



LABOR
Day

THE HARVEST
IS GREAT,
but the laborers are few.



ЖНИВО СПРАВДИ ВЕЛИКЕ,
та робітників мало.

UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
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Editor-in-Chief
Elizabeth Symonenko
symonsays@gmail.com

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

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The Beginning of the Indiction, which is the Orthodox Church Ecclesiastical New Year (September 1/14)

Luke 4:16 -21

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

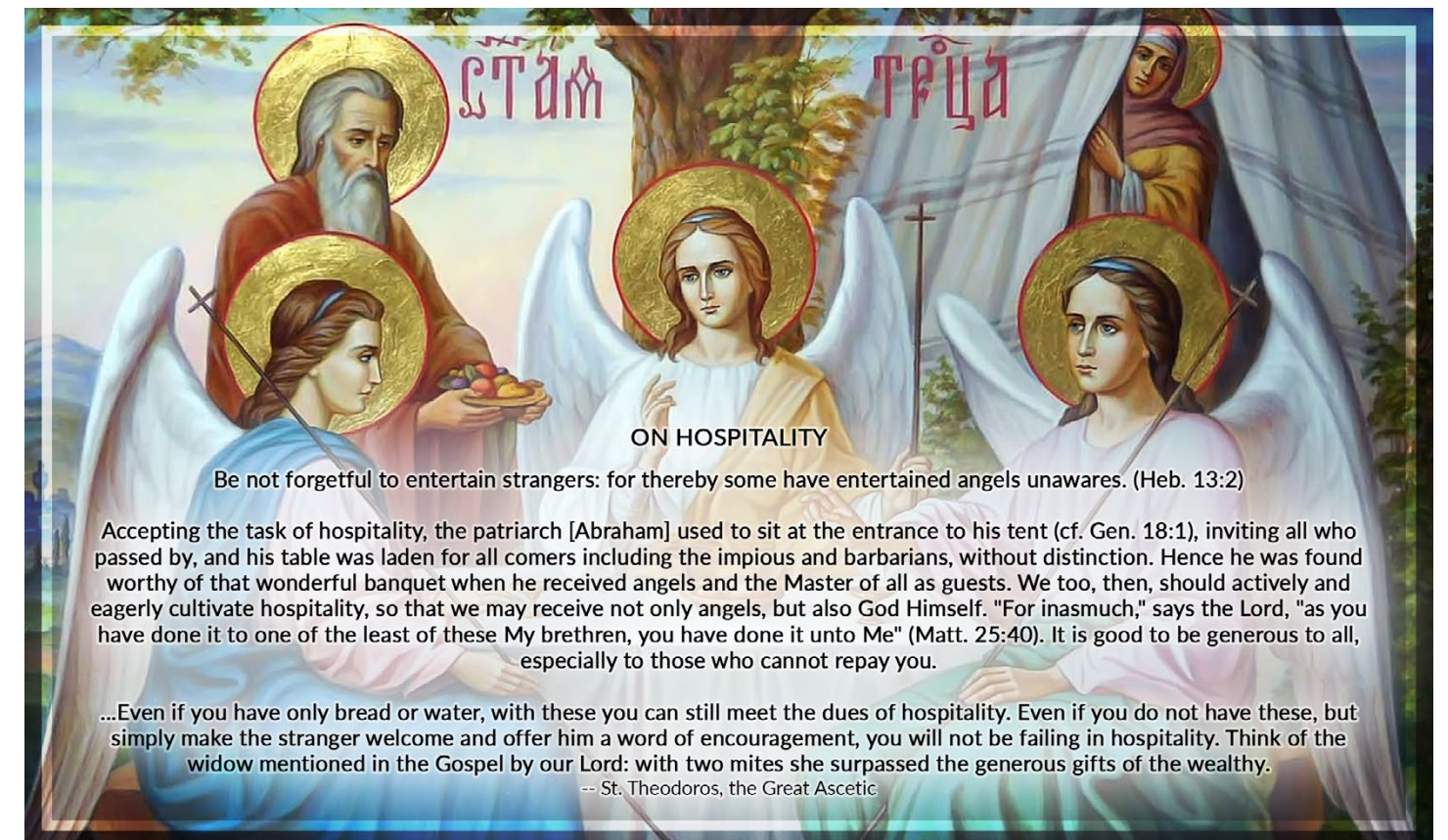
To preach the acceptable year of the Lord.

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

And he began to say unto them, This day is this scripture fulfilled in your ears.

GOD'S BLESSINGS FOR A HAPPY NEW YEAR!
MAY IT BE THE BEST ONE YET!

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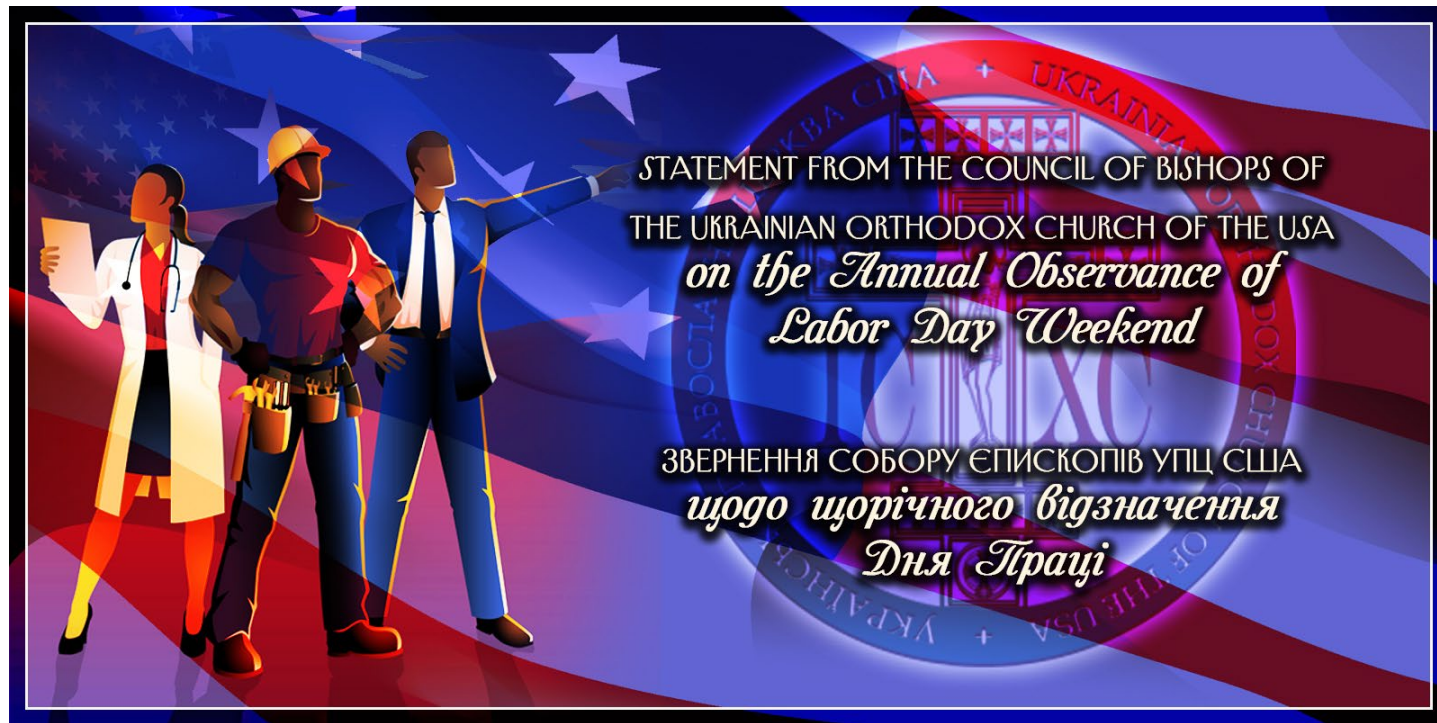
ON HOSPITALITY

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. (Heb. 13:2)

Accepting the task of hospitality, the patriarch [Abraham] used to sit at the entrance to his tent (cf. Gen. 18:1), inviting all who passed by, and his table was laden for all comers including the impious and barbarians, without distinction. Hence he was found worthy of that wonderful banquet when he received angels and the Master of all as guests. We too, then, should actively and eagerly cultivate hospitality, so that we may receive not only angels, but also God Himself. "For inasmuch," says the Lord, "as you have done it to one of the least of these My brethren, you have done it unto Me" (Matt. 25:40). It is good to be generous to all, especially to those who cannot repay you.

...Even if you have only bread or water, with these you can still meet the dues of hospitality. Even if you do not have these, but simply make the stranger welcome and offer him a word of encouragement, you will not be failing in hospitality. Think of the widow mentioned in the Gospel by our Lord: with two mites she surpassed the generous gifts of the wealthy.

-- St. Theodoros, the Great Ascetic



Beloved Clergy and Faithful of our Ukrainian Orthodox Church of the USA,

As we approach the annual observance of Labor Day weekend, we, the Council of Bishops, extend our heartfelt blessings and greetings to each of you. This national holiday, dedicated to honoring the dignity of labor and the achievements of workers, offers us a valuable opportunity to reflect upon the Christian virtues of hard work, stewardship, and service.

The Holy Scriptures remind us that work is not merely a means to an end but a divine vocation given to humanity by God Himself. In the Book of Genesis, we see that Adam was placed in the Garden of Eden “to till it and keep it” (Genesis 2:15). Our Lord Jesus Christ, during His earthly ministry, worked as a carpenter and served others, providing us with the ultimate example of humble service. St. Paul also reminds us, “Whatever you do, work at it with all your heart, as working for the Lord, not for human masters” (Colossians 3:23).

On this Labor Day, we are called to celebrate the fruits of our labor and recognize the contributions of workers in every field and vocation. Whether in the home, the workplace, or the community, every honest task can become a means of glorifying God. Let us offer prayers of gratitude for the workers in our lives who contribute to the well-being of our families, communities, and nation. We also remember those who suffer from injustice, unemployment, or unsafe working conditions, praying for their protection, dignity, and rights.

As we gather with family and friends this weekend, let us not forget the importance of rest and reflection. Just as God rested on the seventh day, setting an example for us, so too should we find time for rest and renewal in His presence. Labor Day weekend can be a time to reconnect with loved ones, attend Divine Liturgy, and offer prayers of thanksgiving to our Lord, who blesses the work of our hands and hearts.

May the grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you. May He bless and protect all workers and grant us the wisdom to use our gifts for His glory and the betterment of our neighbors.

With Archpastoral Blessings,

+ Metropolitan Antony

+ Archbishop Daniel



Улюблене духовенство та вірні нашої Української Православної Церкви США,

Наближаючись до щорічного святкування Дня Праці, ми, Архієрейський Собор, щиро вітаємо кожного з вас. Це національне свято, присвячене вшануванню гідності праці та досягнень тих, хто трудяться, дає нам важливу нагоду замислитися над християнськими чеснотами працьовитості, господарювання та служіння.

Святе Письмо нагадує нам, що праця – це не просто засіб досягнення мети, а божественне покликання, дане людству Самим Богом. У Книзі Буття ми бачимо, що Адам був оселений в Едемському саду, «щоб порала та доглядала його» Буття 2:15. Наш Господь Ісус Христос під час Свого земного служіння працював теслею і служив іншим, подаючи нам найкращий приклад смиренного служіння. Св. Павло також нагадує нам: «І все, що тільки чините, робіть від душі, немов Господеві, а не людям» Колосян 3:23.

У цей День Праці ми покликані відзначити плоди нашої праці та визнати внесок працівників у кожній сфері та покликанні. Чи то вдома, на роботі чи в суспільстві, кожна сумлінна праця може стати засобом прославлення Бога. Піднесімо молитви вдячності за усіх працівників, котрі роблять внесок у добробут наших сімей, громад та нації. Ми також згадуємо тих, хто страждає від несправедливості, безробіття чи небезпечних умов праці, молячись за їхній захист, гідність і права.

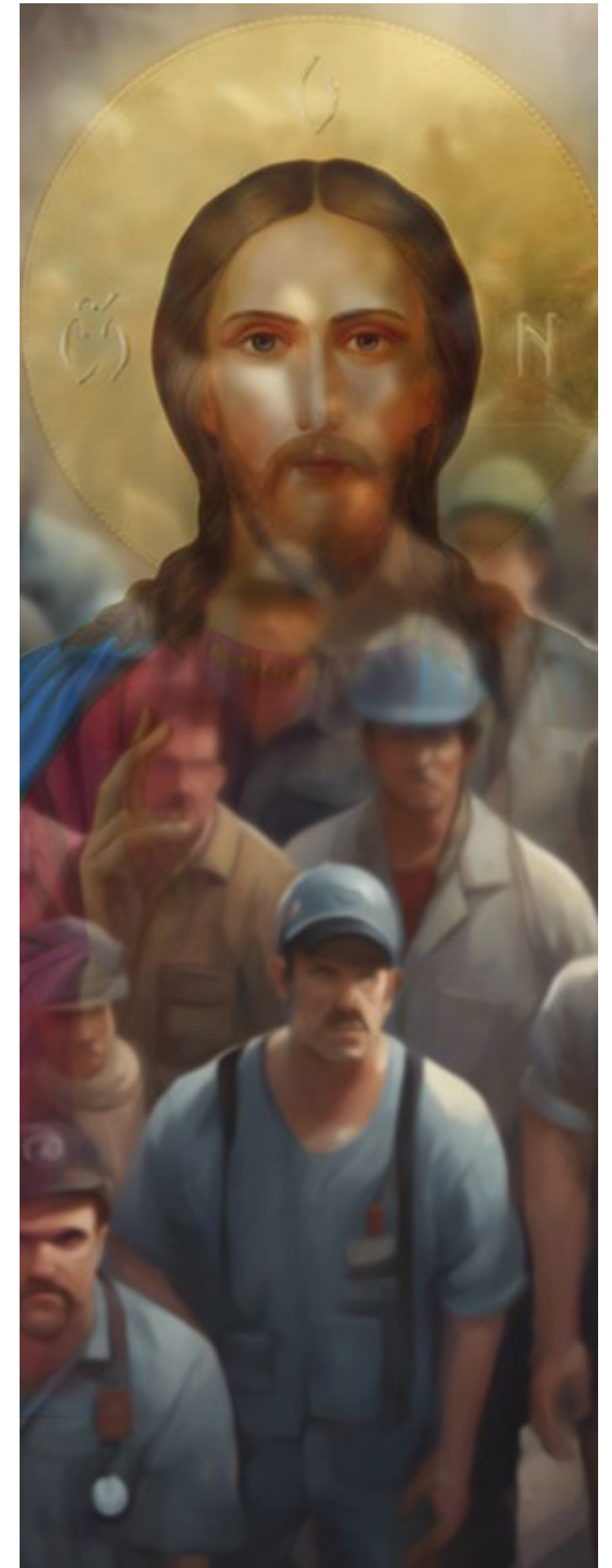
Збираючись із сім'єю та друзями цими вихідними, не забуваймо про важливість відпочинку та міркування. Подібно до того, як Бог спочив сьомого дня, подаючи нам приклад, так і ми повинні знаходити час для відпочинку та оновлення в Його присутності. Вихідні у День Праці можуть послужити часом для відновлення зв'язків з близькими, відвідування Божественної Літургії та піднесення подячних молитов нашому Господу, який благословляє працю наших рук і сердець.

Благодать Господа нашого Ісуса Христа, любов Бога Отця і причастя Святого Духа нехай буде з усіма вами. Нехай Він благословить і захистить усіх працівників і дасть нам мудрість використовувати наші дари для Його слави та для добробуту наших ближніх.

З Архіпастирським благословенням,

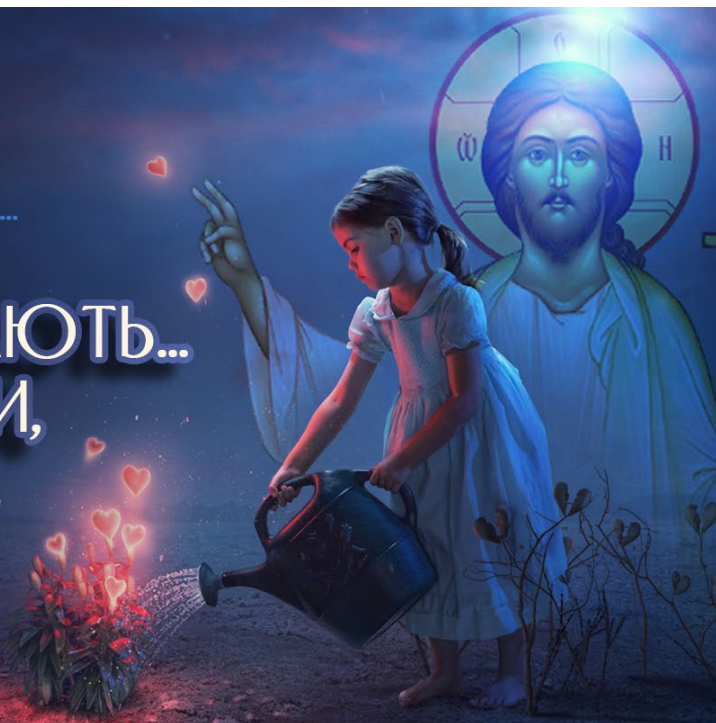
+Митрополит Антоній

+Архієпископ Даниїл



БО ЦЕ В ДУСІ ХРИСТОВОЇ НАУКИ...

ЩОБ ТІ ЩО МАЮТЬ...
ДІЛИЛИСЯ З ТИМИ,
ЩО НЕ МАЮТЬ!



Євангельське повчання, яке читається у восьму неділю по П'ятидесятниці, своїм змістом вражає нас двояко, у двох аспектах.

В 13-му вірші 14-го розділу Євангелії від Матвія згадано, що Ісус "відчалив човном у місце пустинне і самотнє. І почувши народ із міст пішов пішки за Ним".

Отже люди так прагнули чути Слово Боже з уст Спасителя, так прагнули отримати благодать Божу від нього на оздоровлення, що шукали за Ним і знайшли Його у місці "пустинному", де Христос напевно шукав молитовного усамітнення після тяжкої вістки про відрубання голови Іванові Хрестителеві.

Коли люди відчують духовний голод, прагнуть духовної поживи, то, як навчають нас святі Отці Церкви, — це ознака позитивна, це свідчення, що їхнє єство духовне здорове. Так само як добрий апетит є ознакою тілесного здоров'я.

Однак, в Євангельській розповіді на цю неділю найбільше ілюструється тілесне нагодування Ісусом Христом багатотисячної маси народу. Господь сотворив велике чудо: п'ятьма хлібами й двома рибами нагодував п'ять тисяч мужчин, "крім жінок і дітей". Отже вірогідно там було біля десяти тисяч людей.

Недалекоглядні й зарозумілі люди кажуть, що все те виглядає на казку, бо, мовляв, все те неприродне...

Але Господь і створив всі закони природні, і Господь Своєю силою й дією ті закони природні може змінювати, творити чуда – явища, діла незвичайні для нас і неможливі для людських спроможностей. Як могло статися помноження поживи – хлібів і риби – є різні міркування про те, але ми, віруючі в Бога, маємо тверде переконання, що "для Бога все можливе" (Матв. 19:26). Про самі думки, міркування, що пояснюють чудесне нагодування людей, скажемо пізніше, але хочемо звернути увагу на факти на факти безперервних чудес, які творить Бог для нас щоденно й до яких ми так звикли, що приймаємо як "природне".

Тільки віруючі визнають, що такий передбачливий мудрий порядок, що запевняє існування, життя і людей, і всіх сотворінь на світі – це дар від Бога-Творця, а безбожники твердять – сама природа така мудра, що помножує себе. Тут своєрідний парадокс у безбожницькому твердженні: вони згоджуються, що жодна зернина, жодне насіння, жодна рослина не мають в собі мудрості, але вони мудро, передбачливо мають гін до життя, продукують себе, відроджують, помножують і в той спосіб дають підстави до життя всіх живих істот, у тім числі – для людей.

Незаперечним фактом є, що основою, підставою для життя є наявність дрібних зернят різних трав і різного збіжжя. Навіть усі м'ясоїдні тварини мають основу життя в тих же зернятках, які помножуються так, що завжди, щодня їхні плоди споживаються в мільйонах тонн і ще лишається, як і в згаданому чуді, яке явно сотворив Христос.

І жодний безбожник не може ствердити, що людина може створити насінину, зерно, яке б себе відроджувало, помножувало. Все створене людьми зі складників, які створив Бог, гине, не відроджує себе. Найбільший винахід на землі – не найскладніша машина, а дрібне зернятко трави й зерна збіжжя, які себе відроджують, помножують. Але вернімось безпосередньо до чуда помноження хлібів і риби, яке сотворив Господь Ісус серед і для багатотисячної маси народу.

Мабуть найбільш традиційне сприймання того чуда таке: ми не знаємо, як Христос, в який спосіб Він помножував ту поживу, так само, як ми не знаємо, в який спосіб Бог дією благодаті Святого Духа чинить і в Таїнстві Євхаристії, і в Таїнстві Хрещення й в інших Таїнствах і благословеннях Церкви. Ми знаємо тільки наслідки, що саме ті перетворення духовні, невидимі стаються. Ми не можемо нашим людським розумом пізнати глибину дій Божих, так само, як не можемо тілесними очима бачити духовне, невидиме. Ми просто віримо Богові й вірою сприймаємо чудо помноження хлібів, як і всі чуда Божі.

Однак, є й друга думка деяких людей. Деякі люди схильні думати, що в час, коли Христос намірився нагодувати ті п'ять тисяч мужів з їхніми жінками й дітьми, коли Він «споглянув на небо, поблагословив й поламав ті хліби, і дав учням, а учні народів», Він своїми діями й благодаттю Божою зробив чудо

перетворення в душах людських усіх присутніх. Адже ж незаперечно, бо це в душі Христової Науки, щоб усі люди намагалися ділитися своїми здобутками (матеріальними й духовними) між собою, щоб ті що мають, ділилися з тими, що не мають.

Багач, який розкішно одягався, «щоденно розкішно бенкетував», який байдужий був, що рядом був голодний, зранений Лазар, - той багач був осуджений Богом за його байдужість до долі ближнього (Луки 16:19-25).

У тих країнах, де є деспотична влада, де існує різкий поділ соціальний на дуже багатих, що розкішно бенкетують, і бідних, що перебувають у матеріальній нужді, хронічних недостатках і голоді, - там неминуче підготовлюється ґрунт для живлення безбожництва, для використання тих несправедливих соціальних умов адептами безбожницьких філософій. Там неминуче підготовлюється ґрунт для бунтів, повстань, революцій, для руїни.

Приклад імперіалістичної дореволюційної Росії наочно свідчить про те. Безбожники використали наростаючий гнів упосліджених і безправних проти найбагатших аристократів світу, які офіційно вважали себе правдивими християнами, а трактували простий нарід, як безправну худобину. Наочним прикладом може бути і стан такого різкого соціального поділу й байдужості маючих



до немаючих у країнах так званої Латинської Америки, де безперервні повстання, бунти, революції нічого не поліпшують, бо мінються пануючі, але не стається перетворення в душах людських, не помножується любов братерська, як це ставалося при науці й чудах Христових.

Ми не можемо лицемірити й казати, що нам важливий тільки стан душі людини, а байдуже до матеріальних потреб тіла нашого ближнього. Бо коли просячому ми скажемо: «Іди годуйся й грійся собі», - то, як засвідчив Христос, ми заслуговуємо на осуд від Бога. Господь і в друге Своє пришествя оцінюватиме нас по нашому відношенні до ближнього нашого (Матв. 25:31-46).

Ми живемо в країні, яку Бог благословив щедро матеріальними дарами, але ще більше вдячні Йому, що тут устрій державний - демократичний і поступово невпинно поліпшується соціальна справедливість, соціальне забезпечення, що всі можуть «насититися» й ще лишається багато «кошиків»...

Але не забуваймо також слів пророка: «Ти переді мною трапезу зготовив при моїх ...» (Пс.23:5). Світ неподільний і ті, що не матимуть тієї «трапези», люди в країнах, де існує хронічно матеріальна нужда й недостачі, неминуче з завистю поглядатимуть на нашу багату трапезу. А зависть породжує ненависть, а ненависть ворожнечу, а ворожнеча душоубства (1 Івана 3:15).

Це вже зробилося утертою фразою, що «світ неподільний», але так воно справді є. Тому нам необхідно практикувати євангельський принцип, щоб сильніші взяли тягарі слабших (Рим. 15:1) - і то найпершій в Христовій громаді, в нашій Церкві. Але, безумовно ми повинні відчувати те зобов'язання в нашій країні взагалі, у цьому неподільному взагалі. Ми скрізь і у всьому повинні жити в Бозі, згідно Христових Заповітів. Наслідуючи Христа-Господа, ми повинні всі дбати, щоб наші брати й сестри могли насититись і тілесно, і духовно; про останнє, як члени Правдивої Церкви Христової мусимо дбати найперше.

Ніколи не задовільняймося, що «Ми бачили Світло правдиве, прийняли Духа небесного, знайшли віру істинну», а подбаймо своєю діяльністю, своєю порадою, своєю жертвою на месійні цілі Церкви, щоб і наші ближні «бачили Світло правдиве», щоб і вони «знайшли віру істинну» для спасіння в Христі Ісусі, Господі нашім. Амінь.

о.Володимир Музичка
Катедра Св. Володимира,
New York, NY



Send them away! This is what Christ's disciples said that He should do to the multitudes that had been following Him, in today's Gospel lesson- send them away. Let someone else feed them, see to their needs. And, on the surface, this seems to be a reasonable request, given their situation, their apparent inability to care for all of them. Send them away! But even if this request was made because the disciples thought it would be in the people's best interest, it was still, as we learn, the wrong attitude, the wrong response to that situation. Yet, knowing this, what we must ask ourselves, brothers and sisters, is how often do we say this very thing?

And, as we heard, Christ's response then, as it still is today, is "NO! You feed them, you take care of them. Don't expect, or assume, that someone else will do it. As My disciples, My Royal Priesthood, you cannot delegate your responsibility to care for those who are in need, those for whom I have suffered and died." Remember what Christ Himself says of the Day of Judgment, when the Son of Man comes in His glory: those who will be set at His right hand, His sheep, will inherit the Kingdom. Those who will be set at His left hand, the goats, will perish, even those goats who cry "Lord, Lord, have we not prophesied in Your Name, cast out demons in Your Name, and done many wonders in Your Name?" And the difference between these two groups is simple - the righteous are those who have fed the hungry, taken in strangers, clothed the naked, cared for the sick, and visited the prisoners. They have not "sent them away" so that someone else might care for them. Don't be fooled into thinking that we somehow fulfill our Christian obligations by giving a few bucks to the local Soup Kitchen every year.

Now, sometimes the way in which we try to send them away is done in an obvious manner: Let the State take care of the hungry, the homeless, the physically or mentally handicapped. We can't be bothered with them, let the government set up some program, or agency to care for them. Send them away! But other times the way that we do this is more subtle, we may not even be aware of the fact that we are doing it. Things that we do, or don't do, messages that we send, that can have the same effect- sending them away, letting them know that they are not wanted. This happens in our relationships with other people both within our Parish families and outside of them.

What people really need is not one more government program or agency. What people really need, what we all need, is to be near Christ, to receive His love, His care, His teaching, His healing - sanctification, salvation. And I have yet to find a single government program that provides these things - this is why God expects these things of us - it is our calling, it is our Faith, we who would call ourselves "Christians", our faithfulness. The attestation of our belief must be more than words we say, or thoughts we think - you've heard it said that Orthodox Christianity is not a religion, but a way of life - I prefer the quote from a priest that I once read - Orthodoxy is not a way of life, it is life itself. It is the defining characteristic of who and what we are, and not something we leave at the door of the Church on our way out after a Service on Sunday, only to be picked up again as we enter the next week.

Be careful, however, to not fall into the trap that so many Western Christians did, and begin to assume

that, by thinking and saying and living in a certain way, that we somehow earn our salvation, as a laborer earns his wages. Salvation is God's gift to us, it is He Himself, coming to dwell within us, His creation. It is our opportunity to develop a personal relationship with the Almighty - certainly not something to which you can attach a price tag, or something that a person could ever earn, or deserve.

Nevertheless, our faithfulness, that small part that we play in our salvation, is required. And that's because salvation is our relationship with God, as our Lord said, "and this is eternal life, that they may know You, the only true God, and Jesus Christ Whom You have sent," and every relationship requires the efforts of two persons, not just one. The result of this relationship is the way that we live, the priorities that we set, the love that we have for one another, made real in the way that we serve one another. This is why our "Good Works" are a vital aspect of our salvation - they are the fruit of our living, growing, dynamic relationship with God. This is why the Apostle said that we are saved by Grace, thru Faith, for Good Works.

Consider the example set by the Apostles in today's Gospel reading. When Christ told them to feed the multitude, they didn't know how they could do it. But they were willing to give all that they had, a few fish and loaves of bread, and they had faith that Christ would be able to make it happen. We, too, must be willing to sacrifice all that we have, offering it to Christ, demonstrating that same faith that He will be able to use it to feed the multitudes. God's love for us is so great that He allows us to participate in His work; He wants to use us, His disciples, to care for His sheep, for whom He suffered and died on the Cross.

Through our love, our faithfulness, God will take that small, insignificant offering of which we are capable, and, just as we heard in the Gospel Lesson, He will multiply it so that it is sufficient, and to spare, for those whom we serve. And I'm speaking of more than simply the food we offer - the true gift that we serve to people is God's love. And the indescribable blessing that we receive is that we get to see, to actually see our Lord, God and Savior in the very faces of the people whom we serve, because in each and every one of those precious people, we are serving Jesus Christ.

Brothers and sisters, we may not ever be so blessed as to be present at the Feeding of Five Thousand, or Four Thousand, or the conversion of Three Thousand, as when St. Peter preached on the Day of Pentecost. But God gives each and every one of us the opportunity to

touch the life of at least one person, to be the example, or the counselor, or the helping hand, or the shoulder to cry upon, to be the instrument of God's grace in the life of one person, maybe even today.

And maybe another next week, and another the week after that. And, by God's grace, throughout the length of our lives maybe we will be so blessed as to be able to minister unto five thousand people, to feed them, to touch them with God's love... to encounter Christ five thousand times, one person at a time. In this way, God continually becomes incarnate in our lives, on a daily basis.

But only if we are ready and willing to give all that we have, as the disciples brought forth all that they had, without hesitation, knowing that God will indeed complete our works, our manifestations of faith, where we are lacking. I pray that none of us ever send away even a single soul, but that we receive each and every person that we encounter with an open heart, seeing in them the Image of our God, Father, Son and Holy Spirit, to Whom is due all glory, honor and worship, now and ever and to the ages of ages. Amen.

**Fr. Gregory Czumak,
Four Evangelist Parish, BEL AIR, MD**



As we enter the month of September, we commence an annual cycle of activity filled with much excitement and opportunity. For students, the month of September arrives after long anticipation, bringing a healthy resolve to begin another academic year with renewed focus and determination. For those at work, September comes at a time when our summer vacations come to a close, allowing us to return to our workplaces refreshed and revitalized. The lively activity of the month of September speaks to an important dimension of life that merits deeper reflection, namely, the characteristic of labor.

As persons created in the image and likeness of God, our human identity is predicated upon notions of labor and service. Remembering God's instructions to Adam in the Garden of Eden "to tend and keep it" (Genesis 2:15), the important facet of labor has shaped both individual and communal life since the dawn of history. Viewed through the lens of Holy Scripture, specifically in our duties to be stewards of our natural environment and to be in perpetual service to others, labor is as much a theological notion as it is a political or economic one, touching upon facets of human life that call us to consider more closely our interpersonal relationships with others from all walks of life.

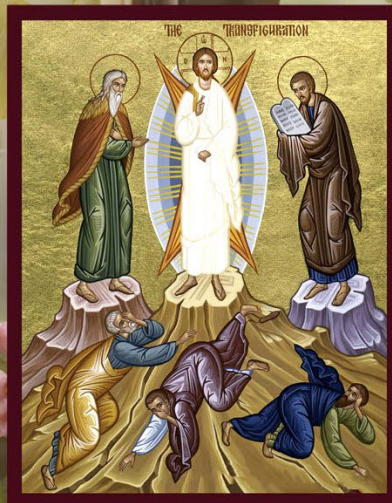
As Greek Orthodox Christians living in America, it is difficult to imagine where we would be as communities without the diligent labor of our forefathers and mothers, many of whom immigrated to America from Greece. For well over a century, their selfless toil and dedication has strengthened our communities, resulting

in high levels of growth for our parishes in terms of infrastructure, expanded facilities for education, and improved resources for ministry. Today, as a result of the collective and continued labor of our clergy and laity from diverse backgrounds, our communities stand poised at a critical point for expansion in even newer directions that we are only beginning to experience.

Indeed, labor comes in many forms, and the house of labor has many rooms. We are thankful for all those who have worked and toiled to improve our quality of life in our beloved nation and for our holy Church. As we return to our labor this month of September, I pray that the blessings of our Lord Jesus Christ, who was raised in the household of a carpenter and who chose fishermen to announce the message of His Gospel to the world, may give continued strength and renewal to you and your families. May His grace keep you and may it guide our communities in peace and prosperity throughout this new ecclesiastical year.

**+DEMETRIOS
Archbishop of America
Published 9/13/04**





СЕРПЕНЬ БАГАТИЙ НА ХРИСТИАНСЬКІ СВЯТА І НАРОДНІ ТРАДИЦІЇ

О. ЄФІМІЙ ФУРСЕНКО

Серпень багатий на християнські свята і народні традиції, які пов'язані з ними. Подекуди вони так тісно переплітаються, що дуже часто пересічна людина плутає справжню назву самого свята, пам'ятаючи лише її народний відповідник. Дуже часто традиції святкування витісняють головний зміст, який несе кожне християнське свято.

Найяскравішим прикладом цього є святкування Спаса, яких в народі нараховують аж три. Медовий, яблуневий та горіховий, такі назви вони отримали від звичаїв благословляти у ці дні відповідно мед, яблука та горіхи. Проте не це є головним змістом свята. Тож давайте разом розбиратись зі святами і пов'язаними звичаями і традиціями.

Так 1-им Спасом, який святкуватимемо вже за кілька днів, а саме 1 серпня, в народі назвали день Винесення Чесного Древа Господнього і пам'ять 7-и мучеників Макковеїв, матері їх Соломонії та учителя Єлеазара. Цього дня у всіх храмах виноситься чесний Хрест Господній. Цей богослужбовий чин нагадує нам древню константинопольську традицію проносити святе Древо Господнє вулицями столиці Візантії, задля виздоровлення від хвороб, які виникали у цей час.

Згідно ж народної традиції цього дня у всіх храмах освячують перший врожай меду, а також мак. Хоча особливого церковного припису благословляти мак немає. Цей звичай виник від співзвучності слів мак і Макковеї. Насправді ж Макковеї – це старозавітні мученики, які відмовились їсти язичницьку їжу,

зберігаючи вірність батьківським переданням. Тому освячувати в цей день мак чи ні – вільний вибір кожного.

2-ий Спас, відзначається 6 серпня, цього дня Православна Церква святкує велике дванадцятье свято Преображення Господнє. В основі цього празника лишиться згадка про те, як Спаситель на горі Фавор преобразився перед трьома своїми учнями Петром, Яковом та Іоаном. Це Він зробив для того, аби укріпити віру апостолів, перед своїми чесними стражданнями.

За народним звичаєм у храмах освячують перший врожай фруктів. У давнину наші предки освячували лише яблука, тепер же для благословення приносять різноманітні фрукти. Ця традиція до нас прийшла від Греції, де на це свято благословляють виноград. Колись не було можливості купити чи виростити виноград на теренах нашої Батьківщини, а тому його замінили яблуками. Звідси і пішла народна назва свята – яблуневий спас.

16 серпня християни згадують перенесення з Едеси до Константинополя чудодійного і древнього нерукотворного Образа Спасителя, який зціляв від різних хвороб і визволяв від небезпек. Це свято в народі отримало назву 3-го Спасу, або горіхового. Адже у цей час дозріває та збирається ліщина та волоські горіхи.

Тож святкуймо розумно, усвідомлюючи і відділяючи головний зміст свята і народні традиції. У традиціях і звичаях немає нічого гріховного і єретичного, проте зберігаючи їх не забуваймо про головніший обов'язок кожного свята – це спасіння нашої душі. Саме це має бути на першому місці в житті кожного із нас! Всі ж свята, традиції і звичаї слугують лише засобом для досягнення цієї мети.



“The harvest is great, but the workers are few” is a quote from our Savior, Jesus of Nazareth, that appears in two Gospels: Matthew 9:37 and Luke 10:2. In Matthew, Jesus says this while observing a crowd demanding his attention. In Luke, Jesus says it before sending His disciples out in pairs to serve the community.

In the Bible passage, Jesus compares evangelism to harvesting crops. He refers to people as the “harvest,” or lost souls waiting to be saved and brought into God’s kingdom. The quote means that many people have never heard of Jesus, or for some reason have rejected Him, and more people are needed to spread His love. Jesus instructs His disciples to pray for more workers. Some say that complacency is a reason why there are few laborers. Today, this may be truer than ever before in history. Our post-pandemic society has fallen away from faith in God and fallen in love with themselves. Many individuals no longer wish to be pleasing to the Lord but pleasing to themselves. People are less worried about the wellbeing of their neighbors as their own comfort, and many first consider “what’s in it for them” before contemplating assisting someone else.

Today, more than ever, it is the duty of the Christian to fight against the norm and remain as a beacon of light guiding those in the darkness towards Christ and eternal salvation.

In the Orthodox Church, ministry is a shared responsibility, and both priests and lay members are expected to serve:

PRIESTS

- lead prayers
- administer sacraments
- provide spiritual support to their parishioners.

They are also responsible for the daily operations of their parishes, their deaneries, and the wellbeing of those the Lord has placed in their care.

LAY MEMBERS

Lay members minister to others in many ways, including:

- Visiting the sick
- Ministering to the bereaved or discouraged
- Counseling the alcoholic
- Welcoming the stranger
- Fighting oppression and poverty
- Serving Christ in their neighbors
- Acting as a Christian in their daily interactions with family, friends, neighbors, and co-workers
- Engaging in spontaneous acts of kindness
- Engaging in acts of charity
- Community

The community ministers to each other, and the sign of growth is to minister to the neighborhood, city, country, and entire world.

INITIATIVE

How can you be a good laborer? There are many ways available for Orthodox Christians to minister to this world.

Consider donating to, volunteering for, or serving through any of these available avenues.

UKRAINIAN ORTHODOX CHURCH OF THE USA MINISTRIES:

<https://uocofusa.org/offices>

Christian Charity: initiates, promotes and develops charitable ministries of the UOC of the USA and the faithful of the Church within the parish family, local community, and outreach throughout the world, encouraging the faithful to touch the lives of all in need.

Development: Building up the Church and one another. Focus is to assist the clergy, the parishes, and local ministry leaders to successfully build up the Church.

Liturgical Publications: Serving the pastoral liturgical needs of the clergy and faithful of the UOC of the USA. Missions: Evangelization of nations, fulfilling the Great Commission of Christ.

Public Relations: Managing the spread of information between the Church, the faithful, and the public, through various media channels including print media, social media, etc.

Religious Education: Offering free educational resources to all individuals, families and parishes that they may understand the Faith delivered by Christ for the life of the world, and share it with their children, loved ones, friends, neighbors, inquirers, and others for their salvation.

Stewardship: Stewardship is about being grateful, responsible stewards of the gifts we receive from God. Youth & Young Adult Ministry: Dedicated to designing and managing ministry to meet the needs of varying age groups within our Church. This is accomplished through training youth ministers, developing and providing national programs and resource materials for our parishes.

Archives: The Church's Ministry of Memory – archiving and preserving textual, photographic and material data.

Vocations: Encouraging the young men of the Church to discern their missions to fulfill their calling from God.

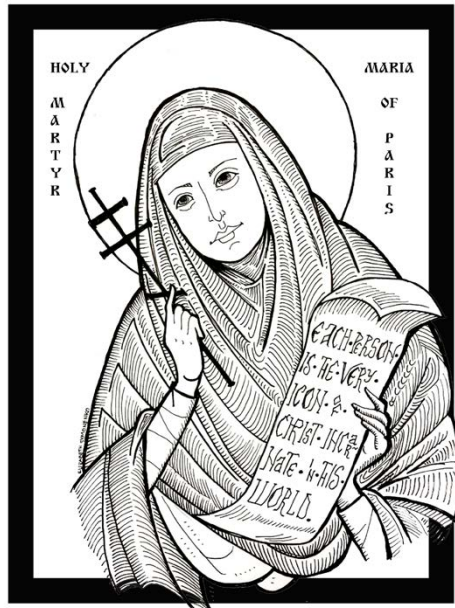
St. Andrew Cemetery: A peaceful oasis for loved ones to rest into eternity.



You can financially support the following Ministries of the Church via PayPal, Credit Card or directly:

- Humanitarian Aid to Ukraine
- General Donations
- St. Andrew Memorial Church
- Guardians of the Metropolia
- St. Sophia Seminary
- Youth Ministry
- Orphanage Assistance
- Patriarch Mstyslav Endowment Fund
- Generators of Hope





HOLY MARTYR MARIA OF PARIS
 EACH PERSON IS RESPONSIBLE FOR HIS OWN PART OF CHRIST'S SACRIFICE IN HIS WORLD.

“The way to God lies through love of people. At Last Judgment I shall not be asked whether I was successful in my ascetic exercises, nor how many bows and prostrations I made. Instead, I shall be asked, **Did I feed the hungry, clothe the naked, visit the sick and the prisoners. That is all I shall be asked.** About every poor, hungry, and imprisoned person the Savior says “I”. “I was hungry and thirsty; I was sick and in prison...””

-St. Maria of Paris

GUARDIANS OF THE METROPOLIA ПОКРОВИТЕЛІ МИТРОПОЛІЇ



**Help to ensure the bright future of our Church!
 Become a Guardian of the Metropolia!**

**Допоможіть забезпечити світле майбутнє нашої Церкви!
 Станьте Покровителем Митрополії!**

Introducing the Guardians of the Metropolia, a new charitable organization of the UOC of USA.

We are dedicated to promoting our Orthodox Christian Faith, growing the core ministries of the UOC of USA, and leaving a strong Church for future generations.

Guardians of the Metropolia are committed in their support of the following core ministries of the UOC of USA:

- Charitable Projects
- Youth Ministry
- Religious Publications
- Seminary
- Missions
- Clergy Development
- Community Outreach

You too can become a member of this devoted group! Register today!

If not us, then who will help our Mother-Church!

For further information or/and to become a member of the Guardians, please contact:

- Fr. Andrii Pokotylo - frandrii@yahoo.com
- Howard West - howardwest1988@outlook.com
- Elizabeth Symonenko - symonsays@hotmail.com

Покровителі Митрополії - є новою, благодійною організацією УПЦ США, яка концентруватиме свою діяльність на поширенні вчення Православної Християнської Віри, розбудові Відділів Праці УПЦ США та збереженні міцною УПЦ США для майбутніх поколінь.

Покровителі Митрополії зобов'язуються підтримувати Відділи Служіння Церкви:

- Відділ Благодійності
- Відділ Праці з Молоддю
- Відділ Літургійних Видань
- Семінарію
- Відділ Місіонерства
- Відділ Розвитку Духовенства
- Місцеві гуманітарні проекти

Будь-ласка ставайте членами цієї організації!

Якщо не ми, то хто ж допоможе нашій Матері-Церкві?!

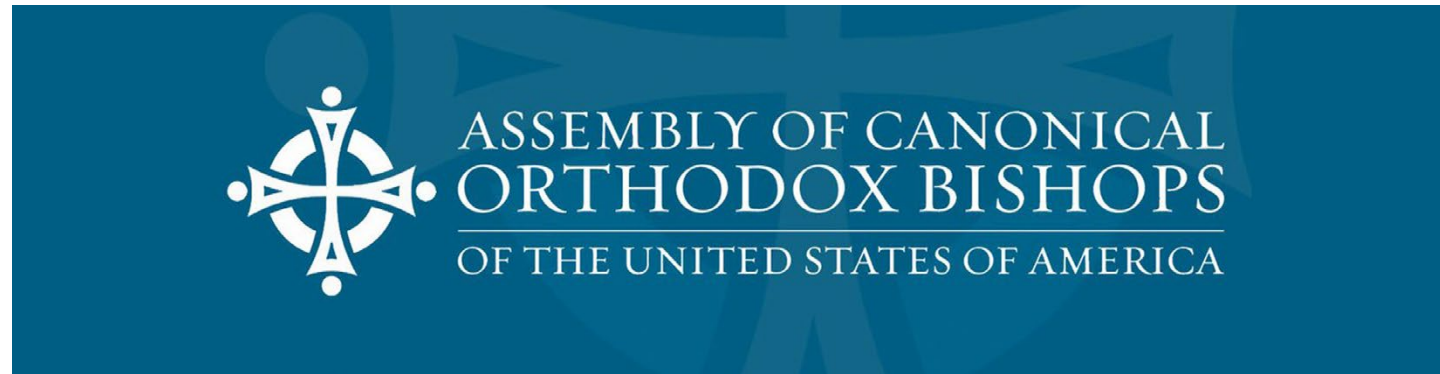
Для запитань, або запису звертайтеся до:

- Fr. Andrii Pokotylo - frandrii@yahoo.com
- Howard West - howardwest1988@outlook.com
- Elizabeth Symonenko - symonsays@hotmail.com



GUARDIANS OF THE METROPOLIA
 UKRAINIAN ORTHODOX CHURCH OF THE USA - P.O. BOX 495 - SOUTH BOUND BROOK, NJ 08889

The Assembly of Canonical Bishops provides information for additional means of volunteering, donating, and serving the Lord through service to others.



International Orthodox Christian Charities
Episcopal Liaison: Metropolitan Nicolae (Romanian)



Orthodox Christian Fellowship
Episcopal Liaison: Metropolitan Gregory (ACROD)



Orthodox Christian Mission Center
Episcopal Liaison: Archbishop Daniel (UOCofUSA)



Orthodox Christian Prison Ministry
Episcopal Liaison: Archbishop Mark (OCA)



Orthodox Volunteer Corps
Episcopal Liaison: Bishop Andrei (OCA)



Orthodox Youth Ministries (OYM)
Episcopal Liaison: Bishop Thomas (AOCA)

VISIT THEIR WEBSITE

for ideas and suggestions on how to minister to your local homeless communities, and others in need.

assemblyofbishops.org/ministries



AFFILIATED MINISTRIES

MEDIA MINISTRIES

Episcopal Liaison: Metropolitan Savas (GOA)



OUTREACH MINISTRIES

Episcopal Liaison: Bishop Nicholas (AOCA)



NORTH + AMERICA



PROFESSIONAL ASSOCIATIONS

Episcopal Liaison: Bishop Sevastianos (GOA)



The Orthodox Theological Society in America



Contact **Fr. Robert Holet** and find out how you can help bring clean drinking water to the faithful and their neighbors in Malawi at **434-987-8170**, or via email at isaiah44project@gmail.com. Additional information will soon be posted on www.orthodoxsteward.com



UOC of the USA members who attended our Sobor in October 2022 learned of a new ministry that was just beginning to be formed at that time. This article describes the work of the Isaiah 44 Project's most recent activity.

A Sacred Outpouring of Grace - The Isaiah 44 Project - Wells for Malawi

Clouds of choking dust rise from dry dirt roadways – the diesel truck engine groaning as gears are shifted to navigate the turns and potholes on what we, in America, would hardly call a road. But the crew is upbeat and undaunted as they turn the corner and make their safe arrival at a rather unusual sight in the center of Africa – an Orthodox Church. Fr. Ermolaos, Pastor of St. Anastasia Church, greets the team as they jump from the truck accompanying the massive well-drilling rig

and everybody is anxious and enthusiastic to start the job. The unspoken feeling in their hearts is, 'Let's find these people some water!'

The priest is dressed not in his cassock, but in work clothes and rubber work boots - with the hope that there will be water sloshing around soon. Children run to the church and hang out, as they often do in this village called Masauli, so Fr. Ermolaos has to set aside his outdoor labors with the drilling team to greet the children and give them a treat. The word spreads fast in the village - a borehole! Coming to our village! Let's go and see!

The team wastes no time as the rig is set up and begins to grind its way through the crusty ground and deep into the earth, as aqua blue well casing is inserted as they go deeper. When they reach 140 feet - a big shout goes up! They have reached water!

There's such great hope now - that the water can be brought to the surface for everybody to use for their daily needs, together as a community. No longer will the women of this village have to leave at 4am every day to walk to the water hole kilometers away - dragging empty plastic buckets. During their trek they must suppress their fears, and remain hopeful there will still be water when they arrive there especially when the water supply has been diminishing fast during the dry season. And if they get water, they hoist the containers onto their heads and trudge back, for hours, just so that the basic needs of life can be met at their homes. Even those not in the village of the borehole celebrate, because their walk may only be one hour to the new well-borehole, instead of two hours.

The borehole at St. Anastasia was made possible through the kindness and generosity of a number of members and friends of the Ukrainian Orthodox Church of the USA. By participating in the Isaiah 44 Project, they extend their love and spiritual care to the people of Malawi by supporting well-drilling projects like this. The Isaiah 44 Project is a cooperative effort with the international missionary organization Equipping Leaders International (ELI), that supplies the well drilling equipment and the staffing to strike water deep in the earth, and the pumping capability to bring it to the surface. In the vision of the Isaiah 44 Project, the ELI team consults with Malawian Orthodox Christian clergy to identify suitable sites for these essential projects.

After completing the initial setup for the well, the pipe is capped, and the day draws to a close - a beautiful Malawi sunset holds great promise.

Day 2 - Completed Installation

As Day 2 dawns, the drilling men of the ELI - Malawi team hop off the truck again bright and early to complete the 'civil work' to make ready the borehole for public use. They uncover the pipe at the top of the well; then the team unveils the gleaming new, double handled steel well pump! After securing the massive pump to the well head they proceed to an important next step - pouring a concrete base for the well pump and the drain that channels excess water away from the borehole site. That concrete drain is important because it keeps stagnant or polluted surface water from contaminating the clean water in the borehole. Next Duncan, the local ELI team leader, energetically pumps the handle up and down with two hands again and again - and everyone is ever hopeful. Then behold - the water pours out of the pump spout! Everybody is amazed and rejoices - their lives are being changed before their very eyes!

But the celebration will be delayed, just a bit. That's because it's necessary to allow the concrete to set properly so that the installation will last a long time. But everything is being made ready. The pump is locked down but everyone anticipates the public opening which will take place very soon! The concrete requires several days to cure, so everybody waits. It's like waiting for Pascha. But they've been waiting for a long, long time so what's another day or two?

The New Day

As the Day of Dedication dawns, the Christian faithful of St. Anastasia Church invite the local community of the village to begin the new day by turning to God - 'Let us give thanks to God!' Just a few weeks earlier at Theophany, the faithful of our Ukrainian Orthodox churches heard the prayers that recalled the mystery of God's grace present in the blessing of the Jordan water. These prayers are now offered to God in a foreign tongue in a far-off place in the midst of a new people of God. The Malawians understand what these prayers say and mean - that water is the sustaining force of their lives. These waters that will sustain them physically but also spiritually are a gift from God the Father through Jesus Christ.

Today, another vehicle comes bouncing down the dusty road from the north. St. Anastasia parish will welcome a special guest - the spiritual Father of the parish, Archbishop Fotios. Accompanied by senior priests from the archdiocese, Fathers Chyrsanthos and Nikodemos and other guests, they will gather with the people of the village as well as Duncan and his friends from ELI to celebrate together this New Beginning.

A small bowl of water is prepared and blessed. Then, the bishop circles the borehole and sprinkles everything and everyone with the water - which is now holy water because the people see God as its source. And then the Archbishop steps up to begin the release of water himself, making the sign of the cross three times, then he starts to vigorously pump the handle. After several enthusiastic efforts the water flows out in abundance! The scores of people gathered about raise up and shout for joy, accompanied by an enthusiastic hand-clapping! As the water flows, they rush for their buckets and wash off and splash the water all about playfully. Men step up one by one, greeted by the bishop, to do the heavy-duty pumping work. All are filled with joy and singing breaks out. The women begin the customary rhythmic dance and song that accompanies the praise of God in their culture. Some of the locals hold up two banners for all to see, one describes the 'Isaiah 44 Project' and the second is a message to us all, 'You are making a difference!' Some young men make videos to share, explaining their gratitude for the borehole, and their commitment to be good stewards of this gift, on behalf of the community.

Prayers are also offered in the hearts of the faithful that, by the grace of God, the second dimension of the Isaiah 44 Project will be fully realized - an invigoration of a growing, flourishing local Church, through the ministry of Fr. Ermolaos and the Parish faithful. This will lead to the spiritual salvation of the people of the Chirazoulou region through the outpouring of the grace-filled waters of Holy Baptism - and their spiritual formation in the Church as Christians.

Dedication

The Chirazoulou Isaiah 44 Project borehole in Malawi is dedicated to the Lord in thanksgiving - and in celebration of the holy ministry of His Eminence, our Metropolitan Antony, our prime hierarch. With deep gratitude we ask the Lord to bless the people of Chirazoulou through this well for years to come. It is notable that this drilling project began on the Feast of St. Antony of the Desert. Our own Metropolitan Antony, who has faithfully labored in the vineyard of the Church as a priest for over 50 years and as our Metropolitan for 10 years, begins a 'new year' and a 'new decade' of his holy ministry. He will be remembered not only in the United States, but also now in the center of Africa, the very homeland of St. Antony.

In hearing of the completion and blessing of the borehole, Metropolitan Antony wrote,

"How wonderful is our God, who provides for people of faith, hope and love!!! Peace, Love and Joy to all who will be blessed with the water that pours forth from this well - a Gift from God manifested through the kindness and generosity of many fellow Orthodox Christians!"

Future Work

Additional boreholes in Africa are desperately needed. By the grace of God, one by one, through the spiritual work of people whose hearts who are touched and moved to generosity, the mission to bring life-giving spiritual water will be fulfilled. We are deeply grateful to the ELI organization for their spirit of cooperation in joining in this common, Christian effort.





Celebrating the season of Pascha, and now, Pentecost, we recall the Church's mission of evangelization exemplified in the First Resurrection Gospel (Mt.28) but fulfilled in the sending of the Holy Spirit, of which we hear in the reading of Acts 2 on Pentecost. If we look closely, we see how profoundly this mission is divine - a sacred calling from Christ and empowerment by the Holy Spirit - but also exceedingly human. All of the earlier chapters of the gospels have exposed the flawed, weak and often faithless individuals whom Jesus selected to be his apostles. These are the ones who would fulfill His mission?

Yes, they would, when graced by the Holy Spirit - when they surrender their lives to fulfilling His will through their work as apostles. The flourishing of the early Church reveals this powerful divine-human dynamic wherein the men and women of God surrender their lives to Him and through that, can be graced to do all that Jesus Himself did (miracles) and even greater works. (Jn. 14:12) in His mission and ministry.

Mission or Ministry?

By 'mission' here I refer to that unique act of being sent as on a mission- in Greek (ἀποστέλλω - apostelló) from which we get the word 'apostle' - 'one who is sent.' In Orthodoxy we identify and celebrate those called in the early Church who received this mission, not only the Twelve Apostles, but also the Seventy. In Matthew Chapter 10 Jesus gives very clear instructions about what they are to do - proclaiming the Kingdom, prompting repentance, healing, casting out demons, etc.

as well as how they are to do it, such as how long they are to stay in a village, matters of their personal needs, etc. After the Resurrection and Pentecost, these disciples comprised the missionary Force that went throughout the known world - including the Mediterranean region, but also India, China, Africa, Crimea and all the way to Brittain, bringing the Gospel to the whole known world. But I would submit that **this 'mission' is a special type of 'ministry'.** When the Apostles began their work of proclaiming the Good News, it was not a 'one and done' event, like a Billy Graham event, where people 'accepted Jesus' and went home.² Rather, when the apostles in Jerusalem saw how the Spirit led the people to Faith, they knew that more was needed. This meant bringing the believers together, to become the one Body of Christ, and fulfill the command of Jesus to baptize them into the life of the Trinity. That conversion was only a starting point of a sustaining process of ongoing growth as a Christian - through participation in the Church which included ongoing in-depth teaching, sacramental

¹ The Feast of the first of the Apostles, Peter and Paul, is followed by the Synaxis celebration of all of the apostles. Special commemoration of the Seventy is also made, and the Church remembers their feast days - in most cases, as martyrs.

² I recall the later Fr. Peter Gillquist, who was so instrumental in leading countless Protestant Christians to the Orthodox Church, sharing his frustration as an evangelical leader in Campus Crusade for Christ, that the big revival-type events often stirred people's faith, but it needed to be sustained - it needed the Church. The Graham crusades often ended with an exhortation to 'Go to Church [somewhere] next Sunday,' but there was no real connection of the evangelism itself within an identified, let alone equipped, local Church.

Life (Eucharist), prayer and service to others. The mission led to a need for **ministry** - in Greek *diakonia*, διακονία and ministers = servants. The Church became a fellowship of servants who provided services of every sort, including not only the teaching (catechesis) and sacramental service, but also personal care for the members of the community through hospitality and sharing of resources with others, especially those in need.

Very early on, the Apostles discover a very important reality - *We can't do it all ourselves!* When a dispute arose about the distribution of food and other needs in the Church community in taking care of the widows and others in need, they found themselves turning away from their important work and calling (the mission) to meet these urgent needs of the moment - ministry. So, the apostles came up with the solution of dedicating special tasks to special men called deacons (based on 'diakonia') to serve and administer to the ongoing needs of the community.

In Acts 6 we get the bigger picture,

"It is not right that we should have to neglect preaching the Word of God in order to look after the tables [practical affairs]. You, our brothers, must look round and pick out from your number seven men of good reputation³ who are both practical and spiritually-minded and we will put them in charge of this matter. Then we shall devote ourselves whole-heartedly to prayer and the ministry of the Word."

In response to their spiritual discernment of the importance of meeting the administrative needs of the local Church, including food for widows and orphans, they directed the entire community to set forth candidates who would be worthy to so serve as deacons. The apostles would then be freed up again to do what they were called to do, *"Then we shall devote ourselves whole-heartedly to prayer and the ministry of the Word."*⁴ This reallocation of the work of the ministry (community-based) was essential to the mission of preaching the Word. They needed to be freed up to refocus on the calling which they received, which was unique.

Mission and Ministry - Internal vs. External

I think it necessary to make a distinction between those called to the external Church mission (apostolic) and those called to the ministry of the Church internally. Both are dimensions of the One Church and essential. The Apostles themselves made this distinction in their calling forth deacons and ordaining them to serve. The

furtherance of both the mission and the ministry were essential but required different skills and perhaps a different personal life path.

The Apostle, as literally 'one sent' was to Go Somewhere else!

That meant that, **he was not meant to stay in a single community** and minister to all their needs. His mission was broader and focused on other communities/people as well. So the great Apostles Paul and Peter would establish communities and set forth elders (overseers - bishops and presbyters - 'priests') to continue the ministry of the Word locally, celebrate the worship and sacraments and organize the practical ministries of hospitality and care, and the apostles would move on. If the apostle stayed 'home' he threatened disobedience to the Master who said, 'Go'.

The apostolic ministry required men on the move - after establishing the new communities of Faith they would leave, and go to a different region to carry out their unique 'ministry of the Word' filled with prayer and communion in Christ in a unique way. And the bishops and presbyters and deacons would sustain the ministry locally. Tragically⁵, over time, the scope of the bishop's ministry began to encompass larger and larger areas, even regions instead of single localities. Their distinctive and intimate pastoral ministry could never be extended broadly. The presbyters began to take on more and more such responsibility in local churches, including celebrating the Eucharist. But priests are not bishops.

I say this is a tragedy, because the unique and distinctive oversight needed for a Christian community locally was dissipated. What has emerged in our own day are 'multiple jurisdictions' of communities staying in the

³ It's interesting to note how this plays out. The apostles command the multitude (beginning with other leaders) saying "You must... look around...choose." The apostles didn't chase after or select the deacons - the Christian community ushered them forth. The apostles had to trust those bringing forth the candidates that they were suitable according to the criteria the apostles set forth. This is actually reflected in the ordination ritual. I wonder whether we might not have more deacons in the Church if the bishops today made this an imperative (you must) in the Church based on this model.

⁴ There probably isn't a parish priest alive who hasn't felt this same tension - the need to fulfill the calling of the apostolic or spiritual work of the Word of God and prayer, but overwhelmed by the practical parish needs - a parishioner is in the hospital near death, or the plumbing is leaking or any of a host of needs. The apostolic mission is shuttled to the bottom beneath the priority of the urgent.

nationalistic guide rails of caring for their own ethnic groups - often rather well. But the apostolic ministry in such cases is severely compromised, if not completely lost. The focus of the local community is in no wise 'apostolic' but solely 'self-centered' even though it conducts its work in a spirit of service (ministry) to its members. This may be the state of many if not a majority of Orthodox parishes today. What has happened to the stewardship of the Mission as Christ entrusted it to the Church?

Often, we use the term 'mission' to actually refer to service in a slightly different way - namely serving those outside of the parish community - such as a 'relief' mission to the poor. This type of ministry is often very practically based, and is holy and noble work in the name of Christ and may open to a broader, spiritual ministry. It is not the same, however, as an apostolic effort whose purpose is primarily to bring the Word of God to others - to the world.

Stewardship of the Apostolic Mission - Locally

In reflecting on the Gospel story of the Samaritan Woman⁶ (John 5) on the Fifth Sunday of Pascha, we see how the apostles encounter a woman who becomes, in effect, an apostle. The Samaritan woman, after learning of who Jesus was, and being confronted about, and cleansed of her sin, immediately reaches out to others in her community. Some may have been her ex-husbands! She shares with them the freedom she has found in the forgiveness of her sin and the joy of knowing Jesus. And they respond, and hear Him, and receive Him. They implore Jesus to stay with them several more days!

I believe there are men and women called to apostolic types of ministry today. Filled with love and zeal, they make the effort to bring the Word of God to people who do not know Christ or through sin or negligence have fallen away. They do so in joy because they have received it based on this model of mission. Our people, themselves responding to what Christ offers, and have something to share with others. This mission is not clubbing people to convert - but sharing a life-changing joy and hope with them, that they too might share in it. We see today, in Orthodoxy, one of the best examples of purposeful evangelization through the work of OCMC (Orthodox Christian Mission Center) which trains and sends inspired men and women away from home to do this holy work⁷.

But stewardship of the Mission is not just a global work - either in the apostles' time or our own. People who are thrilled with the mission of Christ can be sent locally

- literally across the street - to bring the Word of God to others. They can be sent to college campuses, or prisons, or hospitals or homes for the elderly - anywhere. How powerful and glorious it is when the people in our parishes realize that the mission of Christ to "Go, Preach, Baptize" is their mission. A parishioner who is a Mom, or a college student, may be the only person who can 'reach' another person - not necessarily to bring them to Christ to convert them - but to bring Christ to them and allow the Holy Spirit to lead the process.

I would invite pastors and parishioners to share stories from your own local experience, on how you have found ways to extend the mission of Christ from your parish to your local community and beyond. In a future article I hope to share some of the special experiences of serving in a startup mission parish.

I believe that, like the holy apostles, we only need to hear that calling in our hearts and say, 'Yes, Lord - lead me and lead us.' And the Holy Spirit will lead people and our parishes in the Church's apostolic mission in new and inspiring ways in our own experience of Pentecost.

Continuing this series, I reflected last time a little bit on how the local parish structures can foster our Church's mission in our communities. Today, I would like to focus a bit on perhaps the most basic element of that mission - *evangelization*.

As we enter into the Paschal season, I am once again struck with how the Church is called every year, from Pascha through Pentecost, to renew our commitment the Master's commandment to bring the Good News of salvation in His Cross, Death and Resurrection to a world that does not know Him. This is the essence of the Christian mission and, believe it or not, that of every local community (parish). It happens through the continual renewal of heart of every parish member, to grow into holiness through Christian practice. But also means introduction of new people to the Gospel of Christ - those who have not heard, or more often, mis-heard the message of salvation of Christ. We are to bring them along onto the road of the Christian walk.

Many of our family members, friends, neighbors, co-workers and even former parishioners are walking

⁶In the Orthodox Church, she is known as St. Photini (Svitlana) - Equal to the Apostles.

⁷ In every case I've known, the work of men and women doing Orthodox mission work abroad has inspired many others to better understand their role in this mission and participate in it in some way to the betterment of the whole of parish life.

along a road not unlike the Road to Emmaus. The light of peace is failing, the road is dusty, and the walk is more a trudge of discouragement or resignation in a world that fails to deliver hope and happiness.

Jesus Himself, appearing in person to those two apostles, Luke and Cleopas, as they walked to Emmaus, directed them on a different path of life that was opening before them (Lk. 24:13-35). Their minds and hearts began to open to Jesus and His words, through the understanding of the scriptures and then their very eyes were opened to the Presence and identity of the Risen Lord through the 'Breaking of the Bread' - or Holy Communion.

After their encounter with the Risen Lord, Jesus at Emmaus, the Lord departed from them instantly. They felt a deep, life changing desire which they described as 'our hearts were burning inside us' embark on a new path. They scampered with great haste back to Jerusalem to share the good news of their experience with the other apostles and disciples who were gathered together, fearful that they would be captured by the authorities. The Lord would again reveal Himself, and teach his disciples and explain to them His saving work. Convinced by the apostles' testimony and that of the Myrrh-bearers, and their personal experience of the Risen Lord, the apostles would make spreading the Good News of the Risen Lord their sole mission in life. They received their explicit charge from Jesus, just before He ascended, thus ending His resurrection appearances:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to Me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age." ⁸ (Mt.28)

For us Orthodox Christians, the Paschal celebration of the Eucharist becomes a renewal point of our own 'eye-opening' experience of walking in faith in Jesus through the testimony of the Church (Word of God) and the sacraments. And if we listen to the Gospel, we hear the Lord's mandate to us becoming our mission - which is that same mission passed on to every succeeding generation of Christians who comprise the Church. This is our mission today. To bring the Gospel to others. Evangelization.

⁸ This is the Gospel taken at the ancient Liturgy of the Paschal Mystery, on Holy Saturday, proclaiming the Resurrection and the call to evangelization. It is no accident that this was the occasion for Baptisms in the ancient Church and the gospel read at all Baptisms in Eastern Orthodoxy.

It's All Local - Really

In Orthodoxy, our Christian experience is really quite local. Yes, we are guided by bishops who live a distance away, but that's only because of the way our Church has broken its ancient structure, wherein the bishop is called to be the overseer of a locality, a city, and its environs - only.⁹ The idea here is to focus our life work, and parish work, in our locality. This is where the mission of Christ plays out - around us - through the work of the Holy Spirit in the people who meet the Christ and the Church, through us in our day-to-day life activities.

The flaw in modern thinking is that we think a national or global program (top down) is what should guide our Church activities, including evangelization, giving them direction and meaning. In the end though, evangelization is always something that happens within the soul of an individual, and almost always through instrumentality of God's servant locally, be he an Apostle like St. Philip who gets whisked away to minister to the conversion and baptism of the Ethiopian Eunuch, or a waitress in a Denny's restaurant who talks to a guy, struggling in his life, about who Jesus is to her, through a conversation initiated with a simple question about the three-barred cross she is wearing.¹⁰

How Do Orthodox Christians and Churches Evangelize?

I began to change my thinking about the stewardship of the mission of evangelization, our goals, and how we go about it, when I began to read again about how conversions happened in the early Church. If I can summarize this in a number of simple steps¹¹ it would include:

- Always first and ongoing - The **invitation by God** in the heart of a non-Christian which is a mystery and out of our control but what really makes anything and everything happen. Part of this is 'divine timing' - which is as perfect as it is unpredictable.
- An **encounter with a person** of Faith, in our case,

⁹ The ancient Church structure attested by the early writers like St. Ignatius and St. Irenaeus has been subsumed into a system of national (even ethnic) Churches in a process that goes back at least to the fourth century. It's much too involved to discuss at length here, but the ancient canons insisted that the bishop is the bishop of one city.

¹⁰ At one time, I believed that Protestant Churches were called and better equipped to do the work of evangelization. I no longer believe that - but there is much we can learn from their zeal and their approach. If it's of interest to you let me know and I'll explain or even write about it in the next column. It may be important.

¹¹ This list is not all-inclusive nor applicable in all cases, but summarizes some important ways that the process often works.

- an Orthodox Christian, who is living and practicing their faith, most likely rather imperfectly.
- A **dialogue or discussion** that leads to talking about personal faith, personal belief and often personal struggles. We connect with each other when there is a vulnerability or suffering in our life that leads to a break in our self-defensiveness and opens a door to God. A person realizes he needs something or Someone.
- A **faith-based sharing** of some aspect of the Orthodox faith, guided by the Spirit, usually without premeditation, that is simply a response to how God has touched the Christian's life and the desire of that Christian to share that goodness with someone else. In short, 'Jesus is my answer' can help a person see that 'Jesus is his answer.'
- An **invitation to visit the Church**. This is not invitation to 'Accept Jesus' or 'convert' someone but rather to say that 'In the Church you can learn what this is really all about.' Even if a person does make a personal profession in Christ¹², by grace, the Church is needed to continue his or her formation in the life of Christ.
- A **willingness by the person to act by accepting** the invitation and coming 'to the Church' which is often the next, most important step, to coming to Christ because that's what Church is all about - encountering Christ.
- A **new dialogue, with others, and guided by a pastor**, who walks with the person to continue to learn about Christ. There again are the 'moments' when the right person is in the right place to say the right words to bring encouragement and perhaps open the door of repentance to a person, now seriously considering Christianity.
- A **Church's formal process called the catechumenate** to pastorally lead people in the Faith in Christ, so that they can be led in the Holy Spirit to the fuller understanding of what it means to be a follower of Christ in Baptism.
- **Preparation for and acceptance of the Sacraments of Initiation** and Entry into the Church- where a person renounces Satan formally and chooses to follow Christ (publicly) and enters the Church no longer as an inquirer but as a convert, receiving Holy Baptism sealed in Sacred Chrismation and invigorated in a continual way through Holy Communion. He also learns his responsibilities as a Christian in the world and in the Church.
- An **ongoing spiritual formation and catechesis** where the first fruits of the Christian life are not left to die on the vine, but it is cultivated and pruned to bear more spiritual fruit through full participation in Church life, ministry and even mission.

- Lastly, and never least, the ongoing and sustaining prayer by the Church for those being led to Christ (preferably by name) is something the entire Church participates in. Our 'Litany of the Catechumens' in the Divine Liturgy is a perfect example.

Looking at this rather involved list, as I think about what I've done over the years, to help people to come to know Christ and be received in the Church, I can see how at various times any of these steps have been overlooked or cut short. Without being mindful of what is needful, and from the wisdom of the Church experience, we might fail to present the fullness of the Faith to a person or rush the process - or for that matter, needlessly delay it.

A Team Approach

Clearly, the parish priest is not the sole 'evangelizer' in the parish but as the early Church had a 'team' of people working with converts, there is great wisdom in such a team approach today. What might a parish team approach to evangelize even look like? It would be a process of gathering/stewarding the people in the congregation who have the gifts to carry out the variety of ministries that will actually bring a person into the parish fully. Such a team approach is possible, while realizing that no single 'program' can ever convert anyone.

In the coming months, I'll consider further these 'Steps' in the process of evangelization and how teams of people in our parishes can carry the Lord's mandate by His grace.

"Go, Make disciples, Preach the Gospel, Baptize, Teach them." I think the Lord has actually made a rather clear roadmap for Evangelization from our Emmaus experience of the Risen Lord, so let's take another look at it again!

I would invite our readers, especially other clergy who have a desire to see our Church grow in our efforts of outreach and evangelization, to comment on this article that we might initiate a dialogue on how we can bring evangelization into our parish practices in an active and dynamic way by sharing our experiences and 'best practices' for our mutual encouragement. You can contact me at: fr.r.folet@uocofusa.org.

¹² Every person, to be a Christian, must internally ratify their baptismal commitment, again and again. We do this weekly when we recite the Nicene Creed in the Liturgy, "I believe in One God..." The evangelization that goes on in the West today is often an adult's re-awakening to his prior Baptism and early Christian formation as a child that has been obscured by life events and choices.

¹³The Catechetical Homilies of St. John Chrysostom and St. Cyril, for example, speak of the specific roles of deacons/deaconesses, subdeacons, sponsors, those who do the 'scrutiny', and exorcists, just to mention a few.



In the midst of a war that has left countless lives shattered and entire cities in ruin, rays of hope continue to shine through the darkness. The ongoing war of Russia against Ukraine has brought untold suffering to millions, yet the resilience of the Ukrainian people, supported by humanitarian efforts, provides a profound testament to the strength of the human spirit. Among the many who have answered the call for aid, the Ukrainian Orthodox Church of the USA (UOC of the USA) stands at the forefront, delivering life-saving logistical and nutritional supplies to some of the hardest-hit regions in Ukraine.

As Russian bombings continue to devastate cities and villages in Donetsk Oblast - such as Kostyantynivka, Pavlohrad, Illinivka, Pokrovsk, Avdiivka, and others - the tireless efforts of the Church's clergy and volunteers bring much-needed relief to those who have lost everything. These efforts are led by the devoted Father Konstantyn Kuznetsov, his wife Natalia, and their son Dmytro, who, together, provide physical and spiritual nourishment to the beleaguered population.

Father Konstantyn Kuznetsov's mission is simple yet profound: "We feed, clothe, and support. We continue to work for the sake of people and Ukraine." This guiding principle drives the daily work of delivering aid to families caught in the crossfire of war, especially in Donetsk region, where the fighting is relentless. The scale of the devastation is staggering. Every day, displaced individuals, mothers with children, people with disabilities, and pensioners reach out, seeking any form of assistance to survive amidst the chaos.

"We visit all cities, all villages," Father Konstantyn stated in a conversation with Archbishop Daniel. "Our scope of work is the entire Donetsk Oblast! We provide assistance not only in the city of Kostyantynivka but also take care of people from other territories in the Donetsk region." The dedication to the mission is unwavering. Even as the bombs continue to fall, the work does not stop.

The team's work has become an essential lifeline for many displaced persons from Avdiivka, Bakhmut, Siversk, New York, Chasiv Yar, and other war-torn cities. As Father Konstantyn puts it, "People have lost absolutely everything!" Yet, amidst their grief and loss, these communities are sustained not only by the food kits and supplies but by the compassion and love behind the aid.

For many of these people, survival is an everyday struggle. While the sound of bombings echoes through the skies and buildings crumble around them, they rely on the humanitarian assistance provided by the Ukrainian Orthodox Church of the USA. Each day, hundreds of nutritional sets are packaged and distributed by Father Konstantyn and his family. Their efforts are bolstered by the tireless work of Archbishop Daniel Zelinsky and the broader network of support within the UOC of the USA.

On August 5, 2024, Father Konstantyn delivered a powerful message after another long day of service. "Many immigrants, mothers with children, and retirees call and ask for help almost every day. All of them are



A man once asked some of his friends the following question: "What comes to mind when you hear the word 'ministry'?" He received many answers to the question, but two of them were rather unfortunate. "That's Father's job," his friends replied. Ministry simply defined is serving others. The fact of the matter is that every Orthodox Christian is called to ministry. That is, we are all called to serve.

Every year on Meatfare Sunday, two Sundays before the beginning of Great Lent, we hear the Gospel account of the Final Judgment (Matthew 25:31-46). Christ gives a sobering account of the judgment of the righteous and the wicked.

The righteous inherit eternal life, having acts of mercy as evidence of their faith in Christ. The Lord places them at His right hand, stating "Truly, I say to you, as you did it to one of the least of these My brethren, you did it to Me." The wicked, on the other hand, are sent to eternal punishment for their lack of mercy.

"Truly, I say to you, as you did it not to one of the least of these, you did it not to Me." Our Lord identifies with those in need, and our response to them is an indication of our response to Him.

Some people may ask, "Why do I have to serve the less fortunate? Why can't I just worry about my family and friends?"

While it is important to look after our friends and relatives, and to serve them during their times of need,

Jesus clearly states that we benefit when serving those who cannot repay us. In the Final Judgment passage, He uses the following people as examples: the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned.

Let us also consider the Savior's words in Luke 6:34: "And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again."

So if serving is important for us as Orthodox Christians, how do we lead our children to it? Children can be quite impressionable.

Parents, grandparents, and godparents often have a profound impact on the younger members of their families, particularly in matters of faith. Their example, or lack thereof, has the potential to shape children's attitudes toward the Church and serving others.

It is essential to make Orthodoxy a regular part of a child's life as early as possible, both on Sunday in church and throughout the week at home. In addition to praying together daily as a family, it is also wise to reinforce your child's Church school lesson from the previous Sunday.

Furthermore, families should make charitable service a regular component of their lives. If your son or daughter happens to ask why your family is visiting the sick, attending Orthodox prayer services at nursing homes, or volunteering to feed the hungry, you may simply

respond that "Christ wants us to do this." Stated another way, genuine Christian faith influences our actions. Orthodoxy is not just a religion; it is a way of life.

There are numerous ministry opportunities for Orthodox Christians both in the parish and in the community at large.

Most parishes have ministry opportunities such as altar servers, choir members, chanters, readers, greeters, church school teachers, and many more. It is also important for us to serve those who are beyond our home church's walls: the community at large.

Though opportunities may vary from one city to another, there are many Orthodox ministries that are in need of volunteers and/or donors.

Ask your priest how you may get involved in one or

more ministries at your home parish, and discuss the possibilities with your children.

Come up with a project that works for your family.

Christ teaches us about mercy: "Be merciful, even as your Father is merciful" (Luke 6:36).

May we emulate the mercy of Christ as we serve those around us.

Gerald Largent is ministry coordinator of the St. Panteleimon Orthodox Christian Outreach, a tax-exempt, pan-Orthodox ministry under the spiritual protection of St. Nicholas Ukrainian Orthodox Church in Lakewood, Ohio (Ukrainian Orthodox Church of the USA—Ecumenical Patriarchate of Constantinople). He regularly visits residents of nursing homes, assisted living facilities, and other group homes. You can contact Gerald at gerald@stpanteleimon.com.





Each month we will feature an aspect of the Orthodox Faith which individuals have asked to be explained in greater detail - the who, what, when, and where. If you have any concepts, beliefs, or traditions you would like to learn about, drop a note to the editor at symonsays@gmail.com.

HIERARCHS OF THE ORTHODOX CHURCH



CHURCH STRUCTURE

The "Head" of the Orthodox Church is Jesus Christ, the Son of God.

The Lord's Apostles consecrated the first bishops of the Church. A bishop, in the earliest times, had a delegated responsibility and authority from the Apostles, to ensure that the life of the Churches in their care was well ordered, and that they themselves should appoint other men to be responsible for the congregations found in each town and city.

The five ancient churches of the early Christian church, and their founders, are:

- Rome: Founded by Peter
- Constantinople: Founded by Andrew
- Alexandria: Founded by Mark
- Antioch: Founded by Peter
- Jerusalem: Founded by James (brother of Jesus)

After the First Ecumenical Council at Nicea, the church structure was patterned after the administrative divisions of the Roman Empire wherein a metropolitan or bishop of a metropolis came to be the ecclesiastical head of a civil capital of a province or a metropolis. Whereas, the bishop of the larger administrative district, diocese,



came to be called an exarch. In a few cases, a bishop came to preside over a number of dioceses, i.e., Rome, Antioch, and Alexandria. At the Fourth Ecumenical Council at Chalcedon in 451, Constantinople was given jurisdiction over three dioceses for the reason that the city was “the residence of the emperor and senate”. Additionally, Jerusalem was recognized at the Council of Chalcedon as one of the major sees. In 692, the Quinisext Council formally recognized and ranked the sees of the Pentarchy in order of preeminence, at that time Rome, Constantinople, Alexandria, Antioch, and Jerusalem.

Today, a Patriarch is the ruling bishop of the following autocephalous Orthodox Churches:

- Church of Constantinople
- Church of Alexandria
- Church of Antioch
- Church of Jerusalem
- Church of Russia
- Church of Georgia
- Church of Serbia
- Church of Romania
- Church of Bulgaria

There are 941 canonical Orthodox bishops in the world, The Society for Orthodox Christian History in the Americas reports.

ORIGINS OF THE ECUMENICAL PATRIARCHATE

The Great Church of Christ emerged in the area around ancient Byzantium in Asia Minor in the first century of Christianity. Tradition holds that the Apostle Andrew, the first-called disciple of Jesus Christ, ordained the city’s first bishop, as well as bishops in the cities of Nicaea, Chalcedon and Herakleia, also in the region. The Bishop of Byzantium became Archbishop of Constantinople and New Rome sometime after 330 A.D. when the Emperor Constantine transferred the capital of the Roman Empire to Byzantium and renamed it Constantinople – the “New Rome”. Constantine had convened the First Ecumenical Council in Nicaea in 325 A.D., which became the first of seven Ecumenical Councils that would be held under the jurisdiction of the emergent Church of Constantinople and establish the defining Nicene Creed and the constitutional framework of Christianity accepted today.

The role of the Archbishop of Constantinople and New Rome as Ecumenical Patriarch was further defined in the canons of the Second and Fourth Ecumenical Councils of the undivided Christian Church, held in 381

in Constantinople and in 451 in Chalcedon, respectively. The two Ecumenical Councils recognized the See of Constantinople as a Patriarchate and as the first See of the East. The precise title “Ecumenical Patriarch” or “world-wide father” was formally accorded to the Archbishop of Constantinople by a synod convened in Constantinople in 587 A.D. The Ecumenical Patriarch is known as the “First Among Equals”.

The hierarchs of the Ukrainian Orthodox Church of the USA can trace their own episcopacy to the laying on of hands of St. Andrew, the First-called Apostle and founder of the Church of Constantinople.

ABOUT BISHOPS

All bishops are equal in their sacramental office, regardless of their titles. These titles are administrative ranks and marks of dignity and honor.

Bishops are the highest-ranking clergy members in the Orthodox Church, and they have many responsibilities, including:

Guardians of the faith

Bishops are the center of the sacramental life of the community and are responsible for maintaining the unity of the faith.

Maintaining unity

Bishops ensure the truth and unity of the faith and practice of their churches with other churches around the world.

Apostolic succession

Bishops trace their succession to the Apostles of Jesus and receive their consecrations through the laying on of hands.

Celibacy

Bishops must be unmarried men or widowers.

Some titles that bishops may receive include:

- **Patriarch:** The bishop of the most important city and diocese in a local church, and usually the leading bishop of a country.
- **Metropolitan:** The bishop of a chief city, or metropolis.
- **Archbishop:** A bishop of a large and important area of leadership, usually called a diocese.

A bishop, from the earliest times, had a delegated responsibility and authority from the Apostles, to ensure that the life of the Churches in their care was well ordered, and that they themselves should appoint other men to be responsible for the congregations found in each town and city.

From the earliest years of the Church the role of bishop, or episkopos, has developed as a means of preserving the ministry of the Apostles into the more settled situation of organized Christian communities. The Apostle Paul, in his letters to Timothy and Titus, describes the moral character of the man who should be considered worthy of being a bishop.

Titus 1:7-9 *For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.*

St Ignatius of Antioch Writing to the Church in the city of Smyrna, he says,

Let no man do anything relating to the Church apart from the bishop. A true Eucharist is that which is held under the bishop or one to whom he has committed it. Where-ever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal Church. It is not lawful apart from the bishop either to baptize or to hold an agape; but whatsoever he the bishop approves; this is well-pleasing also to God.

St Ignatius also describes how the presbytery, or the elders, are to be gathered around their bishop, together with the deacons, those who are especially responsible for practical service in the Christian community. Certainly, by the beginning of the second century Christian churches everywhere were shepherded by bishops, who had several presbyters supporting them, and deacons engaged in practical service. This has remained the pattern of Church organization within Orthodoxy ever since.

As successor to the Apostles the bishop also has a teaching ministry. Not that every bishop must be a brilliant theologian, or even a wonderful public speaker. But the bishop is responsible for the quality of the teaching in the communities under his care. It is the bishop who must use his authority to preserve the Apostolic faith and who is responsible before God for it being preserved.

This means that it is sometimes necessary for the bishop to act with spiritual authority to discipline members of his own flock, or to speak against those outside the Church who are causing harm and confusion within.

The Church is not a democracy but is both a family and a theocracy. Therefore, in cheerful obedience to spiritual bishops the Church can discern the will of God and grow in grace by hearing the Word of God through the ministry of their bishop.

In all of his ministry, whether it be the positive aspect of calling the Body of Christ into being around him, or the more negative one of acting against error and disorder, the bishop is always best when he is spiritual father to his people, and when the faithful Christians in his care are his spiritual children.

Order of hierarchy in the Ukrainian Orthodox Church:

- Patriarch (Ecumenical Patriarch)
- Metropolitan (Metropolitan Antony)
- Archbishop (Archbishop Daniel)
- Bishop
- Archpriest
- Priest
- Archdeacon
- Deacon
- Subdeacon (tonsured but usually not considered part of the ranks of clergy)
- Reader (tonsured but not considered part of the clergy)



THE BISHOP IS IN TOWN

THINGS YOU NEED TO KNOW....

THE WHAT:

Orthodox Bishops wear specific vestments as did their predecessors from ancient times. Each item is steeped in deep symbolism and history.

Things to look for:

Sakkos (sackcloth garment), also known as the phelonion symbolizing that the Bishop must rise to holiness of life, wearing this garment of humility. As Christ's robe was without seam, so too, the Bishop (as an Icon of Christ) wears the Saccos, either sewn or buttoned at the sides. It is worn over the sticharion or under-tunic.

Draped over the Sakkos, the Bishop wears a wide Orarion, called the **Omophorion** (shoulder-covering), which, in ancient times, was made of sheepskin. This hangs down in front and back, and symbolizes the wandering sheep which Christ took upon His shoulders as the Good Shepherd, which the Bishop also must be. Omophorion is probably one of the most ancient of the Bishop's vestments with a strictly symbolic origin. Copied from the scarf of office worn by the Roman Emperor and other officials, it identified the Bishop as head of the community. A large, long band of cloth it is marked with crosses and is passed around the neck hanging in front and behind. A "small" omophorion worn simply around the neck and hanging in two pendants on the chest is properly worn in place of the large one after the gospel at the Liturgy.

Upon his head, the Bishop wears a richly embroidered **Mitre**, dating from Byzantine times and now symbolizing, as does a crown, the power bestowed upon a minister of the Church. The Mitre is adapted from the imperial regalia when the Byzantine clergy began assuming civil functions. The crown is embroidered and bears small icons and is topped by a cross. Some Archimandrites and Archpriests, although not of episcopal character, have the right to the use of the crown, but theirs will not have a cross at the pinnacle.

The diamond-shaped vestment worn by Orthodox bishops is called the epigonation or **palitsa**. It is worn over the right thigh and suspended from one corner by a ribbon. The palitsa is often embroidered with an icon or has a cross in the middle. It represents the spiritual

sword and the word of God.

Upon his breast, the bishop wears a **Pectoral Cross** which represents that he does not keep Christ only in his heart, but preaches about Christ, and witnesses to others. In addition to the Pectoral Cross, the Bishop also wears a small, circular Icon of the Savior or of the Mother of God, called the **Panagia (All-Holy)**, reminding him that he must always bear in his heart Our Lord and His Holy Mother, and thus his own heart must be pure, and his spirit upright. When not serving, the bishop will be seen wearing only the Panagia (without the additional Cross).

As a symbol of his pastoral service, the Bishop bears a **staff** known as a **Zhezl** (Crozier), as a reminder of the Shepherd's Crook and that he is a shepherd of Christ's flock. The Episcopal Staff at the top has two serpents looking towards an orb surmounted by a cross. The staff is associated with the story of Moses and the Bronze Serpent, which is first mentioned in the Book of Exodus. In the story, God appears to Moses in the burning bush and asks what Moses has in his hand, and Moses answers, "a staff". The staff is then miraculously transformed into a snake and then back into a staff. Later when the Jews in the wilderness are attacked by snakes, Moses is instructed by God to, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived. This was a foreshadowing of Christ being crucified and "raised upon a pole" and all who look up to him shall be saved.

In addition, at certain times the Bishop wears a monastic garment, the **Mantiya**, which covers his whole body except his head. Its flowing lines symbolize the wings of angels, for which reason it is often called the angelic vestment. It has no sleeves (nor do any monastic Mantiyas), symbolizing for all Monks (of whom the Bishop is one) that the fleshly members are dead to the world. Unlike the typical monastic Mantiya, however, which is black, that of the Bishop is some other color, usually purple or red (blue in the case of Ukrainian



Metropolitans) and upon it are sewn the Tables of the Law (square patches at the neck and feet), typifying the Old and New Covenants from which the ministers of God receive their doctrines. In addition, strips of cloth (called fountains) are sewn horizontally around the Mantiya, representing the streams of teachings which flow from the Bishop's mouth.

The bishop is often seen wearing atop his head a black **Klobuk** and consists of a "kamilavka" or clerical hat with a veil attached to it that falls down the back, with two tails on each side separating from the center portion of the veil. The symbolic meaning of the klobuk is revealed in the rite of monastic tonsure. Putting the klobuk over the head of the new monastic, the person performing the tonsure says, "Our brother, so-and-so, accepts the helmet and guileless hope of salvation, so that he may stand against all the wiles of the devil, being clothed with the veil of humility and obedience, as a sign of spiritual wisdom, securing and cherishing the ruling part of his intellect unshaken from adverse assaults, in the name Father and Son and Holy Spirit". In addition



to hierarchs, Orthodox monastics also wear klobuks (monks and nuns alike – for in Christ “there is no longer male or female” (Gal. 3: 28)), however only hierarchs will have a jeweled cross pinned to the front. Additionally, in the Ukrainian Orthodox Church a Metropolitan will wear a white Klobuk, while the bishop and Archbishop will wear black.

During Divine services, the Bishop stands on a small round or oval rug, upon which is represented an eagle hovering over a city. The view of the city symbolizes his rule over a city and the eagle (for which reason this rug is called an **Orlets** (eaglet)) reminds the Bishop that by his teaching and life he must rise above his flock and be to them an example of one aspiring to the things of heaven, and he must soar above his flock to keep them safe.

At various times during the Divine services, the Bishop blesses the faithful with two candlesticks one with two candles (**dikiri**) and the other with three (**trikiri**). The one symbolizes the two natures of Christ, while the other symbolizes the three Persons of the Holy Trinity.



THE HOW:

How does one greet an Orthodox Bishop?

While most bishops are humble and will not be offended by a casual hello and a handshake, there is a proper way to greet Orthodox hierarchs.

The correct way to do this is to approach the hierarch with right hand over left, palms facing up, and then bow while saying, “Master, bless” or “Bless Your Beautitude/Your Eminence/Your Grace. In the case of our bishops, they are referred to as “Your Eminence”, therefore, it would be correct to ask for a blessing by saying “Bless, Your Eminence”. In Ukrainian, you may simply say “Bless Vladyko!”

The bishop will offer the Lord's blessing with his right hand which will come to rest in your open palm, at which point you are to gently kiss his hand. Remember, the man before you is not offering you his personal blessing, but, he is a “vessel of Christ” and the Lord is working through him to bless you. Therefore, when you kiss his hand in gratitude for the blessing, you are kissing the Hand of the Lord.

A bishop enters the room...

Whether he enters the church, a conference room, or an office, it is proper to stand up. If possible, you are to make your way to him and ask for his blessing. If it is a large church or auditorium, it is impossible for him to give individual attention at that moment, however, it is nonetheless pertinent that everyone get up and stand upon his entrance... and he will bestow a general blessing upon all gathered.

At the end of an event, if a bishop is present, it is also important that before departing, you approach the hierarch and ask for a blessing. Receiving a blessing is a gift and should not be a missed opportunity.

Correspondance:

When corresponding with a bishop, it is also correct to begin the dictation by asking for their blessing, and ending with “Kissing your right hand”.





Bishops have been called by Christ, and anointed by Him, to guide us towards Him and eternal salvation. They are here to preach the word of Christ, to lead us by example, to keep order, solve problems, and be the light of Christ not only to us, but, to the entire world around them (as should we). Therefore, it behooves us to pray for them, to support them and give them the respect they are due.

“Our Lord, whose precepts and admonitions we ought to observe, describing the honor of a bishop and the order of His Church, speaks in the Gospel, and says to Peter: **“I say unto you, That you are Peter, and upon this rock will I build my Church; and the gates of hell shall not prevail against it (Matt. 16.18). And I will give unto you the keys of the kingdom of heaven: and whatsoever you shall bind on earth shall be bound in heaven: and whatsoever you shall loose on earth shall be loosed in heaven.”** Thence, through the changes of times and successions, the ordering of bishops and the plan of the Church flow onwards; so that the Church is founded upon the bishops, and every act of the Church is controlled by these same rulers.” -St. Cyprian

Continued from page 25...

important and always need help! Our mission is to feed, clothe, support.” In the village of Illinivka, they distributed high-quality food kits and hygiene products to those whose homes were damaged in the conflict.

Father Konstantyn recounts the moments of profound gratitude shown by the recipients of their aid. “People with tears of joy were very thankful for humanity, kindness, and mercy. Tired, but such moments inspire, a second breath opens, because despite the war, people’s eyes do not lose hope and faith in God.” Even amidst the destruction, a spark of hope remains alive.

While the war continues to claim lives and destroy homes, the work of Father Konstantyn and his team provides a powerful example of faith in action. The Ukrainian Orthodox Church of the USA has not only provided material support but also offered spiritual comfort to those who are suffering. Each food kit, each act of kindness, is a reminder that humanity endures even in the darkest moments of war.

As the people of Donetsk and other regions grapple with the trauma of war, Father Konstantyn emphasizes that their efforts are about more than just survival. “People receive not just a survival package, but also care, support, a warm and kind word.” This, perhaps more than anything, is what makes their mission so vital. It is a ministry of hope - providing not only for the body but also for the soul.

On August 7, 2024, following yet another deadly attack in Kostyantynivka, where 14 people were killed and 44 wounded by Russian rockets, the UOC of the USA once again stepped up to offer assistance. Amidst the mourning and pain, the Church provided aid to those who had lost loved ones and homes, standing as a beacon of hope in a region devastated by violence.

Father Konstantyn reflected on the continuing horrors of war, stating, “Every day and every night, Donetsk region suffers from injuries, pain, wounds. The earth groans, soaked through with blood and tears. We pray for Ukraine, for long-suffering Donetsk region, for all military personnel. As the soldiers say, the closer war and death are, the closer you feel the presence of God.”

The work of Father Konstantyn, his family, and the many volunteers is a testament to the deep commitment of the Ukrainian Orthodox Church of the USA to the people of Ukraine. For nearly three years, the Church has worked tirelessly to form and distribute hundreds of food kits every Sunday. Through its humanitarian efforts, the UOC of the USA has also supported the Ukrainian Armed Forces, provided hygiene products and medical supplies, evacuated vulnerable individuals, and delivered aid to mothers with children and people with disabilities.

This work is made possible through the generosity and dedication of those who support the Ukraine Humanitarian Fund of the UOC of the USA. It is a network of faith that extends across borders, bringing relief to the brokenhearted and restoring dignity to those who have lost everything.

As the war rages on, the Ukrainian Orthodox Church of the USA remains steadfast in its mission. In every act of kindness, every package of food, and every word of comfort, they affirm their belief that “good will defeat evil, light will defeat darkness.” Archbishop Daniel, speaking on behalf of the clergy and faithful of the Church, offers words of support to Father Konstantyn and his team, while urging others to join the effort to bring hope to Ukraine.

The Ukrainian people are not alone. The rays of hope and life provided by the UOC of the USA, coupled with the resilience and faith of those they serve, illuminate the path forward, even in the most sorrowful moments.

In the words of Father Konstantyn, “We continue to provide food aid and hygiene to the needy, displaced persons, mothers with children, the elderly, people with disabilities, those who lost their jobs as a result of the war, and whose homes were damaged or destroyed.” The mission continues, sustained by faith, driven by compassion, and powered by hope.

As long as there is work to be done, the Ukrainian Orthodox Church of the USA will remain by the side of the people of Ukraine, delivering not just supplies, but also the enduring belief that, no matter how dark the days may seem, a brighter tomorrow awaits.

For those who wish to support the ongoing efforts of the UOC of the USA, donations to the Ukraine Humanitarian Fund are encouraged. In unity, faith, and action, we can help ensure that rays of hope continue to shine amidst the sorrow.

Photos by Fr. Kostyantyn Kuznetsov



VERY REVEREND GERALD S. OZLANSKI

Very Reverend Gerald S. Ozlanski reposed in the Lord August 3, 2024

Pastor of St. Mary's Ukrainian Orthodox
Church, Chester, Pennsylvania.

Father Jerry was born September 27, 1939, in Mt. Carmel, PA where he resided through high school. Following that he served active duty in the U.S. Army Transportation Corps, at Fort Eustis, VA. He attended Millersville State College, Millersville, PA and then worked as an engineer, starting his career with Air Products and Chemicals and retiring from Keysor Century as a plastics engineer. Simultaneously, in 1977, he started his theological studies at St. Sophia Theological Seminary in South Bound Brook, NJ. Upon graduation he was ordained to the priesthood by then +Bishop Antony at Saints Peter and Paul Ukrainian Orthodox Church, Wilmington, DE on January 25, 1987.

Fr. Jerry's first Parish assignment was at Assumption of the Virgin Mary Parish in Northampton, PA. His second assignment was to Dormition of the Mother of God - St. Mary Parish in Chester, PA where he served as Pastor for 30+ years. Although he officially retired in 2023, he continued to serve the church as pastor until his repose.

Fr. Jerry met the love of his life Maryann on a blind date, and they married June 10, 1961. They relocated to the Northern Delaware area where together they raised 2 daughters. Fr. Jerry passionately pursued many hobbies during his lifetime including raising tropical fish and prize-winning orchids, collecting antiques such as Victrola music boxes and collected and shot black powder flint lock rifles. In addition, he played bugle with the Archer-Epler Musketeers Alumni Drum and Bugle Corps in Upper Darby, PA. He was always looking for fun and exciting things to do with his family such as going to live shows and musicals. Phantom of the Opera was his favorite! Spending time with his daughters and families was so important to him. He truly treasured the time with his grandchildren who gave him such joy.



Fr. Jerry is survived by his wife of 63 years Maryann; daughters Cheryl Lane (Jay), Sandy Ludlow (Robert); grandchildren Jason and Jenna Ludlow; sister Judith Renn of Sunbury, PA and nephews Dale and Kirk Renn.

FUNERAL SERVICES FOR PROTOPRESBYTER GERALD OZLANSKI

By Father Stephen Hutnick

Funeral Services for Father Jerry began on Friday, August 9 at 10:00 AM with the Vesting of an Orthodox Priest at the Funeral Home. Celebrating this Service was Father Stephen Hutnick, Pastor of Sts. Peter and Paul Parish in Wilmington, DE, Protopresbyter Constantine Christo, attached to Sts. Peter and Paul, Protopresbyter Emmanuel Pratsinakis, Retired, Greek Orthodox Church, Rev. Father Sabin Pop, Holy Trinity Romanian Orthodox Church, Elkins Park, PA and Father Richard Jendras, Protection of the Mother of God Ukrainian Orthodox Cathedral, Allentown, PA.

AT 4:00 PM Father Jerry arrived at Sts. Peter and Paul which was the Parish to which he and his family belonged and where he was ordained to the Deaconate and Priesthood by the laying on of hands by then, Bishop Antony. He was greeted by the Holy Gospel sung by Father Stephen and Father Emmanuel.

At 7:00 PM at Saints Peter and Paul, the Funeral Service of the Priest was celebrated by His Eminence, Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Ruling Hierarch of the Eastern Eparchy of our Church. Concelebrating with His Eminence were Father Stephen, Father Constantine, Father Richard, Father Taras Naumenko, St. Vladimir UO Cathedral, Philadelphia, PA, Vasyl Pasakas, St. Sophia Seminary, South Bound Brook, NJ, Father Ivan Tchopko, St. Sophia Seminary, South Bound Brook, NJ, Father Milorad Orlic, St. Nicholas Serbian Orthodox Church, Elkins Park, PA, Father Mark Kozak, Assumption of the Mother of God (OCA), Philadelphia, PA. Assisting the Metropolitan were Seminarians Subdeacon Yurii Izhyk and Subdeacon Mykola Stefanyk. The responses were sung by our St. Sophia Theological Seminary, South



Bound Brook under the Direction of Father Roman Marchyshak with members Protodeacon Pavlo Vysotskyi, and Seminarians Bohdan Bodnar and Marian Meleshko.

Father Stephen spoke about the life and friendship of Father Jerry. He was a successful chemical engineer. He designed the chemical compounds which allowed the various vinyl recordings of such artists and their recordings: Madonna's White Album, Prince's Purple Rain album, Joan Jett and the Blackhearts clear black album, and Elvis Presley's blue '45 for his Blue Swede Shoes. He was an avid fan of Drum and Bugle Corps having played with the Mount Carmel Corps, the Keystoners, the Hershey Chocolatiers, and lastly the Archer Epler Musketeers.

Father Jerry had many hobbies, but his first allegiance was always to his priesthood. He cared for and loved his parishioners and devoted his life to serving them.

Father also was a family man. Whether through their family vacations to Mexico or to the local parks, he loved his wife, Pani Maryann and their children.

On Saturday, August 10 the Divine Liturgy was celebrated by His Eminence, Metropolitan and concelebrated by the following clergy: Father Stephen, Father Constantine, Father Richard, Father Taras, Father Vasyl, Father Ivan, Father Michael Danczak, St. Andrew UO Parish, Blakely, PA, Father Peter Paproski, Holy Ghost Carpatho-Russian Parish, Phoenixville, PA and Father John Shimchick, Holy Cross Orthodox Parish (OCA), Medford, NJ. Protodeacon Pavlo Vysotskyi also celebrated and Subdeacons Mykola Stefanyk, Yurii Izhyk and Altar Boy Jonathan Angelo served at the Altar. The responses were again sung by our St. Sophia Theological Seminary, South Bound Brook under the Direction of Father Roman Marchyshak with Seminarians Bohdan Bodnar and Marian Meleshko. Various choir members from Sts. Peter and Paul also helped.

His Eminence preached during the Liturgy. He spoke about the priesthood and how Father Jerry responded even though he had a promising career

as a chemical engineer. Father Jerry came to then Bishop Antony asking for admission to St. Sophia Seminary. He attended classes at night and on weekends. Father Jerry was the first candidate that then Bishop Antony ordained to the Diaconate and the second of his ordinations to the Holy Priesthood, both at the Wilmington Parish. His Eminence spoke of Father's dry sense of humor and how he was ready to bust a gut laughing at something he said, but Father stood there with that blank look on his face.


His Eminence spoke of Father's commitment to his calling to the Holy Priesthood. Father served in two parishes for his 37 years of service at Dormition of the Mother of God Parish in Northampton, PA and Dormition of the Mother of God (St. Mary's) in Chester, Pa. He served his people faithfully, through celebrating the Baptisms and Funerals, the weddings and the visitations of those that were ill. Most importantly, serving at the Altar he celebrated the Divine Liturgy and united his faithful with the Body and Blood of our Lord and Savior Jesus Christ.

Vladyko Antony reminded us that Father Jerry's Priesthood was something that he shared with us. **WE ARE THE SEAL OF HIS PRIESTHOOD.** This was a powerful statement. As long as we remember what Father Jerry taught us through his words and examples, and as we share those lessons with those that we meet, his priesthood will remain throughout eternity.



Following the Divine Liturgy, Father Jerry was taken and laid to rest at Lawn Croft Cemetery, Linwood, PA. A Memorial Meal was celebrated at Lia's Catering in Boothwyn, PA. sponsored by St. Mary's Parish in Chester, PA.

May God grant rest to the soul of His newly departed Servant, the Priest Father Gerald, in the abode of the Saints, where there is no pain, sorrow nor mourning but only life everlasting. May his memory be eternal. May we also pray for the Pani Maryann and her family that God may give them His strength in this, their hour of need.

John Cassian

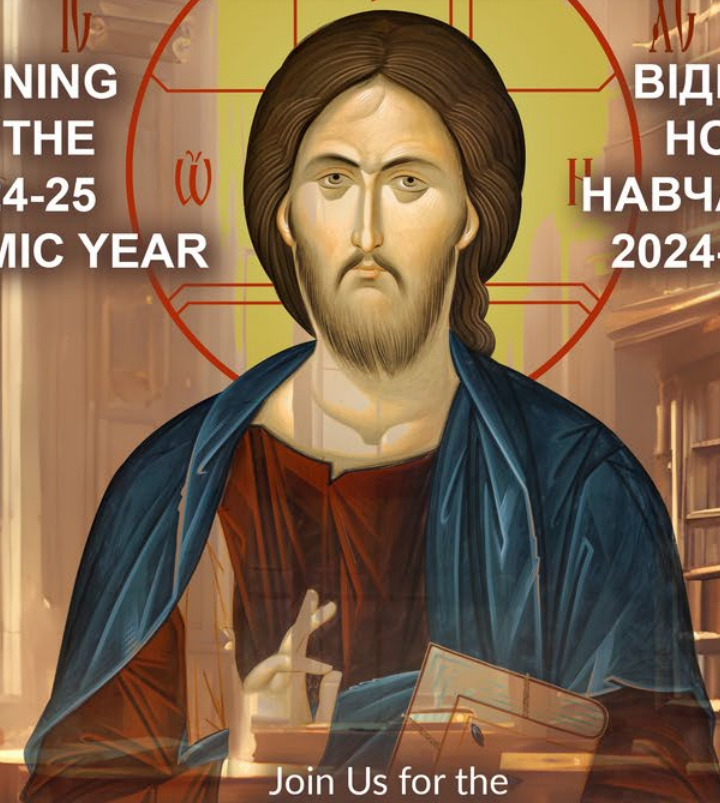


... when death has been brought upon a saint, we ought not to think that an evil has happened to him but a thing indifferent; which is an evil to a wicked man, while to the good it is rest and freedom from evils. 'For death is rest to a man whose way is hidden' (Job 3:23 LXX). And so a good man does not suffer any loss from it.



SAINT SOPHIA UKRAINIAN ORTHODOX THEOLOGICAL SEMINARY
УКРАЇНЬСЬКА ПРАВОСЛАВНА БОГОСЛОВСЬКА СЕМІНАРІЯ СВЯТОЇ СОФІЇ

OPENING OF THE 2024-25 ACADEMIC YEAR **ВІДКРИТТЯ НОВОГО НАВЧАЛЬНОГО 2024-25 РОКУ**



Join Us for the
OPENING OF THE 2024-2025 ACADEMIC YEAR
at St. Sophia Ukrainian Orthodox Theological Seminary
Hierarchical Divine Liturgy - 10am
Saturday, 7 September, 2024

Запрошуємо Вас на
ВІДКРИТТЯ НОВОГО НАВЧАЛЬНОГО 2024-2025 РОКУ
в Свято-Софіївській Українській Православній Богословській Семінарії
Архиєрейська Божественна Літургія - 10 ранку
Субота, 7 вересня 2024 р. Божого
1950 Easton Ave. - Somerset, NJ - 08873



BOHRACH

CARPATHIAN GOULASH

INGREDIENTS

100 g / 3½ oz. pork fat or fatty bacon
 1 kg (35 oz) various diced types of meat
 - ribs, fillet, chuck, shanks
 3 medium carrots
 4-5 potatoes
 2 bell peppers
 2 tomatoes
 1-2 tbsp. tomato paste
 1-2 onions
 ½ hot chili pepper (optional)
 1-2 tbsp. smoked paprika
 1-2 tbsp. paprika
 500 ml dark beer (or beef broth)
 50 ml sunflower (vegetable) oil
 2 round loaves of bread (to serve in)
 ½ garlic bulb
 1 bay leaf
 1 egg
 Fresh dill and sour cream - for serving
 salt, pepper

Cut pork fat into small cubes and render in a deep skillet. Cut beef and other meats into bite-sized pieces and fry in the skillet until golden brown on all sides in the pork fat.

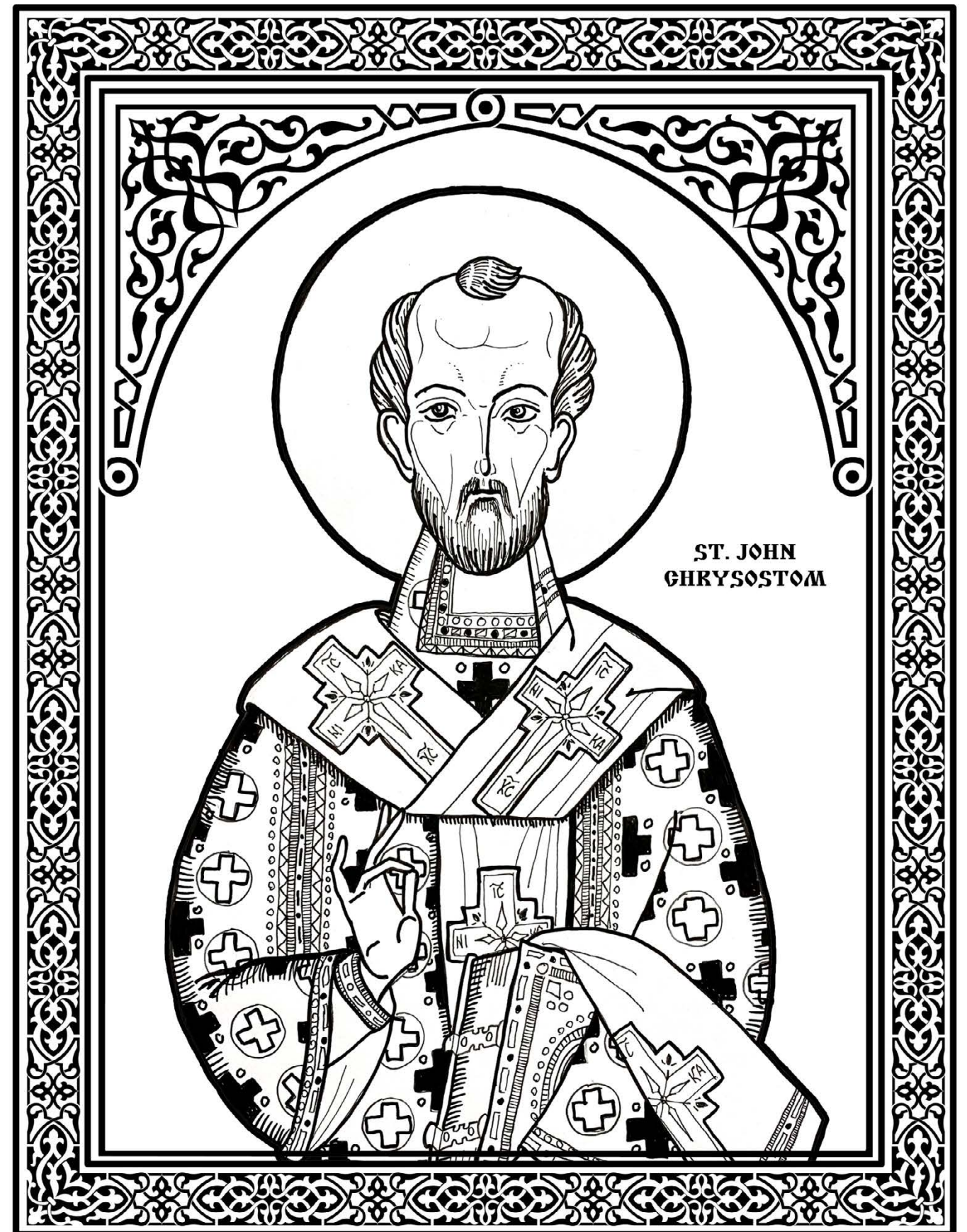
Peel and finely chop the onions, carrot, bell peppers, and tomatoes. Add oil to a deep pan and once it is hot add the chopped onions and carrots. Add the beef and continue to fry for 10 minutes. Add the chopped bell peppers. Cook for 5 minutes and add the beer. Continue to cook leaving the pot uncovered to allow the alcohol to evaporate.

Peel and wash the garlic cloves, and place in a blender. Add the egg and whip adding a pinch of salt.

Peel and wash the potatoes, then finely dice them. Once the beer evaporates, add the potatoes and tomatoes to the pan. Add the seasoning, and bay leaf.

Pour in enough water to cover all ingredients, add tomato paste and stew covered for 30-40 minutes.

Scoop out the center of the loaves making bread bowls. Grease the inside of the bowls with the garlic-egg mixture and place the loaves in the oven at 400 F for 5-10 minutes to get a crispy crust. Once cooked, leave bohrach for 20-30 minutes to make it more flavorful. Ladle into the bread bowls and serve hot with additional dill and sour cream.



Saint John Chrysostom (Golden-Mouth) was a bishop of the Church.

TRANSFIGURATION

TRANSFIGURATION OF OUR LORD AND SAVIOR, JESUS CHRIST

СПАСА

ПРЕОБРАЖЕННА ГОСПОДНЕ



On the Transfiguration, we bring baskets of fruit, flowers, and honey to church to be blessed. These are the "first fruits" of our labors, and we bring them to the Lord as a "thanksgiving".

Color or draw your favorite fruits and vegetables, cut them out and put them in the basket, along with the flowers, and jar of honey, to be blessed.





BAPTISMS:

Abramov, Elizabeth baptized and chrismated on June 8, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Emil Abramov and Diana Valkovska. Sponsors: Koba Chvaladze and Natalia Alberici. Celebrated by Protopresb. Yuriy Siwko.

Abramov, Daniel baptized and chrismated on June 8, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Emil Abramov and Diana Valkovska. Sponsors: Taras Chokoy and Baia Tabatadze. Celebrated by Protopresb. Yuriy Siwko.

Blackbay, Sophia baptized and chrismated on February 11, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Alexandr Blackbay and Ievgeniia Kurilina. Sponsors: Viktor Karpuk and Ganna Kononchuk. Celebrated by Protopresb. Yuriy Siwko.

Buitrago, Lyla Lizabeth baptized and chrismated on June 23, 2024 in St. Demetrius Cathedral Church, Carteret, NJ. Child of Danny Buitrago and Leigh Lizabeth Buitrago. Sponsors: Nicholas Anthony Hrycuna and Kristina Marie Hrycuna. Celebrated by Rev. Ihor Protsak.

Bunch, Qeleigh Genevieve baptized and chrismated on September 21, 2024 in St. Thomas the Apostle Church, Mountain Home, AR. Child of James Lorenza Bunch and Katie Anne Burge. Sponsors: and Olga Seamans. Celebrated by Rev. Samuel Seamans.

Buyar, Yulia baptized and chrismated on September 30, 2018 in St. Mary's Protection Church, New Haven, CT. Child of Vitaliy Buyar and Olha Dubchak. Sponsors: Andriy Pastushenko and Mariia Pastushenko. Celebrated by V. Rev. Oleksandr Yatskiv.

Buyar, Kateryna baptized and chrismated on June 23, 2024 in St. Mary's Protection Church, New Haven, CT. Child of Vitaliy Buyar and Olha Dubchak. Sponsors: Yaroslav Pastushenko and Oksana Pastushenko. Celebrated by V. Rev. Oleksandr Yatskiv.

Codzeanu, Matthew baptized and chrismated on May 18, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Ion Codzeanu and Anastasia Madison. Sponsors: Victor Munteanu and Marina Munteanu. Celebrated by Protopresb. Yuriy Siwko.

Dyachenko, Adam baptized and chrismated on July 28, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Anton Dyachenko and Tetiana Dyachenko. Sponsors: Yevhen Bizhko and Mariya Roza. Celebrated by V. Rev. Vasyl Shak.

Elterman, Alexandra baptized and chrismated on June 30, 2024 in Holy Trinity Church, New York, NY. Child of Katheryn Borysova. Sponsors: Oleh Tsap and Liliia Nomirovska. Celebrated by V. Rev. Todor Mazur.

Flaxenberg, Diana baptized and chrismated on May 26, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Yuriy Flaxenberg and Nataliya Parobchak. Sponsors: Yevgeniy Flaxenberg and Maryana Oleynik. Celebrated by Protopresb. Yuriy Siwko.

Flemm, Sofia Ann baptized and chrismated on July 20, 2024 in St. Demetrius Cathedral Church, Carteret, NJ. Child of Dylan William and Jefeey Flemm. Sponsors: Joesepp La Russo and Elizabeth Comes. Celebrated by Rev. Ihor Protsak.

Havryshkiv, Angelina baptized and chrismated on March 2, 2024 in Holy Trinity Church, Bensenville, IL. Child of Andrii Havryshkiv and Halyna Borys. Sponsors: Nazar Lukiv and Julia Baranovska. Celebrated by V. Rev. Bohdan Kalynyuk.

Komenda, Milana baptized and chrismated on July 7, 2024 in Sts. Peter & Paul Church, Palos Park, IL. Child of Serhii Komenda and Inna Komenda. Sponsors: Vasyl Kuryliuk and Iryna Shvetsova. Celebrated by V. Rev. Vasyl Sendeha.

Kondratska, Yeva Dayana baptized and chrismated on July 14, 2024 in St. Panteleimon Parish Church, Brooklyn, NY. Child of Serhii Kondratskii and Alina Kokhanivska. Sponsors: Yaroslav Lazarev and Katerina Skorupsky. Celebrated by V. Rev. Vasyl Shak.

Korniyenko, Amelia Emiliya baptized and chrismated on January 18, 2015 in Holy Trinity Church, Bensenville, IL. Child of Roman Korniyenko and Svitlana Khramtsova. Sponsors: Yaroslav Slyvych and Oksana Kozak. Celebrated by V. Rev. Bohdan Kalynyuk.

Kostiuk, Nataniel Nazariy baptized and chrismated on July 6, 2024 in St. Andrew Church, Boston, MA. Child of Denys Kostiuk and Medine Seidova. Sponsors: Ivan Keyvan and Karyna Oliinyk. Celebrated by V. Rev. Roman Tarnavsky.

Kravchuk, Roman baptized and chrismated on June 16, 2024 in Sts. Peter & Paul Church, Palos Park, IL. Child of Pavlo Kravchuk and Svitlana Storchak. Sponsors: Andrii Khokhliuk and Svitlana Criminger. Celebrated by V. Rev. Vasyl Sendeha.

Kushnir, Anna Deniel baptized and chrismated on February 10, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Aleksandr Kushnir and Yuliia Metesova. Sponsors: Lasha Lekishvili and Nataliya Fedoriv. Celebrated by Protopresb. Yuriy Siwko.

Lakhman, Julian baptized and chrismated on March 3, 2024 in Holy Trinity Church, Bensenville, IL. Child of Dmytro Lakhman and Tetiana Pashko. Sponsors: Nazar Levandivskyi and Tatyana Odaini. Celebrated by V. Rev. Bohdan Kalynyuk.

Passarelli, Jacob baptized and chrismated on September 11, 2022 in St. Thomas the Apostle Church, Mountain Home, AR. Child of Michael and Shannon. Sponsors: Larry McClain. Celebrated by Rev. Samuel Seamans.

Potieshkina, Melania baptized and chrismated on March 17, 2024 in Holy Trinity Church, Bensenville, IL. Child of Ivan Potieshkin and Mariia Tarnavska. Sponsors: Ryslan Kuts/Stepan Sobivehak and Liubov Zhuravel/Diana Kalynovych. Celebrated by V. Rev. Bohdan Kalynyuk.

Saul, David Benjamin baptized and chrismated in St. Volodymyr Cathedral Church, New York, NY. Child of Benjamin Saul and Liana Kianka. Sponsors: Nick Maslow and Yevheniia Chepelyk. Celebrated by V. Rev. Volodymyr Muzychka.

Shkutiak, Jeffrey Elijah baptized and chrismated on July 20, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Yurii Shkutiak and Olesia Muminova. Sponsors: Nazar Hiltachuk and Oksana Pavlenta. Celebrated by V. Rev. Michael Hontaruk.

Shkvarok, Olivia baptized and chrismated on March 3, 2024 in Holy Trinity Church, Bensenville, IL. Child of Andrii Shkvarok and Solomiia Kaduchok. Sponsors: Andrii Ovcharchyn and Natalia Shkvarok. Celebrated by V. Rev. Bohdan Kalynyuk.

Slyusar, Adam baptized and chrismated on February 26, 2023 in Sts. Peter & Paul Church, West Islip, NY. Child of Petro Slyusar and Oksana Kovalchuk. Sponsors: Vitaliy Klos and Ulyana Opolska. Celebrated by V. Rev. Stepan Motychak.

Soloviova, Solomia baptized and chrismated on June 29, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Sergii Soloviov and Nataliia Soloviova. Sponsors: Volodymyr Soloviov and Oksana Stronska. Celebrated by V. Rev. Vasyl Shak.

Sotnikova, Vlada baptized and chrismated on June 15, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Sergiy Sotnikow and Natalia Serhivna. Sponsors: Oles Lysak and Tetyna Puzenko. Celebrated by Protopresb. Yuriy Siwko.

Suhail, Matthew baptized and chrismated on June 8, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vladyslav Suhail and Yulia Suhail. Sponsors: Marian Novak and Victoria Radzhabova. Celebrated by Protopresb. Yuriy Siwko.

Surhayenko, Max baptized and chrismated on June 16, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Denys Surhayenko and Yulia Hryhorieva. Sponsors: Viktor Buriak and Mariya Kotovska. Celebrated by Protopresb. Yuriy Siwko.

Symonenko, Doron baptized and chrismated on July 13, 2024 in Sts. Peter & Paul Church, Palos Park, IL. Child of Denys Symonenko and Kateryna Konstantinova. Sponsors: Maksym Iushko and Valentyna Liska. Celebrated by V. Rev. Vasyl Sendeha.

Tkhilaishvili, Nicolas baptized and chrismated on June 4, 2024 in St. Andrew Church, Boston, MA. Child of David Tkhilaishvili and Tsitsino Surameli. Sponsors: Akaki Bolghashvili and Anna Mamaladze. Celebrated by V. Rev. Roman Tarnavsky.

Torella, Nicola Carmella baptized and chrismated on February 10, 2024 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Joseph Torella and Alissa Mirchuk. Sponsors: Alexander Mirchuk and Christina Pollizzi. Celebrated by Protopresb. Yuriy Siwko.

Voievitka, Mark baptized and chrismated on July 20, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Vasyl Voievitka and Kateryna Burdeina. Sponsors: Volodymyr Tachynskyy/Volodymyr Menyuk/Vitalii Ivasechko and Anna Baran. Celebrated by V. Rev. Michael Hontaruk.

Whelan, Nikita Tadhg baptized and chrismated on April 6, 2024 in Holy Trinity Church, Bensenville, IL. Child of Timothy Ryan Whelan and Inna Muzykansky. Sponsors: Derek McBride and Catherine Madden. Celebrated by V. Rev. Bohdan Kalynyuk.

Whelan, Noah Rian baptized and chrismated on April 6, 2024 in Holy Trinity Church, Bensenville, IL. Child of Timothy Ryan Whelan and Inna Muzykansky. Sponsors: Robert Whelan and Sara Conde. Celebrated by V. Rev. Bohdan Kalynyuk.

Yarema, Daniel baptized and chrismated on May 11, 2024 in Holy Trinity Church, Bensenville, IL. Child of Andriy Yarema and Olha Shevchuk. Sponsors: Vitaliy Kasyanchuk/David Kiyashko and Halyna Horaietska/Viktoria Lesihun. Celebrated by V. Rev. Bohdan Kalynyuk.

Zasimovich, Adrian baptized and chrismated on June 15, 2024 in Holy Trinity Church, Bensenville, IL. Child of Dzianis Zasimovich and Valeriya Levchenko. Sponsors: Denis Anushkevich and Denise Kokkalis. Celebrated by V. Rev. Bohdan Kalynyuk.

MARRIAGES:

Vadym Choban and Alina Hlobak in Holy Trinity Parish, Sacramento, CA, on June 29, 2024, witnessed by Volodymyr Choban and Sofia Choban. Celebrant: V. Rev. Myroslav Turchak.

Taras Dzhus and Diana Burdun in Holy Trinity Parish, Bensenville, IL, on July 7, 2024, witnessed by Yaroslav Kotovych and Kateryna Mykytiv. Celebrant: V. Rev. Bohdan Kalynyuk.

Oleg Gomozov and Hanna Predchenko in St. Michael Parish, San Francisco, CA, on May 19, 2024, witnessed by Dmytro Manannikov and Olena Petrova. Celebrant: V. Rev. Georgiy Tyapko.

Nazarii Panivnyk and Iryna Kostyuk in St. Panteleimon Parish, Brooklyn, NY, on July 27, 2024, witnessed by Vasyl Tatarchuk and Bogdana Kozmyn. Celebrant: V. Rev. Vasyl Shak.

Dennis Pavlyuk and Iryna Divonka in St. Mary Protectress Parish, Rochester, NY, on June 16, 2024, witnessed by Oleg Savka and Alina Romaniuk. Celebrant: V. Rev. Igor Krekhovetsky.

David Metro Woloschak and Alyssa Julia Harkins in St. Peter & Paul Parish, Youngstown, OH, on July 13, 2024, witnessed by Nicholas Woloschak and Alexa Harkins. Celebrant: Rev. Mykola Zomchak.

DEATHS:

Cheroim, Michael of South Holland, IL on May 12, 2024 at the age of 91 years, officiating clergy V. Rev. Vasyl Sendeha of Sts. Peter & Paul Parish, Palos Park, IL 60464.

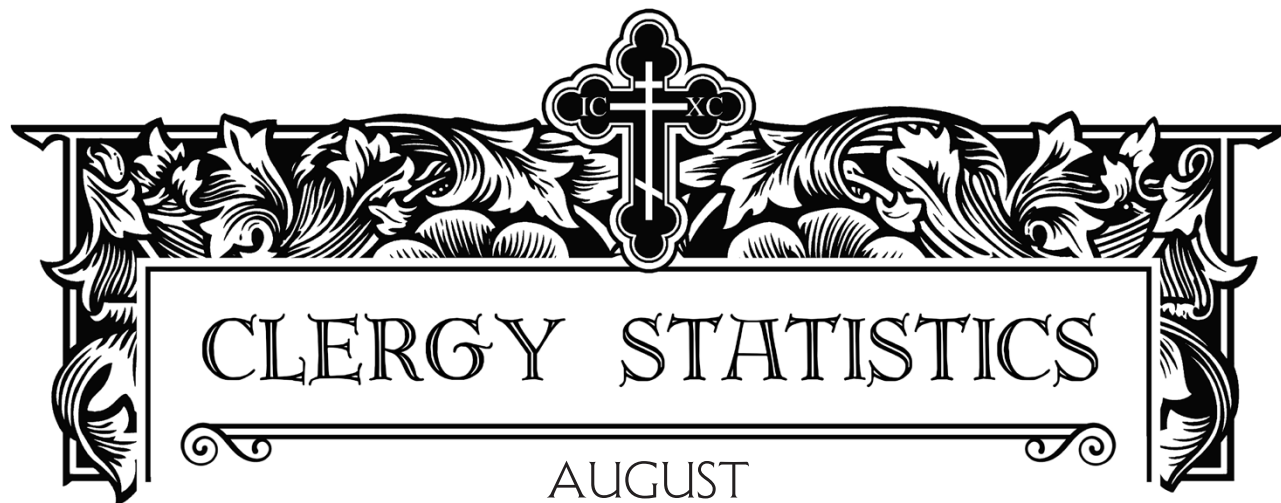
Gula, Mary of Crozet, VA on June 5, 2024 at the age of 95 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

Hryckowian, Michael of Baden, PA on July 13, 2024 at the age of 86 years, officiating clergy V. Rev. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Zemko, William D. of Youngstown, OH on July 5, 2024 at the age of 78 years, officiating clergy Rev. Mykola Zomchak of Sts. Peter & Paul Parish, Youngstown, OH 44509.

*“Happiness is a pure heart,
for such a heart becomes the
throne of God.”*

ST. NEKTARIOS OF AEGINA



CLERGY STATISTICS

AUGUST ORDINATIONS

Many Years! Многая Літ!

V. REV. VITALIY PAVLYKIVSKIY	AUGUST 4, 2002
V. REV. STEVE REPA	AUGUST 7, 1983
V. REV. MYKOLA FYLYK	AUGUST 11, 1991
V. REV. PETRO SIWKO	AUGUST 17, 1987
REV. ANDREI KULYK	AUGUST 17, 1997
V. REV. PAUL EMMICK	AUGUST 18, 2019
V. REV. IVAN LYMAR	AUGUST 25, 2001
V. REV. EVHEN KUMKA	AUGUST 28, 1990



CLERGY STATISTICS

СЕРПЕНЬ NECROLOGY

Memory Eternal! Вічна Пам'ять!

7th 1959 -	PROTOPRIEST PETRO BILON
24th 1963 -	PROTOPRESBYTER VOLODYMYR BUKATA
26th 1965 -	PROTOPRIEST OLEXANDER JEW TUSHENKO
3rd 1968 -	PRIEST PETRO WYSZNEWSKYJ
25th 1968 -	PROTOPRIEST NICHOLAS CHARISHCHAK
5th 1973 -	PROTOPRIEST PETER STELMACH
5th 1974 -	PROTOPRIEST HRYHORIJ CHOMYCKYJ
25th 1975 -	PROTOPRIEST SEMEN IWASZCZENKO
1st 1976 -	PRIEST JOHN STEPHEN PETRAKANYN
4th 1979 -	HIEROMONK JUVENALIJ POPIW
21st 1979 -	PROTOPRIEST PETER MELECH
13th 1980 -	DEACON MYKOLA CHALY
27th 1980 -	PRIEST MYKOLA WARENYK
1981 -	PROTOPRIEST WASYL UMANEC
22nd 1985 -	PRIEST NICHOLAS MALUZYNSKY
3rd 1986 -	PRIEST JOSEPH SIMKO
28th 1991 -	PRIEST MYCHAJLO MYCHAJLUK
2nd 2010 -	PROTOPRIEST PETER NATISHAN
28th 2011 -	PROTOPRESBYTER NICHOLAS METULYNSKY
25th 2012 -	PROTOPRESBYTER PETER HOTROVICH



All Saints Summer Camp 2024



- ✓ Beautiful Facilities
- ✓ Wide Range of Activities
- ✓ Theme: *In His Image*
- ✓ Volunteer & Paid Staff Opportunities



MAY 3-5	HOLY FRIDAY & PASCHAL SERVICES
JUNE 19-22	ST. NICHOLAS PROGRAM - FAMILIES WITH SPECIAL NEEDS AGES 5 -ADULT
JUNE 23-29	DIOCESAN CHURCH SCHOOL CAMP YOUTH AGES 9 - 13
JUNE 30-JULY 13	TEENAGE CONFERENCE TEENS 13 -18
JULY 21-25	MOMMY & ME/DADDY & ME CHILDREN 4-8 & PARENTS
AUGUST	SACRED ARTS CAMP AGES 16+ CLERGY FAMILY RETREAT ASC FOR ADULTS AGES 21+
AUGUST 30 - SEPTEMBER 2	FAMILY FEST - ALL AGES

CHECK OUT WWW.ALLSAINTSCAMP.ORG FOR WORK WEEKEND DATES



FOR MORE INFORMATION, CONTACT US : 412-977-2010 OR
WWW.UOCYOUTH.ORG/CAMPINGMINISTRY OR WWW.ALLSAINTSCAMP.ORG
 UKRAINIAN ORTHODOX CHURCH OF THE USA

Youth MINISTRY CERTIFICATION PROGRAM



Deadline for enrollment in the certification course is

September 7, 2024

The Youth Ministry Certification Course offered by the St. Sophia Ukrainian Orthodox Theological Seminary is a two-semester program presenting individuals with the opportunity to strengthen their work in youth ministry through the following four courses (two per semester):

- Basic Orthodox Theology for Youth Workers
- Youth Ministry: Fundamentals of Approach and Theology
- Youth Ministry Practicum
- Contemporary Social Issues and Teenagers

For further information regarding registration, tuition, or details, contact: Natalie Kapeluck Nixon at uocyouth@aol.com
 For further information about the program or instructors visit:
uocyouth.org/youthministrycertificationcourse

This is a Distance Learning course.
 Internet and the ability for video conferencing is required.



UKRAINIAN ORTHODOX CHURCH OF THE USA
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

Dear Brothers and Sisters in Christ,

On this solemn occasion of the International Day of the Disappeared, we turn our hearts and prayers towards all those who are missing, remembering especially the innocent victims of war, persecution, and exploitation. Today, we are acutely aware of the ongoing conflict in Ukraine, which has left countless individuals unaccounted for. Among these are the brave men and women of the Ukrainian and United States armed forces, who have gone missing in their courageous efforts to defend peace, freedom, and human dignity.

War brings with it not only the destruction of buildings and cities but also the tearing apart of families and communities. The pain of not knowing the fate of a loved one is a burden beyond words—a grief that lingers and grows with each passing day. We stand in solidarity with the families of those missing in action, offering our prayers and support. We pray that God, in His infinite mercy, may comfort them, giving them strength and hope amidst their sorrow.

Our prayers extend to the most vulnerable among us: the children. Many have been lost or separated from their families due to the ravages of war, displacement, and human trafficking. The Lord Jesus Christ taught us, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these" (Matthew 19:14). We condemn in the strongest terms the exploitation and moral abuse of children and all individuals, especially those who have gone missing due to the heinous crimes of human trafficking and other forms of oppression.

Our faith compels us to speak out and act against such injustices. We call upon all people of good conscience to join us in this holy endeavor—to advocate for the protection of the innocent, to seek out the lost, and to bring the perpetrators of these evil acts to justice. Let us be the voice for those who cannot speak for themselves, shining the light of Christ into the darkest corners of our world.

We urge governments and international organizations to intensify their efforts in finding the missing, reuniting families, and providing justice for victims of war and trafficking. Every missing person is a beloved child of God, deserving of dignity, respect, and the relentless pursuit of their safety and freedom. As Christians, we are called to be the hands and feet of Christ in the world, to comfort the afflicted, and to work tirelessly for the redemption of all.

In this spirit, we offer our heartfelt prayers for all missing persons and their families. May the Lord, who is the Good Shepherd, guide them safely home. May He grant peace to those who suffer, courage to those who seek justice, and wisdom to those in positions of authority. Let us not lose hope, but trust in God's divine plan, for He is the God of all comfort and mercy.

May the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with us all.

With Archpastoral Blessings,

+Antony, Metropolitan of the UOC of the USA and Diaspora

+Jeremiah, Archbishop of the UOC Eparchy of South America

+Daniel, Archbishop of the UOC of the USA and Diaspora



Join us in prayer for the youth of our Church in front of the icon of the Mother of God "Nurturer of Children"

Запрошуємо Вас приєднатися до молитви за молодь Церкви перед іконою Пресвятої Богородиці «Берегиня Дітей»

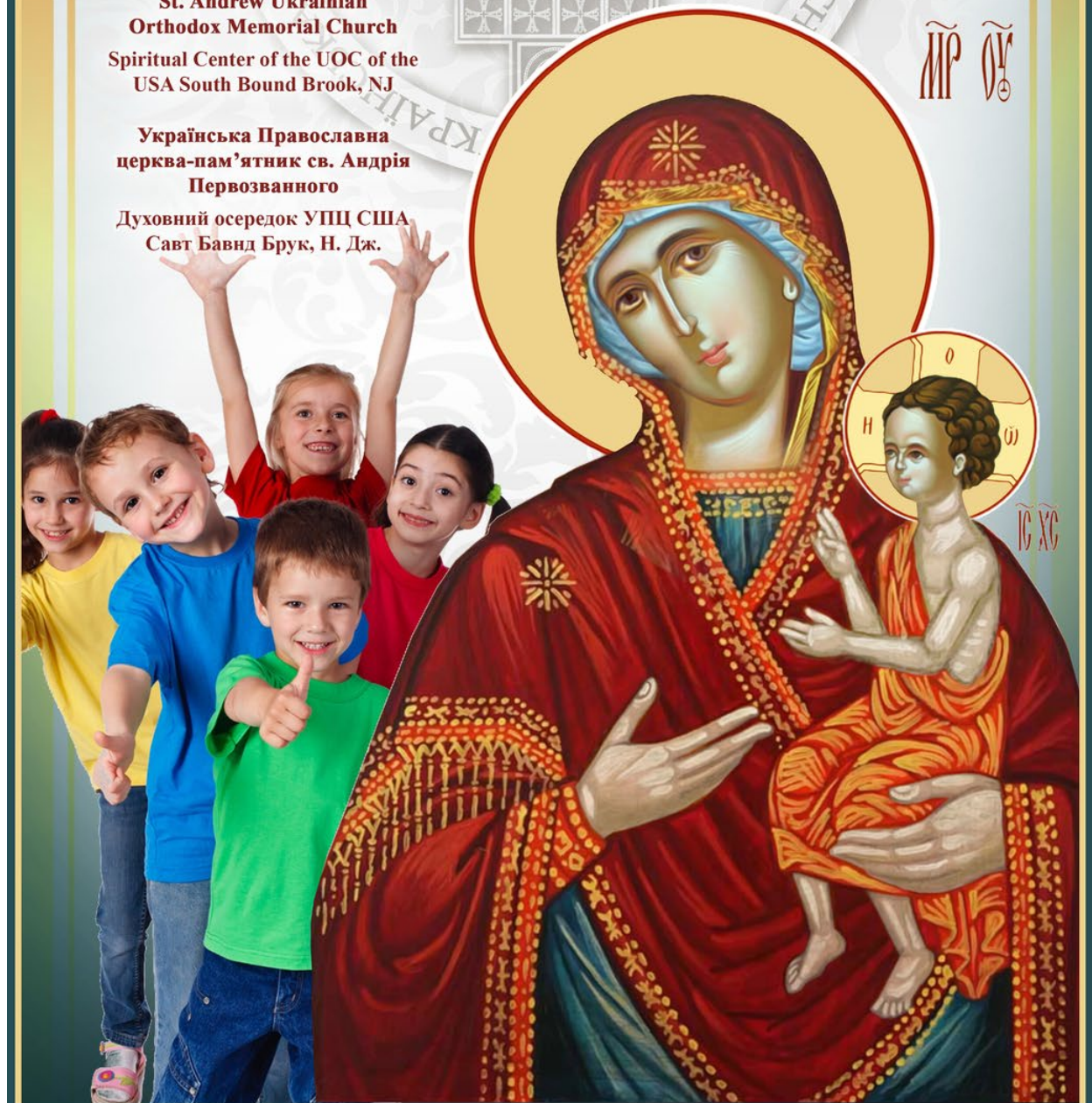
Akathist to the Mother of God
"NURTURER OF CHILDREN"

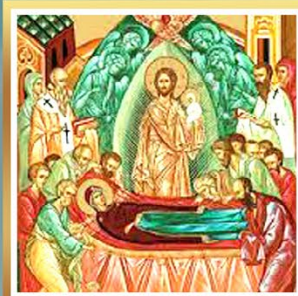
Mondays at 7pm
Кожного понеділка о 7 вечора

St. Andrew Ukrainian
Orthodox Memorial Church
Spiritual Center of the UOC of the
USA South Bound Brook, NJ

Українська Православна
церква-пам'ятник св. Андрія
Первозванного

Духовний осередок УПЦ США
Савт Бавнд Брук, Н. Дж.





UKRAINIAN ORTHODOX CHURCH OF THE USA

AUGUST CELEBRATIONS У СЕРПНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



2
HOLY GLORIOUS PROPHEET ELIAS (ELIJAH)
ПРОРОКА ІЛЛІ

4
**HOLY EQUAL-TO-THE-APOSTLES
MARY MAGDALEN**
РІВНОАПОСТОЛЬНОЇ МАРІЇ МАГДАЛИНИ

5
POCHAIV ICON OF THE MOTHER OF GOD
ПОЧАЇВСЬКОЇ ІКОНИ БОЖОЇ МАТЕРІ

6
**HOLY MARTYRS AND PASSION-BEARERS
BORYS AND HLIB OF RUS**
МЧЧ. БЛГВВ. КНЯЗІВ БОРИСА І ГЛІБА

7
**THE DORMITION OF THE RIGHTEOUS ANNA,
MOTHER OF THE MOST HOLY THEOTOKOS**
УСПІННЯ ПРАВ. АННИ, МАТЕРІ ПРЕСВЯТОЇ
БОГОРОДИЦІ

9
**HOLY GREAT-MARTYR AND HEALER
PANTELEIMON**
ВМЧ. І ЦІЛИТЕЛЯ ПАНТЕЛЕЙМОНА

14
**PROCESSION OF THE PRECIOUS WOOD OF THE
LIFE-GIVING CROSS OF THE LORD
CELEBRATION OF THE BAPTISM OF RUS-UKRAINE
BEGINNING OF THE DORMITION FAST**
ВИНЕСЕННЯ ХРЕСТА ГОСПОДНЬОГО
ПАМ'ЯТЬ ХРЕЩЕННЯ РУСИ-УКРАЇНИ
ПОЧАТОК УСПЕНСЬКОГО ПОСТУ

19
**THE HOLY TRANSFIGURATION OF OUR LORD,
GOD, AND SAVIOR JESUS CHRIST**
ПРЕОБРАЖЕННЯ ГОСПОДА БОГА І СПАСА
НАШОГО ІСУСА ХРИСТА

22
APOSTLE MATTHIAS
АПОСТОЛА МАТВІЯ

28
**THE DORMITION OF OUR MOST HOLY LADY THE
THEOTOKOS AND EVER-VIRGIN MARY**
УСПІННЯ ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ
БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ



UKRAINIAN ORTHODOX CHURCH OF THE USA

SEPTEMBER CELEBRATIONS У ВЕРЕСНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



11
**THE BEHEADING OF THE GLORIOUS
PROPHEET, FORERUNNER, AND BAPTIST JOHN**
УСІКНОВЕННЯ ГЛАВИ ПРОРОКА, ПРЕДТЕЧІ І
ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАНА

14
CHURCH NEW YEAR
ПОЧАТОК ІНДИКТУ - ЦЕРКОВНЕ НОВОЛІТТЯ

18
**HOLY PROPHEET ZACHARIAS AND RIGHTEOUS
ELIZABETH, PARENTS OF ST. JOHN THE
FORERUNNER**
ПРОР. ЗАХАРІ І ПРАВ. ЄЛИЗАВЕТИ, БАТЬКІВ
СВ. ІОАНА ПРЕДТЕЧІ

19
**COMMEMORATION OF THE MIRACLE OF THE
ARCHANGEL MICHAEL AT COLOSSAE**
СПОГАД ДИВА АРХИСТРАТИГА МИХАЇЛА, В
ХОНАХ (КОЛОСАХ)

21
**THE NATIVITY OF OUR MOST HOLY LADY THE
THEOTOKOS AND EVER-VIRGIN MARY**
РІЗДВО ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ
БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ

22
**HOLY AND RIGHTEOUS ANCESTORS OF GOD
JOACHIM AND ANNA**
ПРАВЕДНИХ БОГООТЦІВ ІОАКИМА ТА АННИ

27
**THE UNIVERSAL EXALTATION OF THE PRECIOUS
AND LIFE-GIVING CROSS**
ВОЗДВИЖЕННЯ ЧЕСНОГО І
ЖИВОТВОРЯЦЬОГО ХРЕСТА ГОСПОДНЬОГО

30
**MARTYRS SOPHIA AND HER THREE
DAUGHTERS: FAITH (VERA), HOPE (NADIA), AND
LOVE (LYUBOV)**
МУЧЕНИЦЬ ВІРИ, НАДІЇ, ЛЮБОВІ І МАТЕРІ ЇХ
СОФІЇ





УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

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South Bound Brook, NJ 08880

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CALENDAR OF EVENTS

Get involved in the life of your Church!

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

**Beheading of
St. John the Baptist**
STRICT FAST DAY

September 11

Exaltation of the Cross

September 27

Church New Year

September 14

**Martyrs St. Sophia and
her three daughters: Vera, Nadia & Lubov**

September 30

Nativity of the Mother of God

September 21

UOCofUSA
uocofusa.org

**Holy and Righteous Ancestors of Christ
Joachim and Anna**

September 22

Mailing address: PO Box 495
South Bound Brook, NJ 08880

Shipping address: 135 Davidson Ave.
Somerset, NJ 08873

Tel: (732) 356-0090