Українське Православне СЛОВО
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From the Editor's Desk...

A friend of mine told me a story about two workers who were approached by a reporter. The reporter asked the first worker, “What are you doing?” His response was to complain that he was virtually a slave, an underpaid bricklayer who spent his days wasting his time, placing bricks on top of one another.

The reporter asked the second worker the same question. His response, however, was quite different. “I’m the luckiest person in the world,” he said. “I get to be a part of important and beautiful pieces of architecture. I help turn simple pieces of brick into exquisite masterpieces.”

They were both right. The truth is, we see in life what we want to see. If you search for ugliness, you will find plenty of it. If you want to find fault with your circumstances in life, with other people, or with the world in general, you will certainly be able to do so.

But the opposite is also true. If you look for the extraordinary in the ordinary, you can learn to see it. The second bricklayer sees cathedrals within pieces of brick. The question God asks is, “Can you?” Can you see the miracles that exist in the world: the perfection of the universe in motion, the extraordinary beauty of creation, the incredible miracle of human life? Can you see the poor orphan in Chornobyl orphanages or a young girl who struggles with abortion dilemma? Can you see a person on a street begging for food or money without passing judgement or thinking to yourself what is he/she going to do with your money if you donate? Can you see...

“O Lord, how manifold are your works!” the Psalmist rejoiced as he contemplates all that God does. “In wisdom you have made them all.” (Psalm 104:24) Can we rejoice in similar awe and reverence? It is a matter of intention. If we are willing to open our eyes to the wonders of God, and of God’s world, we will recognize the extraordinary midst the ordinary. We will see that there is so much to be grateful for. We will view God, ourselves, and our world with a whole new perspective - a clearer and more encompassing perspective.

At the end of the day it is our decision and choice: we can open our eyes and hearts or close them once and for all.

(On the cover - St. Volodymyr Chapel at Sayuwika, Kerkhonkson, NY. На обкладинці - каплиця св. Володимира на Сяювці в Керконсон, Н. Й.)
Church Growth Orthodox Style

Church growth has become a buzzword in the Protestant and Evangelical Christian world. Being “evangelical” has tended to become a numbers game, and a virtual cottage industry has emerged to figure out how to grow churches. Books, seminars, research companies, seminary classes and church growth “experts” have developed strategies and marketing plans to reach demographic subgroups like “seekers” and “post-moderns.”

Churches often change or modify their approaches to accommodate these demographic groups and their perceived “needs.” I recently received an attractive, glossy postcard from a local community parish, for example, promising Sunday services would be “fun for the whole family!” It is now quite common to see, as another example of this trend towards “user friendliness,” “coffee bars and kiosks” inside churches, serving free latte and crumb cake! The philosophy seems to be, “If you want to hear the sermon, fine! If not, come and have cake!” Church services often include elaborate, high-tech musical presentations to connect with the MTV generation. You hear of skits and short performances being offered - instead of sermons (let alone liturgy or communion) - in the attempt to create “seeker friendly” church environments. In the frenzy to grow the numbers, many churches are even leaving their traditional denominations, dropping (even) the words “Christian” and “Church” from their names, for cooler ones like “The Rock” or “The Flow.”

Obviously, these contemporary marketing strategies are not the approach the Holy Orthodox Church should take to draw people to the “One, Holy, Catholic and Apostolic Church.” Becoming an Orthodox Christian is a serious commitment to live in community with the faithful according to the apostolic tradition, which is not subject to change in order to accommodate the needs of our fallen culture. Choosing to become Orthodox is not a decision that should be encouraged to be made lightly. Our tradition, our liturgy, our rubrics, our theology and our faith must be understood and internalized. It takes time and effort to adopt the “mind of the Church.” “Our goal must be on quality, not quantity.

But is Christ’s call to “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matthew 28:18-20), a command only to the Protestants? Are we Orthodox Christians not especially called to present to our culture “the faith which was once for all delivered to the saints” (Jude 1:3)? I think the answer is clearly, “yes”. North America is searching for the Church which was born on Pentecost Day. North America is ready and waiting for us, but are we ready for North America?

Has progress been made? There has been over 100 new Orthodox parishes formed since 1987 (with more being added annually), tens of thousands of new Orthodox faithful, truckloads of books and magazines published, and 24/7 Orthodox Internet radio now being streamed. Those who have been catechized and received are eternally grateful for Orthodox parishes which have opened their doors to converts. But we can’t rely on the missions and evangelism departments alone to grow the Orthodox Church. Growth must occur by adding from the outside and by growing from the inside - by local church growth.

St. Barnabas Orthodox Church in Costa Mesa, CA, is an example. It received twenty-eight adults and children into the Holy Orthodox Church on Lazarus Saturday in 2007. Last year, the parish received eighteen catechumens. St. Andrew Orthodox Church in Riverside, California received over 25 newly-illumined in 2006 and continues to grow numerically. There are other parishes like them across the country.

While there isn’t a “textbook” for Orthodox “church growth” (nor should there be), I submit there are some common factors that exist in “growth-oriented” parishes, factors that make the “soil” right for new growth. The following are some but certainly not all of them.

Be Interested in Outreach and Growth

Everything begins with an attitude, an interest, a desire, with prayer. If your parish is satisfied with the status quo, that is probably what you will get. If nothing else, pray for God’s direction for your parish. Ask God to show you how to be open to inquirers and converts. It’s not about programs, advertising or special events. It’s about inviting people to church and knowing what to do with them when they come! It’s about keeping them once they have visited.

It Helps to be Located near Evangelical Colleges, Universities or Seminaries

Many of the new wave of converts coming into our parishes are from Evangelical colleges and seminaries. I recently spoke with one graduate from a local Evangelical college and asked him what drew him to the Orthodox faith. He said he studied the early church fathers - east and west - and discovered a different Church and faith. He said he studied the early church fathers - east and west - and discovered a different Church and faith. He said he studied the early church fathers - east and west - and discovered a different Church and faith. He said he studied the early church fathers - east and west - and discovered a different Church and faith.

Be a Welcoming Community

Consider having “greeters” at the door. Make sure visitors and inquirers know they are welcome. Let them know they do not have to “do” anything (kiss icons; venerate the cross; stand during services) if they don’t feel
comfortable. Encourage them to ask questions after services about anything they don’t understand. Consider having several friendly and outgoing parishioners assigned to meet and talk to visitors if you don’t have greeters. I hate to say this, but I have been in too many Orthodox parishes where - after Liturgy - no one has come forward to greet me, ask me where I’m from, or smile at me. Coffee klatches of parishioners and family often form and “newbies” stand on the sidelines, like awkward teenagers at a high school dance. If a newcomer is standing around awkwardly, go up and introduce yourself and bring him or her to your table. It’s especially important for youth to greet and welcome other youth. Invite him or her to “hang” with your friends and talk. Encourage the entire parish to “be on the lookout” for newcomers and to welcome them sincerely. The key word is sincerely. People can see a fake a mile away. Often converts have said, “Without so and so taking me by the hand when I first came, I would never have come back.”

**Have Service Texts Available**

Newcomers don’t know our services. Perhaps they even have questions about what we believe and what our faith is. They need to know what we are praying, what we are chanting. Newcomers - especially from Protestant traditions where the written text is so emphasized - like to follow the services with service books; it makes them feel “connected” and “safe.” Keep these books in a visible place when they enter, or hand one to someone who looks confused by what is going on. If you do not have printed, up to date service books, consider making them or ordering them.

**Understand the Challenges Converts Face**

I can’t overemphasize the transition required of people visiting us, or journeying towards us from other Christian faith traditions. You may find what I am about to say surprising, but many of our catechumens are actively discouraged by their Christian friends and family members from becoming Orthodox. Misunderstanding, sectarianism and outright heresy come into play when some inquirers express an interest in the Orthodox faith. These inquirers need to have people in our parishes who can work through the issues and explain to them why, for example, we venerate the Birthgiver of-God (and what we mean when we ask her to “save us”), why we kiss the hand of the priest, why we ask for the intercessions of the saints. We can’t rely on our overworked priests and deacons exclusively to address all these questions when they come up. Ask newcomers, “Do you have any questions about what we do?” Or you can say, “So you made it through your first Liturgy? Are your feet tired (from standing)? Have any questions?” Recommend good Orthodox books to read. Have pamphlets available for newcomers that address these common problems.

**Integrate Newcomers**

Are you comfortable if newcomers don’t look like you, are of a different race or ethnicity from you, don’t dress like you, or make the same income as you? Can your parish welcome the homeless, the poor, the needy, the prisoner? We don’t know who God is looking for. Integrate “newbies” into the parish as soon as they come. The key word is “sincerely.” The key word is “sincerely.” The key word is “sincerely.”

**Commit to Catechize**

Whether it’s one or twenty newcomers, they need to be catechized. We have inquirers’ classes and catechumen classes throughout the year. Our priests teach these classes and cover theology, history, the Creed, the sacraments, and spiritual formation. Questions are encouraged and answered on any and all subjects. Our catechism classes - when we were a small parish - were in the apartment of one of our priests. Now we have them in a parish meeting room. We also have several Bible study groups led by Orthodox laity. We are also very fortunate in our Archdiocese to have many well-known and knowledgeable people who are willing to speak to our catechumens. Recently, for example, one of our catechumens sent Frederica Mathews-Green, a well-known author, an e-mail about something she was dealing with. She was surprised, but very grateful, when she received a quick and lengthy response from her.

**Don’t Use a “Cookie Cutter”**

Don’t expect everyone to come along the same way on their journey, in
Church Growth
(continued from previous page)

the same amount of time, or express their piety in a prescribed way. Yes, we have customs, traditions and rubrics that eventually need to be followed. But, for example, must every woman in your parish wear a head covering? Must every newcomer do a bow when we pray, Lord have mercy? Must every newcomer say his prayers from the prayer book? Must all male newcomers grow long beards? I think you get the picture I’m trying to draw here. There’s a difference between big “T” tradition, and small “t” tradition. We need to know the difference and emphasize those traditions which are necessary for their salvation. Obviously, it is the job of the priest to determine this.

Be Real. Be Orthodox.

Let’s face it. There are plenty of easier places to be a “Christian” than in the Orthodox Church, if you struggle to live this faith. Most people who visit and come back aren’t looking for “easy.” Many have already had that and are looking for something deeper and more meaningful. They are looking for “real.” They want to meet real people, whose lives have been transformed by the Orthodox Faith. Recently a very bright, educated, young former Lutheran began attending our parish. He had read deeply in patristics and asked me to have coffee with him. I expected a discussion about church history or doctrine. But his basic questions weren’t historical or doctrinal. They were practical. He asked me, “How has becoming an Orthodox Christian changed you from the inside?” Don’t be afraid to share your conversion story if you are a convert, or what the faith means to you if you were born into the Holy Orthodox Church. Welcoming “converts” isn’t only a job for “converts.” Newcomers have as much or more to learn from mature Orthodox who have lived the faith longer than those of us who are “eleventh hour laborers.”

The Jesus Prayer

One of the simplest of all Christian prayers, this consists in a single brief sentence, “Lord Jesus Christ, Son of God, have mercy on me.” Ten words in English, in other languages it is even shorter, sometimes no more than seven words. Yet around those few words many Orthodox over the centuries have built their spiritual life, and through this one prayer they have entered into the deepest mysteries of Christian knowledge.

Three things in the Jesus Prayer call for special comment, and help to account for its extraordinary wide appeal.

First, the Jesus Prayer brings together, in one short sentence, two essential “moments” of Christian devotion: Adoration and compunction. Adoration is expressed in the opening clause, “Lord Jesus Christ, Son of God”; compunction, in the prayer for mercy that follows. The Glory of God and the sin of man both are vividly present in the prayer. It is an act of thanksgiving for the salvation that Jesus brings, and an expression of sorrow for the weakness of our response. The Prayer is both penitential and full of joy and loving confidence.

In the second place, it is an intensely Christological prayer - a prayer addressed to Jesus, concentrated upon the Person of the Incarnate Lord, emphasizing at once both His life on earth - “Jesus Christ” - and His divinity - “Son of God.” Those who use this prayer are constantly reminded of the historical Person who stands at the heart of the Christian revelation, and so are saved from the false mysticism which allows no proper place to the fact of the Incarnation.

But although Christological, the Jesus Prayer is not a form of meditation on particular episodes in the life of Christ: Here too, as in other forms of prayer, the use of mental images and intellectual concepts is strongly discouraged. “Standing with consciousness and attention in the heart,” Theophan teaches, “cry out unceasingly: ‘Lord, Jesus Christ, Son of God, have mercy upon me,’ without having in your mind any visual concept or image, believing that the Lord sees you and listens to you.”

In the third place, the Invocation of the Name is a prayer of the utmost simplicity. It is a way of praying that anyone can adopt: No special knowledge is required, and no elaborate preparation. As a recent writer puts it, all we must do is “simply begin”: “Before beginning to pronounce the Name of Jesus, establish peace and recollection within yourself and ask for the inspiration and guidance of the Holy Spirit. ... Then "simply begin." In order to walk one must take a first step. In order to swim one must throw oneself into the water. It is the same with the invocation of the Name. Begin to pronounce it with adoration and love. Cling to it. Repeat it. Do not think that you are invoking the Name. Think only of Jesus Himself. Say His Name slowly, softly and quietly.”

—From The Art of Prayer by Igumen Chariton of Valamo
IN MEMORY OF TWO CONSISTORY FAMILY MEMBERS

The entire Consistory staff — including those who work in the offices and those who care for the grounds and buildings of our Metropolia Center compound — were deeply saddened in recent days at learning of the repose of two of our own — Mykola (Nick) Newmerszycki, who died on 29 August and Myroslava (Slava — Helen) Pavlovsky, who died early in the morning of 30 August.

MYKOLA NEWMERSZYCKI: Nick worked diligently for many years as part of our property maintenance staff, including St. Andrew Cemetery, in a very close relationship with our property manager, Emil Skocypec. He was a talented “Jack of all trades” who never refused to tackle any task assigned to him and often prodded some of his younger fellow employees into attempting new tasks, which were unknown to them. Even after he retired from active full-time work here on the property, Nick continued to come in whenever Emil needed him for a specific job or when another member of the staff had to take a day off or was on vacation. Emil knew that he could always count upon Nick to fill a need. It was only his declining health took its toll — basically as he entered his eighth decade of life — that Nick could no longer do the physical things he loved to do around his second home — our Metropolia Center.

Nick was a kind and generous man who was truly blessed to the new employees who have worked with our staff, including St. Andrew Cemetery, in a very close relationship with our property manager, Emil Skocypec. He was a talented “Jack of all trades” who never refused to tackle any task assigned to him and often prodded some of his younger fellow employees into attempting new tasks, which were unknown to them. Even after he retired from active full-time work here on the property, Nick continued to come in whenever Emil needed him for a specific job or when another member of the staff had to take a day off or was on vacation. Emil knew that he could always count upon Nick to fill a need. It was only his declining health took its toll — basically as he entered his eighth decade of life — that Nick could no longer do the physical things he loved to do around his second home — our Metropolia Center.

Nick was in his 86th year of life and is survived by his daughters Maria Zulla and Tatiana and a grandson Walter. Funeral services were conducted by Archbishop Antony, Fr. Frank Estocin, Fr. Yurij Siwko and Fr. Ivan Lyman (who worked with Nick at our Center) on Tuesday, 2 September 2008 and Wednesday, 3 September 2008 in St. Andrew Memorial Church. Interment was in St. Andrew Cemetery.

MYKOLA NEWMERSZYCKI: Nick was a kind and generous man who was truly a blessing to the new employees who have worked with our staff, including St. Andrew Cemetery, in a very close relationship with our property manager, Emil Skocypec. He was a talented “Jack of all trades” who never refused to tackle any task assigned to him and often prodded some of his younger fellow employees into attempting new tasks, which were unknown to them. Even after he retired from active full-time work here on the property, Nick continued to come in whenever Emil needed him for a specific job or when another member of the staff had to take a day off or was on vacation. Emil knew that he could always count upon Nick to fill a need. It was only his declining health took its toll — basically as he entered his eighth decade of life — that Nick could no longer do the physical things he loved to do around his second home — our Metropolia Center.

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VÌ PÀM‘ÝÀÈ ÆÎÖ X ÇÌÌÈÑÑ ÈÎÔÈÅÍÈ ÆÎÇÀÇÎÒÈÝÍÈ... 

Всі працівники Консисторії - включно з тими, хто працює в різних відділах праці та доглядає за землею і будинками нашого осередку Митрополії були глибоко засмучені цими днями коли взнайти про упокоєння двох працівників Консисторії — Миколи (Ника) Невмержицького і Миролави (Слави - Елені) Павловської, яка померла вранці 30 серпня.

МІКОЛА НЕВМЕРЖИЦЬКИЙ: Ник багато років ставаранно працював в нашій бригаді по утриманні маєтку, включаючи цвинтар Св. Андрія, в дуже близьких відносинах з нашим управителем маєтку Емілем Скоціцецем. Він був талановитим “маїстром на всі руки” який ніколи не відмовлялася братися за будь-яке завдання назначених для нього і навіть часто спонукає деяких молодших співпрацівників до нових завдань які ім були незнайомі. Навіть після відходу на пенсію Ник продовжував приходити коли потрібно було Емілю для якоїсь особливої роботи або коли інші працівники брали вихідний день або відпустку. Еміль знат, що він завжди міг розраховувати на допомогу Ніка. Тільки через погіршення здоров’я, після 80-ти річчя, Нік вже не міг більше робити фізичну працю яку він так любив робити в його другому домі - нашому осередку Митрополії.

Ник був добрим і благодійним чоловіком справжнім благословенням для нових працівників, особливо для новоприбулих з України після розвалу Радянського Союзу. Він допомагав їм відвідуватися як вдома, допомагав з перекладами і навчив їх етики праці тут в Америці. Доброзичливість Ніка не була обмежена тільки до місць праці. Він був дуже щедрий в допомозі новоприбулим з України не тільки тим хто працював в осередку, а також парафіянам церкви-пам’ятника Св. Андрія. Не було несподіванко почути, що він дав телевізор одній парі, холодильник іншій або пропонував допомогу в чомусь іншому. Всі ці добрі вчинки були зроблені без жодної думки про відплату, і ми знаємо, що Ник був би навіть збентежений тим, що ми тут про це розповіли.

Ник був на 86-ому році життя і залишив у смутку доочок Марію Зулу та Татьяну Якубенко і внука Володимира. Похований відправи проводили Архієпископ Антоній, о.Франко Істочин, о.Юрій Сівко, о. Іван Лимар ( який працював з Ником в нашому осередку) у вівторок, 2 вересня 2008р. і в середу, 3 вересня 2008р. в церкві-пам’ятнику Св. Андрія. Поховування було на цвинтарі Св. Андрія.
MYROSLOVA (HELEN) PAVLOVSKY:

"Slava" Pavlovsky served for the last fifteen years as Executive Assistant and Secretary to Archbishop Antony and prior to that in the same capacity for Metropolitan and later Patriarch of Ukraine Mstyslav for twenty years — with a short break to complete her college degree in the early 1980’s. She was a well-known fixture in the Bishops’ and Consistory offices — familiar to anyone and everyone who came to visit or meet with our hierarchs. She was a fierce protector of their schedule and sometimes had to force the bishops themselves to balance their time so that they were not completely overwhelmed by “meetings” when other very important matters needed attention. This was an invaluable service to both the Metropolitan and the Archbishop. She often scolded them for doing the things she thought she should be doing — like making copies or delivering papers from one office to another.

Pani Slava was a linguist, fluent in seven languages, which proved many times to be of extreme importance not only to the hierarchs, but to the entire Consistory membership and staff when translations were needed. She never refused to accept additional translating from any member of the Consistory — especially Bishop Daniel and Fr. William Diakw — of the Ukrainian Orthodox Word, the Church Calendar, the United Sisterhood’s Vira and the Commissions and Committees responsible for many other church publications in translation efforts. She and Lida Nakonachny, who retired from the staff a few years ago, had a close working relationship, at first in the Metropolitan/Patriarch’s office and then the Consistory. It was interesting to witness three way “conversations” between them and Bishop Daniel about the proper translations — whether to use modern Ukrainian language as utilized in Ukraine today or the traditional Ukrainian utilized by those who emigrated from Ukraine to the USA before and after World War II.

Slava was in her 80th year of life and had informed Archbishop Antony prior to her 80th birthday in late June that it was time for her to retire. She agreed to remain on the job until a replacement was found and finally on 29 August, she left the office for the last time bearing with her a large bouquet of flowers to enter into her well-deserved retirement — she adamantly refused to permit any kind of farewell party or even lunch on her responsibilities assisting the hierarchs, but to the entire Consistory membership and staff, Slava enjoyed working especially when special projects were in progress. In addition to additional translating from any member of the Consistory — especially Bishop Daniel and Fr. Victor Wronskyj serving. The members of her family and St. Andrew Memorial Church Choir — of which Slava was a member for 37 years — sang the responses for the funeral. She is asleep in the Lord leaving heavy hearts among her family, co-workers and friends.

Funeral services were conducted on Thursday, 4 September 2008 and Friday, 5 September 2008 in St. Andrew Memorial Church with Archbishop Antony, Bishop Daniel, Fr. Frank Estocin, Fr. Yurij Siwko, Fr. Bazyl Zawierucha, Fr. Ivan Lymar and Fr. Victor Wronskyj serving. The members of her family and St. Andrew Memorial Church Choir — of which Slava was a member for 37 years — sang the responses for the funeral. She is in her 80th year of life and had informed Archbishop Antony prior to her 80th birthday in late June that it was time for her to retire. She agreed to remain on the job until a replacement was found and finally on 29 August, she left the office for the last time bearing with her a large bouquet of flowers to enter into her well-deserved retirement — she adamantly refused to permit any kind of farewell party or even lunch on her responsibilities assisting the hierarchs, but to the entire Consistory membership and staff, Slava enjoyed working especially when special projects were in progress. In addition to additional translating from any member of the Consistory — especially Bishop Daniel and Fr. Victor Wronskyj serving. The members of her family and St. Andrew Memorial Church Choir — of which Slava was a member for 37 years — sang the responses for the funeral. She is asleep in the Lord leaving heavy hearts among her family, co-workers and friends.

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Святий Андрій був одним з учнів та послідовників Господя нашого Ісуса Христа. У Святому Письмі розповідається, що це його першого покликав Христос до цієї священної місії, тому й називаємо його Первозваним Апостолом. Після Воскресіння Христового та заснування Церкви в день П’ятдесятниці, Святий Андрій шириє Світа Христова на східних землях Римської імперії та на просторах на північ від Чорного моря.

Як пише літопис стародавньої України (Руси) "Повість вічних літ", Апостол Андрій під час іднії з своїх подорожей дістався під Дніпро до гір, що простягались вздовж берегів цієї могуцьної ріки і поставив там хрест, провіщаючи, що на тому місці виросте велична християнська місто. Його пророцтво пізніше здійснилось, коли на цій місцебивості з’явилось місто Київ, що стало джерелом Світа Христової Віри для Східної Євropy.

Церква в Україні має підставу називати себе Апостольською Церквою, бо від заснувача свою проповіддю Первозваний Апостол Андрій — улюблений святий українського народу. Дуже багато церков названі в його честь, а йм’я Андрій належить до найпопулярніших серед українців. Після падіння комунізму в Радянському Союзі та проголошення незалежності України, вірні в Сполоучених Штатах розпочали рух за сприяння повернення Світа Христового на землі, щоб усередині чоловіків, охочих українізації двох євангелійних святець, в житті східних українців.

Церква в Івано-Франківську має підставу називати себе Апостольською Церквою, бо від заснувача свою проповіддю Первозваний Апостол Андрій — улюблений святий українського народу. Дуже багато церков названі в його честь, а йм’я Андрій належить до найпопулярніших серед українців.

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Ми продовжуюмо Місію Ширення Світа, яку розпочало Товариство, коли в Україні відкрились двері до вільного світу. Багато церков в Америці допомагають багатьох Церкви в Івано-Франківській і діставати Світо Христове, щоб усередині чоловіків, охочих українізації двох євангелійних святець, в житті східних українців.

Якщо ви ще не належите до місійного Товариства Святого Андрія, подумайте, чи не настав час включитись до його шляхетної діяльності? Докладнішу інформацію ви одержите, коли сплатите з головою Товариства, о. Дияконом д-ром Ігорем Махляєм через інтернет (imahlay@yahoo.com) або телефоном (440-582-1051).

IN MEMORY OF TWO CONSISTORY FAMILY MEMBERS!

survived by her children and grandchildren: daughter Christine Syzonenko and her husband Walter with their children Mykola, Katerina and Oleksander, son Taras Pavlovsky and his wife Lilia with their children Kyrilo and Zoya, daughter Natalka Wesmamel and her husband Matthew with their son Leonid and other extended family members. She was interred in St. Andrew Cemetery, next to her husband Oleh, who reposed in 1993.

We will miss both of these dedicated individuals who gave so much of themselves to our Holy Ukrainian Orthodox Church in service to God and fellow man. The entire Consistory membership and staff extend their most sincere sympathy to the families of Nick and Slava. We all will carry fond memories of our relationships with them throughout our lives. May their souls rest in eternal happiness and may their memory live in God’s Kingdom from generation to generation.

В ПАМ’ЯТЬ ДВОХ ЧЛЕНІВ РОДИНІ КОНСИСТОРІЙ...

Вона залишила в смутку дітей та онуків: дочку Христину Сузоненко з чоловіком Володимиром і дітьми Миколою, Катерину та Олександра, сина Тараса Павловського і його дружину Лію з дітьми Кирилом та Зоєю, дочку Натали Везнянтал і її дочірку Матвія з сином Леонідом та інших членів родини. Вона була похована на цвинтарі Св. Андрія коло її чоловіка Олега який упокоївся в 1993 р.

Ми будемо скушати за обома цими виданими особами які присвятили себе нашій Святій Українській Православній церкві в службі Богу та більшій. Всі члени та працівники Консисторії висловлюють найвищіші співчуття родинам Ника та Слави. Ми всі будемо нести спогади про наші відносини протягом всього життя. Нехай їхні душі спочивають в вічному щасті і нехай їхня пам’ять живе в Царстві Божому з радою. Вінна їм пам’ять!

(Conclusion from p. 7)
Господь промовляє Своє божественне слово через Своє творіння і через Всесвіт, який Він створив, бо ж..."...Небо звіщає славу Божу, а про чин Його рук розповідає небовиж" (Псалом 19:1). Навіть найменші деталі цього творіння змальовують мільйонами слів цього Великого Творця.

Все в житті є певною мовою, формою виразу. Жестикуюча рук чи вираз обличчя і очей, позиція і рухи тіла — це все є прикладами "мови тіла". Музика, танці, малювання та різні галузі мистецтва — вони всі є різними виразами і творять помітні прибутки діялогів. Всі наші дії, мовчанні й голоси, навіть наша одежа є спосібами, якими ми виражаемо хто ми і що ми і що ми з себе представляємо.

У вічні панування світського духа всюди і у всьому труду не усвідомлюють, що голосна і криклив "ромзова" одежа і костюм просвітлів і в церковні життя і негативно на нього впливає. Свідомо чи несвідомо, ми обиля ми у рамках церковного життя, і поза ним, декілька види одежі і її зразків, що не говорять мовою християнства, а радше чують мовою, настроєно проти Святого Письма і Божої науки.

Надто відкритий крий деякого одягу є певним діалектом визнання, позація на тілі і завдяченні тілесних плотських бажань. В основному — це вираз обожновання людського тіла і прославлення при- стратостей, а як православні християни ми намагамося покликатися Богові і прославлювати Його божествену красу.

Апостоли в деяких своїх посланнях до ново- навчивених ранньої Церкви і Нового Заповіту трактували цих під час і переконували вірних, що найважливішим складником людської краси є духовні вартості душі, а не зовнішні прикраси. "А окрасою їм нехай буде не зовнішня, - загліпняє голоса та навішання золота або вбирання одежд, але потайний чоловік серед в неплінні, лагідного і мовчатого духа, що дорогогінне перед Богом" (1 Петр,3, 3-4).

Одержимість, захопленість людським тілом у нашому часі проявляються багатьма нездоровими і духовно звинуваченими способами. Телевізійні програми постійно подають реклами, що підкреслюють красу людського тіла переконуючи цим глядача купувати різні вироби. Відмінні типи дієт, медикаментів та фізичних вправ, що передаються на екранах всього світу, найбільше наголошують на здоров'ї тіла, не звертаючи найменшої уваги на здоров'я і потреби души. ЗМІ постійно пропагують змагання краси та моделювання нових, занадто відкритих одягів. Вони теж не мають потреби цікавитися душевним елементом, а зосереджуються на тому, що задовольнює уяву і фантазію плот.

У виді справжнього тсінані прос- вятівкої тілесної мови, може бути дуже трудно знайти в магазинах відповідний одяг, що дозволяє би людям, а особливо жінкам, виразити свою вру апостольське чи відносинь св. Петра про дійсну красу. Більшість одягу створені так, щоб відкрити якнай- більше тіла, змушуючи цим християнам широко-далеко шукати пристійного одягу, що відповідав би хій вірі і звичаї. Це завдання нелегке, але можливе. Одиноким способом звернути увагу виро- бництва і продавців на цю проблему є - відмовлятися купувати речі, що не підходять християнським вартостям і способу життя.

Одаватися зі скромністю і ганістю, згідно з правос- славним розумінням, це і буде "мова", що виражає не лише зовнішній вигляд людини, це є тіхий вираз життя людини з Богом. Вдаватися скромною є важливим для обох статей, хоча ми часто звертаємося з цим до жінок. "Тілесна мова" скромність означає, що людина вдягнена так, щоб не привертати на себе особливої уваги інших, а віддзеркалювати покірність людини і вірність її душі.

Іншими словами, провокуючо відкритий одяг віддзеркалює людину, і брак покори і просто запрошує втручатися у приватність та інтимність особистого простору людини. Це — спокуса до зрадження внутрішньої вірності душі, порушення таїї та повної відданості Богові.

Людське тіло є найвідомішим храмом з усіх домів молитви, що існують у всесвіті. Воно святе, бо воно є створене Богом і Бог у ньому перебуває. "Добро просуненого стереже Святим Духом, що в нас пробиває" (2 Тим 1: 14). І тому воно (наше тіло) заслуговує на найбільшу пошану. "...а дому Твоєму належить святість", о Господи, на довгі дні" (Псалом 93:5). Цю пошану виражати і передають людською поведінкою її відно- шеннями до тіла, та тим, як його одягають."А коли це все поруй- нується, то яками му- сите бути в святому житті й побожності ви" (2 Петр:3:11).

Рік LVIII Чис. Х. October, 2008 Ukrainian Orthodox Word
In the previous articles in this space on Orthodox Stewardship, I have proposed the following definition, “Stewardship is a right and holy human interaction with other human beings and with creation itself carried out as a fruit of humankind’s relationship with God.” In the previous article, we reviewed the biblical understanding of Stewardship as revealed in the story of Adam and Eve in the Garden, where it all went so wrong. In this article, we will consider the story of Cain and Abel, in light of our vision of Orthodox Stewardship.

Central to the way that human beings serve as stewards of creation in relationship with God is through the spiritual (and material) act of offering. Our Orthodox services include frequent references to ‘offering’, ‘sacrifice’, ‘gift’, ‘Eucharist’, (etc.). Sacrifice (zhertvu) is the central spiritual dynamic of the way in which we relate to God – it is ‘wired’ into our human nature. We are a people who instinctively offer what we have – to God, and to others. This was deeply impressed upon me one Sunday when a young boy named Daniel came running up to me, clutching his drawing of the biblical story he heard at Church school. (The refrigerator of every parent can attest to this experience!) He wanted me to have it because it meant so much to him – sharing his moment of joy, what he had received and accomplished with it, and the investment of himself into his drawing. Daniel instinctively knew that he needed to share it with someone, who could affirm him as a young Christian.

God is worthy of and deserves nothing less than the first and finest from His people

Perhaps this spirit of overflowing joy, love, and childlike offering is what Jesus meant when He instructed his disciples that unless you become like a child, you shall not inherit the Kingdom of heaven. (Mk. 10:15). It was so natural for Daniel to want to share his treasure with one whom he saw as an authority in his life. His offering, made in a spirit of thanksgiving and joy, (and not grudgingly) was received as a true treasure. The material offering was a symbol of the offering of himself in a simple and profound way. Offerings made in this spirit resound with thanksgiving and joy!

This inner desire to offer what we have is instinctive, and reveals the priestly nature of our human soul – the personal capacity to orient our lives toward God, to pray and to offer to Him our selves and what He has entrusted to us. This is the essence of the human vocation – given to us by God, embedded in our very nature, which either we carry out in joy and faithfulness or from which we shrink in immaturity and self-absorption.

Alas, such joy is not the character of many of our offerings, is it? Consider the story of Cain and Abel in Gen. 4. When we think of Cain and Abel, we remember the story’s end – Cain murdering his brother – but may miss the key to understanding our own inner struggles with offering and stewardship. It is easy to feel sympathy for Cain in this biblical story. After all, he made his offering to God, didn’t he? Yet he was scolded by God and punished by God’s rejection of his sacrifice. The fact
is that Cain’s problem did not originate with his problematic relationship with his brother; rather his problem began with his relationship with God, characterized by his unworthy offering to God. As we know from our reading of Scripture, offerings made to God will bring us either joy or condemnation.

The scripture says that Cain “brought an offering of the fruits of the earth to the Lord”, in contrast to the godly (God-pleasing) offering of his brother Abel, who brought “the first-born of his flock and some of their fat as well.” While to us the difference may seem subtle, it was not, to Cain or to God. St. John Chrysostom in a commentary on this passage remarks that Abel’s offering, “hints to us of the piety of this man’s attitude, and… by offering ‘the first born from the flock,’ that is, from the valuable and special ones. In Cain’s case, on the contrary, nothing of the kind is suggested. What he offers to God is merely the ‘offering of the fruits of the earth’ from what simply came to hand, without zeal or precious care.” Homilies on Genesis (18-45)

Always at the heart of the matter was Cain’s attitude – lacking the proper respect, devotion, and zeal for God. His was an offering of things, but not an offering of self. The offering of the first born by Abel would reveal the profound difference in this inner attitude – Abel offered the first and the finest of his flock, and the ‘fat’ of the offering, a biblical term for the most valuable portion.

This notion of the ‘first portion’ or ‘first fruits’ is central to our understanding of biblical offerings, and even our own offerings as Christians. God is worthy of and deserves nothing less than the first and finest from His people. If we look further at the offering of Abel, and understand it in the context of its holiness, purity, and acceptability to God, we see an example of a holy offering to God – and we glimpse a typological image of perfect human offering made by Christ, the acceptable sacrifice to the Father.

Consistory Office of Stewardship at Work

With the blessing of our Hierarchs and support of the Metropolitan Council and the Consistory under the direction of His Eminence Archbishop Antony, Consistory President, the Consistory Office of Stewardship has been formed to foster an awareness of stewardship throughout the Metropolia. Under the guidance of V. Rev. Fr. Robert Holet, Director, several initiatives are now underway:

Dissemination of Information concerning Stewardship to the parishes and faithful via UOC media and mailings: This includes articles in the UOW, informational brochures and electronic media.

Pilot Program – Orthodox Stewardship in the Parish:

Our program enables parishes to learn about Orthodox stewardship and develop new ways to practice stewardship, at the parish and personal level. A letter outlining this program was sent to all parish clergy; to date three parishes have expressed their interest in this important work.

Stewardship Office Work Group: In addition to the Director, this group includes clergy and laity of the Metropolia who have a specific interest in the work of the Stewardship Office, and who will meet on a regular basis.

Compilation of a List of Resource Persons who can contribute their time and talent to the service of the Church: Traditionally, many parishes have relied on a faithful few who make vareneky, serve at festivals, sing the services, serve at the altar, etc. There are many other ways, however, in which individuals in our parishes who have talents or resources can share them with their parish (or the Archdiocese). People often wait to be asked, and may not know that their skills are valuable and necessary and welcome. Our Office of Stewardship will endeavor to support the faithful in discovering new ways to offer their gifts and skills in the broader work of the Church.

Here is one example. Our Consistory is considering some very necessary updates to our information technology and computer systems, which should present the possibility for some welcome cost savings. Before engaging outside contractors to provide advice about such decisions, does it not make sense to ask our own faithful who may have this set of skills and knowledge, and who could provide necessary information, support and perhaps services, to offer the “first fruits” of their talents to God through His Church?

While our Office is in this start-up mode at this point, I encourage and welcome all of your thoughts and concerns about stewardship in the Metropolia. In particular, if you would like to participate in the pilot program, participate in the Stewardship Office Work Group, or offer special skills or services to the Church in a creative way, or if you are seeking general information about Orthodox Stewardship, please contact:

V. Rev. Fr. Robert Holet  
Consistory Office of Stewardship, UOC of USA  
P. O. Box 6981  
Charlottesville, VA 22906  
Ph: 434-960-5180  
Email: stewardship@embarqmail.com

In the next article we will review the tragic outcome of Cain’s unworthy offering.
I currently serve a parish in a small quasi-rural county, Schuylkill County, in northeastern Pennsylvania. In its heyday, the region was a center for the mining of anthracite (hard) coal, and to a lesser extent the production of primarily ladies’ garments and underwear in local clothing mills. Needless to say the local clothing industry has all but disappeared due to the outsourcing of this manufacture to offshore plants whose expenditures in human capital (labor) are significantly less. In fact the one of the last major clothing manufactures in the region, Hane’s Inc., is closing its last distribution center and manufacturing facility later this year taking approximately 155 jobs from the county.

The anthracite coal industry is faring no better. Hard coal is difficult to mine and per ton costs more than its softer more abundant (but much dirtier burning) bituminous cousin which can be found in many geographic regions within the United States. While there are noble attempts to revive the local coal industry, such as coal gasification or coal to diesel fuel projects, the hard coal industry is all but dead.

The loss of these industries has created a situation where the county in which I live and serve has become dependent on a relatively small number of lesser industries (retail distribution centers, sheet plastic mills etc.) and retail sales operations (stores and malls) to provide for an ever dwindling number of jobs for its residents.

This has created a situation which could be termed urban migration. The youth of our country are relocating to areas where they can find suitable well paying employment. Those that do stay are finding jobs in larger cities which are accessible via the two major interstate highways which run through the county. These individuals are commuting one to two hours daily in order to make a living.

These economic imperatives create strains on communities and upon the institutions within them, most notably the churches. For example, in Schuylkill County within the last month, the Allentown Roman Catholic Diocese was forced to close over half of its parishes (32 parishes at last count with at least four to five more to come.) In my community, Minersville, seven parishes were consolidated into two.

Needless to say, the consternation among the members of these parishes was overwhelming. They blamed the clergy for not doing enough to keep the parishes open. They blamed the bishop for being detached and insensitive to the needs of their communities (after all these parishes had been in existence for almost 100 years and they were fixtures in the lives of the congregants.)

I found myself in an interesting situation. I teach Biology and Early Church Theology (I know, it’s an interestingly diverse set of subject matters), at a nearby Franciscan College and I was approached as a “neutral” observer by a fairly large group of these concerned local parishioners. I heard out their concerns and I gave them an answer which I really don’t think that they expected.

I told them that the economic situation of the county naturally drove down parish membership and that this was probably the single greatest cause of these closures. It costs money to operate a parish. The utilities must be paid; the clergy must be compensated so that they can live their lives, the incidentals (the candles, wine incense etc.), within the church building are indispensable and the church edifice must be maintained. I asked them a direct question: From where did this money come? They quickly said donations to the parish. I followed up with the question: If parish membership is declining, what is happening to the level of donations? I was met with silence. I responded by saying that if the money isn’t there then neither is the parish. The Bishop of the Allentown Diocese had to choose parish structures which presented the least overall cost to maintain or improve in order to minister to a dwindling population. The older less insulated buildings which were probably in need of extensive renovations were more costly overall so they were closed.

But I went on to add, the closures weren’t necessarily inevitable. This group of Roman Catholics looked at me as though I had taken total leave of my sanity, especially after my previous explanation. I told them that they were blaming the wrong people. I went on to explain that the clergy, the priests, deacons and bishops, are not the primary evangelizers of the Church. Yes, those in Holy Orders have...
A responsibility to evangelize by demonstrating a presence in the community; and speaking and teaching on behalf of our parish, diocese, and Church. As an example I stated that St. Francis of Assisi (I know he’s not considered an Orthodox saint but bear with me), impressed upon his disciples that a ministry of presence was often more important than a ministry of preaching. This is the primary role of the clergy in a pluralistic secular society. The clergy is there to witness the Christian ideals. Which is more effective: A public demonstration of Christian values or railings to empty ears on Christian values from a man who the public recognizes that his occupation (vocation) is to preach?

A member of this group of Roman Catholics asked me: Who then is responsible for bringing people into the Church? I said: “Get up go to a mirror and look into it. Who do you see? Is it my reflection or yours?”

It’s the way that you live your life that witnesses the love of Christ. It’s how you treat others and how you offer yourself in the service of Our Lord. This is evangelism” I then asked him: “How do you complete this witness?” He responded honestly by saying he had no clue. I simply said: “Invite people to church.”

I then put it to them in mathematical terms (an unfortunate side effect of teaching science.) If you have a Parish with 40 members and each member takes it upon themselves to invite just five persons to church per year, this would mean that over 200 invitations would be offered. If only one quarter of those invitations were accepted there would be over 50 new faces in the parish over the course of the year. After visiting the church, if only ten per cent of those new faces decided to join, the parish membership would increase by approximately 5 people. That’s a 12.5% increase in membership. Now what if increase included a few families, because the person that was invited brought along his or her family, the effect could even be more profound.

Over a period of years, there will be losses and gains but this simple method of evangelism can help maintain a parish and provide for its temporal needs, but it must always be remembered that there has to be a continued and concerted effort to witness the teachings of the Church by its membership in their daily lives. The spiritual aspects of the Church cannot be overlooked. Each parishioner should make every effort to live their life in accordance with the teachings of our Lord.

The parishioners of any given parish, whether it is Eastern Orthodox or Roman Catholic, are called to be the primary evangelizers of the Church. They are the Royal Priesthood. They are the branches on the proverbial vine that Jesus Christ has called to bear fruit. The bishops, priests and deacons, ordained clergy, provide the nourishment for the vines through the Mysteries (Sacraments) of the Church, spiritual guidance and essential Church teachings. Those in Holy Orders cannot drag people through the door of the parish.

Most of the general public assumes that evangelism is a major job requirement of the clergy, so we are viewed by most people as salesmen. Ask yourself: When you are approached by a salesman on the street or in a shopping mall on what is commonly called a cold call, what is your reaction? For well over 95% of the instances, you will walk right by and, if you’re polite you will say thank you, I’m not interested. But if your friend is selling something as a fund raiser for one of their children’s activities (marching band soccer, baseball etc.), you’ll probably purchase something because of a shared interest. Well, can’t the Church be a shared interest. So ask yourself, just based on common sense, who can best evangelize the Church? Again, I ask you to go look in the mirror.

“A member of this group of Roman Catholics asked me: Who then is responsible for bringing people into the Church? I said: ‘Get up, go to a mirror and look into it. Who do you see? Is it my reflection or yours?’”

Again, this group looked at me as though I had completely gone insane. It couldn’t be that straightforward. Yet, it is just that simple. Everyone has neighbors who are uncertain about their faith who may be receptive to a simple request to visit your parish and meet the priest. Many others have relatives (brothers, sisters, sons, daughters etc.), who have drifted away from the Faith for any number of reasons, who will respond to an invitation to return because they feel something missing in their lives.
Вознесіння у Сиротинці

Чи ви колись бачили Обличчя Христа? Я його бачила. Воно було на обличчя дівчат-сироток у Дит-будинку в Пугачеві.

Під час місійної подорожі 2008 року я мала велику приємність святкувати Вознесіння разом з дівчатами з Пугачева. Божественну Літургію відправляла Владика Даниїл в одному з нещодавно оновлених і перероблених будинків, що тепер вживається для навчання. із 87-ох дівчаток сиротинця, лише 30 були настільки здоровими, щоб бути присутніми на відправі.

Владика розпочав тим, що викликав двох дівчаток-підлітків Ніну і Аню і розповів присутнім, як ці дівчата пекли просфори, частинки з яких вживатимуться у Святому Причащі. з помічю о. Степана Маслюка з Бриджпорту, шт. Конектикет, дівчатка допомагали на кожному етапі приготування. Радісно було спостерігати, як їхні личка рум’яніли від задоволення, коли Владика Даниїл висловив ім признання перед їхніми подругами та працівниками установи.

Тоді прийшов час правити Літургію. Учасники місійної подорожі, між ними і я, співали. І під час цього, переді мною відгравалася неймовіра картина: Спочатку всі сирятки сиділи тихо і поводилися добре, але це не тривало дуже довго, бо ім почало ставати нудно і вони втрачали зацікавлення та почали непокійтись. Однак, усе змінилось, коли дійшло до чита-
On the third day in Puhachiv, the mission team was able to travel to the village cemetery. As we piled into the orphanage’s ambulance car and waited to leave, I didn’t feel anything out of the ordinary. In the past, I have been to many cemeteries, funerals and panakhidas with my father, and it just seemed that this would be like any other visit I’ve made with my dad.

Well, I was wrong. This was unlike any experience I’ve ever had with my dad by my side.

When we arrived at the cemetery, I realized that it had a different feel to it. The cemetery was in the middle of the forest, so the trees surrounding us made it feel as if we were in a building. The tombstones themselves were different, as Bishop Daniel had explained earlier on the trip. Bishop Daniel had pointed out the Soviet influence on the tombstone’s design: A characteristic cutout shape, a simple plaque bearing the name of the deceased and no display of crosses.

After entering the cemetery grounds through a small wooden gate, we walked to the section of the cemetery where children from the orphanage are buried. I found that there weren’t as many graves in this section as I had expected.

Then, Bishop Daniel began the panakhida for the departed children buried there. As our humble group of young adults sang the responses for the service, I attentively listened to the words we were saying, as if I was hearing them for the first time. These responses that I have sung at home, alongside my dad, seemed to take on a different meaning. Here I was in a foreign country without my father or mother, and I was singing for these children who did not have a father or mother present in their lives or at their funerals. These children did not have a father or mother to take care of them, love them, sing to them, or even cry for them when they were called to be with our Lord.

After the service, Bishop Daniel asked that we spend a few moments in prayer for the children that we have never met. As I walked between the tombstones of children who rarely reached 10 or 15 years of age, I noticed that the graves were not well kept. There were weeds and grasses growing over the area, and this small thing made me realize, again, how these children didn’t have a father or mother there to care for them.

This simple thing made me think about how my mother takes care of our garden at home. She may be busy with a variety of tasks, but at the same time a difficult concept, but at the same time a difficult idea to grasp that my mother can put such love into small and seemingly insignificant things, such as flowers, when there are people out in the world who do not put similar love and care into something as extremely important as a child of God. So upon seeing these unkempt graves with grasses and weeds growing all over, it reinforced the realization that these children have left this world without having received a love similar to that which the flowers in our garden have received from my mother.

For whatever reason, though I may not understand it, these children’s parents are not present in their lives. As a result, I feel that it has become my duty to fill in the missing pieces of this puzzle and not just share, but give all my love to these beautiful children. So as I stood there, for those few moments, doing as Bishop Daniel had asked us, and connecting with children that I never had met, I knelt down and began to pull out those weeds. The more weeds that I pulled out, the more that I wanted to rid the grave sites of the brush covering up these innocent children. I wanted to remove all the weeds and grasses that were covering them up and hiding them away. With each tug and pull of the weeds, the tears in my eyes would stream out more, so I tried to wipe them away and continue weeding. I was unsuccessful in wiping the tears off my face because in attempting to wipe them away, I felt that I was wiping the kids away, so I just let the tears come out. I needed to cry.

As I stood there, in the cemetery of Puhachiv, I prayed, I weeded and I cried as I thought about the children. The thing is, there was this one thought that kept coming back to me, and it was that these children had been alone. Maybe they were in a room with 20 other girls each day—sitting, eating, and sleeping together—but they were still left, in some ways, very alone, so I stood there and cried. Fr. Stephen came over to console me; then, Bishop Daniel tried. Eventually, I finished my weeding.

I pulled weeds out of a few of the grave sites, but I also pulled out of myself emotions that I never had experienced. I was then surprised to find that everyone on the mission team had been patiently waiting for me in the ambulance, and I had been standing there in the cemetery for a long time. I had been standing there weeding, loving, crying and praying.

I prayed for those children that I never had met, and I began to pour out my love to them, hoping and praying that they are with the Lord. For if these children are with our Lord, they are being filled with the love that He gives all of us, and it is this love from God that we are called to share with these children, even though they probably give more to us in return.

I pray that you keep these children in your prayers, in your thoughts, and in your hearts because there isn’t a day that goes by where they aren’t in mine.
Diocesan Church School Camp, Teenage Conference and Mommy & Me/Daddy & Me completed another blessed year of bringing together the youth of the Holy Ukrainian Orthodox Church. Over 170 campers participated in this year’s programming along with over 35 rotating staff members.

The camping programs developed the Consistory Office of Youth & Young Adult Ministry 2008-2009 theme “In the Beginning...” (Genesis). Different aspects of this theme were focused upon at each encampment such as “Finding Christ in the Old Testament” and the “Light of Christ Illumines All”.

Diocesan Church School Camp was blessed to begin its year by participation in the Consecration of St. Thomas Chapel and 30th Anniversary of All Saints Camp. The campers and staff were blessed to sing parts of the Divine Liturgy and participate in many other aspects of the celebration.

Additional highlights of DCSC 2008 included: Daily Divine Liturgy at St. Thomas Chapel (first week), daily church school classes, special interest classes (Ukrainian dance, Ukrainian History/Culture, Crafts, Nature, Singing and Cooking), 4th of July Celebration, Boys/Girls Night Out, swimming, the annual Laural Manor Elderly Center Prayer, Night Swims, Noah’s Ark Dance and a visit from Mother Caratina from Transfiguration Monastery.

Teenage Conference celebrated its 50th Anniversary Celebration with many special events including a day homecoming for alumni of 15-foot commemoratives of the prayer trail and a 1950s dance. Teenage Conference new and old were experienced as: Ukie Olympics, Unplugged Amphitheater, Living Orthodoxy with Fr. John Harvey, Hladio, swimming, Ukie Night, speakers His Grace Bishop and Natalie Kapeluck Nix, and Natalie Kapeluck Nix Encampment Office of Youth and Young Ministry.

Another special event was a concert by Orthodox artist Fr. Peter Jon Gilquist followed by an open mic night for the campers.

Mommy & Me/Daddy & Me experienced its largest enrollment to date nearly reaching full capacity. The campers learned about the Prophets each day as they traveled to foreign lands with their “Follow the Prophets”. They met several prophets such as Jonah, Abra...
Mommy & Me/Daddy & Me perennial favorites were also to be seen with daily swimming, Parents Night Out, crafts, signing, and bonfires.

The encampments continue to grow in the love and grace of our Lord and Savior Jesus Christ. The final encampment of our Archdiocese will take place over Labor Day weekend with Family Fest.

Articles and photos of the 2008 Camping Season have been available since September 1 at the Consistory website at www.uocofusa.org/offices - Office of Youth Ministry.

The Ukrainian Orthodox Church Camping Programs are for children ages 4-18 years (parents for Mommy & Me/Daddy & Me). Staff is always needed. For further information about these programs, for volunteer opportunities or to donate please go to www.uocofusa.org/offices - Office of Youth Ministry or contact the Consistory Office of Youth & Young Adult Ministry at uocybqouth@aol.com or 412-977-2010.
His Eminence Archbishop Antony and His Grace Bishop Daniel represented our Ukrainian Orthodox Church of the USA at the recent Extraordinary Sobor of the Ukrainian Orthodox Church of Canada in Saskatoon, Saskatchewan, which was held at Holy Trinity Cathedral on 22-23 August 2008. The Sobor was held in conjunction with at celebration of the 90th Anniversary of the Ukrainian Orthodox Church of Canada (1918-2008).

The purpose for the convocation of the Sobor was two-fold: the election of two new hierarchs for the Church and the presentation of proposed revisions to the church’s by-Laws for review, discussion and a vote on adoption.

The Sobor began on Friday, 22 August with Divine Liturgy celebrated by His Eminence Metropolitan John of Winnipeg and all Canada, Bishop Christophoros, representative of Ecumenical Patriarch Bartholomew, Archbishop Yuriy of the Eastern Eparchy in Toronto and the two candidates for election to vacant episcopal sees, Bishops Ilarion and Andrij. Although Metropolitan Constantine was unable to attend, Archbishop Antony and Bishop Daniel arrived during the afternoon of this first day of the Sobor, which was dedicated to the consideration of By-Law revisions.

The candidates — Bishop Ilarion (Rudyk), formerly assistant to the Greek Orthodox Metropolitan of Portugal, and Bishop Andrij, formerly Bishop of London, England, UOC in Diaspora — were officially presented to the Sobor delegates from all over Canada, during the evening session of the Sobor on Friday evening, 22 August. A biography of each candidate was presented as they were introduced and then each candidate spoke in both Ukrainian and English giving the parish representatives and clergy an insight into their personalities and abilities. Both candidates were born in Ukraine and have solid theological educations and have served Ukrainian Orthodox Christians in Europe for the past few years.

Bishop Ilarion was consecrated for service in Portugal to the thousands of new Ukrainian immigrants directly under the Ecumenical Patriarchate by Archbishop Vsevolod and other hierarchs of the Ecumenical Throne. Bishop Andrij was consecrated in St. Volodymyr Cathedral, Chicago in December 2006 by Metropolitan Constantine, Archbishop Antony, Archbishop Vsevolod, Metropolitan Nicholas (Carpatho-Rusyn Archdiocese in America and three other Orthodox hierarchs prior to his election as Bishop of the Western Europe Eparchy of the Ukrainian Orthodox Church in Diaspora. Both candidates were released from their previous appointments to stand for election in the Ukrainian Orthodox Church of Canada.

Following Divine Liturgy, served by all the hierarchs listed above on Saturday, 23 August, the formal nomination and election of the candidates as bishops of the Church took place. Following a Moleben calling down the Holy Spirit upon the election process, Archbishop Yuriy thoroughly explained the ancient election process and the solemn and historical responsibility that the clergy and lay delegates to the Sobor carried upon their souls during this election. Bishop Ilarion was elected as Bishop of Edmonton, Alberta and the Western Eparchy of the UOC of Canada and Bishop Andrij was elected as Bishop of Saskatoon and Auxiliary Bishop to Metropolitan John of the Central Eparchy of Canada.
The announcements of the election results were formally made and the entire church broke out into “Axios! Axios! Axios!” and Mnohaya Lita!

The balance of the second day of the Sobor was devoted to the complete consideration and discussion of the proposed by-Law revisions. The Revision Commission presented each segment of the proposal, which were discussed and amended according to the combined will of the delegates gathered into the Sobor body. A sincere and open discussion, along with a spirit of compromise and willingness to listen, resulted in the overwhelming approval of the revised By-Laws. It was evident throughout this discussion and the entire Sobor that the participants were willing to allow the Holy Spirit to be their guide.

Following the closing Divine Liturgy of the Sobor on 24 August, Ukrainian Independence Day, a Moleben was served by all the hierarchs for the good estate of the Ukrainian Nation and the guidance of her political and spiritual leaders. At the 90th Anniversary Banquet held in the cathedral social center, the newly elected bishops spoke to the large gathering, expressing their deep gratitude to the Sobor for the trust placed in them and asking for continued prayers as they begin their work in their respective Eparchies. Greetings from Patriarch Bartholomew were expressed by Bishop Christophoros, Auxiliary Bishop of the Greek Orthodox Church in Canada along with a discussion of the theological understanding of the responsibilities of the episcopacy.

Archbishop Antony first greeted the gathering in behalf of Metropolitan Constantine and all the clergy and faithful of our UOC of USA at the 90th anniversary celebration and spoke of the direct lineage of episcopal consecration from the first Apostles down to the present day hierarchs of the Orthodox Church throughout the world. He spoke of the powerfully historical event that had taken place in the election of Bishops Ilarion and Andrij. He reminded everyone present that their prayers for their hierarchs and clergy are paramount to their success, both in the eyes of God and those entrusted to their spiritual care. He called the clergy and faithful to constant vigilance in their service to the Church and to fellow man, which will make the efforts of their new hierarchs much easier.

Bishop Daniel spoke about the role of Ukrainian Orthodox Christian in a modern day society. His Grace reflected upon the dangers that our parish communities are faced with, especially the one of secularism and reminded the faithful of their duty to unite their prayers and worship to Godly living in obedience to the will of God and the teaching of the Church.

Our bishops returned to the USA with a deep sense of joy that the Extraordinary Sobor of our sister church in Canada was so successful and revealed a depth of faith in God’s guidance in the participants, which was felt by all present. We wish the newly elected hierarchs of the Ukrainian Orthodox Church of Canada the most abundant blessings upon their ministry through the Grace of our Lord and Savior Jesus Christ, the Love of God the Father and the Communion of the Holy Spirit.
Щороку наприкінці липня православна парафія святого князя Володимира відзначає свое храмове свято. Цього року храмовий праздник вшанував свою присутністю владика УПЦ КГubleвський в США єпископ Даниіл. Чудової недільної днини, 27 липня, духовенство, парафіяни та прихожани урочисто вітали свого Владика на паперти катедрального собору святого князя Володимира.

Єпископ Даниіл у суспільній з настоятелем собору архимандритом Панкратієм та духовенством кількох чікаських православних храмів відслужив Божествену літургію архієрейським чином. Злагоджений щастливого хору "Боян" додавав велич храмовому празнику рівнопостольного святого князя Володимира – покровителя і хрестителя України-Руси.

Проповідь Владика була присвячена любові Єпископ Даниіл, цитуючи слова святого апостола Павла звернені до Коринтян, дав чітке і глибоке тлумачення цього поняття, а наведені у проповіді приклади були чудовою ілюстрацією людських вчинків.

Після закінчення літургії святкування продовжувалося у парафійній залі. Хор "Боян" привітав духовенство та гостей свята своїм співом, а гостинні господари запросили до святково прибраних столів. Цього дня серед присутніх паувала якась особлива атмосфера. Оксана Чайковська, на яку було покладено місце ведучої свята, представила гостей за починчим столом та повідомила про участь у парафійному святі відомих громадських діячів нашої спільноти та організації, які вони репрезентували.

Після закінчення обіду розпочалась офіційна частина святкування. Першою до мікрофона було запрошено голову парафійного сестріцтва Надію Брюшенко. Саме завдяки зусиллям сестриць було приготовано смачний обід та прикрашено зало. Надя Брюшенко привітала присутніх з храмовим співом та від імен сестріцтва вручила голові парафійної управи інженерові Святослову Личику грошовий чек, з побажаннями використати його під час ремонту парафійної залі.

Президент фундації "Спадщина" доктор Юліян Куляс привітав духовенство, працівників прилежащого катедрального собору святого князя Володимира з храмовим святом та побажав успішних гарабод та процвітання парафії. Він також привітав епископа Даниліна та висловив сподівання, що вже скоро ми зможемо часіше зустрічатися з ним у Чікаґо. Окрім того, у своєму виступі відомий громадський діяч поділився спогадами про довголітні контакти, що пов'язують його з парафією святого князя Володимира та носить не лише юридичний, але і приватний характер.

На завершення свого виступу Юліян Куляс закликав присутніх, незалежно від політичних симпатій, бути активнішими у громадських справах. На його глибоке переконання, наша активна громадянська

Володимир Павельчак

ХРАМОВЕ СВЯТО ПАРАФІЇ
СВЯТОГО КНЯЗЯ ВОЛЮДИМИРА
В ЧІКАГО
(Подається із скороченням)
позиція змушує американський уряд рахуватися з українською діяспорою, реагувати на її вимоги та постійно тримати на порядку денному українське питання. Від імені фундації "Спадщина" Юліян Кулєс вручив Святославу Личику чек на потреби парафії святого князя Володимира.

З привітанням від Іллінського відділу Українського Конгресового Комітету Америки виступив його голова Павло Бандрівський. Він висловив сподівання, що члени парафії будуть і надалі проявляти громадянську сьомість та підтримувати ініціативи цієї організації, що продовж років відстоює інтереси української громади на терені Сполученних Штатів Америки. Зробивши від Іллінського відділу УККА подарунок для парафії, Павло Бандрівський подарував епископу Данилу календар роботи відомого художника Анатолія Коломийця та запросив Владику на святкування Українських Днів, що проходять у цього року 23 і 24 серпня у Сміт-Парку.

Від імені Громадського комітету відзначено 75-ліття Голодомору в Україні 1932-1933 років, учасників сьогодення його голова Нестор Попович. Він запросив Владику Данила та голову парафіяльної управи Святослава Личика приєднатися до роботи Громадського комітету в якості почесних співголів. Промовець зауважив, що його з парафією святого князя Володимира пов’язують приємні спогади, оскільки саме тут він брав шлюб зі своєю дружиною.

Прийшов привітання духовенство, мирян та Владику Данила з храмовим святом президент дирекції Українсько-Американської Федеральної Кредитової Спілки "Самопоміч" доктор Михайло Кос. Він від імені дирекції та працівників Кредитпівки побажав усім міцного здоров’я, щастя та божих ласк і вручив голові парафійної управи Святославу Личику грощовий чек на потреби парафії. Михайло Кос підкреслив, що українська громада міста Чикаго та околиць належить до найзгуртованих на американській землі та підтримував думку Юліян Кулєса, що українці Сполученних Штатів Америки повинні на повен голос заявити про себе, тим самим змушуючи місцеву владу прислати до їхньої думки.

Голова Фондації українського Геноциду-Голодомору Микола Міщенко у своєму виступі звернувся до присутніх із закликом достойно вшанувати пам’ять понад десять мільйонів безвинних жертв жахливого Голодомору 1932-1933 років, 75-ліття якого відзначає в цьому році український народ.

Настоятель катедрального собору архимандрит Панкратій розповів про хід відзначення 1020-ліття Хресення України-Русі, яке цими днями проходило в Україні.

(Закінчення на ст. 25)
The 61st Annual Convention of the UOL of the USA was held at the Holiday Inn Arena in Binghamton, NY on July 30 - August 3, with the Senior and Junior UOL Chapters of St. John’s Church, Johnson City, serving as hosts.

After the Senior and Junior National Executive Boards held their pre-convention meetings, the convention program began on Wednesday, July 30 with Great Vespers by Convention Spiritual Advisor, Fr. Zinoviy Zharskiy, in the Convention Chapel. The icon screen and altar for the chapel were beautifully constructed from wood by Phil Harendza, and the hope is that the icon screen will be donated to a mission parish. After Vespers Senior UOL President Oleh Bilynsky (Philadelphia, PA) and Junior UOL President Patrick Scannell (Johnson City, NY) opened the business sessions with welcoming remarks, and His Beatitude Metropolitan Constantine then offered inspirational words to set an appropriate tone for the 61st Convention.

The Annual Convention Agenda included the establishment of a number of functioning committees which met to prepare suggested goals and objectives for the Senior and Junior Executive Boards to implement with the assistance of local chapters: Vocations and Clergy Support, Nominating, Resolutions, Ways and Means, Christian Caregiving and Missions, Youth, Membership and Chapter Development, and Education.

After the individual committees met and discussed appropriate topics, each submitted a report to the convention body for final ratification. Particular emphasis was placed on increasing the membership of the UOL, and along those lines all members of the UOC of the USA are invited to join the UOL, and to form UOL chapters in those parishes which do not yet have a local UOL chapter.

During the convention the business sessions also included the approval of the 60th Annual convention minutes, review of the 2008 Annual Report and Audit Report, and review and approval of the 2007-2008 Financial Report, which also included the acceptance of the 2008-2009 budget. During the sessions on Thursday and Friday preteen activities were made available and coordinated by Cathy Bucharew (Philadelphia, PA). Wednesday evening concluded with the traditional Hospitality Night, with wine tasting hosted by the St. John’s Senior UOL chapter.

Thursday morning began with a Hierarchical Divine Liturgy celebrated by His Beatitude Metropolitan Constantine, assisted by His Eminence Archbishop Antony, His Grace Bishop Daniel and a number of clergy. Afterwards the convention delegates and guests were treated to a delicious breakfast buffet followed by Thursday’s business sessions.

Thursday sessions included inspirational remarks by His Eminence Archbishop Antony. A presentation and update on “The UOL Fund to Furnish the Chapel at All Saints Camp” was made by Mrs. Irene Carman (Watertown, NY), who along with Pani Matka Mary Anne Nakonachny (Parma, OH) and Mrs. Diane Senedak (Youngstown, OH) chaired the committee to raise those funds. Mrs. Carman reported that over $160,000 was raised by the UOL for the iconography and furnishings in the chapel, and with the approval of the convention body any money remaining after the chapel is fully furnished will be used for upkeep and maintenance.

On Thursday a check for over $6,900.00 was presented to the St. Andrew’s Society for soup kitchens in Ukraine, the proceeds from the UOL’s “Souper Bowl Sunday” fund-raising project. Following sessions on Thursday Night “A Taste of the Southern Tier” was held in the State Office Building (the tallest building in Binghamton), where Convention attendees were treated to Spiedies (the local delicacy of marinated cubes of meat cooked on a skewer), music, dancing and a trivia contest. The night was topped off by a great view of the fireworks at the stadium for Binghamton’s minor league baseball team.

Friday’s business sessions included inspirational remarks by His Grace Bishop Daniel, and by keynote speaker Fr. David Smith, who spoke on the theme of the Convention, “The Light of Christ Illumines All.” An enthusiastic presentation was made
Ukrainian Orthodox Word
by Ginny Ulbricht and other members of the Senior and Junior UOL chapters from Youngstown, OH, for the 62nd UOL Convention which will be hosted by the Senior and Junior UOL chapters from SS. Peter and Paul Church, Youngstown, OH and which will take place on July 22-26, 2009.

Friday night’s event was a “Rally with Friends”, held in the hotel’s ballroom, and the band had everyone dancing until the very last song. Afterwards the Youngstown, OH Senior and Junior UOL chapters (hosts of the 62nd UOL Convention) held a wonderful hospitality event.

Saturday’s activities included a workshop on “Ukrainian Torte Making” and a presentation on the Holodomor. After Great Vespers the traditional Banquet and Ball was held, during which the old and new Senior and Junior Executive Boards were introduced, annual UOL awards were given, and LSSK (Lynn Sawchuk-Sharon Kuzbyt) scholarships were presented to six worthy Junior UOL members. The UOL also presented MJSF (Metropolitan John Scholarship Fund) grants totaling over $15,000 to St. Sophia’s Seminary on behalf of our five full-time seminarians. Afterwards, the band once again had everyone dancing until the very last song, especially during the traditional and show-stopping “Kolomeyka.”

On Sunday the Senior and Junior UOL Presidents greeted the hierarchs at St. John’s Church with thanks for their spiritual guidance during the convention, and presented each with flowers. Parish representatives also greeted the hierarchs with the traditional bread and salt.

Following the Hierarchical Divine Liturgy, the St. John’s Senior and Junior UOL chapters sponsored a Farewell Luncheon at St. John’s Memorial Center. The luncheon was especially memorable as St. John’s parishioners treated the convention attendees to Ukrainian singing and dancing during the luncheon. A very special “Thank You” is extended to all the hierarchs, clergy, delegates and guests who attended this year’s convention, and all are invited to attend next year’s Annual UOL Convention in Youngstown, OH, on July 22-26, 2009.
У дніх 30 липня до 3 серпня відбулася в Арені Голдеї Ін на Бінгамтоні, шт. Нью-Йорк 61-ша Конвенція УПЛіги в США. Господарями були Старший і Молодший відділи УПЛіги з парафії Св. Іоана Хрестителя у Джонсон Ситі.

Після передконвенційних засідань екзекутив обох відділів УПЛіги, в середу, 30 липня Конвенцію розпочало Великою Вечірною, що її відправив духовний дорадчий Лігі о. Зіновій Жарський у конвенційній каплиці, де Флоріда має атмосферу чудового іконостаса, який, сподобавається, буде подаровано однієї з наших місцевих парафій. Після Вечірні голова Старшого відділу Олег Білінський (з Філаделфії, ПА) і голова Молодшого відділу Патрік Скіеннел (із Джонсон Ситі, НІ) відкрили сесію вітанням присутніх. Тоді Блаженній Митрополит Константин сказав надихаюче слово, що надало Конвенції відповідний настрій.

Програма Конвенції передбачала встановлення декількох діючих комісій, які зішлись, щоб підготовити певні сусісті для обох Екзекутив, щодо ідей, яких можна було б освятити за допомогою місцевих відділів Лігі, а саме: Підтримка покликань і духовенства, Номінаційна, резолюційна, комісії Християнської олії і Місійної праці та комісії вирубування молоді до членства, розвитку відділів та освіти. Після того, як окремі комісії обговорили належні справи, кожна з них подала звіт учасникам Конвенції для остаточного затвердження. Особливо наголошено потребу збирання членства УПЛіги і згідно цим, всіх членів УПЛіги в США за- прошується приєднатися до УПЛіги та відкрити її відділи у парафіях, які ще досі їх не мають. Під час ділової сесії Конвенції зачитано і затверджено протокол із минулого, 60-ої Конвенції УПЛіги, переглянено і прийнято фінансовий звіт за рік 2007-2008 та прийнято бюджет на 2008-2009 рік. Під час сесій у четвер і п’ятницю були влаштовані розваги для дітей, координовані Кетрі Бухаревою із Філаделфії, ПА. В середу вечір закінчився традиційним пригощенням приготованим Старшим відділом УПЛіги в Джонсон Ситі, включно з коштами вина.

Четвер знову розпочався Архієрейською Ієрархією Божою, очолено Блаженнішим Митрополитом Константином, в заступниці Високоосвященого Архиєпископа Антонія, Преосвященного Епископа Даниїла та великого числа духовенства. Після цього, делегатам і гостям запропоновано чудовий сніданковий біфет, а щойно тоді розпочалася ділова сесія.

Ця ділова сесія в четвер включала надихаючі слова Високоосвященого Владика Антонія. Подано звіт про зібрання фондів для іконографії та устаткування каплиці на "Таборі всіх святих". Звітувала пані Іріна Карман (Ватерфілд, НІ), яка разом з пані Анною Наконечною (з Парми, ОГ) та пані Діаної Сенедак (з Янгстевені, ОГ) очолювали комісію у цій справі. Пані Карман звітувала, що зібрано було на цю цель понад $160,000.00 та цю, за згодою Конвенції, залишено після видатків суму вживатись на догляд та утримання каплиці.

Цього ж дня презентовано чек на понад $6,900.00 Товариству Св. Андрія, для їхніх ідалень в Україні. Це був дохід із проекту УПЛіги "Souper Bowl
Sunday”. Після закінчення сесій, у четвер звернемося до підложенного в навігації будинку Бімінгтен, канцелярії штату (State Office Building). Тут гостям пропонували місцеву специалість “Spiedies”, була умерена до танцю і танцювала. Вечір завершився оглядами фермерських як, які пускалися на недалеку спортивній площі.

Сесія в п’ятницю відкрилася надихаючими сло- вами Преосвященого Владика Даниїла та промовою головного спікерка о. Давида Сміта, який говорив про гасло Конвенції - “Світло Христове освячо всі”. Джинні Універ'єтізі з ентузіазмом подала інформацію про наступну Конвенцію УПЛігі, що відбуватиметься в Янгстевні, Огайо в днях 22-26 липня 2009 р.Б.

“Подією” у п’ятницю вечором була “Зустріч із друзями”, що відвідувалася в залі готелю. Музика запро- шувала до танцю і всі танцювали до останку. А тоді Старший і Молодший відділи УПЛігі з Янгстевні, ОГ, що будуть господарями наступного 62-ї Конвенції, пригощали всіх присутніх.

У суботу відбувся семінар про готування "українських тортиків" і презентація про Голодомор. Після Великої Вечірні відбувся традиційний бенкет і баль, під час якого представлено уступаючі і нові Екзекутиви обох відділів УПЛігі, видано щорічні нагороди УПЛігі, та удновно стипендії з Фонду Линн Савчук /Шарон Кузбіт шістью заслуговуючим членам Молодшого відділу УПЛігі. Водночас УПЛігі передала з Фонду Митропо- лита Іоана, суму $15,000.00 Семінарії Св. Софії на допомогу утримання наших п’ятко семінарістів. Опісля музики знову заграла і всі танцювали до останку, особливо під час традиційної "Коломийки".

В неділю новообраним головам відділів УПЛігі вітали ісраїлій, дякуючи ім за їх духовний провід під час Конвенції і піднесли кожному з них китику квітів. А представники місцевої парафії вітали їх традиційними хлібом-сіллю.

Після архієпископської Літургії відбувся проще- льний полюдень у осередку Св. Іоана, де парафіяльні гуртки розважали своїх гостей співом українських пісень та народніми танцями.

Особливо спасибі належить всім Владикам, а також духовенству, делегатам і гостям — учасникам цьогорічної Конвенції. Всі запрошені на Конвенцію наступного року, що відбудеться у Янгстевні, ОГ в днях 22-26 липня 2009 р.Б.

(Закінчення із ст. 21)

ХРАМОВЕ СВЯТО...

Наприкінці святкового обіду на храмове свято завітав декан Чікаського деканату УПЦ у США, настоятель церкви святого Андрія в Блуміндліт-о. Богдан Калинин. Він передав вітання від сьогодення парафії та сказав, що дух покійного Патріарха Мстислава І, який вітос серед нас, надихає всіх до активнішої праці на духовній ливії, щоб наша Православна Церква стала єдиною та ще потужнішою.

Підсумовуючи офіційну частину, голова управи інженер Святослав Личик подавав усміх, хто прийшов на храмове свято та зложив на адресу парафії свої щедрі подарунки. Він висловив переконання, що Українська Православна Церква стане Помісною та об’єднана під своїм омофором усі гілки Українського Православ’я.

Ведуча святом Оксана Чайковська запрошує на сцену учасників ансамблю народних інструментів “Прикарпаття” (керівник – Богдан Бойчук), який віднедавна діє при парафії святого князя Володимира.

Солістка ансамблю Ольга Винник привітала присутніх святом та побажала всім Володимирцям та Ольгам міцного здоров’я, щастя, злагоди і любові. У концертній програмі “Прикарпаття” прозвучало багато оригінальних класичних творів та народних пісень. Ансамбль “Прикарпаття” також виконав в’язанку інструментальних творів, що припали до души слухачам, які нагородили артистів щедрими оплесками.

Після закінчення концертної програми присутні ще довго не розходились, бо у залі запалляли мелодійні ритми, закликаючи гостей та учасників свята до танцю.

Rік LVIII Чис. X, October, 2008 Ukrainian Orthodox Word
High School Mission Trip to Toronto, Canada

Three teenage high school students took part in a missionary trip to St. John the Compassionate Mission in Toronto, Canada. There were originally four students, however one was taken ill and unable to participate. The Team Members came from our UOC parishes in Parma, Ohio, Wilmington, DE, and Maplewood, NJ. The Team was led by Consistory Office of Youth and Young Adult Ministry Director, Natalie Kape-luck Nixon, and her husband, Ethan.

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St. John’s Mission provides meals, counseling, and job apprenticeship training to the homeless and those in hardship in inner city Toronto. It is an Apostolate of the Carpatho-Russian Archdiocese under Metropolitan Nicholas. The Mission is run by Fr. Roberto Ubertino with the aid of a wonderful staff of individuals. The Mission Team was coordinated on-site by Edmund Mucha.

During their time of volunteerism, the team members performed many needed physical improvements to the mission building such as painting. The Mission is open five days a week during the summer and six during the winter months. The Team Members: Lesia Mahlay, Julianna Komichak and Yegor Kokhan helped to serve and prepare meals for those who frequent the mission. St. John’s Mission also has attached to it a bakery and thrift store. The bakery provides apprenticeship opportunities for those who come to the mission seeking more than just a meal. They are given the opportunity to learn a skill.

The Parish of St. Shilouan is also attached to the mission. Services are provided daily at the mission parish. You can learn more about St. John the Compassionate Mission by going to their website at www.stjohnsmission.org.

This trip is sponsored by the Consistory Offices of Youth & Young Adult Ministry and Christian Charity of the Ukrainian Orthodox Church of the USA. For more information about future trips contact 412-488-9664 or uocyouth@aol.com.

ORDINATION ANNIVERSARIES

Archbishop Antony Ordained Bishop
V. Rev. Taras Naumenko
Rev. Fr. Vsevolod Shemetylo
V. Rev. Bogdan Kalynyuk
Rt. Rev. Archimandrite Lev
Fr. Dn. Anthony Szwez
Rev. Fr. Paisius McGrath
V. Rev. Richard Hawrish

October

October 06, 1985
October 01, 1995
October 14, 1961
October 14, 1989
October 16, 1994
October 19, 2003
October 28, 2006
October 30, 1982

MAY GOD GRANT TO THEM MANY, HAPPY AND BLESSED YEARS!
Jr. UOL Cemetery Project in Woonsocket

On August 24 the Jr. UOL of St. Michael Church in Woonsocket, RI, sponsored an afternoon of beautifying graves, trimming branches, praying a Panakhida, blessing graves and playing bocci ball.

Chapter Advisor John Meschisen, Spiritual Advisor Fr. Anthony Perkins, and several parents and children assisted in the effort.

Most noticeably, new members Rdr. Michael and Faith Abrahamson used the occasion to celebrate their wedding anniversary!

The Woonsocket Jr. UOL chapter has a full Autumn schedule planned, to include apple picking and pie baking; a harvest party; St. Nicholas Day play and concert; caroling; and sponsoring the Theophany eve dinner.

South Bound Brook, NJ - Nina Tomczak presents an icon of the Mother of God of Mount Athos to St. Andrew Memorial Church parish family, with Rev. Fr. Ihor Bobak, Protodeacon Irynej Dziadyk and Rt. Rev. Yuriy Siwko, pastor.

Palos Park, IL - In June, SS. Peter and Paul Jr. UOL Chapter held a car wash fundraiser. They voted to donate 50% of the $200 in profits to All Saints Camp Chapel in Emilton, PA.
2008 Vacation Bible School in Ambridge, Pennsylvania

St. Vladimir Parish in Ambridge, PA where V. Rev. Fr. Michael Kochis is parish priest, hosted its annual Vacation Bible School again this year during the last week of July, as part of the celebration of its patronal feast day.

The program this year, open to parish children preschool through eighth grade, focused on selected parables of the Lord chosen to teach core Christian values and behavior. In addition to the religious instruction, the children participated in games, songs and crafts, and free time to get to know each other better, since families in the parish reside in seven different school districts. In addition, those attending this year had the opportunity to observe an explained Vesting of the priest and Prothesis.

The parish uses a full-day format so lunch and snacks were provided each day. Eighteen children participated this year. Christine Mills and Panimatka Paula Kochis assisted this year.

Summer Youthfest in Dover, Florida


The day opened with morning prayers. Then Father led the traditional “Faith Jeopardy” in which, this year, the boys won, after having been beaten by the girls several years in a row.

Next came the crafts of faith portion of the program, prepared and organized by the youth camp director, Mrs. Nina Klymenko with many assisting, and included candle making, T-shirt printing, faith necklace making, among other things.

After that, a wonderful lunch prepared by Vira Vasko, Vilma Rodriguez, and Walt and Nina Klymenko. Dan Rodriguez was the photographer for the day. After lunch, it was time to go jumping and sliding with a “moon bounce” and a water slide sponsored by Mr. Milton Tutko. Then came a wonderful end to the day with Vespers.

The number of participants has gradually grown every year, thanks to the grace of the Holy Spirit and our Parish’s cooperation with it!
Combined Parishes Summer Picnic and Welcome

The parishioners of St. Nicholas Pro-Cathedral in Lakewood, OH, and St. Mary Church in Lorain, OH, had a joint summer picnic at the home of their pastor, Fr. Dennis and Pani Matka Barbara Kristof, in Westlake, OH. It was an opportunity for the two parishes to pray and play together, and it was the perfect setting to welcome Seminarian Ivan Kostyshyn, who was spending a month at the two parishes and at the Kristof home.

The day began with the celebration of the Divine Liturgy outdoors. This was possible because of the contribution of two tents by Frank Hashier of St. Mary’s. St. Mary’s also provided the grill, while parishioners of both parishes brought plenty of food, desserts and beverages to round out the menu.

The weather cooperated completely and many activities were enjoyed throughout the day - swimming, basketball, ping-pong, and others.

One St. Nicholas parishioner remarked, “We should do this every Sunday during the summer!” It was a beautiful day of food, fun and fellowship.

The two parishes were blessed with having Ivan with them for nearly the entire month of August. He was sent by Bishop Daniel as a means for him to improve his English language skills and gain pastoral experience. Each of the five current seminarians was sent to a different parish this summer for the same purpose.

In addition to parish responsibilities, Ivan got to experience a county fair, demolition derby, The Cleveland Museum of Art, Lake Erie, Rock Band, a visit to The Ohio State University, a jazz concert, and even a high school football game.

The two parishes together presented Ivan with a gift of love before he returned to the seminary on August 30.
Please remember in your prayers...
Просимо згадати у Ваших молитвах...

October

2nd 1952 - REV. STEFAN MOSIYCHUK
9th 1960 - PROTOPRIEST JOHN ZAYATZ
22nd 1963 - PROTOPRIEST MYKOLA CZERNIAWSKY
19th 1966 - V. REV. MICHAEL KOCHANSKY
8th 1975 - REV. GEORGE YAHODSKY
15th 1976 - REV. THEODORE BORECKY
24th 1979 - REV. BORIS ARIJCUK
8th 1981 - PROTOPRIEST LEW OPOKA
20th 1985 - PROTODEACON YURIJ KORSUN
17th 1988 - PROTOPRESBYTER JOHN DANYLEVICH
16th 1992 - ARCHIMANDRITE ANASTASIIJ
19th 2003 - PROTOPRESBYTER PAUL HRNYSHYN
5th 2004 - PROTOPRESBYTER SERHIJ NEPREL
3rd 2005 - PROTOPRESBYTER THEODORE FOROSTY

Holy Baptism...
As of 09/08/2008


Asleep in the Lord...
As of 09/08/2008

Dach, Uriah Samson of Alhambra, CA on April 22, 2008, at age of 26, funeral May 1, 2008 officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish Los Angeles, CA.


Krupa, Katherine M. of Burbank, CA on April 14, 2007, at age of 92, funeral April 21, 2007 officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish Los Angeles, CA.

Pavlovs'ky, Myroslava (Helen) of Somerset, NJ on August 30, 2008, at age of 80, funeral September 5, 2008 officiating clergy Archbishop Antony of St. Andrew Memorial Parish So Bound Brook, NJ.

Petrenko, Roman of Ashton, MD on September 1, 2008, at age of 94, funeral September 4, 2008 officiating clergy Fr. Volodymyr Steliac of St. Andrew Parish Silver Spring, MD.

Rembisz, Anna of Kensington, CT on August 20, 2008, at age of 87, funeral August 23, 2008 officiating clergy Ihumen Gregory Woolfenden of St. Mary Parish New Britain, CT.


Zeltonoga, Robert Leo of Los Angeles, CA on July 18, 2008, at age of 67, funeral July 26, 2008 officiating clergy Fr. Vasile Sauciur of St. Vladimir Parish Los Angeles, CA.
The parishioners of St. Volodymyr’s Mission parish in Kerhonkson NY celebrated piously the Holy Week and the Feast of Holy Pascha.

The services were held starting with Lazarus Saturday. On Palm Sunday all members of the Mission took part in the Mysteries of Confession and Communion.

During the Holy week the services on Great Thursday, Great Friday and Great Saturday were well attended. The culmination of the festivities were the Easter services, which started with the Paschal Procession around the Chapel, followed by the Paschal Matins, Divine Liturgy and the blessing of Artos and Paschal foods. The baskets filled with Paschal foods were blessed in front of the memorial cross. Many parishioners came dressed in embroidered Ukrainian costumes.

All these services were embellished by the Parish choir ably conducted by professor Volodymyr Bakum, and in his absence by Hanna Shepko.

During the winter and spring periods the services are held in Sts. Peter and Paul’s chapel in Kerhonkson, starting with the Myrrh-bearing Women (Mother’s Day).

提交人：Rev. Fr. George Bazylevsky

Paraфiяни мiсiйної парафiї Св. Володимира у Кергонкsson, шт. Нью Йорк, вiдсьвяткували gдiно Страстнiй тижень та Великдень. Вiдправи почалися в Лазареву суботу. У Вербну недiлю майже всi парафiянi говiли, себе присутнi до святої сповiдi i св.причастi.

У четвер страсного тижня багато з них були на "Страстях" (читаннi 12 Євангiй), а в п’ятницю на виносi Плащаницi. Завершенням святкувань були великоднi вiдправи, що розпочалися Хресним ходом довкола каплицi, i продовжувалися Свiтою заутрiнью та Св. Лiтургiєю, а закiнчилися посвяченням пасок перед каплицею. Багато з присутнiх були святчено одягненi у вишиванки та народнi костюми.

Всi великоднi вiдправи прикрасив своїм спiвом парафiяльний хор пiд впливом керiвництвa професора.
Eighth Annual Benefit for Orphanages in Ukraine
11 October, 2008
Hosted by Holy Ascension UOL Chapter, Clifton, NJ
Wayne, NJ

Annual Clergy Conference
27-29 October, 2008
Antiochian Village
Ligonier, PA

Inaguration of the Celebration of 100 Years of Parish Life
11 October, 2008
St. Mary Cathedral
Allentown, PA

United Ukrainian Orthodox Sisterhood’s Convention
21-23 November, 2008
Metropolia Center
South Bound Brook, NJ

UUOS Ukrainian Fall Festival
26 October, 2008
Ukrainian Cultural Center
South Bound Brook, NJ

“Celebrating the Life of St. Nicholas” Mission Trip to Puhachiv Orphanage
21-28 December, 2008
Sponsored by the Consistory Office of Missions and Christian Charity

Jr/Sr Ukrainian Orthodox League Conventions
22-26 July, 2008
Hosted by
Sts. Peter and Paul UOL Chapters - Youngstown, OH