Faith and Photography Contest

Winner Ages 13-18 - Photo of Bishop Daniel

Olena Lymar - St. Volodymyr Cathedral - Chicago, IL

Topic - Ages 13-18 Teenagers: For we walk by faith, not by sight. Take a photo of something in which you place your faith. Use as a guide the story of David and Goliath. David's faith becomes evident when he does not cower under the threats of Goliath, but instead warns Goliath with the hand of God.

What Olena Submitted: “And He said: ‘Truly I tell you, unless you change and become like little children, you will never enter the kingdom of heaven.’ (Matthew 18). A lot of times children do not have prior knowledge of their faith, yet they always look with a pure heart to accept what God wants to give or to teach us. We should take the example of the children and receive the Lord with open hearts and accepting minds so we can fully enjoy his abundant blessings.”
Monday, October 17, 2016

3:00 – 6:00 Consistory Meeting

Tuesday, October 18, 2016

9:00 – 5:00 Council of the Metropolia Meeting
5:30 Vespers – Seminary Chapel
6:00 – 7:00 Dinner
7:15 St. Sophia Seminary Board Meeting

Wednesday, October 19, 2016

7:00 – 8:30 Divine Liturgy – St. Andrew Memorial Church
8:30 – 9:00 Breakfast – Cultural Center
9:00 – 1:00 2016 Clergy Conference
1:00 – 2:30 Lunch, Sobor Registration – Cultural Center
2:45 – 3:00 Procession of all clergy and lay delegates, alternates & guests into Cultural Center
3:00 – 7:00 Sobor Opening – Cultural Center Main Hall
   1. Opening prayer
   2. Singing of US and Ukrainian national anthems
   3. Approval of Sobor agenda
   4. Election/Appointment of Sobor Presidium, Secretaries, Parliamentarian, & Translators
   5. Greeting and Blessing from His All-Holiness Patriarch Bartholomew I
   6. Greetings from visiting Hierarchs
   7. Report of the Pre-Sobor Commission
   8. Report of the Credentials Committee
   9. Confirmation of a Quorum
10. Address of His Eminence Metropolitan Antony
12. Approval of the Sobor Rules of Order
13. Approval of the Rules for Debate on Sobor Motions, Discussions, etc.
14. Activity Reports with discussion and questions after each report
   a. Consistory – Bishop Daniel, president
   c. Audit Commission – Hanja Cherniak, Chairman
15. St. Sophia Seminary – Metropolitan Antony, Rector and Chairman of the Board, and V. Rev. Bazyl Zawierucha, Provost
16. Ukrainian Orthodox League of the USA – President elected at annual convention
17. Jr. Ukrainian Orthodox League – President elected at annual convention
18. St. Andrew Society – Protodeacon Ihor Mahlay, President
19. Dinner – Cultural Center Main Hall
20. Special Museum Exhibit Opening – From Social Realism to Church Art: the Work of the Ukrainian Lemko Artist Nicholas Bervinchak
21. Evening Prayers – Seminary Chapel

Thursday, October 20, 2016

7:30 – 9:00 Divine Liturgy – St. Andrew Memorial Church
9:00 – 9:45 Breakfast – Cultural Center Main Hall
10:00 – 1:00 Ministry Reports continued:
   20. Office of Christian Charity – Protodn Ihor Mahlay
   21. Office of Youth & Young Adult Ministry – Mrs. Natalie Kapeluck-Nixon
   26. Office of Cultural Affairs – Natalia Honcharenko
   27. Office of Archives – Dr. Michael Andrec
   28. Office of External Affairs – Metropolitan Antony & Fr. Zawierucha
30. St. Sophia Seminary Library – Mrs. Larissa Bulya
31. St. Andrew Cemetery – Olga Coffey
32. All Saints Camp – Larry Kopp
1:00 – 2:00 Lunch – Cultural Center Main Hall
2:00 – 3:00 Nominations Committee Report and Elections
4:30 Rite of Induction of newly elected Council Members
5:30 Vespers – Seminary Chapel
6:00 Cocktails prior to Grand Banquet – Cultural Center Blue Room
7:00 Sobor Grand Banquet – Cultural Center Main Hall

**Friday, October 21, 2016**

7:30 – 9:00 Divine Liturgy – St. Andrew Memorial Church
9:00 – 9:45 Breakfast
10:00 – 10:15 Metropolitan Antony’s Introduction of the Strategic Plan (everyone together)
10:15 – 11:45 Overall Strategic Plan Presentation – What does the world in which we live look like and what is the Ukrainian Orthodox Church of the USA’s: (1) statement of Why; (2) Strengths, Weaknesses, Opportunities and Threats; (3) Mission; (4) Vision; (5) Core Values; (6) Strategic Areas of Focus Task Forces (everyone together)
11:45 – 1:00 Presentation of the specific Strategic Goals by each Task Force Chair (everyone together)
1:00 – 2:00 Lunch – Cultural Center Main Hall
2:00 – 3:30 Individual Task Force Breakout Session 1 (each participant attends one of the Task Forces that most interests them and discusses the Goals and Action Plans of that Task Force with the Goal Captains)
3:30 – 3:45 Break and go to next breakout session
3:45 – 5:15 Individual Task Force Breakout Session 2 (each participant attends one of the Task Forces that also interests them and discusses the Goals and Action Plans of that Task Force with the Goal Captains)
5:15 – 5:30 Break and go to final group open forum discussion session
5:30 – 7:00 Open forum discussion and consensus building about how we make sure we accomplish this entire Strategic Plan and the specific timetable and an inspirational Call to Action and Service (everyone together)
7:30 Conclusion of Sobor and Benediction
8:00 Dinner – Cultural Center Main Hall
10:00 Evening Prayers – Seminary Chapel

**Saturday, October 22, 2016**

9:00 Hierarchal Divine Liturgy – St. Andrew Memorial Church
11:30 Farewell Brunch – Cultural Center Main Hall
1:15 Meeting of newly elected Council of Metropolia
Понеділок, 17 жовтня 2016 р. Б.
3:00 – 6:00 Збори Консисторії

Вівторок, 18 жовтня 2016 р. Б.
9:00 – 5:00 Збори Ради Митрополії
5:30 Вечірня – Каплиця Семінарії
6:00 – 7:00 Вечеря
7:15 Збори Директорії Свято-Софіївської Семінарії

Середа, 19 жовтня 2016 р. Б.
7:00 – 8:30 Божественна Літургія – Церква-пам’ятник св. Андрія
8:30 – 9:00 Сніданок – Культурний Центр
9:00 – 1:00 2016 Конференція Духовенства
1:00 – 2:30 Обід, Реєстрація Собору – Культурний Центр
2:45 – 3:00 Процесія всього духовенства, делегатів та гостей до Культурного Центру
3:00 – 7:00 Відкриття Собору – Культурний Центр Головний Зал

1. Відкриття молитвою
2. Лунання національних гімнів США та України
3. Затвердження розкладу Собору
4. Вибори/призначення президія, секретарів, парламентарія та перекладачів
5. Привітання та благословення Святійшого Патріарха Варфоломія І
6. Привітання від гостей ієрархів
7. Звіт Перед-соборної Комісії
8. Звіт Мандатної Комісії
9. Підтвердження кворуму
10. Звернення Високопреосвященнішого Митрополита Антонія
12. Прийняття правил порядку Собору
13. Прийняття правил для дебатів Собору
14. Звіти діяльністі з обговоренням та питаннями після кожного звіту
   a. Консисторія – Список Даниїл, голова
   b. Фінансовий Звіт – о. Стефан Гутнік, голова фінансового відділу
   c. Контрольна Комісія – Гання Черняк, голова
15. Свято-Софіївська Семінарія – Митрополит Антоній, Ректор та Голова Управи, і прот. Василь Завірюха, Провід
16. Українська Православна Ліга США – Голова вибранний на річних зборах
17. Молодша Українська Православна Ліга – Голова вибранний на річних зборах
18. Товариство св. Андрія – Протодиякон Ігор Махлай, Голова
7:00 Вечеря – Культурний Центр Головний Зал
8:15 Відкриття особливої музейної виставки – Від Соціального реалізму до церковного мистецтва: робота лемківського художника Николая Бервінчака
10:00 Вечірні молитви – Каплиця Семінарії

Thursday, October 20, 2016
7:30 – 9:00 Божественна Літургія – Церква-пам’ятник св. Андрія
9:00 – 9:45 Сніданок – Культурний Центр Головний Зал
10:00 – 1:00 Продовження звітів відділів:
19. Відділ Опікунської Діяльності – прот. Роберт Голет
20. Відділ Християнської Благодійності – протодиякон Ігор Махлай
21. Відділ Молоді – Наталія Капелюх-Ніксон
22. Відділ по Справах Сім’ї – прот. Василь Сендега та ПМ Олена Сендега
23. Відділ Релігії – прот. Харалампій Линсинбиглер
24. Відділ Літургійних Видань – Список Даниїл
25. Відділ Зовнішніх Стосунків – о. Іван Синевський
26. Відділ Культури – Наталія Гончаренко
27. Відділ Архівів – д-р Михайло Андрець
28. Відділ Взаємозв’язків – Митрополит Антоній та о. Завірюха
29. Відділ Розвитку Духовенства – прот. Тимофій Томсон та о. Перкінс
30. Бібліотека Свято-Софіївської Семінарії – Лариса Булига
31. Цвинтар св. Андрія – Ольга Коффі
21st Sobor

32. Табір всіх святих – Ларрі Копп

1:00 – 2:00 Обід – Культурний Центр Головний Зал
2:00 – 3:00 Звіт комітету номінацій та виборів
4:30 Чин встановлення ново-вибраних членів Ради Митрополії
5:30 Вечірня – Каплиця Семінарії
6:00 Коктейлі перед бенкетом – Культурний Центр Blue Room
7:00 Бенкет Собору – Культурний Центр Головний Зал

П’ятниця, 21 жовтня 2016 р. Б.

7:30 – 9:00 Божественна Літургія – Церква-пам’ятник св. Андрія
9:00 – 9:45 Сніданок
10:00 – 10:15 Презентація Вступу Стратегічного Плану Митрополитом Антонієм (всі разом)
10:15 – 11:45 Загальна презентація Стратегічного Плану – Як виглядає світ у якоми ми живемо і що є Українська Православна Церква США: (1) Чому; (2) Позитиви, Негативи, Можливості та Загрози; (3) Місія; (4) Мета; (5) Головні Цінності; (6) Окремі Стратегічні Ділянки (всі разом)
11:45 – 1:00 Презентація певних стратегічних цілей кожною групою (всі разом)
1:00 – 2:00 Обід – Культурний Центр Головний Зал
2:00 – 3:30 Розділ на окремі групи 1-ша Сесія (кожний учасник приймає участь у одній групі, яка найбільше цікавить, обговорює цілі та план діяльності з капітаном цілей)
3:30 – 3:45 Перерив
3:45 – 5:15 Друга сесія (кожний учасник приймає участь у одній групі, яка найбільше цікавить, обговорює цілі та план діяльності з капітаном цілей)
5:15 – 5:30 Перерив та остання відкрита дискусія
5:30 – 7:00 Відкрита дискусія та вивчення можливості втілення стратегічного плану і його цілей (всі разом)
7:30 Завершення Собору
8:00 Вечеря – Культурний Центр Головний Зал
10:00 Вечірні Молитви – Каплиця Семінарії

Субота, 22 жовтня 2016 р. Б.

9:00 Архиєрейська Божественна Літургія – Церква-пам’ятник св. Андрія
11:30 Прощальний обід – Культурний Центр Головний Зал
1:15 Збори ново-вибраної Ради Митрополії
Imagine you borrow a friend's car for the weekend. You drive it around, use it to haul some things you couldn't handle yourself, and it's very helpful to you. At the end, you gas it up, make sure it's clean, and then give it back to your friend. You might even give your friend a gift as thanks for letting you use the car. Why do you gas up the car if it's not yours? Why do you clean it?

This is the essence of what stewardship is in the secular sense. It is the responsible planning and management of resources. We steward things in our daily lives all the time. When we borrow a friend's car, we act as stewards of the car. We are responsible for its condition when we return it. If you are asked to take on a project at work, that is a form of stewardship. Your boss is entrusting you with the responsible management of that initiative, and you bear responsibility for the outcome.

The same is true of the Church. God entrusted the care of the earthly Church to us, and we, who “are the body of Christ and members individually” (1 Corinthians 12:27), are ultimately responsible for its care. Wise care of the Church applies of course to the physical aspects of a parish: the church building, the grounds, etc. It also applies to prudent financial management, which is what many of us think of first when we think of stewardship. Your boss is entrusting you with the responsible management of that initiative, and you bear responsibility for the outcome.

Do All Things Decently and in Order

Sacred Offering? Like the bread we bake for prosphora? Yes, giving our material gifts back to God in the spirit of thanksgiving for the blessings He has given us is probably the clearest example of what a sacred offering is. It's certainly what is most often mentioned in the Old Testament: grain offerings, sin offerings, peace offerings, first fruits; all of these are selected from that which comprised the living of an ancient Hebrew (in an agricultural society). Offering of all these material things and their modern analogs is indeed a very good thing. However, we Christians are to go beyond following the Law and live our faith; "before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.” (Galatians 3:23)

In the first letter to the Corinthians, Paul explains that each of us have spiritual gifts to offer “There are diversities of gifts, but the same Spirit” (1 Corinthians 4), and it is that Spirit part to which we must pay particular attention. We indeed contribute our God-given gifts of prophecy, healing, tongues; leadership, accounting knowledge, education; right worship, praise and song. We must “do all things decently and in order” (1 Corinthians 14:40), and just as in the Law, we are to offer our gifts in particular prescribed ways. Priests have certain jobs to do, chanters others, prosphora bakers yet another. We must indeed give in the ways we have been instructed, but in order to truly be living our faith, we must be giving in the right spirit.

The Same Spirit

“There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works in us all.” (1 Corinthians 4-6) Paul was speaking to unify his congregation in Corinth, but the essential point is one that many of us miss: first and foremost, our ministries need be a conduit for the Holy Spirit to act in the world. We must align our hearts with God when we give our gifts in order to transfigure them and thus ourselves (and the world). That transfiguration is the essence of Orthodox Christian stewardship.

In his explanation of the gospel passage about the ten lepers
(Luke 17:11 – 19), Fr. Robert Holet explained how that transfiguration looks:

“The one who exercised the stewardship of God's gift of healing to him went beyond the Law's prescription, or even common sense. He instead, first returns to the Lord, gives thanks (eucharist) and orients His life toward Christ. Then everything else changes - is deepened and transformed. The 'good deeds' like the love of neighbor (stranger, sick, imprisoned) becomes an encounter with Christ.”

Love, Superior to Gifts

The very finest gifts we can offer to God are acts of love for our fellow man. Sometimes this takes the form of doing what is best for the community as a whole instead of what we might personally like to do. Are we coming to services not just on Sundays and Christmas, but on other holy days and during weekday services? It is important that we come to these services as a community. St. John of the Ladder advises us that, “It is possible for all to pray with a congregation; for many it is more suitable to pray with a single kindred spirit; solitary prayer is for the very few.” When we pray as a community, we help others to achieve prayerful reflection that they could not achieve on their own.

Let us never forget that the Church is a community. Holy Scripture tells us that, “we will grow to become in every respect the mature body of him who is the head, that is, Christ” (Ephesians 4:15). To care for the Church is to care for the community that comprises the Church body. Are we working to grow the church? Do we try to bring others to share in the Kingdom of God? This too is stewardship.

Bring a Friend to Church Day is fun and an easy way to increase visibility of the Orthodox Church in the public eye. If you have friends, family, or are dating someone outside the faith, bring them to services or church events from time to time. Make sure to open the doors of your parish to those you love. You may never convert any of them, and in fact, you certainly don't have to try. Simply welcoming new people into your parish is good for those guests, your relationships, and for the parish as a whole. Some parishes never learn to be welcoming because they so rarely have the chance to welcome strangers: make sure to do your part, and help warm up a welcome when people are nervous or shy.

It is also good to open the doors of your parish to those God loves, but perhaps you do not. One of the highest forms of stewardship of the Church is charity to those the world loves least. Never forget what Our Lord said to those who are to inherit the Kingdom: (Matthew 25:35-36) “For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.” Whether it is a formal ministry, informally welcoming a homeless person to come in and eat at Coffee Hour, or just individual kindness shown to those in need, every bit of God’s love we show to our fellow man is Stewardship of the highest order.

Are we leading by example? Are we doing our part to live and encourage a spiritual life in the parish outside of services? Sometimes what your brethren in Christ need most is fellowship on the Way. If you fast, don't be proud in your fast, but don't hide it entirely. Let your example inspire those who perhaps would fast as part of a group. Do you struggle, spiritually? Sometimes just being open about your struggles will help others, or it will invite them to help you. Offer to pray for people, and then do it. Ask for prayers from people if you need them. The more we live our faith as part of a community, the more encouraged the rest of that community will be to live it themselves. The health of that community depends on a million individual decisions: don't hesitate to contribute your part.

Final thoughts

One day we will stand before Him, and have to answer for our time here. We will have to answer for what we did for His kingdom. The Church helps us get from one point in life to another. It helps us to shoulder the burdens we cannot shoulder alone. Will we pass God's house off to others in better, worse, or the same condition as when we received it?

By Mark Host and Lisa Ryan
Благодійність як основа культуротворчості України

Українське суспільство сьогодні перебуває на переломному етапі переходу від суспільства традиційного типу до сучасно-європейського. Перехід здійснюється через кризу, яка має тотальний характер, що загрожує цілісності України. У цьому стаю велика роль покладається на культуротворчий потенціал країни. В умовах економічної кризи й бюджетного дефіциту дуже актуально виступає благотворення. В галузі культури благодійна діяльність спрямована на забезпечення доступу всіх верств населення до культурних цінностей, охорону, збереження і примноження культурної та мистецької спадщини. Сучасні соціально-культурні реалії потребують необхідності наукового дослідження й відновлення традицій благодійництва в культурі України.

Інтенсивна розробка гуманістичних ідей у переплетені з реформаційними відбувається від XVI до XVII ст. В цей період з'являються наукові й освітні, літературні, культурно-просвітницькі об’єднання, роль яких була подібна італійським акахеамідам чи північно-европейським ученим товариствам. Активно формується історічна самосвідомість українського народу, розвивається ідеал гуманістичного патріотизму, і це становиться характерною ознакою того часу. Процес реформаційних змін в Україні стає виключно оригінальним, не схожим з культурними явищами в інших країнах.

Благотворному націївному процесу України XVI–XVII ст. сприяли не тільки окремі видатні історичні діячі, а й братства – національно-релігійні та громадсько-культурні організації. Вони виникли у критичний для України час, коли гноблення рідної культури та православної віри досягло своєї вершини. Саме тоді на громадську арену вийшло міщанство – верства українського суспільства, яка в історії діяла до того часу відігравала незначну роль. Благодійність потрібно визначати і як передачу знань і їх філософсько-культурологічного аналізу.

Тлумачний словник української мови 2001 року пояснює, що благодійний – це той, який дає, приносить добро, користь; корисний. Благодійник – той, хто подає комусь допомогу, підтримку; добродійник, доброчинець, добродії, добротворець, благоумець [6, 112–113]. Той самий сенс мають і поняття добродійність, благотворення.

Р. Г. Апресян досліджує феномен благодійності й стверджує, що це діяльність, за допомогою якої приватні ресурси добровільно розподіляються їх власниками з метою допомоги бідним (у широкому значенні слова) людям, для вирішення суспільних проблем, а також вдосконалення умов суспільного життя.

Однак, не тільки фінансові, матеріальні засоби, але й здібності та творчість людей можуть бути приватними ресурсами. Благодійність часто розуміють як подання милостині. У мотивах і ціннісних засадах благодійності й милостині багато спільного. Але як певного роду суспільна практика благодійність відірвіться від милостині. Милостиння становить собою індивідуальне й приватне діяння: в основному вона просто віддається бідним, навіть без прохання з їх сторони. Вона орієнтована на послаблення сукупної потреби, яка не терпить зволоження, благодійність же носить організований і за перевагою невиразний характер. Навіть у випадках забезпечення реалізації індивідуальних заходів (проектів) йдеться про суспільно значущі цілі. Якщо вона здійснюється за планом, за спеціально розробленими програмами, то це априорі творча діяльність.

У суспільній думці цей термін, як правило, розуміється як удосконалення й поставлено на потік роздавання матеріальних благ (у першу чергу грошої та устаткування, а також їжі й одягу), але й здібності та творчість людей можуть бути призначені не тільки для самого відданих, але й саме для того, щоб значні незалежні від конкретних потреб особисті ресурси добровільно розподілялися їх власниками з метою допомоги бідним, навіть без прохання з їх сторони. Вона орієнтована на послаблення сукупної потреби, яка не терпить зволоження, благодійність же носить організований і за перевагою невиразний характер. Навіть у випадках забезпечення реалізації індивідуальних заходів (проектів) йдеться про суспільно значущі цілі. Якщо вона здійснюється за планом, за спеціально розробленими програмами, то це априорі творча діяльність.

Благотворення, як ми зазначили вище, спрямоване на загальнє благо. Такою є не лише суспільна практика благотворення, але й здібності та творчість людей, що мають в міру можливих здібностей та ресурсів створювати нове. Однак, не тільки фінансові, матеріальні засоби, але й здібності та творчість людей можуть бути приватними ресурсами. Благодійність часто розуміють як подання милостині. У мотивах і ціннісних засадах благодійності й милостині багато спільного. Але як певного роду суспільна практика благодійність відірвіться від милостині. Милостиння становить собою індивідуальне й приватне діяння: в основному вона просто віддається бідним, навіть без прохання з їх сторони. Вона орієнтована на послаблення сукупної потреби, яка не терпить зволоження, благодійність же носить організований і за перевагою невиразний характер. Навіть у випадках забезпечення реалізації індивідуальних заходів (проектів) йдеться про суспільно значущі цілі. Якщо вона здійснюється за планом, за спеціально розробленими програмами, то це априорі творча діяльність.

У суспільній думці цей термін, як правило, розуміється як удосконалення й поставлено на потік роздавання матеріальних благ (у першу чергу грошої та устаткування, а також їжі й одягу). Однак, благодійність потребує визначення і виявлення в її суті, в якості нового переліку цілей, які можуть бути досягнуті за допомогою діяльності благотворників.

Відомий англійський економіст і філософ Дж. Мілль позначає рациональність, націліність на практичний результат, а також корисний характер благодійності. Вона обов’язково повинна бути розумною, безсумнівно, дбавливою і ніколи не
метають досягти успіху історичного часу. Рокфеллер, Карнегі, Форд, Сорос, відомі підприємці й фінансисти, створили найбільш приватні благодійні фонди США. І фонди ці не випадково носять їх імена, бо вони зуміли застосувати свої таланти і знання для досягнення успіху спочатку в економічній, а потім і в громадській діяльності. Але їх благодійність активність не була б такою ж успешною, як їх економічна і підприємницька діяльність, коли б вони тільки щедро ділилися своїм прибутком, а не розподіляли б засоби використанням тих самих принципів раціональності, які виправдали себе в процесі їх придбання. Це свідчить про те, що благодійність повинна бути ще і прагматичною.

Благодійність завжди натхненна високими ідеалами, в її основі перш за все лежить людяність. Але разом із тим це – справа, а до справи необхідно відноситися по-діловому, раціонально, прагнучи її ефективності і успішності.

Розглядаючи добродійність в Україні, потрібно відзначити, що витоки благодійної діяльності слід шукати в способі життя, в ментальності стародавніх слов'ян. Доброчесність і милосердя були характерні для них, зумовлені родючою землею, мирним родом, землею і природою. Християнська релігія, з її вченням про любов до ближнього та спасіння душі завдяки милостині, також сприяла розвитку в громаді благодійницьких тенденцій. Молодий держава Київська Русь прийняла християнство як посушливу землю, що землю, що допомагали бідним своїм друзям або їх родинам, разом здобувалися по-діловому, раціонально, прагнучи її ефективності і успішності.


Україна має свою культурно-історичну пам'ять щодо братських організацій. Місто Львів вважається головним осередком братського руху на українських землях. Двома найстарішими братствами в Україні були Львівська Успенська Церква. Гуртуванням у братствах хвилями міцність удовольствами свої громадські спостереження. Львів заснував деякі братства, серед яких найстарішим вважається Успенське. Його діяльність спочатку зводилася до опікі над церквою: братчики купували в склад чину свічки, ікони та інші церковні речі. На свято Успіння щороку брали великий бенкет. Вони допомагали бідним своїм друзям або їх родинам, разом здобуваючи ресурси після поховання, виховували в собі і своїх дітей риси солідарності і взаємної допомоги. Саме Іван Федоров спорудив друкарню.

Відвідати хворого, зарадити йому, повідомити братство про біду – це було найпершим обов'язком кожного братчика. В такому монолітності, згуртованість, взаємодопомога і взаємодії також мало виховуватись по-діловому, раціонально, прагнучи її ефективності і успішності.
Слава Хрестовоздвиженського Братства

Українська та зарубіжна культура

Але на кошти братств мали право навчатися тільки сироти, діти вбогих батьків. Більш заможні родини вносили гроші в залежності від своїх можливостей. Письмове угоду укладалась обов'язково між школою та батьками, де зазначалась: форма оплати; те, чому школа повинна навчити дитину; обов'язки батьків із сприяння дітям у навчанні.

Найголовнішими завданнями вчителів братських шкіл було давати учням ґрунтовні знання і прищеплювати моральні і духовні якості. Їм пропонувалось проводити з учнями бесіди на різні виховні теми, а також навчати дітей юнацькі моралі: як вони повинні стояти в церкві перед богом, бути в домі перед рідними своїми та як здавжки зберігати доброчесність.

В освітній діяльності братств основоположним принципом стала теза, що з науки "ще до бре приходить", а її запровадження викликало "неряд і все зло". Львівські братства мали великі значення для розвитку вітчизняної культури і духовної свідомості українців. Високоосвічені люди, українські гуманісти і просвітителі: Тарас Земка, Єлисей Хомович-Плетенецький, Іов Борецький, Захарія Копистенський та ін. стали її фундаторами. Вже наприкінці XVI – на початку XVII ст. братські школи приростили в багатьох містах України. Навчальні заклади, звісно, існували й до цього, але з появою братських шкіл підвищувався рівень викладання й поглиблювався зв'язок з іншими громадськими інтересами.

Рух братств в Україні і реформація в Західній Європі, по суті, виконували однакову роль: церковні власти опинялися під контролем міської громадськості. Протидіючи католицькому релігійному гніту, відстоюючи національний розвиток, братства здійснювали благотворчі та благодійницькі функції: допомагали хворим, бідним, удовам, сиротам, викупували бранців з татаро-турецької неволі, будували церкви, шпиталі, друкарні, оберігали і реставрували високоморальну поведінку. Він мав бути скромним, побожним, не срамословним, не гнівливим, а благочестивим. Учнів вчитель мав виховувати так, щоб ні за одного учня не бути винним Богу Вседержителю та їх батькам. Всі учні для вчителя – і бідні, і багаті – вони повинні бути рівними. Адже з часом Статут Львівської братської школи було покладено в основу діяльності всіх братських шкіл.

Київ як культурний центр України відігравався на початку XVII ст. На Подолі, на кошти шляхети з Луцька Єлизавети Гулевичівни, яка переїхала до Києва, було засновано Київське Богоявленське братство, яке стало найбільш ма́совим з усіх українських братств. Воно об'єднувало найкращих представників української шляхти, духовництва, купців, ремісників. Гуляевична, національно свідома, освічена жінка, розробила програму і статут братства, поштовхнувши навчання і кошти для побудови школи, церкви та готелю для бідних. Це робилося з "любові й прив'язаності до українського народу". Коли Гуляевичева переїхала до Луцька, вона стала брати участь у діяльності місцевого Хрестовоздвиженського братства. Таким чином, найважливішу роль у релігійно-культурному русі відігравали Львівське, Київське та Львівське братства. Згодом саме вони очолили братський рух в Галиччині, а також в Україні. Львівську братську школу – і це було його найбільшою заслугою як культурного осередку. Школа мала велике значення для розвитку вітчизняної культури і духовної свідомості українців. Високоосвічені люди, українські гуманісти і просвітители.
об’єднали свої зусилля на благо української нації та її культури на основі благодійності.

Історичними витоками корпоративізму можна вважати середньовічні цехові об’єднання. Навіть в епоху середньовіччя корпоративізм визначався як тип соціальності, соціальний лад, що представляє органічну єдність держави й громадянського суспільства. Отже, корпоративізм є духовна концепція, за якою людина може і повинна своєю волею і своїм розумом творити свій власний світ.

Корпоративізм вимагає від людини активної позиції: для його підтримки необхідна людина, що зі сьєєю енергією віддається дії, мужньо усвідомлює майбутні труднощі й готова їх долати. Людина, яка розуміє життя як боротьбу, пам’ятуючи, що гідне життя слід собі завоювати, перш за все створюючи з себе самого знайада (фізичне, моральне, інтелектуальне) для його влаштування. Це вірно і для окремої людини, і для нації, і для людства взагалі. Звідси виникає висока оцінка культури у вусі її формах і проявах: релігії, науці, мистецтві й найбільше за усе – у вихованні.

Однак, слід зазначити, що корпоративістська концепція держави вкрай антиіндивідуалістична, вона потребує від людини самовідданності. Корпоративізм визнає індивіда, оскільки він співпадає з державою, що намагається представляти універсальну свідомість і волю людини в його існуванні в історії.

В досліджувані нами – постренесанський період треба говорити про міщанський корпоратівізм як особливий феномен української культури. З одного боку, ідеї відродження української державності, її культури залишаються панівними (як власне і в класичному розумінні корпоратівізму – все в державі не має цінності поза державою). Однак, слід зазначити, що корпоративістська концепція держави вкрай антиіндивідуалістична, вона потребує від людини самовідданності. Корпоративізм визнає індивіда, оскільки він співпадає з державою, що намагається представляти універсальну свідомість і волю людини в його існуванні в історії.

Відомі українські гуманісти, такі як Л. Зизаній, Ю. Рогатинець, К. Ставровецький – не тільки в мирі, але й в культурі залишаються панівними (як власне і в класичному розумінні корпоратівізму – все в державі не має цінності поза державою).

Юлія Сугробова, кандидат філософських наук, доцент, завідувач кафедри українознавства ДУ "Києво-Могилянська академія".
Thirty years ago, in the early morning of April 26, 1986, even as the Orthodox Church was about to embark on its holiest of weeks leading to the joy of Easter, the Chornobyl nuclear power plant in Ukraine exploded, creating the worst nuclear disaster that the world had seen up to that time.

The consequences of the disaster were felt far and wide: in the extension of contaminating radioactive particles into Russia, Belarus, as well as countries to the North and West; in human desertion and ecological destruction of vast surrounding areas; in long-lasting and permanent damage to health and loss of human life estimated at one million premature deaths.

With this painful background of experience and knowledge, what can we conclude as conscientious citizens? What can we resolve as committed believers? And what can we profess as responsible leaders?

First, we must never forget. We must forever remember. We must recall the names of all those, known and unknown, who lost their lives as a result of our actions, just as we must retain vivid in our heart and mind the tragic consequences of our failures. Memory is a powerful attribute in religion, and particularly in Christianity where it becomes a transformative force. It is the way in which we relate to the past, change our attitude and conduct in the present, and assume responsibility for the future.

Second, we have reached a point in technological development where we must learn to say “No!” to technologies with destructive side effects. We are in dire need of an ethic of technology. In the Orthodox Church, we profess and confess that God’s spirit is “everywhere present and fills all things” (From a Prayer to the Holy Spirit). However, we must also begin to embrace a worldview that declares and demonstrates the biblical conviction that “the earth is God’s and everything in it” (Psalm 23.1) so that we may refrain from harming the earth or destroying the life on it. We have been gifted with unique resources of a beautiful planet. However, these resources of underground carbon are not unlimited—whether they are the oil of the Arctic or the tar sands of Canada, whether they are the coal of Australia or the gas in Eastern Europe. Moreover, with regard to nuclear energy specifically, we cannot assess success or sustainability purely in terms of financial profit—the disasters at Three Mile Island (1979), Chornobyl (1986), and Fukushima (2011) have amply demonstrated the human, financial, and ecological cost. Nor, indeed, can we ignore the other problems of nuclear power, such as waste disposal and vulnerability to terrorist attacks.

Third, we have reached a point in our economic development where we must learn to say “Enough!” to the mentality of consumerism and the competition of market economy. It is time to be honest with ourselves and with God, acknowledging that the Christian gospel is not always really or readily compatible with the ways of the world; indeed, the message of Jesus Christ and the Church Fathers aims at restraining the crude passions of greed and avarice.

Finally, we have reached a point in our global civilization where we must learn to say “Yes!” to another reality beyond ourselves, to the Creator of all creation, before whom we should kneel in humility and surrender in prayer, recognizing that he and everything he created is for all, not just our own selfish desires. Perhaps the greatest lesson and recollection from Chornobyl is that we must share the world with all people. What we do in the world and for the world affects people’s lives—their health (with the inestimable number of cancer victims), their nourishment (with the inconceivable contamination of food), as well as future generations (whether with the insufferable birth defects and the indiscernible impact on our children).

This is the lesson that, in the Church, we call communion. It is the foremost definition of “God as love” (1 John 4.8) and the highest expression of human love.

This new kind of thinking—this new ethic that aspires to “a new heaven and a new earth” (Rev. 21.1)—is what should be taught in every parish and every corner of the world. Chernobyl should be a lesson about restraint and sharing. We must show compassion; we must demonstrate respect; and we must make peace, not just with our neighbors, but also with the whole of creation.

As the Mother Church of Ukraine, we fervently pray that the memory of Chornobyl be eternal and not in vain.

At the Ecumenical Patriarchate, April 26, 2016
* Bartholomew
Archbishop of Constantinople-New Rome and Ecumenical Patriarch
Тридцять років тому, рано вранці 26 квітня 1986 року в час, коли Православна Церква збиралася увійти в святії тяжки, що ведуть до радості Великодня, в Україні стався вибух на Чорнобильській атомній електростанції, який виявився найбільшою ядерною катастрофою, що світ коли-небудь бачив на той час.

Наслідки катастрофи стали багатовимірними: відбулось радіоактивне забруднення Росії, Білорусі, а також країн, що розташовані на Північ і Захід; населенням залишені свої домівки, сталось екологічне руйнування значних прилеглих територій; через тривалий період відходів і вразливість до терористичних атак. Чорнобиль має бути уроком для нас - кожного кутка світу. Чорнобиль має бути уроком стриманості та спільної відповідальності. Ми повинні стягнути на себе відповідальність за майбутнє належно.

По-перше, ми не повинні забувати. Ми повинні завжди зберігати в нашому серці і розумі траїчії, так само, як ми повинні чітко виділити свої життя в результаті наших дій, коли ми повинні навчитися говорити “Ні!” культу споживання – відходів і вразливість до терористичних атак.

По-друге, ми досягли точки в поступі нашого глобального цивілізації, де ми повинні навчитися говорити “Так!” іншій реальності поза межами нашої уяви, Творцю всього суша, перед яким ми повинні встали на коліна в покорі і віддатися молитві, визнавши, що він і все, що він створив належить усім, а не тільки нашим власним егоїстичним бажанням. Можливо, найбільшим уроком, і спогадом про Чорнобиль є те, що ми повинні жити у світі разом з усіма людьми. Те, що ми робимо в цьому світі і для світу впливає на життя інших людей – їх здоров’я (із значною кількістю інших факторів), їх харчування (як незбагненьним забрудненням продуктів), а також на майбутні покоління (як нестерпні вроджені дефекти і непомітний вплив на нащих дітей). Це урок, який в Церці ми називаємо співучестью. Це перш за все визначення “Бог є любов” (І Івана 4.8) і найвище вираження людської любові.

Цей новий вид мислення – це нова етика, яка прагне до “нового неба і нової землі” (Одкр. 21.1) – це те, чому слід навчати в кожній парафії і у кожному кутку світу. Чорнобиль має бути уроком стриманності та спільної відповідальності. Ми повинні визнавати милосердя; ми повинні про них думати і так само, як ми повинні навчитися говорити “Ні!” культурі споживання – відходів і вразливість до терористичних атак.

По-третє, ми досягли точки в нашому економічному розвитку, коли ми повинні навчитися говорити “Досить!” культу споживання і конкуренції ринкової економіки. Настав час, щоб бути чесним перед самим собою і перед Богом, визнавши, що християнське Евангеліє не завжди відповідає чи сумісне з тим, що відбувається у світі; насправді, послання Ісуса Христа і Отців Церкви спрямовані на стримування неприпустимих впливів на життя інших людей – їх здоров’я (із значною кількістю інших факторів), їх харчування (як незбагненьним забрудненням продуктів), а також на майбутні покоління (як нестерпні вроджені дефекти і непомітний вплив на нащих дітей). Це урок, який в Церці ми називаємо співучестью. Це перш за все визначення “Бог є любов” (І Івана 4.8) і найвище вираження людської любові.

Як Матір-Церква України, ми гаряче молимося про те, що пам’ять про Чорнобиль була б вічною і не дарамною.

Вселенський Патріархат, 26 квітня 2016 року

Вселенський Патріархат, 26 квітня 2016 року

Arхієпископ Константинополя - Нового Риму та Вселенський Патріарх

Вселенський Патріархат, 26 квітня 2016 року

Вселенський Патріархат, 26 квітня 2016 року
Annual St. Thomas Sunday Pilgrimage a Success Despite the Rain and Cold

Braving rain and a cold wind on the Saturday of St. Thomas Sunday, the faithful of the Ukrainian Orthodox Church of the USA made their annual pilgrimage to the Spiritual Center – Metropolia of the UOC of the USA, especially St. Andrew Ukrainian Orthodox Cemetery in South Bound Brook, NJ. Despite the chilly Saturday weather a sizeable group of 2500 took part in the two-day pilgrimage.

This year’s Faith Pilgrimage to Spiritual Center of the UOC of the USA opened on Saturday morning, May 7, 2016, with the Divine Liturgy served at St. Andrew Memorial Church by His Grace Bishop Daniel. A Service of Thanksgiving, Vespers and numerous memorial services at the gravesites of loved ones, and finally the Archpastoral Divine Liturgy - these are only a few liturgical services that were offered to the pilgrims and visitors to the Metropolia of the Church.

On Saturday morning, following the liturgical services, His Eminence Metropolitan Antony, His Eminence Archbishop Jeremiah (Eparchy of South America and Brazil) and His Grace Bishop Daniel visited with numerous pilgrims, sharing with them the importance of this year’s spiritual pilgrimage.

Speaking to some visitors of St. Sophia Seminary, Vladyka Daniel explained, “…A pilgrimage differs from a tour in several important ways. It is a personal invitation from God, comprised of His offer and dependent upon the pilgrim’s acceptance. God’s call may vary but the purpose remains consistent: It is an individual summons to know God more fully. A pilgrimage is a spiritual journey to which the pilgrim joyfully responds "yes" to God’s invitation.

Although in previous centuries many trials were intrinsic to a pilgrimage, the modern pilgrim has an abundance of affordable travel options, yet the purpose remains unchanged. It is a journey to a holy, sacred place to usher the pilgrim into the presence of God.

The pilgrimage culminated with the Divine Liturgy inside the historic church – St. Andrew Ukrainian Orthodox Memorial Church, where so many clergy and hierarchs of the Ukrainian Orthodox Church in Diaspora have served and were ordained at the Sacred Altar of the main church of the UOC of the USA.

Metropolitan Antony, Archbishop Jeremiah and Bishop Daniel served the Divine Liturgy. The clergy from the Mid-Atlantic States surrounding New Jersey, and some from beyond that area assisted the bishops in celebrating the Liturgy. As the bells of St. Andrew Memorial Church rang, the bishops arrived 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 on the deck before the Memorial church.

At the entrance to the church, the children of Ukrainian Language and Religion School at the Metropolia
However, we shall find the path to freedom of God’s creation… In war with terrorism – all of which, mass distraction, natural disasters, regimes to develop weapons of Genocides against humanity, Nuclear Famine that destroyed 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 disasters 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...

...As we gather here at the Metropolia Center of our Ukrainian Orthodox Church of the USA for our annual St. Thomas Sunday Pilgrimage, we along with all the thousands of faithful participating in the Pilgrimage, are profoundly saddened to read the continued reports about the horrendous fire consuming Fort McMurray and other communities in the oil sand fields of Northern Alberta, Canada. We express our sympathy to our brother hierarchs of the Ukrainian Orthodox Church of Canada – Metropolitan Andriy – and to the Ukrainian Orthodoxy faithful and 90,000 other Canadian citizens directly affected by this tragedy. We understand that so many have lost their homes while evacuating the area – some looking back to see their own homes burn to the ground, from which they had departed just 20 minutes earlier. The evacuation has been complicated by the fact that just one road exists to carry out this mass evacuation and that thousands have been airlifted from the scene at a moment’s notice. We have known so many natural disasters here in the United States of America throughout our history, but seldom have we seen a situation when so many people had to remove themselves from danger in such a short time and with limited ability to do so.

... May our Lord protect them all during the initial shock of having to so abruptly leave all they know behind with little hope of returning to life as it was just hours before. In addition we pray that they will be blessed during the following days as the grief and realization of what they have lost sets in. May our Lord give them the strength to deal with these tragic times in the sure hope that tomorrow will be a better day and that neither He nor the world will not forget how much they will be in need.

We urge all our fellow pilgrims and all the faithful of our Holy Ukrainian Orthodox Church of the USA to share in our prayers and to provide whatever assistance they can to the relief funds being established, especially to the Red Cross, as suggested by the hierarchs of the Ukrainian Orthodox Church of Canada...

Following the Divine Liturgy, the hierarchs of the Church along with the concelebrating clergy and the Ukrainian-American Veterans of the United States Armed Forces, led a Memorial service on a platform of St. Andrew Memorial Church, which was established, especially to the Red Cross, as suggested by the hierarchs of the Ukrainian Orthodox Church of Canada...

Following the prayer service, the hierarchs, clergy and the faithful proceeded to Holy Resurrection Ukrainian Orthodox Mausoleum, where the first Patriarch of the
Ukrainian Orthodox Church of Ukraine, His Holiness Patriarch Mstyslav I is interred. In conclusion, the bishops prayed at the monument of Ukrainian-American Veterans, commemorating the sacrifices of men and women of Ukrainian descent that have served in the US Armed Forces.

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 through out the day – the Consistory (main administrative building of the UOC of the USA), St. Sophia Seminary, the Ukrainian Cultural Center, the Holy Resurrection Mausoleum, as well as the exhibits of Ukrainian Insurgent Army and information about 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 Office of Youth and Adult Ministry, 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 (15th annual this year) 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 the Metropolia Center. This was an opportunity for our youth to meet with the hierarchs of the Church.

As in the previous years, this annual pilgrimage brought Ukrainians of various generations together to share together their past, present and looking forward to the future. Spiritual pilgrimages and community events like this one are crucial and greatly benefit our Ukrainian community.

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 Petro Rudyy, the Cultural Center staff, Memorial Church choir and the members of the Ukrainian Orthodox League who handled the sometimes difficult parking program.

Finally, to cap off the joyful and spiritually uplifting pilgrimage, everybody had a chance to visit the building of Pokrova (Protection) of the Birth-Giver of God Sisterhood kitchen as well as the kitchen of the Ukrainian Cultural Center, where the large crowd was treated to the traditional varenyky, stuffed cabbage (holubtsi), hot dogs, hamburgers, home-baked pastries, and warm hospitality.

First-time visitor Markian Swirl, who came on the Pilgrimage with his friends from the local Rutgers University, particularly appreciated the spiritual dimension and hospitality of the Metropolia Center. “I enjoyed the pilgrimage a lot; there was a real sense of community and I was able to feel the bond of spiritual journey that we all are partakers of. It was especially great being with everybody in the late hours of the afternoon on the lawn of St. Sophia Seminary and the Center, being able to even play a quick soccer game with the seminarians. The food was amazing and the place had a really welcoming feel.” When asked if he would do it again next year, he declared, “Yes, in a heartbeat.”

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 moving to witness as the older generation tells their story to the upcoming generation of Orthodox Christians of Ukrainian-American heritage. It is truly moving to see that as the older generations pass on, the younger generations readily fulfill their responsibility in carrying on family and national spiritual traditions.

We hope to see many more of our faithful in future years!
One of the first warm May days this year set the scene for Metropolitan Antony's visit to New Britain, Connecticut, on May 22, 2016. His Eminence led the congregation of St. Mary, the Nativity of the Mother of God, in celebrating Divine Liturgy alongside our pastor Very Rev. Father Andrii Pokotylo and Protodeacon Anthony Szwez.

Led by parish teens Stephanie Melnyk, Anya Melnyk and Johnny Dilozir, more than a dozen parish children, holding the traditional bread and salt, as well as bouquets and icons, welcomed His Eminence and 3 seminarians from St. Sophia Ukrainian Orthodox Seminary. Choir Director Simion Sacalos led our stirring parish choir in both English and Ukrainian.

More than 100 parish faithful filled the church on this joyous occasion as Metropolitan Antony bestowed two special honors. Before the Liturgy, His Eminence tonsured Choir Director Simion Sacalos to the order of Reader, the first rung of ordination to the holy priesthood. At the conclusion of the Divine services, His Eminence made special presentations to three longtime servants of St. Mary's. The order of Saint Petro Mohyla was bestowed upon Cynthia Sirick, who continues to serve as St. Mary's Church School Director for more than 34 years (teaching for 60), instructing hundreds of parish youth in the ways of Christ and His Church. The order of St. Olga was bestowed upon Ann Sencio, long-serving (50 years) past President of our parish's Sisterhood of St. Olga, the tireless service and fundraising organization. And the order of Sts. Boris and Gleb was bestowed upon Dr. Joan Kerelejza, for her selfless service in maintaining the parish scholarship committee, the 20+ year (3,000+ package) relief project known as Bundles for Ukraine and a number of fundraising initiatives.

In keeping with the day's Gospel reading of the healing of the paralytic at the pool of Siloam, His Eminence's sermon charged the congregation to maintain their spiritual health as well as their physical health. Each day brings its own challenges for weaknesses and temptations; by following in Christ's footsteps by word and by deed can we truly live up to our potential of strong spiritual health. Beyond attending services and reading scriptures, we must truly cleanse our souls to live a righteous life.

After singing a joyous “Many Happy Years,” the entire congregation joined His Eminence for a group photograph on the front steps and later for a welcoming Pashal/Easter dinner in the church hall, prepared by the Sisterhood of St. Olga. What a wonderful, blessed way to renew ourselves in this Paschal season!

Written by Melissa Sirick and pictures from Christine Melnyk.
Парафія св. Івана Хрестителя
вітає владику Даниїла

Великдень (Пасха) - Світле Христове Воскресіння, найбільша і найвеличніша радість, Свято над Святами. Пасхальний період продовжується на протязі Світлої Сідниці і впродовж, аж до Вознесіння Господнього.

Це величне свято Пасхи святкуємо кожного року, і кожний рік отримуємо повноту радості і благодаті.

Саме у часі цього святкового торжества, на третю неділю Святих Жінок-Мироносиць, з Архіпастирським візитом Преосвященніший Владика Даниїл завітав до міста Портленд в штаті Орегон на парафію Святого Івана Хрестителя, що є на західному узбережжі Америки.

Кожного року приготування подібні; зустріч Владиці з короваєм, вітальні слова дітей і радісні піснеспіви, але і кожного року є щось нове.

Цьогорічний Архіпастирський візит, Владика Даниїл розділив з усією паствою свою 8-му річницю служіння у єпископському сані. Привезені Владикою мощі Києво-Печерських Святих: Феодосія, Святого Арсенія і Святого Митрополита Володимира, які знаходились у спеціальній раці були покладені для поклоніння. А також ікона 16-го століття Святих Отців Києво-Печерських, і всі хто був присутній на торжестві мали можливість прикладення і молитви.

У проповіді з якою Владика звернувся до всіх присутніх людей, говорилося про сміливість і вірність жінок-мироносиць, які ішли до місця поховання Спасителя, щоб обмити тіло пащою. І смуток їх був змінений на радість, яку сповістив ім ангел: "Чого шукаєте живого серед мертвих". Радість про те, що Господь Воскрес!

Адже і сьогодення також посилає вибачення і випробування кожному, хто ісповідує Ісуа Христа, і так потрібно кожному з нас тієї сміливості і вірності у цей час випробовувань. Також Владика Даниїл розповів важливість поклоніння святим мощам, яка не просто є традицією, а давнім ісповідуванням віри, у всі часи. Зв'язок з тими, хто був угодний Богові, і всім своїм життям залишилися вірні Йому.

Божественна Літургія завжди є чимось дуже важливим в житті кожного християнина, а особливо тоді, коли цю Літургію очолює Архієрей. Владиці Даниїлу співслужили настоятель парафії о. Володимир, і запрошенний гість о. Андрій з Сіетла, настоятель парафії Святої Трійці.

Молитовна атмосфера, любов до ближніх під час Святої Євхаристії - принесення, осіняє кожного, хто є учасником Святої Трапези.

Вітальними словами і многоліття Владиці Даниїлу з його боголюбивою паствою і всім парафіянам храму, закінчилася Божественна Літургія.

Продовження святкування відбувалося у нижній залі, де був приготовлений обід.

Додали хорошого настрою Владиці і всій парафіяльній родині виступ дітей, які показали сценку "Пасхальний кошик". Дитячий сміх і радість завжди змінюють напружения сьогодення. Тому навіть Владика прийнав участь у підготовленій сценці пам’ятних фотографій з усіма юними акторами.

Також Владика Даниїл розповів про сиротинці в Україні, якими опікується наша Митрополія. Фотографії і слайди, короткі фільми в яких в одночасі і страх і безнадійність того положення життя тих дітей. Але і кожного разу коли бачили фотографії з усмішками додають надії про те, яка необхідна ця справа, що здійснює Митрополія і особисто Владика Даниїл, і кожна парафія, яка прилучається до цієї благодійної і такої необхідної роботи, перш за все кожному з нас, у виконанні християнського обов’язку.

Підйшов до завершення святковий день візиту Владики Даниїла, кожний отримав благословення і пам’ятну ікону від архієпископа для сповнення усього благого і здамення, кріпкості в розбудові родини, парафії в примноженні всього, у добром намірі на Славу Божу. Амінь.
Sunday May 15, 2016

Two-fold celebration at St. George Parish, Yardville, NJ

important historic date in the life of the parish family of St. George in Yardville, NJ. On this Warm Spring Sunday, the parish community was celebrating two occasions. The parish Feast Day of St. George and anniversary of priesthood of their pastor Very Rev. Peter Levko.

Yardville parish of St. George has been serving God and His people for 62 years. Rev. Peter has been serving as a priest in God's vineyard for 25 years. Therefore, the celebration was extra special. His Eminence Metropolitan Antony of the Ukrainian Orthodox Church of the USA paid a visit.

The celebration began with the procession of His Eminence to the Holy temple accompanied by two deacons, four seminarians, a lot of altar servers and children carrying flowers. His Eminence Antony was greeted at the church by parish council president George Shtander and president of St. Olga's sisterhood Olga Zeleznok. Very Rev. Michael Hontaruk from St. Vladimir’s of Parma OH and Very Rev. Vasyl Sendeha from Sts. Peter & Paul of Palos Park, IL along with their father-in-law Rev. Peter joined His Eminence at the altar.

The day turned into a great day of St. George's parish family as their temple filled with worshipers triumphed through the Festal Divine Liturgy. The magnificent singing of the choir, chatter of anxious kids, sound of bells on the censors, smell of incense and beeswax burning candles; all were adding up to the joyous celebration. Following the Divine Liturgy His Eminence Antony has giving a special blessings and recognition certificate to the prominent people of the parish: Wasyl Dereka, Greg Kenen, Mykola Kutoviy, Mykola Kopan, Mykola Ilchenko, Ivan Ivahnenko, Anatoli Kutovij, Boris Uman and Valantina Holl.

The celebration continued in the church hall were the tables were heavily laden with a lot of food. It was the feast of feasts indeed prepared by the ladies of St. Olga's sisterhood led by main chef Marina Skutar. Children of the parish gave an awesome concert filled with singing, poem reciting and of course Ukie dancing. People were at awe observing the children's performance. Very Rev. Peter and his PM Maria were greeted on the anniversary of 25 years of priesthood with flowers, homemade delicious cakes and warm words. It seemed like there was an ending river of flowers. Metropolitan Antony gave out flowers to every person who worked very hard in the kitchen as well as in the hall to prepare for the celebration. After the official part of the celebration began the so called unofficial part with feasting on fabulous food and dancing accompanied by the live band “Cheremosh.”
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The Ukrainian Historical and Educational Center
On Sunday, April 17, 2016, during the fifth week of Great Lent, His Eminence Metropolitan Antony visited St. Mary’s Ukrainian Orthodox Church in Chester, Pennsylvania.

Greeting the Metropolitan in Ukrainian with the traditional bread and salt was Mrs. Halyna Cichanowsky. Jenna Ludlow, granddaughter of Father Jerry and Pani Matka Mary Ann presented the Metropolitan red roses. Christine Kurman, welcomed His Eminence on behalf of the Parish Council and the parishioners. Finally, Father Jerry greeted the Metropolitan with holy water and cross in the entrance of the church.

The day started with the Metropolitan, Father Jerry and Father Stephan, Deacon Adrian Mazur, the faithful of St. Mary’s and the seminarians celebrating the Divine Liturgy. Assisting the Metropolitan and Father Jerry was altar server Jason Ludlow. The choir, under the direction of Christine Kurman, sang the responses for the Liturgy.

During his visit, Metropolitan Antony presented five awards to members of the church. The first presentation was to the former choir director of St. Mary’s, Anita Holcroft. She received the Petro Mohyla Award. The second presentation was to one of the oldest parishioners of the parish Eva Uzych, who received a medal the St. Olha. Myron Kowall, was presented the St. Volodymyr. In addition to those awards, Metropolitan Antony presented Testaments of Blessings to two women who have served their church faithfully. The first Testament of Blessing went to Maryann Michalcewiz, who has provided service to the parish in numerous ways. The second went to Christine Kurman for her dedication and hard work when working with the church choir and for her unending dedication to help the children in Ukraine.

At the conclusion of the Liturgy, Metropolitan Antony, the clergy, the seminarians, the faithful and their guests, gathered together and enjoyed a delicious luncheon prepared by the ladies of the parish and Lia’s Catering. Everyone in attendance had an enjoyable afternoon.

Submitted by Christine K. Kurman
As this year’s Lenten journey came to conclusion and we all have entered into the glorious Pascha celebrations, the joy of peace and comfort is not truly felt in the hearts of so many people of Donetsk and Mariupol regions of Ukraine.

Prior to the beginning of this year’s Lenten journey, St. Andrew Ukrainian Orthodox Society and the Consistory Office of Christian Charity collected and delivered the necessary aid to the numerous refugees, wounded soldiers and displaced families with children.

So far the Ukrainian Orthodox Church of the USA was able to distribute about $260,000 in aid due to the kindness and generosity of the faithful and clergy of the Church.

The most recent donation was transferred to the MERCY HOUSE for the Elderly individuals. Recent e-mail note and photos reflect the appreciation for the donation: “Bishop Daniel passed to us, residents of this shelter (where a number of elderly and sick individuals as well as refugees with children reside), a generous donation to buy food items. Because of this donation our MERCY HOUSE was able to obtain cows, chicken, pigs, etc. We are so grateful for your kindness and mercy…”

With the monetary donation, the residents were treated to nutritious meals as well as the necessary livestock was purchased. Moreover, the contribution of the Church assisted the children in need with schools supplies, etc.

The Consistory Offices of the Church offer sincerest gratitude to every person, organization and parish community of the Ukrainian Orthodox Church of the USA and Diaspora for their sincere and generous donations that were received and continue to be delivered in order to provided additional assistance to those in need. God’s blessing be with each one of you!
Today the faithful once again gathered to celebrate the second day of Pascha at the Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral in Southfield, MI.

While we should all be exhausted, going for days on only hours of sleep....we were far from tired. In fact, we were energized...glowing from within.

In the last week, we've been anointed by our bishop - for the healing of both body and soul...that alone left us all feeling overjoyed, yet it also aroused within us a profound sense of awe...and stirred something that had lain dormant within our souls.

The feeling only got stronger, as on Thursday we commemorated the Mystical Supper and were present to hear the most profound prayers spoken by His Grace Bishop Daniel over the Gifts, which would be stored and used throughout the year to commune those who will not be able to come to Sunday Liturgy.

These deep feelings that were awoken within us, almost overcame a few of us, as His Grace humbly washed the feet of twelve men. He disrobed, tied on a towel and got down before each individual to wash his feet...just as Christ had.

That awesomeness was tainted with sorrow as in the darkened cathedral we all listened to the 12 Passion Gospels, reliving Christ's last days, suffering and crucifixion.

This sense of sorrow turned to mourning on Friday evening with the shroud laying in the middle of the nave, as Christ lay in His tomb. With heavy hearts, we all watched in amazement as Bishop Daniel walked to the back of the church, got on his knees and slowly crawled up towards the Holy Shroud. One by one, starting with the children who were always most willing to join the bishop, everyone got down on their knees and followed His Grace, making their own little sacrifice to God. You would have been amazed. With so many people present...and so many people praying at the same time, tears streaming down their cheeks...you would have thought the church would be filled with noise...but, it remained hushed....the only sound being the shuffling of the knees, and the sound of stifled tears, as most of the faithful were crying by the time they reached the Plashchanitisia.

With the darkened cathedral on Saturday evening....our sadness, and heavy spirits were lifted, as His Grace opened the Royal Gates and the darkened church, lights and candles extinguished, lit up, one candle at a time, one soul at a time, until everyone's faces glowed not only from the candlelight, but, from their spirits...from within.

His Grace Bishop Daniel seemed to almost float as he descended out of the Altar and headed straight outside, in to the pouring rain...not hesitating for a second. Even though we were all soaking wet, His Grace had a huge smile on his face as he turned to the crowd and proclaimed loudly «ΧΡΙΣΤΟΣ ΒΟΡΣΕΝ» εΧΡΙΣΤ ΕΙΣ ΡΙΣΜ!!! After that, nobody noticed the rain that was soaking them, nobody felt the water...as we all rejoiced and followed our Shepherd back in to the church to celebrate the newly Resurrected Christ...and our own salvation.

With spirits uplifted, we hardly noticed as the hours flew by. Surrounded by song, by exclamations, by kisses of peace, by friends, by warmth, by love...we all felt embraced, touched by the Holy Spirit.

Today, Bright Monday, the experience continued. His Grace Bishop Daniel served Divine Liturgy, assisted by three seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) Mykola Zomchak, Ihor Protsak and Mykhaylo Bokalo.

Hours later...we are all still smiling...still glowing...still feeling embraced, glowing from the inside out...wondering how are we supposed to come down off Cloud 9, and return to reality...back to work tomorrow.

However, we can still hear Bishop Daniel's sermon....when he instructed us to take this Light, this overwhelming joy...and go beyond the walls of the church building...and take the True Church...out to the world...to dispel any darkness we meet along the way...to bring joy to others...and to proclaim to all the world...CHRIST IS RISEN!!!!
...Any other day a heavy downpour would have dampened spirits...but, when death has lost its grip, when Christ is Resurrected, when all things are made new again...nothing can stop the human spirit from rejoicing and celebrating.

This morning we celebrate Pascha. Today we celebrate God and His love for mankind. Today we honor His sacrifice and His victory. Today, we honor God.

With His Grace Bishop Daniel, the spiritual father of the Western Eparchy of the UOC of the USA, leading us, this morning we witnessed, no...we felt...to bottom of our cores, the darkness that surrounds us daily....to realize what is...and what we strive for. From the darkness of sin and death, the light of God and salvation...for eternity.

As midnight approached....with all the candles extinguished....with all the lights turned off...the Royal Gates swing open and Bishop Daniel presents us with the Light...and one by one, the flame of hope and salvation ignites from candle to candle...from hand, to hand...from soul...to soul.

This is how we began our sojourn to meet the newly Resurrected Christ.

With new hope everyone, the entire flock, followed their shepherd, as he didn't hesitate a moment, but, exited the dry church into the dark and pouring rain. As the myrrh bearing women, who would not have hesitated had it been raining...so, he led his flock to out in to the world...to meet our Resurrected Lord.

Everyone was soaked to the bone. Nobody cared that their hair was matted, their makeup dripping, their feet squashing and squashing in their drenched shoes....everyone giggled and laughed and shouted - CHRIST IS RISEN!

As the Paschal Liturgy concluded around 4 a.m....and everyone’s clothing had started to dry...they headed to the parish hall to have their baskets blessed....and to once again get doused. Bishop Daniel not only blessed the baskets...but, blessed his flock of lambs...who are still drying at this hour.

What a awesome experience. This is what life is all about. We often forget. We get bogged down with our daily concerns....but, this...this is our ultimate goal.

Rejoice...for Christ is Risen...and all is well with the world.
As the celebration of this year’s Palm Sunday (Entrance of our Lord in Jerusalem) concluded, the sacred time of Holy Week started in parishes of the Ukrainian Orthodox Church of the USA. Full liturgical schedule is carefully offered and crafted for the faithful of the Church so that they may re-live the sacred moments of our Lord’s journey from the gates of Jerusalem to the place of crucifixion and burial.

On Holy Monday (April 25, 2016) the faithful of the Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Lorain, OH celebrated the first day of Holy and Sacred Week with their spiritual father and Ruling Hierarch of the Western Eparchy of the UOC of the USA – His Grace Bishop Daniel.

Assisted by the pastor of the parish’s family – Very Rev. Dmitri Belenki, Very Rev. Fr. John Nakonachny and Very Rev. Fr. Michael Hontaruk of St. Vladimir Ukrainian Orthodox Cathedral in Lakewood, OH as well as Very Rev. Fr. Dennis Kristof of St. Nicholas Ukrainian Orthodox Pro-Cathedral in Lakewood, OH and Very Rev. Fr. Roman Yatskiv of St. Nicholas Ukrainian Orthodox parish in Monessen, PA – Vladyka Daniel led the celebration of the Liturgy of Presanctified Gifts. Following the chanting of Gospel reading, His Grace shared a reflection with those in attendance, stressing upon the importance of the observance of Holy Week and its meaning in the life of an Orthodox Christian.

These three days, which the Church calls Great and Holy have within the liturgical development of the Holy Week a very definite purpose. They place all its celebrations in the perspective of End; they remind us of the eschatological meaning of Pascha. So often Holy Week is considered one of the “beautiful traditions” or “customs,” a self-evident “part” of our calendar. We take it for granted and enjoy it as a cherished annual event which we have “observed” for the Jews the annual commemoration of their Passover, passage. The Feast of Passover was for the Jews the annual commemoration of their whole history as salvation, and of salvation as passage from the slavery of Egypt into freedom, from exile into the promised land. It was also the anticipation of the ultimate passage—into the Kingdom of God. And Christ was the fulfillment of Pascha. He performed the ultimate passage: from death into life, from this “old world” into the new world into the new time of the Kingdom. And he opened the possibility of this passage to us. Living in “this world” we can already be “not of this world;” i.e. be free from slavery to death and sin, partakers of the “world to come.” But for this we must also perform our own passage, we must condemn the old Adam in us, we must put on Christ in the baptismal passage—into the Kingdom of God. And Christ was the promised land. It was also the anticipation of the ultimate fulfillment of Pascha. He performed the ultimate passage:

And thus Pascha (Easter) is not an annual commemoration, solemn and beautiful, of a past event. It is this Event itself shown, given to us, as always efficient, always revealing the “last time.” “The fashion of time in which we live as lasting for hundreds of centuries... is the Judgment of this world” (John 12:31). The Pascha of Jesus signified its end to “this world” and it has been at its end since then. This end can last for hundreds of centuries this does not alter the nature of time in which we live as the “last time.” “The fashion of this world passeth away...” (I Cor. 7:31).

Vladyka Daniel Leads the Prayers of Holy Monday at the Dormition of the Birth-Giver of God Parish in Lorain, OH

Pascha means Passover, passage. The Feast of Passover was for the Jews the annual commemoration of their whole history as salvation, and of salvation as passage from the slavery of Egypt into freedom, from exile into the promised land. It was also the anticipation of the ultimate passage—into the Kingdom of God. And Christ was the fulfillment of Pascha. He performed the ultimate passage: from death into life, from this “old world” into the new world into the new time of the Kingdom. And he opened the possibility of this passage to us. Living in “this world” we can already be “not of this world,” i.e. be free from slavery to death and sin, partakers of the “world to come.” But for this we must also perform our own passage, we must condemn the old Adam in us, we must put on Christ in the baptismal death and have our true life hidden in God with Christ, in the “world to come....”

And thus Pascha (Easter) is not an annual commemoration, solemn and beautiful, of a past event. It is this Event itself shown, given to us, as always efficient, always revealing our world, our time, our life as being at their end, and announcing the Beginning of the new life... And the function of the three first days of Holy Week is precisely to challenge us with this ultimate meaning of Pascha and to prepare us to the understanding and acceptance of it.

During the liturgical service, a set of special petitions for the living victims of Chornobyl Nuclear Disaster was offered, calling upon those in attendance to remember the lost and the living victims of Chornobyl Nuclear Tragedy that took place exactly 30 years ago (26 April, 1986).

Moreover, at the very end of the service, the faithful of the parish family were treated to the presence of the icon of the Venerable Fathers of the Monastery of Kyiv Caves (16th century) and twelve relics of various saints of the same monastery. Approaching the relics and venerating the icon, every person in attendance received a blessing from their bishop as well united with the venerable Fathers of the Monastery of Caves, who by their life and example of Faith journeyed towards spiritual perfection, yet calling upon us all to follow their example.
“Grant, O Lord, with the power of Your Cross release of His Holiness Abune Antonios, safety to the two kidnapped bishops, Mor Yuhanna and Mor Boulos, and protection to Your people from all danger. And as You were with Daniel in the lion’s den and with Jonah when he was swallowed by the fish, be O Lord with all Your faithful of the Middle East in this difficult time…”

With the words of this opening prayer, the hierarchs of the Assembly of the Canonical Orthodox Bishops of the United States of America and hierarchs of the Standing Conference of Oriental Orthodox Churches gathered on Thursday evening – 21 April 2016 at St. Gabriel Syriac Orthodox Church in Haworth, NJ for the Prayer Service for the safe return of the two kidnapped hierarchs from Aleppo – Metropolitan Paul Yazigi of the Greek Orthodox Patriarchate of Antioch and Archbishop Mor Gregorios Yuhanna Ibrahim of the Syriac Orthodox Church and for all those suffering calamities in the Middle East.

With the blessing of His Eminence Metropolitan Antony, Bishop Daniel – spiritual father of the Western Eparchy and President of the Consistory of the Ukrainian Orthodox Church of the USA, accompanied by Very Rev. Fr. Bazyl Zawierucha – director of the Consistory Office of Ecumenical and Inter-Church Relations and two seminarians of St. Sophia Ukrainian Orthodox Theological Seminary – Subdeacons Ivan Tchopko and Volodymyr Yavorskyi, represented the clergy and faithful of the UOC of the USA at the Prayer Service.

The distinguished speakers during the service were His Eminence Archbishop Demetrios, Chairman of the Assembly of Bishops and Exarch of the Ecumenical Patriarchate; His Eminence Archbishop Khajag Barsamian, Primate of the Diocese of the Eastern Armenian Church of America and Chairman of SCOOCH; His Eminence Metropolitan Joseph, Metropolitan of the Antiochian Orthodox Archdiocese; and Archbishop Mor Dionysius Jean Kawak, Patriarchal Delegate of the Syriac Orthodox Archdiocese of the Eastern U.S.A.

His Grace Bishop Daniel led the congregation of about 300 people in the readings of the New Testament, while Very Rev. Fr. Bazyl Zawirrucha participated in the prayer service by chanting the verses of the introductory Psalm 44.

This prayer service is a gesture of solidarity between the Assembly of Bishops and SCOOCH also marks the commencement of the organizations’ shared work.

Following the Prayer Service, the congregation of hierarchs, clergy, faithful of the local parish community and many visitors partook in the Lenten dinner prepared by the faithful of St. Gabriel Syriac Orthodox Church in Haworth, NJ.
On April 16 & 17, 2016, St. Andrew Ukrainian Orthodox Church of Boston held its annual Lenten Mission. The parish was extremely fortunate to have His Grace Bishop Daniel, as its guest for the weekend.

On Saturday evening, parishioners as well as visitors from St. Michael’s in Woonsocket, RI and other local Orthodox parishes gathered to worship together. As His Grace Bishop Daniel heard confessions, Fr. Borislav Kroner, assisted by Deacon Paul Cherkas and altar servers Alexis Levchuk and Dennis Levchuk celebrated Great Vespers. Responses were offered by Fr. Roman Tarnavsky, Deacon Michael, Hierodeacon Vasyl, and seminarians Ihor Protsak and Mykola Zomchak, as well as members of the choir of St. Andrew’s.

The church, bathed in evening candlelight, was the perfect setting for this beautiful service. At the conclusion of Vespers, Bishop Daniel began the Lenten Mission in earnest by putting on his teaching hat. His Grace brought with him a set of 12 sacred relics from the Pecherska Lavra in Kiev encased in a box labeled, “Synaxis of the Saints of Kiev-Rus” as well as a 16th Century icon of the Venerable Fathers of the Monastery of Kyiv Caves. He used these physical items to prompt the faithful into contemplating who is a saint, and just how does one become saintly?

After this mini-lesson, all in attendance gathered in the church hall for a light Lenten Supper prepared by members of St. Olha’s Sisterhood. Following the meal, Bishop Daniel again took to the floor to speak on his theme for the evening, “Enter to Worship, Exit to Serve.” Through his talent for storytelling and use of humor, His grace made it most clear that living a fulfilling and meaningful Christian life does not simply mean attending church on Sunday, but more importantly, how you serve other people day to day. He stressed that we must step outside our comfort zone to do things for others, so that they feel the love and presence of Christ that we have within us and want to share with them. His presentation was an extremely powerful reminder of what we should be doing during Great Lent, so that in the future, it becomes part of our everyday life.

On Sunday morning His Grace celebrated the Hierarchical Divine Liturgy at St. Andrew’s. He was greeted with flowers by flower girl Maria Custodio, bread and salt by Parish Board President, Jane Yavarow and the holy cross by St. Andrew’s pastor, Roman Tarnavsky. From the first “God, Grant you Many Years, Master!” to the final “Amen,” responses were beautifully rendered by the dedicated 20 member church choir under the direction of Jane Yavarow and Eugene Moroz.

In keeping with the idea of a Lenten Mission, Vladyka aptly took time out during the Liturgy to educate the faithful about what was happening. He explained the history of why we pray for the Catechumens. He had us experience the lost tradition of offering the “Kiss of Peace” to our church family members, and had the congregation recite the Nicaean Creed together as one united body. Finally, before it was consecrated into the body of Jesus, he brought down from the altar the portion of the Prophora called the Ahnec, or the Lamb, which represents our Lord who takes on the sins of the world. He showed us how this would be portioned out for communion.

Bishop Daniel’s thoughtful bilingual sermon challenged us with a question. “What would you ask of Jesus if he stood before you today?” Again he tied this in with the idea of serving, suggesting that we should not ask for things for ourselves, but for the greater humanity.

After the extraordinary three-hour Liturgy, all were invited to partake in a Lenten luncheon buffet coordinated by project manager, Vera Geba. Many generous parishioners donated their favorite Lenten dishes for all to enjoy.

To conclude the Lenten Mission, Bishop Daniel filled the attendees in on what is happening at the Consistory regarding the Church’s strategic plan for the future. He also encouraged individuals to think about church camp for the youth and mission work for young adults. He spoke specifically about the opportunity to serve in the orphanages the Ukrainian Orthodox Church of the USA sponsors in Ukraine. It was apropos then, at this time, that Vera Geba, Co-President of St. Olha’s Sisterhood, presented Bishop Daniel with a $1,000 check for the orphanages - $300 from a fundraiser run by the youth of the parish and $700 from the Sisterhood. For this, His Grace was very grateful.

St. Andrew’s Lenten Mission, on all levels, proved a great success. We thanked His Grace for inspiring us as we move through the last weeks of Great Lent into Holy Week and then to Pascha, the ultimate celebration of the Resurrection of our Lord and Savior.

By Jane Yavarow
On Sunday April 24, 2016, the greater Cleveland Ukrainian American Community commemorated a tragedy that befell Ukraine and the whole world when 30 years ago an explosion and release of radiation occurred at the Chornobyl Nuclear Power Plant. The remembrance organized by the United Ukrainian Organizations of Ohio, the Ukrainian Orthodox Church of the USA and St. Vladimir Cathedral Parish, began with a Prayer Service for the living and deceased. The prayers were led by His Grace Bishop Daniel (UOC USA), His Grace Bishop Robert (retired bishop of the Ukrainian Catholic Church) and 10 local Ukrainian Orthodox and Catholic clergy. Reposes were sung by the Cathedral Choir of St. Vladimir directed by Markian Komichak.

Introductory remarks about the accident in Chornobyl and the supportive response of the local community was given by the president of the community organizations, Marta Liscynesky Kelleher. A musical interlude of religious hymns, unique to the Ukrainian Eastern Church tradition was performed by the Ukrainian Female Vocal Ensemble “ZORYA” under the artistic direction of Natalia Basladynsky Mahlay. The theme of the commemoration - «We Remember and Support» was emphasized by the presentation on the missionary work of the UOC of the USA to the handicapped children of Ukraine by His Grace Bishop Daniel. The program was concluded by brief comments of gratitude by the coordinator of this event, Protodeacon Dr. Ihor Mahlay Director of the Office of Christian Charity, acknowledging all the community charitable efforts during these last 30 years.

Present during this commemoration was an icon from Ukraine called the Chornobyl Savior, specially commissioned in remembrance of this tragedy and the many innocent victims. Though this event was free of charge, donations were accepted for the local Fund to Aid Ukraine which will be forwarded to the Church’s Orphanage Fund benefiting the handicapped children.
His Grace Bishop Daniel honored the parish of Saint Peter and Saint Paul in Carnegie, PA. with a pastoral visit the weekend of April 9th and 10th.

Among the many highlights of the weekend was a Hierarchical Divine Liturgy on Sunday morning. As Bishop Daniel entered the church he was greeted by our pastor the V. Rev. Father Steve Repa, our Board of Directors President, Howard West, and Vice President Shelly Trondle. They presented to our bishop the traditional greeting of bread and salt and the children of the parish welcomed him with a bouquet of flowers.

The bread had been baked and had been carefully prepared for presentation by Board Trustee Andy Brennan.

Special moments before and during the liturgy included: the tonsuring as a reader, the ordination as a sub deacon, and the vesting of Cliff O’Neil by Bishop Daniel. During his homily Vladyka Daniel emphasized that in our daily encounters we should see the face of Christ in everyone we meet. Lastly, Orthodox Study Bibles were presented to 12 new members.

Sunday concluded with a Lenten buffet in the church hall. Commendations go out to Chris Mills and Cynthia Haluszczak for organizing the dinner, preparing many of the dishes and presenting the foods cooked and baked by many of our talented chefs.

As we broke bread and thanked Our Lord for the blessings he has bestowed all of us could sense that we are more than a family, more than a community, that we are a team in which each one of us participates with their own unique gifts and talents.

Saturday was the more workman like day of the two days that we enjoyed with Bishop Daniel. It was a surprisingly cold day for the middle of April in Pittsburgh with even some snow flurries in the air. A morning Divine Liturgy was followed by a light luncheon of soups and salads after which Bishop Daniel addressed the membership detailing plans for the upcoming Sobor, touching upon the financial condition of the Consistory, and the future plans to revive and strengthen our church.

The bishop stressed the importance of renewal and that we should never be satisfied with the status quo.

He also stressed that the parish and the clergy should strive to do more than their best and to be professional in all that they do, to be out in the community in service and ministry, and to be open and welcoming in the church where our spiritual and pray life is best exhibited. We should not be complacent, but have the fervor and drive to be the best we can be.

The remainder of the afternoon was taken up with private meetings between the bishop and requesting parishioners as well as a meeting with the parish Board of Administration.

It is said that “youth must be served”, and on Saturday evening they certainly were. The snow flurries had finally stopped but the youth of Saints Peter and Paul, as well as some neighboring parishes, had an opportunity to meet, greet and warm up to our Bishop. Bishop Daniel was very open and forthcoming with the children and they engaged in lively fellowship and conversation. Two Seminarians from Saint Sophia Ukrainian Orthodox Theological Seminary - Yurii Bobko and Hryhorii Matviiv traveled with Bishop Daniel. They were especially engaging to the youths of the parish.

It should be mentioned that Bishop Daniel accepted a gift of deacon vestments from the parish. They belonged to beloved Deacon Dennis Lapushansky who departed from us in May of 2014. Memory Eternal!

We of Saint Peter and Paul would be remiss if we did not thank Bishop Daniel for exhibiting the leadership necessary to inspire us all into a life in Christ both as individual and as community and family. As Saint Paul tells us; “Keep alert, stand firm in your faith, be courageous, be strong, let all that you do be done in love”. In his 48 hour stay Bishop Daniel inspired all in attendance to live those words, to the best of the ability, each and every day and to see the face of Christ in everyone we encounter.

By Subdeacon Cliff O’Neil
On June 4, 2016 His Eminence, Metropolitan Antony along with three of our seminarians joined the parishioners, friends and guests of St. John the Baptist Ukrainian Orthodox Church for a 90th anniversary celebration. It was a beautiful day which included a beautiful hierarchal liturgy, a nice coffee hour and a lovely banquet at the Corinthian reception hall including some great Ukrainian music provided by the ZAPS.

It was a special celebration for the parishioners of St. John’s as it is The Metropolitan’s home church! He spoke about the spiritual nurturing he received while he was a young man growing up in our humble parish. As he is such a significant part of our past, present and future it just wouldn’t have been the same without him.

After a brief procession from the rectory to the sanctuary, Parish President, Myron Worona welcomed his Eminence to our church. He was presented bread and salt by Adriene Hassler and Julia Andruszkiewicz. Marlena Hassler and Marci Goodge presented the Metropolitan with a bouquet of roses.

Several local Orthodox clergy, including Very Rev. Harvey of St. Peter and Paul Ukrainian Orthodox church of Youngstown, numerous altar servers and reader Ed Rock assisted Very Rev. Andrew Gall, parish priest of St John’s and His eminence Bishop Antony with the liturgy.

At the banquet, which had lovely décor created by our own local folk artist, Carol Worona Novosel - long time church member Natalie Magula gave a very stirring talk about the generations that have made the church what it is today, a humble yet loving and welcoming parish. It was a special treat for us to hear our history told with such love and clarity. After a great dinner and a little dancing, it was time to take leave and take with us our own responsibilities to our faith. The Metropolitan challenged us that we must share our faith and grow our churches. Very Rev. Andrew Gall thanked everyone for attending. Bishop Daniel could not attend as he was on the mission trip to the Ukraine! Such important work!

We are so grateful for so many things, the 90 years our parish has been a living, breathing house of worship, our excellent hierarchs and clergy, a devoted and hardworking congregation and most importantly the orthodox faith. God Grant you Many Years!

Submitted by Monica O’Donnell
Chairperson
The Resurrection of Jesus Christ is the basis of our faith, by which our salvation was wrought, sickness, death and the power of Satan is ultimately crushed. As the reality of this action has totally changed the world, we shout and proclaim “Christ is risen!” innumerable times in the services of the season and it becomes the common greeting between Orthodox Christians. This greeting is not just meant for those within the fold, but traditionally it is proclaimed in many languages to underline the fact that all nations and tongues are prompted to praise the resurrected Christ. In the Agape Vespers of Pascha, the Gospel is chanted in as many languages as possible to emphasize that all humanity is invited to come to Christ and participate in the salvific results of His holy resurrection. In our churches the greeting ‘Christ is risen’, is often rendered in other languages besides English and Ukrainian for the selfsame reason.

Reading Romans 10:9 we see that confessing the Lord Jesus with our mouth is most important. In this secular age, Orthodoxy often seems to have turned in on itself and that element of public witness to Christ spoken of in the Scripture appears to be forgotten. Many people look on the Orthodox as a quaint footnote to history, an ethnic religion or even as part of Judaism.

Seeing the necessity of making a common public statement of belief, the Eastern Orthodox Clergy Association of the Mahoning Valley decided to use the medium of billboards to proclaim the Orthodox message and to provide a website address by which the curious could contact our local churches. For several years billboards have been rented throughout our area in Northeast Ohio to proclaim Christ Is Risen! And to give orthodoxyoungstown.org as a contact. The Lamar Co. is well known for its billboards and this year eight are being utilized in prime locations. In a month from 260,000 to a million vehicles pass by each billboard. As you can see in the photo, the red background and the yellow writing initially reach out and grab you and then you also view the icon of the resurrection. One location stands out in my mind as it is at an intersection where there is a long traffic light and an equally long wait for the left-turn signal. Standing at that light, you are forced to keep your eye on the signal waiting for it to change and as you do the billboard seems to leap out at you! Just viewing the sign and reading it one even inadvertently will vociferate Christ is risen! This is a powerful tool of Christian witness that all can see. Our parish of Sts. Peter & Paul in Youngstown, OH and St. John in Sharon, PA are members of this clergy association and have actively supported this ongoing project. Fathers John Harvey and Andrew Gall have worked diligently on this project and Fr. Gall through contacts in many local parishes as well as funeral homes has raised a substantial amount of cash to keep this mission of witness going.

Having the Gospel message as an impetus and the example of the Youngstown-Sharon area billboards as a concrete example of Orthodox witness, this is a project which could easily be replicated by Orthodox clergy associations across the U.S.A. All it takes is a vision and some will power to show America, in its low spiritual state that Orthodox praise the salvific power of Christ’s resurrection! Christ is risen! Christos Voskres! Business fully understands the power of billboards, we too should utilize this tool for mission.
Ukrainian Orthodox Church
Pilgrimage to the
Holy Land

with Bishop Daniel

November 9-19, 2016

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DAILY ITINERARY

Wednesday, November 09 – Day 1
Depart USA on an overnight flight to Tel Aviv

Thursday, November 10 – 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)

Friday, November 11 – 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. We visit the Nazareth Synagogue, see Mt. of Precipice and walk along Blessed Mary’s route from the Orthodox Church to the Basilica of Annunciation. 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.)

Saturday, November 12 – Day 4
Ministry on the Sea of Galilee

Open buffet breakfast. We start the day early with boat ride on the Sea of Galilee. Our visit continues with a 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. We visit St. Peter’s Primacy Church and the Valley of the Doves at the foot of the Arbel cliff, here is the ancient highway on the Via Maris leading from Mediterranean Sea to Damascus and is part of the route taken by Jesus from Nazareth to Sea of Galilee – part known as the Gospel Trail. Dinner and overnight in the Sea of Galilee area. (B.L.D.)

Sunday, November 13 – Day 5
Caesarea- Ein Karem- Jerusalem

Open buffet breakfast. We then visit the Greek Orthodox Church at Capernaum for Divine Liturgy with the local Orthodox faithful. 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 Karem 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.)

Monday, November 14, Day 6
Jericho to include Mt of Temptation – Dead Sea - Jordan River

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 at Bet Arabah. Return to Jerusalem for dinner and overnight. (B.D.)

Tuesday, November 15 – Day 7
- Bethany, Bethlehem - St Sabas – Shepherd Field

Open buffet breakfast. 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 (TBC). 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. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at midnight. Overnight in Jerusalem. (B.D.)

Wednesday, November 16 – Day 8 Jerusalem - Mt Olives - Mt Zion
Ascend Mt of Olives visiting the Ascension chapel, then walk down the 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. Tonight we have dinner at a local restaurant and overnight in Jerusalem. (B. Special Dinner.)

Thursday, November 17, – Day 9 Patriarchy – Holy Sepulcher – Wailing Wall- 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 Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B.D.)

Friday, November 18, Day 10 Jerusalem – Jaffa – Tel Aviv Airport
Following breakfast we have a leisurely morning and late check out of the hotel and lunch on our own. We drive to Lod to see the burial site of St. George the dragon slayer. Tonight we have dinner in the Mediterranean port of Jaffa before we head out to the airport for the flight home. (B. Special dinner)

Saturday, November 19, Day 11 – Tel Aviv- USA
This morning we are transferred to the airport for our flight home.
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Pilgrimage to Holy Land with Bishop Daniel November 9-19, 2016 (Attn: Susan)

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Танцювального гуртка
БАРВІНОК

Співачки
Христинки Махно
Та Інших

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BARVINOK
Singer
Khrystynka Makhno
And others

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Anderson, Lillian Marie  
baptized and chrismated on February 8, 2009 in St. Peter and Paul Church, Wilmington, DE. Child of Ian David Grossman and Emily Marie Anderson. Sponsors: John Calvello, John Plachuta and Danielle Spoto, Valentina Plachuta. Celebrated by Fr. Stephen Hutnick.

Buchko-Kosivchuk, Ivan Dmytro  

Davis, Daniel Gracen  

Dudyak, Victoria  

Edson, Sophie Rose  

Grygorashchuk, Maksym  
baptized and chrismated on February 20, 2016 in St. Volodymyr Church, Chicago, IL. Child of Vitali Grygorashchuk and Olha Kucherivska. Sponsors: Oleh Vicharyk and Marianna Sobko. Celebrated by Fr. Ivan Lyman.

Ilyinsky, Victoria  

Kachurenko, Milana  

Kapko, Sofia Romanivna  
baptized and chrismated on March 12, 2016 in St. John the Baptist Church, Portland, OR. Child of Roman Kapko and Nataliya Helychak. Sponsors: Oleh Yavir and Inna Velychko.

Kulya, Anastasia Joanna  

Mischenko, Elizabeth  

Mitrafanau, Alexandra  

Moroz, Pavel Ethan  

Moroz, Maxim Sean  

Nalywayko, Maksym  

Pawlyk, Mark  

Pawlyk, Daniel Andrew  

Ronsen, Josephine Oksana  

Sergeeva, Kira  

Sur, Erik Igorevich  

Tepliakov, Maxim  
baptized and chrismated on March 5, 2016 in Holy Trinity Church, Seattle, WA. Child of Sergii Tepliakov and Iuliia Fedorova. Sponsors: Vladimir Matsveyeu and Olessya Mikhailova. Celebrated by Fr. Andriy Matlak.

Tsypa, Alexander Mark  
baptized and chrismated on March 5, 2016 in St. Volodymyr Church, Chicago, IL. Child of Stanislav Tsypa and Oksana Koziy. Sponsors: Andriy Shcherbyuk and Natalya Oliynyk. Celebrated by Fr. Ivan Lyman.
Asleep in the Lord as of 05/11/2016

Bacon, Anna of North Greenbush, NY on April 14, 2016 at the age of 97 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas Parish, Troy, NY.

Billy, Elizabeth of Allentown, PA on March 24, 2016 at the age of 91 years, officiating clergy Fr. Anthony Perkins of St. Mary Parish, Allentown, PA.

Dobbins, Olga of Valley City, OH on March 13, 2016 at the age of 81 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Dudik, George Nicholas of Endicott, NY on April 26, 2016 at the age of 66 years, officiating clergy Fr. Ivan Synevskyy of St. John the Baptist Parish, Johnson City, NY.

Gormish, Mary of Greene, NY on April 24, 2016 at the age of 97 years, officiating clergy Fr. Ivan Synevskyy, Fr. Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY.

Klish, Margaret L. of Johnson City, NY on March 18, 2016 at the age of 86 years, officiating clergy Fr. Ivan Synevskyy, Fr. Mirone Klysh of St. John the Baptist Parish, Johnson City, NY.

Kmetz, Catherine of Allentown, PA on March 25, 2016 at the age of 97 years, officiating clergy Fr. Anthony Perkins of St. Mary Parish, Allentown, PA.

Konyshak, Katherine of Noblesville, IN on April 10, 2016 at the age of 83 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Kowaluk, Ludmila of Rochester, NY on September 23, 2015 at the age of 90 years, officiating clergy Fr. Ihor Krekhovetsky of St. Mary Parish, Rochester, NY.

Mostensky, Stephanie of Pittsford, NY on January 23, 2016 at the age of 87 years, officiating clergy Fr. Ihor Krekhovetsky of St. Mary Parish, Rochester, NY.

Nezolyk, Joseph of Slickville, PA on March 24, 2016 at the age of 85 years, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Ostroushko, Katerina of Minneapolis, MN on April 14, 2016 at the age of 90 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Pasichnyk, George of Brooklyn Center, MN on April 7, 2016 at the age of 82 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Polec, Borys Mykola of Minneapolis, MN on April 24, 2016 at the age of 87 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Minneapolis, MN.

Skripnik, Gregory K. of Parma, OH on April 3, 2016 at the age of 93 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Smicker, Catherine of Princeton, NJ on March 14, 2016 at the age of 100 years, officiating clergy Fr. Anthony Perkins of St. Mary Parish, Allentown, PA.

Ordination Anniversaries

His Grace Bishop Daniel – consecrated May 10, 2008

His Grace Bishop Daniel – ordained May 12, 2001

V. Rev. Timothy Tomson May 03, 1992

V. Rev. Wolodymry Wronskyy May 06, 1990

Rev. Mark Swindle May 07, 2011

V. Rev. John Haluszczak May 09, 1992

V. Rev. Wolodymry Paszko May 10, 1980

V. Rev. Michael Hontaruk May 11, 2003

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 Holet May 24, 1981

Rev. Theophan Mackey May 29, 2014

V. Rev. Igor Krekhovetsky May 31, 1994

V. 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. Wolodymry Zinchyshyn June 16, 1997

Protopresb. William Diakiw June 17, 1956

V. Rev. Andrew Gall June 26, 1988

V. Rev. Stephen Masliuk June 29, 2002

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

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 - MITRED 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

21st 1948 - PRIEST JOHN SENCHUK
21st 1955 - PRIEST JOHN PALEY
23rd 1973 - PROTOPRESBYTER VOLODYMYR KLODNYTSKY
30th 1975 - PROTOPRESBYTER PAWLO 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-HOLUTIAK
9th 2001 - PROTOPRIEST IHOR MIROSCHCHENKO
18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIWSKY
6th 2010 - PROTOPRESBYTER FRANK ESTOCIN
13th 2013 - PRIEST VLADIMIR IVANOV
23rd 2014 - PROTOPRIEST WSEWOLOD SHEMETYOLO

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See p.44 for more info

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21st Regular Sobor
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1 – 5 August
For Children 4-8 and their parents
Emlenton, PA

Third Annual Ukrainian Genealogy Conference
4 – 5 November
See p. 23 for more info