos NM. Subdeacon Vladimir Michael Laven continues to serve the parish, and Deacon Ted Brinegar now serves as Deacon in OCA.

In his sermon Vladyka Daniel stressed the nature of the church as healing source. All of us need spiritual



healing, but in accord with the Paralytic of the Gospel for the day, Vladyka stressed that we must pay attention to that need. Cleansed by our baptism, we are free to seek out the healing that we are promised. This freedom enables us to live in community, entering into the suffering of others to aid in their healing, because we are saved not as individuals, but together in the community of Christ.

Following the Divine Liturgy, a festive potluck offered the forty people who gathered all manner of different foods to savor.

In the afternoon, Fr Gabriel and Pani Susan treated His Eminence and seminarian Mykola to the final concert of the season by the Las Cruces Symphony. Several other members of the Mission attended the concert, which featured the masterful violinist Ryu Gotu playing Paganini's 1st Concerto,

and the symphony orchestra gave a spectacular rendition of Mahler's First Symphony.

In the evening, the Davenport family hosted a casual outdoor barbecue dinner with additional dishes brought by others, and an informal council meeting took place at which issues of ministry and service in the community were discussed.

Saint Anthony of the Desert Mission has been in existence ten years; over the course of those years we have seen mostly converts enter the parish, from its beginnings with four people. There have been many adult Chrismations and adult and child baptisms over these years, and despite the loss of some sixteen members to retirement and moves in 2015, the membership has built up again and now stands at thirty-six adults and seventeen children.



Храмове свято в церкві Святого Юрія Переможця в Ярдвілі



Щовесни, коли природа одягає свої найкращі шати, церква Святого Юрія Переможця в Ярдвілі відзначає Храмове свято. Мелодія свята розлилася по великій залі, зазирнула у класи школи, розклала останні акорди дивовижно-чудовими букетами на обідніх столах.

За традицією багатьох років до парафії на свято завітав Митрополит Антоній з двома дияконами і семінаристами. Гостей зустрічали парафіяни, і діти встелили квітами дорогу Владиці. На порозі церкви високоповажних осіб зустрів Голова Парафіальної Управи п. Григорій Штандер. У притворі Митрополита Антонія вітав настоятель парафії протоієрей о. Петро Левко. Розпочалася Свята Літургія. Після церковної служби

Митрополит привітав присутніх з Храмовим святом. Потім віруючі сфотографувалися з Владикою.

У церковній залі парафіян і гостей чекав смачний обід. Після спільної молитви гостей частували стравами. Владика вручив квіти і висловив подяку всім, хто брав участь у підготовці свята. От. Петро також подякував всім за працю на благо парафії і повідомив про задум встановити на церковному подвір'ї пам'ятний знак будівничим церкви.

Звеселити присутніх на сцену вийшли учні Школи Українознавства при церкві. Учні, вчителі та батьки повели глядачів у забутий світ весняних обрядових пісень. Весна і свято Матері запанували над світом. Діти привітали матерів і подякували

їм за безмежну любов. Знайомі з дитинства пісні і вірші, букети тюльпанів і дитячі усмішки викликали сльози радості у схвильованих матерів. На зміну мелодійним ніжним веснянкам вихором закружляли в танці діти з ансамблю, який працює при церкві. Їхні енергійні українські танці заслужено підтримав зал аплодисментами.

Кожен, хто дивився на запальні танці дітей, слухав весняних пісень школярів, поцінував відмінну українську кухню, розумів, що життя в парафії є повне і злагоджене, як і її майбутнє. З цим почуттям приємно жити, за це треба молитися.

Фотографії – Юрія Ніколюкіна

Написала Наталія Романюк



Свято, яке духовно збагачує душу



Кожен день є Божим благословенням. Проте є дні особливі, які потребують особливого духовного приготування, молитви, душевного піднесення, науки, старань душевних.

Таким особливим став для нас, прихожан УПЦ св Апостола Луки в місті Сиракьюзи, штат Нью Йорк, день Першої Сповіді для семи наших діток.

Великої радості до цього дня додав приїзд Владика Даниїла. Наш ранок розпочався з того, що у супроводі усміхнених діточок Владика зайшов до нашого храму, де його, згідно з українським звичаєм, коровав на рушничку, зустрічала вчителька дитячої

недільної школи Христина Андрушків та квітами від імені батьків маленьких причасників та усіх прихожан нашої церкви пані Катерина. Після теплих слів привітання від настоятеля нашого храму отця Миколи усі присутні набралися душевних сил від святої Літургії. Вона також була особливою



тим, що дуже гарно її співали семінаристи. Мудрою і натхненною була проповідь Владика Даниїла у неділю Жон Мироносиць про прояв правдивої християнської любові до ближнього, про сміливість бути носієм і активним впроваджувачем християнських цінностей у сучасному світі. Дуже актуально звучало ці мудрі настанови для молодих людей, батьків, чиї діти вперше приступали до Сповіді, адже саме від їх виховання і прикладу поведінки залежить майбутнє УПЦ в Америці та християнства у світі.

Зворушливим моментом під час Святої Літургії було виконання молитви «Отче наш» маленькими



парафіянами, котрі згодом приймали Святе Причастя з рук Владики. На очі наверталися сльози радості, коли батьки вели дітей до арки, яку так гарно завітчали під керівництвом паніматки Наталії, де їх зустрічали хрещені батьки і йшли до причастя. Кожній дитині Високоповажний гість вручив свідоцтво про Першу Сповідь і чудові молитовнички, до яких не раз будуть звертатися діти. Після завершення Літургії Владика благословив усіх хрестом, у якому покладена правдива частинка Хреста, на якому був розп'ятий Ісус Христос. Пізніше всі присутні зробили загальне фото для книги, яка готується до друку на честь 100-річчя перебування Української православної церкви в Сполучених Штатах Америки.

Під час обіду у церковному залі лунали слова вдячності Владиці Даниїлу, який своєю присутністю і мудрими настановами наповнив цей день особливим змістом, семінаристам, що так гарно співали під час Літургії, отцю Миколі, який

зумів об'єднати довкола організації такої події молодих парафіян і навчає усіх щосуботи Божої науки у церковній школі для дорослих. Для святкового обіду зал був особливо завітчаний, центральне місце займав образ Ісуса Христа з дітьми і над ним намальовані слова «Пустіть діток до мене приходити, - бо таких є Царство Боже».

Для дітей у нашій церкві ось уже майже рік існує недільна школа, де Христина Андрушків проводить цікаві уроки Закону Божого як українською, так і англійською мовами, що є дуже важливим для нашої парафії. Діти вивчили з нею Десять Заповідей Божих, молитви, дізналися про створення світу та обговорили в ігровій формі інші біблійні історії. Тому після обіду діти радо вітали Владика Даниїла у своєму класі, щоб з ним поспілкуватися особисто. Там же, на другому поверсі нашого залу, був освячений невеликий музей, дбайливо зібраний нашим невтомним отцем Миколю. До нього віднесено речі церковного

вжитку, які на сьогодні вже замінені на нові, - як от Євангеліє, кадило, дарохранительниця, хрести та інше. І хоча їх небагато, проте існування такого музею змушує замислитися над тим, який цінний спадок передали нам засновники і будівничі нашої церкви у Сиракьюзах і яка велика відповідальність лежить на молодому поколінні по збереженні і примноженні українських церковних традицій, вихованні у них наших дітей. Адже, як говорив Владика Даниїл, без знання нашої історії неможливий її повноцінний розвиток.

Так і завершилися наші святкування Першої Сповіді і Святого Причастя, проте мудрість і настанови, передані у цей день, будуть доброю поживою для душі кожного, хто провів цей день у церкві Святого Апостола Луки.

Парафіянка УПЦ св Луки м Сиракьюзи

Мирослава Господарисько



Свято Першої Сповіді у Соборі Св. Кн. Володимира в Чикаго



Ось і завершилися пасхальні дні Воскресіння Христового. Як швидко плинуть дні, минають роки життя нашого. Ще вчора наші діти були зовсім крихітками, а тепер вступають в своє свідоме доросле життя. Свята Церква, - наша добра матір,- нагадує нам про це Першою Сповіддю наших діточок. "Дорогі батьки! Ваш син, ваша дочка вступають в свідоме доросле життя! Наступив знаковий перехід від безтурботного дитинства до повсякденного усвідомлення відповідальності за свої вчинки. З цього моменту вони нарівні з вами приступатимуть до Святого Причастя після сповіді, усвідомлюючи всю складність людських поступків!"

Шоста неділя після Пасхи, 21 травня, в день пам'яті святого апостола Іоанна Богослова, і

стала цим урочистим незабутнім днем для кожного з найменших наших парафіян українського православного кафедрального собору святого князя Володимира у Чикаго. Кожен, хто приходить в цей день в храм на богослужіння, відчуває неабияку духовну радість та благоговіння перед цими чистими душами дітей, так прекрасно одягнутих на зустріч



із Богом. Це не що інше, як нагадування і нам, дорослим, про необхідність духовної чистоти стояння перед Богом.

Таїнство покаяння — це очищення від гріха, тому що кається жива душа. Особливо, якщо це – дитина. Знайти підхід до цієї душі, налаштувати її до сповіді, наставити на шлях виправлення – от найскладніше й надзвичайно важливе завдання, яке стоїть перед священиком, учителем-катехітом і батьками. Саме тому питання підготовки до цієї знаменної події у нашій парафії ставиться досить серйозно. Маленькі парафіяни пройшли цілий курс під керівництвом пані-добродійки Лілії Лимар, Пітера Браша, а також їхніх помічників: Анни Крейніної, Олени Лимар, Ярини Хлібович та Калини Браш.



Під час науки діти вивчили перші молитви, окремі події із Старого і Нового Завітів, церковні і Божі заповіді та правила поведінки у храмі. Навчаючись в класі, роблячи домашні завдання, діти осмислювали та обговорювали важливість і необхідність у житті кожного християнина Святих Таїнств Сповіді і Причастя. Уже з цього моменту розпочинається процес формування своїх особистих християнських цінностей, перший крок дитини в доросле, свідоме християнське життя. Ці Таїнства будуть супроводжувати їх протягом всього подальшого

життя і відкриватимуть їм двері до Небесного Царства.

У неділю Святу Божественну Літургію святителя Іоана Золотоустого звершував настоятель собору протоієрей Іван Лимар разом із протодіяконом Андрієм Фрончаком.

Цього дня у храмі було велелюдно, адже на велике духовне свято маленьких християн завітали не лише рідні батьки, але й хресні, родичі та друзі.

До Таїнства Святої Сповіді цього дня вперше приступили: Микола Ващук, Владислав Демедасюк,

Данило Деревляк, Анна Єщенко, Олександр Качмар, Вікторія Лукань, Юлія Перехожук, Евеліна Рознатюк, Владислав Смерека, Галина Фрончак, Христина Швець, Микита Якуб'як та Назар Якуб'як.

Звертаючись до батьків, отець Іван подякував їм за зусилля у християнському вихованні дітей, а також заохотив і надалі виховувати своїх дітей у християнській вірі, та прикладом свого життя передавати їм любов до Бога і ближніх.

На згадку про цю особливу подію у своєму житті, кожна дитина отримала Пам'ятку про Першу Сповідь і Урочисте Причастя, двомовний молитовник та браслет із іконками святих.

Велика подяка нашому отцеві Івану, Пані Лілії, Пітеру Брашу, всім учителям та організаторам за прекрасне свято в нашому соборі.

Як урочисто і святково були вдягнуті діти цього дня, так і їхні душі нехай завжди будуть урочисто вбрані добрими ділами, і як горіли у їхніх руках свічки під час Літургії, так серця їхні нехай палають любов'ю до Бога та ближніх!

Многії літа!!!

Протодіякон Андрій Фрончак

фото Олени Лимар



St. Sophia Ukrainian Orthodox Theological Seminary Holds its Commencement Exercises



On Saturday, May 20th, St. Sophia Ukrainian Orthodox Theological Seminary held its commencement celebration at St. Andrew Memorial Church in South Bound Brook, N.J. The festivities began with the procession of His Eminence Metropolitan Antony, His Eminence Archbishop Daniel, members of the faculty, and seminarians. After the hierarchs had come in and venerated the altar, Rev. Fr. Vasyl Pasakas, the Assistant Dean of Men, and Rev. Fr. Vasyl Shak, Assistant Professor of Church History, led us in the Moleben prayers. This was a wonderful reminder that without God we can do nothing (St. John 15:5) and that it is God's desire to bless us and fill our needs (St. Matthew 7:7-9) and helped us better appreciate the gift the Lord has sent us in the form of committed seminarians who are willing to sacrifice themselves to serve God and neighbor.

After the Moleban, Very Rev. Fr. Anthony Perkins, Associate Academic Dean, gave a brief history of the seminary and its purpose; to train men and women to protect, train, and minister to people of God. He challenged all the members of Christ's royal priesthood to take their responsibility of living and sharing the joy of the Gospel seriously and encouraged everyone to take advantage of the many programs the seminary offers. The graduates were then called one by one so that Metropolitan Antony could give them their diplomas and Archbishop Daniel could vest them with the academic hood.

The graduates of our late vocations Master of Divinity were:

Dn. Paul Cherkas, St. Michael parish, Woonsocket RI

Dn. Paul feels fortunate to have married someone who needs to have

a spiritual life not limited to Sundays only and who desires to be a part of his ministry to the Church. He and his wife Mary Ann have been married for forty years and without her encouragement he may never have started, much less finished, his studies. She encouraged him to fulfill his life long desire to serve God and neighbor. He was ordained a subdeacon in 2009 and a deacon in 2013. His primary ministry involves serving the elderly and shut-ins of his parish and he gets a great deal of satisfaction in "bringing the parish" to those who are no longer physically able to come to church. He says that each time he sees a shut-in smile when he enters their room, he still gets the same feeling he felt when he first started this ministry years ago.

Regarding his time at St. Sophia's, Deacon Paul writes:

St. Sophia Ukrainian Orthodox Theological Seminary has been a source

of inspiration for my desire to bring God and His church to my fellow person. My professors have inspired me as well with not only their knowledge of various subjects but also with their dedication to passing on their knowledge to others as well. It is a blessing to be in this kind of setting where it is possible to develop friendship not only with fellow seminarians but with the faculty as well and feel able to seek their advice for many years to come.

Deacon John Charest, St. Volodymyr Cathedral, Chicago IL

Dn. John grew up in the parish of St. Michael in Woonsocket, RI. After pleading with the priest and his parents he was finally given the blessing to serve in the altar at age 6 and he hasn't left since. He was tonsured as a subdeacon in 2000, married to his wife Laryssa in 2010, and ordained as a deacon in 2011. He currently serves as the second deacon at St. Volodymyr Cathedral in Chicago, IL. He and his wife have a two-year old son, Sebastian; they are excited about helping him participate in all the children's and youth ministries the UOC of the USA offers and from which, they themselves benefitted.

Regarding his time at St. Sophia's, Deacon John writes:

For the last three years, I've been commuting from Chicago to South Bound Brook once a month for classes as part of the Masters of Divinity program at St. Sophia Seminary. The program at St. Sophia appealed to me because of its once a month time commitment. I was able to work on assignments with a great deal more flexibility than if I had to rearrange work and family commitments to go to classes weekly. One of the things I will miss the most is the comradery between my fellow students and my professors. There were many lessons learned around the dinner table, while sharing late night snacks, and while vesting after services.

The graduates of our late vocations Master of Arts in Applied Studies program are:

Subdeacon Paul Neal, St. John the Baptist parish, Dixonville PA

Sdn. Paul was introduced to Orthodoxy by his girlfriend, Shirley. He was chrismated and married to Shirley at St. John the Baptist in Dixonville, PA by Fr. George Hnatko. A retired pharmacist, he attended St. Sophia's

because he wants to serve St. John's and assist Fr. George as a deacon.

Of his time at St. Sophia's Subdeacon Paul remarks:

The seminary studies have been highly rewarding and the term rigorous comes to mind. The three years of study have provided a broad education in the theology, dogma and history of the Orthodox Church. It equips one to serve the Church and every individual by God's word and Wisdom.

Subdeacon Cliff O'Neil, Sts. Peter and Paul parish, Carnegie PA

Sdn. Cliff was also brought to Orthodoxy by his wife; it was her faith that led us to a life in Christ and to his enrollment in the Distant Learning Program. He finds great peace and contentment doing simple tasks like replacing votive candles and icons or just running the vacuum. He is thankful to Fr. Steve and his entire parish family for the love and support they have shown these past three years. As he moves towards secular retirement, he and Alice look forward to a more committed and involved life in Christ.

Of his time at St. Sophia, Subdeacon Evan (Cliff) writes:

My time in the Distant Learning Program has been richly rewarding. The bonds formed through joint experiences with my classmates are lifelong. I have grown and learned much, not the least of which is the love Our Lord has for all of us.

Subdeacon Victor Poletajev

Sdn. Victor Poletajev is a first generation American with his family coming from the Ukraine and Estonia. His grandparents instilled in him his strong faith. He has been a sub deacon for 28 years, serving in the church. Whether as a physician or subdeacon, serving the church and people is simply his way of life. He and his wife Robin have been married for 30 years, serving in the church together. Victor enjoys helping people and has become an expert at cleaning censors and whatever else he was allowed to polish at the holy altar. He is grateful for all the clergy who have mentored him.

Regarding his time at St. Sophia's, Subdeacon Victor writes:

St. Sophia has been a strong and intense theological education. The instructors are well qualified and between work, church, and classes; it made for a lot of late nights. Travel to the seminary was the highlight of each semester thanks to the services, fellowship, newly

acquired family, and of course Pani Maria's cooking.

The Valedictorian, Deacon Paul Cherkas, noted the many challenges that our parishes face and the lessons seminary have provided so that the graduates could help address those issues. He thanked the seminary faculty, the families of the seminarians, and especially the hierarchs for their support and prayers.

His Eminence Metropolitan Antony then gave his charge to the graduates. His main point was that everyone - and especially priests - need to ground their lives in prayer. He noted that there is no excuse to be lazy in the performance of services and other priestly duties. As examples of prayers that help to keep him vigilant and humble, he gave his favorite prayers: that of St. Ephraim and the evening prayer "Lord do not allow Your good things to be taken away from me..." (Fourth Prayer by St. John Chrysostom), both of which he recommended to be recited daily as part of the prayer rule. He encouraged the seminarians to face the struggles of the priesthood together (priests need priests!) and told them that both he and Vladyka Daniel were always ready to help and minister to them.

After the "Many years" and pictures, everyone was invited to the seminary for a reception with food prepared by Pani Maria Morozovska.

In attendance were His Eminence, Metropolitan Antony, His Eminence, Archbishop Daniel; Faculty members Fr. Constantine (Gus) Christo, Fr. Taras Naumenko, Fr. Anthony Perkins, Fr. Vasyl Pasakas, Fr. Vasyl Shak, Dn. Ivan Tchopko, Dr. Michael Andrec; the full-time seminarians (who also served wonderfully as the choir) Sbdeacons Volodymyr Yavorskyi, Mykola Zomchak and Mykhaylo Bokalo, Seminarians Yuri Bobko, Ihor Protsak, Hryhoriy Matviiv, and Tadei Surak; late vocations seminarians Deacon Michael Abrahamson, Constantine Dancu, and Elizabeth Symonenko (an incoming first year who also designed the invitations and bulletins); and enough additional clergy, family members and supporters to fill the church.

*By Very Rev. Fr. Anthony Perkins
Photos by Elizabeth Symonenko and
Seminarian Hryhoriy Matviiv*

50th Anniversary Pysanky Sale



The day, April 9, 2017, started with 1,700 Pysanky and specialty decorated eggs for sale at 11:00 AM for the 50th year on Western Palm Sunday. Barely 200 of the cherished Pysanky and specialty eggs remained at 4:00 PM, the end of the sale. The eggs are displayed and as each customer comes through the door, they receive a specialized seller for assistance. At the beginning of the sale, people are wall to wall looking at the eggs and waiting for their turn. For our 50th year, we had some extra special items for our customers. Starting last year, people could purchase a chocolate bar to win a "golden ticket" for special items at the sale. The 50th customer through the door received a free pysanky! We even had decorated pysanky cookies at the bake sale, yes, we know our pysanky! One of the most important special features was a "50th Anniversary Commemorative Book" which discussed our history and provides some of our own design patterns.

An event started in 1967, by a group of St. Peter & St. Paul, Carnegie Sr. UOL members, has expanded and lasted 50 years! Beverly Kapeluck brought the idea to the Sr. UOL

Chapter as a project to help raise funds for different items needed at the parish all those years ago. Proceeds from the Pysanky Sale have always been used towards projects or items for the parish. "A portion of the proceeds from the egg sale has always been used for the betterment of our parish. Just a percentage of the projects paid for from the egg sale were the new altar, the stained glass window of St. Olga (our very first project), refinishing of the domes, renovation of the downstairs hall, new curtains for the stage, and new lighting and flooring for the upstairs hall to become a gym for our youth. 75% of the operating budget of the Sr. UOL Chapter comes from the pysanky sale." Everyone would meet in homes on Friday evenings and write pysanky as a group and make them in their homes for the pysanky sale. Chapter members would go to various local malls and events to sell the pysanky and build to begin spreading the word of the beautiful cultural tradition. Once you were old enough to hold a crayon, you were taught how to hold and use a kiska! So, seriously when some of the people from Carnegie say "I have been making pysanky all

my life." It is a true statement! But, the most important feature of the pysanky sale after all this time is the fellowship and memories. Whether it has been from writing pysanky in homes, the church hall, selling in malls, the big sale day, workshops or the challenges to expand and keep the event going with changing times; everyone wants to be together and work for the betterment of the parish.

The pysanka, while it had its beginning in pagan times, evolved its symbols into religious meanings. The writing of pysanky has been handed down for generations. As the founders of the Pysanka Sale learned how to write pysanky, they taught their children, the parish children were taught and families were soon making pysanky together. The tradition was being passed down. The Sr. UOL Chapter Pysanky Sale volunteers took the concept and expanded it by going out and teaching others (via demonstrations and workshops) the beauty, meaning and tradition of the Ukrainian Pysanky. Today, we have a base of places where we conduct workshops yearly. Our own workshop conducted at the parish, we have now expanded



to have advanced classes and two workshops on the same day. We continue to spread the tradition, word and faith through our Ukrainian Pysanky writing. A new concept was presented to us this year; a reporter took videos during our workshops and put together a short but beautiful video about our workshop and the sale which they posted on their website. (<https://theincline.com/2017/04/08/why-one-pittsburgh-church-makes-1500-pysanky-eggs/>) The amount of views of the video was breathtakingly unimaginable! Even a simple magazine article posted on Facebook drew the attention of many pysanky admirers (<http://www.northhillsmoonthly.com/2017/04/02/138285/pysanky-easter-eggs-preserving-a-tradition-and-a-culture>) as well as our own Facebook posts. Where there used to be newspaper articles and pictures to advertise the sale, these “social media and internet posts” are the new outlets used to continue the tradition informing public of workshops and the sale. Even after 50 years, we still had people saying, “Wow, never heard of this before, and you have been doing this for 50 years?!”

The Pysanky Sale, always held on Western Palm Sunday, has expanded to include other church organizations, making the event a “Parish Family Event”. The Church School sponsors a Basket Raffle that was started to help fund sending children to the summer church camp programs. We had a record basket participation of 48 baskets this year! Every church organization contributes to the day. The kielbasa and butter lamb sales were conducted by Church Ministries this year keeping the tradition going while our current youth is too young for a Jr. UOL. The St. Matrona’s Ladies Society sells nut rolls and this year released the 2nd edition of their cookbook in honor of the 50th anniversary of the sale. The day would be incomplete without the food preparation and running kitchen and Paska sales by the Kitchen Workers. Don’t worry; we do not lose sight of our faith during the event. A display table with Orthodox

brochures is available and Fr. Steve Repa provides church tours and explanations and insights. For the history buffs, our Parish Historical Museum exhibit is open for viewing and the Museum Committee sponsors a Cultural Sales table that also provides religious literature for purchase. The event holds something for everyone, even if you don’t make the pysanky egg!

We started writing pysanky in January this year, the Christmas decorations were still up and carols were still being sung, but it was a special year and everyone wanted to get busy. Our pysanky writer numbers are smaller than they were years ago, so the few of us have to work smarter and help each other out. Those who outline better, outline the eggs; some take the wax off at the end and help dye the eggs, some help varnish and so on; are just some of the challenges we face to meet the demands of the sale with our small but strong and dedicated pysanky writers. While we are together, various talks and discussions are held, music is played or even the Penguins Hockey game (but that can be a little dangerous for the pysanka). “Hey, where is the sheet?” a sheet has always been put out to track the number of pysanky made by writers, was a common phrase this year. We were so eager to get busy, once the eggs were out, away we went until someone would say, “Hey, where is the sheet?” Then we would all look at each other and go, oh boy....and start counting out how many eggs we were working on. We are not going to know how many pysanky we have made to fill in the “Pysankometer”! The Mayor of Carnegie gave the church a proclamation for the day in honor of our 50th sale in service to the community. Not only is it a proclamation for the community service, but a proclamation for everyone, each individual, receives something or gives something, each time they make a pysanka in their own unique way. As the legend says, while pysanky are being made, evil will be kept at bay, hopefully, St. Peter & St. Paul in Carnegie will be making pysanky for many years to come!

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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.)

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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)

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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.

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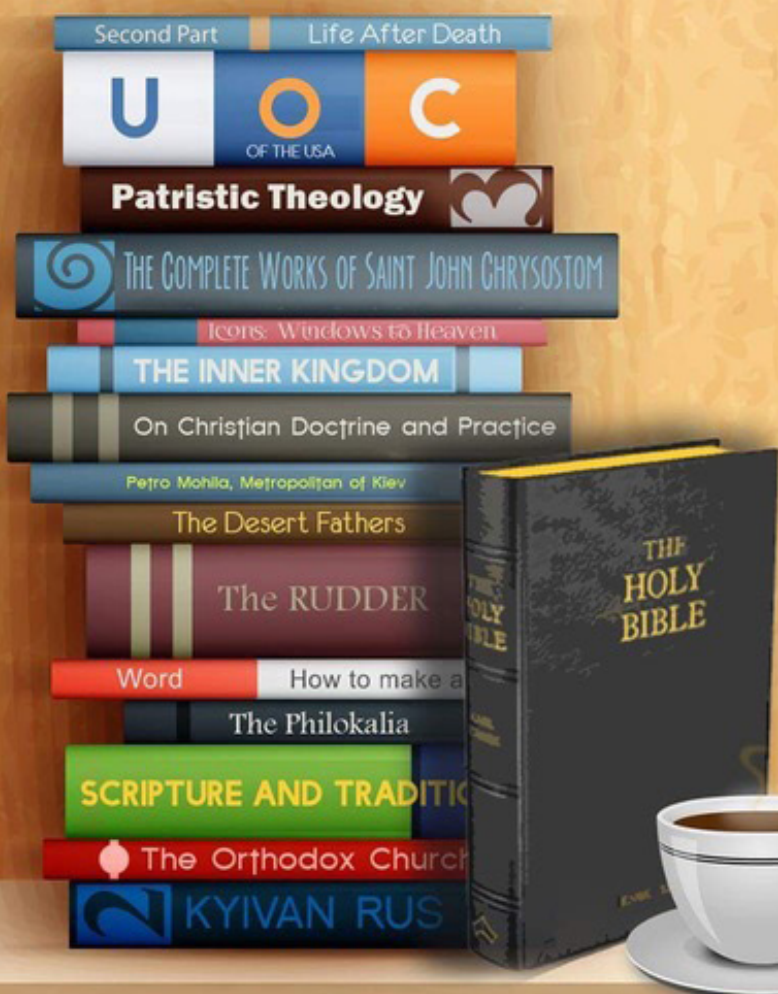
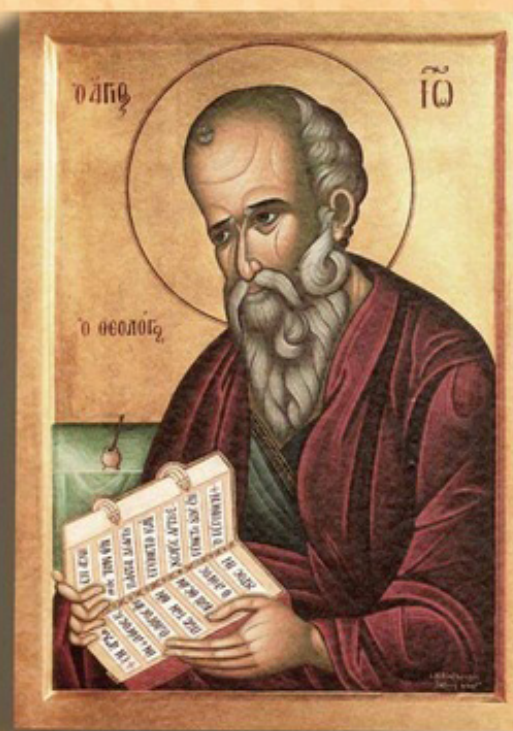


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Fr. Andrew Damick - "Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape" (Fr. Andrew Damick)

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

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- Pray the Akhist to these saints as a parish family.
- Place an ad in your local news paper to honor the saints
- Feature our beautiful All Saints Camp in your parish bulletin each week with a different photo or article. Highlight All Saints Camp and our Camping Ministry on your website and Facebook page.
- Plan a field trip with your parishioners to ASC or host a parish retreat at All Saints Camp.
- Have a presentation by your youth and adults who have attended our UOC Camping Programs as campers or staff.
- Show your parish one of the UOC Camping Ministry Videos during coffee hour. (UOC of the USA Youtube channel)
- Raise funds for our camping ministry and donate in one of many ways or publish the ASC wish list in your parish bulletin.
- Send your youth to camp and adults come as staff!



Ukrainian Orthodox Church of the USA

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

Join us in the "Ocean State!"

The 70th Annual UOL Convention

July 26th-July 30th 2017

Crowne Plaza, Warwick, RI



Hosted by
St. Michael Ukrainian Orthodox Church
Woonsocket, Rhode Island

"Declare among the nations, His works" -Psalm 104:1

St. Michael Ukrainian Orthodox Church in Woonsocket, RI is looking forward to hosting the 70th Annual Convention of the Ukrainian Orthodox League in July. Our theme, *"Declare among the nations, His works"* (Psalm 104:1) is a call to be a witness to the beauty and wisdom present in all of God's creation. It is a call to "Be bold!" and to share His Word with everyone we meet, from the farthest reaches of the world, to the "biggest little state in the union."

Enjoy Rhode Island!

Our little state is filled with beautiful scenery, great food, and fun things to do. It is truly a testament to the beauty of God's creation.

Here are some highlights we have planned for this year's Convention:

- Newport mansion tour
- Clambake by the bay in historic Jamestown
- Pirate-themed theater show with northern RI's famous "family-style chicken"
- Guest speaker, Dr. Gayle Woloschak



Please visit <http://stmichaeluoc.org/uol2017> or email Janice at bridesong150@gmail.com for registration forms and more information
Facebook: 2017 UOL Convention

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:

www.uocyouth.org/uoccep

uocyouth@aol.com

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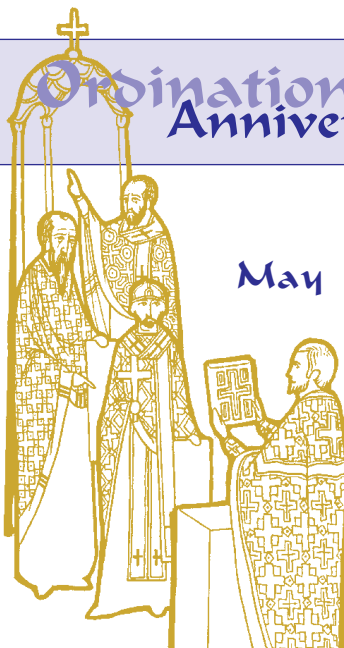




Family Fest 2017

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

May

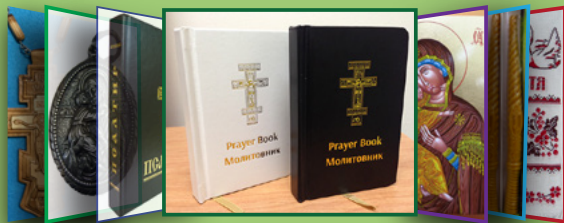
May God grant to them many, happy and blessed years!

| | |
|--|--------------|
| His Eminence Archbishop Daniel | May 10, 2008 |
| Hie Eminence Archb-p Daniel (Priesthood) | May 12, 2001 |
| V. Rev. Timothy Tomson | May 03, 1992 |
| V. Rev. Wolodymyr Wronskij | May 06, 1990 |
| Rev. Mark Swindle | May 07, 2011 |
| V. Rev. John Haluszczak | May 09, 1992 |
| V. Rev. Wolodymyr Paszko | May 10, 1980 |
| V. Rev. Michael Hontaruk | May 11, 2003 |
| Protopresb. Alexis Limonczenko | May 17, 1955 |
| V. Rev. Petro Levko | May 19, 1991 |
| Protopresb. Myron Oryhon | May 20, 1979 |
| V. Rev. Stephen Hutnick | May 20, 1984 |
| V. Rev. Robert Holet | May 24, 1981 |
| Rev. Theophan Mackey | May 29, 2014 |
| V. Rev. Igor Krekhovetsky | May 31, 1994 |

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Holy Baptism... as of 05/17/2017



Biletska, Kamila baptized and chrismated on May 6, 2017 in St. Vladimir's UO Cathedral Church, Parma, OH 44134. Child of Oleg Biletskyk and Viktoria Bondar (Biletska). Sponsors: Andriy Melnychenko, Oksana Kostyuk and Olga Vychivska. Celebrated by Fr. Michael Hontaruk.

Biletski, Daniel baptized and chrismated on February 12, 2017 in St. Andrew Memorial Church Church, South Bound Brook, NJ 08880. Child of Teodor Biletski and Olga Biletski. Sponsors: Mark Lyszyk and Laryssa Hordiychyk. Celebrated by Fr. John Lyszyk.

Edenburn Harper, Sara baptized and chrismated on June 23, 1996 in St. Antony of the Desert Mission Church, Las Cruces, NM 88001. Child of Michael Edenburn and Laurel Códova. Sponsors: Elizabeth Davies. Celebrated by Fr. Gabriel Rochelle.

Frias, Vivian Ariana Juliana baptized and chrismated on April 15, 2008 in St. Antony of the Desert Mission Church, Las Cruces, NM 88001. Child of Erick R Frias and Ma del Carmen Sanchez Gomez. Sponsors: Leonor Willis. Celebrated by Fr. Gabriel Rochelle.

Harper, Molly Melangel baptized and chrismated on April 15, 2017 in St. Antony of the Desert Mission Church, Las Cruces, NM 88001. Child of Justim Harper and Sara Edenburn. Sponsors: Pani Susan Steinhaus. Celebrated by Fr. Gabriel Rochelle.

Harper, Justin baptized and chrismated on April 27, 1986 in St. Antony of the Desert Mission Church, Las Cruces, NM 88001. Child of Stephen Harper and Gwynet Hollamon. Sponsors: Fr. Deacon Ted Brinegar. Celebrated by Fr. Gabriel Rochelle.

Sakhno, Eva baptized and chrismated on April 21, 2017 in St. Andrew UOC Church, Los Angeles, CA 90028. Child of Taras Sakhno and Anna Potapova. Sponsors: Yuriy Buzcko and Ivanna Sakhno. Celebrated by Fr. Vasyl Shtelen.

Shak, Victoria baptized and chrismated on May 13, 2017 in St. Andrew Memorial Church Church, South Bound Brook, NJ 08880. Child of Vasyl Shak and Olena Tsubylska. Sponsors: Vasyl Tarnavsky and Leslawa Siwko. Celebrated by Archbishop Daniel.

Williamson, Nicholas Alexander baptized and chrismated on May 7, 2017 in St. Andrew UOC Church, Los Angeles, CA 90028. Child of Bernie L. Williamson and Oksana Koryakina. Sponsors: Barry Anderson and Karina Youssef. Celebrated by Fr. Vasyl Shtelen.

Holy Matrimony... as of 05/17/2017

Andriy Lutsak and Elena Kolyuka in St. Andrew's Memorial Church Parish, South Bound Brook, NJ, on April 30, 2017, witnessed by Stephan Protsak and Alona Matsiievych Santos. Celebrant: Fr. Vasyl Shak.

Asleep in the Lord as of 05/17/2017



Danyluk, Alice of Minneapolis, MN on May 3, 2017 at the age of 96 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George UOC Parish, Minneapolis, MN.

Procenko, Gregory of Minneapolis, MN on May 8, 2017 at the age of 52 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George UOC Parish, Minneapolis, MN.

Sereda, Yakiv of North Royalton, OH on May 4, 2017 at the age of 87 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir UO Cathedral Parish, Parma, OH.



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

May – Травень

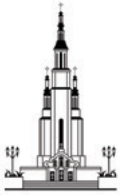
- 15th 1972 - PROTOPRIEST VASYL KUSHIL
- 16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
- 16th 1977 - PROTOPRESBYTER PAUL DARMOC
- 10th 1978 - PROTOPRESBYTER PAVLO FALKO
- 21st 1981 - DEACON PAVLO PUSHKARENKO
- 9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
- 13th 1985 - PROTOPRESBYTER FEDIR BILECKY
- 11th 1991 - MITRED PROTOPRIEST MYKOLA HALETA
- 30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
- 14th 1995 - PROTOPRIEST DMYTRO SENETA
- 14th 2004 - PROTOPRIEST DMYTRO MAMCHUR

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OFFICE OF PUBLIC RELATIONS

CALENDAR OF EVENTS

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The success of all Church sponsored events depends upon your participation!

St. Nicholas Program

19-22 June
All Saints Camp
See p. 35

Mommy&Me/Daddy&Me Camp

31 July – 4 August
All Saints Camp
See p. 35

Diocesan Church School Camp

25 June – 8 July
All Saints Camp
See p. 35

Family Fest 2017

1-4 September
See p. 22

Teenage Conference

9-22 July
All Saints Camp
See p. 35

Annual Altar Servers Retreat

10-12 August
See p. 31

70th UOL Convention 2017

26-30 July
Woonsocket, RI
www.uol.orthodoxws.com

Clergy Conference

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