From the editor’s desk...

“...that they may be one, even as We are One.” (Jn. 17:11)

These words were spoken by our Lord God and Savior Jesus Christ during his prayer to God the Father. In the Orthodox Church during the Divine Liturgy we continue to pray for the “oneness of mind”, “in one accord” that we may glorify God. For communal prayer this is very essence of pure and strong prayer.

In the modern world topics like unity, “oneness of mind” have very different meaning.

Freedom is understood today as I do, say, think and worship what I want. That is no responsibility. Even though the only law one should follow is of a government. Religious observances and tradition is the matter of choice like color, food, music. Therefore, there is no wrong or correct in that sense.

Starting from the Old Testament times there was always clear distinction between right and wrong. First half of the Ten Commandments is concerned about our proper relationship with God and second part — our relationship with our neighbor. This implies to our every day of our life and serves as the guide to “oneness of mind”.

The complexity today comes from variety of new ideas of man regarding sexuality, procreation, charity and nature. Those new ideas have no Christian base in them.

One of the most popular “new way of living” is the family style. Family now is no longer the support and guidance but only a place of residence of at least one person. Family became “I and others” and no longer father, mother, children, grandchildren.... Many of us even don’t pay attention to this new phenomenon but accept it as the new way of living in this world.

What does it mean? I no longer have to get married in order live in this world. I can change my spouses (and now even partners) anytime I see better opportunity to please myself. I can even adopt children or leave them to someone else, or just simply kill. “It’s OK!” because I am “FREE”.

In this issue I have included the article about the marriage and family which pulls together information about the proper understanding of family and marriage. There are many other sources on this topic but this should portray enough to see where we are today and that a church cannot pray in “oneness of mind and in one accord” if its families are destroyed.

If there is no family — there is no unity.
Christian theologians and churchpersons need to be much dearer than they have been about why the state of marriage and family, particularly among those who identify themselves as Christians, is of matter to the church. This goal will not be served by immediately raising the cry that Christians need to have good marriages, raise children properly, and not divorce, because if they fail to do so the foundations of society will crumble. Christians who worry about the triumph of secularism or cultural relativism in American society would do well to direct their attention first to ecclesiology. There is nothing new in the observation that this world is fallen, however one puts it. The crucial issue for the church always has been to maintain the well-being and good functioning of its own polity. This is an obligation owed to Christ who, for the world’s sake, is married to the church. Marriage, St. Paul tells us, is bound up with a profound mystery, that of “Christ and the church” (Eph. 5:32 RSV). If marriage has become a problem for the church — if, from within the very life of the Church, marriage looks as if it is “out of joint” with the church’s norms — then it is incumbent upon Christians to deal with this problem as a vital ecclesiological matter. The church, which is the gathering of Christ’s faithful, is itself “made up of kinds of conduct that congeal into relationships and then sub-societies of the inclusive society.” As Theodore Mackin goes on to observe:

Marriage is the most substantial of these sub-societies. If the church does not understand marriage in its nature she does not understand her own. For the church’s nature is to be a society in which the belief, the trust and the caring love absolutely necessary for happiness are learned and carried on. But these are learned and carried on in families first and more than in any other relationship.

When Christian marriages and families lose their sense of belonging and purpose within the community of faith, the church is weakened; and lessened is its ability to witness to Christ and his Kingdom. This is a great loss to a world in need of redemption.

The Nature of Marriage

John L. Boojamra has observed that “even monasticism makes sense only in the context of family as a mutualistic paradigm and is justified only in the context of a fallen world, a world misshapen by sin and separation. In a world whose purpose was dear and unidirectional ... the family would be the norm as the Genesis account (Gen 2: 18) makes clear.” This basic theological affirmation about human sociality provides the source for an Orthodox ethic of marriage and family. The second chapter of Genesis illumines marriage (and the family) as a natural institution of human life rooted in the creative activity of God. Through marriage and family God enables human beings to participate in his creative activity and redemptive purpose. There belongs a “natural” sacramentality to marriage even in its fallen condition. This sacramentality, like the image of God in humankind, was not lost entirely with the primal act of disobedience and deviance from the normativity of being human. Marriage need not be reinvented by Christians. Its character and intentionality, however, must change from selfishness, carnality, and possessiveness to being married “in the Lord.” Marriage must be reconnected with the divine purpose through its full integration into the sacramental life of the church, centered, as that life is, in the renewing and nurturing actions of baptism and eucharistic assembly.

Marriage, it is true, is grounded in the natural sociality of the human species. This sociality is unthinkable without rationality and the freedom of the will peculiar only to human beings. But marriage derives also from natural and biological necessity (e.g., sexual attraction, the lengthy dependency of human offspring). As Basil wrote in his Long Rules, we need one another because no one of us “is self-sufficient as regards corporeal necessities, ... God, the Creator, decreed that we should require the help of one another, ... so that we might associate with one another.” However, marital community, unlike the monasticism which Basil sought to found, is fixed in human sexuality. Human sexuality is no simple instinct for perpetuation of the species either. It is itself compounded of human freedom and eras. Sexual exchange is integral to marital love and the union which marriage signifies. In human life “love penetrates to the very root of instinct and ‘changes even the substance of things’” (1 Tim. 2: 15). The Orthodox Church describes sexual intercourse as synousia, a term which means consubstantiality. Husband and wife are joined together as one in holy matrimony. They are an ecclesial entity, one flesh, one body incorporate of two persons who in
freedom and sexual love and through their relationship to Christ imagine the triune life of the Godhead and express the great mystery of salvation in Christ's relationship to the church.

Thus, according to Orthodox teaching, marriage is founded in a sexual love which, when not deviant, aspires toward perfect union with the other. This union is the primary good of marriage. "Indeed from the beginning," wrote John Chrysostom in his homily on Ephesians 5:22-23, "God appears to have made a special provision for this union; and discoursing of the twain as one." This means that marriage is no mere agreement or contract between two individuals. As Basil exhorts in the Hexaemeron, "May the bond of nature, may the yoke imposed by the blessing make as one those who were divided." This union may be understood as an ethical imperative of marriage even as, paradoxically, it is also a divine gift, a blessed bond. Those who are married have an obligation to live a life together consistent with this norm of union. And this is not an obligation that the spouses owe only to themselves. It is an obligation owed to the church which marries them. Marriage is not, as some contemporary views have it - e.g. the new "contractual marriages" - an utterly private, mutually agreed-upon relationship regulated by certain claims of one spouse upon the other and rights to certain goods or benefits which derive from living together. Such views deny the norms of unitive and communicative love as well as expansive community in marriage and replace them with a norm of separateness together for the sake of personal psychic satisfaction, self-fulfillment, and autonomous activity. An Orthodox ethic of marriage denies all claims of normative so-called natural egotism, self-interest, or autonomy. The first chapter of Genesis introduces the very first man and woman as one conjugal being, complementaries of one complete humanity.1 This marriage is declared to be good. Only with the intrusion of the demonic is this conjugal community of being, this "Adam-Eve," divided into two who are alienated from one another and their relationship disrupted by sexual shame and antagonism. Nevertheless, conjugal union and communion become fundamental analogues and metaphors in the Old Testament prophets for the alliance between God and his people and the restoration of humanity's original relationship to God. In the New Testament, marriage is a symbol for the personal, pleromic communion of God's Kingdom (Rev. 19).

Such an ethic of marriage is not limited to natural law. For that nature known through empirical science, however much it might yet reveal about its origins and inner workings, is fallen and deranged. As Christos Yannaras has said, "[Christian] marriage draws its identity not [only] from the natural relationship, but from the relationship in the realm of the Kingdom." It is important to the Orthodox understanding of marriage as sacrament that the Gospel of John — a reading from John 2 is included in all Eastern rites of marriage — begins with the wedding at Cana where Christ transforms the water into wine, foreshadowing the Last Supper where wine becomes the blood of Christ. In Orthodox theology natural marriage founded in eros2 is translated into an image of the Kingdom of God, a way of witnessing to the Cross and participating in the communion of saints. "If the monk converts eros by sublimation, conjugal love effects its transformation by opening onto divine love," writes Paul Evdokimov. Conjugal union, the primary good and norm of marriage, is achieved as natural eros transcends itself in a movement of reciprocal self-gift of one spouse to the other. Eros enters into the dynamic of agape3 which, as Basil described it, "seeketh not her own...[and is not] concerned only with...private interests," but is in service "to many that they might be saved." Conjugal union makes agapic love possible. Marriage (as well as Basilian cenobitic monasticism) is a way in which human beings are enabled through the grace of God to overcome their unnatural separateness and to perfect that mutual love for which humanity was created.

In the Armenian Rite of Holy Matrimony two prayers are said immediately following the crowning of the bride and groom and just before their enthronement. In these prayers the norms of conjugal union and communion are evoked and their relation to the other goods of marriage is established. The clear meaning in word, symbol, and action is that the union of two who were once separate serves a social — even public — end, has its being in an ecclesiological setting, and prepares persons for the eschatological advent of God's Kingdom. The first prayer reads in part:

We beseech thee, O Lord, bless this marriage, as thou didst bless the marriage of the holy patriarchs, and keep them spotless in spiritual love and in one accord during their lives.

Bless, O Lord, and make their marriage fruitful with offspring, if it be thy will, so that they may inherit a life of virtuous behavior for the glory of thy all-holy name. ... And make them worthy to attain the undispoilable joys of the heavenly nuptials, together with all thy saints.

In this prayer spiritual love and a mutual accord are singled out as the highest goods of marriage. But conjugal union and communion are not ends in themselves. They are described as the basis for a virtuous life whose context is community with others. Children are a gift and blessing which will deepen and extend this agapic community. The family is a school for that personal and virtuous life which prepares persons of a character willing to do service to others and fit for the Kingdom of God.

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1 John Chrysostom sums all this up in the following: "They come to be made into one body. See the mystery of love! If the two do not become one, they cannot increase; they can increase only by decreasing! How great is the strength of unity! God's ingenuity in the beginning divided one flesh into two; but he wanted to show that it remained one even after its division, so he made it impossible for either half to procreate without the other. Now do you see how great a mystery of love is? From one man, Adam; he made Eve; then he reunited these two into one, so that their children would be produced from a single source. Likewise, husband and wife are not two, but one; if he is the head and she is the body, how can they be two? She was made from his side; so they are two halves of one organism." (John Chrysostom, St. John Chrysostom on Marriage and Family Life, trans. Catherine P. Roth and David Anderson [Crestwood, N.Y.: St. Vladimir's Seminary Press, 1986], p. 75 [Homily 12 on Colossians 4:18].)

2 The totality or fullness of the Godhead that dwells in Christ.

3 "Intimate love"

4 Agape refers to “selfless love”, or “charity” as it is translated in the Christian scriptures.

5 Basil, Long Rules, p. 248.
thought, and evil assaults of the devil, may your mercy be over them, hear the cry of their prayer; set fear of you in their hearts, rule their lives, so that they may live to a long old age, may they rejoice in gazing upon sons and daughters, and whoever they may bring to birth may they be useful in your one and only holy Catholic and Apostolic Church, confirmed through Orthodox faith. This prayer expresses a powerful sense of the presence of God in Christian marriage and of marriage being ‘in the Lord.’ The first blessings which God is asked to bestow upon the married couple are dispositions of joyfulness, gladness, and well-being. These blessings invoke the image of the great banquet of God’s Kingdom and the wedding of the Lamb. Marital blessedness is a foretaste of that eschatological event mentioned in Revelation: ‘Alleluia! The Lord our God, sovereign over all, has entered on his reign! Exult and shout for joy and do him homage, for the wedding-day of the Lamb has come.’ ... ‘Happy are those who are invited to the wedding supper of the Lamb!’” (Rev. 19:7-9 NEB). Marital union is the very image of that last day when, as the author of Revelation states, “I saw a new heaven and a new earth, for the first heaven and the first earth had vanished, and there was no longer any sea. I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready like a bride adorned for her husband. I heard a loud voice proclaiming from the throne: ‘Now at last God has his dwelling among men! He will dwell among them and they will be his people, and God himself will be with them’” (Rev. 21:1-3 NEB).

There is no question in the Coptic prayer that the blessed bond of marriage is a matter of both personal and corporate destiny. “Is marriage an end in itself — or is it part of a nurture fitting us more ably for larger purposes?” asks Donna Schaper. Her answer is the same as that given in the Coptic prayer and in similar prayers of the Eastern rites of matrimony. Marriage is a preparation for larger purposes. Were marriage an end in itself, the suffering and tragedy, the boredom and anxiety, the spitefulness and psychological laceration of self and others which it also often includes would be intolerable, a sure sign of the futility, meanness, and meaninglessness of life. However, “the church,” as Schaper observes, “historically has understood marriage as a sacrament, an adventure into impossible commitment which has divine sanction, encouragement, and blessing.” Perhaps “impossible” is too strong a word. But certainly marriage is from the standpoint of Orthodox theology an eschatological commitment and venture in faith.

Orthodoxy understands sacramental marriage to be a gift bestowed upon the couple by God through the church. The sacrament of marriage is a passage from natural and fallen marriage into the new order of Christ’s Kingdom. Marriage which is of this order would be impossible indeed, were it dependent solely upon human will. But Christian marriage is itself a medicine which heals the ruptured relationship of men and women by uniting them through grace within the eschatological community of the church. One great failure of the Western, particularly Roman Catholic, theology of marriage, is that it lost sight of this eschatological promise in marriage and the Christian vocation bestowed upon the couple by the church. Roman Catholic moral theology went far toward reducing marriage to a legal contract, a guarantee of certain rights and privileges between the contracting individuals, which terminates in death. The language of the Coptic prayer insists upon the extralegal spiritual reality of marriage as communion with God and service to his Kingdom. God bestows upon the married couple the dispositions and virtues necessary for building up his Kingdom. And in all the Eastern rites children are counted as spiritual blessings which strengthen the little church of the family, increasing its service to God and extending it from one generation to the next until Christ’s second coming. Lest there be any confusion about it, the force of this logic is not utilitarian; it is eschatological.

Again in contrast to earlier Roman Catholic moral theology, the Eastern theology could never define procreation as the primary purpose of marriage. Procreation obtains a fully human value only when it occurs within a relationship which is characterized by unselfish and unitive love. One of the oldest prayers
Поняття про душу, її властивості та духовні цінності

Православні Християни! Ви дивитесь і жахаєтеесь. Ви д У повсякденному житті ми всі дуже часто вживаемо слово «душа», й інколи з такою впевненістю, що важко нас запідозрити в нещасності або не визнати за нами серйозних пізнань про душу, які витикають із нашого особистого досвіду. Дуже часто ми чуємо от хоча б такі вирази як «тайні души», «душа болить», «важко... скорботно... радісно на...


Українське Православне Слово
Рік LXIV Чис. V-VI, травень-червень, 2014
Вже на перших сторінках Біблії ми знайомимось з трагедією людини. Заздрість увійшов у світ гріх, і гріхом — смерть. Гріх увійшов у безсмерну душу людини і зробив розвив між творенням і Творцем. Так, людина — вінець творіння, цар природи, носій Божественного початку, володар безсмерної, розумної і вільної душі, малючи усі обидві її Господь перед ангелами. Але гріх порушив усю гармонію людської природи, що негативно вплинуло на її подальше життя. Ми можемо легко уявити собі, якими високими здібностями і яким проникливим розумом повинна бути людина, від якої вона відмовилася, шкоду зробивши людському і творчому життю. Ми можемо легко уявити собі, якими високими здібностями і яким проникливим розумом повинна бути людина, від якої вона відмовилася, шкоду зробивши людському і творчому життю.


Велике значення для духовно-морального життя людини має пам'ять. Пам'ять — також великий дар Божий, який допомагає людям на їх шляхах самоосвічення. Вона має владу над часом і простором, вона проєктована Богом до абсолютного блага, до Богопізнання, до покаяння, до водночасового життя. Гріх і зло гноблять і гризуть нашу совість.

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Під словом «плоть» Св. Письмо визначає місце у людині, де живе тіло, і відчуває різницю між духовним і тільким. Плоть бажає противного духові, а дух живе за законом Божим, о чому св. апостол Павло говорить: «Я путь і ісіна, і життя» (Iн. 14, 6). Включає запитання: чому все це відбувається? Відповідь одна — гріх все це робить. Але ніщо так не вражає в цій страшній трагедії, як те, що людина переконана, що стоїть на правильному шляху. Вона не робить ніяких проб внутрішніх перемін, тому що душа перебуває в духовній темниці. Трагедія людської душі полягає в тому, що вона намагається створити своє щастя не на небі, а на землі, і щастя вона розуміє, як тимчасове, не духовне, а матеріальне, і не може його досягнути. Людина переконана, що стоїть на правильному шляху, що живе правильно. Вона розуміє, що робить: тому що не те її намагається створити своє щастя, як то би ви не робили. Тож вона відчуває, що вона не може досягнути своєї мети, але, жити відмируючи, вона змушена до боротьби з собою. 

**Continued from p. 5**

of the Byzantine rite orders the goods of marriage with special clarity. “Unite them in one mind: wed them in one flesh, granting unto them of the fruit of the body and the procreation of fair children.” And in typical Eastern fashion the Coptic prayer refers the blessing of children to the greater service to God to which all those married and “familied” “in the Lord” are called. “May they rejoice in gazing upon sons and daughters, and whenever they bring to birth may they be useful in your one and only holy Catholic and Apostolic Church [my emphasis], confirmed in Orthodox faith.”

In the Armenian rite these ecclesiological and eschatological themes are phrased in the imagery of the Psalms. The prayer following the crowning beseeches God to “plant them [the couple] as a fruitful tree, in the house of God, … living in righteousness, in purity, and godliness.” Such marriage is the context in which children ought to be raised and a family nurtured whose activity becomes a service to the Church. The Armenian prayer speaks of children as a fruit or blessing of marriage and asks that the spouses “live to an age that they may see the children of their children and [that] they may be a people unto thee and glorify thy holy name, and bless the all-holy Trinity.” Thus the special insight of the Armenian prayer is not only that children are gifts of God but that covenanted marriage “in the Lord” is the son of relationship most fit for the nurture of children who will become heirs to God’s promise of salvation which he made to the patriarchs and revealed fully in Jesus Christ. Children are a gift and blessing, a human reflection within the union of husband and wife of the power and plenitude of the divine nature. And children who become “a people unto God” are an even greater gift and reward of marriage well lived. Christian marriage is the beginning of a “small church, the smallest and most important social unit of Christ’s body in the world. Marriage envisioned as sacrament lived out in marital fidelity, gives hope for steadfast love and enduring communion even beyond the brokenness of all human relationships, including marriage itself. Christian family is a promise, enfolded in the form of children, of a future filled with joy.

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UKRAINE – A WOUNDED NATION: UOC of the USA Delivers Humanitarian Aid

The world community continues to react to the presence of the people on the Maidan in Kyiv and to offer support for the wounded and lost of Ukraine. The Ukrainian Orthodox Church of the USA has joined in these efforts and completed her mission among those who suffered injuries and also among the families of those who were murdered standing for the stability and freedom of the ancestral homeland of the Church membership. The faithful of the Church responded generously to an emergency appeal for financial contributions to this mission.

With the blessing of the Primate of the Ukrainian Orthodox Church of the USA – His Eminence Metropolitan Antony, the President of the Consistory and the Ruling Hierarch of the Western Eparchy of the Church, His Grace Bishop Daniel, traveled to the various parts of Ukraine during the first week of April. Upon arrival to the capital of Ukraine – Kyiv, Bishop Daniel immediately met with the representatives of the non-for-profit organization “Marching Together – Krokuiemo Razom” (the members of which are intimately involved as representatives of the UOC of USA long existing Orphanage and Medical Assistance Programs in Ukraine) in order to deliver financial assistance to those who seek support through the efforts of the organization, following the tragic loss of life of the first 100 victims of Ukrainian battle for survival.

On the 3rd of April, 2014 Bishop Daniel traveled to the Western part of Ukraine- Ternopil district, where the Ukrainian Orthodox Church of the USA delivered financial assistance to about 30 individuals, who participated in the events of Kyiv Maydan and either lost their loved ones or personally suffered bodily or emotional trauma. Meting with the deputy head of Ternopil region, Mr. Leonid Byciura, and the student body of Ternopil region, in the presence of the local clergy of the Ukrainian Orthodox Church (Archbishop Nestor and clergy of the UOC-KP), Bishop Daniel conversed with the students, learning about the aspirations and visions for the future.

Upon returning to Kyiv, Bishop Daniel visited the tent city of Kyiv Maidan, in order to meet with religious and political leaders of the community, listen to their stories and offer them words of support. Providing medical and humanitarian assistance to those in need, His Grace witnessed an enormous amount of patriotism and desire to stand up for the basic human rights. Considering the developing political instability in the Eastern Ukraine while talking to those still on the Maidan, His Grace described Ukraine as a wounded nation and called on political leaders to listen the cries and aspirations of the Ukrainian people before taking any decision on the future of the nation, which might repeat the painful lessons of history.

"Ukraine is a wounded nation now due to the corruption of the previous ruling administration, which greatly increased the social and moral poverty among the people", the Bishop noted. Calling on the leaders of the provisional government to restore confidence among the Ukrainian people, the bishop said: "The politicians sometimes do not appreciate the necessity of ensuring peace and unity in the country, they seem to be more interested in things that benefit themselves personally. Personal ambition must be set aside in order to ensure survival of the nation." Vladyka Daniel noted that the provisional government, which was widely supported by the majority of Ukrainian citizens, has the means to
bring peace, unity and progress to Ukraine. However, personal ambition could become the most destructive force inhibiting the achievement of such goals. Bishop Daniel repeatedly offered all he met with the prayerful support of the Ukrainian Orthodox Church of the USA, calling upon them to “serve the people of God, love them, listen to their voices and unify them and cast aside everything that brings destruction, jealousy and only personal gratification.”

Bishop Daniel expressed the message of His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA and the Locum Tenens of the Ukrainian Orthodox Church of Diaspora: “I extend personal greetings to all political, community and religious leaders of Ukraine who suffer much these days because of the many difficulties in and real threats to our ancestral homeland. With a troubled heart I anxiously follow all that is happening in Kyiv and throughout Ukraine. I assure the Ukrainian people of my daily prayers for the injured victims of the violence and to the families of those murdered. I pray especially now for the citizens in the Eastern parts of Ukraine: Kharkiv, Donetsk and Luhansk – where violence and separatist activities have become stronger in recent days. I call on all sides to stop violent action and to seek resolutions to problems, working together in peace. We all bear responsible for the stability and future of the Ukrainian nation. Ukraine has suffered cataclysm throughout her long history and through all the periods of repression and suppression. Millions upon millions of her people have perished by the hands of invaders. Each time, however, she has risen like the Phoenix from the ashes. She has always relied upon the powerful prayers of the Mother of God and most importantly upon hope, which is in the Father, refuge, which is in the Son – our Lord Jesus Christ and protection, which is in the Holy Spirit. May the collective faith or the Ukrainian population and the faith of each of her individual citizens never weaken, regardless of threats from without or within.”

Departing Kyiv, on April 7, 2014 – the feast of the Annunciation of the Birth-Giver of God, Bishop Daniel, on behalf of the entire membership of the Ukrainian Orthodox Church of the USA, fulfilled the second installment of the financial assistance of the Church that so far amounted to more than $70,000.00.
першої 100-ні жертв української боротьби за виживання.

З 3-го квітня 2014 Єпископ Даниїл прибув до Західної частини України – Тернопільської області, де Українська Православна Церква США доставила фінансову допомогу приблизно 30-ти особам, які брали участь у подіях Майдану в Києві та втратили своїх близьких або особисто зазнали тілесних або емоційних травм.

Зустрічаючись з заступником голови Тернопільської області, паном Леонідом Буцюрою та студентами Тернопільської області, у присутності місцевого духовенства Української Православної Церкви (Архієпископом Нестором та духовенством УПЦ КП), Владика Даниїл розмовляв з студентами цікавлячись їхнім баченням та прагненням щодо майбутнього.

Після повернення до Києва, Його Преосвященство Владика Даниїл, від імені всіх вірних Української Православної Церкви США, доставив другу частину фінансової допомоги, яка на теперішній час складає більше $70,000.00.

Владика Даниїл висловив звернення Високопреосвященнішому Митрополиту Антоній, Первоїєрарху Української Православної Церкви США та Місцеблюстителю Української Православної Церкви в Діаспорі: “Я висловлюю особисті вітання всім політичним, громадським і релігійним лідерах України, яким прийшлося багато перетерпіти в ці важкі дні та час труднощів і загроз нашої прабатьківщини. З тривогою у серці я спостерігаю за усім, що відбувається в Києві та по цілій Україні. У моїх щоденних молитвах, я молюся за український народ, жертв насильства і сім’ї вбитих. Я молюся, особливо в цей час, за громадян Східних регіонів України: Харкова, Донецька і Луганська - до насильство і сепаратистські дії зросли на протязі останніх двох років. Я закликаю всіх людей, щоб зупинили насильство і боролись за мир і свободу. Ми всі несеємо відповідальність за стабільність і майбутнє наших земель і націй. Україна страждала катаклізмами і поразками, але вона відновлюється і продовжує своє відродження. У нашій душі та серці є надія, що ми вщентім можемо перетворити жорстокість та насильство на мир і забезпечити майбутнє нашої нації.”

Залишаючи Київ, 7 квітня 2014 року – в день свята Благовіщення Пресвятої Богородиці, Владика Даниїл, від ім'я всіх вірних Української Православної Церкви США, доставив другу частину фінансової допомоги, яка на теперішній час складає більше $70,000.00.

Володимир Марин

Vol. LXIV Issue V-VI, May-June, 2014

Ukrainian Orthodox Word
Thousands Participate in Annual St. Thomas Sunday Pilgrimage

It has been a pious tradition among Ukrainians living in the USA, Canada and throughout Diaspora to visit the monumental St. Andrew Ukrainian Orthodox Church and Cemetery in South Bound Brook, NJ on the first weekend after Pascha (Easter). It has become known as the St. Thomas Sunday or Provody Pilgrimage during which we gather at the gravesites of our loved ones to share in prayerful unity with them the joy of the Resurrection of our Lord and Savior Jesus Christ.

It was one of the most beautiful weekends we have seen for years in terms of weather that drew thousands of Ukrainian Orthodox and Catholic faithful to our Metropolia Center in South Bound Brook/Somerset, NJ for the annual Ukrainian religious tradition of sharing the good news of our Lord's Resurrection with their departed loved ones on the Sunday following Pascha/Resurrection. This year's event took place on 26-27 April and was inaugurated with the service of Divine Liturgy in St. Andrew Memorial Church on Saturday morning.

In order to enrich faithful spiritually during these two days of pilgrimage every day would begin with Divine Liturgy; so everyone had a chance to participate in the Holy Mysteries of Confession and Eucharist.

On Saturday, April 26, 2014 – a day of prayerful remembrance of the 28th anniversary of Chornobyl Nuclear Disaster, - the Liturgy was celebrated by His Grace Bishop Daniel, assisted by several clergy of our Church. With the call to holiness and openness to the Lord's presence in our lives, His Grace Bishop Daniel, the ruling hierarch of the Western Eparchy and President of the Consistory of the Ukrainian Orthodox Church of the USA, greeted thousands of pilgrims visiting the spiritual center of the Ukrainian Orthodox Church of the USA, greeted thousands of pilgrims visiting the spiritual center of the Ukrainian Orthodox Church of the USA in South Bound Brook, NJ. During the Liturgy commemorations were made for all those buried in St. Andrew Cemetery and especially the victims of Chornobyl Nuclear Disaster, as the world community marked the 28th anniversary of the tragic explosion.

In the late afternoon everyone had a chance to tour St. Sophia Ukrainian Orthodox Theological Seminary and later on joined the seminarians of the Church for a picnic with at the Seminary, which was sponsored by the Seminary UOL chapter and organized by the Ukrainian Orthodox League. Visitors were treated to hot dogs and hamburgers grilled by our student-seminarians. Both Hierarchs - Metropolitan Antony and Bishop Daniel joined the picnic in order to learn about the culinary skills of the student body and to taste delicious foods. The picnic concluded with Vespers served in the Three Hierarchs Seminary Chapel, served by the Assistant Dean of Students – Rev. Fr. Vasyl Pasakas.

On Sunday morning, April 27, 2014 the Divine Liturgy was served by Metropolitan Antony and Bishop Daniel. The bishops were assisted in celebrating the Liturgy in St. Andrew Memorial Church by the clergy from the Mid-Atlantic States surrounding New Jersey, and some from beyond that area! As the bells of St. Andrew Memorial Church rang, the bishops
walked in a procession
to the Memorial Church,
an impressive monument
commemorating the
victims of the genocidal
famine created by Josef
Stalin and his Communist
regime in Ukraine during
1932-1933. The choir of
the Church, under the
masterful direction of
Michael Andrec, prayerfully
sang the responses to the
Divine Liturgy, as well as the
memorial service at the main
cross of the cemetery.

At the entrance to the church,
the children of Ukrainian Language
and Religion School at the Metropolia
Center greeted the bishops with
flowers and the president of the
Protection of the Birth-Giver of God
Sisterhood Pani-matka Lesia Siwko and
Starosta Dmytro Kozylyuk welcomed
the hierarchs with the traditional bread
and salt. The pastor of St. Andrew
Ukrainian Orthodox Memorial Church,
Very Rev. Fr. Yuriy Siwko welcomed the
bishops to the church with the words of
request to remember in their prayers
thousands of faithful of the Church
that have dedicated their
lives in the service of the
Ukrainian Orthodox Church
of the USA. In his sermon,
Metropolitan Antony called
to the attention of the
faithful, the scars of the
wounds on the Body of
Christ. “While we celebrate
the Glorious and Bright
Feast of the Resurrection,
we shall not forget the
numerous wounds on the
Mystical Body of Christ – His
Church and her faithful,
particularly in Ukraine –
scars of persecution are
still with us: Genocides
against humanity. Nuclear disasters
in Chornobyl 28 years ago to the date
and the atrocities that committed
against the nation of Ukraine in the
most recent months – specially
the death of so many young individuals
who challenged the injustice and
fought for freedom in Ukraine, the
continued attempts of modern powers
and regimes to develop weapons
of mass distraction, natural disaster
around the globe, AIDS, the ongoing
war with terrorism – all of which,
among others, destroy the peace and
freedom of God’s creation. In the purity
of faith and love in Christ, however,
we shall find the path to salvation.
No earthly government nor power
or material possessions will bring us
spiritual comfort and blessedness.
Only true sacrificial love, simplicity of
human heart and genuine hope will
carry us on the road to salvation. It is
the quality of our faith, rather than the
quantity of our numbers that is most
important in the battle against those
who would destroy us.”

Following the Divine Liturgy at
St. Andrew the First-called Memorial
Church – built and dedicated as a
memorial to the victims of 1932-1933
Famine in Ukraine – the hierarchs of the
Church along with the concelebrating
clergy and the Ukrainian-American
Veterans of the United States Armed
Forces, led a procession to the main
Cross of St. Andrew Cemetery, where
a Memorial service was served for the
victims of the Stalin’s man-
made Famine that destroyed
over 10 million lives, the
victims of Chornobyl, those
who served in the armed
forces of both Ukraine and
the USA and perished in
all wars, and those who
gave their lives for Christ
in defense of His Church
throughout history. The
spiritual and emotional
highlight of this year’s
procession – were the
portraits of the HEAVENLY
HUNDRED – NEBESNA
SOTNIA, that the children and their
parents carried in the Memorial
procession. The faithful stood by that
Memorial Cross offering their prayers
for the millions of people that lost their
lives in the fight for freedom, justice
and peace.

Following the prayer service
at the main cross of the cemetery,
the hierarchs, clergy and the faithful
proceeded to Holy Resurrection
Ukrainian Orthodox Mausoleum,
the first Patriarch of the Ukrainian
Orthodox Church of Ukraine, His
Holiness Patriarch Mstyslav I is
interred. In conclusion,
the bishops prayed at the
monuments of Metropolitan
Vasyl Lypkivsky, the United
Ukrainian Orthodox
Sisterhoods monument
commemorating the women
and children victims of the
genocidal famine in Ukraine
and at the graves the eleven
other hierarchs interred
in St. Andrew Cemetery,
as well as at the graves of
individuals who have been
very generous to our Holy
Church in the funding of
various projects or ministry
programs.

The pilgrims to the spiritual
center of the Ukrainian Orthodox
Church, spent the rest of the day
visiting the graves of their loved ones
– family members, friends, political
leaders or spiritual fathers who repose
in the cemetery.

Being at the spiritual heart of
the UOC of the USA, the pilgrims had
an opportunity to visit numerous
sites of the Metropolia Center that remained opened throughout the day – the Consistory (main administrative building of the UOC of the USA), St. Sophia Seminary, the UOC/St. Sophia Seminary Library, the Ukrainian Cultural Center, the Holy Resurrection Mausoleum, and the temporary exhibit of the future museum of the Church, which will be a part of the Historical and Educational Complex of the UOC of the USA.

The Ukrainian Cultural Center was the site where dozens of vendors who return every year to offer a wide range of Ukrainian cultural artifacts like pysanky, original oil paintings, ceramics, jewelry, ecclesiastical vestments and vessels, music CD's and videos. Several of the Offices of Ministry and Central Organizations of the Ukrainian Orthodox Church of the USA – the Offices of Youth and Adult Ministry, All Saints Camp, St. Andrew Society – offered exhibits about their ministry in our communities, also in the Cultural Center.

In addition, Saint Sophia Ukrainian Orthodox Theological Seminary was the site of an ice cream social event hosted by the Consistory Office of Youth and Young Adult Ministry (OYYAM), under the leadership of Natalie Kapeluck-Nixon, for the youth that came to visit St. Andrew Center. This was an opportunity for our youth to meet with the hierarchs of the Church. Both bishops of the Church: Metropolitan Antony and Bishop Daniel spent some time with children and distributed the Resurrection icon prints to the youth.

As in the previous years, this annual pilgrimage brought Ukrainians of four if not five generations together to share together their past, present and looking forward to the future. Spiritual pilgrimages and community events like this one are so crucial and greatly benefit our Ukrainian Orthodox and Ukrainian community.

Memorial Services - Panachydas, served by Metropolitan Antony, Bishop Daniel and seminarians of the Church’s Seminary for Metropolitan Ioan Theodorovich and other hierarchs of the UOC of the USA concluded this year’s pilgrimage.

Much gratitude is expressed to all those who made the weekend the success it has always been: the Consistory Office staff members and property management staff under the direction of Emil Skocypec, the Cultural Center staff, Memorial Church choir and the members of the Ukrainian Orthodox League who handled the sometimes difficult parking program.

As always, this annual pilgrimage has seen many generations of Ukrainian immigrations visiting the Metropolia Center. The new wave of immigrants from Ukraine joined long time residents and the generations already born in the USA bringing a sense of the ongoing work of the Holy Spirit in the life of the Ukrainian Orthodox Church of the USA. It is so moving to witness an older person telling a young child about the deceased members of their family and their background and roots while standing at the place of repose for their loved ones. It is moving to see that as the older generations pass on, the younger generations readily fulfilling their responsibility in carrying on family and national spiritual traditions.

We hope to see many more of our faithful in future years.
Це є благочестива традиція серед українців, що живуть в США, Канаді і в діаспорі, відвідувати Церкву св. Андрія в осередку Української Православної Церкви та цвинтар в м. Саут Баунд Брук, Нью-Джерсі в перші вихідні після Великодня (Пасхи). Протягом років паломництво Фоминої неділі або Проводи, стало часом коли ми збираємся біля пам’ятників наших близьких, щоб молитовно єднатись з ними та розділити радість Воскресіння Господа нашого і Спасителя Ісуса Христа.

Це був один із найяскравіших днів протягом багатьох років щодо погоди, яка привернула тисячі українських православних і католицьких вірних до центру Митрополі що в м. Саут-Баунд-Брук/Сомерсет, штат Нью-Джерсі, до щорічної української релігійної традиції - приносити благу звістку про Воскресіння нашого Господа до своїх близьких в неділю після Великодня / Воскресіння. Цього року це відбулося 26-27 квітня і паломництво було відкрите Божественною літургією в церкві-пам’ятнику Святого Андрія в суботу вранці.

У суботу 26 квітня 2014 року, в день молитовного поминання 28-ї річниці Чорнобильської атомної катастрофи, літургію очолив Преосвященний єпископ Даниїл, котрому співжлужили декілька священнослужителів нашої Церкви. З покликанням до святості та відкритості для присутності Господа в нашому житті, Преосвященний єпископ Даниїл, правлячий архієрей Заходної епархії та голова Консисторії Української Православної Церкви США, привітав тисячі паломників, які відвідували наш духовний центр. Під час Божественної літургії в молитвах згадували всіх тих, хто похований на Свято-Андріївському цвинтарі, особливо всіх жертв Чорнобильської катастрофи.

У другій половині дня всі мали нагоду відвідати Свято-Софіївську Українську Православну Теологічну Семінарію, а пізніше мати пікнік з семінарістами нашої Церкви, який був організований групою Української Православної Ліги від семінарії. Для всіх відвідувачів були приготовлені хот-доги і гамбургери на грилі нами студентами-семінарістами. Обидва архієреї - митрополит Антоній та єпископ Даниїл прибули на пікнік для того, щоб знати про кулінарні навички студентів і скуштувати смачні страви. Згодом, всі відвідувачі пішли до семінарійної каплиці Трьох Святителів на Вечірню, яку відвідував помічник декана - о. Василь Пасакас.

У неділю вранці 27 квітня 2014 р. Божественну Літургію служили Митрополит Антоній та єпископ Даниїл, котрим співслужили також священники з ближніх штатів та околиць штату Нью-Джерсі. Як тільки звонили дзвони, архієрей з процесією увійшли до храму Святого Андрія, котра одночасно є пам’ятник жертвам голодомору, створеного І. Сталіним і його комуністичним режимом в Україні.
1932-1933 років. Хор церкви, під майстерним керівництвом Михайла Андреєва, молитвою співав літургію та панахиду біля головного хреста на цвинтарі.

Біля входу до церкви, діти школи Українознавства при церкві-пам'ятнику вітали архіереїв квітами, а голова сестрицтва Пресвятої Богородиці пані-матка Лісі Сівко та староста Дмитро Козлюк привітали традиційним хлібом-сіллю. Настоятель храму, протоієрей о. Юрій Сівко привітав владик та попросив пам'ятати в своїх молитвах тисяч вірних Церкви, які присвятили своє життя службі нашій Церкві. У своїй проповіді митрополит Антоній закликав вірних звернути увагу на шрами від ран на Тілі Христовому. "У цей час, коли ми відзначаємо славне і яскраве свято Воскресіння, не забувайте про численні рани на Мистичному Тілі Христовому - його Церкві і вірних, особливо в Україні - шрами переслідування все-таки існують: геноцид проти людяності; атомне лихо в Чорнобилі 28 річної давності те, що вчинено проти народу України, а саме в останні місяці - особливо серед молодих людей, які кинули виклик несправедливості за свободу України; триваючі спроби сучасних держав і режимів на створення зброї масового знищення; СНІД, триваюча війна з тероризмом - що спрямована, зокрема, на спречати нашу Святу Церкву у фінансуванні різних проектів або програм служіння.

Після відправи біля головного хреста на цвинтарі, процесія відправилася до мавзолею св. Воскресіння, місце спочинку першого Патріарха Української Православної Церкви. На закінчення, єпископи молилися перед пам'ятниками митрополита Василя Липківського, та перед пам'ятником, присвяченим Українським Об'єднаним Православним Сестрицтвам в память жінок і дітей, які стали жертвами Геноциду в Україні і на могилах одинадцяти архиєреїв, похованих на Андриївському цвинтарі, а також на могилах людей, які були дуже щедрі по відношенню до нашої Святої Церкви у фінансуванні різних проектів або програм служіння.

Українське Православне Слово Рік LXIV Чис. V-VI, травень-червень, 2014
This year His Grace Bishop DANIEL, the Ruling Hierarch of the Western Eparchy of the UOC of the USA visited our mission in Las Cruces during the Paschal season. He arrived on Friday, May 9th with seminarian Subdeacon Adrian Mazur of Saint Sophia Ukrainian Orthodox Theological Seminary.

Las Cruces is the second-largest city in New Mexico and is situated in the south central notch of the state where it borders Texas and Mexico. El Paso Texas and Juarez Mexico are roughly fifty miles south of Las Cruces. New Mexico State University with sixteen thousand students is in Las Cruces, and White Sands Missile Range, not far outside the city, is also a major employer. The area also hosts a number of smaller industries and large hospital facilities. The surrounding area is agricultural, with dairy and cattle and crop farms. The main crops are predominantly pecans, with large amounts of peppers, cotton, and onions as well. Our mission began in late 2007, and has also established an Orthodox Christian Fellowship at New Mexico State University, with Electra Rich, an MFA student, serving as president this year.

Early Saturday morning Bishop DANIEL and Subdeacon Adrian enjoyed conversation, cake, and coffee with a small group of parishioners at the home of the treasurer, Elizabeth Davies, who has graciously hosted the coffee annually, partly because her home affords a sweeping vista of the mountain ranges around Las Cruces. During that informal time, several people asked His Grace to share his own personal journey in faith, since they were new to the church and had not heard him on this previously.

On Saturday afternoon Bishop DANIEL met with a reporter from the local newspaper, the Las Cruces Sun-News, about his role, as the eparchial bishop, in the Church and more specifically about the situation in Ukraine. That interview appeared in the Sunday Sun-News, and it is available with pictures at the newspaper web site: http://www.lcsun-news.com/las_cruces-news/ci_25738717/bishop-who-recently-returned-from-ukraine-talks-about.

For the rest of Saturday afternoon, individual parishioners and inquirers met with Bishop Daniel privately about spiritual matters of importance to them.

The pastor of the mission, Fr. Gabriel Rochelle, served Great Vespers on Saturday at 5:00 PM, with a sermon on the reading from the Acts of Apostles for Sunday from Acts 9, on the resurrection in the life of the church and our own lives through release from spiritual paralysis. His Grace offered informal comments after Vespers on his own personal journey to faith, in the light of the Resurrection, at the end of the Soviet regime. These comments honored the request of those earlier in the day but in a much larger context. His Grace also spoke about the ongoing strife in Ukraine and called for our prayers. Some thirty-five people were in attendance at Vespers, including several visitors from other Orthodox parishes in the region. A festive supper prepared by members of the congregation followed Vespers.

On Sunday the 11th, following the hours led by Reader Steven Foglesong and the choir, Bishop DANIEL entered to resounding greetings from the
congregation. The bread was prepared and presented by Katie Svilar-Griebel, Council President Louiza Fouli Davenport and Fr. Gabriel offered official greetings, to which His Grace responded. In honor of the 6th Anniversary of His Grace’s elevation to the Episcopacy, the congregation sang “Many Years” as our bishop entered the church to preside at the Divine Liturgy. Deacon David Mascarenas and Fr. Gabriel, with Subdeacon Adrian Mazur, served with His Grace.

His Grace preached on the power of the Resurrection in the small things we do in life, in the conscious effort we put forth to improve the lot of those around us, and in the consolation we take in being agents of hospitality in our corner of the world.

The Divine Liturgy was followed by a festive brunch prepared by members of the congregation, after which the parish council gathered with His Grace to discuss congregational business and finances. The afternoon was a time for rest, and in the evening members of the congregation who so desired gathered for an informal dinner at Luna Rossa, a restaurant and winery; some twelve people gathered for that last opportunity.

The people of St Anthony are deeply grateful for visits from our Bishop, which enable us to feel more connected with the national church. There is little or no Orthodox presence in much of the Southwest, which is dominated by Roman Catholics and mostly Southern Baptists. We are blessed to have grown to almost fifty members, and exhibit stability, since beginning with Fr. Gabriel and Pani Susan and their son Caleb.

The parish has done much to try to reach new people in the community and will continue with that outreach shortly through an Open House and Soup Supper on May 31st in conjunction with Great Vespers. This is a quarterly effort on our part. Fr. Gabriel is active in the community and writes columns for three local newspapers on a regular basis to try to reach unchurched people, as well. The mission in Las Cruces is mostly made up of converts, with a handful of cradle Orthodox.

Photos by Subdeacon Adrian Mazur
On Great and Holy Friday, the most somber day of the liturgical year, about 200 parishioners, relatives and members of the community at large gathered in Holy Equal-to-the-Apostles Great Prince Vladimir Ukrainian Orthodox Cathedral, Parma, OH, in solemn witness of the sacrifice of the Lord in order to participate in the Vespers service, at which the Holy Shroud is brought out of the sanctuary and placed in the midst of the faithful for veneration.

Holy Friday! What a solemn day in the life of any Christian. On this day the Church commemorates the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all the Savior endured on the Cross.

The day of Christ's death has become our true birthday. This is the culmination of the observance of His Passion by which our Lord suffered and died for our sins.

On this holy day, the faithful commemorated the death of Christ on the Cross and His burial, with the spiritual father of the cathedral community and the Ruling Hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA His Grace Bishop Daniel, who was assisted by the clergy of the cathedral community Very Rev. Ivan Nakonachny, Very Rev. Michel Hontaruk, Ihumen John (Henry) and Protodeacon Ihor Mahlay.

Prior to the beginning of the liturgical services, in the morning hours of Holy and Great Friday, Bishop Daniel accompanied by Fr. John Nakonachny, Fr. Michael Hontaruk and Subdeacon Adrian Mazur visited a local nursing home, spending time with the 94 year old monk Ephrem, who lived and ministered to the needs of homeless and less fortunate on the streets of Cleveland Metropolitan area. Later in the day, Vladyka Daniel paid a visit to St.
Herman's House of Hospitality. As the lunch hour approached and meals were served, the clergy toured the facility, speaking to the workers, residents and those who came to partake of the charitable outreach luncheon of St. Herman's. While at the chapel, Bishop Daniel along with Fr. John and Fr. Michael chanted a small prayer service for the residents of the facility... “The guests of St. Herman’s House face some of the most difficult challenges of life, living on the streets and searching for a welcoming place of love – the very same challenges as the Holy Family did when they sought shelter in Bethlehem,” reflected His Grace Bishop Daniel. “The mission of St. Herman's is to provide room at the inn for those with no place left to turn for safe and warm shelter and food. St. Herman's House is but one way the Holy Orthodox Church, through the ministry of FOCUS, can make a real difference among those who are struggling with life's long journey during these very challenging and difficult times...”

...Once again - Holy Friday! What a solemn day in the life of any Christian. The liturgical services of the day are the culmination of the observance of Christ's Passion by which our Lord suffered and died for our sins. This commemoration begins on Thursday evening with the Matins of Holy Friday and concludes with a Vespers on Friday afternoon/evening that observes the veneration of the shroud.

Great Friday and Saturday have been observed as days of deep sorrow and strict fast from Christian antiquity. Great Friday and Saturday direct our attention to the trial, crucifixion, death and burial of Christ. We are placed within the awesome mystery of the extreme humility of our suffering God. Therefore, these days are at once days of deep gloom as well as watchful expectation. The Author of life is at work transforming death into life: “Come, let us see our Life lying in the tomb, that he may give life to those that in their tombs lie dead” (Sticheron of Great Saturday Matins). Liturgically, the profound and awesome event of the death and burial of God in the flesh is marked by a particular kind of silence, i.e. by the absence of an Eucharistic celebration.

From the homily by Bishop Daniel, recalling the cross as the central and most widely known symbol of Christianity for 2,000 years, to the evening Vespers liturgical services, the cross and sacrifice of Christ drew in eyes, hearts and minds of those in attendance.

Vladyka Daniel shortly reflected on the last word of Christ on the cross: “FATHER INTO YOUR HANDS I COMMEND MY SPIRIT!” - These are the words with which Our Lord ended His suffering on the cross. His soul was returning to His Father. He lived with God and He died with God. His last words were a beautiful act of relinquishment, commending His life into the hands of God: “FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT.” If we live with God, we shall be able to die with the beautiful peace of God.

...Those who live only for this world, preoccupied with self and property, do not die a peaceful death. They keep looking behind at what they will be leaving. All their treasures are on earth. They have no riches to look forward to in heaven. But those who have lived as pilgrims and strangers on the face of the earth, homesick for heaven, die with anticipation of the best that is yet to be: “NOW FOR THE GREAT ADVENTURE! NOW WE ARE BOUND FOR HOME! EYE HAS NOT SEEN WHAT THINGS GOD HAS PREPARED FOR US! FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT...”

...“FATHER, INTO YOUR HANDS I COMMEND MY SPIRIT.” - These words of Our Lord are not original. He was quoting from Psalm 31 verse 6. It was a familiar prayer to every Jewish youngster. For it was probably the most used going-asleep prayer at the time of Jesus. Jesus added only one important word to it, the word “Father.” He had probably leaned it at His mother's knee. Now He was praying if for the last time, and making it the evening prayer of life itself...

Bishop Daniel concluded, inviting everyone to enter into the mystery of the tomb of Christ, putting our hopes and prayers at His feet, so that we can come out on Pascha morning and proclaim to the world that the Lord has Risen!

In the spirit of a long-standing tradition, Vladyka Daniel, accompanied by the local Ukrainian Orthodox clergy visited local Ukrainian Catholic cathedral and in turn Bishop John of Ukrainian Catholic Eparchy of Parma, OH, assisted by his clergy visited St. Vladimir Ukrainian Orthodox Cathedral.

Later in the evening, escorted by the assistant pastor of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH, His Grace visited numerous Orthodox parishes on the Cleveland Metropolitan area in order to venerate the Sacred Shroud of Christ.

Photos by Michael Nakonachny and Subdeacon Adrian Mazur
There are four events commemorated on Thursday of Holy Week: the washing of the disciples’ feet, the institution of the Holy Mystery of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane, and the betrayal of Christ by Judas.

The faithful of Penn-Ohio Deanery of the Western Eparchy of the Ukrainian Orthodox Church of the USA were blessed to experience all four of these sacred commemorations, while attending the liturgical services of the day at St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH.

Holy Thursday morning started at the cathedral with the Vesperal Liturgy of St. Basil the Great, which was concelebrated by the clergy of the Penn-Ohio Deanery with His Grace Bishop Daniel. This Liturgy commemorates the institution of the Holy Eucharist, and it was spiritually uplifting to see the clergy of the Deanery (Very Rev. John Harvey – Dean and pastor of Sts Peter and Paul Ukrainian Orthodox Church in Youngstown, OH; Very Rev. John Nakonachny – pastor of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Very Rev. Dennis Kristof – pastor of St. Nicholas Ukrainian Orthodox pro-Cathedral in Lakewood, OH; Very Rev. Andrew Gall – pastor of St. John the Baptist Ukrainian Orthodox Church in Sharon, PA; Very Rev. Michael Hontaruk of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Rev. Paisius McGrath – pastor of Sts Peter and Paul Ukrainian Orthodox Church in Lyndora, PA; Ihumen John Henry, Very Rev. Dmitri Belenki and Protodeacon Ihor Mahlay of St. Volodymyr Ukrainian Orthodox Cathedral in Parma, OH) pray together at the Altar of St. Vladimir Ukrainian Orthodox Cathedral. The bishop in his remarks reminded the faithful in attendance that “The Eucharist is at the center of the Church’s life. It is her most profound prayer and principal activity. It is at one and the same time both the source and the summit of her life. In the Eucharist the Church manifests her true nature and is continuously changed from a human community into the Body of Christ, the Temple of the Holy Spirit, and the People of God… Our new life in Christ is constantly renewed and increased by the Eucharist. The Eucharist imparts life and the life it gives is the life of God.”

Drawing near the conclusion of the Vesperal Liturgy, an ancient and sacred Rite of Washing of Feet took place in the nave of the cathedral. It appears that the Early Church had a ceremony of the Washing of the Feet annually on Great Thursday in imitation of the event at the Last Supper. For the most part, it was limited to Cathedral Churches and certain monasteries. In time, the service fell into disuse except in certain areas. It is now being recovered by many dioceses throughout the Orthodox world. The service is elaborate, dramatic and moving.

The bishop with the clergy processed from the sanctuary to the nave of the church in order to spiritually put into action the very example of humility and service to others that was preached by our Savior. By washing the feet of His disciples, the Lord summarized the meaning of His ministry, manifested His perfect love and revealed His profound humility. The act of the washing of the feet (John 13:2-17) is closely related to the sacrifice of the Cross. While the Cross constitutes the ultimate manifestation of Christ’s perfect obedience to His Father (Philippians 2:5-8), the washing of the feet signifies His intense love and the giving of Himself to each person according to that person’s ability to receive Him (John 13:6-9).

The eparchial bishop, having taken off his outer vestments approached each priest and in Christ like manner washed the feet of his clergy, dried them up with a towel and prayerfully kissed them, thus as a spiritual father of the Eparchy and a successor to the Apostles he instructed the clergy and the faithful in attendance the importance of humility, love and sacrifice in the name of our Lord and Savior Jesus Christ.
Archive acquisition documents the earliest years of Ukrainian Orthodox life in America

In April, 2014, the Center was honored to accept the donation of the personal and professional papers of Fr. Gregory Chomicky. Fr. Gregory was one of the very first Ukrainian Orthodox priests in the United States, and was the founder of what was arguably the first Ukrainian Orthodox parish in America (Holy Trinity Church in Chicago, Illinois, founded 1915).

Fr. Gregory was born in 1891 near the city of Zbarazh in what is now western Ukraine. He studied philosophy at the Franz Joseph Imperial University in Lviv before emigrating to the U. S. in February, 1913. He continued his studies at the Roman Catholic seminary of Sts. Cyril and Methodius in Orchard Lake, Michigan, and then (at the request of the Greek Catholic Bishop Soter Ortyns'kyi) at the St. Mary Seminary in Baltimore, Maryland.

He was first ordained in May, 1915 by the “Old Catholic” Bishop Carmel Henry Carfora, but was re-ordained in 1919 by the Russian Orthodox Bishop Stephen Dzubay due to concerns about Bishop Carfora’s canonicity.

In addition to being the founding priest of Holy Trinity parish in Chicago, he also helped to found St. Vladimir’s in Cleveland, Ohio, and served a parish priest for Ukrainian Orthodox congregations in Buffalo, New York; Wilmington, Delaware; and Jeannette, Allentown, Ambridge, and Scranton, Pennsylvania. For a time, he also served the Byzantine-rite Croatian church of Sts. Peter and Paul in Chicago. He was a long-time member of the Consistory of the Ukrainian Orthodox Church of the USA.

The collection were donated by Fr. Gregory’s grandson John Tockston. In addition to documents relating to his work in the Church (notebooks, correspondence, and sermons), the collection contains letters from friends and family in post-World War I Poland and Czechoslovakia, as well as Soviet western Ukraine. The collection has numerous photographs, certificates, and presentation items, and even includes Fr. Gregory’s Ukrainian typewriter.

The Center extends its sincerest gratitude to Mr. Tockston and the entire Chomicky extended family for preserving and donating these valuable materials. The collection is now being processed, and when ready will be made accessible to scholars and all interested individuals.

Fr. Gregory as a young priest. Undated photograph, likely 1910s or early 1920s. The typewriter half-visible on the left may be the same one that was donated along with Fr. Gregory’s papers.
St. Vladimir’s champion basketball team. Cleveland, Ohio. 1928.

Ukrainian choir “Bandurist”. Cleveland, Ohio. 1927.

Amateur Ukrainian theater production. Location and date unknown. Likely 1920s.

Detail of a group photograph of clergy and laity with Archbishop John (Teodorovych) (front row, center) in front of the Holy Ascension Ukrainian Orthodox Church in Newark, New Jersey. The date and occasion of the photograph is uncertain, but is likely from the middle or late 1920s.
On Thursday evening, His Grace Bishop Daniel led the service of the Passions of our Lord - the Reading of the 12 Gospels at St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH. Serving with the bishop were the pastor of the cathedral parish family – Very Rev. John Nakonachny and Very Rev. Michael Hontaruk, assisted by the seminarian of the Church subdeacon Adrian Mazur and the altar servers of the cathedral. The evening entered those in attendance into the celebration of the holy, saving and awesome Passion of Christ. To take away our sins, Christ willingly endured the spitting, scourging, buffetings, scorn, mocking and the purple robe; the reed, sponge, vinegar, nails, spear and, above all, the Cross and Death. The confession from the cross of the penitent thief, crucified with Christ, is celebrated. This service is usually long, but its content is dramatic and deeply moving for the devout Christian.

Following the conclusion of the service, Vladyka Daniel stated that “…I am constantly reminding myself: I am ONLY able to love because He (Christ) loved me FIRST! Our Lord tells us, “there is no greater love than to lay down one's life for one's friend” (John 15:13). We remember our Lord’s suffering and submission to death in order to save us. It is truly a somber reminder, when we listen to the gospels and hymnology during the services of Holy Week.

May our Lord grant that, through prayerful attention during these services, we may each come to love Him more.”

Those, in attendance at St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH, had an opportunity to once again participate in the prayers and the historical sequence of the events, as related in the Gospels and hymns, providing a vivid foundation for the great events yet to come.

Photos by Subdeacon Adrian Mazur
On the afternoon or evening of Great and Holy Wednesday, the Mystery of Holy Unction is conducted in many Orthodox parishes.

The foundation of the Holy Mystery of Unction is based on the teachings of Jesus Christ. In the Book of James 5:14-16 we read; “If any among you sick, let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.”

The words “Anointing” and “healing” are mentioned over 150 times, in the New Testament. As we can see the act of “Anointing with oil” is quite common throughout the Holy Scriptures. We can receive the same grace and healing given by God through His Apostles by being anointed by Priest and/or Bishop.

This Holy Mystery is offered for the healing of soul and body and for forgiveness of sins. At the conclusion of the service of the Sacrament, the body is anointed with oil, and the grace of God, which heals infirmities of soul and body, is called down upon each person. The Sacrament is performed by a gathering of priests, ideally seven in number, however, it can be performed by a lesser number and even by a single priest.

This year, the clergy of Penn-Ohio Deanery of the Western Eparchy of the Ukrainian Orthodox Church of the USA, along with their spiritual father and hierarch His Grace Bishop Daniel, gathered for this Holy Mystery at Holy Wonderworker Nicholas Ukrainian Orthodox pro-Cathedral in Lakewood, OH. At about 6:30PM, the parish church temple was filled with parishioners and visitors to the parish family to take part in the Holy Unction Mystery.

His Grace Bishop Daniel addressed the faithful of the Church with his remarks at the conclusion of the service, teaching the faithful about the spiritual meaning of this sacred service.

The bishop stated: “The express purpose of the Sacrament of Holy Unction is healing and forgiveness. Since it is not always the will of God that there should be physical healing, the prayer of Christ that God's will will be done always remains as the proper context of the Sacrament. In addition, it is the clear intention of the Sacrament that through the anointing of the sick body the sufferings of the person should be sanctified and united to the sufferings of Christ. In this way, the wounds of the flesh are consecrated, and strength is given that the suffering of the diseased person may not be unto the death of his soul, but for eternal salvation in the resurrection and life of the Kingdom of God... In the Orthodox Church, healing of the soul ranks higher than the healing of the body. In fact, the healing of the body is offered as a sign of His mercy and blessing to the person experiencing God's healing and to inspire others to do His will... Sometimes the emphasis on spiritual healing is taken to mean that attempts at physical healing should be minimized. This is a grave misconception. In the Orthodox moral tradition both spiritual and physical healing should be brought to God.

The foundation of this misconception rests in ideas that faith somehow stands in opposition to science. It doesn’t. God is the source of both faith and science and in the end no final conflict exists between the two... Christ came to the world to “bear our infirmities.” One of the signs of His Divine Ministry was to heal the sick. The power of healing remains in the Church since Christ himself remains in the Church through the Holy Spirit.”

As the service neared the conclusion, the bishop, assisted by the clergy, holding the Holy Gospel over the faithful gathered in the parish temple, recited the prayer of Anointing for the healing of soul and body. Following the dismissal, the faithful approached the bishop and the clergy (Very Rev. John Harvey – Dean and pastor of Sts Peter and Paul Ukrainian Orthodox Church in...
Квітна неділя в Українській
Православній Катедрі Святого
Князя Володимира

Неділя, що перед Великоднем, називається Квітною. В різних регіонах України її називають ще вербною, лозовою, або шутковою. Назва походить від вербової гілки (лози або шутики), від весняних квітів, котрі проростають з-під снігу. У Вербну неділю до церкви завозять багато вербових гілок, які освячуються священиком після богослужіння і роздаються мирянам.

Звичай освячувати вербові гілки походить із часів земного життя Ісуса Христа. з наближенням свята Пасхи Син Божий прибув до Єрусалиму. Населення міста вітало його пальмовим гілям, встеляло дорогу квітами. В географічних широтах України ці події припадають на весну, в пору оживлення природи, розквіту квітів, появі бруньок на вербах. Замість пальм люди освячують вербові гілки і вітають одне одного із наступаючими Великодніми святами.

Щутка б’єси, не я б’юси: за тиждень Великдень! – вітали одне одного буковинці, посьтобуючи розквітлім вербовим прутиком. Дотеркання свячені вербою галукою означало пробудження творчої енергії людини, поєднання усього живого з безмежним Всеїздом.

Верба в наших предків набула особливої святості завдяки життєвій сили цього дерева. Варто лише всторони в землю вербовий прутик і він проростає. Освячену гілку садили коло криниць, річок, ставків – щоб нею очищалась і облагороджувалась вода.

Це дерево має також велику лікувальну властивість: із вербової кори виготовляють віварі, помічні від різних хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб. В далекі часи люди відварювали рани від хвороб.

Як стверджували в давину буковинці – «З’їж китицю – не буде горло боліти». Свячені верба мусила бути поза іконами в кожній оселі – несла родові благодать. Кетя освячені шутки клало до кінчалових свічок – щоб грім молодот не розділив. Вербовим гілям накривали убитого вояка, щоб «його душа якнайскорше до Бога прийшла». На похорон відварювали піч для випікання паски. На Шуткову неділю вважалося добрим освідчуватись в коханні, “тоді ту любов ніхто не роз’є”. На Вербну неділю свяченим обов’язком батьків було проекзаменувати кожну дитину на знання Слова Божого.

Ось такі чудові традиції
освячення вербового гілля розсіялись по всім білім світі, куди б не закинула долю українців. У вербну неділю служилися святкові Літургії в всіх парафіях українського Чикаго та його передмість. Особливо урочистою була Божественна Літургія в катедрі св. князя Володимира, для проведення якої прибув Єпископ Української Православної Церкви США, - Предстоятель Катедри, Преосвящений Владика Даниил очолив Божественну Літургію у співслужінні з отцем Іваном Лимarem, протодияконом Андрієм Фрончаком, дияконом Іваном Шерестом та молодими вівтарними прислужниками. Після закінчення Літургії відбулося освячення вербових гілок. Кожен із присутніх отримав цілющі прутики, які зігрівали наші стривожені душі у цей нелегкий для України час.

Настасія Марусик, Чикаго - Спеціально для «Час і Події»

Youngstown, OH; Very Rev. Dennis Kristof – pastor of St. Nicholas Ukrainian Orthodox pro-Cathedral in Lakewood, OH; Very Rev. John Nakonachny – pastor of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Very Rev. Andrew Gall – pastor of St. John the Baptist Ukrainian Orthodox Church in Sharon, PA; Very Rev. Michael Hontaruk of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH; Rev. Paisius McGrath– pastor of Sts Peter and Paul Ukrainian Orthodox Church in Lyndora, PA; Ihumen John Henry, Very Rev. Dmitri Belenki and Protodeacon Ihor Mahlay of St. Volodymyr Ukrainian Orthodox Cathedral in Parma, OH) for anointing, while the parishioners of St. Nicholas Ukrainian Orthodox pro-Cathedral in Lakewood, OH and visitors chanted Lenten sacred hymns.

Prior to the Prayer Service of Holy Unction, in the early hours of Wednesday morning, His Grace Bishop Daniel visited with a few parishioners of St. Vladimir Ukrainian Orthodox Cathedral in Parma, OH, who gathered for a short prayer service for the infirm and homebound parishioners of the cathedral parish family. A special prayer petition was proclaimed for the suffering brothers and sisters of Ukrainian nation that continue to live under a threat of a war conflict.

Photos by Subdeacon Adrian Mazur
UOC Participation in International Youth Forum of the Ecumenical Patriarchate

His All Holiness Bartholomew, Ecumenical Patriarch of the Orthodox Church, called together youth workers from around the world to participate in the International Youth Forum May 2-4, 2014. The Ukrainian Orthodox Church of the USA was represented by our director of Youth & Young Ministry, Natalie Kapeluck Nixon. The youth directors and coordinators present portrayed the diversity of the Ecumenical Patriarchate with representatives from such varying locations as Korea, New Zealand and Finland.

The chairman of the Ecumenical Patriarchate Committee for Youth, His Eminence Metropolitan Nikita, led the three day forum. The introductory sessions provided the participants the opportunity to discuss challenges faced in our ministry and that the youth face in our respective countries. It was enlightening to discover we share many of the same struggles. The issues identified as unique to a specific area were open for discussion and suggestions.

The later sessions focused on the creation of a network for youth and youth workers of the Ecumenical Patriarchate. There was much excitement over the possibilities such an international network could afford our ministries. The process to initiate such a resource has begun and with the blessing of His All Holiness will begin development. The members of the forum requested that the possibility for future gatherings such as this be explored for the purpose of learning, training and exchange of those working in youth ministry.

In addition to the forum’s work sessions, participants were afforded the great opportunity to visit the historical Byzantine seat of Orthodoxy, Hagia Sophia. Whether it was a first visit or one of many, those in attendance were renewed with the awe and beauty of the structure and its place in our shared Orthodox history. The forum concluded by joining in Divine Liturgy at the Monastery of the Life Giving Spring of the Mother of God. This was another amazing opportunity for the participants to be with His All Holiness in receiving of the Sacraments. This particular monastery houses the resting place for the Ecumenical Patriarchs dating back several centuries. On this day the delegation was honored to be present for the annual memorial service, led by His All Holiness, for his predecessors.

Following a private luncheon with His All Holiness and his Synodal bishops, the participants of the forum began to make their respective journeys home. The participants have already established a means of communication to continue the good work and discussion begun this past week and look forward to future endeavors together on behalf of our Risen Lord!

Photos courtesy of Fr. Stephen Loposky, Kyriakos Vasilakis and Efstratios Chatzidakis
“Коли величність сонця свіє, зерно церковне проросте, бо 60 років назад, тут, в Трентоні, був перший вклад”. Цей травневий день був причиною багатьох святкувань, що збагатили пам’ять людей, хто поспішав на торжественне захиську 60 років назад започаткована Границя церкви святого Юрія Переможця. Під час Літургії, підносили молитви за будівничих і засновників цього святого Храму. У повечірній проповіді владика Даниїла звучав заклик до молодого покоління насолодувати дорогу Христа і жінок Мироносиць. Владика Даниїл не обмінюв і підії на Україні. І в присутніх у храмі котилася слізи, бо у багатьох із нас коріння із рідної Неньки України. Звеличував Божественну Літургію парафіяльний хор з диригентою Інною Ніколюк і нашими гостями з України вокальним ансамблем “Доміне”. Митрополит Антоній нагородив похоронними грамотами старших засновників громади. Святково прикрашений парафіяльний зал чекав дорогих гостей, де їх зустріли з чудовими трояндами голова сестрицтва Соня Іваненко, заступниця Оксана Бога і діти нашої школи. Смачними українськими стравами наріжали гостей сестриці парафії. Учні школи приготували святковий концерт під керівництвом вчителів. Із дитячих уст летіли пісні і вірші на рідній мові. А танцювальний дитячий колектив “Червоні маки”, під керівництвом Григорія Мамот, радував гостей українськими танцями.

З теплими словами спогадів про будівництво нашої оселі і привітаннями до присутніх звернувся голова Парафіялії Управи Василь Дерека.

Закінченням нашого свята було спільне виконання гімну України у підтримку нашого народу на Батьківщині.

І тільки під вечір, коли всі розходились, навздогін лунали слова:

“То ж бережімо оцю Святиню, і піднімаюмо до небес, бо як приємно на рідній мові, завжди сказати, Христос Воскрес”.

Фото Юрія Ніколюкін
Свято Шевченка в Школі Релігії й Українознавства у парафії св. Покрови у Саутфілді, Міч.

Написав: Юрій Розгін
Фото: Єлисавета Симоненко

Під урочисту музику, учні Школи віддали, на сцені, пошану портретові Шевченка, простягнувши до нього руки. Учні VII – VIII-го рівня пояснили чому така шана Шевченкові: «... Коли б не він, то й люди б нас не знали, коли б не він, про нас не чув би світ: в могилі забути кістки б наші співали, а до могили забур'яйся би слід... Коли б уміли ми терпіти так, як він терпів, заради правди, люті муки,- були б ми вквітчані найкращими з перлин високої Христової Науки...»

Учні III – IV рівня оповіли яку роль в житті української родини виконує Шевченко: «... У нашій хаті, на стіні висить портрет у рамі. Він дуже рідний і мені і татові і мамі. Він стереже і хату й нас, він знає наші болі. Я добре знаю – це Тарас, що мучився в неволі...»

На закінчення, Надія Пестрак, Директор Школи, зробила підсумок впливу Шевченка: «... майже все своє життя Шевченко жив за межами рідної землі, та безмежно і палко любив свій край, будив козацький дух, а також, підняв народне слово до вершин світового письменства.»

В суботу 22-го березня 2014 р., Школа дала свій Шевченківський Концерт (мінус, танець козаків) у Воррені, в «Українському Селі», в будинку для старших віком, які, з великою увагою, слухали дітей.

(Використано сценарій, який приготували вчителі Школи. Всі учні брали участь в цьому Святі Шевченка).

На фото: виступ Школи в парафіяльній залі і в будинку для старших віком.

Українське Православне Слово
Рік LXIV Чис. V-VI, травень-червень, 2014

В неділю, 16-го березня 2014 р., після закінчення Божественної Літургії в Українській Православній Катедрі Св. Покрови (Катедра) в Саутфілді, Міч., Школа Релігії й Українознавства ім. Л.Українки (Школа) при Катедрі, влаштувала в парафіяльній залі Свято Шевченка з нагоди 200-ліття дня народження Тараса Шевченка.

Відбув вихід Молоді, розпочав молитвою о. Павло Боднарчук. Після обіду, Андрій Загайко, Голова Батьківського Комітету, привітав присутніх і повідомив, що в залі є дві виставки: про життя Т.Шевченка і фотографії з Майдану в Києві, і запрошував присутніх оглянути обидві виставки.

Свято розпочала вчитель Школи Наталія Оліник, пояснивши, що «... слухаючи, чи читаючи Шевченка, українці вперше зрозуміли, як треба любити свій край, свою Україну святу, і навчив жити «в своїй хаті, де своя правда і сила і воля...». Якийсь фатальний збіг, чи феноменальна істина, що перша куля влучила в того (з «Небесної Сотні»), хто читав від душі і серця, на Майдані, вірш Шевченка «Борітеся – поборете!». Благаймо Бога, щоб Він, як казав Шевченко «всім нам разом на землі єдиномисліє подай і братолюбіє пошли.»

Учні III – IV рівня оповіли яку роль в житті української родини виконує Шевченко: «... У нашій хаті, на стіні висить портрет у рамі. Він дуже рідний і мені і татові і мамі. Він стереже і хату й нас, він знає наші болі. Я добре знаю – це Тарас, що мучився в неволі...»

Хвилиною мовчанкою, присутні вшанували пам’ять «Небесної Сотні». Н.Олійник закликала, щоб слова поета-пророка «Не дай спати ходячому, серцем завмирати і гнилою колодою по світу валятись. А дай жити, серцем жити і людей любити!...» - стали і нашою молитвою і дороговказом.

Учні проспівали кілька пісень, Галина Яловенко при фортепіано; деякі, під акомпанемент бандуристів Тетяни Смик і Миколи Невмержицького; деякі, з участю Катедрального Хору.

Артем Бєлосохов, з почуттям, продекламував вірш Шевченка «Мені тринадцятий минало»; Денис Слюсар переконливо заграв роль старого Шевченка, а Едуард Раксин заграв роль молодого Шевченка.

Чотири хлопці з шаблями виконали танець козаків (вчитель танців: Зарицький Іван).

На закінчення, Надія Пестрак, Директор Школи, зробила підсумок впливу Шевченка: «... майже все своє життя Шевченко жив за межами рідної землі, та безмежно і палко любив свій край, будив козацький дух, а також, підняв народне слово до вершин світового письменства.»

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(Використано сценарій, який приготували вчителі Школи. Всі учні брали участь в цьому Святі Шевченка).
Вшанування Жертв Голодомору в Україні 1932-1933

Голодомор в Україні у 1932 – 1933 роках є величезною трагедією для всього нашого багатоштатального українського народу. Саме ця трагедія проводилася навмисно, щоб знищити, стерти з лиця землі, українське суспільство. Так, загинули мільйони людей, які померли з голоду, померли за те, що вони були українці.

Пам’ять про них повинна бути з покоління до покоління. Кожний свідомий українець повинен знати і пам’ятати про них, а більше того згадувати їх у своїх молитвах.

Так, як і кожного року, 18 травня, 2014 року, духовенство разом з вірними Українського Православного Собору св. кн. Володимира у Пармі, Огайо, біля пам’ятника Голодомору, що розташований на церковній території, молитовно вшанували всіх Жертв Штучно-Створеного Голодомору в Україні 1932-1933 років. Була відслужена панахида за їхній вічний спокій, щоб їхні души спочивали у Небесному Царстві, де не має ні болю, ні байдужості, але вічне життя.

Як зазначив о. Іван Наконечний, настоятель собору, - це вшанування є добром уроком для нашої молоді, щоб вони знали про ту страшну трагедію, щоб вони передавали це своїм дітям. Тому учні Школи Українознавства ім. Тараса Шевченка при Кафедральному соборі св. Володимира разом з дітьми Молодшого відділу Української Православної Ліги, читали про Голодомор в Україні.

Хоча, Україна продовжує боротися за незалежність. Гинуть наші співчизники і сьогодні. Тому, ми, свідомі сини і дочки України, пам’ятайте про них завжди. Не забувайте про те, що сталося у 1932-1933 роках та молімось, щоб Господь захистив нашу Батьківщину Україну від усіх нещась і, щоб мир і світле майбутнє панувало в Єдиній Україні.

о. Михайло Гонтарук
Замісник настоятеля кафедрального собору св. Володимира
Парма, Огайо

67th Annual
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South Bound Brook, NJ
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Matthew 5:6

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• Some deaneries will be providing transportation to and from the encampments at an additional cost. Please contact the OYM Office to determine if your deanery is participating in this service by June 5, 2013.

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June 22 - July 5
Youth ages 9-13
Staff ages 16+

Teenage Conference
July 6 - 19
Teenagers 13-18
Staff ages 20+

Mommy & Me/Daddy & Me
July 28 - August 1
August 18 - 22
Children ages 4-8 and parent
Staff 14+
UKRAINIAN ORTHODOX PILGRIMAGE to the HOLY LAND & CONSTANTINOPLE
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$3,245.00 per person from JFK airport

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Greetings in our Lord!

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Bishop Daniel

Monday  Nov. 10  Day 1 –DEPART ON AN OVERNIGHT FLIGHT TO TEL AVIV from JFK airport

Tuesday  Nov. 11  Day 2 - Arrival Tel Aviv - Transfer to Sea of Galilee
Upon arrival in Tel Aviv the group is met by our Orthodox tour escort who will accompany the group for the entire trip in the Holy Land. We are transferred to the Sea of Galilee area for an overnight. Open buffet dinner at the hotel. (D)

Wednesday  Nov. 12  Day 3 - Nazareth - Cana – Mt. Tabor
Open buffet breakfast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel’s Well. Next we visit Cana of Galilee including the Greek Orthodox Church, where we see two of the six jars that Jesus used in the first miracle of turning water into wine for the wedding feast. Our final stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Dinner and overnight Sea of Galilee. (B.D.)

Thursday  Nov. 13  Day 4 - Ministry on the Sea of Galilee
Open buffet breakfast. We start the day early with boat ride on the Sea of Galilee. We then visit the Greek Orthodox Church at Capernaum followed by visit of the ancient Synagogue where Jesus preached. Our next visit is to the Mt of Beatitudes and the Church of the Multiplication of Fish and Loaves where we see the fabulous Byzantine Mosaic showing the five loaves and the two fish- the same caught in the Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy lunch of St. Peter’s fish in a local restaurant. Dinner and overnight in the Sea of Galilee area. (B.L.D.)

Friday  Nov. 14  Day 5 – Caesarea- Ein Karem- Jerusalem
Open buffet breakfast. This morning depart for Caesarea travelling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod’s Palace, Hippodrome Port and Aqueducts. Enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We drive to Ein Kerem to see St John Ba Harim “birthplace of John the Baptist”, Mary’s Spring where Mary came to share the good news announced to her by the Archangel Gabriel with Elizabeth, her cousin, the mother of John the Baptist. Arrive Jerusalem for dinner and overnight. (B.D.)

Saturday  Nov. 15  Day 6 - Jericho to include Mt of Temptation – Dead Sea - Jordan River
Open buffet breakfast. After buffet breakfast we take a full day excursion to the city of Jericho, the oldest continuously inhabited city in the world. We take a cable car to the Greek Orthodox Monastery at Mt of Temptation for a visit of the Monastery – from here you will have a great view over Jericho – Dead Sea, Mt Moab and Mt Nebo in Jordan. Then we take a swim in the mineral rich waters of the Dead Sea. Stop at the Jordan River Baptismal site. Return to Jerusalem for dinner and overnight. (B.D.)

Sunday  Nov. 16  Day 7 - Bethlehem - St Sabas – Shephard Field
Open buffet breakfast. We have the day in Bethlehem to visit the Church of Nativity and celebrate Divine Liturgy. We visit the Shepherd field (Orthodox church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBC), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. Dinner and overnight in Jerusalem. (B.D.)

Monday Nov. 17  Day 8 - Jerusalem - Bethany - Mt Olives - Mt Zion
Start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town,
followed by a visit to the Greek Orthodox Church built over Lazarus tomb. Ascend Mt of Olives visiting the Ascension chapel, then walk down the Palm (Willow) Sunday road stopping at the church of Mary Magdalene. We visit the Garden of Gethsemane and the Grotto of Gethsemane built at this holy place. On route to Mt Zion we pass St Stephen Church marking the area where the first Christian Martyr was stoned to Death. Lunch is on your own, after which we visit St Peter in Gallicantu, Upper Room, King David’s Tomb and Dormition Abbey. Overnight and dinner in Jerusalem. (B.D.)

Tuesday Nov. 18 Day 9 - Patriarchy- Holy Sepulchre- Wailing Wall-Temple Mount - St Ann’s Church – Monastery of the Cross
Open buffet breakfast. We participate in the Divine Liturgy at the Patriarchate of Jerusalem. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. Continue to the Temple Mount where we visit the Mosque and to the Pools of Bethesda and the Wailing Wall. The remainder of the day is at leisure in the Old City for shopping. Tonight we have a farewell dinner at a local restaurant and overnight in Jerusalem. (B. Special Dinner.)

Wednesday Nov. 19 Day 10 –Jerusalem – Constantinople
Early this morning we are transferred to the airport for the short flight to Constantinople. Upon arrival around noon time, you are greeted by the local guide and transferred to the hotel. Following our check in we are transferred to the magnificent Top Kapi Palace. We tour the former home of the Turkish sultans, see the Harem and see where the relics of St. John the Baptist are housed. Overnight in Constantinople. (B.D.)

Thursday Nov. 20 Day 11 - Constantinople
Following breakfast we have a city tour in the morning visiting St. Sophia Church, the Underground Basilica next door, Chora Church and the Church of the Protection of Mother of God. The afternoon is free to enjoy shopping in the Grand Bazaar or the smaller but just as interesting Spice Bazaar. Overnight in Constantinople. (B.D.)

Friday Nov. 21 Day 12 – Constantinople
This morning we travel to the Patriarchy where we celebrate Divine Liturgy and have a visit. We also see the Bulgarian church nearby. Rest of the afternoon is at leisure to explore the city on your own. This evening we gather for the farewell dinner in a local restaurant. (B. Special Dinner)

Saturday Nov. 22 Day 13 – Constantinople-USA
This morning we are transferred to the airport for our non-stop flight home. (B)

PLEASE NOTE: Any items NOT specified in this itinerary are not included in the price. Be sure to read the Terms & Conditions on the back of the flier, especially the cancellation fees which govern this trip. Trip cancellation is highly recommended for the protection of your trip investment.

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- Breakfast and dinner as per itinerary, one lunch of St. Peter’s fish and two special restaurant dinners with beverages
- First-class hotel accommodations
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- All admission & sightseeing charges, taxi to Mt. Tabor
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**Airline seating and special requests:** We do not reserve specific seats with the airline. You may change your seat at the airport prior to departure. Please let us know in writing any special dietary or travel requests you may need. Mileage program information can be added at airport prior to departure.

**Single supplement:** A few single rooms are available for an additional $860.00 per person and can not exceed 10% of the group.

**Baggage:** Each participant is allowed to check (1) suitcase weighing no more than 50 lbs., and one small carry-on bag on the plane. Baggage fees are not included. Please check the specific airline baggage fees on their website.

**Tour Cancellation Policy:** Up to 90 days prior to departure a reservation fee of $250 is withheld. From 90-45 days before departure $500.00 cancellation fee applies, within 45 days of departure all payments are non-refundable, regardless of the reason for cancellation. Should the trip be cancelled within 45 days before departure due to unrest in the countries visited payments will be credited toward future travel minus $500.00 service fee providing that the airlines and the ground suppliers agree to provide full credit of the trip. All cancellations must be in writing. Unused portions of the trip are not refundable. We STRONGLY urge you to purchase Trip Cancellation/Travel Insurance at an additional $196.00 per person for Basic Coverage or the Cancel for Any Reason policy, which we recommend for Basic Coverage for $294.00 per person, based on the trip cost of $3245.00. Higher rates apply to single supplement.

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Belovs, Leila (Lidiya) baptized and chrismated on April 5, 2014 in St. Andrew Church, Boston, MA. Child of Dmitrijs Belovs and Oksana Pavlenko. Sponsors: Dmitri Bondoudoukin and Olha Akademytyska. Celebrated by Fr. Roman Tarnavsky.


Sushanska, Angelina baptized and chrismated on January 5, 2014 in St. Andrew Church, Atlanta, GA. Child of Igor Sushansky and Martha Chekhowych. Sponsors: Sergey Chekhowych and Marianna Hlywyy. Celebrated by Fr. Bohdan Maruszak.


Andrusia, Alice Kochanowski of New Britain, CT on March 29, 2014 at the age of 93 years, officiating clergy Fr. Andrii Pokotylo of Nativity of the Holy Theotokos Parish, New Britain, CT.

Blik, Ann of Lynchburg, VA on February 27, 2014 at the age of 99 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter and Paul Parish, Wilmington, DE.

Butko, Maria of Byron, NY on March 22, 2014 at the age of 92 years, officiating clergy Fr. Yuriy Kasjanov of Holy Trinity Parish, Cheektowaga, NY.

Chamiew, Vera of Vernon Hills, IL on March 8, 2014 at the age of 88 years, officiating clergy. Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Danylevsky, Alex of Weaton, IL on January 15, 2014 at the age of 83 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Dyschkant, Peter of Wood Dale, IL on March 17, 2014 at the age of 92 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Endyke, Anna of Somerset, NJ on April 25, 2014 at the age of 99 years, officiating clergy Fr. Yuri Siwko of St. Andrew Memorial Parish, South Bound Brook, NJ.

Gula, Nicholas of Youngstown, OH on March 25, 2014 at the age of 89 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Joanou, John A. of Brookfield, OH on January 12, 2014 at the age of 87 years, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

Kamarchik, Catherine Procyk of Greensburg, PA on April 12, 2014 at the age of 85 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Katchmer, Mary of Greenville, PA on April 9, 2014 at the age of 95 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Kuniewicz, Mary Simko of Ambridge, PA on March 26, 2014 at the age of 91 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Macye, John of Middletown, DE on April 9, 2014 at the age of 73 years, officiating clergy Fr. Stephen Hutnick of Sts. Peter and Paul Parish, Wilmington, DE.

Martier, Michael of Moon Township, PA on March 25, 2014 at the age of 89 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

Mazurak, Metro of Elmora, PA on January 27, 2014 at the age of 89 years, officiating clergy Fr. Paul Bigelow of Sts. Peter & Paul Parish, Baxkerton-Elmora, PA.

Mychajluk, Panimatka Nadija of Maple Creek, OH on April 20, 2014 at the age of 95 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH. along with Fr. Dennis Kristof and Fr. Dmitri Belenko.

Pokolenko, Anatolij of Cheltenham, PA on April 1, 2014 at the age of 70 years, officiating clergy Fr. Volodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Popyk, Leroy P. of Cedar Lake, IN on April 4, 2014 at the age of 61 years, officiating clergy Fr. Raymond Sundland of St. Michael the Archangels Parish, Hammond, IN.

Rappach, Rose of N Lima, OH on April 19, 2014 at the age of 90 years, officiating clergy Fr. Gregory Becker of Sts. Peter and Paul Parish, Youngstown, OH.

Slavik, Ann Yerega of Beaver, PA on April 6, 2014 at the age of 93 years, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.
May - Травень

3rd 1971 - METROPOLITAN IOAN (TEODOROVICH)
21st 2012 - METROPOLITAN CONSTANTINE (BUGGAN)
15th 1972 - PROTOPRIEST VASYL KUSHIL
16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
16th 1977 - PROTOPRESBYTER PAUL DARMOC
10th 1978 - PROTOPRESBYTER PAVLO FALKO
21st 1981 - DEACON PAVLO PUSHKARENKO
9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 - PROTOPRESBYTER FEDIR BILECKY
11th 1991 - PROTOPRIEST MYKOLA HALETA
30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 - PROTOPRIEST DMYTRO SENETA
14th 2004 - PROTOPRIEST DMYTRO MAMCHUR

Please remember in your prayers...

Просимо згадати у Ваших молитвах...

June - червень

11th 1993 - PATRIARCH AND METROPOLITAN MSTYSLAV (SKRPNYK)
7th 1977 - BISHOP VOLODYMYR (HAY)
21st 1948 - PRIEST JOHN SENCHUK
21st 1955 - PRIEST JOHN PALEY
23rd 1973 - PROTOPRESBYTER VOLODYMYR KLODNYTSKY
30th 1975 - PROTOPRESBYTER PAVLO SZPIRUK
24th 1976 - PROTOPRIEST EVHEN NOVITSKY
20th 1977 - PROTOPRIEST WASYL BULAVKA
23rd 1981 - PRIEST EUGENE KRYWOLAP
3rd 1982 - PROTOPRESBYTER PETER MAJEVSKY
19th 1982 - PRIEST ANDREW ILINSKY
21st 1987 - PROTOPRESBYTER FRANK LAWRYK
29th 1990 - PROTOPRESBYTER IVAN TKACZUK
30th 1995 - PROTOPRIEST JOHN KULISH
4th 1996 - PROTOPRIEST JOHN KULCHYCKY
20th 1997 - PROTOPRESBYTER STEPHEN HANKAVICH
6th 2000 - PRIEST WOLODYMYR CHUHAJ
22nd 2000 - PROTOPRESBYTER STEPHEN HALLICK-HOLUTIACK
9th 2001 - PROTOPRIEST IHOR MIROSHCHENKO
18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIWSKY
6th 2010 - PROTOPRESBYTER FRANK ESTOCIN
13th 2013 - PRIEST VLADIMIR IVANOVOV

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July 5 - 6, 2014
All Saints Camp

This one day intensive retreat will provide parents with teenagers the opportunity to learn more about the Orthodox faith and navigating the teenage years as Orthodox parents.

Registration $65 individual - $110 couple
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Office of Youth & Young Adult Ministry
uocyouth@aol.com

Fr. John Haluszczak
Keynote Speaker
St. Vladimir UOC -Pittsburgh, PA
Ukrainian Orthodox Word

Vol. LXIV  Issue  V-VI, May-June, 2014

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

Ordination Anniversaries

May / June

His Grace Bishop Daniel May 10, 2008
V. Rev. Timothy Tomson May 03, 1992
V. Rev. Wolodymyr Wronskyj May 06, 1990
Rev. Mark Swindle May 07, 2011
V. Rev. John Haluszczak May 09, 1992
V. Rev. Wolodymyr Paszko May 10, 1980
V. Rev. Michael Hontaruk May 11, 2003
His Grace Bishop Daniel May 12, 2001
Protopresb. Alexis Limonczenko May 17, 1955
V. Rev. Petro Levko May 19, 1991
Protopresb. Myron Oryhon May 20, 1979
V. Rev. Stephen Hutnick May 20, 1984
V. Rev. Robert Halet May 24, 1981
V. Rev. Ihor Krekhovetsky May 31, 1994
Rev. Anthony Perkins June 02, 2007
V. Rev. Benjamin Worlinsky June 04, 1967
Rev. Ivan Synevskyy June 05, 2010
Rev. Mark Phillips June 15, 2002
V. Rev. Volodymyr Zinchyshyn June 16, 1997
Protopresb. William Diakiw June 17, 1956
Rev. Andrew Gall June 26, 1988
V. Rev. Stephen Masliuk June 29, 2002
Protodn. Ireney Dziadyk June 19, 1998
Dn. Nicholas Zachary June 25, 2011
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LINDENHURST:
225 N. 4th Street  Lindenhurst, NY 11757  Tel: 631.867.5990  Fax: 631.867.5989

www.selfreliancecny.org

Outside NYC call toll free: 1-888-735-3735
## Ukrainian Orthodox Church of the USA
### Office of Public Relations

## Calendar of Events

**Get involved in the life of your Church!**

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

<table>
<thead>
<tr>
<th>Event</th>
<th>Dates</th>
<th>Details</th>
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<tr>
<td><strong>Diocesan Church School Camp</strong></td>
<td>22 June – 5 July, 2014</td>
<td>Youth ages 9–13, Staff ages 16+</td>
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<tr>
<td><strong>Mommy &amp; Me / Daddy &amp; Me</strong></td>
<td>28 July – 1 August, 2014 or</td>
<td>18 – 22 August, 2014, Staff 14+</td>
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<tr>
<td><strong>Teenage Conference Camp</strong></td>
<td>6 – 19 July, 2014</td>
<td>Teenagers 13-18, Staff ages 20+</td>
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<td><strong>High School Mission Trip</strong></td>
<td>2 – 10 August, 2014</td>
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<td><strong>Follow Me! Pilgrimage</strong></td>
<td>10 – 13 October, 2014 or</td>
<td>South Bound Brook, NJ, Staff 14+</td>
</tr>
<tr>
<td><strong>67th Annual UOL Convention</strong></td>
<td>23-27 July, 2014</td>
<td>South Bound Brook, NJ, see inside for more info</td>
</tr>
<tr>
<td><strong>Ukrainian Orthodox Pilgrimage to the Holy Land</strong></td>
<td>10 – 22 November, 2014</td>
<td>see inside for more info</td>
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