



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. VIII, жовтень-грудень, 2017

www.uocofusa.org

Vol. LXVII Issue VIII, October-December, 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

Editor-in-Chief
Fr. Ivan Synevskyy

Editorial Office:
UOW
PO Box 495
South Bound Brook, NJ 08880
Tel.: (732) 356-0090
Fax: (732) 356-5556
E-mail: fr.i.synevskyy@uocusa.net

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...

St. Nicholas the Wonderworker

St. Nicholas followed the words of our Lord, to "lay up treasure for yourself in Heaven," by praying every day, by fasting, and by performing good deeds. God was so pleased that he worked many miracles through Nicholas. People began to call him a "wonderworker" (a person who works wonders or performs miracles). They were so inspired by his life of service to others that many of them, too, began to lead holy lives, filled with good deeds.

As a faithful bishop/shepherd, St. Nicholas was revered as a saint even before his death because of his great holiness and tender care of his flock. After the Blessed Mother and St. John the Forerunner (Baptist), Nicholas was the most revered saint in the early church. He is most honored in the East, especially in Ukraine. Throughout the world many churches are named for him—more than for any other saint. His ministry continues to this day as a powerful intercessor for the protection and advancement of the Church.

In the weekly liturgical cycle of the Orthodox Church, Thursday is dedicated to the Holy Apostles and to Saint Nicholas, who stands as a model for all the great hierarchs, the successors to the Apostles and teachers of the Church. To be given a place in the weekly cycle indicates the great veneration the Church accords him.

While yet a young man, Nicholas followed the example of his uncle, the abbot, by making a pilgrimage to the birthplace of Christianity—the Holy Land. Desiring a serene time of preparation, Nicholas set sail on an Egyptian ship where the other pilgrims did not know who he was. The first night he dreamed a storm would put them all at peril. When he awoke in the morning he warned the sailors that a severe storm was coming, but they need not fear, for "God will protect us."

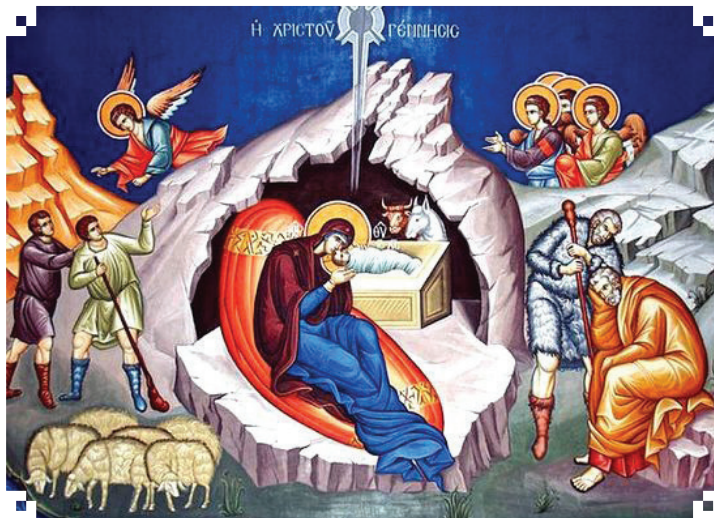
Almost immediately the sky darkened and strong winds roared round the ship. The wind and waves made it impossible to keep the ship under control. Even with lowered sails, the sailors feared for their very lives and begged Nicholas to pray for safety. One sailor climbed the main mast, tightening the ropes so the mast would not crash onto the deck. As he was coming back down, the sailor slipped, fell to the deck, and was killed.

While Nicholas prayed, the storm did quiet, relieving the sailors. Their comfort, however, was dampened by grief over their comrade's death. As Nicholas prayed over the dead sailor, he was revived, "as if he had only been asleep." The man awakened without pain and the ship finished the journey to the Holy Land.

Nicholas then embarked on his pilgrimage to the holy places, walking where Jesus had walked. One night while staying with a family in Jerusalem, he wanted to pray at the only church remaining in Jerusalem at that time. It was the Church of the Room of the Last Supper on Mount Zion. As he approached the heavy, locked doors, they swung open of their own accord, allowing him to enter the church. Nicholas fell to the ground in thanksgiving.

Before returning to Lycia, he visited the Holy Sepulchre, Golgotha, Bethlehem, and many other holy sites.

O Holy Wonderworker Nicholas, pray for us sinners!



Nativity Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine 2017-18

*To the beloved Clergy and Faithful of the Ukrainian Orthodox Church
beyond the Borders of Ukraine and on her native soil,*

CHRIST IS BORN!

By the grace of God, again this year we can celebrate the great mystery of our faith – the birth of our Lord and Saviour Jesus Christ who “for us and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man.” (*the Nicene Creed*). All creation was waiting for the arrival of the Saviour to redeem the human race from sin and death and to reconcile man with God.

Today, humanity, which was in the dark and dwelled in the kingdom of sin, death, and despair, is filled with a new joy “which had not existed until now.”

Today, the prophecies of the prophets of the Old Testament about the Saviour and the Messiah are fulfilled: “Behold the Virgin shall conceive and bear a Son, and you shall call His name Immanuel” which is translated, “God with us” (*Isaiah 7:14*). The Lord sends redemption to His people (*Psalms 110:9*). The salvation of the human race cannot be achieved by human forces and for this reason it is necessary for God to come into the world.

Today, the heart of all of us is filled with great joy because the Saviour, who came into the world to give Himself up for us, is born.

Today, in Bethlehem of Judea, the only One who is able to grant salvation to all mankind, to cleanse us from our sins and to defeat death, is born.

Today, He is born in a lowly manger because there is no room for Him among His people.

Today, the eternal God, born as a small Child, enters the world to grant us salvation.

Today, the Saviour is born of the Virgin Mary to bring us the unearthly spiritual joy of the Incarnation. The Lord becomes like one of us; He becomes like us but without sin.

God eternal is born today!
From heaven comes the One,
Who shall save humanity
And for this, rejoice!

Today, the Son of God becomes the Son of man, receives human flesh through the Incarnation in the person of the Newborn Christ. Divine and human nature are united unconfusedly, inconvertibly, indivisibly, inseparably.

Today, God is humbled in the person of the Newborn Christ, the Saviour. As the Apostle Paul writes: "He made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of man" (*Philippians 2:7*).

Today, God descends to earth to give us the opportunity to be deified so that our bodies can become the temples of the Holy Spirit through His grace.

Today, God lowers Himself so that we can raise-up ourselves to become children of God through His grace.

Today, the star of Bethlehem illuminates the whole world with the light of God's great grace.

Today, heaven and earth sing the Angelic song: "Glory to God in the highest and on earth peace, good will among men."

Today, heaven makes peace with the earth and God makes peace with man through the birth of the Son of God.

Today, as the angels rejoice in the heavens and the darkness of night that covers the earth is illuminated by the light of the Bethlehem star, let us turn our hearts and prayers to the Cave in Bethlehem so that we can receive the blessing from the Newborn Christ, the Saviour.

Let us open our heart to the Newborn Saviour so that He can be born in our heart and live within us.

Let the young child Jesus bless you and fill you with grace, calm, hope, and spiritual joy. Let Him strengthen you spiritually and physically and give you abundant strength to bear your earthly cross. Let us understand that from today we are not alone; we are not abandoned; we are not orphans. God is with us!

Once again, we greet you on the Great Feast of the Nativity of Christ and prayerfully wish that the Lord grants you a new year, 2018, filled with peace and blessings from Him.

CHRIST IS BORN! LET US GLORIFY HIM!

With Archpastoral blessings,

† YURIJ, *Metropolitan*

Ukrainian Orthodox Church of Canada

† ANTONY, *Metropolitan*

Ukrainian Orthodox Church of the USA

Ukrainian Orthodox Church in Diaspora

† JEREMIAH, *Archbishop*

of the Ukrainian Orthodox Church, South America Eparchy

† DANIEL, *Archbishop*

Ukrainian Orthodox Church of the USA

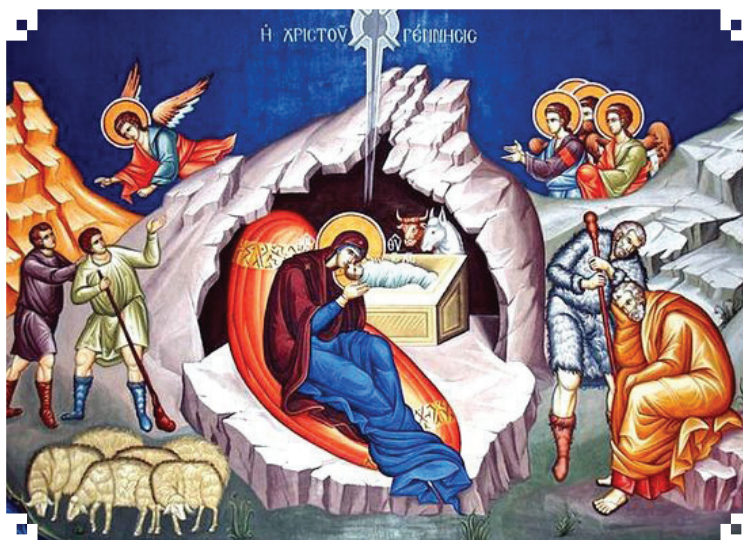
Ukrainian Orthodox Church in Diaspora

† ILARION, *Bishop*

Ukrainian Orthodox Church of Canada

† ANDRIY, *Bishop*

Ukrainian Orthodox Church of Canada



Різдвяне Послання Постійної Конференції Українських Православних Єпископів поза межами України 2017-18

*До улюблених священнослужителів та вірних Української Православної Церкви
поза межами України і на її рідних землях,*

ХРИСТОС РОЖДАЄТЬСЯ!

З ласки Божої ми знову в цьому році сподобились святкувати велику тайну нашої віри – народження Господа і Спасителя нашого Ісуса Христа, що «для нас, людей і ради нашого спасіння зійшов з небес і воплотився від Духа Святого і Марії Діви і став чоловіком» (*Символ віри*). Все творіння чекало на приход у світ Спасителя, який визволить від гріха і смерті людський рід, примирить людину з Богом.

Сьогодні людство, яке було в темряві, царстві гріха, смерті і відчаї сповнилось новою радістю «яка не бувала».

Сьогодні сповнились пророцтва старозавітніх пророків про Спасителя і Месію: «Ось Діва в утробі прийме і народить Сина і дадуть Йому ім'я Еммануїл, що означає: «з нами Бог» (*Іс. 7:14*), бо визволення послав Господь народу Своему (*Псалом 110:9*), бо спасіння людського роду не могло здійснитись людськими силами, для цього потрібно було пришестя у світ Бога.

Сьогодні серце кожної віруючої людини переповнене великою радістю, тому що народився Спаситель, що прийшов у світ віддати себе за нас.

Сьогодні народжується в Вифлеємі Іудейському той, якому одному під силу здійснити спасіння всього людства, очистити нас від гріхів і перемогти смерть.

Сьогодні Він народжується в бідному вертепі, бо серед людей Йому не найшлося місця.

Сьогодні предвічний Бог являється у світ, народжується як мале Дитятко ради нашого спасіння.

Сьогодні Спаситель народжується від Діви Марії, щоб принести нам неземну духовну радість Боговтілення, Господь стає як один з нас, стає у всьому подібний нам крім гріха.

Бог предвічний народився!
Прийшов днесь із небес,
Щоб спасти люд свій весь,
І утішився.

Сьогодні Син Божий стає Сином людським, приймає людську плоть через Втілення, в особі Новонародженого Христа людська і божественна природа з'єднуються незлитно, нероздільно, незмінно і нерозлучно.

Сьогодні в особі Новонародженого Христа Спасителя Бог принижується, як пише апостол Павло: «принизив Себе Самого, прийнявши образ раба, зробившись подібним до людей, і з вигляду став як чоловік» (Флп 2:7).

Сьогодні Бог сходить на землю, щоб дарувати нам можливість обоження через Божу благодать, щоб наші тіла стали храмами Святого Духа.

Сьогодні Бог принижується, щоб ми мали можливість підвищитись, стати дітьми Божими по благодаті.

Сьогодні Вифлеємська зірка освітлює всю землю світлом великої Божої ласки. Сьогодні небо з землею в Ангельському співі викликає: «Слава в вишніх Богу і на землі мир, в людях благовоління».

Сьогодні небо примиряється з землею, людина з Богом через народження Сина Божого.

Сьогодні, коли радіють на небесах Ангели і нічна темрява землі наповнюється світлом Вифлеємської зірки, направимо наші серця і молитви до Вифлеємської печери, щоб отримати благословення від Новонародженого Христа Спасителя. Відкриймо Новонародженому Спасителю наші серця, щоб вони стали тим місцем, в якому Він народиться і буде перебувати. Нехай маленький Ісус благословить вас, наповнить благодаттю, спокоєм, надією і духовною радістю, зміцнить вас духовно і фізично і подасть Свою благодатню допомогу нести ваш земний хрест. Нехай кожний з нас зрозуміє, що від сьогодні, ми не є одні, ми не є покинуті, ми не є сироти. З нами Бог!

Ще раз вітаємо вас з великим празником Різдва Христового і молитовно бажаємо вам, щоб Новий 2018 рік був мирним і благословенним від Господа.

Христос Рождається! Славимо Його!

З архипастирським благословенням,

+ ЮРІЙ, *Митрополит*

Української Православної Церкви в Канаді

+ АНТОНІЙ, *Митрополит*

Української Православної Церкви США
Української Православної Церкви в Діаспорі

+ СРЕМІЯ, *Архiepіскоп*

Південноамериканської Єпархії Української Православної Церкви

+ ДАНИЇЛ, *Архiepіскоп*

Української Православної Церкви США
Української Православної Церкви в Діаспорі

+ ІЛАРІОН, *Єпископ*

Української Православної Церкви в Канаді

+ АНДРІЙ, *Єпископ*

Української Православної Церкви в Канаді

UNSEEN WARFARE

For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places. -Ephesians 6:12

Have you ever experienced the temptation to commit certain sin over and over, say the temptation to get angry response to a certain repeated provocation, and you resist successfully over and over? Then one day you succumbed. The next time you resisted successfully. Then you succumbed, resisted, succumbed, succumbed, succumbed... Discouraging isn't it?

It's remarkable how quickly our determined resolve truly live the Christian life weakens in the face of repeat, temptations. We launch out with joy, determination, and faith to live for God. Then we are accosted by subtle temptations, which we may initially resist. But when these temptations reoccur frequently, we begin to succumb to some of them regularly.

It's not merely that we sin which discourages us so much. Few of us ever anticipated "sinless perfection" in this life. It's when our surrender to certain temptations becomes predictable and habitual—like we're going to do it *every* time—that we become so disheartened. That is not the kind of Christianity we read of in the Scriptures, and it's not what we expected as we embarked on a course of living for Christ.

If we are serious about remedying our predictable tendency to commit certain sins over and over again, it will be extremely helpful to understand something of the nature of temptation and how to resist it. The purpose of this chapter is: 1) to focus on some things that go on within us in times of temptations, and

2) to explain why we easily fall prey to often repeated temptations.

The Reality of the Warfare

No serious Christian is exempt from temptation. And it should be obvious that repeated temptations are often accompanied by intense spiritual battles if we are going to resist them. About spiritual battles, we should know that: 1) we must be well prepared for them, 2) they need to be fiercely and thoughtfully fought, and 3) they can be won. Obviously Saint Paul had in mind the reality of spiritual battle when he wrote, "For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12).

Wrestle. What a graphic expression! Let me illustrate. All my kids competed in high school athletics. But without doubt, the most trying sport for me as a parent to watch my sons engage in was wrestling. Three of my five boys wrestled. It seemed to me as though I were out there on the mat myself—at least my ego was. But it wasn't just the ego involvement that got to me. The exceptional effort the wrestlers exerted impressed me most. Strength, skill, and will against strength, skill, and will. If you've ever had much to do with wrestling, you know the resolve, endurance, and conditioning required to win a really close match.

That's also true for Christians in their wrestling with temptation. We're not talking about some easy contest. The "name it and claim it" programs for spiritual victory are a very bad joke! This is tough stuff. There are casualties. You must be prepared.

In my own Christian pilgrimage, it wasn't that no one warned me early on about spiritual conflict. Many did. But there was a glibness with which the subject was bantered about. The battles sounded real enough, but victory over temptation was made to appear so easy, so matter of fact, so ... well, guaranteed.

Switch to boxing. I'll date myself with this illustration. Joe Louis was the heavyweight boxing champion of the world in the era when the United States was drawn into World War II. Victory over Japan seemed simple to my fourth grade mind. Send Joe Louis to knock out Emperor Hirohito, and it would all be over. I'm serious! You can imagine how difficult it was for me to understand America's early losses in the Pacific. I couldn't comprehend the realities of war, realities that included such grim matters as defeat and even death.

"Quote a Bible verse at the devil, and you'll defeat him like Jesus did in His temptation in the wilderness." "Just have faith, and you'll ward off all temptations." "Say a quick prayer, and you will be able to resist temptation." On many occasions I was offered these or similar "encouragements." Though there is truth in the three pieces of advice I've just mentioned, spiritual wrestling matches aren't won by quotations and quips. Aware as I was there would be a war in the spiritual realm, I wasn't prepared to fight and win those battles. Expecting quick victory, and using the quips, I experienced humiliating defeat after defeat.

Know Your Enemy

Since you can't avoid temptations and the battles that often accompany them, it's useful to know at least what you're up against. Let us consider the process of defeat before we look at how to overcome

temptations and evil doing. We need to know how it happens we turn from being resisters of temptation to being succubers. Where, specifically, do we lose? What are these awesome powers with which we contend anyway?

In answering these questions I want to turn to the understanding of historic Orthodox Christianity and look to wisdom gained by men and women of God through long centuries of proven experience. Knowing the answers to these questions will not make you a winner in a single round in the conflict, but they will be very useful in helping you understand what you must do to become a winner.

The Process of Temptation

It's not unlikely you have at some time or another explained away a sin you committed with the half-hearted excuse, "I don't know why I did it. Something just seemed to get hold of me." Sound familiar?

How often have you experienced that enigmatic conflict down within you when you've been tempted—before you yielded to it? You felt as if you were in a whirlpool being sucked down into a sin you didn't really want to commit. You sensed that virtually the identical process had gone on in you before in the past, perhaps many times. And there seemed to be a power over you in that process you wanted to resist, but you steadily wore down. Then, after sinning, and keenly disappointed with yourself, you tried to determine what had happened. It wasn't clear. It was all so unreasonable. You did what you wanted to do, but you hadn't really wanted to do it.

Right?

Saint Paul hit the nail on the head in explaining to the Romans, "For what I am doing I do not understand. For what I will to do, that I do not practice; but what I hate, that I do" (Romans 7:15).

There is a traceable process in all of this. There's a pattern in temptation, and you can learn it. You can see what's coming down, and be prepared to do something about it.

Over the centuries, men and women who gave great attention to this have distilled that process. In summary, it boils down to six steps.



Six steps in temptation

Step 1—Provocation. This is, according to the eighth century writer, John of Damascus, "Simply a suggestion coming from the enemy, like 'do this' or 'do that,' such as our Lord Himself experienced when He heard the words, 'Command that these stones become bread' (Matthew 4:3)." There is nothing you can do to stop these suggestions. That's beyond your power, and there is surely no sin involved. But you can—and should—say a firm and immediate *no* to them. Saint Mark the Ascetic says of this, "Like a mountain pass, the experienced take control of it ahead of the enemy." Provocation is where the temptation process begins. There is no easier place to put an end to it.

Step 2—Momentary disturbance. This almost explains itself, doesn't it? You've felt it a thousand times. There's a momentary uneasiness. It's like a warning light that comes on as if saying, "Look out, here comes trouble. Be alert. Get your guard up." You can pay attention to this warning or ignore it, but it's there to get your attention.

Step 3—Coupling. Coupling is linking up with the temptation in your mind. You decide to fool with the thing in your head. John of Damascus defines it: "Coupling ... means dwelling on the thought and choosing deliberately to dally with it in a pleasurable manner." He's speaking my language! How many times I've done just that. Mind you, I haven't committed any overt act yet. I'm just enjoying thinking about the temptation—or maybe only thinking about thinking about it. I can still resist, but I'm starting to weaken significantly.

Step 4—Assent. I've now *decided* to act on the temptation. I've done nothing yet, but it's as good as done. A bus may run over me and prevent me from actually performing the action, but I'm already guilty. I've sinned in my heart by deciding to do so. In the light of this, consider Jesus' statement, "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart" (Matthew 5:28).

Step 5—Prepossession. Simply put, prepossession has occurred when you've fallen to the same temptation so many times your "memory banks" and you are beginning to be locked into it. You fight, but virtually always lose. You've become predisposed to committing this particular sin. Theoretically, you still have free will, and you're still accountable for committing the sin, but your free will is about as effective in wrestling against the particular temptation as a child in the ring with a skillful wrestler. You can pray, read the Bible, be baptized in the Holy Spirit, and witness to your faith daily, that is, employ all the "keys" from chapter one, and they won't help you resist that temptation. Those things may in fact be counter-productive because they aren't God's provision to resist sin, and you may be looking to them for help instead of doing what you ought to do.

Step 6—Passion. Give in often enough and you'll build a passion. Now you are passively predictable. You're consistently going to fall—it's almost as predictable as tomorrow's sunrise. Gluttony, immorality, anger,

and pride are four examples of many sinful passions. We aren't born with these passions; we cultivate them, we acquire them. But once they are developed we are vulnerable because they can be set in motion in our thoughts not only by the devil, but by normal, natural desires, and even by past memories.

The compulsive power of passions

The process we've just considered describes the pathway, the process, of developing sinful passions. It's a demonstration of what the Scriptures speak of as "the law of sin." Saint Paul described it to the Romans this way: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:23). Passions take a vise-like grip on you.

Sinful passions are precisely what Paul had in mind when he said, "Therefore do not let sin reign in your mortal body, that you should obey it in its lusts" (Romans 6:12). "Lusts" and "passions" are one and the same thing. They are natural desires "run wild." *A Sinful passion is a desire inflamed and made predictable by the force of habit.*

Not all passions are sinful. You do need to eat, sleep, and drink. But sinful passions develop as you satisfy perfectly natural desires such as hunger, thirst, rest, or sex in a way contrary to, and harmful to, God's purpose. Think about hunger for a moment. Obviously there is no sin in being hungry or responding to it. Without those pangs you recognize as hunger, you might neglect eating and harm your body because of lack of nourishment. And it is not sin to eat what is appropriate—what you need. But you may choose to go beyond what is appropriate in satisfying your hunger. You feel hunger pangs, and so you eat quite enough to adequately satisfy your need. Then comes temptation: "That tasted great. You *need* more." You're well aware you don't need another bite. You're satisfied, just not stuffed. You're not under any

great compulsion, but you go ahead and eat more.

The next time you go through the hunger satisfying process, your body seems to be crying out for more food after you've eaten all you need. You oblige. The process occurs again and again. A sinful passion is being cultivated. Gluttony becomes compulsive. Overeating becomes a habit for you, a passion. You just shovel the stuff in without even thinking about it.

That's the way it is with sinful passions. We are capable of developing many passions or lusts. These all begin with natural and normal desires not evil in themselves. But desires must be properly controlled or they may become sinful passions in us.

Those six steps make sense in helping us understand how we get caught up in habitual sin. We've all experienced all six. Obviously, the earlier we resist in the process, the easier it is to stand firm against temptation. The farther we let it go, the more captive we become—and, of course, the more defeated.

Unless sin, with its passions, is recognized and dealt with, we are by default its bewildered slaves, and consequently losers in spiritual conflict. The Apostle Paul warned the Romans, "Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death, or of obedience to righteousness?" (Romans 6:16).

Now a word of caution. We can't blame the compulsive power of passions for everything that happens to us and in us with respect to sin, and we must not use passions as an excuse for sinning. For one thing, this is not the only force at work against you. And for another, there is something you can do about your passions. We'll get to that shortly.

Passions don't sin. We do. Sinful passions don't develop themselves; we cultivate them, and we can stop the process by the provisions God has made for us in mercy and grace. But if we don't recognize the possibility of their presence, don't know how they work, and don't understand how

they develop, we will more than likely be their dutiful—though perhaps ignorant—slaves.

The famous last words of the child of God who is naive about passions are, "But I thought a Christian was automatically freed from such things!"

In my own experience I was unable to deal well with repetitive temptations. I had no understanding of prepossession and passion. I treated each temptation as the first of its kind, and I got progressively weaker. It confused me that ungodly desires were not only still present with me, they were so often controlling me. I had been under the impression that once I was joined to Christ all such problems had been dealt with. But that is not what the Scriptures teach, nor the Fathers, and it is not true to Christian experience.

It's hard to fight when you don't understand what's going on. I knew I was fighting something, but I surely didn't know what it was, and I had no idea what to do. And so the forces of sin reigned altogether too often, making me their disheartened slave and a loser in spiritual conflict.

Preparation Tested for Two Thousand Years

The Scriptures testify that there are actions which are essential if we are to win. We don't have to guess what to do. We don't have to experiment. The Church now has two thousand years of battle knowledge behind her. We can trust what she's learned about these actions.

Preparation begins with some rigorous training. None of it comes automatically to us. In the Gospels, Jesus teaches there are four specific actions we must take if we are to successfully engage in the battle between darkness and light: prayer, fasting, almsgiving, and virtuous living.

Prayer

Prayer is primary for any Christian who seeks to follow Christ. Jesus commanded us to pray, and

specifically with respect to temptation (Matthew 26:41). Prayer needs to be examined from the perspective of its two principle applications.

Corporate prayer

First, there is the common prayer of the assembled Church, particularly in the Eucharistic worship. I'll say it dogmatically: absent yourself from it and you're a guaranteed loser. Prayer together is at least as important as prayer when you're alone. And the more we pray together the more we'll pray alone.

Look, prayer takes discipline. It is *difficult*. In a sense prayer is often part of the battle itself! If you're not in a spiritual battle at the moment, just start praying consistently and you'll be in the fray in a very short time! It seems as though every demon of hell comes out to do battle with us when we pray!

Personal prayer

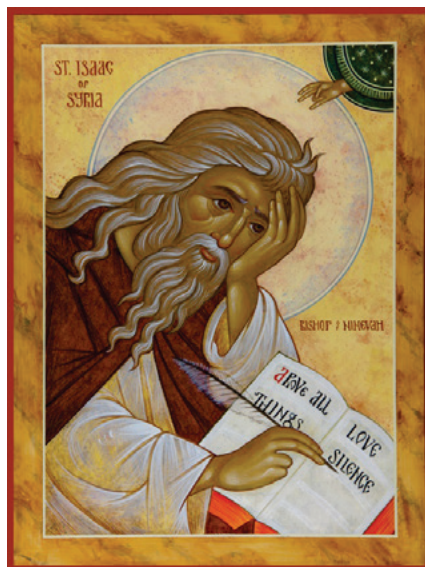
Second, in addition to the corporate prayer of the Church, there is your personal prayer. We need to pray—even without ceasing (1 Thessalonians 5:17). The question so often asked is, how are we to pray? It's the same question Jesus' disciples asked Him. His response is as true now as it was then: "When you pray, say ... " (Luke 11 :2). Then He gave us the prayer we call "The Lord's Prayer." Again, this prayer is not optional; it is commanded by Christ. The Lord's Prayer is an essential part of almost all worship and it is the model for all prayer.

Many Christians I've known, however, seldom use the Lord's Prayer when they pray. Perhaps their congregation uses it on Sundays, but they almost never pray it at any other time. That's not taking Jesus' instruction seriously. The Lord's Prayer should be on our lips constantly. From the earliest days of the Church, Christians have formed their personal prayer around the Lord's Prayer. They have surrounded it with other prayers, starting with the Psalms, and their own prayers, but

the Lord's Prayer has always been present. Along the line, however, sometime after the beginning of the Reformation, suspicion arose over the use of written prayers. In some circles they were judged to be unspiritual.

As difficult as it is to believe—against what Jesus and the Apostles taught and practiced—there are professing Christians who believe that repeating the words of a written prayer is improper and not actually praying. (This same body of people, though, find nothing wrong with a memorized hymn!) They won't even pray the Lord's Prayer! I know; I was there myself! That's an indictment of the Lord.

Not only did Jesus teach such prayer, He *practiced* it. We know for an indisputable fact He used the Psalms. And we know as well that the Apostles prayed "set" prayers. In Acts 2:42, it is recorded, "And they continued steadfastly in the apostle's doctrine and fellowship, in the breaking of bread, and in prayers." An accurate rendering of that last phrase would show the Apostles continued steadfastly in *the* prayers.



Spontaneous prayer

Spontaneous prayer is valuable, but if it's the full extent of your prayer, you don't "have a prayer " in

your war with sin. Few of us can, or will, effectively put into words the desires and needs of our hearts. And we certainly do not do it as well as the Lord's Prayer, the Psalms, and the proven prayers of the Church.

But when you do pray spontaneously, *after* you pray the Lord's Prayer and other established prayers of the Church, great wisdom should be observed. Why? So much spontaneous prayer is trite—an insult to God. Saint Isaac the Syrian, who lived in the seventh century, cautioned us about our prayer:

Do not become foolish in your petitions, lest you insult God. . . . Become wise in your prayers that you may be accounted worthy of glorious things. Seek what is honorable from Him who gives ungrudgingly

Solomon asked for wisdom and with it he received an earthly kingdom, inasmuch as he asked wisely of the Great King Himself. Elisha asked for a double portion of the grace of the Spirit that abode on his teacher, and by no means failed in his request. For he that requests contemptible things of a king brings contempt upon the latter's honor Present your petitions to God so as to accord with His glory ...

For if a man should beseech the king for a measure of dung, he not only dishonors himself by his miserable petition (since he has shown great lack of sense), but also he has heaped insult upon the king because of what he asked for. Even so, he that seeks earthly things from God in his prayers does the same. For lo, angels and archangels, who are the King's great officials, are gazing steadfastly upon you at the time of your prayer to see what petition you will make of their Master. And they are astonished and exultant whenever they behold one who is made of earth forsake his dunghill and ask for what is heavenly (*The Ascetical Homilies of Saint Isaac the Syrian, Homily Three*).

A “rule” of prayer

Let me take it a step farther. Every Christian needs a “rule” of prayer. By that I mean a set of prayers and Scriptures you use daily. It needn't be long; it does need to be practiced consistently. Until you do this, you're likely in for a discouraging string of defeats both in the battle to pray and in prayer for the battle. Ask your priest or spiritual director for help in establishing a rule. Then faithfully do what is suggested. That is ordinarily the safest and best route to an effective rule of prayer.

Fasting

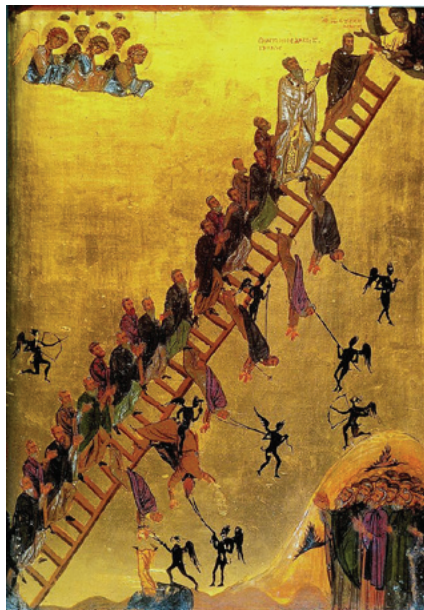
Fasting also is crucial for anyone who would faithfully follow Christ. The Lord said, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast” (Matthew 9: 15). He Himself fasted, and He assumed His followers would do the same. He said, “When you fast ...” not “If you fast ...” (Matthew 6:16).

The purpose of fasting is not to gain points with God. It is to discipline the body and to give undivided attention to God in our prayer, as opposed to our preoccupation with material things. Winners fast. Those who don't, disobey Christ and become losers in the spiritual warfare. Saint Diadochus, fifth century bishop of the Greek city of Photiki, writes:

When heavy with over-eating, the body makes the intellect spiritless and sluggish. Likewise, when weakened by excessive abstinence, the body makes the contemplative faculty of the soul dejected and disinclined to concentrate. We should therefore regulate our food according to the condition of the body, so that it is appropriately disciplined when in good health, and adequately nourished, when weak. The body of one pursuing the spiritual way must not be enfeebled; he must have enough strength for his labours, so that the soul may be suitably purified through bodily

exertion as well (“*On Spiritual Knowledge*,” *The Philokalia*, Volume I).

As with prayer, fasting is best pursued under the direction of a spiritual guide. Overkill, to which so many of us are prone, seems appealing at first. But if we try too much, we will quit too soon. An informed pastor who knows his sheep can help keep us on the track.



There is great benefit in fasting. Saint John of the Ladder, a saintly seventh century Christian, addresses these benefits:

Fasting ends lust, roots out bad thoughts, frees one from evil dreams; fasting makes for purity of prayer, an enlightened soul, a watchful mind, a deliverance from blindness. Fasting is the door of compunction, humble sighing, joyful contrition, an end to chatter, an occasion for silence, a custodian of obedience, a lightening of sleep, health of the body, agent of dispassion, a remission of sins, the gate, indeed, the delight of Paradise (*The Ladder of Divine Ascent*, 14:33).

Did Saint John get a bit carried away in his enthusiasm? Not on your life. He learned this from practice in his personal experience. This was no matter of theory to him. All of us would love to have those attributes

characteristic of our lives. Fasting is at least part of the route to them.

How to go about fasting

As with prayer, we don't have to “re-invent the wheel,” as it were, for fasting. The Church has twenty centuries of experience fasting. It isn't complicated to lock into that experience. There are, for example, regular days—anciently established—during the week for fasting: Wednesdays and Fridays. And there are also many other special days set aside—and there are seasons for fasting, Great Lent being the most important. There is even help on what, if anything, to eat, and how long to fast.

First, there is the total fast. This is done before receiving Holy Communion in order: 1) to help prepare the heart for communion, and 2) that the body and blood of Christ be the first thing eaten that day. The total fast is also profitable for other times set aside for prayer.

Second, there is the partial fast. This is employed for longer periods of fasting in which a total fast is impractical or impossible. Here are four categories of foods the Christian may deny to himself: 1) meat, 2) all animal products, 3) fish with backbones, and 4) oil. Depending on circumstances and ability, the fasting Christian abstains for a time, during Great Lent for example, from one or more of these categories. Why? Will it earn merit with God? It has nothing to do with merit or lack of it. It does have to do with turning attention to God and the things of God. It works.

Include the Church's practice of fasting in your life, for it will be of great assistance to you as a Christian.

Almsgiving

Being a winning Christian also costs money! One place we will give it is in almsgiving. As with prayer and fasting, Jesus assumed His followers would give alms. Isn't it strange that the very word “almsgiving” is so unfamiliar to most of us? “Alms” is an old English word meaning

“charity,” or “something freely given for the help of the poor.” Free and openhanded giving is essential if you are to grow to be like Christ our God.

Almsgiving is a private matter. We don't boast about it, announce it, or drop subtle hints about how generous we've been with the needy. The Lord said regarding almsgiving, “But when you do a charitable deed, do not let your left hand know what your right hand is doing” (Matthew 6:3).

The world is full of opportunities to help unfortunate people. We don't need a case study to determine whether a hungry person is worthy of a few dollars of our hard-earned money. Don't be a tightwad. So the guy is a bum. Remember, “For with what judgment you judge, you will be judged” (Matthew 7:2). Hungry bums need to eat. We are not so worthy ourselves, are we? If your compassion for the poor and needy doesn't bring you to give, you won't make much progress as a Christian. Saint Maximus the Confessor (c. 580-662), whose tongue was cut out and right hand cut off for speaking and writing in defense of the Faith, said of almsgiving:

He who gives alms in imitation of God does not discriminate between the wicked and the virtuous, the just and the unjust, when providing for men's bodily needs. He gives equally to all according to their need, even though he prefers the virtuous man to the bad man because of the uprightness of his intention (“First Century On Love,” no. 24, *The Philokalia*, Volume II).

We're not talking here about giving away the family fortune. (That's another subject!) But we are talking about having mercy on the needy. The New Testament is full of examples of such giving: the Magi, who no doubt financed a trip to Egypt for a needy family with a new Baby! (Matthew 2:11-15); Cornelius, the Centurion (Acts 10:1, 2); the Good Samaritan (Luke 10:30-37); and the Christians outside of Judea (I Corinthians 16: 1ff.), to name but a few.

Throughout the centuries the Church has believed that the person who loves God and is growing in that love is an openhanded giver. Again, Saint Maximus writes, “A person who loves God will certainly love his neighbor as well, and such a person cannot hoard money, but distributes it in a way befitting God, being generous to everyone in need.”

Almsgiving is essential training for the battle—even if you yourself are poor!

A Virtuous Life

Virtue is part of the preparation of a Christian for battle against sin. The lack of virtue is a mark of defeat. Strangely, virtuous living has come on hard times in some circles because of the fear someone might think he is earning merit with God for salvation by being virtuous. Virtue doesn't earn salvation, but it is a vital part of waging spiritual war. You can't ignore virtue and succeed in spiritual combat.

Saint Philothios, who lived about a thousand years ago, said:

Our Savior says: “Watch yourselves, lest your hearts be weighed down by dissipation, drunkenness, and worldly cares” (Luke 21 :34). And Saint Paul says the person engaged in spiritual warfare exercises self-control in all things (I Corinthians 9:25).

A ware of all that is said to us in divine Scripture, let us lead our life with self-control, especially in regard to food. Let us accustom our body to virtuous and orderly habits, nourishing it with moderation. For in this way the upsurges of the soul's desiring power are more easily calmed ... For those with experience regard virtue as consisting in all-inclusive self-control, that is, in avoidance of every kind of evil (*The Philokalia*, Volume III).

What is our guide to virtue? First, the Ten Commandments. People in union with Christ must not settle for living at a lower level

of virtue than that set forth in the Old Testament. Jesus made that clear in our second guide to virtue, the Sermon on the Mount. Some have written off that Sermon as representing an impossible ideal. Others seek means to avoid its uncomfortable application. But since the Day of Pentecost, the Church has seen the Sermon on the Mount as setting the ideal goal of conduct for the Christian life.

There are other guides to virtue as well. One ancient writer, thought by some to have been Saint John of Damascus, listed thirty-three virtues of the soul: “faith, hope, love, prayer, humility, gentleness, long-suffering, forbearance, kindness, freedom from anger, knowledge of God, cheerfulness, simplicity, calmness, sincerity, freedom from vanity, freedom from pride, absence of envy, honesty, freedom from avarice, compassion, mercifulness, generosity, fearlessness, freedom from dejection, deep compunction, modesty, reverence, desire for the blessings held in store, longing for the kingdom of God, and aspiration for divine sonship.” That's not a bad list for starters!

But suppose we don't measure up? What if we fail in virtue? I understand failure. I'm an expert in that field, with lots of practice. But I'm also learning about getting back up. We are not to accept failure as normative. God does forgive us when we fail. But after any failure we must set our eyes on the goal, get up, and strive once more for virtue.

Aim at virtue. In Christ, there can be for us steady progress toward it.

We have made but a beginning here in setting forth some of the essential actions for spiritual strength. Pursue these if you desire to build some “spiritual muscle.” They are “basic training” in preparation for being a soldier of Christ.

Excerpts are taken from *Divine Energy*, The Orthodox Path to Christian Victory by Jon E. Braun (1995).

ПРО ТАЇНСТВА

ЩО ТАКЕ ТАЇНСТВА

У день Святої П'ятидесятниці Дух Святий зішов па апостолів, і це стало днем заснування Святої Церкви -товариства людей, віруючих у Христа і таких, що живуть у Христі. Життя християнина в Церкві Спаситель уподібнив життю гілки на дереві. Як гілка живе лише тоді, коли прикріплена до стовбура, так і християнин духовно живий, коли перебуває нерозлучним із Христом. Ось чому Церква є істинне Тіло Христове у повному розумінні того слова. Свята Церква -це нібито Божа сім'я на землі. Вона зберігає в собі й передає тим, хто вступає до неї, ті дари Святого Духа, які одержали апостоли. Без допомоги Духа Святого ми самі собою нічого не можемо зробити доброго, і тому Церква, в усі основні моменти нашого життя, особливо просить Бога дати нам благодать Святого Духа. Такі церковні молитви та священні дії, коли під видимими діями священника над людиною, за молитвою Церкви, невидимо, таємно діє сила Духа Святого, називаються таїнствами.

У церковному житті можна виділити такі таїнства: 1. Хрещення. 2. Миропомазання. 3. Причащення, або Євхаристія. 4. Покаяння (Сповідь). 5. Священство. 6. Шлюб. 7. Єлеосвячення (соборування).

Крім того, є ще декілька обрядів, які зветься тайнодіями, наприклад, освячення води, постриження у ченці та інші, у яких також прикликається благодать Духа Святого.

ПРО ХРЕЩЕННЯ

Перше таїнство у житті християнина - це хрещення. У ньому Дух Святий дає нам нове,

духовне життя, тільки після таїнства хрещення називаємося ми християнами. Тому хрещення здійснюється якомога раніше, звичайно над зовсім маленькими дітьми. Під час здійснення цього таїнства хрещені батьки з немовлям, яке хрестять, та із запаленими свічками стають біля великої посудини з водою, купелі. Вони вголос заявляють, сповідують свою віру, читаючи Символ Віри, відмовляються від диявола та всіх справ його і обіцяють намагатися виконувати заповіді Божі. Потім священник освячує воду і тричі занурює у неї немовля, говорячи: «Охрещується раб Божий (ім'я) во ім'я Отця, Амінь, і Сина, Амінь, і Святого Духа, Амінь».

ПРО МИРОПОМАЗАННЯ

Нове життя, здобуте в хрещенні, має бути життям у Дусі Святому, життям святим. Таке життя вимагає від людини постійної духовної роботи над собою. Для цього потрібні духовні сили. Їх християнин здобуває у таїнстві миропомазання. Звичайно це таїнство здійснюється над немовлям разом із хрещенням. Охрещеному немовляті священник помазує особливою, освяченою єпископом, олією – святим миром – чоло, очі, вуха, рот, ніздрі, груди, руки та ноги, кожного разу говорячи: «Печать Духа Святого. Амінь». Через це таїнство Дух Святий оселяється у душі й тілі новоохрещеного, освячує всі його здібності та подає йому духовні сили, необхідні для нового життя. Після хрещення та помазання святим миром немовля тричі обносять, слідом за священником, довкола купелі. Це означає, що новий член Церкви назавжди з нею з'єднався.



ПРО ПРИЧАЩАННЯ

Як тіло вмирає, якщо надовго залишається без природної їжі, так і душа вмирає, якщо надовго розлучається з їжею духовною. Цю духовну поживу, без якої неможливе християнське життя, ми одержуємо в таїнстві причащення, або євхаристії. Цьому таїнству присвячене богослужіння літургії, або обідні. Воно полягає в тому, що Господеві приносяться в жертву хліб і вино. Вони благословляються і дією Святого Духа перетворюються на Тіло та Кров Господа нашого Ісуса Христа. Ці Святі Дари священник дає причасникам зі словами: «Причащається раб Божий (ім'я) чесного і святого Тіла і Крові Господа і Бога і Спаси нашого Ісуса Христа на відпущення гріхів і життя вічне». Це й є Причастя. Причащаючись Тіла та Крові Господньої, ми приймаємо Самого Господа Ісуса Христа. Підходити до Святої Чаші треба з великим благоговінням та обережністю. Коли священник розкриває Царські Врата і виносить Чашу, говорячи: «Зі страхом Божим і вірою приступіть», причасники

роблять уклін, потім повторюють за священником слова молитви перед причастям і підходять до Чаші, причому не хрестяться, щоб ненароком не штовхнути Чашу, і складають руки на грудях. Причастившись, ми цілуємо Чашу і відходимо вбік, де на особливому столику приготовані тепле вино та шматочки проскури, щоб запити Причастя. До Причастя не можна нічого ні їсти, ні пити, а після Причастя, по закінченні обідні, причасники слухають або читають удома особливі подячні молитви. Церква навчає нас причащатися в усі дванадесять свята і на день Ангела, у Великий Четвер і на Пасху, та, бажано, й частіше, по неділях.

ПРО ПОКАЯННЯ

Для того щоб гідно причаститися, щоб причащення Святих Таїн зміцнювало нас у святому житті, необхідно, щоб у нас було щире бажання не грішити та скруха про ті гріхи, які ми вже вчинили. Як же покаятися в цих гріхах? Для цього встановлене таїнство покаяння, або сповідь. Готуючись до цього таїнства, ми повинні постаратися згадати все, чим ми грішили проти Бога, проти ближніх та проти самих себе. Необхідно також попросити прощення у всіх, кого ми ображали. У молитовниках є особливі молитви для тих, хто сповідається, які називаються «Канон Покаянний» Той, хто кається, мусить усвідомлювати, що священник є лише свідком нашої сповіді, а відкриваємо ми свої гріхи Самому Богові й разом зі священником просимо у Нього прощення їх. Розповівши священникові все, що ми робили, говорили або думали поганого, та вислухавши його настанову, сповідник стає на коліна, а священник кладе йому на голову епітрахиль і читає розрешальну молитву, у якій іменем і владою Господа Ісуса Христа прощає йому всі гріхи. Благодаттю Святого Духа всі ті гріхи змиваються з душі, робляться наче такими, мовби їх і

не було. Всі православні християни повинні приступати до таїнства покаяння перед причащенням, а також, коли совість викриває нас у будь-яких гріхах. Діти, тільки-но починають усвідомлювати свої погані вчинки, повинні також обов'язково сповідуватися перед причащенням.

ПРО ЄЛЕОСВЯЧЕННЯ

Близько до таїнства покаяння стоїть таїнство елеосвячення, або соборування. Воно здійснюється над хворими та раз на рік, у Велику Середу, над усіма. У ньому невидимою благодаттю прощаються гріхи та полегшуються і зцілюються недуги душі й тіла. Порядок таїнства такий: спочатку освячується олія - елей, а потім цим елеєм помазується хворий та всі присутні під час відправлення таїнства. Перед помазанням читаються уривки з Послань апостолів і Євангелія та особлива молитва. Ця священнодія відправляється, якщо можливо, кількома священниками (сімома), і через це зветься соборуванням.



ПРО СВЯЩЕНСТВО

Таїнство хрещення, миропомазання, причащення, покаяння та елеосвячення стосуються життя кожного християнина. Крім них, встановлені ще два таїнства,

якими благословляється вступ на особливий життєвий шлях. Таїнство священства відправляється над людиною, котра стає священнослужителем і дістає особливу благодать для того, щоб відправляти богослужіння і таїнства для інших людей. Священнослужителі бувають трьох ступенів. Найвищий ступінь - єпископи, котрі є наступниками апостолів, керують церквами і можуть здійснювати всі таїнства. Залежно від того, яке місце він займає і яким округом керує, єпископ може бути - єпископом, архієпископом, митрополитом або патріархом, але все це є різні назви того ж сану єпископа. Другий ступінь священства - це священник, котрий може здійснювати всі таїнства, крім священства. Молодший ступінь священства - це диякон, котрий сам таїнств відправляти не може, а допомагає священникові під час їх здійснення. Під час таїнства священства єпископ, за літургією, покладає руки на голову того, кого посвячує, і читає особливу молитву, потім того, кого висвячують, одягають в одяг, належний його сану. Священнослужителі віддають усе своє життя служінню Богові та людям, вони дістали благодать через апостолів від Самого Господа нашого Ісуса Христа, і ми завжди повинні ставитися до них з особливою любов'ю та повагою.

ПРО ШЛЮБ

Шлюб є таїнство, в якому благословляються жінка й чоловік, коли вони стають подружжям і засновують християнську сім'ю. Порядок таїнства такий: наречений і наречена обмінюються кільцями і висловлюють бажання взяти шлюб. Священник тричі, благословляючи, прикликає Боже благословіння і тричі обводить їх круг аналою. Під час таїнства шлюбу наречений і наречена стоять із запаленими свічками в руках, а над їхніми головами тримають вінці. Християнський шлюб святий, і тому розлучення не може бути припустимим, крім виняткової обставини - коли порушено подружню вірність.

Пустослів'я - це те, чого повинні уникати християни

Ця тема буде корисна не тільки православним віруючим, але і тим, хто хоче змінити своє життя на краще. Поговоримо про те, що таке пустослів'я, якої шкоди від нього отримують люди. Знаєте, чому іноді від спілкування з людьми стає не по собі, псується настрій чи самопочуття? Пустослів'я – це і є причина багатьох проблем, як душевних, так і матеріальних, фізичних, моральних.

Що це за слово?

Пустослів'я – це промовляння порожніх слів, що не несуть ніякої корисної інформації, плітки, перекази чужого життя, пересуди, балачки. Здавалося б, одне слово, але воно означає великий набір дій, причому негативних. Сучасні священники говорять про те, що до пустослів'я можна віднести безглузді передачі по телевізору (наприклад, «Будинок-2», «Камеді Клуб», «Сміхопанорама» і так далі). По радіо частенько можна почути мова диктора, в словах якого немає ніякої корисної інформації. Що стосується футбольних матчів та інших спортивних ігор, де коментатор без кінця говорить не тільки про спортсменів, події на ігровому полі, то, на жаль, це теж відноситься до пустослів'я.

Про блаженну Феодору

Є така правдива історія, пов'язана з блаженною Феодорою. Коли вона померла, то, як і всі душі новопреставлених, пішла до Бога через митарства. Що це таке? Митарства – це випробування душі, де біси викривають всі гріхи. Їх 20 видів. Одним з них, першим митарством, є пустослів'я. Гріх цей є практично у кожного з нас.

Взагалі, така риса, як мовчазність, для християнина ідеальна. Але є нюанс. Це може бути як просто рисою характеру, так і цілеспрямованістю, щоб не згрішити поганим або просто порожнім словом. Це різні цілі, мотиви. Повернемося до блаженної Феодори. Коли вона разом з ангелами наблизилася до першого митарства, то почула гул, нескінченну балаканину, що леденить душу, дратівлива. Біси стрибали поруч, без кінця щось говорили, сміялися. Один з них встав перед Феодорою, розгорнув аркуш і почав зачитувати її гріхи, що відносяться до порожнього сміху, балачкам, співу частівок і пісеньок. Саме з цієї реальної історії можна зрозуміти, що таке пустослів'я.



Не базікайте з сусідками!

Часто можна проходячи по двору, почути розмови дворових жінок і бабусь, дівчаток. Про що вони говорять? Та про що завгодно, але не про корисні речі. Нерідко весь двір в курсі, що відбувається у того чи іншої людини. Наприклад, у вашого сусіда неприємність в сім'ї. Про це вже знає весь двір, і говорять про нього різні речі, пишучи причину проблеми. Хтось навіть починає ненавидіти його, не знаючи суті справи. Потрібно розуміти, що чужі проблеми не повинні стосуватися нікого. Якщо є бажання допомогти людині, то про це не треба говорити нікому. І вкрай негарно обговорювати з кимось, що у нього насправді. Проходьте повз пліткарів. Краще мовчки допомогти нещасному, ніж розмовляти про його справи з сусідками.

Нерідко священники кажуть проповідь про гріх пустослів'я, спираючись на слова Ісуса Христа в Євангелії: «Від своїх слів осудишся». Що тут мається на увазі? Гріх пустослів'я настільки замаскований, що людина не бачить грані між «добре» і «погано», він не бачить його у своїх словах. Так, він знає, що матом лягати погано, обзивати когось погано, брехати теж. А от про те, що балаканина – це гріх, не здогадується. Тому святі отці і служителі церкви вчать остерігатися зайвих розмов.

Спілкування з рідними

Але як бути з рідними? Адже потрібно спілкуватися. Церква не забороняє розмови, бесіди. Але потрібно знати міру. Порівняйте два моменти: «Як ваше здоров'я? Може, вам допомогти по дому?» і «Привіт, як справи?». У першому випадку питання задають

цілеспрямовано. Цікавляться здоров'ям, щоб підтримати, підбадьорити, обслужити безкорисливо. Другий же варіант, як правило, не несе смислового навантаження. Задають таке питання чисто з ввічливості. Що зазвичай буває після запитання про те, як справи? Порожня розмова ні про що.

З рідними людьми, зрозуміло, потрібно розмовляти, дізнаватися, як пройшов день, що нового, як самопочуття і так далі. Пустослів'я – це привід для порожніх розмов і пліток. Але звичайний діалог про самопочуття, настрої – це не гріх. Адже сам Господь велів в сім'ї спілкуватися один з одним, підтримувати словом, втішати. У спілкуванні сім'я живе.

Як уникнути?

Ясно, що пустослів'я – це гріх. Як його уникнути? Зрозуміло не вступаєте в розмови з людьми, якщо мова йде не про якісь важливі речі. Євангеліє вчить, щоб люди стисли і лише по суті відповідали на запитання. Чи є гріхом пустослів'я робота вчителя, викладача? Якщо педагог говорить тільки по справі, розповідає правдиві та повчальні випадки, гріха немає. А ось робота коментатора не є благочестивим. Можна сказати, що телевизор, радіо – привід для гріха.

На жаль, практично всі фільми – це пустослів'я. Рідко можна почути щось



повчальне, корисне. «Мовчання – золото» – всім відома мудра приказка. І з'явилася вона не просто так. Потрібно її притримуватися, щоб не згрішити.

Сповідь

Зрозуміло, що пустослів'я в православ'ї розцінюється як гріх. Тому, якщо ви згрішили яким-небудь некорисним словом, то потрібно прийти до сповіді, попросити у Господа прощення. Які ж саме вчинки

ставляться до такого гріха:

- довго розмовляв з одним ні про що;
- обговорювали з сусідками одного з мешканців будинку;
- співали частівки і нехороші пісні;
- сміялися, обговорюючи безглуздість людини;
- критикували когось за спиною;
- скаржилися на погану погоду, суворого начальника, недбайливого чиновника;
- грубо розмовляли з кимось.

Перераховувати можна довго, але головне почати звертати увагу на те, про що ми розмовляємо і яка з цього користь.

Знаєте, коли у людини дійсно все в порядку? Коли він більше мовчить, не любить розмови, плітки і пересуди. У багатьох православних книгах є проповідь про пустослів'я як про самий поширений гріх. Все залежить від самої людини, його вчинків.



Calendar 2018 / Orthodox Daily Planner

New and Redesigned Calendar 2018.

(Available at UOCofUSA.org)

Features:

- Daily Planner with the saints / feast of the day and readings;
- New spiral bound; Year in review 2017
- List of main Ukrainian and American holidays; Paschalion
- Directory of parishes and clergy
- List of Names of Saints in Eng. and Ukr.
- and much more...

Самолюбство - це гріховний стан

Славолюбство - це любов людини до насолоди. Як про це говорить і пише Православна Церква: гріховний стан душі.

Що воно означає?

Бажано почати розмову з того, що людині властиво насолоджуватися, розважатися, вимагати. Саме від таких дій народжується самолюбство. Простіше кажучи, воно є гілкою егоїзму. Чому? Наведемо перший приклад. Чоловікові подобаються дівчата з пишними формами, але і худенькі особи симпатичні. Він на них заглядається, вибирає собі подругу підходящу. А далі він насолоджується нею, захоплюється.

Другим прикладом нехай буде любов до всього привабливого. Людина любить грати в цікаві ігри, дивитися фільми, купувати смачні торти і цукерки. Тобто він насолоджується. Як бачите, ми вже другий раз згадуємо це дієслово. А це невипадково. Самолюбство - це і є прагнення до насолод.

Чому Церква проти самолюбства?

Православна Церква завжди вважала самолюбство гріхом. І невипадково. Людина, поперше, сама вибирає шлях: рай чи пекло. Ті, хто любить насолоджуватися всім, що тільки можливе у земному житті, потрапляють в пекло і зазнають муки від бісів, які ж його і вкинули в захоплення за життя. Що значить самолюбство? Зречення від Бога. Якщо б це було просто казкою, то не було б сповіді, яка практикується майже 2000 років. Людина, яка любить насолоди, захоплюється особливо в пісні дні, повинен каятися перед священником і перед образом Ісуса Христа в храмі.

Ми трохи розібралися, що таке самолюбство. А тепер давайте візьмемо приклад з життя святих людей: багато хто з них уникали насолод в будь-якому вигляді. Можна навіть перерахувати:

- не милувалися людською красою;
- не прагнули мати якусь річ, яка приносила б зручності;
- не вживали смачну їжу заради задоволення;
- не потребували комфорт, розваги, втіхи.

Із життя святих можна зустріти безліч прикладів того, як святі жили бідно або були жебраками. Харчування було убоге і просте, наприклад, маленький шматочок хліба і кухоль простої води. Насолода давалася їм у такому разі від Бога, як нагорода за стриманість, молитву.

Що відчуває самолюб?

Гріховній людині, навпаки, насолод хочеться нескінченно. Крім того, задоволення можна і не отримати. А радості на душі ніколи не буде. Самолюбство - це свого роду красиве блюдо без дна. Милуєшся красивими боками посудини, а користі ніякої.

Кому не спиться на новому місці? Як правило, тому, хто любить м'якість, тепло, затишок. Знижене тіло потребує насолод. На жаль, сучасний світ влаштований так, щоб люди жили з комфортом. Реклама ставиться з метою продажу товару, сатана (диявол) користується через рекламу душами людськими. Церковні пастирі попереджають про це, про спокуси сучасного світу говорили всі святі. Але дуже мало хто готовий розлучитися з насолодами.

Про сімейне життя

Значення слова «самолюбство» у шлюбі, особливо церковному, аналогічне, як і у світі без Бога, про який ми говорили вище. Виявляється, у подружжя потрібно вступати не з метою насолод, а зовсім з іншої причини. Подружжя в православ'ї - це вміння терпіти негативні сторони коханого, не зриватися, не лягтися, вміти поступатися. І, звичайно ж, прощати і любити. Але давайте повернемося до нашої теми.

У сімейному житті самолюбство - це насолода один іншому, як правило, під час близькості. Пастирі радять молодим не поспішати розписуватися, якщо разом провели дуже мало часу, і лише сподобалися один одному зовні. Адже в шлюбі насолоди можуть рано чи пізно припинитися. Нерідко розлучення відбуваються з цієї причини.

Кілька слів на закінчення

Ось ми з вами розглянули слово «самолюбство». До речі, часто сучасні християни плутаються в у термінах. На сповіді можуть сказати: «Згрішив самолюбством», при цьому не дуже розуміючи значення слова. Потрібно вміти підсумувати, але не описувати детально, що передбачає грішник під самолюбством, наприклад:

- в піст їв улюблену піцу і морозиво;
- вдома зробив комфортну для себе обстановку;
- насолоджувався музикою весь день;
- знайшов дівчину для розваг.

Якщо бути точним, то один гріх пов'язаний з іншим. Самолюбство - це і егоїзм, і задоволення, і небажання змінюватися.

Archpastoral Visitation to Great Britain

Following the trip to Constantinople, the spiritual centre of the Ecumenical Patriarchate of Constantinople, Metropolitan Antony and Archbishop Daniel arrived in Manchester, England to be greeted by Fr. Bohdan Matwijczuk, Fr. Vitalij Derewianka and Ivan Moshkun to commence their first official parish visitations to the North West and Yorkshire.

Here in 1947 settled the majority of Orthodox faithful Displaced Persons in GB and in conjunction with the first Pontifical Divine Liturgy concelebrated by Bishop Mstyslav in the AUGB offices in London, also 70 years ago this year which founded the UAOC in GB attaining Diocesan status in 1981.

Directly from the Airport the Hierarchs visited the self built Church of "The Dormition" and "Memorial to the Great Famine" in Manchester. Parish head Evhen Maksymuk greeted them with the traditional greeting of bread and salt, young Maksym recited a spiritual poem in honour of the Hierarch's.



Manchester, England



Oldham, Great Britain

From Manchester the Hierarch's travelled to Oldham to be greeted by Parish Head Lydia Price and Choirmaster Halyna Saj on the doorsteps of the first purchased in 1953 UAOC Church of St. Volodymyr the Great and where the well known Choir "Dnipro" was based.



Rochdale, U.K.

In each parish a Moleben was concelebrated with responses from the parish choirs, following which a candle was lit during the Litany in eternal memory to the long serving departed founding "nastoyately" pastors and parishioners.



On Sunday 3.12.2017 the Hierarch's were officially greeted by Oxana Metiuk, Nadia Susenko and children in the "Pokrova" Church Rochdale and before it's unique



iconostas donated by Fr. Bohdan and his family to concelebrate a Archpastoral Divine Liturgy marking 25 years Ordination into the Holy Priesthood of Fr. Bohdan who greeted them in the Church with the traditional nastoyael's greeting, asking for their blessings and prayers.

Concelebrants: Metropolitan Antony, Archbishop Daniel, Fr. Bohdan Matwijczuk, Fr. Vitalij Derewianka, Fr. Mychajlo Furyk, Fr. Mykola Romaniv and served by Ivan Bilaniuk. Halyna Saj divinely led the Liturgical singing by the parish choir "Dnipro" from Oldham.

During the small entrance the Metropolitan elevated Fr. Bohdan to the rank of Protopresbyter. A litany was again proclaimed for the anniversary repose of the long serving nastoyatel Fr. Mychajlo Diachenko and all parishioners.

To recognise 70 years since the foundation of the UAOC in GB 70 year commemorative "Hramoty" were presented to: Choir "Dnipro" Oldham – Halyna Saj; "Pokrova" Rochdale – Nadia Susenko and oldest parishioner; London Cathedral "Transfiguration" – Volodymyr Muzyczka; "Pokrova" Bradford – Wasyl Hutorny; "St.Volodymyr's" Oldham – Lydia Price; "Dormition" Manchester – Evhen Maksymuk; Medals bestowed upon Dobrodijka Anna & Protopresbyter Bohdan.

The service ended with the singing of "Bozhe Velykij" and the distribution of a commemorative icon.

All relocated for a Reception and fasted meal at the Ukrainian Cultural Centre, Mere Street Rochdale.

Guests travelled from Germany, Belgium, Scotland, London and all



Medals bestowed upon Dobrodijka Anna & Protopresbyter Bohdan





Commemorative "Hramota presented to London Cathedral "Transfiguration" – Volodymyr Muzyczka



Commemorative "Hramota presented to "Pokrova" Bradford – Wasyl Hutorny



Commemorative "Hramota presented to "Dormition" Manchester – Evhen Maksymuk



Commemorative "Hramota presented to "St.Volodymyr's" Oldham – Lydia Price



Commemorative "Hramota presented to "Pokrova" Rochdale – Nadia Susenko



Commemorative "Hramota presented to Choir "Dnipro" Oldham – Halyna Saj

local parishes. Opened with prayers and a blessing..... and a backdrop screening of the film of the actual ordination of Fr. Bohdan 25 years ago on the 15.11.1992.

Speakers and gifts from: Yuriy Bender, Consistory Deputy Chair; Volodymyr Muzyczka – AUGB London; Ivan Bilaniuk – Choirmster London Cathedral; Stefan Moroz – who read out a greeting from his local UGCC parish priest Fr. B.Lysykanych; Fr. Vitalij Derewianka – Genk Stavropeg Cathedral ; Maria Kopczyk on behalf of Olga Kurtianyk – Chair AUGB

Rochdale; Fr. Yaroslav Rij – UGCC Bradford.

Also attending UGCC priests Fathers Rij, Bilyk, Sampara and verbal



greetings from Fr.Pidlutskij and Nebesniak. During the dinner one of the youngest parishioners Georgian Natalia Sardali performed a beautiful rendition of Ave Maria

Fr. Bohdan presented flowers to Mrs. Butczuk, Halyna Saj Choirmaster, Mrs Kopczyk Kuma for catering services and to Dobrodijka Anna with thanks to the Almighty God, his parents and All for this special day, kind wishes and gifts and to the Hierarch's for their blessings and attendance.

Bradford, U.K.

Monday 4th December started with prayers before Rochdale's (twinned with Lviv) Holodomor Memorial in the town's Memorial Gardens. Then onto Yorkshire and the "Pokrova" Church Bradford to be greeted by parish Chair Wasyl Hutorny and parishioners.

After Prayers of entry and an Eternal Memory Litany and a final blessing, onto York Minister to meet with Anglican clergy and for an official tour of the historic Minster, and place where Emperor Constantine the Great was proclaimed.

Monday evening - a meal with the officers from each parish for official goodbyes and thanks, before returning our Hierarch's home early Tuesday morning.



Храмове Свято Парафії Архістратиґа Божого Михаїла

Радуйся, Михаїле, великий Архістратиґе, зі всіма Небесними силами

21 листопада Православна Церква вшановує свято Архістратиґа Михаїла. Християни вважають його одним із семи архангелів, архістратиґом небесного воїнства, покровителем людського роду. В його честь і славу, багато людей носять його ім'я та присвячують храми. Одним з прикладів таких храмів є храм Української Православної Церкви США св. Михаїла та Юрія в Мінеаполісі шт. Мінесота.



невинно загиблих та вимолити в Бога їм Небесного Царства. Молився Архієрей під час літургії і за ветеранів, які сміливо захищали свій народ у різні роки війни. Також у своїй проповіді Архієрей закликав усіх збудитися від буденності і замкнутості у власному житті, відкрити очі і побачити різноманітні потреби інших навколо нас, відставивши себе і свої потреби



З нагоди святкування празничного свята парафії св. Архістратиґа Божого Михаїла, 19 листопада в неділю в цьому храмі відбулась Архієрейська літурґія, яку очолив його високопреосвященство Архієпископ Даниїл. На початку літурґії голова Елко Перчишин та Валентина Яр разом з дітьми української школи радо привітали Архієрея і зустрівши його з хлібом і сіллю, а діти з квітами щиро просили його благословення. Настоятель храму протоієрей Євген Кумка теж, вітаючи владика, просив молитись за всіх парафіян, щоб Бог дарував розчулення серця кожному під час Божественної літурґії.

Співслужив на Божественній Літурґії протоієрей Петро Сівко, який разом з вірними парафії св. Катерини приїхав розділити радість святкування храмового празнику. У вівтарі прислужували: Іподиякон Микола Зомчак та прислужники парафії. Хор під керівництвом диригента Андрія Каркоця чудовими творами супроводжував Архієрейську Літурґію.

Під час літурґії з нагоди вшанування 84-ї річниці голодомору в Україні, Архієпископ Даниїл відслужив заупокійну Літію, вшановуючи пам'ять усіх

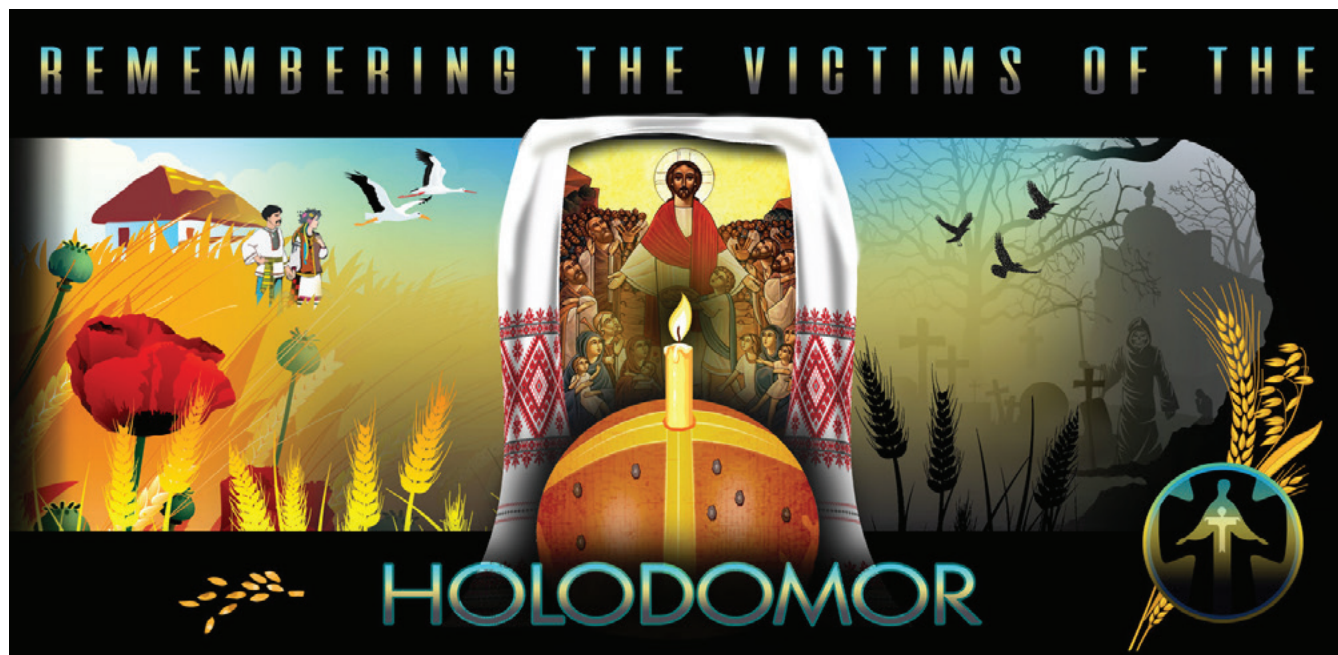
і бажання в сторону. Бажаючи весело відсвяткувати День Подяки, владика Даниїл просив робити добро під час цього свята як ніколи раніше, знову ж не дбаючи про себе але про світ і людей що навколо нас. Також, з нагоди вшанування пам'яті загиблим жертвам голодомору 32-33х років Архієпископ закликав всіх до посту, щоб хоч на день стати співучасниками тої трагедії, поширюючи пам'ять про неї.

По закінченні літурґії усі парафіяни та прихожани святого храму, разом з священнослужителями зібрались у парафіяльній залі для святкового обіду. Діти української школи усіх дивували чудовими українськими піснями та запальними народними танцями. Навіть святкову трапезу саме діти розпочали з молитвою «Отче Наш». Усі в залі насолоджувались смачним індицом, що є традицією парафії на передодні свята Дня Подяки.

Під час святкової трапези Архієпископ Даниїл нагадав усім присутнім про святкування 100-тя Української Православної Церкви США наступного року, і розповівши про план святкування, закликав усіх бути активними учасниками дійства.



Ukrainian-American Community of NY Metropolitan Area Remembers Victims of Genocidal Famine in Ukraine of 1932-1933



The 2017 Annual National Holodomor Commemoration took place on the eve of the 85th anniversary of this human tragedy at St. Patrick Cathedral, New York City on 18 November 2017 with 2,000 people participating. The day began in Ukrainian Village on the lower southeast Manhattan as about 1500 people stepped off in an awareness march from 7th Street and Third Avenue and walked about 3.5 miles to 51st Street and Fifth Avenue to St. Patrick Cathedral.

The procession up Third Avenue was 2-3 blocks long and there were an abundance of placards describing what the march was all about and young Ukrainian students walking along the sidewalks passing out pamphlets explaining to those who observed the march that the Holodomor was an act of genocide against the Ukrainian



nation and her people. It was perpetrated by Josef Stalin and his henchmen in the fall of 1932 and the spring of 1933 and murdered seven to ten million innocent people – solely because Stalin thought he was losing his grip on Ukraine and he needed to bring the nation back into line with the Soviet mindset. This march takes place on every fifth anniversary of the Holodomor and was led this year by His Eminence Metropolitan Antony of our Ukrainian Orthodox Church and His Grace Bishop Paul of the

Stamford Eparchy of the Ukrainian Catholic Church.

The climax of the march was the Memorial Service conducted in St. Patrick Cathedral with the participation of the above mentioned hierarchs together with Metropolitan Stephan and retired Bishop Losten of the Ukrainian Catholic Church as well as His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA and clergy from both churches.

Prior to the beginning of the Memorial service, His Eminence Metropolitan Antony addressed several thousand people in attendance stating:

“At present, when our native homeland of Ukraine is enduring perhaps its greatest trials since achieving independence, we Ukrainians in the Diaspora and in Ukraine remember the Holodomor of 1932-33, this most sorrowful and tragic event

in our Ukrainian history. Together, we prayerfully honor the memory of millions of innocent people who were martyred by hunger in Ukraine.

Today, much scholarly research have been conducted, and many scientific studies have been completed. They confirm unequivocally the fact that the Famine in Ukraine in 1932-33 was deliberately created by a totalitarian regime whose aim was to deliberately destroy the Ukrainian nation. Only a godless and atheistic government would contemplate the extermination by famine of the Ukrainian people – a time-honored and traditionally agricultural people, who also have been bearers of deep spirituality, culture and traditions. The communist regime attempted to mercilessly decimate the entire population by destroying it without concern for children, the young or the elderly. By creating an artificial famine and, thereby, physically destroying the Ukrainian people, the Bolshevik regime aimed to destroy and eradicate the reviled Ukrainian language, culture and the religious identity of the people. Therefore, the communist government was undoubtedly a godless regime which had built a paradise on earth without God. The Holodomor demonstrated that such an authority, in which there



is no room for God, will only shed a sea of blood and build a living hell for millions.

The Holodomor is a wound that will always be a painful scar on the body of our nation. The magnitude of this tragedy is immense. We shall reap its "fruit" for centuries to come. For decades, this totalitarian system has been doing everything in its power to cover up and to erase this tragedy from the cultural memory and history of the Ukrainian nation.

Without exaggeration, this famine is a tragedy not only for the Ukrainian people, but for all of humanity.

Today, we need to continue to expend great efforts to convey the truth and the real history of this, our national tragedy, to the furthest corners of the world where this truth may not yet have reached, or where it may have been heard in a distorted form. It is no secret that the forces of evil continue, even now, to try to hide, silence or distort the historical truth





about the horrors of the Holodomor in Ukraine in the 20th century.

It is within our power and it is our duty to preserve the memory of the death of the millions of our brothers and sisters. Let this sorrowful day when we remember the terrible tragedy of the past century always be one of personal prayer and remembrance for all of the victims of the Holodomor. On this day of remembrance of the victims of the Holodomor, let us each light a candle for our countrymen who were exterminated. With sincere prayers to the Lord, let us entreat Him to give them rest in His Kingdom of Heaven

and forgive them their sins. May He give us His blessing to preserve and support our independent Ukraine which the God-loving Ukrainian people currently are defending and protecting at great cost."

The Dumka Ukrainian Choir sang the responses for the memorial service as it has for many years. Immediately preceding the Memorial Service, survivors of the Holodomor – just two of them, from Holy Trinity Cathedral on Broome Street in NYC – Alexander and Nadia Savaryn, approached a table before the altar to place candles and Ukrainian children followed with blades of

wheat, candles, wreaths and flowers to place at the table – all in memory of the victims of the Holodomor.

Following the requiem service, representatives from the United States government were offered an opportunity to deliver remarks. Among the speakers was Mrs. Tamara Gallo Olexy, previous president of the Ukrainian Congress Committee of America, which along with the National Holodomor Committee and the Churches organizes the event each year. She introduced Senator Charles Shumer who represents the state of New York in the US Senate. The Senator is a regular participant in this commemoration for at least the last ten years and always makes an emotional and stirring condemnation of the genocide and those responsible for it, but calls not only Ukrainians but people of all ethnic backgrounds to join in remembering the victims and aiding in stopping the acts of genocide that still occur in other countries around the world today.

Ambassador of Ukraine to the USA, His Excellency Valeriy Chaly and Ambassador of Ukraine to the United Nations Volodymyr Yelchenko spoke about the horror of the genocidal Holodomor and made references to the historic event of opening and dedications of the National US National Holodomor Memorial in Washington, DC which took place on November 7, 2015.

Bishop Paul of Ukrainian Catholic Eparchy of Stamford, CT closed the commemoration expressing gratitude to all the hierarchs and clergy, to the speakers, and to all present in the Cathedral and finally to His Excellency Cardinal Dolan who, along with his predecessors for nearly two decades invited the Ukrainian-American community to conduct the commemoration in the Cathedral.

The Dumka Choir, under the direction of maestro Vasyly Hrechynsky chanted solemn responses to a Memorial Panakhyda for the Famine victims. The Memorial event concluded with the singing of "Bozhe Velykyj".



Sacred Pilgrimage to the Myrrh-Streaming icon - the Kardiotissa, “The Tender Heart” with Archbishop Daniel

Every Wednesday evening, at 6PM hundreds of people flock to. George Orthodox Church in Taylor, PA to participate in a prayer service – Moleben in front of the Myrrh-streaming icon - the Kardiotissa, “The Tender Heart”. Very Rev. Fr. Mark Leasure, pastor of the Carpatho-Rusyn parish in Taylor, PA, where the icon began to stream myrrh, states that “The Tender Heart” myrrh-flowing, miraculous icon of the Virgin Mary has drawn thousands of people to the parish, all through word-of-mouth. Some call these “weeping icons” or simply “myrrh-streaming”, but nonetheless, these holy icons make miracles happen.

The history of the icon begins with a visit of the Myrrh - Streaming Iveron Icon of the Theotokos from Hawaii to St. George’s in October of 2011. Fr. Mark, the pastor of the local parish wiped his parish’s copy of the icon with cotton that was soaked with miraculous myrrh from the Hawaiian icon. Shortly thereafter the parish copy of the icon also started to stream myrrh. Since that time and to this day it has been abundantly streaming. Moleben services are conducted every Wednesday for crowds that fill the church beyond capacity.

On Wednesday evening, November 15, 2017 His Eminence Archbishop Daniel led the Pilgrimage of Ukrainian Orthodox Christians from All Saints Ukrainian Orthodox Church in New York City, NY (Very Rev. Fr. Vitaliy Pawlykivsky – pastor) to Taylor, PA, where the icon is permanently located at St. George the Great-Martyr Orthodox parish. In addition to the pilgrims from NY City, several Ukrainian Orthodox clergy with their parishioners from NY/PA/NJ area traveled to Taylor, PA as well.

Joining His Eminence for the Moleben service were Very Rev. Fr. Mark Leasure, pastor of St. George Carpatho-Rusyn Church in Taylor, PA with two deacons; Very Rev. Vitaliy Pawlykivsky and Rev. Fr. Yuriy Bazylevsky of All Saints Ukrainian Orthodox parish in New York, NY; Very Rev. Fr. Zinoviy Zharsky of Holy Trinity Ukrainian Orthodox parish in Trenton, NJ; Very Rev. Fr. Mykola Andrushkiv of St. Luke the Evangelist



Ukrainian Orthodox parish in Warners (Syracuse), NY; Very Rev. Yuriy Kasianov of Holy Trinity Ukrainian Orthodox parish in Cheektowaga (Buffalo), NY and local clergy of various Orthodox parishes in Scranton, PA area. The seminarians of St. Sophia Ukrainian Orthodox Theological Seminary joined the congregational chanting of St. George’s parish and at the end of the service, as pilgrims were anointed, chanted beautiful religious community songs in honor of the Birth-Giver of God.

Following the introduction remarks of Fr. Mark, Archbishop Daniel expressed his personal gratitude to His Grace Bishop Gregory of Nyssa (Ruling Hierarchy of the Carpatho-Rusyn Orthodox Diocese – Ecumenical Patriarchate) for granting his blessing

for the Pilgrimage to take place in the parish under his spiritual care. In addition, Vladyka Daniel reflected upon the experience of a powerful presence of the Myrrh-streaming icon in the journey of so many pious Orthodox Christians and people of various Christian backgrounds that weekly flock to the sacred image. Moreover, Archbishop Daniel shared his personal youth story of a very first encounter with icon the Birth-Giver of God and the profound spiritual impact the Theotokos had on the formation of his life.

Upon the conclusion of the service, hundreds of pilgrims approached the icon to be anointed. The mood was appropriately solemn, the faithful were quiet and orderly in their movements. Fragrant myrrh filled the air. The encounters with the icon of Kardiotissa, “The Tender Heart” were quick and the reactions were surreal. Some came away shaken and streaming tears. A few talked of a wave of peace and calm coming over them. Others described a sense of Divine Presence in their physical structures.

The pilgrims of the Ukrainian Orthodox communities that traveled for several hours to participate in the Pilgrimage stayed for a little while longer in order to speak with their bishop and to receive a final blessing before departure to their homes and parish communities.



Glorious Day at Sts. Peter and Paul Ukrainian Orthodox Parish in Palos Park, IL

Glory to Jesus Christ!

My dear reader,

As the summer warm autumn of Chicago land, surrendered to the cold fronts of Canadian winter air, faithful Ukrainian Orthodox community of Palos Park has gathered together in a warm and cozy environment of their beloved parish temple – me.

I am sorry. I didn't introduce myself.

I am 38 years old church temple of Sts. Peter and Paul Parish community, and proud of it! I am a third generation of their temples.

A little bit of history. In 1909, immigrants from the lands of Ukraine, have gotten together and formed a parish family under the patronage of Sts. Peter and Paul in Burnside – Chicago.

The parish flourished and grew. In the middle of nineteen seventies, the need to find a new place has risen. The parish family was blessed to purchase gorgeous grounds in Palos Park area.

This is where they have built me, their third parish temple. I was truly blessed to host inside my walls many joyous celebrations in the life of my parish community. I have witnessed hundreds upon hundreds of the Holy Sacraments of Marriage and Baptism and thousands upon thousands of Sacraments of Repentance and Holy Eucharist as well as Sacraments of the Holy Ordinations. Years have passed. My kids have grown up and some have moved out of the area. I have even had to say my last goodbyes to many of my founders, those who jointly worked on my creation and development. I have cried with my parish family sending into eternal rest many of very well known to me faithful people. My parish family remembers them during the services for their love to this place and its people. Today, I pray for them and



thank them for all that they have done for this parish community. They have served the parish and God by giving their part, their best. They have succeeded, by leaving good memories about the life of this parish; they have succeeded by leaving behind great parish facilities, they have succeeded by teaching their children to love God and His Church. They have succeeded by welcoming new families into their minds. I am assured that my people, my parish family will continue to do what their fathers have been doing. They will continue their legacy. They will continue giving life to this community. They have proved themselves. They have been coming over to the parish grounds to pray,



work and celebrate together. They, my people, have made me the way I am now. I've been serving God and His people for 38 years. The time had taken its toll. My roof started to leak, my front steps were cracked, walls deteriorated, and many other things were not as pretty as they were on the day of my consecration in November of 1979. However, my faithful people didn't leave me in such conditions. Thanks to their enormous love, dedication and generosity they have fixed my roof, remodeled completely my interior and mainly enhanced and beautified with iconography the heart of me – the Holy Sanctuary.

I've been truly blessed with a lot of great and joyous occasions. Today, on Sunday November 12, 2017, I was honored to welcome into my midst His Eminence Archbishop Daniel, president of the Consistory and ruling Hierarch of the Western Eparchy of the Holy Ukrainian Orthodox Church, who has come to bless my enhancements and lead my parish family in the Divine Liturgy. My parish community has gathered together to celebrate Thanksgiving Day. The cold, windy and gloomy day all of a sudden turned into a day filled with Triumphant light of Christ that overcomes darkness and provides its warm peaceful environment. As my pews were filling up with people and kids chatter was bouncing off the walls my spirits were lifted up. I was anxiously waiting for something extraordinary. Expecting the unexpected. His Eminence was greeted at first by V. Rev. Vasyl Sendeha, pastor, and Mr. John Beck, president of the parish council. Then, children with flowers have surrounded His Eminence trying to be first who would give him a flower and greet him with a smile. The group hug has followed. The cheerful laughter broke out.

Before the Liturgy has started, His Eminence Daniel has read the prayer and blessed me and my faithful with Holy Water. The experience was thrilling. Two of my dedicated faithful, Ray Fischer and Elias Gordan were found worthy to be elevated to the order of Reader in the Holy Orthodox Church by His Eminence Archbishop Daniel. The ordination has taken place, right under my main dome. You should have seen the thrilling moment of laying on of hands and prayer exclaimed by the Archbishop. The tears of joy in the eyes of the altar servers, the curiosity of the kids, the melodic singing of the choir under the leadership of Subdeacon George Cepynsky and the excited looks of the worshipers have turned into powerful unstoppable source of spiritually enriched energy. The Christ Himself was there! The Christ was inside my walls as my people have gathered in His name!

The Divine Liturgy followed. Archbishop's presence in my walls is always exceptional and spiritually uplifting. You could hear a pin drop when the time has come during the Divine Liturgy for Him to preach. Archbishop Daniel's words of wisdom were grasped by the Faithful in silent stillness. Even the restless kids have paused and attentively listened to the words of their Spiritual Father. Heartwarming words of encouragement, to live a life to the best of one's abilities as a wise



Christian, who makes the right choices, touched the souls of many. As the Divine Liturgy continued, spiritually uplifted children of my congregation once again adorned the Liturgy with their angelic voices singing the "Otche Nash," the prayer of Our Father and Holy Communion Hymns. It is an overwhelming feeling of joy, to hear my little parishioners so eagerly and in such piety exclaim their prayers to Our God the Father. I can almost hear their innocent voices still resound inside my walls.

Since this weekend was dedicated to the Veterans. His Eminence has gathered our veterans at the tetrapod to honor them and thank them for their service. Then, we prayed together for all of the veterans of the United States of America.

After the Divine Liturgy, the celebration continued in the Church hall, where my parish family has feasted upon delicious traditional Thanksgiving Dinner prepared by the Sisterhood of St. Anne. The food table was heavily laded. The dessert table provided by the talented bakers of the parish family was unbelievable! I bow my head in gratitude to my parish family for their love and dedication. I bow my head in thanksgiving to the Almighty God, praying and asking Him to continue to bless my people, my parish family of Sts. Peter and Paul in Palos Park, IL.

If you are visiting South Suburbs of Chicago, come, visit and join my pleasant community in prayer, inside my legendary walls.

*Remaining in the love of our Lord and God Jesus Christ,
Church Temple, dedicated to Sts. Peter and Paul*



Зустріч Владики Даниїла в столиці Каліфорнії



5 листопада 2017 року Свято-Троїцька Українська Православна Місійна громада столиці штату Каліфорнії - м. Сакраменто вітала свого архипастиря. На порозі храму Правлячого Архієрея Західної Єпархії та голову Консисторії УПЦ США Високопреосвященного Архієпископа Даниїла зустрів голова церковного комітету Ярослав Дроздовський та настоятель храму протоієрей Мирослав Турчак зі своєю паствою.

Була відслужена Божественна літургія. Після читання Святого Євангелія, Владика сказав повчальне слово, а по закінченні літургії Архієпископ Даниїл ознайомився з планами на майбутнє в розбудові храму, запевняючи громаду в молитвах та підтримці цілої повноти УПЦ США.

Настоятель храму звернувся зі

словами подяки: "Дозвольте, Владико, скласти низький уклін і подяку Вам: за молитву, яку Ви піднесли до Престолу Бога Всевишнього та заступниці нашої Пресвятої Владичиці Богородиці; за Ваше прекрасне слово-повчання, яке Ви виголосили у нашому храмі, оскільки Ваші проповіді є завжди повчальними, змістовними, історичними, які надихають не тільки священників, але й усіх парафіян на побожні роздуми та навчання.

Складаю Вам щире подяку і бажаю від щирого серця міцного-міцного здоров'я, довгих років життя у нелегкій архипастирській праці. Зичимо всякого добра, наснаги, Ангела Хоронителя Вашого небесного покровителя. Планів у нас ще багато; багато ще потрібно працювати над оздобленням храму, та я гадаю, що з ласки Божої, ми все це осягнемо.

І звісно ж, Владико, я хотів би скласти найщирішу подяку на Ваші святительські руки, адже без Вашого благословення все це було б геть неможливим. Дякуємо Вам, Владико, за те, що прибули на західне узбережжя США.

Дякуємо Вам за Вашу молитву і просимо не забувати у своїх молитвах нас і всіх тих щирих людей-трудолюбів, які допомагають розбудовувати нашу парафію. А ми, запевняємо, у свою чергу завжди молитимемося за Вас і за Ваше здоров'я! На многії і благії літа, дорогий Владико!"

У церковній залі парафіян і гостей чекав смачний обід. Після спільної молитви гостей частували стравами парафіяльної сестриці. Владика вручив квіти хористам новоствореної громади і висловив подяку всім, хто приклався до праці заснування нової Християнської громади УПЦ США.

Subdeacon Richard Jendras Ordained to the Holy Deaconate



Subdeacon Richard Jendras has been ordained to the Deaconate of the Holy Ukrainian Orthodox Church of the USA by His Eminence Metropolitan Antony. The beautiful Divine Liturgy was celebrated at St. Demetrius Ukrainian Orthodox Cathedral, Carteret, NJ on 21 October 2017.

It was an incredibly warm and bright Fall day with many of Deacon Richard's family and friends present along with fourteen priests and deacons, including His Eminence Archbishop Jeremiah, ruling hierarch of our Church's South American Eparchy, whose Cathedral is located in Curitiba, Brazil. Protopresbyter Taras Chubenko, the parish priest hosted the celebration of the Sacrament and Natalia Honcharenko directed the choir consisting of parish



members guest and friends of the new deacon.

His Eminence spoke of his the new Deacon's life long service to Christ and His Church suggesting that the deaconate - the office of service - would be easily adapted to by him and wished him the good will of all present who now have the responsibility to pray for Deacon Richard on a daily basis - especially that he will permit the Grace imparted into him by the Holy Spirit during the ordination prayers to guide and protect him throughout all his service.

The parish sponsored a wonderful brunch in the Deacon's honor following the Liturgy. God bless you Deacon Richard for many blessed years.

100th Anniversary of the Cathedral Consecration



On Saturday, October 14th His Eminence, Metropolitan Antony led our God-loving and God-protected community of St. Mary Protection of the Theotokos (Pokrova) parish in the celebration of our patronal feast and the 100th anniversary of the consecration of our beautiful cathedral (glory to God!). He was greeted in the narthex by several of our youth (Autumn and Shiloh D., Claire, Helen, and Warren P., and Owen A.) who gave him flowers, by our parish president, Nikolai Fartuch, who gave him beautifully decorated bread (thank you, Stephanie Milan!), and by our parish priest, Fr. Anthony Perkins, who offered words of thanks for his prayers and love for his parish of St. Mary's.

The service was beautiful, with John Koretsky leading the choir

and Dn. Ivan Tchopko (St. Sophia Seminary) offering the litanies. In addition to Fr. Anthony and Dn. Ivan, His Eminence Metropolitan Antony was assisted in the altar by V. Rev. Bazyl Zawierucha (Holy Assumption, Northampton PA), Rev. Theophan Mackey (St. Job of Pochaiv, Los Alamos, NM), Sdn. Volodymyr Yavorsky and Seminarian Miroslav Mykytyuk (both from St. Sophia Seminary), and the servers Ryan and Daniel Anderson.

During the homily, His Eminence reflected on the sacrifice and love the founders of St. Mary's – and all those who established Ukrainian Orthodoxy within these United States. After the homily, Mp. Antony commemorated all the bishops, priests, and faithful of the community who have reposed in

the Lord. The highlight of the service was, of course, the Eucharist, with visitors and the faithful coming forward to receive the Body and Blood of Christ God from the hand of their beloved bishop. It was a glorious moment.

After the service (and the obligatory picture!), everyone reconvened downstairs for a banquet meal. This led to the second highlight of the Metropolitan's visit: the performance of the St. Mary's Traditional Ukrainian Dancers. These dancers, under the instruction of Walt Milinichik, really brought joy to everyone present!

It was a glorious day; may the Lord grant His Eminence and the parish of St. Mary's many more blessed years of service to Our Lord!

2017 Annual Clergy Conference Takes Place in New Jersey



It was with a great sense of joy and camaraderie that the hierarchs and the priests of the Ukrainian Orthodox Church of the USA gathered in South Bound Brook for the annual clergy conference on Sunday, October 15th.

The first evening was spent registering for the conference, settling in to the hotel, and saying hello to old friends. The hierarchs

greeted their priests with warmth, like the spiritual fathers that they are.

The first full day of the conference started with a Divine Liturgy presided over by His Eminence Archbishop Daniel; then moving to the Ukrainian Cultural Center. Then began the program of informative presentations that were to fill up the majority of the days here.

The morning was dedicated to mentoring the laity for parish leadership by the Very Reverend Father Bohdan Hladio of the Ukrainian Orthodox Church of Canada.

The afternoon was given to the idea of setting boundaries. A discussion of mental illness in parish ministry was presented by the Very Reverend Father Demetrius Nickoloudakis of the GOA.

After vespers in the seminary chapel, the clergy partook of a wonderful dinner. And then took the evening to connect with and catch up with brother ministers and meet one on one with the hierarchs.

On the second and final full day of the conference, which started with morning prayer, we heard from Subdeacon Adam Roberts about small group ministry and evangelism. During that time, he presented the movie titled "Becoming Truly Human." It is the first American made documentaries on orthodoxy and the problem of the "nones," people who have no religious affiliation. "Becoming Truly Human" is a wonderful movie, but it is also supported by a program developed by the Antiochian Archdiocese. Which trains lay people in developing small group ministries, aimed at the eventual development of new missions. Historically, that is how the Orthodox Church has approached evangelism: the planting of missions and the developing of



new communities in the mission field.

After lunch father Steven Hutnick, made a presentation on the clergy pension plan, and father Anthony Perkins made a presentation on the clergy strategic plan goals and presented the clergy with a survey to more fully developed that goal.

The youth director Natalie Kapeluck-Nixon and Father John Charest gave a presentation on successful youth ministry in which Mrs. Kapeluck-Nixon reviewed and explained those resources which have been developed for the youth

of our communities and which are available to our clergy for their use. Father John gave insights on how to best retain our children and help our them grow in the faith and in our churches. The fathers then retired to the museum in the consistory library, where they were given a tour of the new exhibit there on the metropolitans of the Ukrainian Orthodox Church in the USA.

The final morning of the conference dawned bright and clear and the clergy and hierarchs gathered for a Divine Liturgy, sung by the seminarians attending Saint Sophia's.

The priests used this time, at the conference, to share both their joys and their struggles with their fellow priests. Only fellow ministers can understand other ministers, because they have gone through the same joys and sorrows. The conference was punctuated by common meals and common liturgical services whether it was the Divine Liturgy or vespers or morning prayer. It is Through common serving and experience that we as a brotherhood draw closer together and feel part of a greater family. The clergy leave this conference renewed and reinvigorated. Encouraged by the support and wisdom of our hierarchs, and that shared experience of our brothers.



VIII Assembly of Bishop Convenes



The Assembly of Canonical Orthodox Bishops of the United States of America convened its eighth annual meeting Tuesday, October 3 in Garfield, NJ with about 40 hierarchs in attendance. The day began with a celebration of the Divine Liturgy at St George Orthodox Church in Clifton, NJ at which the hierarchs in attendance shared in the Holy and Sacred Chalice – the Holy Mystery of Eucharist. Following the Liturgy, a Memorial Service was served for the newly reposed Bishop Antoun of the Antiochian Orthodox Christian Archdiocese of North America.

Both hierarchs of the Ukrainian Orthodox Church of the USA, Metropolitan Antony and Archbishop Daniel actively participate in the working sessions of the Assembly.

His Eminence Archbishop Demetrios, Chairman of the Assembly, opened the meeting with an address, calling upon the brother hierarchs to be the lights of Truth of a path of life of the faithful of the Holy Orthodox Church in the 21st century, with its problems and uncertainties. Metropolitan Evangelos of the Greek Orthodox Metropolis of New Jersey also offered words of

welcome on behalf of the hosting Metropolis.

General business followed, including acceptance of the minutes from Assembly VII, a financial report from the Assembly's treasurer, Archbishop Michael, and a brief report from the Secretary of the Assembly, Bishop Gregory, etc.

Later in the day, Dr. Richard Flory of University of South California offered a presentation and discussion followed on the topic of "Youth and American Culture", addressing the issues of pastoral work with the youth and young adults of the Church.

Dr. Flory informed the hierarchs of the Church about the National Study of Youth and Religion, stating that the purpose of the NSYR is to research the shape and influence of religion and spirituality in the lives of American youth; to identify effective practices in the religious, moral, and social formation of the lives of youth; to describe the extent and perceived effectiveness of the programs and opportunities that religious communities are offering to their youth; and to foster an informed

national discussion about the influence of religion in youth's lives, in order to encourage sustained reflection about and rethinking of our cultural and institutional practices with regard to youth and religion.

In addition to the regular Agenda of the Assembly that addresses logistical issues, the hierarchs are scheduled to participate in various presentation and discussions during the next two days of plenary meetings. Among the proposed topics are "Fundamentals for Emerging Leadership: Key Questions to Frame a Hopeful Future", presentation by Dr. Ann Bezzerides; information about the ministry of the Orthodox Christian Fellowship; presentation on the topic of Canonical Regional Planning; information about the work of the International Orthodox Christian Charities, etc.

A formal Press Release and Statement following the conclusion of the Assembly of Canonical Orthodox Bishops of the United States of America will be issued upon the conclusion of the business sessions on Thursday, October 5, 2017.

The Joyful Ordination of a New Priest



Calling the occasion one of “profound joy for the entire Ukrainian Orthodox Church of the USA,” His Eminence Archbishop Daniel ordained Deacon John Charest to the Holy Priesthood on Sunday, October 1st, 2017 at St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL.

The Rhode Island native, Fr. John Charest received the Mystery of Holy Priesthood in front of his brother priests; family; parishioners and well-wishers on a cool, breezy fall morning.

Welcoming His Eminence Archbishop Daniel to the cathedral of the Western Eparchy of the UOC of the USA were the children of the parish, representatives of the Cathedral’s Board of Administration, Sisterhood members as well as



all the clergy and deacons that have gathered for the momentous prayer service. Very Rev. Fr. Ivan Lymar, pastor of the cathedral's community spoke on behalf of the entire congregation welcoming the Archbishop to his cathedral and beseeching the hierarch to pray not only for the soon to be ordained priest but for his entire family and the ranks of the Holy Priesthood of the Church.

Concelebrating with Vladyka Daniel at the altar were Very Rev. Fr. Ivan Lymar, pastor of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL; Very Rev. Fr. Taras Naumenko, pastor of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA; Rev. Fr. Silouan Rolando, pastor of Holy Trinity Ukrainian Orthodox parish in Goshen, IN; Protodeacon Andriy Fronchak of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL; Deacon James Stickel of Holy Trinity Ukrainian Orthodox parish in Goshen, IN; Deacon Michael Abrahamson and Deacon Paul Cherkas of Holy Archangel Michael Ukrainian Orthodox parish in Woonsocket, RI and Rev. Fr. Mykola Dilendorf (in attendance).

Challenging the new priest to be a "shepherd, missionary, servant, preacher and sanctifier" for souls that will be entrusted into his spiritual care, Archbishop Daniel thanked soon to be ordained priest John for



"having the courage to hear and respond to the call" of the Holy Priesthood.

As the moment of sacred Ordination approached, Fr. John's son

Sebastian stood by the iconscreen holding nicely folded priestly vestments for his father. As the prayerful "AXIOS!" was exclaimed, the entire congregation repeated their approval, chanting in unison with the choir of St. Volodymyr Cathedral (under the leadership of Maestro Volodymyr Popovich) – WORTHY!

Following the liturgy, Father Ivan Lymar, presented a greeting on behalf of the entire cathedral community to the newly ordained priest John. With the blessing of Archbishop Daniel, Fr. John Charest gave his first blessings to those who gathered together for his special moment of priestly ordination.

In conclusion of the service, the entire congregation greeted Archbishop Daniel on his birthday and presented him with a bouquet of flowers, while chanting "God, Grant You, Master, Many Blessed Years!"

Before the final blessing, Vladyka Daniel greeted everyone in attendance and offered a special blessing to Fr. John's dobrodijka Laryssa.

The newly-ordained's mother and father, Cindy and Richard, shared in their son's joy, a joy that became apparent soon after he was ordained and offer a priestly blessing to his parents.

The day concluded with a joyful luncheon in the social hall of St. Volodymyr Cathedral.



St. Andrew Feast Day Silver Spring, Maryland



What is more beautiful than the sparkle of sunshine on freshly fallen snow? It is a parish community, warmly coming together to celebrate its Feast Day, surrounded by the wonder of such snow outside. On Sunday, December 10, 2017 Saint Andrew Ukrainian Orthodox Cathedral in Silver Spring, MD celebrated its patron feast day, continuing a wonderful tradition of community celebration.

Our Prime Heirarch, Metropolitan Antony, led a truly beautiful Liturgy. His profound sermon reminded us of the importance of giving to others, spoke to our hearts and allowed us to be spiritually rejuvenated. Our Cathedral pastor, Father Volodymyr Steliac, along with Father Claudiu Lutai and Father Vasyl Kryshntopol, from St. Michael's parish in Baltimore, assisted in the Liturgy, providing all present with peace and tranquility. In addition, Deacon Ivan Tchopko and three seminarians, along with the Cathedral altar servers, contributed to the Liturgical beauty.

The day began with the altar boys leading Metropolitan in the procession from the rectory to the doors of the Church, where His Eminence was greeted by a number of parish children offering flowers



and smiles. The Sisterhood president, Panimatka Marta Steliac and the Parish Council president, Tamara Woroby, welcomed Metropolitan with traditional Ukrainian bread and greetings. Despite the unexpected snowfall that had made driving treacherous, the Church was filled to capacity and the Liturgy was a true gift to all.



At the end of the Liturgy, Metropolitan Antony thanked the Choir, led by Gregory Oleynik, for a great job and asked all the parishioners to sing 'Mnohaya Lita' to the choir members. His Eminence greeted Father Volodymyr, who that day was celebrating 22 years from the day of ordination to the priesthood. He then asked Panimatka Marta to come to the front of the Church, and acknowledged her enormous contribution to the parish. We all happily sang 'Mnohaya Lita' to Father Volodymyr, Panimatka Marta and their two sons Alexander and Daniel, who stood behind them. Everyone in the Church knew how much this family is loved and appreciated.

In the Parish Hall, members of the Sisterhood had prepared a great feast. Bountiful appetizers and refreshments were served. As soon as the head table was seated, the Parish Brotherhood, along with parish youth, gallantly served a three-course gourmet meal to every parishioner and guest. Center pieces had been artistically prepared by Svitlana Kozyr, and everyone marveled at the beautiful Christmas trees on the stage, which had been decorated under the direction of Lida Czumak. Much of the early critical logistics had been done by Olga Coffey and Vera DeBuchananne, and that included



the decoration of two twelve feet Christmas trees in the Church.

Among the guests were Ukrainian Embassy diplomats, in particular General Volodymyr Havryliv, as well as Bishop Bura, Father Vasyl Kharuk and Father Alexander Dumenko from the Ukrainian Catholic churches. Many parishioners from St. Michael Parish, Baltimore, MD joined us as well.

Parish Council President Tamara Woroby served as MC for the program, the highlight of which was the announcement of the Parishioner of the Year and Lifetime Achievement awards, which were presented by Metropolitan Antony. The recipient

of the Parishioner of the Year Award was Raisa Zolotar, who is much involved in the Choir, the Sisterhood, the Festival and willingly takes an active role in all parish activities and events. Her daughter Sveta is a member of the parish and was in attendance to see her mother receive this honor.

The Lifetime Achievement Award was presented to Mrs. Olena Korytnyk, who for decades, and with a most charitable attitude, has made, and continues to make, an important contribution to many aspects of parish life. Her two daughters, Christine and Nataalka, are parish members, and her son, Peter, serves as Secretary on the Parish Council.

Before dessert, we were treated to a glorious flute and violin concert, by the immensely talented duo of Solomia Horohivska and Andriy Pidkivka. After the meal and closing prayers, many parishioners and guests stayed on for hours, since no one wanted to interrupt such special moments in our life. Following on the heels of this fall's Fifteenth Annual Washington Ukrainian Festival, which welcomed some fifteen thousand people and demanded the involvement of every parishioner, our St Andrew Feast day was a much-appreciated spiritual and social celebration for all.



AXIOS! Subdeacon Evan O'Neil is Ordained to Deaconate



This past weekend saw an auspicious occasion in the life of the parish of St Peter and St Paul Ukrainian Orthodox Church in Carnegie, PA - the ordination of a deacon. On Saturday, September 16th, by the Grace of God and the laying on of hands by His Eminence Archbishop Daniel of the Ukrainian Orthodox Church of the USA, Subdeacon Cliff O'Neil was ordained into the order of the diaconate as Deacon Evan (Clifford) O'Neil, a graduate of St Sophia Seminary in South Bound Brook, NJ.

Divine Liturgy began with the greeting of Archbishop Daniel by the pastor of the parish, Very Reverend Father Steve Repa, president of the parish's board of administration Howard West and the parish youth. Concelebrating with Archbishop Daniel were Very Reverend Father Steve Repa of St Peter and St Paul Ukrainian Orthodox parish in Carnegie, PA; Very Reverend Father Robert Popichak of Holy Ghost Ukrainian Orthodox Parish of Slickville, PA; and Reverend Father Paisius McGrath of St

Peter and St Paul Ukrainian Orthodox Parish in Lyndora, PA; subdeacon Paul O'Neil and several seminarians from St Sophia Seminary in South Bound Brook, NJ: Subdeacon Mykola Zomcha, Ihor Protsak, Ivan Venhryn and Yaroslav Bilohan. Liturgical responses were sung by the Paris choir led by choir director, Cynthia Mycyk.

The proceedings were truly beautiful as fellow parishioners watched the results of Deacon Evan's hard work come to fruition. As always Archbishop Daniel gave an inspiring sermon, giving fatherly advice to subdeacon Cliff and all those present to first and foremost show Christ's love to each other and to everyone we encounter.

As the seminarians led subdeacon Cliff from the back of the church to Archbishop before the Lord's Prayer, many parishioners had tears in the eyes, participating in subdeacon Cliff's anticipation and joy. The whole movement came to a crescendo as Archbishop Daniel began vesting our new Deacon, exclaiming with each

piece of clothing, "Axios!" The entire choir and congregation exuberantly responded in kind, "Axios!"

The Liturgy concluded with Archbishop Daniel presenting Deacon Evan to the congregation and asking him to address the congregation. Deacon Evan gave heartfelt thanks to all who helped him come to this point of his life, especially his wife Alice who gave him the encouragement and strength to continue even during the most difficult moments.

After the Liturgy all in attendance adjourned to the beautifully decorated parish hall where everyone enjoyed fellowship and a sumptuous meal.

*By Subdeacon Michael Kapeluck
Photos by Seminarian Yaroslav Bilohan*

St. Sophia Ukrainian Orthodox Parish of Bayonne, NJ Marks 80th Anniversary



80 years have passed from the day when the first Ukrainian Orthodox Christians settled in the immediate area surrounding a city of 186 years of its own history. St. Sophia Ukrainian Orthodox Church of Bayonne, NJ became home to numerous immigrants that throughout history flocked to the parish's temple: Ukrainians from Eastern and Western Ukraine, Ukrainian Romanians, Orthodox Christians of Polish descent and most recently converts to the Holy Orthodoxy - thus truly being a temple for the people of Christ who came to seek better economic life and religious freedom in a New World.



80 years later, on September 23rd 2017, two hierarchs of the Ukrainian Orthodox Church of the USA, Metropolitan Antony and Archbishop Daniel crossed the sacred threshold of the parish's temple in order to once again mark an anniversary of faithful service. Children and members of the parish's board of administration as well as the pastor of St. Sophia parish, Very Rev. Fr. Myroslav Schirta welcomed the hierarchs to the temple for a formal liturgical consecration of the new altar and renewed icons.

Assisted by twelve priests of various Orthodox jurisdictions of the

United States of America, the UOC of the USA hierarchs led the consecration of the altar service and the procession with the relics of Holy Great-Martyr and Healer Panteleimon as well as the relics of Holy Martyrs of Chernihiv.

With the proclamation of the Holy Gospel and reflection on it, His Eminence Metropolitan Antony touched everyone in attendance with the words of spiritual reflection and call to spiritual awakening and renewal, just as the parish church is being renewed and rededicated 80 years since its foundation and establishment.

With about 50 adult communicants, Archbishop Daniel administered the Most holy Eucharist also to the smallest members of the parish community: about 40 children approached the sacred chalice with their parents and sponsors.



In conclusion of the liturgical service, a short prayer service was offered in front of the Myrrh-streaming

icon of the Mother of God (from Taylor, PA), which remained in the parish's temple for the entire weekend. Hundreds of faithful had a chance to witness the miracle of the Birth-Giver's presence on their lives and to receive a blessing for the healing of souls and body from the Vladyka Daniel with the oil streaming from the icon's sacred image of the Theotokos.

Once a formal commemorative photo was taken, about 200 people were treated to the jubilee luncheon in the parish's hall. The luncheon was prepared and offered by the entire membership of the parish, especially by the ladies of St. Sophia Ukrainian Orthodox parish of Bayonne, NJ.

May the blessing of our Lord and Savior Jesus Christ be with the entire parish family of St. Sophia Ukrainian Orthodox parish of Bayonne, NJ for many blessed years!



З Архіпастирським Візитом в м. Нью-Хейвен, штату Коннектикут



В суботу, 14 жовтня 2017р., у день свята Покрови Пресвятої Богородиці, Високопреосвященіший Архієпископ Даниїл на запрошення настоятеля протоієрея Олександра Яцківа з Архіпастирським візитом відвідав парафію Покрови Пресвятої Богородиці в м. Нью-Хейвен, штату Коннектикут.

Перед Літургією Владика Даниїл з вершив чин (хіротесії) постриження у іподиякони двох семінаристів Свято-Софіївської Семінарії: Процака Ігоря та Бобка Юрія; та вівтарного прислужника храму Назарія Посіко на співця-читця.

З нагоди престольного свята Владика Даниїл очолив відправу святкової Божественної Літургії. За Літургією Його Високопреосвященству співслужили: настоятель храму Олександр Яцків, благочинний протоієрей Степан Маслюк, протоієрей Андрій Покотило, ієрей Василь Шак, протодиякон Антоній Швець та протодиякон Ігор Русин.

Богослужіння супроводжували співом семінаристи Свято-Софіївської Семінарії. Після читання святого Євангелія владика Даниїл звернувся з повчальним словом до парафіян та

гостей храму, привітав усіх присутніх з престольним празником. Пригадав нам, якою особливістю є наповненим день пам'яті Покрови для нас українців. В цей день, ми вшановуємо 75-річчя створення Української Повстанської Армії, святкуємо День захисника України. Згадав Владика за сучасних воїнів, які боронять кордони матері України та закликав весь Український народ до єдності.

На завершення Літургії з благословення Митрополита Антонія, Владика Даниїл нагородив Благословенними грамотами парафіян, які дбають за розвиток і процвітання парафії: голову церковної управи Михайла Микуляка; голову сестрицтва Лідію Буцьку, та замісника голову церковної управи Крістофора Купіц. Після святкової Літургії відбувся обід, на якому сестрицтво храму частували смачними українськими стравами. Семінаристи Свято-Софіївської семінарії під час святкового обіду виконали декілька пісень патріотичного жанру для усіх гостей. Храмове свято завершилось молитвою і благословенням Владика Даниїла.



Celebrating 20 years of Priestly Service in Michigan



Early Sunday morning, with the sun shining brightly through the large spruce trees, which towered over the domed church, the parish of St. Mary the Protectress Ukrainian Orthodox Cathedral, in Southfield, Michigan, was bustling with activity. As the cathedral doors swung open, the squirrels, with tails waving nervously, scampered up the tall trees to get a better vantage point of the activities below:

Their voices squealing with excitement, the children dressed in their Ukrainian vyshyvanky, came pouring out in to the sunshine, flowers grasped in their hands, and eagerly glanced left and right anticipating the arrival of their much-loved hierarch, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and Consistory President of the Ukrainian Orthodox Church of the U.S.A.

Unable to contain their excitement, the children could wait no longer, and erupted down the steps and ran down the sidewalk in search of His Eminence. Just the day before in the parish's Lesya Ukrainka Saturday School of Religion and Ukrainian Studies, the young children had gotten a short lesson - "Bishop 101". They learned the significance of the little round rug (orletz) upon which stands the hierarch (the eagle with spread wings represents the bishop, who hovers over the city (the flock entrusted to him)), not only teaching

and protecting them, but, leading them upward towards salvation), they learned the significance of the mitre, the dikiri and trikiri candles, the bishop's staff with the snakes, etc. The little munchkins, with huge smiles came to an abrupt halt when they spotted Archbishop Daniel turning the corner, along with visiting Seminarians Mykola Zomchak and Ihor Protsak, of the St. Sophia Ukrainian Orthodox Theological Seminary in South Bound Brook, New Jersey. Their excitement, temporarily replaced with a bout of shyness, returned quickly as His Eminence, with his own broad smile, laughed and greeted the youngest of his flock. He graciously accepted their flowers, bestowed his blessings upon their little heads, and with joy shared his newly acquired floral bounty with the little ones, who now with flowers waving in their hands, turned and led Vladyka Daniel to the entrance of the church.

Meeting His Eminence at the foot of the steps, was Olga Liskiwskyi, the Parish Board President, followed by Wara Serij and Georgia Kereliuk, the President of the St. Olga Sisterhood. Having exchanged greetings, and granting them his blessing, Vladyka Daniel turned to make his way up the steps where he was greeted by members of the Jr. U.O.L. and O.D.U.M. youth groups. Entering the narthex, His Eminence donned his mantia, and entered the Sanctuary where Very

Reverend Paul Bondarchuk, parish pastor, who was celebrating his 20th Anniversary of Ordination to the Holy Priesthood, greeted him with a Cross. The nave was decorated with Ukrainian embroidered towels hanging from the pews, along the main aisle. These towels were provided by different families of the parish, and therefore, represented the various regions of Ukraine, uniting the individual families as one Parish Family, and uniting the various areas of Ukraine, into one cohesive nation, past, present and future.

Bestowing his hierarchical blessing upon Fr. Paul, the parish and guests, His Eminence entered the church and ascended the kathedra (riser) placed in the middle of the Nave, where he vested. It is important to realize the great symbolism associated with the vesting, which is a ritualization of each Christian's "putting on Christ." The hierarch, standing in the midst of the faithful, reminds us all, that "where the bishop is, there is the Church." The vesting begins with a white robe (Stikhar) which symbolizes the clean white baptismal garment, followed by the Epitrakhil, symbolizing God's Grace poured out to ordain him, followed by the belt, symbolizing the strength of God and protection from on High. Once the belt was wound about him, the cuffs were tied on, followed by the Sakkos (a wide seamless garment, fastened



by bells, representing the seamless garment of Christ, whose priesthood the bishop is a successor of through the Apostles). Next the seminarians hung the Epigonation (diamond shaped cloth) which symbolizes the "sword of the Spirit, which is the Word of God," giving the hierarch the authority to go forth and, guided by the Hand of God, uphold the truth with humility and justice. Next, the Archbishop was covered with the Omophor, which represents the lost lamb which Christ, the Good Shepherd, did not abandon, but, went in search of and finding it brought it back to the flock, gently draped across His shoulders. The vesting concluded with Vladyka putting on his pectoral Cross, followed by the Panagia, and finally by placing the Mitre upon his head.

As the vesting was taking place, the Liturgy had begun, and Fr. Paul, the seminarians and the altar servers, leaving His Eminence standing amid his flock in the Nave, ascended to the Altar to serve. Archbishop Daniel was not alone for long, as the young children who had been craning their necks to watch the vesting, awed by the process, acting upon the smile from their Shepherd, joined him in the center of the church, by sitting on the kathedra, at his feet. What a glorious moment, as many of the faithful were moved to tears to see their beloved Shepherd, with the tiniest lambs resting safely and comfortably at his feet.

Upon completion of the Little Entrance, His Eminence ascended to the Altar from which he soon emerged to read the Gospel.

As the children stood with candles, His Eminence read from the Gospel of Matthew 25:14-30 about the servants being given talents by their master. Having concluded the reading Vladyka Daniel descended to once again stand among the faithful and deliver his sermon. Everyone listened intently as he told a story which explained the deeper meaning of the Gospel Reading. His Eminence emphasized that God has gifted each of us with a talent, specific to us, and that each skill when used properly and multiplied is of great value. Whether we are good at cooking, fixing things, sewing, singing, painting, writing, etc., each talent benefits our families and communities, and each is vital.

With everyone contemplating and trying to deduce what their talent, their gift from God, and their gift to the world, might be, the Liturgy continued. Emotions ebbed and flowed, fed by Archbishop Daniel, whose prayers rose to the heavens, beseeching the Holy Spirit to grace and bless all those gathered in prayer behind him. As a

general, standing at the head of his troops, Vladyka, led his army of faithful towards salvation. Soon those who were properly prepared, gathered for Holy Communion, the adults falling in to line behind the youngest of the faithful who gingerly crossed their little arms across their chests and eagerly awaited the opening of the Royal Gates. With smiles on their faces the faithful approached in love, awe, and pure gladness, to partake of the Holy Gifts, presented to them by their hierarch.

Truly, today the cathedral overflowed with the presence of both the faithful, the clergy, the angels and the saints, all praying and worshipping the Lord, as one.

As the people made their way to the parish hall, and settled down for lunch and the afternoon's entertainment, the curtains opened to reveal the students and teachers of the Lesya Ukrainka parish school, who congratulated Fr. Paul on his ordination anniversary with poetry and song.

Father Paul, surrounded by his family, Dobrodiyka Angelina, daughters Christina and Sophia, and son Gregory, was grateful to the youngest of his parishioners, who had prepared such a sweet presentation for him. In addition to Fr. Paul and his family, Vladyka Daniel was joined at the head table by Very Reverend Dean Protopresbyter Volodymyr Petriv of Our Lady of Perpetual Help Ukrainian Catholic Church in Dearborn Heights, MI, and V. Rev. Laurence and Presbytera Anita Lazar,





from St. George Romanian Orthodox Cathedral in Southfield, MI to his left.

Fr. Paul was next greeted by the beautiful voices of the Orthodox Choir of Detroit, under the directorship of Matushka Vickie Kopistiansky. The choir members sang several prayers, and songs dedicated to the Mother of God.

As the crowd enjoyed a tasty lunch, catered by Thibault & Moore Caterers, the Masters of Ceremony Ruslana Proonko and Andrew Smyk efficiently hosted the event, keeping things on schedule and moving along. Everyone wished to express their love and gratitude to Fr. Paul and greet him during his celebration. Fr. Volodymyr Petriv stepped up to the microphone and on behalf of himself and Very Reverend Mario Dacechen, expressed his gratitude to Fr. Paul, who has worked over the years to cement the Ukrainian Community in southeast Michigan. In addition to several parishioners who expressed their family's greetings, were Mrs. Vera Andrushkiw, president of the Detroit Regional Council of the Ukrainian National Women's League of America and Ruslana Proonko, on behalf of the "New Wave". Additionally, in the crowd were Andrew Jakymowych, president of the Future Ukrainian Federal Credit Union, in Warren, as well as Oleksandre (Sasha) Darmoroz, who fought on the front lines for Ukraine and lost his leg and sight, and is in the States seeking treatment.

Parish President, Olga Liwkiwskyi, stepped up to the podium, greeted

His Eminence Archbishop Daniel and expressed the parish board's gratitude to Father Paul for his efforts on behalf of growing the parish, educating the faithful and supporting all the parish ministries. She took the opportunity to present Vladyka with \$800 collected by the parish, and another \$500 donated by the St. Olga's sisterhood, towards the IOCC Hurricane Relief Fund, and another check for \$500 for the needs of the Pokrova Parish in San Diego, which suffered major damage due to Spring floods.

Everyone's attention once again returned to the stage as Father Paul was honored by a musical tribute from his goddaughter Milya Smyk, along with her sister Tania, who sang and played



the bandura, piano and cello. The afternoon's entertainment continued as the seminarians, Mykola Zomchak and Ihor Protsak stepped up to the microphone to sing several Ukrainian melodies. Soon the entire hall was reverberating as everyone joined in and sang along. The family Zahaiko expressed their gratitude to Fr. Paul by little Ksenia singing Mnohaya Lita, and Katia performing a dance.

As the crowd finished their coffee and cake, once again the stage curtain swung open, this time to reveal a riot of color as the Kolomeyka Dancers, under the directorship of John Zarycky enthralled everyone with their dancing and acrobatics. Many people rose to their feet at the energetic numbers, unable to sit still, their feet wishing to join the dances on stage.

The afternoon's entertainment concluded with several beautiful renditions by Julian Kytasty on the bandura. The soft string melodies wound their way through the crowd, working their way around and in to everyone.

With a few final remarks of gratitude and congratulations to Fr. Paul, Vladyka Daniel announced to everyone that in 2018 the UOC of USA will be celebrating their 100th Jubilee and asked that the parish join the festivities in July.

The festivities concluded by 4 PM, and while many were feeling tired by all the excitement, not to mention the delicious meal they had consumed, they were still reluctant to leave, lingering, chatting and wishing to receive their hierarch's blessing and remain in his presence for just a bit longer. People lined up to personally congratulate Fr. Paul, expressing their own personal stories, important moments and memories of the last 20 years.

From the day's festivities, the smiles, the prayers, the attendance of the elderly and the young, the laughter, the singing, the shared memories, the new memories, it is evident that the parish of St. Mary the Protectress, in Southfield, MI is doing well in the responsible hands of, and under the solid leadership of Fr. Paul Bodnarchuk, who is not only their pastor, but, their friend, their guide and their mentor. May the Lord bless Fr. Paul and his family, with many more healthy, happy and blessed years, serving in His Vineyard! Mnohaya Lita!



**Help Build Something Special!
Become an ASC Booster
Club Member today!**

ALL SAINTS CAMP

Ukrainian Orthodox Church
of the USA



Contact Your Local
Booster Representative

Or

Chris Mills
641 N. Allerton Ct.
Moon Township, PA 15108
cmills63@comcast.net

A \$25 donation is all that is required to join and receive a "2018 ASC Lucky Calendar" in return! See your local ASC Booster Club Representative, ASC Committee Member or contact Chris Mills for additional information about the ASC Booster Club!

**Thank you for supporting
All Saints Camp!**



“Need for Repentance in an Unsorry World”

Sponsored by the

Ukrainian Orthodox League

and

Holy Protection Orthodox Church

February 23-24, 2018

Bethany Center

Lutz, FL

Sunday, February 25, 2018

& Holy Protection Orthodox Church

Dover, FL

“Come, and let us return to the Lord, for He has torn, but He will heal us; He has stricken, but He will bind us up...that we may live in His sight.” (Hosea 6:1-2)

More details will be available on our website: www.HolyOrthodox.org

Ordination Anniversaries

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



October
November
December

His Eminence Metropolitan Antony (consecration)	October 6, 1985
His Eminence Metropolitan Antony (ordination)	November 26, 1972
Rev. John Charest	October 1, 2017
V. Rev. Taras Naumenko	October 1, 1995
Rev. Borislav Kroner	October 9, 2010
V. Rev. Bohdan Kalynyuk	October 14, 1989
Rev. Silouan Rolando	October 18, 2009
Rev. Paisius McGrath	October 28, 2006
V. Rev. Richard Hawrish	October 30, 1982
V. Rev. Gabriel Rochelle	November 6, 2005
Protopresb. George Hnatko	November 10, 1957
V. Rev. Andrii Pokotylo	November 13, 1999
V. Rev. John Nakonachny	November 19, 1972
Protopresb. Nestor Kowal	November 21, 1965
V. Rev. Victor Wronskij	December 2, 2005
V. Rev. Raymond Sundland	December 3, 1977
V. Rev. Myroslav Turchak	December 4, 2003
Protopresb. Howard Sloan	December 4, 1977
V. Rev. Vasile Sauciu	December 6, 1999
Rev. Gregory Jensen	December 6, 1996
V. Rev. John Lyszyk	December 7, 1991
V. Rev. Volodymyr Steliac	December 10, 1995
Rev. Philip Harendza	December 10, 2016
V. Rev. Mykola Andrushkiv	December 11, 1999
V. Rev. Robert Popichak	December 13, 1997
V. Rev. Oleksandr Yatskiv	December 19, 2001
Rev. Paul Bigelow	December 23, 2000
Protodn. Anthony Szwez	October 19, 2003
Dn. Richard Jendras	October 21, 2017
Dn. Paul Neal	October 22, 2017
Protodn. Ihor Mahlay	November 2, 1997
Protodn. Sviatoslav Nowytski	November 15, 1985
Dn. James Stickel	December 9, 2007
Dn. Ivan Tchopko	December 11, 2016
Dn. Paul Cherkas	December 29, 2013

Holy Baptism... as of 12/12/2017



Auth, Maverick Matthew

baptized and chrismated on October 7, 2017 in St. Mary's Protection Orthodox Church Church, New Haven, CT 06515. Child of Matthew Auth and Tara Haqqerty. Sponsors: Kristofer Haqqerty and Chelsea Kelly. Celebrated by Fr. Oleksandr Yatskiv.

Babin, Odin Reid baptized and chrismated on October 14, 2017 in Sts. Peter & Paul UOC Church, Palos Park, IL 60464. Child of Aleksey Babin and Brooke Jensen. Sponsors: Jerry Galinsky and Ella Homenyuk. Celebrated by Fr. Vasyl Sendeha.

Bachynskiy, Daniel baptized and chrismated on August 20, 2017 in All Saints Ukrainian Orthodox Church Church, New York, NY 10003. Child of Andriy Bachynskiy and Khrystyna Borodaikevych. Sponsors: Yevhenii Nikolaienko and Irina Revchuk. Celebrated by Fr. Vitaliy Pavlykivskiy.

Becciv, Sophia Alexandra baptized and chrismated on October 7, 2017 in St. Andrew UOC Church, Boston, MA 02130. Child of Alexandru Becciv and Kateryna Lazutkina. Sponsors: Sergiu Companeet, Dmitro Turchak, Stela Companeet and Mariana Turchak. Celebrated by Fr. Roman Tarnavsky.

Bolokhovska, Sophia baptized and chrismated on April 29, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of Igor Bolokhovskiy and Ludmila Kot. Sponsors: Dmitriy Grodev and Olga Foka. Celebrated by Fr. Andriy Matlak.

Diutkin, Aleksei Taras baptized and chrismated on November 26, 2016 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Aleksandr Dioutkine and Tetyana Khomyshyn. Sponsors: Taras Khomyshyn and Angelina Morello. Celebrated by Fr. Bohdan Kalynyuk.

Dudyak, Maxim baptized and chrismated on October 1, 2017 in St. Vladimir Cathedral Church, Parma, OH 44134. Child of Roman Dudyak and Ivanna Romanko Dudyak. Sponsors: Taras Romanko and Iryna Dudyak. Celebrated by Fr. Michael Hontaruk.

Emmanuilov, Alex baptized and chrismated on August 5, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Anatoliy Emmanuilov and Victoria Andzeychikova. Sponsors: Sergey Andzeychikov and Tatyana Lizura.

Celebrated by Fr. Georgiy Tyapko.

Emmanuilov, Daria baptized and chrismated on August 5, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Anatoliy Emmanuilov and Victoria Andzeychikova. Sponsors: Sergey Andzeychikov and Iana Maistrenko. Celebrated by Fr. Georgiy Tyapko.

Evseeva, Aleksa Katrina baptized and chrismated on September 9, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Igor Evseev and Tatyana Lizyura. Sponsors: Denis Kreker and Victoria Andreychikova. Celebrated by Fr. Georgiy Tyapko.

Franzese, Juliana baptized and chrismated on July 29, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of John Franzese and Karina Shulkevych. Sponsors: Sergey Gupanov and Domanica Maimone. Celebrated by Fr. Andriy Matlak.

Herbut, Yuri baptized and chrismated on October 14, 2017 in St. Volodymyr Mission Church, Kerhonkson, NY 12446. Child of Alexander Rosenstein and Natalia Herbert. Sponsors: and . Celebrated by Fr. Yuri Bazylevsky.

Holub, Sofiya Oleksandra baptized and chrismated on June 14, 2014 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Vasyl Holub and Nataliya Grynyk. Sponsors: Roman Tataryn and Oleksandra Stelmah. Celebrated by Fr. Bohdan Kalynyuk.

Hontaruk-Levko, Peter Michael baptized and chrismated on October 28, 2017 in St. Vladimir Ukrainian Orthodox Cathedral Church, Parma, OH 44134. Child of V. Rev. Michael Hontaruk and Hanna Levko. Sponsors: Archbishop Daniel, Oksana Logvyniuk, V. Rev. Vasyl Sendeha and Ulyana Woznak. Celebrated by Metropolitan Antony.

Iena, Milana Sophie baptized and chrismated on September 23, 2017 in St. Mary's (Nativity of the Mother of God) UOC Church, New Britain, CT 06051. Child of Andrii Iena and Alona Fedorenko. Sponsors: Dmytro Romanov and Marina Lorinezi. Celebrated by Fr. Andrii Pokotylo.

Ievstafiev, Matthew baptized and chrismated on July 29, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of Evgen Ievstafiev and Tetiana Gordiy. Sponsors: Yuriy Andrushko and Tetiana Andrushko. Celebrated by Fr. Andriy Matlak.

Jenkins, Alina baptized and chrismated on October 8, 2017 in St. Nicholas Pro-Cathedral Church, Lakewood, OH 44107. Child of Peter Jenkins and Lana Mironczuk. Sponsors: Mitchel Mironczuk and Rachel

Schneider. Celebrated by Fr. Dennis Kristoff.

Kogut, Anastasia baptized and chrismated on February 10, 2014 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Stepan Khariuk and Khrystyna Kogut. Sponsors: Oleksandr Mlodikov and Vitalina Bench. Celebrated by Fr. Bohdan Kalynyuk.

Korzhiletskiy, Vera Aleksa baptized and chrismated on October 22, 2017 in St. Vladimir Ukrainian Orthodox Cathedral Church, Parma, OH 44134. Child of Stanislav Korzhiletskiy and Jessica Korkosz. Sponsors: Aleksandr Korzhiletskiy and Lauren Manocchio. Celebrated by Fr. Michael Hontaruck.

Kostyniuk Mykhayovych, Volodymyr baptized and chrismated on May 14, 2017 in All Saints Ukrainian Orthodox Church Church, New York, NY 10003. Child of Mykola Kostyniuk and Nataliya Kostyniuk. Sponsors: Sergii Tarnovetskiy Hyorhyovych and Iryna Rudyk Vasylivna. Celebrated by Fr. Vitaliy Pavlykivskiy.

Kovtun, Daniel baptized and chrismated on July 29, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of Dmytro Kovtun and Olena Dovgan. Sponsors: Kiril Koval and Nataliya Marriott. Celebrated by Fr. Andriy Matlak.

Kozin, Maria Mykhaylivna baptized and chrismated on July 22, 2017 in All Saints Ukrainian Orthodox Church Church, New York, NY 10003. Child of Mikhail Kozin and Viktoriia Kozin. Sponsors: Taras Kovalchuk and Vita Vitiuk. Celebrated by Fr. Vitaliy Pavlykivskiy.

Linde, Pie-Marie baptized and chrismated on October 4, 2017 in St. Andrew UOC Church, Boston, MA 02130. Child of Harald Linde and Marina Makarova. Sponsors: Inna Smolova and . Celebrated by Fr. Roman Tarnavsky.

Lutsak, Daniel baptized and chrismated on October 22, 2017 in St. Andrew Memorial Church Church, South Bound Brook, NJ 08880. Child of Andriy Lutsak and Elena Kolyuka. Sponsors: Sergiy Durytskiy and Ruslana Korostynska. Celebrated by Fr. Vasyl Shak.

Maliarchyk, David baptized and chrismated on July 15, 2017 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Sergii Maliarchyk and Mariia Bohdanova. Sponsors: Dmytro Smovskyy, Anna Bunescu, Sergii Busha and Mihaela Buliga. Celebrated by Fr. Bohdan Kalynyuk.

Miller, Anna Margaret baptized and chrismated on November 11, 2017 in St. Michael & St. George Parish Church, Minneapolis, MN 55413. Child of Chad Michael Miller and Rosanne Marie

Schetina. Sponsors: Jason Miller and Larisa Rockenback. Celebrated by Fr. Evhen Kumka.

Ohorodnik, Sophia baptized and chrismated on May 14, 2017 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Andriy Ohorodnik and Iuliia Kotsur. Sponsors: Oleksandr Lazarsky and Inna Kulba. Celebrated by Fr. Bohdan Kalynyuk.

Parkhontseva, Solomiya baptized and chrismated on October 7, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of Sergii Parkhontsev and Olena Zubatenko. Sponsors: Igor Bulda, Lidiia Shliakhenko, Sergii Rykov and Olena Svishah. Celebrated by Fr. Andriy Matlak.

Pistol, Edward baptized and chrismated on July 29, 2017 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Sergiu Pistol and Cristina Eremeev. Sponsors: Victor Sirbu, Iulia Prodan, Ion Sobaliu, Aliona Ursachi, Ion Burdujan and Elena Ghiorghita. Celebrated by Fr. Bohdan Kalynyuk.

Rudenko, Sofia baptized and chrismated on November 6, 2017 in St. Volodymyr Cathedral Church, New York, NY 10024. Child of Artur Rudenko and Oksana Yovchenko. Sponsors: Andrii Rudenko and Catrine Tolstick. Celebrated by Fr. Volodymyr Muzychka.

Scabarosi, Linus Jacob baptized and chrismated on September 30, 2017 in Holy Trinity UOC Church, Treton, NJ 08610. Child of Michael Steven Scabarosi and Melissa Lynn Dowd Scabarosi. Sponsors: Joseph Scabarosi and Sarah Austin. Celebrated by Fr. Zinoviy Zharsky.

Serbezov, Martin baptized and chrismated on July 29, 2017 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Nikolay Serbezov and Laryssa Hrytsenko. Sponsors: Oleksander Kryzhevskyy and Sofiiia Shalmav. Celebrated by Fr. Bohdan Kalynyuk.

Shapoval, Victoria baptized and chrismated on January 29, 2017 in St. Andrew Ukrainian Orthodox Church, Atlanta, GA 30041. Child of Andriy Shapoval and Olga Shapoval. Sponsors: Daria Minina and . Celebrated by Fr. Bohdan Maruszak.

Shyshkov, Dennis baptized and chrismated on September 23, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Olekii Shyshkov and Olena Kuznetsava. Sponsors: Volodymyr Tomenko and Natalia Zolotukhina. Celebrated by Fr. Georgiy Tyapko.

Smovska, Amelia baptized and chrismated on October 22, 2016 in Holy Trinity Parish Church, Bensenville, IL 60106. Child of Dmytro Smovsky and

Angelina Meleshko. Sponsors: Sergii Busha and Tetyana Yermolayeva. Celebrated by Fr. Bohdan Kalynyuk.

Truskalo, Tyler Noah baptized and chrismated on October 16, 2016 in St. Volodymyr Cathedral Church, New York, NY 10024. Child of Not informed and Elizabeth Pearl Truskalo. Sponsors: Walter V. Truskalo, Irene Valentine Truskalo and Lillian Amy Truskalo. Celebrated by Fr. Volodymyr Muzychka.

Truskalo, Ryder Nathan baptized and chrismated on October 16, 2016 in St. Volodymyr Cathedral Church, New York, NY 10024. Child of Not informed and Elizabeth Pearl Truskalo. Sponsors: Walter V. Truskalo, Irene Valentine Truskalo and Lillian Amy Truskalo. Celebrated by Fr. Volodymyr Muzychka.

Tyx, Xavier Alexander baptized and chrismated on September 30, 2017 in Holy Trinity UOC Church, Cheektowaga, NY 14227. Child of Robert Edward Tyx and Irina Dyatel. Sponsors: Joseph Franklin Tyx and Yelena Suffeletto. Celebrated by Fr. Yuriy Kasyanov.

Yukhymchuk, Elizabeth baptized and chrismated on September 21, 2017 in Holy Trinity Mission UOC Church, Seattle, WA 98122. Child of Petro Yukhymchuk and Iryna Oliinyk. Sponsors: Ihor Hrynyk and Mariia I. Oliinyk. Celebrated by Fr. Andriy Matlak.



Bohdan Bohdanovych Bodnar and **Yuliya Ihorivna Demchuk** in St. Vladimir Cathedral Parish, Parma, OH, on October 21, 2017, witnessed by Olena Shakura and Iurii Shakura. Celebrant: Fr. John Nakonachny and Fr. Michael Hontaruk
Darian Michael Chornodolsky and **Roxanna Elizabeth Kobziar** in St. Volodymyr Chapel Parish, Kerhonkson, NY, on September 23, 2017, witnessed by Volodymyr Chornodolsky and Larissa Matijcio. Celebrant: Fr. Yuriy Bazylevsky
Oleksandr Marchenko and **Mariana Bulelyk** in St. Volodymyr Cathedral Parish, New York, NY, on June 3, 2017, witnessed by Kachor Mykhaylo and Vasylyk . Celebrant: Fr. Volodymyr Muzychka
Roman Ostash and **Anna Bordukova** in St. Volodymyr Cathedral Parish, New York, NY, on October 1, 2017, witnessed by Andrew Gavdanovych and Tetyana Chakhovska . Celebrant: Fr. Volodymyr Muzychka

Asleep
in the Lord
as of 12/12/2017



Boyko, Gene of Parma, OH on October 22, 2017 at the age of 76 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir's Ukrainian Orthodox Cathedral Parish, Parma, Ohio 44134.

Dally, Robert L. of Buttlar, PA on October 29, 2017 at the age of 78 years, officiating clergy Fr. Paisius McGrath of St. Peter and Paul UOC Parish, Lindora, PA 16045.

Godzyk, John of Kensington, CT on October 4, 2017 at the age of 90 years, officiating clergy Fr. Andrii Pokotylo of St. Mary's UOC Parish, New Britain, CT 06051.

Gulfo, Eugene E. of North Lima, OH on October 14, 2017 at the age of 68 years, officiating clergy Fr. John W. Harvey of St. Peter and Paul UOC Parish, Yongstown, OH 44509.

Hibbs, Sophie of Newtown, PA on August 27, 2017 at the age of 95 years, officiating clergy Fr. Zinoviy Zharsky of Holy Trinity UOC Parish, Trenton, NJ 08610.

Hula, Wasyl of Richfield Springs, NY on November 16, 2017 at the age of 82 years, officiating clergy Fr. Ivan Semko of St. Mary's UOC Parish, Herkimer, NY 13350.

Ipanis, Maria of Minneapolis, MN on October 16, 2017 at the age of 93 years, officiating clergy Fr. Evhen Kumka of St. Mary's UOC Parish, Minneapolis, MN 55413.

Paszkowski, Helen of Trenton, NJ on August 29, 2017 at the age of 90 years, officiating clergy Fr. Zinoviy Zharsky of Holy Trinity UOC Parish, Trenton, NJ 08610.

Prilepa, Alexandra of Tullahoma, TN on November 2, 2017 at the age of 97 years, officiating clergy Fr. Raymond Sundland of St. Michael UOC Parish, Hammond, IN 46324.

Senedak, Olga of Austintown, OH on October 19, 2017 at the age of 87 years, officiating clergy Fr. John W. Harvey of St. Peter and Paul UOC Parish, Yongstown, OH 44509.

Senkiv, Teodor of Depew, NY on November 2, 2017 at the age of 64 years, officiating clergy Fr. Yuriy Kasyanov of Holy Trinity UOC Parish, Cheektowaga, NY 14227.

Tcherewko, Anna of East Syracuse, NY on October 19, 2017 at the age of 94 years, officiating clergy Fr. Mykola Andrushkiv of St. Luke UOC Parish, Warners, NY 13164.

Tymkow, Julie of Flossmoon, IL on October 16, 2017 at the age of 98 years, officiating clergy Fr. Raymond Sundland of St. Michael Pro Cathedral Parish, Hammond, IN 46324.

**Memory
Eternal!**



**Вічна
пам'ять!**

October – Жовтень

23rd 1973 - ARCHBISHOP HENNADIJ (SHYPRYKEVICH)
2nd 1952 - PRIEST STEFAN MOSIYCHUK
9th 1960 - PROTOPRESBYTER VASYL WARWARIW
22nd 1963 - PROTOPRIEST JOHN ZAYATZ
19th 1966 - PROTOPRIEST MYKOLA CZERNIAWSKY
8th 1975 - PROTOPRIEST MICHAEL KOCHANSKY
15th 1976 - PRIEST GEORGE YAHODSKY
24th 1979 - PRIEST THEODORE BORECKY
8th 1981 - PRIEST BORIS ARIJCZUK
20th 1985 - PROTOPRIEST LEW OPOKA
17th 1988 - PROTODEACON YURIJ KORSUN
16th 1992 - PROTOPRESBYTER JOHN DANYLEVICH
19th 2003 - ARCHIMANDRITE ANASTASIJE
5th 2004 - PROTOPRESBYTER PAUL HRYNYSHYN
5th 2004 - PROTOPRESBYTER SERHIJ NEPREL
3rd 2005 - PROTOPRESBYTER THEODORE FOROSTY
28th 2006 - PROTOPRIEST MYKOLA NEWMERZYCKYJ
11th 2007 - PRIEST WOLODYMYR BOROWSKY
30th 2014 - PROTODEACON JOSEPH HOTROVICH
14th 2015 - PROTOPRIEST ANATOLIY DOKHVAT

November – Листопад

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

December – Грудень

16th 2007 - ARCHBISHOP VSEVOLOD (MAJDANSKI)
6th 1950 - PROTOPRIEST STEPHAN PROKOPCHUK
17th 1955 - PROTOPRESBYTER WASYL DIAKIW SR.
29th 1962 - PROTOPRIEST GREGORY PYPIUK
18th 1965 - PRIEST PETRO KASIANCZUK
4th 1967 - PROTOPRIEST MYKOLA MOHUCHY
1st 1969 - PRIEST JURIJ SIKORSKYJ
14th 1973 - PROTOPRESBYTER OLEXIJ POTULNYCKYJ
21st 1976 - PRIEST IVAN CHUMAK
2nd 1984 - PROTOPRIEST NICHOLAS YARMOLOVICH
12th 1987 - PROTOPRIEST WASYL POKOTYLO
9th 1992 - PROTOPRIEST FEDIR KOWALENKO
22nd 1997 - PROTOPRESBYTER WOLODYMYR BAZYLEWSKYJ
25th 1997 - PROTOPRIEST NESTOR STOLARCHUK
1st 2000 - PROTOPRIEST ANDREW LASHINSKY
6th 2001 - PROTOPRESBYTER PETRO SAHAJDACHNY
28th 2003 - PROTOPRIEST VICTOR COOLEY
6th 2012 - PROTOPRESBYTER HRYHORIJ PODHUREC
9th 2015 - DEACON DAVID MASCARENAS



Українське Православне Слово
Ukrainian Orthodox Word

P. O. Box 495
South Bound Brook, NJ 08880



July 28, 2018

Main Centennial
Celebration Event

PROCLAMATION

At the end of the 19th century and the beginning of the 20th, immigrants to the United States of America from territories of Kyivan-Rus - later identified and recognized as the independent State of Ukraine - began new lives as settlers, steel workers, farmers throughout the USA. They came seeking a better life for their families free of suppression and oppression they had known in their native land.

The first instincts of these new immigrants were to gather themselves together into local communities in order to provide support, comfort and social interaction, but most importantly of all, to worship God Almighty according to their 900+ year old Ukrainian Orthodox customs and traditions. They sought to establish churches, first in the large cities of the United States around the year 1915, and eventually organized into a solid ecclesiastical structure in 1918.

We, by the Grace of God, the present hierarchs of our Holy Church, hereby proclaim the year 2018 as the CENTENNIAL ANNIVERSARY YEAR OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA for our clergy, monastics and faithful, and we commemorate all those hierarchs, clergy, monastics and faithful who came before us, sacrificing so much more than most of us do 100 years later, for the extension of God's Kingdom here on earth.

Through those first 100 years of our history, our founders and benefactors gave of the best of what they had, in order to ensure the preservation of our rich spiritual legacy, inherited from our ancestors, preserving it in a land free of fear, repression and extinction. We thank God Almighty for their conviction, dedication and devotion, which continues to inspire us to follow their example.

As we prepare for this great celebration of the legacy of our forefathers from both Ukraine and here in the United States of America, we call upon every Ukrainian Orthodox Christian to join in all commemorations, which will be scheduled to share our great joy with one another, and with our friends and neighbors. **Our PRIME CELEBRATION EVENT will take place at the Metropolia Center on the Feast of Holy Equal-to-the-Apostles Great Prince Volodymyr, July 28, 2018.** We look forward to the participation and support of all our faithful. Regional events will also be scheduled so that every single clergy and lay member of our Church might join in the celebration.

As we prepare for and make these celebrations, may we always remember our mission to be the salvation of souls and "... to offer healing, comfort, wholeness, spiritual fulfillment and joy as we work together to reveal the beauty of God's creation by proclaiming and living the Gospel of Jesus Christ".

+Antony, Metropolitan

+Daniel, Archbishop