

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD

ОФІСІНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



This Summer...

Take God
with you

...on
Vacation!

UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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O Lord Jesus Christ our God, the true and living Way, Who willed to journey with Your guardian Joseph, and Your most pure Virgin Mother into Egypt, and accompanied Luke and Cleopas on their way to Emmaus.

We now humbly entreat You, O Most Holy Master: accompany these Your servants by Your Grace.

Send unto them as to Your servant Tobias, an angel as a guide and guardian, protecting and delivering them from every evil assault of enemies both visible and invisible, directing them to the fulfillment of Your commandments, sending them on their way peacefully, profitably, and soundly and bringing them back again safely and in peace.

Grant that they may fulfill their good purpose unto Your good pleasure, and favorably unto Your Glory.

For Thine it is to be merciful and to save us, O Christ our God, and to Thee do we send up glory, together with Thy Father Who is without beginning, and Thy most holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

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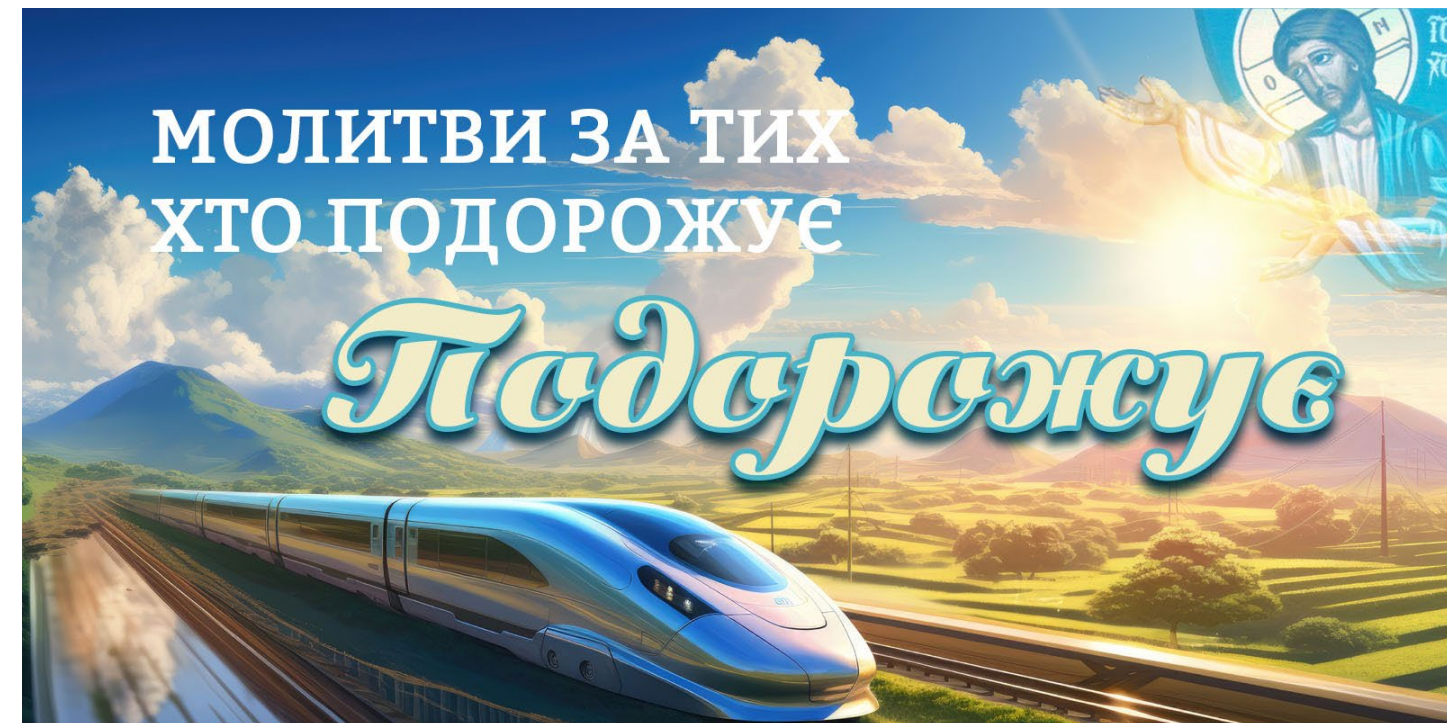
Lord Jesus Christ my God,

...be my Companion, guide and protector during my journey. Keep me from all danger, misfortune and temptation. By Your divine power grant me a peaceful and successful journey and safe arrival. In You I place my hope and trust and You I praise, honor and glorify, together with Your Father and Holy Spirit now and forever and ever.

Amen.

Lord Jesus, You traveled with the two disciples after the resurrection and set their hearts on fire with Your grace. Travel also with me and gladden my heart with Your presence. I know, Lord, that I am a pilgrim on this earth, seeking citizenship in heaven. During my journey surround me with Your holy angels and keep me safe from seen and unseen dangers. Grant that I may carry out my plans and fulfill my expectations according to Your will. Help me to see the beauty of creation and to comprehend the wonder of Your truth in all things. For You are the way, the truth and the life, and to You I give thanks, praise and glory forever.

Amen.



Господи Ісусе Христе, Боже мій,

...будь моїм Супутником, Провідником і Захисником у моїй подорожі. Бережи мене від усіх небезпек, нещасть і спокус. Своєю божественною силою даруй мені мирну та вдалу подорож та безпечне повернення. На Тебе покладаю надію, Тебе величаю і прославляю разом з Отцем Твоїм і Святим Духом нині, і повсякчас, і на віки вічні.

Амінь.

Господи Ісусе, Ти подорожував з двома учнями після воскресіння і запалив їхні серця Своєю благодаттю. Подорожуй також зі мною і втішай моє серце Твоєю присутністю. Я знаю, Господи, що я паломник на цій землі, шукаючи пристановища на небесах. Під час моєї подорожі оточи мене Твоїми святими ангелами і збережи мене від видимих і невидимих небезпек. Дай мені здійснити мої плани і виконати мої сподівання згідно з Твоєю волею. Допоможи мені побачити красу творіння і досягнути чудо Твоєї правди в усьому. Бо Ти Шлях, Істина й Життя, і Тобі подякую, хвалу і славу відаємо на віки віків.

Амінь.



Being an Orthodox Christian while on

Vacation

With travel returning to normal after the pandemic, many of us will be embarking on the first summer holidays in a couple of years. It's a wonderful opportunity to spend time with family, whether at a cottage, on a camping trip, sightseeing famous sites, going on pilgrimage, or visiting friends and relatives. This often means we might not have access to an Orthodox Church nearby, or even within many miles, not to mention the temptation to sleep in on a Sunday morning.

Remember that a vacation from work, and other responsibilities, does not mean we are on vacation from God and the work of salvation - our own and those around us.

As much as we may desire to slow down our hectic pace, we must remember that our life as Christians cannot and should not come to a halt. It is not expected that families make a two-hour drive to attend Church on a Sunday morning (which would disrupt a family vacation), or to consider attending Church the highlight of visiting a new city. Instead, we should adapt our time offerings to the Lord rather than skipping them altogether. This could be as simple as saying morning or evening prayers as a family daily (in the hotel room, or out in nature), reading the Gospel and Epistle of the day, and making an effort to pray before meals (which might be challenging

with non-Orthodox family but is not impossible). On Sundays, attend an Orthodox Church, or if that is not possible, pray the Typika alone, or with your family. (See Page 16)

Ideally, these practices should be part of our daily routine, but setting aside time to pray together during vacation is a significant way to show our families and ourselves gratitude to God for availing us of the opportunity to pause our hectic lives and get away to some exotic, relaxing, or inspiring location.

Therefore, as you book your tickets and finalize your plans, visit **UOCOFUSA.ORG** and click on "**Parish Directory**" to locate a church in the state and location you are visiting, if traveling within the USA.

If there is an opportunity to attend Church where we are staying and there is a willingness to do so, it is considerate, but not required, to inform the parish priest beforehand, whether by email or a phone call. Some parishes will require confession before receiving communion, especially if they are unfamiliar with the visitor, which is a normal part of our spiritual life, and it is best not to be surprised while approaching Communion, if not properly prepared. It's advisable to inquire about this when contacting the priest. This is also an excellent chance to experience different UOC of the USA parishes, or other Orthodox churches and

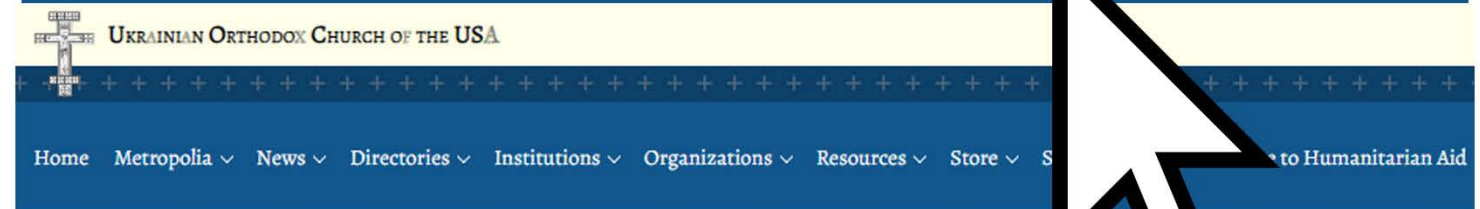
witness the unity of our faith, regardless of language or liturgical style. Research the parish to ensure it is canonical and in union with the UOC of the USA before attending.

It's customary and respectful to make a financial contribution as an offering to the Lord in thanksgiving for the ability to attend a service.

Above all, do not forget to give thanks to the Lord that you have been given the opportunity to go on vacation, to travel with family and friends, to see faraway places and meet new people, without the previous restrictions and isolations. We are truly blessed by the summer, and however we choose to enjoy it, let's remember the boundless love of God, who blesses us abundantly with these blessings and long sunny days.



[HTTPS://UOCOFUSA.ORG/DIRECTORIES_PARISHES](https://uocofusa.org/directories_parishes)



Directory of Parishes

Ukrainian Orthodox Church State-by-State Parish Listing

The Ukrainian Orthodox Church of the United States of America welcomes you to her family of parishes. The Ukrainian Orthodox Church prides herself in her adherence to the Traditions of Orthodoxy and in her ability to spread the good news of Christ's message by making these Traditions applicable to modern life. If you are an inquirer, you will find all of our clergy pleased to offer you the information and guidance you seek.



To see a listing of parishes near you, simply click on the state below. Our parishes are listed alphabetically in each state by city. Note: Some of our parishes maintain websites offering visitors additional information, including service times. These links are indicated by highlighted text. To contact our clergy, please see our Clergy Directory.

[Arkansas](#) | [California](#) | [Connecticut](#) | [Delaware](#) | [Florida](#) | [Georgia](#) | [Illinois](#) | [Indiana](#) | [Maryland](#) | [Massachusetts](#) | [Michigan](#) | [Minnesota](#) | [North Carolina](#) | [North Dakota](#) | [New Jersey](#) | [New Mexico](#) | [New York](#) | [Ohio](#) | [Oklahoma](#) | [Oregon](#) | [Pennsylvania](#) | [Rhode Island](#) | [Virginia](#) | [Washington](#) | [Wisconsin](#)

Before you leave on vacation, visit the [UOCOFUSA.ORG](https://uocofusa.org) website and find a church to attend while you are traveling.



SUMMER VACATION:

Renewing the Powers of the Soul



"I'm bored... there's nothing to do... are we there yet... play with me." These are the calls of our children during summer vacation. Rather than hearing these statements as pesky intruders, it is possible to think of them as voices crying out from the wilderness of the young soul, seeking activity, connection, and stimulation within the safe environment of the family vacation.

The Orthodox Christian spiritual tradition thinks of the human being as having a powerful ability, the ability to see God and His creative love in all things. This ability is located within the nous. The nous is that part of each of us which looks out into the world, at other people, and into our own hearts and tries to make sense of what it sees. The healthy nous always sees God's love at work. The broken or injured nous tends to be more self-serving, competitive, fearful, vindictive, unrealistic, and deceptive.

Most of all, the nous is seeking ways in which to engage others, and all of God's creation, with the powers of the soul. While our spiritual tradition speaks of many powers of the soul, the ones most commonly referred to are thymos, epithymia, and dianoia. Each of these powers requires loving care, discipline, and exercise in order for the nous to do its work of finding God's love.

Thymos

Thymos is the fiery power of healthy aggression, and it is the basis for virtues such as courage, protectiveness, honor, moral strength, and righteousness. It is what gets tapped into when children defend peers against unfair attacks. It is the source of conviction in children saying

"no" to temptation or pressure from schoolmates. Injured thymos is the source of bitter rivalry, deceptive game-playing tactics, and hopeless resignation.

Epithymia

Epithymia is the magnetic desire for beauty and connection, and it is the basis for the human ability to reach out in compassion and affection, to appreciate deeply the beauty of art and the natural majesty of the created world. Injured epithymia is the source of exploitative relationships, ones designed to gratify only one person. Injured epithymia triggers greed, relentless hunger, and distorted desire for control of beautiful objects.

Dianoia

Dianoia is the human ability to reason, to make sense of things in an intellectual way, to find meaning in the events and situations of everyday life. Healthy dianoia is realistic, with an ever-present hopefulness. It finds meanings which are intellectually sound while still remaining open to mystery. Unhealthy dianoia either insists on absolute and rigid explanations for events, or gives up any hope that there is life-giving meaning to be found.

The Powers of the Soul on Vacation

The powers of the soul, then, need both discipline and freedom in order to blossom. They require both healthy input (prayer, images, relationships, teaching) and opportunities for vigorous and safe expression. Summer vacation is an ideal time to try out some ways to build up the powers of the family's soul. The

key here is to participate in activities mindfully and skillfully, allowing the activities to serve as expressions of thymos, epithymia, and dianoia.

Prayerful Structure

The best structure for developing healthy powers of the soul is the structure of everyday life. Make use of the events and transitions during vacation to build in a prayerful mindfulness, a constant gratitude, for God's loving presence with the family. Adopt a prayerful orientation to each day of the vacation. Without letting this become burdensome, some ways to do this include:

- Start each leg of the journey with a prayer and the sign of the Cross
- Say a prayer before each meal
- Recite the Jesus Prayer out loud, together, 5-10 times, once each day
- Spend 3-5 minutes per day while driving reciting the Jesus Prayer silently
- End each day with a prayer review of the day, emphasizing gratitude
- Bring an icon to keep by each family member's bed

Practice

One of the keys to spiritual life is nepsis, or watchfulness. Basically, this means we have to stay awake and aware of what we are doing. This takes practice. The good news, however, is that you are supposed to still have fun, maybe even more because you notice that you are having fun. You can practice building up and renewing the powers of the soul with the activities of the vacation.

This can include:

- Building sandcastles
- Hiking and swimming
- Miniature golf
- Watching sunrises and sunsets
- Stopping at scenic views
- Showing each other physical affection
- Eating great, fresh food
- Going to movies
- Reading books
- Talking to each other
- Playing road games

Conclusion

In the end, this is meant to be simple, and yet, it is never easy. It can be very difficult to develop a sense of awakesness, especially on vacation. At the same time, the powers of our souls cry out for this. By tapping into the simple structures and rhythm of a prayerful vacation, the whole family can experience their time together with abundance and pleasure.

-George Stavros, PhD

George Stavros is Executive Director of the Danielsen Institute at Boston University and a Clinical Associate Professor of Pastoral Psychology. He is a licensed psychologist, certified pastoral counselor, and a graduate of Holy Cross Greek Orthodox School of Theology. His clinical, teaching and research interests are in psychotherapy training and the connection between depth psychotherapy and Eastern Orthodox theology.





ЩО ТАКЕ ПАЛОМНИЦТВО і його користь для християнина

З перших століть християни здійснювали паломництво – похід віруючих до святих місць на поклоніння.

Паломництво - це духовна праця, спрямована на очищення душі. В IV столітті приклад паломництва показала свята цариця Єлена, побувавши в Єрусалимі.

Термін «паломник» західного походження і являє собою скорочення від слова «пальмовник». «Пальмовник» - той, хто несе пальмову гілку, переклад відповідного латинського слова, що має на увазі людей, які несуть пальмову гілку і беруть участь у Хресній ході Вербної (Квітної) Неділі.

У західній традиції «religious pilgrim», - «пілігрим», увага акцентується не на духовному стані, а на зовнішньому переміщенні в просторі - мандрівник, той, хто мандрує.

Прекрасне пояснення терміну «паломник» знаходимо в українській мові, - «прочанин», що означає «ходити на прощу» - шукати прощення гріхів йдучи з молитвою до святих місць. Термін поєднує стан душі і рух до мети.

Церковне розуміння паломництва має тісний зв'язок з вченням про святі ікони. Як відомо, отці VII Вселенського Собору, бажаючи висловити відмінність між ставленням до Бога і до святих ікон, постановили розрізнити два поняття: служіння «Латрі» і поклоніння «проскінісіс». Служіння можливе

лише Богу, а поклоніння належить іконам. Такий же принцип у розумінні Церквою і суті паломництва - святі місця - це місця для поклоніння.

Правильне розуміння терміна паломництво багато в чому має визначити справжню культуру самого православного паломництва. Істинний сенс цієї невід'ємної частини духовного життя християнина, повинен правильно усвідомлюватися кожним охочим здійснити паломництво до святих місць. І тоді, без сумніву, кожне паломництво сприятиме духовному зростанню і преображенню людини.

В наш час, на жаль, велика кількість людей, в тому числі і духовенства, не зовсім правильно розуміють суть паломництва, применшують його значення у духовно-релігійному житті і прирівнюють його до туризму. Паломництво – це не туристичний огляд визначних місць, а велика праця для духовного збагачення і очищення. В давнину люди проходили сотні кілометрів, щоб помолитися на святому місці, намагалися відключитися від мирського життя і налаштуватися на молитву. Все тілесне йшло на другий план. Дорога до монастиря займала іноді декілька тижнів. По дорозі прочани зустрічали добрих людей, які давали їм нічліг і годували їх. Це вважалося служінням Богу. Головним ділом для паломників була молитва. Ще з часів древньої Русі наші благочестиві предки, з прийняттям християнства, також прийняли з Візантії і побожну традицію прощі до Святих місць. Найперше відбувалися паломництва до Святої землі, місць Народження, проповіді, Хресних страждань і

Воскресіння Христа Спасителя. Також центрами паломницьких подорожей ставали монастирі, як осередки духовного життя. Люди тисячами йшли до таких святих, як Києво-Печерська, Почаївська, Святогорська, Троїце-Сергієва лаври, Видубицький і Михайлівський Золотоверхий монастирі, Китаєва і Оптина пустині, Зимненський і Флорівський монастирі та багато інших великих і малих обителей, які немов світлосяйні островки християнського благочестя приваблювали велику кількість прочан не тільки нашої землі, але й з усього Православного світу. Також треба відзначити і те, що саме завдяки записам паломників, їхнім письмовим спогадам, ми дізнаємося про багато чудес, свідками яких ставали прочани, відвідуючи святі місця. Наприклад, цікавими і повчальними є записи паломника ігумена Даниїла (XII ст.), який ходив з прощеною до Святої землі, став свідком багатьох чудес і описав велику кількість святих.

Отже, як бачимо, паломництво є дуже корисним в житті людини-християнина, оскільки через прощу до святих паломник знайомиться з самим християнством, пізнає саму суть його і що найголовніше воцерковлюється і знаходить для себе спасіння через єдність з Христом в огорожі Святої Церкви Православної. Тому паломництво без перебільшення можна прирівняти до апостольської проповіді, бо саме через участь в прощах до святих місць багато людей змінюється, виправляють своє життя і стають насправді церковними людьми.

- підготував протоієрей Миколай Капітула (головний координатор Паломницької служби Рівненської єпархії - ПЦУ)



For Orthodox Christians a pilgrimage is a journey or search of great moral significance to the Orthodox belief and Faith. The object of any particular pilgrimage can vary greatly, from pilgrimages of great meaning to all Orthodox believers to those that may have significance to believers in a local area.

Pilgrimages among Christians have been common since the beginning of Christ's Church. Over the ages, a side element of pilgrimages through the ages is the added trade, prosperity, and communications brought to pilgrimage sites by the pilgrims.

Pilgrimages by Christians were first made to sites connected with the birth, life, crucifixion, and

resurrection of Jesus. Surviving descriptions, such as that by the pilgrim Egeria, of Christian pilgrimages to the Holy Land date from the fourth century, when pilgrimage was encouraged by Church Fathers. Such journeys also began to be made to Rome and other sites associated with the Apostles, various saints, and Christian martyrs.

Pilgrimages in the Orthodox Church represent a profound journey of spiritual growth and contemplation. Pilgrims embark on these sacred voyages not merely to visit holy sites, but to deepen their connection with their Faith. By retracing the paths of saints, martyrs, and Christ

Himself, pilgrims seek spiritual enlightenment and a renewed understanding of their beliefs.

Rooted in the spiritual traditions of the Orthodox Church, pilgrimages serve as a means for the faithful to immerse themselves in the historical and spiritual essence of their faith. These journeys are marked by humility and penance, as pilgrims seek divine experiences at sites sanctified by miracles, saints, and significant spiritual events. Beyond mere travel, Orthodox pilgrimages are a manifestation of an inner spiritual journey externalized through physical pilgrimage. Participants seek blessings, healing, and renewal, viewing their journey as a conduit to deepen their relationship with God.

From its earliest days, Orthodox Christianity has emphasized physical connections to sacred places associated with saints, miracles, and biblical events. The Holy Land, including Jerusalem and Bethlehem, holds particular significance, drawing pilgrims to sites like the Church of the Holy Sepulchre where Christ was crucified and from where He resurrected, and the Church of the Nativity where the Lord Christ was born. Constantinople, today's Istanbul, is another site worth visiting. The historic and sacred Hagia Sophia with her immense dome is place to connect with Orthodoxy's historic and continued battle to exist in a world hostile to the teachings of Christ.

In addition to visiting the Patriarchal Cathedral Church of St. George, which is home to numerous relics,



Turkey has other religious sites worth seeing such as Cappadocia, along with numerous ancient Orthodox Churches and monasteries.

Greece is another popular pilgrimage destination with countless churches and monasteries, as well historic locations.

Mount Athos in Greece stands as a unique destination for male pilgrims, embodying the Orthodox monastic tradition. Here, believers engage in spiritual retreat, prayer, and asceticism, seeking enlightenment and drawing inspiration from the monastic community.

Ukraine is rich in holy sites. Kyiv Monastery of the Caves (Kyiv Pechersk Lavra) founded in 1051 AD, the Pochayiv Lavra, Kyiv Monastery of the Caves, St. Sophia Cathedral, and many others.

Preparation for a pilgrimage involves logistical planning as well as spiritual readiness, including prayer, fasting, and reflection. During the journey, pilgrims participate in liturgical services, venerate relics, and engage in quiet contemplation and prayer at holy sites.

Orthodox pilgrimages encapsulate the physical expression of a believer's spiritual quest, offering a transformative path toward deeper spiritual understanding, reflection, and communion with God. Despite logistical and theological challenges, these journeys remain a profound expression of faith and devotion for many believers.



Rest a while...

In the New Testament, Jesus said the Sabbath was made for man, meaning that God gave it as a gift to us (Mark 2:27). Clearly, there is a need, built into us by God, to have a time of rest, relaxation, and rejuvenation. A yearly vacation is a must! YOU need a break.

Even our very nature shows us that God created us needing "rest". Every night we lay down and go to sleep. A third of our lives is spent sleeping. While we sleep, the anxiety of the day melts away, our minds are refreshed, and our muscles are rejuvenated.

God gave us the Sabbath. For six days God toiled completing creation, and on the seventh He rested. He rested not because He was tired, but, because He knew we would need to rest from our work and responsibilities. As Orthodox Christians we honor Sunday, the day of the Resurrection of our Lord and Savior. While His physical body rested in the tomb on the Sabbath, we honor His Resurrection and therefore, we have shifted the rule of rest from Saturday to Sunday. Work six days, rest on Sunday, work six days, rest on Sunday, etc.

Our lives are filled with labors, mental and physical, and we grow weary. We become physically depleted, mentally stressed, and therefore, we need to get away. Christ makes this need evident in the Gospel according to Mark (Mark 6: 27-32) where we read about the beheading of St. John the Baptist: *"And immediately the king sent an executioner and commanded John's head to be brought. And he went and beheaded him in prison, and brought his head on a charger and gave it to the damsel; and the damsel gave it to her mother. And when John's disciples heard of it, they came and took up his corpse and laid it in a tomb. And the apostles gathered themselves together unto Jesus and told Him all things, both what they had done and what they had taught. And He said unto them, **"Come ye yourselves apart into a desert***

place, and rest a while." *For there were many coming and going, and they had no leisure, even so much as to eat. And they departed into a desert place by boat privately."*

Christ realized the hardship the disciples had gone through. They had risked their lives to retrieve the decapitated body of St. John and buried it. They had gone through a high-stress situation, and realizing this, Christ told them to go away for a while to a quiet place so they could rest and recuperate.

It is important for us to get away from our daily lives, stressed and responsibilities that weigh us down, so that we can not only physically rest, but, spiritually regenerate.

As we take time away, we are able to enjoy the beauty of God's creation in viewing the rich forests, vast oceans, and majestic mountains, and give thanks and all glory to God for all things.

Before you take your well-earned vacation, prepare for the journey.

- Pack an icon and prayer book in your luggage.
- Research Orthodox parishes and monasteries that you can visit along the way.
- Plan a charitable activity during your sojourn.
- Make a list of names to pray for when you visit sacred and holy sites.
- Leave a list with your name and those who are traveling with you, with friends, and at church, to be prayed for while you are on your journey.
- Share your itinerary with loved ones so they know where you are.
- Spend quality time with your family – it is not about being a tourist, but about reconnecting with your loved ones and strengthening those bonds.



Молитися Богу можна скрізь, адже головна умова молитви – не місце, а стан душі.

Нині завдяки просвітницькій місії Православної Церкви, напевно, у світі вже немає такого куточка, де не було б православного храму або хоча б православної громади. Але навіть якщо людина опиняється в умовах віддаленого перебування від православного храму, це зовсім не означає, що їй нема де молитися Богові.

Молитися Богу можна скрізь, адже головна умова молитви – не місце, а стан душі. Храм лише допомагає душі налаштуватися на молитву.

По суті, громадське богослужіння тому і є важливішим, ніж приватна молитва, бо, перебуваючи в Церкві, ми з'єднуємо свою молитву з молитвою всієї громади – і тим самим вона посилюється.

Втім, дбаючи про віруючих людей і розуміючи їхнє прагнення до богослужіння, Церква пропонує їм певну подібність громадського богослужіння (принаймні за складом молитвослів'я).

В одній із богослужбових книг Православної Церкви – Часослові – є так званий Чин обідниці. Обідниця – це таке послідування, яке складається з молитвослів'я та піснеспівів, взятих з Літургії.

Однак у цьому послідуванні немає найголовнішого, що, власне, і робить Літургію Таїнством – освячення Святих Дарів та причастя ними. Через це обідницю можна здійснювати мирянам вдома в тих випадках, коли немає можливості відвідати православний храм і взяти участь у повноцінному богослужінні Літургії.

Але це зовсім не означає, що Літургія може бути замінена будь-яким іншим послідуванням. Долучення Святим Тілом і Кров'ю Господа нашого Ісуса Христа, яке здійснюється лише за Літургією, не можна замінити нічим. Вищого і рятівнішого за це Таїнство немає нічого на світі.

І тому ми повинні намагатися шукати православний храм, чи ми в дома чи подорожуємо, щоб хоча б зрідка, наскільки це можливо, відвідувати його і брати участь у тих Таїнствах, які в ньому відбуваються. Адже без Таїнств, насамперед, без найголовнішого з них – Таїнства Євхаристії, в яких отримуємо можливість долучитися до Самого Бога і розділити Його Божественне життя, ми не зможемо успадкувати Блаженну Вічність, обіцяну Господом усім людям, хто любить Його.

За матеріалами православної преси



First thing to do on Sunday, whether you are able to attend Divine Liturgy at a church or not, is to get out of bed on time. Do not sleep in. Even if we are not going to church, we still need God, and our souls need prayer. Therefore, get up, and get dressed, and start your prayers at the same time Divine Liturgy would be starting.

In the absence of a priest, and therefore the Divine Liturgy, Orthodox Christians often pray the Typika either in church, led by a Deacon or Reader, or by Laypeople (both men and women) when they cannot get to church.

You can pray the Typika in a group, with your family, or alone, at home. We always say that the home is “a little church”, and here is an opportunity to really make this come alive.

Begin by standing in front of your home icon corner. If you are away from home, camping in the wilderness, or staying in a hotel, unpack the icon you brought from home and place it respectfully against a wall, on a tree, on a boulder, and gather before it as you would stand before the icons in church, knowing that God, the angels, and saints are joining you.

Read, chant, or sing the prayers unashamedly, even if you are off-key, with joy and reverence. When you are done cross yourself, kiss the icon, and then go about the activities you have planned for the rest of your day.

Enjoy yourself. Be safe... and take God with you upon your journey.





Молитвами святих отців наших, Господи Ісусе Христе, Боже наш, помилуй нас.
Амінь

Слава Тобі Боже наш, слава Тобі.

Царю Небесний, Утішителю, Душе істини, що всюди єси і все наповняєш. Скарбе добра і життя Подателю, прийди і вселися в нас, і очисти нас від усякої скверни, і спаси, Милосердний, душі наші.

Святий Боже, Святий Кріпкий, Святий Безсмертний, помилуй нас. (3 рази)

Слава Отцю і Сину, і Святому Духові нині і повсякчас, і на віки вічні.
Амінь.

Пресвята Тройце, помилуй нас! Господи, очисти гріхи наші; Владико, прости беззаконня наші; Святий, зглянься і зціли немочі наші Імені Твого ради.

Господи, помилуй. (3 рази)

Слава Отцю і Сину, і Святому Духові нині і повсякчас, і на віки вічні. Амінь.

Отче наш, що єси на небесах, нехай святиться Ім'я Твоє, нехай прийде царство Твоє, нехай буде воля Твоя, як на небі, так і на землі. Хліб наш насущний дай нам сьогодні і прости нам провини наші, як і ми прощаємо винуватцям нашим, і не введи нас у спокусу, але визволи нас від лукавого.

Бо Твоє є Царство і сила, і слава, Отця і Сина, і Святого Духа нині і повсякчас, і на віки вічні. Амінь.

Прийдіть, поклоніться Цареві нашому Богу!

Прийдіть, поклоніться і припадімо до Христа, Царя, нашого Бога!

Прийдіть, поклоніться і припадімо до Самого Христа, Царя і Бога нашого!



Through the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy on us.
Amen.

Glory to You, our God, glory to You.

Heavenly King, Comforter, the Spirit of Truth, who is everywhere present and fills all things, Treasury of Good Things and Giver of Life, come and dwell in us and cleanse us from every stain, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (3x)

Glory to the Father and to the Son and to the Holy Spirit; both now and for ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. (3x)

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and to the ages of ages. Amen.

Our Father in heaven, hallowed be your name; your kingdom come; your will be done on earth as it is in heaven. Give us today our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

For Thine is the Kingdom, the Power and the Glory, of the Father and of the Son and of the Holy Spirit, now and ever and to the ages of ages. Amen.

Come, let us worship and fall down before our King and our God.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ himself, our King and our God.

Слава Отцю і Сину, і Святому Духові! І нині, і повсякчас, і на віки вічні. Амінь!

Благослови, душе моя, Господа, благословен єси, Господи.

ПСАЛОМ 102

Благослови, душе моя, Господа. Благоговений Ти Господи.
 Благослови, душе моя, Господа і вся істото моя — ім'я святеє Його.
 Благослови, душе моя, Господа і не забувай усіх добродійств Його.
 Він очищає всі беззаконня твої, зціляє всі недуги твої.
 Він звільняє від тління життя твоє, вінчає тебе милістю і щедротами.
 Він виконує благі бажання твої: оновиться, подібно орляті, юність твоя.
 Господь творить справедливість і суд усім покривдженням.
 Показав путі Свої Мойсеєві, синам Ізраїлевим — хотіння Свої.
 Щедрий і милостивий Господь, довготерпеливий і многомилостивий.
 Не до кінця прогнівається і повік не ворогуватиме.
 Не за беззаконнями нашими вчинив нам і не за гріхами нашими воздав нам.
 Бо як високо небо над землею, так утвердив Господь милість свою над тими, що бояться Його.
 Як далеко схід від заходу, так віддалив Він від нас беззаконня наші.
 Як отець милує дітей, так милує Господь тих, що бояться Його.
 Бо Він знає сутність нашу, пам'ятає, що ми — порох землі.
 Людина — як трава, дні її — немов цвіт польовий цвіте й відцвітає.
 Повіє вітер над нею, і не стане її: не знайти вже й місця по ній.
 Милість же Господня від віку й до віку на тих, що бояться Його.
 І правда Його на синах синів, що бережуть завіти Його і пам'ятають заповіді Його, щоб виконувати їх.
 Господь на небесах уготував Престол Свій, і Царство Його усім володіє,
 благословіть Господа всі ангели, сильні міцністю, що виконують слово Його,
 слухаючи голосу слів Його, благословіть Господа всі Сили Його, слуги Його, що творите волю Його.
 Благословіть Господа всі діла Його.
 На всіх місцях володіння Його благослови, душе моя, Господа!

Слава Отцю і Сину, і Святому Духові!

ПСАЛОМ 145

Хвали, душе моя, Господа. Буду хвалити Господа, поки життя мого; співатиму Богові
 моему, доки живу.
 Не надійтеся на князів, на синів людських, в них нема спасіння.
 Вийде дух його, і вернеться в землю свою; в той день загинуть усі помисли його.
 Блажен, кому Бог Якова помічник його, у кого надія на Господа Бога свого, що створив небо і землю, море і все, що в них;

Glory to the Father and to the Son and to the Holy Spirit; both now and ever and to the ages of ages. Amen.

Bless the Lord, O my soul; blessed art Thou, O Lord!

PSALM 102

Bless the Lord, my soul. Blessed are you, Lord.
 Bless the Lord, my soul, and all that is within me, bless his holy name.
 Bless the Lord, my soul, and forget none of his benefits.
 He forgives all your iniquities; he heals all your diseases.
 He redeems your life from corruption and crowns you with mercy and compassion.
 He satisfies your desire with good things; your youth will be renewed like an eagle's.
 The Lord performs deeds of mercy and judgement for all who are oppressed.
 He made known his ways to Moses, his wishes to the children of Israel.
 The Lord is compassionate and merciful, long-suffering and full of mercy.
 He will not always be wrathful, nor will he be enraged for ever.
 He has not dealt with us according to our iniquities, nor rewarded us according to our sins.
 For, like the height of heaven above the earth, the Lord has made his mercy prevail over those who fear him.
 As far as the east is from the west, so far has he taken our sins from us.
 As a father takes pity on his children the Lord has taken pity on those who fear him.
 For he knows of what we are made; has remembered that we are but dust.
 As for man, his days are but as grass, he will blossom like a flower of the field.
 For when a wind has passed over it, it will be no more and will know its place no longer.
 But the mercy of the Lord is for ever and ever upon those who fear him.
 And his justice is upon their children's children,
 Upon those who keep his covenant and remember his commandments to do them.
 The Lord has prepared his throne in heaven and his kingdom rules over all.
 Bless the Lord, all you his Angels, powerful in strength, who perform his word and listen to the voice of his words.
 Bless the Lord, all you his Powers, his Ministers who do his will.
 Bless the Lord, all you his works. In every place of his dominion, bless the Lord, my soul!

Glory to the Father and to the Son and to the Holy Spirit ...

PSALM 145

Praise the Lord, my soul. I shall praise the Lord while I live;
 I shall sing to my God as long as I exist.
 Do not trust in rulers and in the sons of men, in whom there is no salvation.
 His breath shall go out of him, and he shall return to his earth;
 On that day all his thoughts shall perish.
 Blessed is he whose help is the God of Jacob; His hope is in the Lord his God, who made heaven and earth, the sea and everything in them,

Він береже істину повік, творить суд покривдженим, дає поживу голодним;
 Господь визволяє закованих, Господь умудряє сліпців.
 Господь підносить повалених, Господь любить праведників, Господь охороняє
 пришельців, сироту і вдову прийме, а путь грішників погубить.
 Воцариться Господь повік, Бог твій, Сіоне, з роду в рід.

...І нині, і повсякчас, і на віки вічні. Амінь!

Єдинородний Сину і Слово Боже, Безсмертний еси, і зволив ради нашого спасіння
 тіло прийняти від святої Богородиці і Вседіви Марії, без зміни ставши чоловіком. Ти
 ж розп'ятий був, Христе Боже, і смертю смерть подолав; Ти один у Святій Тройці,
 рівнославлений з Отцем і Святим Духом, спаси нас.

БЛАЖЕННІ

У Царстві Твоім пом'яни нас, Господи, коли прийдеш у Царство Твоє.
 Блаженні убогії духом, бо їх є Царство Небесне.
 Блаженні ті, що плачуть, бо вони втішаться.
 Блаженні тихі, бо вони наслідять землю.
 Блаженні голодні й спрагнені правди, бо вони наситяться. Блаженні милостиві, бо
 вони помилувані будуть.
 Блаженні чисті серцем, бо вони Бога побачать.
 Блаженні миротворці, бо вони синами Божими назвуться.
 Блаженні гнані за правду, бо їх є Царство Небесне.
 Блаженні ви, коли ганьбитимуть вас і гнатимуть та ширитимуть про вас усяку лиху
 славу неправдиво Мене ради.
 Радуйтеся і веселіться, бо велика нагорода вам на небесах.

Слава Отцю і Сину, і Святому Духові! І нині, і повсякчас, і на віки вічні.
 Амінь!

Пом'яни нас, Господи, коли прийдеш у Царство Твоє. (3x)

Будьмо уважні. Премудрість.

ПРОКІМЕН НА ГОЛОС 4

Дивний Бог у святих Своїх, Бог Ізраїлів.
 Дивний Бог у святих Своїх, Бог Ізраїлів.
 У церквах благословіте Бога, Господа від джерел Ізраїлевих.
 Дивний Бог у святих Своїх, Бог Ізраїлів.
 Дивний Бог у святих Своїх., Бог Ізраїлів.

Who keeps truth forever, who executes justice for the wronged, who provides food for the
 hungry.
 The Lord frees those bound. The Lord restores those broken down.
 The Lord gives wisdom to the blind. The Lord loves the righteous.
 The Lord keeps watch over strangers. He shall adopt the orphan and the widow, but he shall
 destroy the way of sinners.
 The Lord shall reign for ever: your God, Zion, to all generations.

... both now and for ever, and to the ages of ages. Amen.

Only begotten Son and Word of God, being immortal, you condescended for our salvation to
 take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man.
 Christ, our God, you were crucified and conquered death by death. Being one of the Holy
 Trinity, glorified with the Father and the Holy Spirit: save us.

THE BEATITUDES

In your kingdom remember us, Lord, when you come in your kingdom.
 Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 Blessed are those who mourn, for they shall be comforted.
 Blessed are the meek, for they shall inherit the earth.
 Blessed are they who hunger and thirst after justice, for they shall be filled.
 Blessed are the merciful, for they shall obtain mercy.
 Blessed are the pure in heart, for they shall see God.
 Blessed are the peacemakers, for they shall be called the children of God.
 Blessed are those who are persecuted for justice's sake, for theirs is the kingdom of heaven.
 Blessed are you when men shall revile you and persecute you and say all manner of evil
 against you falsely for my sake.
 Rejoice and be glad, for great is your reward in heaven.

Glory to the Father and to the Son and to the Holy Spirit both now and ever, and to the ages
 of ages. Amen.

Remember us, Lord, when you come in your Kingdom. (3x)

Wisdom! Let us be attentive.

THE PROKEIMENON - IN TONE 4

Wonderful in His saints is God, the God of Israel.
 Wonderful in His saints is God, the God of Israel.
 Bless God in the congregations, the Lord from the well springs of Israel.
 Wonderful in His saints is God, the God of Israel.
 Wonderful in His saints is God ... the God of Israel.

ЧИТАННЯ АПОСТОЛА- читається, а не співається

Алилуя, алилуя, алилуя.

ЧИТАННЯ ЄВАНГЕЛІЯ

Слава Тобі, Господи, слава Тобі.

Свят, свят, свят Господь Саваоф – повне небо і земля слави Твоїї.

Приступіть до Нього й просвітяться, і лица ваші не засоромляться.

Хор небесний прославляє Тебе й промовляє: «Свят, Свят, Свят Господь Саваоф, повне небо й земля слави Твоїї».

Слава Отцю і Сину, і Святому Духові!

Хор святих ангелів і архангелів зі всіма небесними силами прославляє Тебе й промовляє: «Свят, Свят, Свят Господь Саваоф, повне небо й земля слави Твоїї».

...І нині, і повсякчас, і на віки вічні. Амінь!

СИМВОЛ ВІРИ

Вірую в Єдиного Бога Отця, Вседержителя, Творця неба і землі, всього видимого і невидимого.

І в Єдиного Господа Ісуса Христа, Сина Божого, Єдинородного, що від Отця народився перше всіх віків.

Світло від Світла, Бога істинного від Бога істинного, рожденного, несотворенного, єдиносущного з Отцем, що через Нього все сталося.

Він для нас, людей, і для нашого спасіння зійшов з небес, і тіло прийняв від Духа Святого і Марії Діви і став чоловіком.

І розп'ятий був за нас при Понтії Пилаті, і страждав, і був похований.

І воскрес на третій день, як було написано.

І вознісся на небо, і сидить праворуч Отця.

І знову прийде у славі судити живих і мертвих, і царству Його не буде кінця.

І в Духа Святого, Господа Животворчого, що від Отця походить, що Йому з Отцем і Сином однакове поклоніння і однакова слава, що говорив через пророків.

В Єдину, Святу, Соборну і Апостольську Церкву.

Визнаю одне хрещення на відпущення гріхів.

Чекаю воскресіння мертвих і життя будучого віку. Амінь.

THE EPISTLE - At Typika the Epistle is read, not chanted

Alleluia, Alleluia, Alleluia!

THE GOSPEL READING

Glory to you, Lord, glory to you.

Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of your glory.

Come to him and be enlightened and your faces shall not be ashamed.

The heavenly choir praises you saying: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of your glory.

Glory to the Father and to the Son and to the Holy Spirit ...

The choir of holy Angels and Archangels with all the Heavenly Powers praises you saying: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of your glory.

... both now and for ever, and to the ages of ages. Amen.

THE CREED

I believe in One God, the Father Almighty, Creator of heaven and earth and of all things visible and invisible.

And in One Lord, Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages.

Light of Light, true God of true God, begotten, not created, being of one essence with the Father, by Whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became Man;

Who was crucified for us under Pontius Pilate and suffered and was buried;

And on the third day He rose from the dead in accordance with the Scriptures;

And ascended into heaven and sits at the Right Hand of the Father;

And He will come again with glory to judge the living and the dead; and His Kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshiped and glorified, Who spoke through the prophets.

In One, Holy, Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead and the life of the age to come. Amen.

Полегли, відпусти, прости, Боже, гріхи наші вільні й невольні, які вчинили ми словом чи ділом, свідомо й несвідомо, вдень і вночі, розумом і думкою. Усе нам прости, бо Ти Милосердний і Чоловіколюбчець.

Отче наш, що єси на небесах, нехай святиться Ім'я Твоє; нехай прийде Царство Твоє; нехай буде воля Твоя, як на небі, так і на землі; хліб наш насущний дай нам сьогодні; і прости нам провини наші, як і ми прощаємо винуватцям нашим; і не введи нас у спокусу, але визволи нас від лукавого.

Молитвами святих отців наших, Господи Ісусе Христе, Боже наш, помилуй нас.
Амінь.

КОНДАКИ

Ти, що кожного часу і кожної години на небі і на землі поклоняємий і славимий, Христе Боже, Довготерпеливий, Многомилостивий і Премилосердний, що праведників любиш і грішників милуєш, що всіх кличеш до спасіння обітницею прийдешніх благ. Прийми, Господи, в цю годину і наші молитви, і направ життя наше до заповідей Твоїх. Душі наші освяти, тіла очисти, помисли направ, думки очисти і визволи нас від усякої скорботи, біди й страждання. Оточи нас святими Твоїми ангелами, щоб ми, бережені і проваджені ними, прийшли до єдності віри й до пізнання неприступної Твоєї слави, бо Ти благословен єси на віки віків. Амінь.

Слава Отцю і Сину, і Святому Духові! І нині, і повсякчас, і на віки вічні.
Амінь!

Господи, помилуй (12 разів).

Всесвятая Тройце, Єдиносущна Владо, Неподільне Царство, всякого добра Причино, вияви любов і до мене, грішного, зміцни, врозуми серце моє і знищи всю мою скверну, просвіти мою думку, щоб я повсякчас славив, хвалив і поклонявся і промовляв: Єдин Свят, Єдин Господь, Ісус Христос, на славу Бога Отця. Амінь.

Слава Отцю і Сину, і Святому Духові! І нині, і повсякчас, і на віки вічні.
Амінь!

Нехай буде благословенне ім'я Господнє віднині і довіку (3х)

Forgive, remit, pardon, O God, our sins, both voluntary and involuntary, in deed and word, in knowledge and ignorance, committed by night and by day, in mind and thought. Forgive us them all, for you are good and the lover of mankind.

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy Will be done on earth as it is in heaven. Give us this day our Daily Bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the Evil One.

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us, and save us. Amen.

KONTAKION

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Glory to the Father and to the Son and to the Holy Spirit; both now and for ever and to the ages of ages. Amen.

Lord, have mercy (12x)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Blessed is the Name of the Lord from this time and for evermore. (3x)

ПСАЛОМ 33

Я благословлятиму Господа кожного часу, хвала Йому завсіди в устах моїх!
 Душа моя буде хвалитися Господом, хай це почують слухняні, і нехай звеселяться!
 Зо мною звеличуйте Господа, і підносьте ім'я Його разом!
 Шукав я був Господа, і Він озвався до мене, і від усіх небезпек мене визволив.
 Приглядайтесь до Нього й засяєте, і не посоромляться ваші обличчя!
 Цей убогий взивав, і Господь його вислухав, і від усіх його бід його визволив.
 Ангел Господній табором стає кругом тих, хто боїться його, і визволює їх.
 Скуштуйте й побачте, який добрий Господь, блаженна людина, що надію на Нього
 кладе!
 Бійтеся Господа, всі святії Його, бо ті, що бояться Його, недостатку не мають!
 Левчуки бідні й голодні, а ті, хто пошукує Господа, недостатку не чують в усьому
 добрі.
 Ходіть, діти, послушайте мене, страху Господнього я вас навчу!
 Хто та людина, що хоче життя, що любить дні довгі, щоб бачити добро?
 Свого язика бережи від лихого, а уста свої від говорення підступу.
 Відступися від злого і добре чини, миру шукай і женися за ним!
 Очі Господні на праведних, уші ж Його на їхній зойк,
 Господне лице на злочинців, щоб винищити їхню пам'ять з землі.
 Коли праведні кличуть, то їх чує Господь, і з усіх утисків їхніх визволює їх.
 Господь зламаносердим близький, і впокорених духом спасає.
 Багато лихого для праведного, та його визволяє Господь з них усіх:
 Він пильнує всі кості його, із них жодна не зламається!
 Зло безбожному смерть заподіє, і винними будуть усі, хто ненавидить праведного.
 Господь визволить душу рабів Своїх, і винні не будуть усі, хто вдається до Нього!

Достойно є, і це є істина, славити Тебе, Богородицю, завжди славну і пренепорочну,
 і Матір Бога нашого.

Чеснішу від херувимів і незрівнянно славнішу від серафимів, що без істління Бога
 Слово породила, дійсну Богородицю, Тебе величаємо.

Пресвятая Богородице, спаси нас.

Слава Тобі, Христе Боже, надіє наша, слава Тобі.

Слава Отцю і Сину, і Святому Духові! І нині, і повсякчас, і на віки вічні. Амінь!

Господи, помилуй (тричі).

Христос, Істинний Бог наш, молитвами Пречистої Своєї Матері, святих славних
 і всехвальних апостолів, і всіх святих помилує і спасе нас, бо Він Милосердний і
 Чоловіколюбець.

Амінь

PSALM 33

I will bless the Lord continually; his praise will always be in my mouth.
 My soul will be praised in the Lord; let the meek hear it and rejoice.
 Magnify the Lord with me; let us exalt his name together.
 I sought the Lord and he heard me, and delivered me from all my afflictions.
 Come to him and be enlightened, and your faces will not be ashamed.
 This poor man cried and the Lord heard him, and saved him from all his afflictions.
 The angel of the Lord will encamp round those who fear him, and deliver them.
 Taste and see that the Lord is good. Blessed the one who hopes in him!
 Fear the Lord, all you his holy ones, for those who fear him never want.
 The rich have become poor and gone hungry, but those who seek the Lord will not be
 deprived of any good.
 Come, children, listen to me, I will teach you the fear of the Lord.
 Who is there who wants life, loves to see good days?
 Keep your tongue from evil, and your lips from speaking deceit.
 Turn away from evil and do good; seek peace and pursue it.
 The eyes of the Lord are on the just, and his ears towards their supplication.
 The Lord's face is set against those who do evil, to destroy their memory from the earth.
 The just cried and the Lord heard them, and delivered them from all their afflictions.
 The Lord is close to those who are broken-hearted, and will save the humble in spirit.
 The afflictions of the just are many, but the Lord will deliver them from them all.
 The Lord guards all their bones; not one of them will be broken.
 The death of sinners is evil, and those who hate the just will go astray.
 The Lord will rescue the souls of his servants, and no one of those who hope in him will go
 astray.

It is truly fitting to bless you, Theotokos, ever-blessed and all-blameless, and Mother of our
 God.

More honourable than the cherubim, and beyond compare more glorious than the seraphim;
 you who without corruption gave birth to God the Word, very Mother of God, we magnify
 you.

Holy Mother of God, save us.

Glory to Thee Christ our God, Glory to Thee.

Glory to the Father and to the Son and to the Holy Spirit; both now and for ever and to the
 ages of ages. Amen.

Lord have mercy (3x)

May Christ our True God, through the prayers of His Most Pure Mother; of the Holy, Glo-
 rious and All-praised Apostles, and of all the saints, have mercy on us and save us, for He is
 Good and the Loves all mankind.

Amen.



EMBRACING SILENCE IN ORTHODOXY: The Soul's Deep Connection

In the bustling world we live in, silence has become a rare sanctuary, especially within the realm of Orthodox Christianity. I've often pondered why silence holds such a profound place in my faith, and I'm eager to share these insights with you.

Orthodox Christianity embraces silence not just as a lack of noise, but as a pathway to the divine. It's in the quiet moments that we find the space to connect deeply with God. Join me as we explore the sacred role silence plays in our spiritual lives and why it's cherished as a precious gift in our tradition.

Understanding the value of silence in Orthodox Christianity reveals a counter-cultural blueprint for inner peace and spiritual depth. Let's delve into the reasons behind this cherished practice and how it can transform your own spiritual journey.

The Power of Silence in Orthodox Christianity

In the heart of Orthodox Christianity, silence holds a transformative power that's both subtle and profound. I've come to realize that it's through silence that we often make room for the sacred—an invite for the divine to work within us. It's not just an absence of sound but a vessel for spiritual encounters that couldn't possibly happen amid the noise of daily living.

When I embrace silence, I'm actually participating in a time-honored practice upheld by monastics and saints. They knew something profound: that in the stillness, one can hear the voice of God more clearly. It's akin to reading between the lines of a precious manuscript, finding meaning that isn't immediately obvious.

Hesychasm, an ancient mystical tradition within the church, teaches the importance of inner stillness and the direct experience of God. This term is derived from the Greek "hesychia," meaning tranquility, and represents a meditative prayer method. It emphasizes the Jesus Prayer, which consists of the words, "Lord Jesus Christ, Son of God, have mercy on me, a sinner." The repetitive nature of this prayer is meant to quiet the mind and heart, allowing for a profound communion with God that transcends words.

- Spiritual clarity
- Deeper connection with the divine
- Inner peace

These outcomes are just the surface of what silence offers in Orthodox spirituality. It clears away the mental clutter, allowing me to confront my own thoughts and feelings without the usual distractions. I can delve deeper into scripture, understand the grand tapestry of church teachings, and reflect on life's mysteries with a clearer vision.

Practicing silence isn't easy. It requires intention and discipline, and it's counter-cultural in a world that prizes constant connectivity. However, the benefits I reap are immeasurable—a deeper spiritual life, a renewed sense of purpose, and a perspective that carries me through the tumult of everyday existence. It's a testament to the fact that sometimes, the most profound growth comes not from what I do but from what I cease to do—talking and listening to the noise around me.

Silence as a Pathway to the Divine

In Orthodox Christianity, silence stands as the very threshold to the divine; it's not merely an empty space but a profound medium through which I can listen to God's whisper. Hesychasm, an ancient practice of silence and prayer, offers a profound pathway that leads towards the divine encounter. The stillness inherent in this practice is believed to clear the mind and open the heart, allowing for a more profound connection with God.

I understand silence as essential for spiritual growth, much like fertile soil is crucial for a seed's transformation into a flourishing plant. During periods of silence, I'm able to reflect introspectively on my spiritual journey and my relationship with God. This quietude is an avenue through which divine grace flows, nurturing my soul and offering guidance for my path in life.

Orthodox theologians assert that in silence, the soul speaks louder than words ever could. Theophan the Recluse, emphasized that true prayer is not found in the abundance of words, but in the lifting of the heart towards God. Through silence, I find myself engaging in deeper conversations with God, where my heart's yearnings are heard, and I receive the solace and strength to face life's challenges.

Engaging in periods of silent reflection isn't just about personal enlightenment; it's about entering into a communal silence where the entire Orthodox community stands together in a unifying spiritual experience. This collective silence binds us in shared devotion and a common pursuit for the divine. It's a powerful bond that transcends the cacophony of daily life, creating a sanctuary of peace where the spirit is invigorated and the presence of God is unmistakably felt.

At the very core, silence allows me to confront my own inner chaos and to quiet it, making room for God to enter. It's in the stillness of my heart where I find the whispers of divine wisdom, prompting a transformation that is grounded in sanctity and spiritual clarity. Silence in this light isn't passive; it's an active engagement with the divine, a sacred dialogue that continually shapes my faith and fortifies my soul.

Connecting Deeply with God in Quiet Moments

In the stillness of quiet moments, the soul's whispers become audible. Orthodox Christianity holds that it's during these times of silence that we can most profoundly meet the divine. My experience affirms that when I mute the world's clamor, I can better hear the

subtle tones of God's voice. It's not an audible voice, but an inner knowing that permeates my being, offering guidance and comfort.

Prayer plays a central role in this silent encounter. The Orthodox tradition has a rich collection of prayers that are avenues to divine connection. However, beyond reciting prayers, it's in the deep silence after the words have been spoken that I often feel God's presence most intensely.

In the cocoon of silence, meditation and contemplation flourish. I've found that regular periods dedicated to silent meditation help to still my racing thoughts, allowing me to center my focus on God. The practice of Hesychasm guides me to turn inward, where I'm encouraged to repeat the Jesus Prayer. This meditative prayer serves as a heartbeat, rhythmically drawing me closer to God with each breath.

The communal aspect of silence in Orthodoxy should not be overlooked. When I join others in silence during corporate worship or contemplative retreats, there's a palpable sense of unity. This shared silence binds us, not only to each other but to the divine. It is as if we are collectively embracing a sacred space where the Holy Spirit moves freely among us.

Fasting from noise and embracing quietude not only benefits my personal spiritual discipline but strengthens my relationship with the community of believers. Through silence, I'm reminded that God is not always found in the thunderous revelations, but often in the gentle breeze that requires attentive listening. In these moments, I'm refreshed and renew my commitment to carry this tranquility into the everyday turbulence of life.

Overall, seeking silence is an intentional act, a deliberate stepping away from the cacophony of daily existence to connect deeply with God. As I practice silence, I'm cultivating a fertile soil where spirituality thrives.

The Cherished Gift of Silence in Orthodox Tradition

Silence in Orthodox Christianity isn't just a preference—it's an integral aspect of my spiritual life. It's the sacred canvas upon which God's voice is painted, and that voice often speaks in a whisper that can only be heard in tranquility. Alongside the vivid liturgies and rich iconography, silence stands as a powerful tradition rooted in centuries-old practices that I, along with countless others, cherish deeply.

In the Orthodox tradition, silence nurtures a unique environment for spiritual communion. I've found that embracing silence allows me to approach the divine mystery with awe and reverence. When words fall away, it's as if my soul stands before God in purest form—unencumbered by the noise of everyday life. This cherished gift fosters a profound inner stillness, where I often discover insights and understandings that elude me during the hustle and bustle of my routine.

Silent moments aren't simply about the absence of sound; they're an active pursuit entwined with practices such as prayer, meditation, and contemplation. I engage with silence through:

- **Prayer:** Silence before and after prayer enhances my spiritual focus.
- **Meditation:** Reflecting on scripture or spiritual writings in silence deepens my faith.
- **Contemplation:** Sitting in quiet contemplation affords me the opportunity to be present with God beyond words.

Orthodoxy teaches that in silence, I'm better positioned to receive God's grace. It serves as a reminder that spiritual truths often resonate the loudest when spoken in quietude. In congregational settings, shared silences bond me with my community as we collectively turn inward to seek God.

The cherished gift of silence reaches its pinnacle through Hesychasm, a mystical practice of inner prayer and stillness that has been part of the Orthodox heritage for millennia. Engaging in this tradition is like threading my way through a spiritual labyrinth, each silent step drawing me closer to the heart of God. It's in these moments that I've encountered glimpses of the divine, transforming the act of seeking silence not as an escape, but as an intentional journey towards spiritual clarity and enlightenment.

A Blueprint for Inner Peace and Spiritual Depth

In my journey through Orthodox Christianity, I've discovered a remarkable blueprint for attaining inner peace and spiritual depth: the practice of sacred silence. True silence goes beyond simply refraining from speech; it's about creating a space within the heart where the soul can commune with God. This intentional quietude is the foundation for a rich spiritual life.

Meditation and prayer are pivotal in this process. They're not just acts we perform but states of being we enter into. Through them, we learn to still our minds and listen for the divine whisper that guides us toward spiritual maturity. When I meditate, I often find that my most profound spiritual insights occur not in the midst

of thunderous revelation, but in the gentle hush that follows.

Orthodox tradition offers specific practices to help foster this silence. The Jesus Prayer, for example, is a simple but powerful tool that involves the repetition of a sacred phrase, helping the practitioner to focus and delve deeper into the heart's silence. The prayer's repetitive nature acts like a key, unlocking the door to inner stillness and peace.

Yet, it's not merely about individual practice. There is a strong communal aspect to silence in Orthodoxy. By seeking silence together, we find unity with one another and with God. This shared silence isn't passive; it's charged with the potential for spiritual growth. When I partake in communal silent prayer, I feel a bond with my fellow believers that amplifies the experience of God's presence.

Incorporating periods of silence in daily life can be challenging in our noise-filled world. Nonetheless, I've found that fasting from noise is as vital to the soul as food fasting is to the body. It's about prioritizing moments for tranquility, whether it's early in the morning or during quiet evening hours. These small oases of silence become the wellsprings of spiritual nourishment, where I'm reminded of the profound impact of silence in my faith.

Embracing silence is akin to cultivating a garden within the soul. It requires patience, effort, and the grace of God. With each silent moment, I find that the soil of my heart becomes more fertile, ready to receive the seeds of divine wisdom that bloom into a deeper understanding of my faith.

Conclusion

I've uncovered the profound significance of silence in my journey through Orthodox Christianity. It's more than just a quiet space—it's where I find the essence of divine communion. Silence is a sanctuary where my soul meets God, and in that meeting, I discover a peace that surpasses all understanding. Embracing this sacred quietude isn't always easy in our bustling world, yet it's essential for spiritual depth and inner tranquility. By fostering moments of stillness, I'm cultivating a garden within my heart—a place where the seeds of faith grow into a closer relationship with the divine. It's in this hushed stillness that I hear God's whisper and feel the unity that binds me to the heart of the Orthodox faith. Silence, I've learned, isn't just a practice but a profound way of life that continuously draws me closer to God.

*By Orthodoxy Christianity 101
March 31, 2024*



МОЛИТВА БЛАГОСЛОВЕННЯ ПОЧАТКУ ПОДОРОЖІ

Всемогутній Вічний Боже! Ти наказав Авраамові вийти з його землі та з рідного дому, Ти оберігав його безпеку на всіх дорогах його мандрування. Ти провів синів Ізраїля через Червоне море так, що вони й ніг не замочили, а під проводом зірки Ти показав дорогу мудрецам, які йшли до Твого Сина. Господи, будь нам допомогою в потребі, товаришем і втіхою в дорозі, захисти у злиднях, щоб ми під Твоїм проводом щасливо досягнули нашої мети і повернулися до наших домівок, а колись причалити до порту вічного спасіння. Обдаруй нас Благословенням з Неба, покеруй нашими дорогами, щоб ми серед мінливостей цього світу завжди впізнавали Твою турботу, через Христа, Господа нашого. Амінь.



ST. CHRISTOPHER OF LYCEA

Patron Saint of Those of Travel

May 9 (May 22)

Saint Christopher (born with the name Reprobos) was born in Lycia, modern day Turkey, and was a tall and strong man.

He came across a hermit in the desert who instructed him of the Christian faith. When Christopher asked the hermit how he could best serve Christ, the hermit suggested that he could become an ascetic and focus on fasting and prayer.

Christopher advised he was unable to serve God as an ascetic, so the hermit instead advised that he could assist children crossing a dangerous river - where they often perished in their attempts.

Christopher performed this service for some time, for which he later received the patronage as a proctor of travelers.

One day, a child asked him to take him across the river. During the crossing, the child seemed to become extremely heavy, and Christopher was having much difficulty carrying him across.

When he finally reached the other side, Christopher said to the child; "You have put me in the greatest danger. I do not think the whole world could have been as heavy on my shoulders as you were." The child replied, "**You had on your shoulders not only the whole world, but Him who created it. I am Christ your King, whom you are serving by this work.**" The child then vanished into thin air.

This story became well known by the citizens of Lycia, and the saint was given the name Christopher (meaning literally 'bearer/carrier of Christ' in Greek). He converted thousands of people in the city to Christianity. There is much to be gathered from St. Christopher's experience of carrying Christ across the river. His story represents a message of hope that all Christians are called to bear and to "put on" Christ, by taking up the crosses, given to each of us, in our lives. Christopher bore his "cross" (Christ himself) and eventually suffered martyrdom for the faith, fulfilling the commandment of Christ, "He who does not take his cross and follow Me is not worthy of me" (Matt. 10:38).

In 249 AD, Saint Christopher was martyred during the reign of the Roman emperor Decius for refusing to sacrifice to the pagan gods before the local King. Christopher was asked to renounce Christ. When he refused, he was tied to an iron stool, which was placed over fire. The stool melted, but St. Christopher was unharmed. The emperor then ordered archers to shoot him, but all the arrows missed. One archer shot the emperor in the eye. Outraged, the emperor then ordered that the saint be decapitated. St. Christopher's severed head told the emperor to put some of his blood in his wounded eye, and when the emperor did so, his sight was restored, and he converted to Christianity.

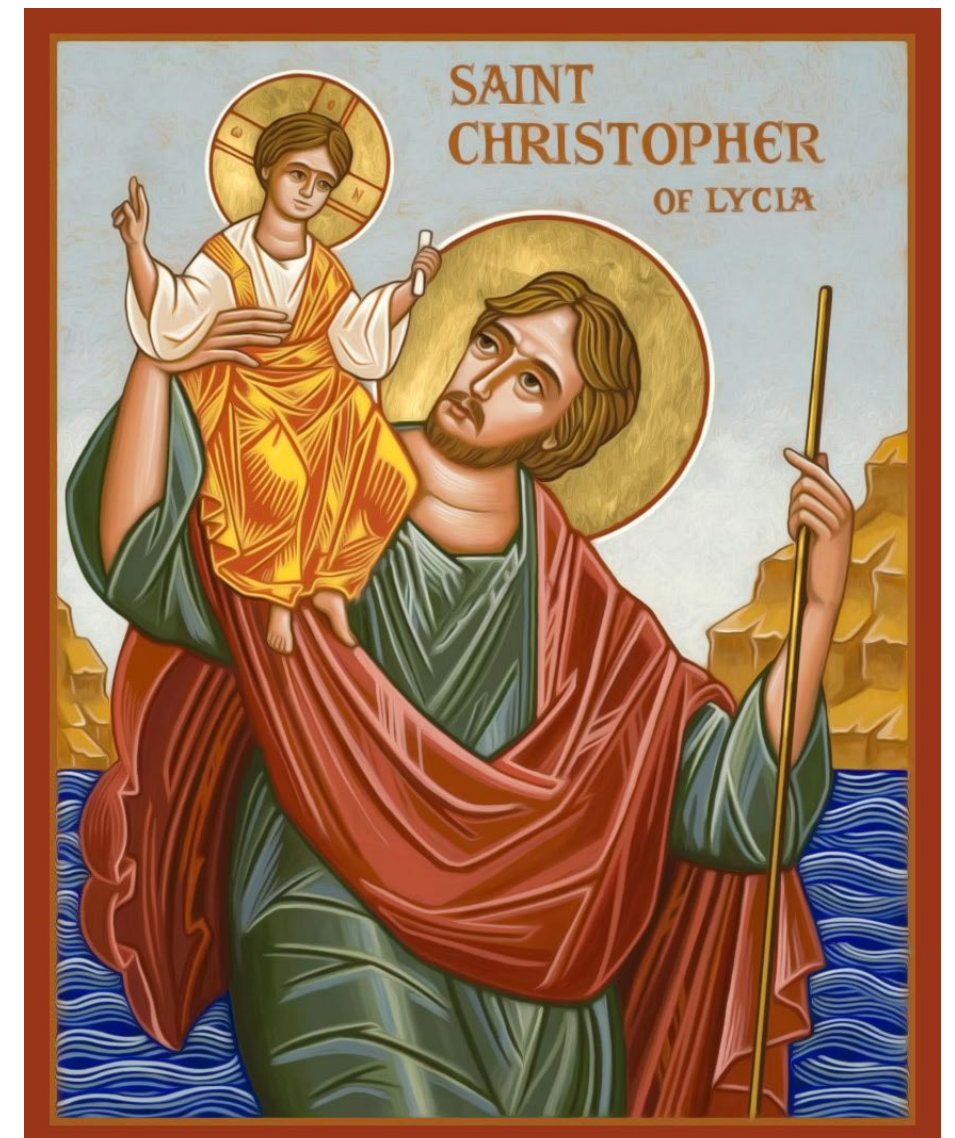
The Greek word "Christophoros" translates into "Christ-bearer" and he is, therefore, depicted in iconography as carrying a child, who, in turn often is depicted carrying a globe.

As the patron saint of travelers, people traveling by foot or otherwise will often wear a pendant of the

saint or place an icon of him in their vehicles.

Holy Martyr Christopher, Troparion, Tone IV –

Arrayed in vesture dyed with thine own blood,/ thou standest before the King of hosts, O ever-memorable Christopher;/ therefore, with the incorporeal ones and the martyrs thou dost sing thrice-holy and awesome melodies.// Wherefore, by thy supplication save thou thy flock.





On this sacred day, as we mark the 248th anniversary of the founding of our great nation, the United States of America, we come together in gratitude, reflection, and prayer. This anniversary is not merely a celebration of our past, but a profound reminder of our ongoing journey guided by divine providence, unwavering faith, and a steadfast commitment to the values that define us as a nation.

From its inception, our nation has been underpinned by the belief in a higher power that endows each person with inherent dignity and rights. The Declaration of Independence, with its invocation of the Creator, set forth a vision of a society grounded in liberty, justice, and the pursuit of happiness. Today, we reaffirm our dedication to these principles, recognizing that they are as relevant now as they were at our nation's birth.

As bishops, we emphasize the critical role of spiritual health in the life of our nation. The teachings of Christ call us to love one another, to seek justice, and to walk humbly with our God. In these turbulent times, as divisions and discord challenge the unity of our great nation, it is essential to return to our spiritual roots. We must draw strength from our faith, striving to be instruments of peace and reconciliation in our communities and our entire nation.

This year, as we celebrate our independence, we also honor the enduring spirit of Ukrainian-American patriotism. The bond between the United States and Ukraine is a testament to the shared values of freedom, democracy and human dignity. Our hearts are heavy with the knowledge of the ongoing war in Ukraine, a conflict that threatens the sanctity of human life and the sovereignty of a proud nation. We stand in solidarity with the Ukrainian people, praying for peace, justice and the restoration of their homeland.

The United States has long been a beacon of hope and a defender of the oppressed. Our investment in global security and the defense of human rights is a reflection of our commitment to the sanctity of human life and the sovereignty of nations. In supporting Ukraine and other nations facing tyranny and oppression, we honor our heritage and uphold our moral responsibility as a leader among nations.

We sadly acknowledge the significant political challenges that confront our nation today. Our democratic institutions are tested by polarization, misinformation and a loss of trust. Yet, we believe in the resilience of our democracy and the enduring strength of our Constitution. As we navigate these challenges, we call upon all Americans to engage in civil discourse, to seek common ground and to work together for the common good.

In these times of trial, we turn to prayer and reflection. We seek the guidance of the Holy Spirit to lead us through these challenges, to heal our divisions and to inspire us to act with compassion and justice. In prayer, we find the strength to persevere, the wisdom to make righteous decisions and the courage to stand for truth and justice.

As we celebrate this Independence Day, we commit to building a future where our nation continues to be a light in the world—a light of compassion, justice and faith. We pledge to ensure that the American dream is accessible to all, that our nation remains a sanctuary for the oppressed and that our actions reflect the love of Christ.

Let us offer this prayer for our nation and the world:

Heavenly Father, we thank You for the gift of freedom and the blessings You have bestowed upon our nation. We ask for Your continued guidance and protection. May we always seek Your will in our actions and decisions. Bless our leaders with wisdom, our people with compassion, and our nation with peace. Help us to be instruments of Your love in the world. We pray for the people of Ukraine and all those suffering under oppression. Grant them strength, courage, and hope. May our nation continue to stand for justice and the sanctity of human life.

◊ Lord, bless our United States of America and grant us the courage and strength to live out our calling - both as citizens of this great nation and followers of Your Son - our Lord and Savior, Jesus Christ. Amen.

+Antony,
By the Grace of God, Metropolitan of the UOC of the USA

+Daniel,
By the Grace of God, Archbishop of the UOC of the USA





У цей священний день вшанування 248-мої річниці заснування Сполучених Штатів Америки, ми збираємося разом у вдячності, роздумах і молитві. Цей ювілей є не просто святкуванням нашого минулого, але нагодою задуматись про нашу сучасну життєву подорож, керовану божественним провидінням, непохитною вірою та непохитною відданістю цінностям, які визначають нас як націю.

Від самого початку наша нація була підкріплена вірою у вищу силу, яка наділяє кожну людину невід'ємною гідністю та правами. Декларація незалежності, у якій згадується Творець, виклала бачення суспільства, заснованого на свободі, справедливості та прагненні до щастя. Сьогодні ми знову підтверджуємо нашу відданість цим принципам, визнаючи, що вони є такими ж актуальними зараз, як і під час народження нашої нації.

Як єпископи, ми наголошуємо на критичній ролі духовного здоров'я в житті нашої нації. Вчення Христа закликає нас любити один одного, шукати справедливості та перебувати в присутності Бога. У ці неспокійні часи, коли розділення та розбрат кидають виклик єдності нашої великої нації, важливо повернутися до наших духовних коренів. Ми повинні черпати силу з нашої віри, прагнучи бути зняряддям миру та примирення в наших громадах і всій нашій нації.

Цього року, святкуючи нашу незалежність, ми також вшановуємо незмінний дух українсько-американського патріотизму. Зв'язки між Сполученими Штатами та Україною є свідченням спільних цінностей свободи, демократії та людської гідності. У наших серцях важко усвідомити війну, яка триває в Україні, конфлікт, який загрожує святості людського життя та суверенітету гордої нації. Ми солідарні з українським народом, молимося за мир, справедливість і відновлення рідної землі.

Сполучені Штати вже давно є маяком надії та захисником пригноблених. Наші інвестиції в глобальну безпеку та захист прав людини є відображенням нашої відданості святості людського життя та суверенітету націй. Підтримуючи Україну та інші країни, які стикаються з тиранією та гнобленням, ми шануємо нашу спадщину та підтримуємо нашу моральну відповідальність як лідера серед націй.

Ми з сумом усвідомлюємо значні політичні виклики, з якими сьогодні стикається наша нація. Наші демократичні інститути випробовуються поляризацією, дезінформацією та втратою довіри. Проте ми віримо в стійкість нашої демократії та міцність нашої Конституції. Долаючи ці виклики, ми закликаємо всіх американців брати участь у громадському дискурсі, шукати точки дотику та працювати разом заради загального блага.

У ці часи випробувань ми звертаємося до молитви та роздумів. Ми шукаємо Провидіння Святого Духа, щоб провести нас через ці виклики, зцілити наші поділи та надихнути нас діяти зі співчуттям і справедливістю. У молитві ми знаходимо силу вистояти, мудрість приймати праведні рішення та мужність відстоювати правду та справедливість.

Святкуючи цей День Незалежності, ми зобов'язуємося будувати майбутнє, де наша нація продовжує залишатися світлом у світі - світлом співчуття, справедливості та віри. Ми обіцяємо забезпечити, щоб американська мрія була доступною для всіх, щоб наша нація залишалася святиною для пригноблених і щоб наші дії відображали любов Христа.

Піднесімо цю молитву за наш народ і світ:

Небесний Отче, ми дякуємо Тобі за дар свободи і благословення, які Ти обдарував наш народ. Ми просимо Твого постійного проводу та захисту. Нехай ми завжди шукаємо Твоєї волі в наших діях і рішеннях. Благослови наших лідерів мудрістю, наш народ співчуттям, а нашу націю миром. Допоможи нам бути зняряддям Твоєї любові у світі. Молимося за народ України та всіх, хто страждає під гнітом. Дай їм силу, мужність і надію. Нехай наш народ і надалі відстоює справедливість і святість людського життя.

Господи, благослови наші Сполучені Штати Америки і дай нам мужність і силу жити за нашим покликанням – і як громадян цієї великої нації, так і послідовників Твого Сина – нашого Господа і Спасителя, Ісуса Христа. Амінь.

+ Антоній,
З Благодаті Божої, Митрополит УПЦ США

+ Даниїл,
З Благодаті Божої, Архієпископ УПЦ США





All Saints Camp of the Ukrainian Orthodox Church of the USA recently transformed into a vibrant sanctuary of faith, culture, and joy during the Diocesan Church School Encampment. This annual event, designed to nurture the spiritual and cultural growth of young participants, reached new heights with the visit of His Eminence Archbishop Daniel, President of the Consistory of the UOC of the USA and Eparchial hierarch of the Western Eparchy of the Church on 28-29 June, 2024. His presence brought a renewed sense of purpose and inspiration, creating an unforgettable experience for all involved.

23-29 June, 2024 - A Week of Faith, Fellowship, and Fun

The encampment was filled with a variety of activities aimed at deepening the participants' understanding of their faith and heritage. Throughout the week, the youth engaged in enriching experiences that covered both spiritual education and cultural immersion. They delved into the spiritual precepts of the Orthodox Faith, learning how to incorporate these principles into their daily lives. This journey of discovery was complemented by lessons in Ukrainian religious and ethnic traditions, fostering a deep sense of pride and connection to their roots.

In addition to spiritual learning, the camp offered a vibrant array of arts and crafts, allowing creativity to flourish and cultural symbols to come to life. Singing traditional hymns and songs filled the air with a sense of unity and joy, while sports and swimming activities provided a perfect balance of physical exercise and



fun. Meals were a cultural feast, with Ukrainian cuisine seasoned with a hint of American flavor, delighting everyone's taste buds and bringing a taste of home to the camp.

Archbishop Daniel's Spiritual Guidance

The spiritual culmination of the encampment was undoubtedly the visit of Archbishop Daniel. His presence brought sentiments of reverence and excitement, as the children eagerly anticipated his words of wisdom and encouragement. In his heartfelt sermon, Archbishop Daniel spoke about the significance of worship, emphasizing both communal and personal aspects.

He taught the children about the various postures of prayer, each carrying profound spiritual meaning:

- **Standing** represents attention and worship, a stance of readiness and honor before God.
- **Kneeling** signifies repentance and request, a humble posture of seeking divine mercy and grace.
- **Bowing** with arms, knees, and head embodies surrender to God and repentance, a full-body gesture of humility and devotion.
- **Sitting** symbolizes being in the embrace of God, a moment of rest, peace, and closeness to the Divine.

With gentle guidance, Vladyka instructed the children on how to adopt these postures during prayer. They followed his example, experiencing firsthand the deep spiritual dimensions of the Holy Orthodox Faith tradition. This practical lesson in prayer left a lasting impression, equipping them with a deeper understanding of how to connect with God in their daily lives.

Archbishop Daniel also conveyed warm greetings from His Eminence Metropolitan Antony. He assured the young participants of the Metropolitan's prayers and spiritual fatherhood, reinforcing the sense of being part of a larger, loving faith community. This message of support and guidance was deeply felt, strengthening the children's connection to their church and spiritual leadership.

Celebrating the Divine Liturgy

The week's spiritual journey culminated in the celebration of the Divine Liturgy, a sacred and unifying experience for all. Clergy members joined Archbishop Daniel in this holy celebration, including Rev. Fr. Ivan Tchopko, the spiritual father of the encampment; Rev. Fr. Yurii Bobko – pastor of Sts Peter and Paul Ukrainian Orthodox parish in Lyndora, PA; Rev. Fr. Sviatoslav Hot,

pastor of Holy Ascension Ukrainian Orthodox Parish in Maplewood, NJ; Rev. Fr. Mykola Zomchak – pastor of Sts Peter and Paul Ukrainian Orthodox parish in Youngstown, OH; Deacon Maksym Zhuravchyk of the Three Holy Hierarchs Chapel of St. Sophia Seminary and Very Rev. Fr. Steven Repa – pastor of St. John the Baptist Ukrainian Orthodox parish in Sharon, PA, who was in attendance.

Seminarians assisted in the liturgical celebration, while the youth of the Church chanted responses to the liturgical hymns, their voices blending in harmonious devotion. The participation of the young voices added a special vibrancy to the Liturgy, making it a truly communal and uplifting experience.

Expressions of Gratitude

Archbishop Daniel took the time to express his gratitude to the dedicated staff and volunteers of All Saints Camp, acknowledging their hard work and commitment. He specifically mentioned:

- Mr. Joshua Oryhon, the Camp Manager, for his excellent management and organization of the camp.
- Mrs. Natalie Kapeluch-Nixon, Director of the Consistory Youth and Young Adult Ministry, for her leadership and vision in shaping the youth programs.
- Mrs. Kira Senedak, Director of the DSCS encampment, for her tireless efforts in ensuring a successful and enriching experience for all participants.
- The numerous counselors, cooks and volunteers, whose dedication and care made the camp a nurturing and joyous environment.



Archbishop Daniel's visit to All Saints Camp was more than just a ceremonial visit; it was a profound moment of spiritual growth and cultural celebration for the youth of the Ukrainian Orthodox Church. Through prayer, worship, and joyous exploration of their heritage, these young participants left the camp with renewed faith, deeper understanding, and cherished memories.

As they returned home, the lessons learned and the experiences shared would continue to resonate in their hearts. The spiritual dimensions of the Holy Orthodox Faith tradition, embodied in the postures of prayer and the communal worship, would guide them on their spiritual journey. The sense of belonging to a supportive and loving faith community would strengthen their resolve to live out their faith with integrity and joy.

In the words of Archbishop Daniel, this encampment was a testament to the enduring power of faith and tradition, a beacon of hope and love for the future generations of the Ukrainian Orthodox Church. The youth, inspired and enlightened, are now equipped to carry forward the spiritual and cultural legacy of their ancestors, enriching their lives and those of their communities with the timeless wisdom of their faith.

Photos by Deacon Maksym Zhuravchyk, Subdeacon Mykola Stefanyk and Becky Mills



UKRAINIAN POTATOES

Dill

INGREDIENTS

- 2 pounds small new potatoes
- 2 teaspoons kosher salt, plus more
- 3 cloves garlic
- 1/4 cup unrefined sunflower oil
- 1/2 cup finely chopped fresh dill

INSTRUCTIONS

Measure 2 pounds new potatoes: If they're about an inch in diameter, leave them whole. If they're larger, cut into 1-inch chunks, making sure all the potatoes are roughly the same size to ensure even cooking.

Place the potatoes in a large pot and add enough water to cover by about 2 inches. Add 2 teaspoons kosher salt, cover, and bring to a boil over medium-high heat. Reduce the heat to low and gently simmer with the lid ajar until the potatoes can be pierced easily with a fork, being careful not to overcook them, 12 to 15 minutes.

Meanwhile, finely grate 3 garlic cloves on a Microplane or run through a garlic press and place in a small bowl. Add 1/4 cup sunflower oil and stir to combine. Finely chop fresh dill until you have 1/2 cup.

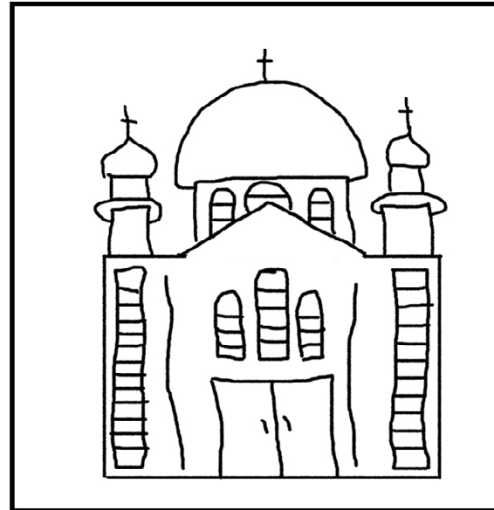
Drain the potatoes and return to the pot. Add the garlic oil, dill, and a pinch of kosher salt. Gently toss to combine. Taste and season with more salt as needed.

This Summer I visited the following churches
Цього літа я відвідав/ла такі церкви

Name of church/city (Назва церкви/міста): St. Mary
Name of priest (Ім'я священика): Fr. Paul

The coolest thing about this church was
(Найцікавішим у цій церкві було): colorful windows

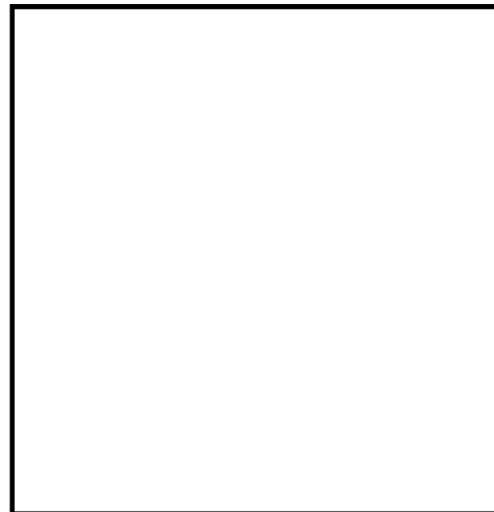
Draw a picture of the church
(Намалюйте церкву)



Name of church/city (Назва церкви/міста): _____
Name of priest (Ім'я священика): _____

The coolest thing about this church was
(Найцікавішим у цій церкві було): _____

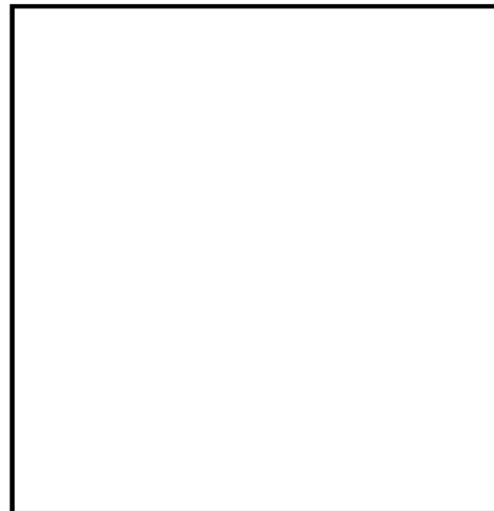
Draw a picture of the church



Name of church/city (Назва церкви/міста): _____
Name of priest (Ім'я священика): _____

The coolest thing about this church was
(Найцікавішим у цій церкві було): _____

Draw a picture of the church



Saint Christopher
Святий Христофор





Bryan, David Arthur baptized and chrismated on May 12, 2024 in St. Andrew Church, Atlanta, GA. Child of Jason Bryan and Natasha Bryan. Sponsors: and Oxana Andreeva de Lefian. Celebrated by Rev. Bohdan Maruszczak.

Dronyk, David baptized and chrismated on May 18, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Serhii Dronyk and Liubov Berenda. Sponsors: Roman Yavorskyi, Vasyl Voievitka, Pavlo Novosolov, Vasyl Dudzianyi, Andriy Ivasyuk and Mariana Mulyk, Olesya Guzeliak. Celebrated by V. Rev. Michael Hontaruk.

Escalante, Itzayana chrismated on May 4, 2024 in St. Anthony of the Desert Mission Church, Las Cruces, NM. Child of vonne Flores. Sponsors: and Sara Harper. Celebrated by V. Rev. Gabriel Rochelle.

Kaluhin, David baptized and chrismated on June 1, 2024 in Holy Trinity Church, Cheektowaga, NY. Child of Stanislav Kalugin and Anastasiia Hedziuk. Sponsors: Yurii Martynov and Armine Martirosyan. Celebrated by V. Rev. Yuriy Kasyanov.

Kaluhin, Nicholas baptized and chrismated on June 1, 2024 in Holy Trinity Church, Cheektowaga, NY. Child of Stanislav Kalugin and Anastasiia Hedziuk. Sponsors: Greg Grigorian and Kateryna Luchkova. Celebrated by V. Rev. Yuriy Kasyanov.

Kleinke-Kushnir, Viktoriya Dana baptized and chrismated on June 1, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Andrew Paul Kleinke and Natalia Ana Kushnir. Sponsors: Andrew Hamen and Dana Kushnir Hamen. Celebrated by V. Rev. Myron Korostil.

Korostil, Adam David baptized and chrismated on March 16, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of V. Rev. Myron Korostil and Khrystyna Korostil. Sponsors: Vitaliy Pavlykivskiy and Maria Zomchak. Celebrated by Archbishop Daniel Zelinsky.

Kravtsova, Sophia Liliana baptized and chrismated on May 25, 2024 in St. Volodymyr Church, Los Angeles, CA. Child of Oleksandr Kravtsov and Oksana Kravtsova. Sponsors: Dmytro Kaminskyi and Yuliia Kryvokhyzha. Celebrated by V. Rev. Vasile Sauciu.

Kucher, Jonathan Ian baptized and chrismated on June 22, 2024 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Kevin D. Kucher and Ilona Lelchitskaya. Sponsors: Yevgeniy Lelchitskiy and Darina Lelchitskaya. Celebrated by V. Rev. Vasyl Shak.

Matschora, William baptized and chrismated on May 18, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Yaroslav Matschora and Olha Tsiura. Sponsors: Pavlo Shocherbak and Oleksandra Bodnaruk. Celebrated by V. Rev. Myron Korostil.

Mokanyk, Adam Alexander baptized and chrismated on March 23, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Ivan Mokanyk and Oleksandra Bodnariuk. Sponsors: Dan Gritsko and Victoriia Plotnikova. Celebrated by V. Rev. Myron Korostil.

Muehlman, Erik Alexander baptized and chrismated on May 18, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Logan Lee Muehlman and Viktoriia Pylypenko. Sponsors: Jonathan Hejnal and Alexandra Holowatyj. Celebrated by V. Rev. Michael Hontaruk.

Nova, Ava baptized and chrismated on May 19, 2024 in St. Mary Protectress Church, Spring Valley, CA. Child of Volodymyr Shchelkunov and Krystsina Chacha. Sponsors: Oleh Zlydnichenko and Natallia Trafimava. Celebrated by V. Rev. Myron Mykhaylyuk.

Podernia, Daniel baptized and chrismated on May 18, 2024 in St. Volodymyr Cathedral Church, New York, NY. Child of Oleg Podernia and Oleksandra Podernia. Sponsors: Oleksandr Poliakov and Eugenia Mazurenko. Celebrated by V. Rev. Volodymyr Muzychka.

Presti, Peyton Mae Mary baptized and chrismated on May 18, 2024 in St. John the Baptist Church, Johnson City, NY 13790. Child of Brian James Presti and Laurel Alexis Shirk. Sponsors: Thomas P. Presti and Stephanie K. Cardavelli. Celebrated by Rev. Ivan Synevskyy.

Ristow, Oleksandra Kaylee baptized and chrismated on June 8, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Nathan Ristow and Kamilla Ristow. Sponsors: Ihor Samoilenko and Tetiana Mohilna. Celebrated by V. Rev. Myron Korostil.

Roark, Julia Rose baptized and chrismated on May 11, 2024 in St. Vladimir Cathedral Church, Parma, OH. Child of Russ Roark and Katerina Lasiychuk. Sponsors: Peter Lasiychuk and Kristina Tkachuk. Celebrated by V. Rev. Michael Hontaruk.

Shyriaieva, Emily baptized and chrismated on March 23, 2024 in Sts. Michael & George Church, Minneapolis, MN. Child of Vladyslav Tkachuk and Anastasiia Shyriaieva. Sponsors: Serhii Dublii and Natalia Burnut. Celebrated by V. Rev. Myron Korostil.

Vitello, Giovanni Nickolas baptized and chrismated on June 9, 2024 in Sts. Peter & Paul Church, Youngstown, OH. Child of Marcell Nickolas Vitello and Amanda Christine Sacco. Sponsors: Michael Sacco and Nisreen Bada. Celebrated by Rev. Mykola Zomchak.

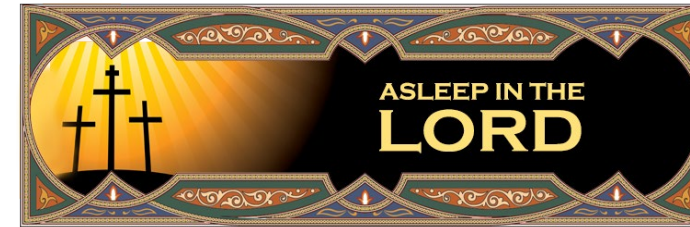


Peter Cepynsky and Michelle Foulke in St. Peter & Paul Parish, Palos Park, IL on June 8, 2024, witnessed by Laura Williams and Jon Bezney. Celebrant: V. Rev. Vasyl Sendeha.

Myroslav Yuriyovich Grynyuk and Antonina Grynyuk in St. Volodymyr Cathedral Parish, New York, NY on August 12, 2023, witnessed by Valentyna Lysetska and Liubomyr Hryniuk. Celebrant: V. Rev. Volodymyr Muzychka.

Jeffrey Michael Senediak and Tiffany Marie Aliberti in St. Peter & Paul Parish, Youngstown, OH on June 8, 2024, witnessed by Vincent DiRenzo and Kaylee Aliberti. Celebrant: Rev. Mykola Zomchak.

Andrii Soroka and Iryna Petrushka in St. Mary's Parish, New Britain, CT on June 15, 2024, witnessed by Roman Soroka and Iryna Buben. Celebrant: V. Rev. Andrii Pokotylo.



Banko, Stephen of Carteret, NJ on May 19, 2024 at the age of 94 years, officiating clergy Rev. Ihor Protsak of St. Demetrius Cathedral Parish, Carteret, NJ.

Dubynskyy, Tymur of Minneapolis, MN on April 20, 2024 at the age of 55 years, officiating clergy V. Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Golub, Ludmilla Lillian of Warrington, PA on January 3, 2024 at the age of 86 years, officiating clergy V. Rev. Myron Korostil of St. Michael's & George's Parish, Minneapolis, MN 55413.

Iwanchuk, Nadia of Parma, OH on June 1, 2024 at the age of 96 years, officiating clergy V. Rev. Michael Hontaruk and V. Rev. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH 44134.

Radio, William of Allentown, PA on June 3, 2024 at the age of 95 years, officiating clergy Rev. Richard Jendras of St. Mary Cathedral Parish, Parma, OH 44134.

Swedryk, Stephanie of Parma, OH on May 4, 2024 at the age of 99 years, officiating clergy V. Rev. John Nakonachny and V. Rev. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH 44134.

Teaman, Donna Marie of Broadvie Hts., OH on June 8, 2024 at the age of 82 years, officiating clergy V. Rev. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH 44134.



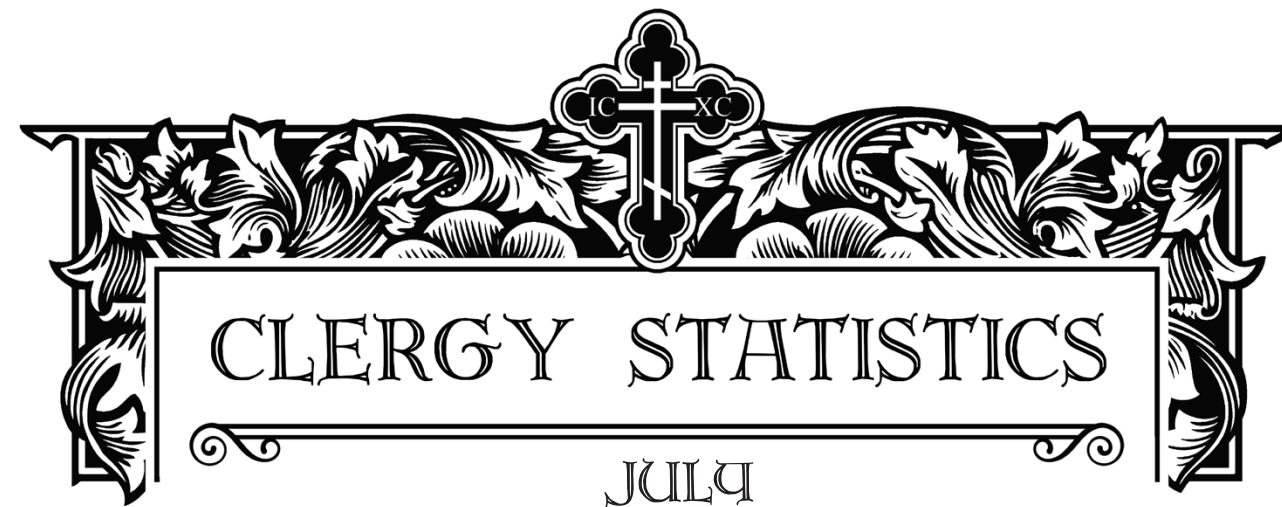


CLERGY STATISTICS

JULY ORDINATIONS

Many Years! Многая Літа!

V. REV. ANTHONY UGOLNIK	7/6/91
V. REV. YURIY KASYANOV	7/13/00
V. REV. MICHAEL DANCZAK	7/13/02
V. REV. DENNIS KRISTOF	7/17/82
REV. MYKOLA ZOMCHAK	7/17/21
V. REV. DMITRI BELENKI	7/20/97
REV. NICHOLAS DILENDORF	7/24/11
REV. RICHARD JENDRAS	7/27/19
V. REV. VASYL KRYSHOMPOL	7/30/00



CLERGY STATISTICS

JULY NECROLOGY

Memory Eternal! Вічна Пам'янь!

5th 1952 -	PRIEST PHILIP HALICKE
7th 1967 -	PRIEST LAWRENTIJ SKLONNYJ
6th 1973 -	PROTOPRIEST ILYA NAHIRNIAK
25th 1978 -	PROTOPRIEST JACOB KOSTECKY
28th 1978 -	PROTOPRIEST JOSEPH KRETA
17th 1979 -	PROTOPRIEST MYKOLA LITWAKIVSKYJ
16th 1980 -	PROTOPRIEST PETER KOWALCHYK
18th 1984 -	IHUMEN GREGORY REYNOLDS
30th 1985 -	PROTOPRIEST DEMETRIUS LESCHISHIN
5th 1988 -	PRIEST LEW PORENDOWSKY
23rd 1989 -	PRIEST FEDIR LEONTOVICH
2nd 1994 -	PROTOPRESBYTER ARTEMY SELEPYNA
2nd 1995 -	PRIEST EUGENE BOHUSLAWSKY
17th 1995 -	PROTOPRIEST DMYTRO TELENSON
10th 1996 -	PROTOPRIEST KONSTANTINE KALINOWSKY
22nd 2003 -	PROTOPRIEST WIACHESLAW ILCHUK



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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

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"FOR WE WALK BY FAITH, NOT BY SIGHT"

-2 CORINTHIANS 5:7

*Philadelphia, PA
July 24-28th, 2024*



UKRAINIAN ORTHODOX CHURCH OF THE USA
JULY CELEBRATIONS
У ЛИПНІ СВЯТКУЄМО
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



1
THE BEGINNING OF THE APOSTOLIC FAST
 ПОЧАТОК ПЕТРОВОГО ПОСТУ

7
NATIVITY OF ST. JOHN THE BAPTIST
 РІЗДВО ХРЕСТИТЕЛЯ ГОСПОДНОГО ІОАНА

ALL SAINTS OF UKRAINE
 ВСІХ СВЯТИХ ЗЕМЛІ УКРАЇНСЬКОЇ

12
THE HOLY, GLORIOUS AND ALL-PRAISED LEADERS OF THE APOSTLES, PETER AND PAUL
 СЛАВНИХ І ВСЕХВАЛЬНИХ ЕРВОВЕРХОВНИХ АПОСТОЛІВ ПЕТРА І ПАВЛА

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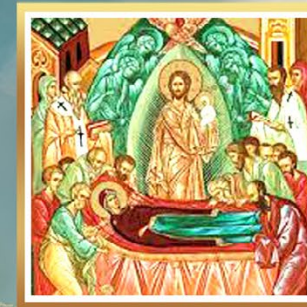
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 ВМЦ. МАРИНИ (МАРГАРИТИ)



UKRAINIAN ORTHODOX CHURCH OF THE USA
AUGUST CELEBRATIONS
У СЕРПНІ СВЯТКУЄМО
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



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4
HOLY EQUAL-TO-THE-APOSTLES MARY MAGDALEN
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August 2

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