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Українське Православне Слово

Ukrainian Orthodox Word

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**St. Anthony
Of The Desert
Orthodox Mission**

SATURDAY: 5pm Vespers
SUNDAY: 9am Liturgy
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Українське Православне Слово



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His Eminence Archbishop Antony,
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His Grace Bishop Daniel

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З редакторського
столу...



Погана звичка до швидкого
темпу життя

Ми живемо в часи, коли ми можемо мати майже все, що ми хочемо за неймовірно короткий період часу, включно з негайним надбанням глобального знання. В той час, як це ніби-то надає нам великі можливості, ціна яку приходиться нам за це платити — велика. Ми часто сподіваємось, що це стосується і нашого духовного життя, що його також легко і швидко можна засвоїти. Цей швидкий темп життя, в якому ми живемо, має поганий вплив на наші співвідношення з членами наших родин, та і з іншими людьми. Через те, що ми можемо моментально мати стільки різних речей, нам стає набагато легше грішити.

Подумайте, наприклад, про різноманітну їжу, яка є доступна для нас сьогодні. Ми можемо купити все, незважаючи на те, чи тепер в сезоні, чи ні. Більшість з нас не задумується над тим, як довго взяло щоб виростити цей продукт, чи скільки це вимагало роботи. Ми можемо за кілька хвилин приготувати страву в мікрохвильовій пічці. А ще швидше, ми можемо під'їхати до котрогось з ресторанів швидкого приготування їжі (McDonald's, Burger King's) і купити чи навіть з'їсти не виходячи з автомобіля. Солодощі та десерти, які ще покоління назад готувались тільки для особливих святкувань, тепер можна легко знайти у великій кількості та виборі. Я пам'ятаю скільки часу та роботи моя бабуся вклдала для того щоб зібрати всі інгредієнти (які не було так легко дістати як сьогодні) та з любов'ю приготувляла їх для особливих свят. Ці страви не були щоденними, а були особливим пригощенням на великі свята.

А ще одним прикладом є те, що ми сьогодні можемо надзвичайно швидко отримати світові новини через телебачення чи інтернет. Ми є постійно бомбардовані новинами, які стаються недалеко нас, а також на другому кінці світу. На протязі кількох секунд, ми можемо дістати хороші та погані новини, і це не дає нам змогу належно реагувати чи ментально, емоційно, чи духовно. Це може залишити нас у стані тривоги, стурбованими через те, що ситуація не є під нашим контролем, і ми вже не можемо реагувати ні на кількість матеріалу, а ні на його зміст. Крім того, сьогоднішньою проблемою є увага, яку приділяється блогам, Facebook, тощо, які часто є тільки чиєюсь особистою думкою, але вони додають до нашого замішання. Ми втрачаємо нашу спроможність бути дружніми, бачити і відчувати емоції інших. Все це стає закулісним рухом, оскільки ми вибираємо спілкування через інтернет і дуже рідко особисто... Що ж є реальністю?

Подібно і в духовній ділянці, де так багато духовної літератури та інформації, яка є доступна

(Закінчення на ст. 6)



(On the cover - St. Anthony of the Desert Ukrainian Orthodox Mission in Las Cruces, NM.

На обкладинці - місія св. Антонія Великого в Лас Крусез, Н. М.)



62 Річна Конвенція!



Вже 62-ий раз в історії Української Православної Ліги УПЦ в США, делегати з різних відділів парафіяльних родин з усіх сторін країни зібрались в Янгстаун, ОГ на їхню річну Конвенцію. Господарями цьогорічної Конвенції були Старший та Молодший відділи УПЛ, та всі парафіяни церкви свв. Петра і Павла в Янгстаун, ОГ.

Близько 150 делегатів, включно з духовенством та репрезентуючими відділами найстаршої центральної організації УПЦ в США, взяли участь у цьогорічній Конвенції. Хоч це набагато менше ніж пересічна відвідуваність з минулих років, головною причиною якої важке економічне становище, але багато людей з місцевих парафій приєднались до учасників на вечірні громадські події. Його Високопреосвященство Архієпископ Антоній та Його Преосвященство Владика Даниїл брали активну участь у щоденних сесіях Конвенції. Однак, нажалю, Його Блаженство Митрополит Константин не зміг приєднатися до делегатів цьогорічної зустрічі через його госпіталізацію.

У середу, 22 липня, Конвенція розпочалась на духовній ноті з Великої Вечірньої після якої, о 6:00 год. вечора, була перша ділова сесія. Після молитви – відкриття було внесення прапорів, клятва вірності американському прапору, відспівання державного гімну США, вступні зауваги та поздоровлення від голови Молодшого відділу УПЛ Олега Білинського та голови Старшого відділу УПЛ Тайлера Гладіса. Духовний опікун Конвенції прот. Іван Гарвей, голова комісії Старшого відділу – Роберт Марк та голова комісії Молодшого відділу – Джош Ауден також привітали всіх гостей до Янгстаун та запропонували свою обслугу та допомогу.

Його Високопреосвященство Архієпископ Антоній передав привітання від Митрополита Константина, який ще нажалю перебував у лікарні в Піттсбургу, ПА. Це тільки вдруге за 42 роки свого священства та єпископства, Митрополит Константин не зміг бути присутнім на Конвенції. Його Високопреосвященство

поінформував всіх гостей про прогрес видуження Митрополита після операції та пізніше ускладнення, та про його бажання під час госпіталізації “вчасно вийти щоб вспіти приїхати до Янгстаун!”

Ділова сесія перервалась у 9:00 год. вечора, даючи членам досить часу щоб зустрітись і поспілкуватись під час вечору гостинності спонсорованої відділом ліги свв. Петра і Павла.

Програма річної Конвенції включала декілька працюючих комісій, які мали підготувати цілі для Управ Старшого і Молодшого відділів, щоб досягнути їх за допомогою місцевих відділів УПЛ. Комісії були такі: Підтримка духовенства та покликань, Номінаційна, Резолюційна, Шляхів та Засобів, Християнської опіки і Місійної праці, Молодіжна, Членська та Розвитку відділів, Освітня. Ці комісії розпочали свою працю відразу після церемонії відкриття і сесія закінчилась у 9:00 год. вечора. Учасники зібрались на вечір гостинності, влаштований господарями, де всі мали нагоду познайомитися чи відновити дружні відносини та знайомства з минулих років.

Четвер, 23 липня, почався Божественною Літургією, яку очолив Його Преосвященство Владика Даниїл, в сослужінні духовних опікунів до Управ Молодшої та Старшої УПЛ – прот. Мирона Оригона та о. Антонія Перкінса. В своєму зверненні до делегатів, Владика поділився своїми роздумами на тему цьогорічної Конвенції “Довіряй Господу усім своїм серцем”. Він закликав делегатів та членів організації стати життєвим інструментом проповідництва Євангелія для нашої Церкви.

Після обіду, сесія Конвенції розпочалась словом Владика Даниїла. Його Преосвященство говорив про “бачення” – відкрити наші очі, щоб побачити і зрозуміти Божу волю для Його дітей в церквах, місцевих парафіях, містах, громадах чи сім'ях. Більше того, Владика говорив
(Продовження на ст. 4)



62 Річна Конвенція!

(Продовження із ст. 3)

про насіння Євангелія, яке було посаджене в світі кров'ю багатьох мучеників та невідомими жертвами чоловіків та жінок нашого святого Київського Православ'я. "Ми є урожаєм того насіння" — сказав Владика. "Через їхню кров, піт та жертви, ми знаємо нашого Господа — Ісуса Христа. Ми повинні завжди це пам'ятати."

В додаток, Його Преосвященство говорив про чесноти Християнського життя, що ведуть нас до святості. Бути тими людьми, якими Бог сотворив нас бути. Св. Павло часто нагадував першим Християнам, що всі хрещені віруючі "покликані бути святыми" (Рим. 1:7). В інших словах, кожен з нас покликаний бути святим,



щоб вести добродієсне життя.

На закінчення, Владика сказав, що: "Повчання нашої віри є викликом і загрозою багатьом неправдивим цінностям нашого суспільства. Це чому наше суспільство все робить можливе, для того, щоб тримати релігію поза громадською увагою. Але ми покликані бути чоловіками і жінками віри. Протягом цієї Конвенції, пообіцяйте собі, що ви ніколи не повернетесь спиною



до Бога. Пообіцяйте собі, що ви ніколи не будете ігнорувати або суперечити повчанням Його церкви — чи то вашими словами, чи то вашими ділами."

Учасники Конвенції знову розділилися на працюючі комісії, щоб продовжити працю, яку розпочали минулого вечора. Відразу після засідання комісій, було зроблено копії з їхніх звітів для розгляду всіма учасниками Конвенції. Всі затвержені постанови стануть обов'язковими для всіх місцевих відділів.

Цих перших два дні 62-ої річної Конвенції УПЛ закінчилися "Hawaiian Luau" у чудовому павільйоні Авалон Інн в Янгстаун, ОГ. Понад 200 людей насолоджувались вечерею та музикою ансамблю з Багамів — "Rudy and the professionals", які грали популярні сучасні та старі пісні. Учасники цього вечора отримали багато задоволення від смачної вечері та танців!

П'ятниця розпочалась Акафистом до Почаївської Божої Матері, який відслужив духовний опікун Молодшого відділу о. Антоній Перкінс. Решта дня делегати слухали, обговорювали та затверджували звіти та рекомендації комісій, які будуть запроваджені в наступному році у всіх місцевих відділах. Учасники конвенції були зворушені, коли протодиякону д-ру Ігорю Махлаю, голові Товариства св. Андрія, було вручено пожертву в сумі \$3,000.00 для їхніх їдалень в Україні. Ці пожертви були зібрані під час спільного проекту Старшого і Молодшого відділів "Souper Bowl".

Його Високопреосвященство Архієпископ Антоній, у своєму архипастирському зверненні, передав привітання всім учасникам цьогорічної Конвенції від Ради Єпископів, і також поділився своїми роздумами на тему конвенції — "Довіряй Господу усім своїм серцем". Довіряти Господу вимагає від нас покладатись на Його Святу Мудрість, якою є сам Ісус Христос, замість того, ніж покла-





62 Річна Конвенція



датись на нашу просту людську "мудрість". Розраховувати на нашу особисту мудрість являється філософією секулярних

гуманістів суспільства, які заявляють, що не існує цілковитих моральних законів яких навчав Христос. Архієпископ закликав всіх членів УПЛ бути творчими в їхніх думках та ділах, так щоб вони завжди базувались на вірі, надії та любові. Якщо цього будете дотримуватись то ні один член УПЛ не буде стояти осоромлений перед Господом, а досягнення Ліги будуть завжди збільшуватися, ніколи не зупиняться на місці.

Обидва ієрархи, Його Високопреосвященство Владика Антоній та Преосвященство Владика Даниїл, провели час з Молодшим відділом на їхніх сесіях. Звертаючись до них, ієрархи говорили про необхідність брати відповідальність за свій вибір в житті. Владика говорили про їхню прихильність до молодого ентузіазму та ідеалізму, які вони бачуть у членах нашої молодшої УПЛіги та закликали їх ніколи не втрачати почуття надії, що добрі діла можуть бути досягнені. Вони спонукали членів молодшого відділу допомагати всім, хто страждає, та всім тим кому завдано болю групою однолітків чи суспільством тільки тому, що вони в чомусь відрізняються від інших. Вони пообіцяли присутній молоді, що винагорода за співчуття буде відчутна відразу. Даючи чи жертвуючи собою заради інших, майже завжди посилює та удосконалює життя тієї людини, що дає, аніж що одержує.

Вибір Управ Молодшого та Старшого відділів УПЛ були останнім завданням в діловій програмі Конвенції. Такими були результати:

Старший Відділ УПЛ: Митрополит Константин повторно призначив: протопр. Мирона Оригона, Аллентавн, ПА – духовним опікуном; Олега Білінського, Філадельфія – головою; Дарію Пишко-Комічак, Мейпелвуд, Н.Дж. – першою заступницею голови; Еміля Скочипеця, Саут Бавнд Брук, Н.Дж. – другим заступником голови; Івана Месчишена, Вунсакет, Род Айленд – записуючим секретарем; Шірлі Скочипець, Саут Бавнд Брук, Н.Дж. – кореспондентною секретаркою; Марту Мішко, Нортгемптон, Пенсилвенія – скарбником; Алексіс Оригон, Джонсон Ситі, НЙ – фінансовий секретаркою; Ерік Сендак,



Піттсбург, Пенсильванія – контролером.

Призначення: Пані матку Лінду Оригон, Джонсон Ситі, Н.Й. – комісія духовенства та покликань; Наталію Білінську, Філадельфія, ПА та Меланію Наконечну, Парма, ОГ – редакторами бюлетеня.

Молодший Відділ УПЛ: Митрополит Константин повторно призначив: о. Антонія Перкінса, Вунсакет, Род Айленд – духовним опікуном; Тайлера Гладіса, Піттсбург, Пенсилвенія – головою; Григорія Марківа, Карнегі, ПА – заступником голови; Лесю Махлай, Парма, ОГ – записуючою секретаркою; Етан Рок, Нью Кастел, ПА – фінансовим секретарем; Кейті Зімерман, Аллентавн, ПА – кореспондентною секретаркою; Джесіку Роач, Гарісонбург, Вірджінія – скарбничкою.

Ділові сесії 62-ої Конвенції УПЛ були закриті благословенням Його Преосвященства Владика Даниїла та співанням Українського національного гімну.



Вечером делегати мали "Українську Ніч" з смачними українськими стравами та виступом танцювального ансамблю "Київ" під керівництвом Наталії Капелюх-Ніксон, після чого всі танцювали під живе виконання групи. Після вечірньої забави, господарі 63-ої Конвенції УПЛ 2010 р., Старший та Молодший відділи Святого Вознесіння, Мейпелвуд, Н.Дж., запросили на гостину всіх учасників Конвенції. День закінчився Службою у каплиці готелю, яку відслужив прот. Іван Гарвей, духовний опікун місцевого відділу УПЛ парафії свв. Петра і Павла в Янгставн, ОГ.

(Закінчення на ст. 7)



ХРАМОВЕ СВЯТО В КЕРГОНКСОНІ, НЬЮ-ЙОРК

о. Юрій Базилевський

12 липня 2009 р. громада місії св. Володимира святкувала храмове свято свв. Апостолів Петра і Павла. Під час літніх місяців, служби Божі відправляються в каплиці св. Володимира на території Союзівки в Кергонксо́ні, Нью-Йорк. В зимку Богослуження відправляються в каплиці св. Апостолів Петра і Павла. Цю каплицю побудував сам покійний полковник Петро Войновський в пам'ять вояків Буковинського Куреня, які віддали своє життя за незалежність України в роках 1941-1944. Вже на протязі 35-ти років громада святкує празник святих первоначальних апостолів Петра і Павла. Багато разів тут служив Архієпископ Антоній, але на жаль, цього року Його Преосвященство не зміг приїхати.

Божественну Літургію в цей день служили настоятель о. Юрій Базилевський і о. Іван Дуфенюк, гість з Нью-Йорку. А також, відслуживши в своїй церкві в Бріджпорті до нас на празник загостив о. Стефан Маслюк. Під час літургії співав парафіяльний хор під керівництвом п. Ганни Щепко. На празник разом з о. Іваном приїхали гості з Нью-Йорку.



Після Літургії відбувся святковий обід на дворі під відкритим небом. В цей день випала прекрасна погода. Під час обіду були виступи Роксолани Щепко на скрипці, п. Юрія Гербурта на гітарі, вірші п. Катерини Гаврилюк спеціально приготовлені на це свято та хорові співи українських народних пісень.

(Закінчення із ст. 2)

З редакторського столу...

для нас сьогодні, постає проблема "негайної духовності". Зовсім легко є читати духовну літературу швидко, так, як якийсь роман, не задумуючись над нею, і не шукаючи духовної поради. Скільки людей мають численну кількість духовних книжок, але ніколи їх не читали, не говорячи вже про застосування поданих в них порад в їхньому особистому житті. Можливо ми і "вчимось про Бога" чи "робимо щось для Бога", беручи участь у різних діяльностях церкви, але насправді ми ніколи не присвячуємо час, для того, щоб взнати про Нього. Бо молитва, медитація, пізнання Бога вимагають багато терпіння, часу та зусиль. Святі Отці нашої Церкви розповідають історії про те, як монахи часом молилися багато років без очевидного досягнення. А більшості з нас важко прийти до церкви на час і бути уважними під час відправи.

Ця швидкість нашого суспільства має глибокий вплив на наших рідних, на нашу культуру та на наше духовне життя. Ми втрачаємо здібність відповідати один одному або зупинитися і задуматися над тим, що ми говоримо один одному. Наша реальність є спотворена і перепрограмована неправильною реакцією. Маючи можливість відразу задовольнити всі наші земні та тілесні бажання розвагами, їжею, сексом та різними сенсаціями, ми втрачаємо всі вигоди, що існують в аскетизмі. Ми повинні навчитися казати собі "Ні" а Богові "Так". Християнин повинен бути атлетом, тренуючись померти до себе, щоб бути здібним присвятити себе Христовій любові та любові до ближнього.

Як ми можемо зупинити цю швидкість яка

захоплює всі сфери нашого життя? Є такий спосіб. Він починається тим, що кожний з нас індивідуально скаже "Ні". Ми можемо зупинити це безумство помалу, один за одним. Так як наркоман, що бореться з залежністю від наркотиків, ми повинні робити те саме щоб віддалитися від нашого "швидкого суспільства". Це безумство можна зупинити тільки поєднавшись назад з Богом. Нижче подані деякі поради, до яких ми можемо себе привчити:

- **Читання Святого Письма:** Це може включати в себе один розділ в день з Послань, Євангелія та з Псалмів. Читати треба уважно, бо Святі Отці вчать, що навіть якщо ми не розуміємо всього написаного, диявол всеодно втече від нас.
- **Правило щоденних молитов:** Ці молитви можуть бути з православного молитовника, або ґрунтуватись на вказівках, даних нам священиком чи духовним отцем. Також дуже корисно є молитися своїми власними словами до Господа, до Богородиці, до нашого Ангела-хоронителя та до святих.
- **Постановіть собі відвідувати хоч одну з буденних відправ у вашій парафії.** Беріть участь у Святих Таїнствах церкви як можна частіше, а також в житті церкви та в житті вашої парафіяльної громади.
- **Читання духовної літератури:** Наприклад, книжки про Життя святих, можуть навчити нас, як жити по християнськи і як протистояти сумнівам та спокусам, та зростати у чеснотах.
- **Встановіть собі обмежений час для вживання інтернету та мобільних телефонів.** Це дасть вам змогу провести більше часу з родиною, а також допоможе нам не пускати в голову пустих та злих думок.

Додержуючись цих порад, ви станете одним із тих декількох, що мають бажання звільнитися від цієї поганой звички до швидкого темпу життя на користь збалансованого життя, зосередженого на Бога.

(Закінчення
із ст. 5)



62 Річна Конвенція!



Субота була останнім днем формальної діяльності Конвенції. Делегати та гості взяли участь у двох гуртках. У першому гуртку, ієромонах Андоні (Колозо) з Піттсбург, ПА, говорив про іконографію та її значення в житті кожного православного християнина. У другому семінарі було обговорення на тему "дорога до священства" при сприянні комісії по підтримці духовенства та покликань. Всі присутні священослужителі та ієрархи розповіли свої особисті подорожі від молодості до висвячення, даючи велике надхнення всім хто слухав. Коли священослужитель чи єпископ говорив, на обличчях слухачів можна було бачити, що ці особисті історії зачепили струну в середині кожного з них.

У суботу вечером, відбувся бенкет та бал Конвенції. Останньою офіційною дією Конвенції було вручення традиційних нагород та стипендій, головами Старшого та Молодшого відділів УПЛ. Нагороду ім. о. С. Галика-Голутяка – "Православний року Старшого відділу", вручили Михайлу Капелюху, Карнегі, ПА.

Нагороду "Старший відділ року" було вручено відділу Св. Володимира, Ембридж, ПА. Нагороду ім. о. В. Букати "Православний року Молодшого відділу" вручили Джашу Богарей, Вунсакет, Род Айленд та нагороду "Молодший Відділ року" було вручено молодшому відділу Св. Покрови, Саутфілд, МЧ.

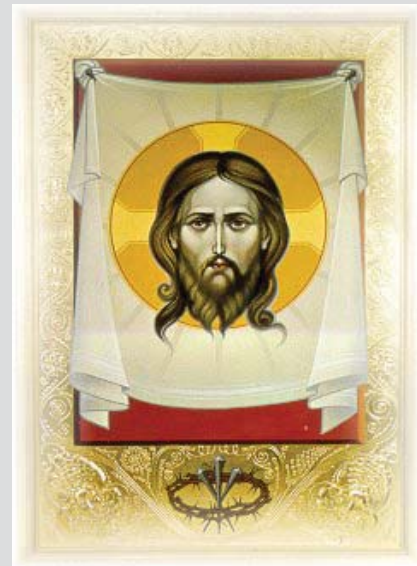
З присутніх семінаристів стипендії дістали: Василь Пасакас, Андрій Матлах та Василь Довган з семінарії Св. Софії. Також були виділені стипендії Івану Костишину та Бориславу Кронер з семінарії св. Софії, Івану Синевському з семінарії Святого Хреста, Бостон, МА, от. Геррі Лінзінбіглер, Довер, ФЛ. А також під час бенкету було вручено стипендії з фонду ЛСШК (LSSK) – Захарію Капелюху, Карнегі, ПА; Аріані Рок, Нью Кастел, ПА. Також було нагороджено стипендією з фонду ЛСШК (LSSK) Михайла Немета, Філадельфія, ПА.

Конвенція закінчилась у неділю зранку в церкві свв. Петра і Павла, Янг'ставн, ОГ. Божественна Літургія була відслужена Архієпископом Антонієм та Єпископом Даниїлом в сослужінні настоятеля парафії прот. Івана Гарвея, прот. Вілліама Дяківа, Нью Кастел, ПА, от. Антонія Перкінса, Вунсакет, РА; протодиякона Ігора Маглая, Парма, ОГ; та іподияконів Йосифа Новицького, Івана Чареста, Івана Месчишина, Василя Пасакаса та Йосифа Гаранта, який був висвячений перед Божественною Літургією. Після Літургії був прощальний полуденок у парафіяльному громадському центрі. Делегати та гості Конвенції виразили їхню щирю подяку господарям – Молодшому та Старшому відділу УПЛ парафії, які з надзвичайною гостинністю та добротою виконали свою відповідальність.

*Please remember in your prayers...
Просимо згадати у Ваших молитвах...*

СЕРПЕНЬ-ВЕРЕСЕНЬ

21st 1953 -	PROTOPRIEST LEON KUSHNIR
3rd 1954 -	PROTOPRIEST MYCHAJLO KASHUBA
27th 1960 -	REV. TIMOTHY MACAR
24th 1966 -	REV. MYKOLA RYBACHUK
30th 1969 -	PROTOPRIEST WOLODYMYR LEWY TZKYJ
23rd 1971-	PROTOPRIEST ANANIJ MIROSHCHENKO
23rd 1972 -	REV. MICHAEL KRAWCZUK
12th 1974 -	PROTOPRIEST DAMIAN OLGIN
18th 1974 -	PROTOPRIEST ANTONY STANGRY
21st 1983 -	PROTODEACON MICHAEL OLHOVY
2nd 1984 -	PROTOPRESBYTER MICHAEL YAROSH
14th 1986 -	PROTOPRIEST ANDRIJ KIST
24th 1988 -	REV. IHOR ZBOTANIW
10th 1990 -	ARCHIMANDRITE ADAM BURHAM
27th 1991 -	PROTOPRESBYTER NICHOLAS FEDOROVICH



**Вічна пам'ять!
Меморі Eternal!**

“ДЕНЬ МАТЕРІ” У ПАРАФІЇ СВ. ПОКРОВИ

Юрій Розгін

Фото: Єлисавета Симоненко

В неділю, 10-го травня 2009р., після Архиєрейської Служби Божої (див. статтю “Візит Владики Даниїла” в цьому ж числі УПС), учні, вчителі та Батьківський Комітет Школи Релігії й Українознавства ім. Л. Українки (Школа) при Українській Православній Катедрі Св. Покрови в Саутфілді, влаштували “День Матері” в парафіяльній залі, де над сценою висів великий напис: “Зі святом Вас, Любі Матусі!”

Юрій Король, Голова Парафіяльної Ради, привітав присутніх і попросив зайняти місця за святково прибраними столами. Зайшов Владика Даниїл і його привітали співом “Ісполаєті Деспота”. Віра Петруша, директор Школи, привітала присутніх на цьому останньому виступі дітей в цьому навчальному році і запросила оглянути, на окремому столі, мистецькі вироби дітей, які вони приготували для своїх мамів. Владика Даниїл прочитав молитву і розпочався обід, під час якого Іван Китастий організував огляд прорізок (slide show), на яких можна було побачити працю і виступи учнів Школи за останній рік. Було показано біля 180 прорізок, які приготувала др. Люба Петруша, вживаючи свої фото, фото В. Петруші, Лізи Симоненко, Вікторії Волянчук й інших ентузіастів.

Після обіду, розпочався виступ учнів Школи. Присутніх привітали хлібом і сіллю Данилко Гиггинс і Міля Смик. Відкрилась завіса і глядачі опинились у світі казки “Пан Коцький”. Ведучі, Христина Боднарчук і Ярема Петруша, пояснили, що старі господарі, дід (Теодор Мельничук-Гуда) і баба (Настя Легуняк) – мали проблему зі своїм старим котом (Денис Слюсар), бо він “...спав багатенько, не ловив мишей зовсім, бо став ледаченький.” Баба намовила діда: “Заведи kota ти в ліс, та й зостав з вовками.” Дід згодився, відніс kota в ліс і попрощався з ним: “Живи, Мурчику, тут гарно, їж траву, малину, не хотів ловити мишей, а спав цілу днину.” (Когось може обурити цей негуманний вчинок! Але пам’ятаймо, що це казка, і ми можемо чогось навчитися з цієї казки!)

На щастя, котів не довелося їсти траву, бо його побачили лисички (Таня Легуняк, Вікторія Концева і Таня Смик) і кіт їх переконав, що він “... Пан Коцький, цар звірів... можу всіх я вас поїсти, коли розілюся!” Лисички перелякались, і щоб йому піддобритись, запросили його до себе, з ними жити. “Й стали вони разом жити, kota годувати, укладати в ліжко спати, ще й пісні співати”. І зажив кіт у лисичок так добре, як ще ніколи. Одного разу пробігав біля хати зайчисько (Зіновій Борко) і почув як кіт нахвалявся, що може “... половити усіх звірів, та кинуть в болото!” Дуже перелякавшись, зайчик повідомив про цю небезпеку своїх друзів звірів: ведмедя (Данилко Гиггинс) кабана (Михайло Волянчук), білку (Ліза Пауерс), вовка (Тимко Близнюк) і їжака (Гаврилко Полець). Всі, крім їжака, переполошилися. Але білка запропонувала запросити це страхіття (kota!) до себе,



щоб поглянути на нього, а тоді буде ясно що їм робити. Гурт зайчиків (Наталія Дженінгс, Міля Смик, Евдокія Близнюк і Кіра Мурфі) пішов просити kota в гості. Кіт з лисичками з охотою пішли до звірів погостювати, подорозі співаючи пісні. Побачивши як виглядає кіт, звірі заспокоїлись і сказали йому: “... вітаємо тебе в нашій лісі, живи собі у лисичок у добрі і втісі!” З великої радості, всі заспівали “Гей, весна іде” (муз. Аркадія Фліпенка, сл. В. Лефтія), при фортепіано вчителька співу Галина Яловенко.

В другій частині програми, Денис Слюсар, Михайло Волянчук, Данилко Гиггинс, Ярема Петруша і Теодор Мельничук урочисто проголосили: “Мамо, в цей день Твого Свята, клоню голову свою, й побажання якнайкращі, з свого серця Тобі шлю!” (“На День Матері” Миколи Горішного.) Діти передшкілля виконали танець (вчителька танців – Тетяна Ілляшевич), а Вікторія і Михайло Волянчук заспівали “Росте Черешня в мамі на городі” (сл. М. Луківа, муз. Анатолія Горчинського), акомпануючи собі на фортепіано (В.В.) і на скрипці (М. В.) Діти передшкілля заспівали “Маленькі наші ноги” (сл. Марійки Підгірянки, музика народна). В другій пісні, малята запевнили: “Кращої від рідної мамі я не знаю. Я тобі, матусенько, пісню заспіваю”. Після цього Андрій Смик подякував присутнім, а зокрема Владиці Даниїлу, і разом з Наталкою Сердюк, Головою Молодечого Відділу Української Православної Ліги (УПЛ) при Катедрі Св. Покрови – повідомили про такі пожертви на сиротинці в Україні (Владика Даниїл, від імені Консисторії, опікується цими сиротинцями): УПЛ – \$300.00; Філія ОДУМ’у при Катедрі Св. Покрови - \$1,000.00; Сестрицтво ім. Княгині Ольги при Катедрі Св. Покрови - \$500.00. Крім цього, Олена Лісківська ще подарувала Владиці Даниїлу \$100.00. Вара Сіра, від Сестрицтва, піднесли Владиці Даниїлу торт, а всі присутні заспівали йому “Многі літа”. Владика подякував за пожертви і запевнив,
(Закінчення на ст. 9)

ВІЗИТ ВЛАДИКИ ДАНИІЛА ДО ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін Фото: Єлисавета Симоненко

Парафіяльна Управа Української Православної Катедрі Св. Покрови в Саутфілді, Міч., разом з Школою Релігії Українознавства ім. Л. Українки (Школа) і Батьківським Комітетом запросили Владика Даниїла відвідати Святопокровську Громаду на Свято Матері, в неділю 10-го травня 2009 р.

В суботу вранці, 9-го травня, Владика Даниїл відслужив шкільний молебень, який під час шкільного навчального року, щосуботи відслужує о. Павло Боднарчук. Після молебню, Владика мав зустріч з дітьми і відповідав на їх питання...

Увечері, Владика відслужив, з о. Павлом, Архиєрейську Вечірню, а їм допомагав помічник Владики, семінарист Василь Довган. У своїй проповіді, Владика привітав мамів і жінок, пояснивши що вони – берегині (охоронниці) родини, громади і держави. Він запевнив, що наша спільна дорога до духовного поліпшення продовжуватиметься більш активно, і, перефразовуючи слова президента Джана Кеннеді – сказав: "не питайся, що Бог може зробити для тебе, а питайся що ти можеш зробити для Бога": чи можеш відвідати хворого, чи хвору, і самітного, чи самітну; чи можеш розрадити засмученого, чи засмучену? Після Вечірні, присутні мали нагоду поспілкуватись з Владикою в парафіяльній залі, за вечерею, яку приготували Сестриці Джорджія Карелюк і Вара Сіра, з допомогою інших жінок. Після вечері, Владика поїхав до похоронного заведення, де лежав недавно спочилий протопресвітер о. Володимир Мельник, який багато років допомагав о. Павлові під час церковних служб в Катедрі Св. Покрови; згідно з церковним уставом, перед похоронними службами, спочилого священника одягають у священницьку одягу.

В неділю, 10-го травня, Владика Даниїл відслужив Архиєрейську Літургію з о. Павлом, а їм допомагали Андрій Стойко, семінарист Василь Довган і вівтарні прислужники Йордан і Адріян Филоненки, Андрій і Михайло Пауерс, Андрій Рудиченко і Данилко Гиггінс. Цей день – це перша річниця єпископської хіротонії Владики Даниїла. У своїй проповіді, Владика закликав до духовного поліпшення, а це вимагає зусилля.

Після Літургії, Владика був присутній на обіді і на "Дні Матері" в парафіяльній залі.

В понеділок увечері, 11-го травня, Владика Даниїл взяв участь у Священницькій Панахиді по о. Володимирі Мельнику, яку відправив Владика Антоній, а їм допомагали о. Д. Чайковський (з УКЦ в Гемтремку), о. Ігор Креховецький (з УПЦ в Рочестері, штат Нью Йорк), о. Павло Боднарчук, о. Павло Березняк (УПЦ у Віндзорі, Онтаріо) і Микола Невмержицький (диригент церковного хору при Катедрі Св. Покрови). У вівторок вранці, 12-го травня, Владика



Владика Даниїл з дітьми перед Катедрою Св. Покрови

Антоній відправив Архиєрейську Літургію і Священницьку Похоронну Службу в Катедрі Св. Покрови, з участю Владики Даниїла, о. П. Боднарчука, о. Івана Наконечного й о. Михайла Гонтарука (з УПЦ в Пармі, Огайо) та о. І. Креховецького. Після Похоронної Служби, в парафіяльній залі відбулись поминки по о. В. Мельнику на якій знайомі і друзі покійного отця говорили про його любов до Церкви, родини і парафіян. Отець В. Мельник буде похований на Кладовищі Св. Андрія в South Bound Brook, NJ.

Так закінчився візит Владики Даниїла, але наша спільна подорож до духовного поліпшення буде продовжуватися далі.

(Закінчення із ст. 8)

"ДЕНЬ МАТЕРІ"...

що ці гроші будуть якнайдоцільніше використані для сиротинців в Україні. На закінчення оголошень, А. Смик повідомив, що Батьківський Комітет збирає одягу для сиротинців в Україні.

Продовжуючи виступ Школи, під музику якою керував Андрій Загайко (disk jockey), діти затанцювали кілька народних танців, а Ярема Петруша навіть виконав соло-танець. Денис Слюсар продекламував гумореску Віри Кривої "Просимо додому", про пана Михася, який віз з України ковбасу в торбі, яку йому забрали при контролі в США. Всі діти заспівали мамам: "Кругом усе буяє, все в зелені, в цвіту, Тебе, мою хорошу, у серці я ношу!" ("В матусі нині свято", сл. і муз. Ірини Шевчук). Денис Слюсар ще раз висловив найкращі побажання матерям, а діти підхопили "Віншувальною": "Сто літ, сто літ вам бажаємо жити. Сто літ, сто літ, в радості й добрі!"

На закінчення "Дня Матері", В. Петруша і Ю. Король подякували усім хто брав участь в його підготуванні, а Владичі Даниїлу за звеличення Свята. Хоч і напрацювались діти, готуючись до цього Свята подяки мамам, але хіба ж мами не заслуговують на таку увагу?

The Church New Year and the Ecclesiastical Calendar

By Fr. Harry Linsinbigler

A blessed Church New Year to all! We have just begun the Church New Year 7514 AK (Aetos Kosmou). The Ecclesiastical (Church) Calendar, in original form sometimes called the “Old Calendar,” is based upon both the ancient Hebrew calendar and the Julian Calendar. We typically now call the Church Calendar the “Julian Calendar,” although, in actuality, it is a distinct calendar from the Julian Calendar and vastly different from the Gregorian, even in modified form. Even when the Typikon of the Church is published with revised dates for the fixed dates, the Typikon of Constantinople and the Sabbaitic both call the initial calendar the “Church Calendar” or “Ecclesiastical Calendar,” whereas the notes for the new dates are called dates of the “civil calendar.”

The Julian Calendar; the old Roman civil calendar; although marking months and dates nearly the same as the Church Calendar, marks years differently and is distinct from it in that it utilizes not just the old world solar calendar but also the Hebrew lunar calendar. In fact, the Julian Civil Calendar, when the Roman Empire became Christian, was revised to be more like the Church calendar. The Civil Julian Calendar was founded by Julius Caesar in 46 BC and reckoned the year as the year “since the foundation of Rome,” which would make this year 2758 AUC—Ab Urba Condita—since the foundation of the city of Rome (said to be founded in 754 BC). The “Julian Calendar” begins on April 21 (Romulus the Founder’s Day).

Unlike the Julian Calendar, the Church Calendar begins on September 1, (which falls on September 14 on the modern civil calendar), and, ironically, is the basis for the “fiscal” year that we still have to this day. To

those who use the Revised Church Calendar, this falls upon September 1 of the US Civil Calendar (August 19 of the Church Calendar) rather than September 1 of the Church Calendar. This has been done because now most of the world does not even know how to reckon Church calendar, since to most people “December 25,” even to those on the old calendar, speak of this date on the civil calendar. Most do not think of December 25 according to the Church calendar, which currently falls six days after civil New Year (i.e.



“January 7”). But according to the Church calendar, this date is not “January 7,” but December 25. In fact, most Americans, or even others now on the calendar would not be able to calculate Pascha (Easter) or Pentecost even when given the algorithms. But up until a few hundred years ago, the entirety of Christendom followed the Church (“old”) calendar.

The “Old” Church Calendar is based upon both civil and ancient Hebrew calendars and thus marks the year “from the creation of the world” (Aetos Kosmou, or AK, also known from Latin AM, or Anno Mundi), which is marked as having begun on September 1, in the first year of creation (which is reckoned as the year 5509 BC). Thus, the Church year to some degree coincides with the fiscal year (although there is currently 13 days difference with the current civil calendar). September 1 of the year 2005 marks the beginning of the year 7514 AK!

How can we take such a date seriously in the light of modern science? It is perfectly acceptable to mark the beginning of the world as we know it, post bronze age, historical age, etc., as being 5509 BC, whether you take the days of Genesis literally

or figuratively. But more importantly, as Einstein once said, “to know a little about science pulls you away from God, to know a lot about science draws you closer than ever.” Dr. Gerald L Schroeder, PhD. renowned Physicist and top MIT graduate has written many things on the subject, including his book **Genesis and the Big Bang** to show that a date of 7000 years ago and a date of 7 billion years ago can coexist due to relativity in a “Big Bang” (in fact, because this was possible was the reason why the steady state theory, now rejected by scientists, was developed by Bondi and Gold in the 1940’s—because the big bang leaves open the possibility, indeed the necessity, of creation—a beginning and an end). If the laws of physics are correct, and indeed, the universe began with rapid expansion, then we have necessarily what is called “stretching time,” when we plug in the numbers to the formula $(T_2 - T_1) = (t_2 - t_1) [1 - (V^2/c^2)]^{0.5}$. Dr. Schroeder states “There is just no avoiding the issue. The Bible gives God six days to form mankind from the material produced at the creation. Current cosmology claims, it even proves, that nature took some 15 billion years to accomplish the same thing. Which understanding is correct? Both are. Literally. With no allegorical modifications these two simultaneous, yet different time periods ... we are not talking about easy explanations such as calling each day of Genesis 3 billion years so that $3 \times 6 = 18$ billion years of cosmology. We are also not seeking changes in the functioning of the laws of physics... Misplaced fossils and changes in radioactivity are not needed to reconcile science and theology because the same single sequence of events that encompasses the time period from ‘the beginning’ to the appearance of mankind did take six days and 15 billion years—simultaneously—starting at the same instant and finishing at the same instant. Physics has proven this proposition to be rigorously correct. (*Genesis and the Big Bang*, 29-30). How is this so? Due to what is
(continued on next page)

The Nature and Mission of the Church: A Conference, *Part Two*

By Fr. Gabriel Rochelle

Interfaith relations were the reason for the Conference in Switzerland about which I reported in my last article on the paper, *The Nature and the Mission of the Church*. While this paper is of importance to us because of its incorporation of Orthodox issues and concerns raised in the 1990's, the conference itself brought together people who have spent years in the Jewish-Christian dialogue. The Conference pointed up a number of places in the document where insights from the Jewish-Christian dialogue might be readily inserted, and we underscored the need to identify the dialogue as a backdrop to ongoing thinking about the Church for the sake of the future. The following are reflections on my participation in this conference and its focus on Jewish-Christian relationships.

Since the intensive dialogue and its accompanying scholarship between Christians and Jews in the wake of World War II, we have learned that the split between Jews and Christians in the early centuries did not come as suddenly as was once thought, but over a long period of time. The break (now called "the parting of the ways"), may have begun shortly after the destruction of the Temple in 70 A.D., when Christians separated from Jews because Christians did not see the necessity of rebuilding the Temple. At the same time, however, Jewish leaders worked to transform Judaism from a religion centered on Temple and sacrifice toward the ethical monotheism we see fully developed today, which eventually dispensed also with the need for a Temple. The Pharisees would become known as Rabbis and their work would eventually lead to the Talmud.

Both communities re-framed the meaning of sacrifice; Jews moved to embrace sacrifice as an ethical motif, expressed in the concept of *tikkun olam*, "repairing the world" which is broken by sin. Christians who saw sacrifice completed "once for all" (Heb. 10:10), also saw sacrifice as an ethical motif, in the mysterious phrase of Paul "completing in the flesh what is lacking in Christ's afflictions for His Body, the Church" (Col. 1:24).

What we experience today are two religions, developed but still changing with the centuries, which share a common root, but whose development made of both such that it is impossible to identify either one with the witness

of the Bible, whether Old or New Testament. Simply put, we must stop identifying Judaism with the religion we see outlined and sometimes caricatured in the New Testament, and come to terms with the forms of Judaism we live with today.

The "teaching of contempt" which came, unfortunately and tragically, to dominate much of the writing of the church about Judaism did not begin until the fourth century. Some of the key passages here, sadly, may be found in the writings of such revered holy hierarchs as St. Gregory of Nyssa and St. John Chrysostom. There was a fluidity of interpretation and a variety of viewpoints about the relation between church and synagogue prior to this time. After all, we are both monotheistic traditions and the Church had soundly rebuffed attempts to sever the Old from the New Testament, highlighted by its rejection of Marcion (2nd Century), who taught that Old and New Testaments were really about two different Gods, so Christians should get rid of the old one. After the Church became legitimized in the Roman Empire in the 4th century, however, and despite the fact that Judaism was also recognized as a valid religion, the seeds of acrimony between the two communities began to grow. Since Christianity became numerically far superior to Judaism, it was only a matter of time until Judaism was interpreted as the inferior faith. After all, would God not be on the side of the larger religion? Size could be considered as God's favoritism, and was often used as such a yardstick in later writings.

Jewish scholar Daniel Boyarin has pointed out that even the coining of names has a distancing and separating effect. We speak of Christianity and Judaism as if such entities actually existed, and then we isolate them on the theory that they form united wholes. Yet in the early centuries it is impossible to speak of anything other than Christianities and Judaisms. If we accept that the conciliar movement was, in effect, the church's attempt to sort out which Christianities it saw as orthodox and catholic, we can easily see the truth of Boyarin's assertion. The same situation held for Judaism. There were many schools of thought in the early centuries. Flexibility and fluidity characterize both movements, and as movements they are

(continued on next page)

The Church New Year *(continued from previous page)*

known in Physics as time dilation when approaching the speed of light, as seen in the formula above but demonstrated, for instance, in mu-meson experiments, where there survival of 1/8 mu-mesons on a 60 kilometer trip demonstrate that simultaneously on three half periods elapsed ($1/2 \times 1/2 \times 1/2 = 1/8$), which is

4.5 microseconds, whereas, because again of the laws of relativity, to the observer on the ground at least 200 microseconds passed because that is the shortest possible time needed to travel the 60 km from the top of the atmosphere to the earth, both are true because the laws of Physics change when matter and speeds draw close to

the speed of light, as Einstein first showed. Gravity causes this phenomenon, and it can be observed with things such as the fact that a clock on the moon, working perfectly, will "run more rapidly" than the same clock on earth because the Moon has less gravity than the earth! There is no conflict! May God be praised in all things.

The Nature and Mission of the Church

(continued from previous page)

not and cannot be static entities.

To return to the contemporary scene, I would identify four reasons for Orthodox Christian participation in this ongoing dialogue. First, there is a considerable history to the dialogue in Roman Catholicism. The conciliar document known as *Nostra Aetate*, promulgated by Pope Paul VI on October 28, 1965, opened the pathway to new relationships with other religions and had a major impact on Jewish-Christian relations. The document was celebrated widely in 2005-2006 on the occasion of its 40th anniversary. Numerous dialogues and conferences were held under the banner of *Nostra Aetate* to demonstrate further improvement and rethinking of relations between Jews and Catholics.

Second, there is a considerable history to the dialogue in Protestantism. Europe, devastated by World War II and penitent over the Holocaust of the Jews in particular, began to rethink relationships already in the 1947 Seelisburg principles, a series of theses aimed at renewal of the Church's theology about the Jews. Since that time, every major denomination of Protestants has taken some stand, in writing, regarding its relationship with the Jewish people. The writings of Protestant forebears (e.g. Martin Luther's 1563 screed against the Jews), have been repudiated publicly. Major efforts at rethinking the theology of the church in relation to the Jews have been published. Among the best of these is a three-volume series by the late Paul van Buren, longtime professor at Temple University, called *A Christian Theology of the Jewish People*.

Third, then, we are aware of widespread renewal of biblical studies, which has entered Orthodox Christian thinking, as well. Historical-critical studies, studies in the transmission of texts (called redaction-criticism) and studies in the particular forms of literature in the Bible brought fresh thinking, some good and some bad, into the Church since the mid-19th century up through the richness of the field by the end of the 20th century. Furthermore, younger scholars of all faiths now see that there is really no clear end to the Bible and beginning of Church history, a point the Orthodox have always known with our emphasis on Tradition as the bearer of the Bible (rather than the other way round, which is customary Protestant thinking). This has opened up new ways to study Judaism in the early period, as we noted above.

Christian scholars have readily received fresh insights into the person of Jesus the Jew. In the old days, after the wall was erected between Judaism and Christianity, there were times when it was completely forgotten that Jesus was a Jew! No more is this the case, and who better to offer such insights than those steeped in the tradition and history of the Jews, the rabbis and scholars of contemporary Judaism. So we have learned now, for at least fifty years, from scholars like Claude Montefiore and Abraham Joshua

Heschel, up to present scholars such as Geza Vermes and Michael Goldberg.

Most recently, in 2002 the National Jewish Scholars Project (a US group) adopted a position paper called *Dabru Emet* ("speak the truth"), a path-breaking statement of Jewish response to the ongoing work of Christian renewal in Jewish-Christian relations. The statement was publicized at the time via a one-page insert into the *New York Times*. Two volumes of essays from a Jewish perspective, which have been widely studied, accompanied this statement. Orthodox Christians should know *Dabru Emet* and its accompanying writings.

A peculiar form of biblical interpretation, often missing in other religious bodies, continues in Orthodoxy and Catholicism chiefly because it is deeply embedded in our liturgical forms. This interpretation is called *typology*, and it is

"(We must) come to terms with the forms of Judaism we live with today."

found on the pages of the Bible itself. Simply put, typology uses models from the past (anti-types) to project contemporary models (types) both of which relate to an overarching archetype. An example will help: in the Letter to the Hebrews, we read of Jesus Christ as the once-for-all sacrifice who replaces the sacrificial system of the Temple, which is itself a model of the heavenly sacrifice that unites the faithful with God. Readers familiar with the liturgy will immediately see examples of typology, like this one, everywhere in our sticheri, canons, odes, and other liturgical writings, with particular reference to both Christ and to the Birthgiver-of-God.

The problem with typological interpretation is that it tends to underscore the teaching of *supersession*, that Jews have been replaced in God's economy by the followers of Christ. This represents what is called "zero sum" thinking: If the Jews are not losers in God's economy, how can the Christians win? While this is a separate problem, one can readily see how it plays a part in the overall teaching of contempt and needs to be addressed. I, myself, have written extensively on the topic elsewhere.

Fourth, we as Orthodox Christians have to do our part to overcome the "teaching of contempt" against the Jews that is an historical legacy of all forms of Christianity. Metropolitan Damaskinos of the Greek Church, at an international conference of Christians and Jews in 1993, said that Orthodox Christianity recognizes in "the theology, anthropology and cosmology of Judaism basic elements of its own corresponding teaching", a fact which is confirmed "by a sincere respect not only for the Old Testament, but also for the spiritual experience of the chosen people in the divine plan of man's salvation". If you search Internet databases and ask in various logical places for Orthodox Christian writings on Jewish-Christians relations, you will discover that they are few. This may not represent the true state of affairs. It may be that we have quietly changed our minds and, more importantly, our hearts. If not, we have a long way to go to examine the materials as closely as have our Protestant and Roman Catholic co-religionists.

“We welcome you with bread – God’s gift to man. We welcome you with salt – a gift from the soil...” With these traditional words, the participants in the annual North Dakota Ukrainian Festival, in Dickinson, welcomed His Grace Bishop Daniel, the ruling hierarch of the Western Eparchy of the UOC of the USA.

This year’s festival, took place on July 17-19 and was dedicated to Ukrainian Immigrant Mother – a Nurturer, who often sacrificed her own well-being for her children and family. The Ukrainian community in North Dakota also honored the memory of those who came to settle in the area following the United States government purchase of 827,900 square miles of land as part of the Louisiana Purchase from France. President Thomas Jefferson created plans for settling this area with small farms. It was after the Homestead Act was signed into law in 1862 by Abraham Lincoln that land was offered at no cost to farmers – “zemia za durno” – attracting thousands of immigrant and other farmers (home-

Bishop Daniel



visits North Dakota

steads) to the area and leading to the creation of new states among which was North Dakota (1889).

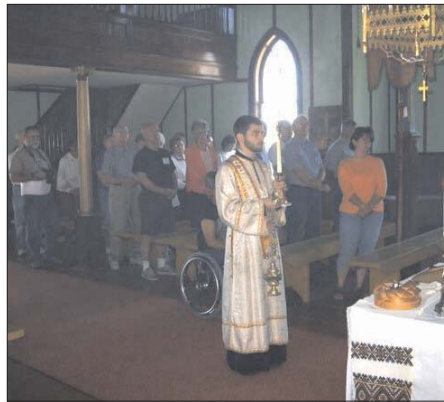
The Ukrainian community of North Dakota opened its heart to Bishop Daniel who himself immigrated to the USA just 13 years ago. Bishop Daniel participated in all programs of the festival, recognizing the legacy of the immigrant homesteaders, including a live history program at Dickinson State University, in which 200 people participated. He met with the administration of the Ukrainian Cultural Institute in North Dakota sharing his views of the social, cultural and spiritual development of Ukrainians in Ukraine, USA and throughout the world.

The liturgical services of the festival weekend included the bishop’s celebration of memorial services in four local cemeteries commemorating homesteaders and placing wreaths on at

their burial sites, and a Divine Liturgy at Sts. Peter and Paul Ukrainian Orthodox Church in Belfield, ND. The parish was organized in 1916 in Ukraina, ND and was built in 1917. The



church structure, designed by architect Simeon Gulka, was actually physically moved from Ukraina to Belfield. Bishop Daniel, who was assisted by St. Sophia Seminary students Subdeacons Vasyl Pasakas and Vasyl Dovhan, visited with



(Left) Choir members beam at the opportunity to sing the responses to the Divine Liturgy offered by Bishop Daniel. (Middle and left) The Divine Liturgy was celebrated at SS. Peter and Paul Ukrainian Orthodox Church in Belfield. The church was built in Ukraina, ND, in 1917, just one year after the founding of the parish, and then physically moved to the new location in Belfield.

numerous members of the community during the weekend. They also visited St. Demetrius Ukrainian Catholic Church.

Following the bishop's visit to the Dickinson area, the Bismarck Tribune's correspondent Lauren Donovan wrote in her newspaper: "He came to bless the dead and visit the old. He himself is young, as he would be, having come from Ukraine, where his ancient religion has only been openly practiced since the breakup of the Soviet Union in 1991.

"Bishop Daniel (Zelinskyy) spent Friday afternoon in a Ukrainian settlement area southwest of Killdeer, where he blessed the memory of all the dead buried beneath the green sod in the Korsun Orthodox Cemetery ... The bishop's chanted blessing was accompanied by the sprinkling of holy water and the swinging of a censer. It

was a stirring moment. The bishop's voice reached out to those so long gone from the world, his purple vestments and black headdress speaking of a time so long unchanged. The names of the dead on the 40 or so gravestones were familiar to Bishop Daniel. He recognized the traditional Ukrainian names of those who immigrated to escape economic and religious repression ...

"The countryside around the church is reminiscent of Western Ukraine, 'though there are no oil wells,' said the bishop. The immigrants took their homestead claim, and in 1914, built the small church named for St. Pokrova, which was consecrated and used occasionally for about 50 years when visiting Ukrainian Orthodox priests traveled through. The Ukrainian settlers lived the remainder of their lives there in the hill country of Dunn

County twined through by the Little Knife River. It was hard, but the church was their own.

"We must honor the memory of our forefathers on a daily basis ...' the bishop said. He knows what they experienced ... He himself was only 19 when he first encountered religion, going at the urging of his mother to the house of a family friend where clandestine prayers were being said for Pascha ..."

Concluding his visit to North Dakota, Bishop Daniel challenged the visitors, guests and residents of the area to keep the memory of their forefathers alive. It is a daily responsibility to pray for them, because it was through their efforts that the Word of God was kept alive among the faithful of the Church.

The bishop promised to return to North Dakota for the 2010 Ukrainian Festival.



(Left) Bishop Daniel presents to the 200 participants of the live history program at Dickinson State University, which was one aspect of the Ukrainian Festival. (Middle and right) Memorial services were held at four local cemeteries where wreaths were placed on the graves of immigrant homesteaders. As Bishop Daniel explained, "We must honor the memory of our forefathers on a daily basis."

Graduates



Boston, MA, St. Andrew Church, May 31
 Michael Muzyka with an icon of
 St. Michael the Archangel
 Rev. Roman Tarnavsky, pastor



Parma, OH, St. Vladimir Cathedral, June 14
 Nicholas Tatoczenko and Michael Mihnovets
 (front and center of parish altar servers),
 with Plaques of Recognition for service
 V. Rev. John Nakonachny, pastor,
 and Revs. Michael Hontaruk and Michael Strapko



Lakewood, OH, St. Nicholas Pro-Cathedral, June 14
 Damian Kristof (from the Ohio State
 University), Mitchell Anderson (from Strongsville High
 School) and Tikhon Ruggles (from Danbury High School)
 V. Rev. Dennis Kristof, pastor



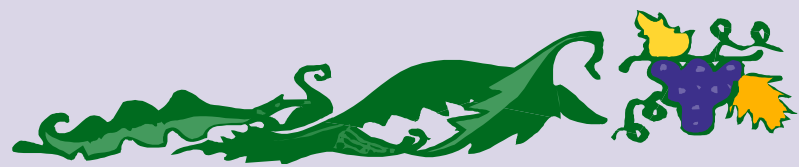
Carnegie, PA, SS. Peter & Paul Church
 Laura Quinn, Olesia Stasko, Zachary Kapeluck
 and Corinna Rozum
 V. Rev. Stephen Repa, pastor, and Rev. Deacon Dennis

*Hammond, IN,
 St. Michael Church, June 7*
 Harry McElroy
 V. Rev. Raymond Sundland,
 pastor



Class of

2009



First Confe



Ambler, PA St. Vladimir, May 31 - Olivia Ann Coulter, Anna Swindle, Baran Stephen Witowich, Alexander Mycyk, Alicia Maria Mycyk, with Fr. Michael Kochis and Deacon Mark Swindle.



Bel Air, MD Four Evangelists - Evangelia Anthony, Hannah Parker, Ruth Klopccic, Miriam Klopccic, Betsy Klopccic and Epiphania Anthony with Fr. Gregory Czumak.



Boston, MA St. Andrew Banadyga with Fr.

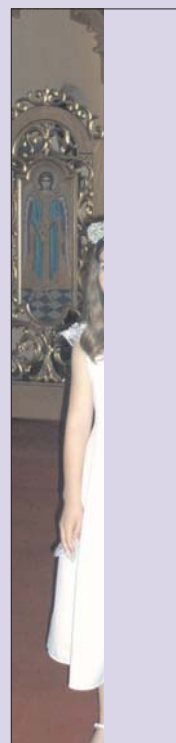


John City, NY St. John the Baptist - Elijah Holicky, Kendyl Gorick, Rose Hatala, Aubrey Harder, Yaroslav Salenko, with Fr. Zinovy Zharsky and Ellen Baxendale, teacher.

"Blessed are the pure in heart, for they shall see God."



Lakewood, OH St. Nicholas, June 14 - Olivia Anderson with Fr. Dennis Kristof and altar servers.



New Boston, MA St. Mary Helen Monagan with Fr. Andriy



Philadelphie, PA St. Vladimir, June 7 - Nathan Konchak and James Gavrushenko with Fr. Frank Estocin and Daria and Lauren O'Byrne, teachers.





Confessions



Boston, MA St. Andrew, May 24 - Alexander Banadyga with Fr. Roman Tarnavsky.



Carnegie, PA Ss. Peter & Paul, May 31 - Aaron Trondle and David Vineyard with Fr. Stephen Repa and Deacon Dennis Lapushansky.



New Britain, CT St. Mary, Nativity, June 7 - Grace Helen Monagan and Tyler Matthew Duffy with Fr. Andriy Pokotylo.



New York, NY St. Volodymyr, June 7 - Triplets Mikhac, Natalia and Julia Moroch with Fr. John Lyszyk



Dover, PA Protection of the Most Holy Mother of God, May 17 - Jade Malone, Sara Midence, Nicole Midence, Jason Malone, Elisabeth Linsinbigler, Jason Malone, James Derrick, and Jasmine Spengler with Fr. Harry Linsinbigler. Not pictured is George Yuschak.



Parsons, PA St. Vladimir, June 7 - Alex Parfejewiec, Haley Johnson, Sophia Schilling and John Meaden with Fr. Michael Hontaruk, Fr. John Nakonachny, Fr. Deacon Ihor Mahlay, Mrs. Mary Ann Sklaryk, teacher.



Brooklyn, NY

Holy Trinity, - Fr. Victor Wronskyj, Mychaylyna Zherebetska



Bishop Daniel Visits St. Mary Church in Jones

By Seminarian Ivan Kostyshyn

Bishop Daniel's archpastoral visit to St. Mary Church in Jones, OK, caused a spiritual awakening among the parishioners. The members and guests were anxiously waiting to see their Hierarch and Spiritual Father. The rector of St. Mary's Church, Archimandrite Raphael, and the parishioners had carefully prepared everything for the Bishop's visitation.

Finally, the long-awaited day arrived as His Grace Bishop Daniel, together with Subdeacon Vasyl Pasakas and seminarian Vasyl Dovhan, entered the temple and prayed. Vladyko gave a blessing to Fr. Raphael to begin Great Vespers.

The Vespers began as a cloud of incense arose together with the words of prayer "Lord I cry out to You, hear me, hear me O Lord." Peace and prayer filled the church and souls of those who were praying. The beams of the waning sun illumined the interior of the church at the exact time when the faithful were singing, "O Gladsome light of the Holy Glory of the Immortal

Father." At that moment, as the light of the sun illumined the church, it seemed as if the Divine Light gently illumined and healed the bodies and

dent and Oklahoma City Police Lieutenant Greg Johnston, met His Grace, greeted him in the name of the parish, and asked Him to pray for the church and parishioners. Then Bishop Daniel started the Divine Liturgy with responses sung by the parish choir. His Grace offered a very inspiring sermon.

At the conclusion of the Liturgy His Grace greeted Fr. Raphael on the occasion of his birthday and presented him with a wooden cross which priests wear during Great Lent. The choir sang the traditional "Many years..." for Fr. Raphael and for Bishop Daniel.

Afterwards everyone went to the parish hall for a luncheon which had been lovingly prepared by the Sisterhood. There, Bishop Daniel



Subdeacon Vasyl Pasakas, Bishop Daniel, seminarian Ivan Kostyshyn and parishioners during the Divine Liturgy.

souls of those who were present. Unfortunately Vespers ended all too soon. Afterwards His Grace gave a short sermon and blessed those who had participated in the service.

Sunday was a wonderful morning as the sun brightly enlightened everything.

Its rays reflected on the morning dew and on the church's new dome. Peace, prayer and silence reigned around the church. At that exact moment His Grace Bishop Daniel arrived and after vesting in the church hall was escorted by Subdeacon Vasyl Pasakas, seminarian Vasyl Dovhan and parish altar servers to the church.

At the entrance to the church Fr. Archimandrite and the council presi-

had an opportunity to personally meet with each parishioner.

Before His Grace departed Oklahoma he had the opportunity to hear a piano recital in his honor by Luca, Gina and Sandro the children of Mamuka and Irma Gomarteli at their Norman residence. As the evening came to a close, Mamuka and Irma serenaded Bishop Daniel with a moving Georgian duet. It was the perfect ending to a perfect day.



Bishop Daniel enjoyed meeting all the faithful after the Liturgy and again after the luncheon.



The parish family of St. Mary Church anxiously anticipated the visit of Bishop Daniel.

A Visitor to St. Anthony of the Desert Mission

By Seminarian Vasyl Dovgan



Bishop Daniel, Fr. Gabriel, Heiromonk Joshua and the St. Anthony parish family that continues to grow from the original four members. The first services were held in the home of Fr. Gabriel and Pani Matka Susan but now the chapel of St. Andrew Episcopal Church is being rented.

Bishop Daniel visited St. Anthony of the Desert Mission Parish in Las Cruces, NM on the weekend of June 19-21.

The mission was started by Fr. Gabriel and Pani Matka Susan Rochelle several years ago when they moved to New Mexico. They started by advertising on the radio and Internet. They also put signs on streets and in stores, and called people's homes to try to reach them with God's commandments.

When Fr. Gabriel called people's homes, some were uninterested because the sad reality is that a lot of people pay no attention to church concerns and care nothing about spirituality or Divine teaching. Additionally, since the area has almost no knowledge nor awareness of the Orthodox Church and its tradition, he had to educate them during his conversations as well. Even many who were from Orthodox backgrounds had been away from the church for so long that they also

were completely disinterested in starting a parish.



Bishop Daniel and Fr. Gabriel address the congregation at the conclusion of the Divine Liturgy.

The first Divine Liturgy Fr. Gabriel served was in his own house. There were four people at this first Divine Liturgy held two weeks after they arrived. Later Fr. Gabriel asked the participants to come and join the Saturday and on Sunday services in his house with their friends.

In New Mexico there are many different churches. Fr. Gabriel now has parish-

ioners from some of the local churches who came to the mission and felt at home. The mission is like one family, with many different nationalities.

When the mission increased in numbers, they began renting the chapel of St. Andrew Episcopal Church. The congregation decided to name the mission St. Anthony of the Desert Orthodox Mission.

Fr. Gabriel and all the parishioners were glad to have Bishop Daniel visit

the mission parish in New Mexico. All the parishioners had a chance to meet and converse with Bishop Daniel.

On Friday Bishop Daniel met with

the parish board. On Saturday evening, Bishop Daniel was present at the Vespers service and after Vespers all the parishioners had an opportunity to meet Bishop Daniel and ask him questions. Bishop Daniel informed parishioners about how the UOC of the USA is doing, what function it serves, how it operates and how it is supported.

On Sunday morning Fr. Gabriel and Council President Kristi Macrina Quintana greeted Bishop Daniel at the entrance to the Church with gifts of salt and bread. Bishop Daniel served the Divine Liturgy with Fr. Gabriel and Hieromonk Joshua.

At the homily His Grace spoke about his personal spiritual life and the impact of the saints and their relationship to all our lives.

At the conclusion of the Liturgy Bishop Daniel gave small icons to everyone as they came forward to kiss the handcross.

The mission parish conveys a strong feeling of full Christian love.



Fr. Gabriel chrismates a new member as Heiromonk Joshua holds the chrismation candle.

Praying for Deceased Veterans in New Britain on Memorial Day



The parish family of St. Mary's Nativity of the Mother of God in New Britain, CT annually commemorates its deceased veterans. This year on May 31 following the Divine Liturgy, a Panakhyda was held at the monument adjacent to the church dedicated to those veterans. Members of the Private Andrew Prestash Post #15

of the Ukrainian American Veterans stood in formation as the colors were posted.

A new American flag had been donated for the flag pole at the monument. Church School students participated in the ceremony to raise it. Eighth grade student, Alina Kuzma, read the poem, "Our Flag."

After the old flag was lowered, it was given to



James Glowa and Kevin Monagan, also 8th graders, who folded it in the correct manner after which they presented it to Vice Commander, Michael P. Wowk.

Fifth, sixth and seventh grade students brought forward the new flag which was raised while younger students looked on holding small flags given to them by Post Commander Emrick

Prestash.

Rev. Andrii Pokotylo, pastor, then served the Panakhyda in memory of the veterans after which veteran Robert Kowalchuk laid a wreath at the monument. "Taps" were played and the colors were dismissed.

Later in the morning, additional prayers were offered at the cemetery.

New Altar Servant



Fr. Andriy Pokotylo with his newest and youngest altar servant, Tyler.

On June 14 Tyler Duffy came to serve the Lord in His Holy Altar as a new member of ranks of altar servants at St. Mary Church in New Britain, CT.

It took place just one week after Tyler made his First Confession. He is only eight-years-old, but is a good example of Christian person who wants to serve the Lord our God with all his heart, with all his soul, and with all his mind.

St. Mary's parish is very proud of Tyler.

Boston Parish Picnic



The Muzyka Family won the Spirit Award for showing their Ukrainian colors at the recent parish picnic.

St. Andrew Parish in Boston, MA recently held its annual summer picnic. The theme this year was "Show Your Ukrainian Colors - Yellow and Blue".

Despite the inclement weather, parishioners and

friends enjoyed a lot of good food and fellowship.

Rainy day games of Ukrainian Word Scramble and Ukrainian Word Search elicited much competition for fabulous prizes!

Ordination at Assumption of the Virgin Mary Parish in Northampton, PA



Former Junior UOL member and current Senior UOL member, Matthew Winters, was tonsured a Reader and ordained Sub-deacon by His Eminence Archbishop Antony.

The service of tonsuring and ordination took place prior to the Presanctified Liturgy on Wednesday, April 8.

Fr. Bazyl Zawierucha, pastor of Assumption and

Fr. Deacon Mykhail Sawarynski con-celebrated with His Eminence, Archbishop Antony.

Matthew has been a member of the parish since he was two years old and has been an altar server for many years.

He is currently a student at New England Culinary Institute in Vermont and will be graduating in August of 2010.

Book Signing at Border's



Stephen P. Haluszczak, author of "Ukrainians of Western Pennsylvania—Images of America" (Arcadia Publishing, Portsmouth, NH), at a book signing at Border's Book Store in Pittsburgh Mills Mall, Pittsburgh, PA on June 6.

Special Baptism in Boston



On Sunday, June 14, Archbishop Antony traveled to St. Andrew Parish in Boston, MA to officiate at the Baptism and Chrismation of Maxim Synevskyy, the son Ivan and Oksana Synevskyy.

Ivan is a Reader at St. Andrew's and is attending Holy Cross Seminary. He will soon be ordained to the diaconate in Portland, Oregon. May God grant Maxim many happy and blessed years!

Silver Anniversary of Ordination



Parishioners from St. Mary Church of Herkimer, NY recently gathered at Applebee's Restaurant in for a luncheon in honor of V. Rev. Fr. Ivan Semko's 25th Anniversary of ordination. Fr. Semko is standing left of center in the group.

Church School Great Lent Collection



Children (and parents) from St. John the Baptist Church School in Johnson City, NY collected money during Great Lent for Ukrainian orphanages under the guidance of the UOC of USA.



Teenage Conference 2009 Concludes 51st Encampment on High Note!



Teenagers 13-18 and staff from across the country converged on All Saints Camp from July 5-18 to rediscover what “they believe”. The campers discovered the ecumenical councils of the early church, the formation of the Nicene-Constantinopolitan Creed, and explored what they and the church believe on life issues.

of Youth & Young Adult Ministry theme, “I Believe”. The campers and staff experienced new and exciting events as well as enjoying old favorites.

Highlights of the two-weeks included: Special visitations by His Eminence Archbishop Antony and His Grace Bishop Daniel, Prayer Trail refurbishment and Saint Workshop, Daily Living Orthodox and I Believe Workshops, 80’s Retro Dance and Dancing with the Stars, Ukie Olympics (with the new water slide obstacle

The program developed by Spiritual Director Fr. John Harvey and Natalie Kapeluck Nixon evolved around the 2009-2010 Office





A special treat for the campers was a presentation given by Dr. Gayle Woloschak on faith and science.



Camp August 3-7. For more information about our camping ministry go to www.uocyouth.org or con-

tact the Consistory Office of Youth & Young Adult Ministry at uocyouth@aol.com or 412-279-1076.



course), game night, Camper's Choice Night, swimming, Ukrainian Night Performance, Singing with Fr. Hladio, Basketball Finals and Skit night. The encampment also worked on its contribution to the Camping Programs Liturgical CD project and the I Believe DVD short film project. Order forms for the CD will be available in August.

TC Unplugged is a camp favorite which was enhanced by a special performance by Ukrainian vocalist/bandurist Nadia Tarnawsky (faculty member of Cleveland Institute of Music) and Brandon Vance

(two-time National Scottish Fiddle Champion). The campers and staff also participated in the open-mic portion of the evening.

A very special occasion for the encampment was hosting Dr. Gayle Woloschak, parishioner of St. Peter & St. Paul in Palos Park, Director of the Zygon Institute for Religion and Science and professor at Northwestern University, as a guest speaker discussing Faith and Science.

Teenage Conference 2009 will take place July 11-24 with applications available in January. Our camping season concluded with Mommy & Me/Daddy & Me



62nd Annual UOL Convention

And now...live, from Youngstown, Ohio...



For the 62nd time in the history of the Ukrainian Orthodox League of the UOC of the USA, delegates from various chapters of parish families from across the country gathered in Youngstown, OH for their annual convention. Ss. Peter and Paul Church served as the host parish.

Nearly 150 delegates, including clergy and represented chapters of the UOC of USA's oldest central organization, participated in this year's convention. Although this is significantly fewer than the average attendance, due primarily to the difficult economy, the participants were joined by many more people from local parishes for the evening social events. His Eminence Archbishop Antony and His Grace Bishop Daniel actively participated in the daily sessions. Unfortunately, however, His Beatitude Metropolitan Constantine was not able to attend due to his hospitalization.

The convention began on Wednesday, July 22 with the celebration of Great Vespers. Opening remarks and greetings were then expressed by Sr. and Jr. UOL National Executive Board Presidents Oleh Bilynsky and Taylor Gladys. Convention Spiritual Advisor V. Rev. Fr. John Harvey, Sr. Convention Committee chairman Robert Mark and Jr. Convention Committee Chairman Josh Auden welcomed all the guests to Youngstown. His Eminence Archbishop Antony conveyed a greeting from Metropolitan Constantine who was hospitalized in Pittsburgh, PA. This was only the second convention in 42 years that he was forced to miss. Archbishop Antony assured the members of the Metropolitan's love for them all.

The Annual Convention agenda included several working committees, which developed goals and objectives for the Senior and Junior Executive Boards to implement. These committees are: Vocations and Clergy Support, Nominating, Resolutions, Ways and Means, Christian Care Giving and Missions, Youth, Membership and Chapter Development, and Education. These committees began their work following the opening ceremonies. After business sessions recessed that evening there was plenty of time for members to meet and socialize during

a hospitality evening.

Thursday morning began with the Divine Liturgy celebrated by His Grace Bishop Daniel, assisted by the spiritual advisors to the Junior and Senior UOL Executive Boards: V. Rev. Fr. Myron Oryhon and Rev. Fr. Anthony Perkins, respectively. In his address to the delegates, the Bishop reflected upon the theme of this year's Convention "Trust in the Lord with all your heart!" challenging the delegates and the membership of the organization to become a vital instrument of evangelization for our entire Church.

The afternoon session of the convention began with a message by Bishop Daniel. His Grace spoke about vision - opening our eyes to see and understand God's will for his children in the Church, local parish, town or community, family. Moreover, the bishop spoke of the seeds of the Gospel as they planted in the world with the blood of many martyrs and the anonymous sweat and sacrifice of countless men and women of our Holy Kyivan Orthodoxy. "We are the fruits of those seeds", said the bishop. "By their blood, sweat, and sacrifice, we have come to know our Lord - Jesus Christ. We must never forget this."

The convention body again broke into working committees to continue their efforts. Following the committee meetings, their reports were duplicated for consideration by the entire convention body. These approved items become mandatory for the local chapters to act upon and support.

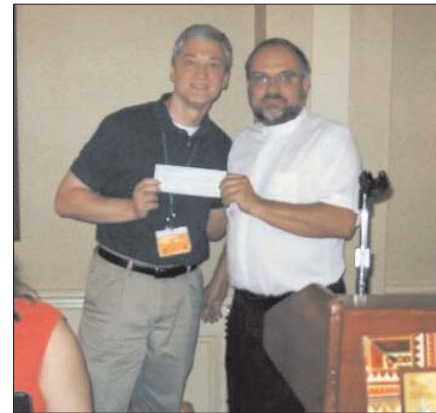
The first two days of the convention concluded with a Hawaiian Luau at the Avalon Inn.

Over 200 people enjoyed fine dining and the music of Rudy and the Professionals, a band from the Bahamas.

Friday began with the Akathist Service to the Mother of God of Pochaiv, served by the Junior UOL spiritual advisor Rev.

Fr. Anthony Perkins.

The remainder of the day delegates heard, discussed and approved committee reports and recommendations that will be implemented throughout the coming year. The convention body was thrilled at the \$3,000 donation presented to Protodeacon Dr. Ihor Mahlay, president of St. Andrew's Society, to benefit their Ukrainian Soup Kitchen Project, which was collected during the combined Jr. and Sr. "Souper Bowl" fund raiser.



In his Archpastoral address, His Eminence Archbishop Antony reflected upon the theme of the convention: - "Trust in the Lord with all your heart" - expanding on the greeting to this year's convention body from the Council of Bishops. Trusting in the Lord demands attention to His Holy Wisdom, Christ Himself, rather than depending upon our simple human "wisdom". Counting on our own wisdom is the philosophy of the secular humanists of society who claim that there is no absolute moral code such as that taught by Christ. The archbishop called upon all UOL members to be creative in their thinking and in their deeds so that they are always



based upon faith, hope and love (charity).

Both hierarchs, His Eminence Archbishop Antony and His Grace Bishop Daniel spent time with the Juniors at their sessions. While addressing them, the hierarchs spoke about the necessity of taking responsibility for one's choices in life. The bishops spoke about their love of the youthful enthusiasm and idealism they see in our Jr. UOL members and called upon them to never lose the sense of hope that good things can be accomplished. They urged the Jr. Members to reach out to those they see suffering and those they see being hurt by society or groups of peers because they are different in some way.

The elections of the National Executive Boards of both Junior and Senior UOL were the last order of business on each convention's agenda.

The results were as follows:

Senior: Metropolitan Constantine has reappointed V. Rev. Fr. Myron Oryhon, Allentown, PA as Spiritual Advisor; Oleh Bilynsky, Philadelphia – President; Daria Pishko-Komichak, Maplewood, NJ – First Vice-President; Emil Skocypiec, South Bound Brook, NJ – Second Vice-President; John Meschisen, Woonsocket, RI – Recording Secretary; Shirley Skocypiec, South Bound Brook, NJ – Corresponding Secretary; Martha Misko, Northampton, PA – Treasurer; Alexis Oryhon, Johnson City, NY – Financial Secretary; Eric Senedak, Pittsburgh, PA – Auditor. Appointments: Panimatka Linda Oryhon, Johnson City, NY – Vocations and Clergy Support Commission; Natalie Bilynsky, Philadelphia, PA – Bulletin Editor; Melanie Nakonachny, Parma, OH – Jr. UOL Advisor; Michael Komichak and Alexandra Hucul, Maplewood, NJ – co-chairs of the 2010 Convention.

Junior: Metropolitan Constantine has reappointed Rev. Fr. Anthony Perkins, Woonsocket, RI as Spiritual Advisor; Taylor Gladys, Pittsburgh, PA – President; Gregory Markiw, Carnegie, PA – Vice-President; Lesia Mahlay, Parma, OH – Recording Secretary; Ethan Rock, New Castle, PA – Financial

Secretary; Katie Zimmerman, Allentown, PA – Corresponding Secretary and Jessica Roach, Harrisonburg, VA – Treasurer.

The business sessions of the 62nd UOL Convention were closed with a benediction offered by His Grace Bishop Daniel and the singing of the Ukrainian National anthem. In the evening, the delegates shared "Ukrainian Night" with a delicious Ukrainian



meal, entertainment by the Kyiv Dance Ensemble, under the direction and choreography of Natalie Kapeluck-Nixon, and dancing to a live band.

Following the evening entertainment, convention participants were hosted by Holy Ascension Ukrainian Sr. and Jr. Chapters, Maplewood, NJ, hosts of the 63rd UOL Convention in 2010. The day ended with Midnight Office served in the hotel chapel by V. Rev. Fr. John Harvey, the Spiritual Advisor of the local Ss. Peter and Paul, Youngstown, OH UOL chapters.

Saturday was the final day of formal convention activities. The delegates and guests participated in two workshops. In the first workshop, Hieromonk Andoni (Colozzo), Pittsburgh, PA, spoke about iconography and its meaning in the life of every Orthodox Christian. In the second workshop, the "Road to the Priesthood" was discussed under the auspices of the UOL Vocations and Clergy Support Commission. All the clergy and hierarchs related their personal journeys from youth to ordination, providing a great deal of inspiration to all.

On Saturday evening, the Convention Grand Banquet and Ball took place. The traditional awards were presented

by the Jr. and Sr. UOL Presidents and the LSSK and Seminarian Scholarships were announced. The Protopresbyter Stephen Hallick-Holutiak Sr. Orthodox of the Year Award was presented to Michelle Kapeluck, Carnegie, PA. The Sr. Chapter of the Year Award went to St. Vladimir Chapter, Ambridge, PA. The Fr. Volodymyr Bukata Jr. Orthodox of the Year Award went to Joshua Bourgeroy of Woonsocket, RI and the Jr. Chapter of the Year Award was presented to St. Mary Protectress (Pokrova) Jr. Chapter of Southfield, MI.

Seminarians who received scholarships from the Metropolitan John Scholarship Fund were: Subdeacon Vasyl Pasakas, Andriy Matlak and Vasyl Dovhan of St. Sophia Seminary. Also awarded seminarian scholarships were Ivan Kostyshyn and Borislav Kroner of St. Sophia Seminary, Ivan Synevsky of Holy

Cross Seminary, Boston, MA, Rev. Fr. Harry Linsinbigler, Dover, FL, studying for his Doctoral Degree. Lynn Sawchuk-Sharon Kuzbyt Memorial Scholarships were presented during the banquet to Zachary Kapeluck, Carnegie, PA and Ariana Rock, New Castle, PA. Also awarded an LSSK Scholarship was Michael Nemeth, Philadelphia, PA.

The Convention came to a conclusion on Sunday morning at Ss. Peter and Paul Church. Divine Liturgy was celebrated by Archbishop Antony and Bishop Daniel, assisted by parish pastor, V. Rev. Fr. John Harvey, Protopresbyter William Diakiw, New Castle, PA, V. Rev. Oleh Hucul, Woonsocket, RI, Rev. Fr. Anthony Perkins, Woonsocket, RI, Protodeacons Ihor Mahlay, Parma, OH and Subdeacons Joseph Novicky, John Charest, John Meschisen, Vasyl Pasakas and Joseph Garant, who was ordained just before the Divine Liturgy.

A Farewell Luncheon followed in the parish social center. The delegates and guests expressed their sincere gratitude to their hosts, the Jr. and Sr. UOL Chapters of the parish, who fulfilled their responsibilities with the utmost kindness and hospitality.

Young Adults Memorial Day Retreat

By Subdeacon John Charest

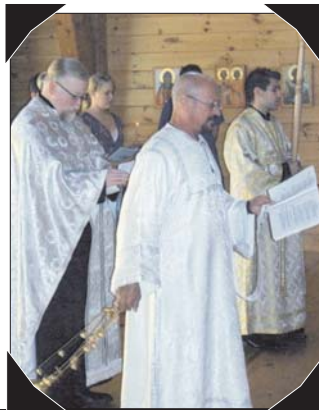
Over the Memorial Day weekend, All Saints Camp was full of excitement for the UOL's Annual Young Adult Retreat. The pool was open, the riverfront yearned for canoeing, the kitchen smelled delectable, and the new chapel beamed like a precious gem. All of these things put together an atmosphere of enthusiasm, but for some reason I was a little nervous to come out for this weekend at camp. Was I one of the three international campers whose home country wasn't celebrating Memorial Day? No. Was I the non-Orthodox guest of someone who tagged along for the weekend? Nope. So if I wasn't one of those four people, who may have actually had reason to be a bit apprehensive for the weekend, what made me uncomfortable? I had simply never been to our camp before. I was nervous that this young adults retreat would be a group of people that had known each other from "Mommy and Daddy and Me" camp through "TC" and would not be so inclined to include a newcomer into their group. I could not have been more WRONG!

Even though I missed all the introductions and getting-to-know-you games on Friday night because of a late arrival, I fit into the group right upon awakening. As soon as my roommates lethargically got out of bed we made quick introductions as we stepped into the chapel in the Millennium building. Everyone read morning prayers as a group and was invited to the mess



hall for breakfast. As we finished up breakfast we were told of some tasks that needed to be done on the grounds. I thought that people would stick together in groups of their friends but instead went to where their talents suited the projects. We had people removing and disposing of old toilets, power-washing the cabins, cleaning out gutters, and painting. By the conclusion of the service projects I felt fully at home and could not believe this was my first All Saints Camp experience; I fit right in.

Lunch, prepared by our chef Cindy Haluszczak, was as delicious as breakfast and even though we had all just finished manual labor on the camp grounds, there was no hesitation in doing



dishes and cleaning up. When everything was cleaned up, Fr. John Nako-nachny spoke to the group about American soldiers and the true meaning of Memorial Day. Concluding Fr. John's talk was an announcement that we would have free time until Vespers, which would be concluded with a panakhyda for all our fallen servicemen.

I used free time with three others to go into town and purchase ingredients for Sunday night's cook-off. We returned to camp, participated in Vespers, served by Fr. Paisius McGrath with the choir under the direction of Fr. John, and then went down to the dining hall for dinner. By this meal I was sure that I misread the flyer for the weekend. I was being fed like royalty at every meal. There's no way I could have read \$35 as the cost of the weekend; I can't buy three days worth of food and drink for \$35! After dinner we were addressed by Fr. Paisius in the dining hall.

As the evening faded into twilight we gathered around a roaring campfire.

We sang songs accompanied by Yuri Hladio and Marc Senedak on the guitar and made s'mores. While the fire faded out so did our group, each going off their separate way. Around midnight there were thoughts of going to bed but we recalled what His Beatitude Metropolitan Constantine said to us earlier about preparing for church, "It is not only the priest who must perform proskomedia, but each one of us as we get ready for Liturgy. Our proskomedia doesn't start when we make the sign of the cross as we enter the church on Sunday morning. Our proskomedia starts at home, saying our prayers before bed, adorning our best clothes on Sunday morning, and keeping the mindset that we are about to enter into God's house – before we get there." With these words fresh in our memories we began our proskomedia and said evening prayers before turning in.

Sunday morning turned out to be another beautiful day of sunshine and perfect temperatures. Divine Liturgy was celebrated by His Beatitude Metropolitan Constantine in the awe-inspiring, newly consecrated, St. Thomas Chapel. It was during the Divine Liturgy that I was asking myself why I had never come to this camp before. I could not believe that my latest excuse was that I thought I'd feel out of place. With the choir singing, I looked around at the magnificent beauty of the chapel and realized that I didn't want to be anywhere else and felt more than comfortable. I felt bliss.

Liturgy was followed



by yet another feast of far too much great food and a discussion led by His Beatitude Metropolitan Constantine on Mariology and the Season of the Living Waters. With more great words of wisdom in our heads we were off on our own for more free time. I went, with a group of seven others, canoeing on the Allegheny River. Although tired from the sun and paddling upstream we came back and had an impromptu discussion with Fr. Deacon Dennis Lapushansky about non-Christian faiths vs. Orthodoxy and some of his seminary studies. Then it was time to begin preparing our meal for the great iron chef cook-off challenge.

We finished our meal just in time for dinner. All the foods were introduced along with the chefs. "Team Amazing" ended up taking the title of Iron Chef by a very close margin. Their entry included: Taco dip, chicken, homemade stuffing and peach cobbler which were all quite tasty. I must say that the peach cobbler was out of this world – especially with the special sauce. When dinner was over and pictures of the winners were captured we all proceeded outside for a group shot. His Beatitude Metropolitan Con-

stantine even agreed to sit on the lawn mower for the picture on the condition that we actually use the photo and not store it away somewhere. When our group photo was taken we moved onto the volleyball court and Melanie Nakonachny moved into the driver's seat of the lawn mover. We had a competitive and fun game while Melanie mowed, taking breaks to admire her handiwork.

Laryssa Tschaiakowsky took her turn at the wheel and, while learning why lawn mowers have headlights, mowed the rest of the field. When it was too

dark to see the ball we moved into the Millennium building for a white elephant gift giving game. Newly installed camp manager, Duke Eric Senedak came in with a wheel from the lawn mower's blade deck that Melanie had somehow knocked off and not noticed. He added the wheel to the pile of gifts and we pro-

prayers and yet another delectable breakfast we cleaned up our personal gear as well as the Millennium building, said our good-byes, and hit the road. A few people stayed for the next weekend which would be a "work weekend". I hope they got to eat as well as I did.

So there you have it; a



ceeded to have a jubilant time exchanging gifts. When everyone had their gifts we cleaned up and went our separate ways, eventually ending up in bed for the night.

Monday morning came too fast. After morning

lengthy compilation of the events of a Memorial Day weekend at All Saints Camp. If you've been before, I'm sure this was all review for you. If you haven't been before, I want to know: WHAT'S YOUR EXCUSE? See you next year.

GOD CREATED

from created to creators

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**inter-orthodox
young adult retreat**
hc/hc·brookline, ma
SEPT 25 - 27, 2009
keynote speaker
BISHOP SAVAS OF TROAS

Full Registration Packages:

\$60 Early Bird Registration until September 12 and \$75 Regular Registration after September 12
A la Carte registration packages are also available.

To ensure the \$99 weekend rate (our group code is YOU), make your reservation online at www.bostondedham.hilton.com or call 781-329-7900 by September 7!

Ukrainian Museum of New Jersey (In Memory of Patriarch Mstyslav)
Education and History Complex
Fund Drive Update

With the construction of the complex well underway, fund raising efforts are being placed on a high priority. Initially, \$2.7 million was generated through trust funds, wills and generous contributions from members and friends of the Ukrainian Orthodox Church and from the Ukrainian community throughout the United States. We are now engaged in a very aggressive capital fund raising drive with a goal of \$2.5 million needed to complete the building and provide quality furnishings and exhibits.

Several mailings have been designed to provide an opportunity for all Ukrainians to support this wonderful project.

The following are recent (prior to 7-15-09) contributions:

Mykola and Nadia Mirchuk, Livingston, NJ	\$ 30,000 (of a \$75,000 pledge)
Catherine Kochenash, Northampton, PA	\$ 1,000 (of a \$2,000 pledge)
<i>In memory of parents, Peter and Katherine Kochenash</i>	
Dr. Jane H. Mikuliak Breck, Pittsburgh, PA	\$ 250 (of a \$1,000 pledge),
<i>In honor of mother, Helen Mikuliak, and in memory of Joseph Mikuliak, and godfather, Joseph Halko</i>	
Steven and Alice Sivulich, Carnegie, PA	\$ 500
Mrs. & Mr. Michael Heretz, Rutherford, NJ	\$ 300
Dr. Gayle Woloschak, Chicago, IL	\$ 100
<i>In memory of Boris Pishko</i>	
Elizabeth Kraftician, Wheeling, WVA	\$ 100
<i>In memory of parents, Anna Sus Kraftician and Michael Kraftician</i>	
Helen Kaspyrk, Johnson City, NY	\$ 100
Alex and Julia Boyko, Novelty, OH	\$ 100
Petro Hursky, Cheltenham, PA	\$ 100
<i>In memory of Olha Hursky</i>	
Dr. Wasyl & Teodora Szeremeta, New Castle, DE	\$ 50
<i>In memory of Iwan, Oksana, Olha and Ewtuch Sheremeta</i>	
Arkady Honchariz, Somerset, NJ	\$ 25
Alexander Heretz, Utica, NJ	\$ 20

Contributions and inquiries about gift giving/naming opportunities may be directed to:

Dr. Stephen Sivulich, Director
 UOC Office of Development
 206 Christopher Circle, Pittsburgh, PA 15205
 (412) 389-1723, sivulich@verizon.net



**ORDINATION
ANNIVERSARIES**

SEPTEMBER

Fr. Paul Szewczuk	September 22, 1991
V. Rev. Fr. Yuriy Siwko	September 23, 1982
V. Rev. Fr. John Harvey	September 27, 1974
V. Rev. Fr. Roman Tarnawsky	September 27, 1978

**MAY GOD GRANT TO THEM MANY,
HAPPY AND BLESSED YEARS!**

Holy Baptism...

As of 7/30/2009



Aksenov, Volodymyr (Edward) Baptised and Chrismated June 14, 2009, in St. Andrew U O Memorial Parish, So. Bound Brook, NJ, child of Volodymyr Aksenov and Aida Surova, sponsors Mykola Kozlyuk and Alexandra Suhorukova, celebrated by Fr. Yuriy Siwko.

Bazinova, Ekaterina Anna Baptised and Chrismated July 27, 2009, in Holy Trinity Parish, Whaleyville, MD, child of Anatolij Bazinov and Jelena Silutina, sponsors Vladimir Grushevskiy and Inna Donofrio, celebrated by Fr. Mark Koczak.

Bliss, Ressia Baptised and Chrismated March 21, 2009, in St. John the Baptist Parish, Portland, OR, child of Ron Bliss and Leslie Morrison, celebrated by Fr. Ivan Petrouchtchak.

Dobronos, Troy David Baptised and Chrismated June 28, 2009, in St. Vladimir Cathedral Parish, Parma, OH, child of David Michael Dobronos and Jaime Hagerty, sponsors Steve Dobronos and Vicki Widmor, celebrated by Fr. John Nakonachny.

Hassler, Marleena Rosalie Baptised and Chrismated July 12, 2009, in Sts. Peter & Paul Parish, Lyndora, PA, child of Chad Hassler and Adrienne Lashinsky, sponsors Daniel Lashinsky and Amanda Hassler, celebrated by Fr. Paisius McGrath.

Hevko, Elizabeth Maria Baptised and Chrismated April 18, 2009, in St. Vladimir Parish, Pittsburgh, PA, child of Vladyslav Hevko and Valentina Voytsekhovich Hevko, sponsors Alexey Voytsekhovich and Ilya Sokolova, celebrated by Fr. John Haluszczak.

Hoden-Radio, Lisa Claire Chrismated March 28, 2009, in Sts. Peter & Paul Parish, Lyndora, PA, child of Daniel Hoden and Annie-Claire LaBarbera, sponsors John Ostwinch and Rose Raith, celebrated by Fr. Paisius McGrath.

Hollingsworth, Devany Rayne Marie Baptised and Chrismated June 7, 2009, in Sts. Peter & Paul Parish, Bakerton, PA, child of Timothy Brian Hollingsworth and Eugenia Marie Symosky, sponsors Matthew Joseph Symosky and Mary Lynn Symosky, celebrated by Fr. Paul Bigelow.

James, Victoria Amber Baptised and Chrismated November 30, 2008, in St. Katherine Parish, Arden Hills, MN, child of Douglas James and Oksana Tumanina, sponsors Dmitriy Tumanin and Svetlana Ewan, celebrated by Fr. Peter Siwko.

Khrystych, Katherine Baptised and Chrismated November 29, 2008, in St. Katherine Parish, Arden Hills, MN, child of Oleksiy Khrystych and Ganna Gonchar, sponsors Volodymyr Kucherenko and Luba Lewytskyj, celebrated by Fr. Peter Siwko.

Krestone, Elisabet Anna Baptised and Chrismated May 31, 2009, in St. Michael Parish, Baltimore, MD, child of Garry Krestone and Victoria Krestone, sponsors Kirill Solovye and Polina Sysa, Svetland Nazarchuk, celebrated by Fr. Vasyl Kryshhtompol.

Medjanyk, Nathan Baptised and Chrismated May 24, 2009, in St. Katherine Parish, Arden Hills, MN, child of Aaron Joseph Vasterling and Kira Marie Medjanyk, sponsors Nick Muellesch and Larissa Medjanyk, celebrated by Fr. Peter Siwko.

Mrocza, Landon Walter Baptised and Chrismated July 5, 2009, in St. Vladimir Cathedral Parish, Parma, OH, child of Kevin Mrocza and Laura Cocci, sponsors Mark Sklaryk and Victoria Widmov, celebrated by Fr. John Nakonachny.

Mykhaylyuk, Sophia Michelle Baptised and Chrismated June 6, 2009, in St. Katherine Parish, Arden Hills, MN, child of Mykhaylo Mykhaylyuk and Svitlana Hereha, sponsors Yosyt Sheremeta and Tanya Sushkova, celebrated by Fr. Peter Siwko.

Radio, Nicholas Bryce Evan Chrismated March 28, 2009, in Sts. Peter & Paul Parish, Lyndora, PA, child of Nicholas Michael Radio and Lisa Hoden, sponsors John Ostwinch and Rose Raith, celebrated by Fr. Paisius McGrath.

Raush-Gernet, Victor Baptised and Chrismated July 11, 2009, in St. Andrew Cathedral Parish, Silver Spring, MD, child of Nikita Raush-Gernet and Ganna Petrova, sponsors Andrei Novikov and Nadiya Lapotina, celebrated by Fr. Volodymyr Steliac.

Rowe, Ethan Wilford Baptised and Chrismated June 27, 2009, in St. Mary Protectress Parish, Rochester, NY, child of James Steven Rowe and Jennifer Suzanne Ost, sponsors Steven Ost and Roxanne Ost, celebrated by Fr. Igor Krekhovetsky.

Sklaryk, Maxym Mychajlo Baptised and Chrismated July 5, 2009, in St. Vladimir Cathedral Parish, Parma, OH, child of Mark David Sklaryk and Lisa Ann Cocchi, sponsors Greg Karawan and Erica Boyko, celebrated by Fr. John Nakonachny.

Synevskyy, Maxim Baptised and Chrismated June 14, 2009, in St. Andrew Parish, Boston, MA, child of Ivan Synevskyy and Oksana Vazhna, sponsors Nazariy Synevskyy and Izabella Kroner, celebrated by Archbishop Antony.

Szwez, Katherine Marie Baptised and Chrismated July 19, 2009, in St. Mary Parish, New Britain, CT, child of Andrew Walter Szwez and Megan Barker Campbell, sponsors Alexander W. Szwez and Keighley C. Jeremias, celebrated by Fr. Andrii Pokotylo.

Tebyrtse, Maria Sonia Baptised and Chrismated February 14, 2009, in St. Mary Protectress Parish, Rochester, NY 14617, child of Oleksiy Tebyrtse and Angela Tebyrtse, sponsors Oleh Pakholoc and Svitlana Franko, celebrated by Fr. Igor Krekhovetsky.

Venher, Valerie Baptised and Chrismated February 8, 2009, in St. Katherine Parish, Arden Hills, MN, child of Valeriy Venher and Lioudmila Shiyan, sponsors Oleksandr Lehen and Oksana Babyn, celebrated by Fr. Peter Siwko.

Weems, Alexandra Victoria Baptised and Chrismated June 20, 2009, in St. Katherine Parish, Arden Hills, MN, child of Lance David Weems and Natalie Bahmet, sponsors Matthew Odegaard and Helen Bahmet, Diane Seder, celebrated by Fr. Peter Siwko.

Wetherington, Elena Grace Baptised and Chrismated June 28, 2009, in St. Michael Parish, Baltimore, MD, child of Michael Dale Wetherington and Lisa Diana Dobrodey, sponsors Joseph Tychon Dobrodey and Gigi Antoinette Grady, celebrated by Fr. Vasyl Kryshhtompol.

Wetherington, Colton Michael Baptised and Chrismated June 28, 2009, in St. Michael Parish, Baltimore, MD, child of Michael Dale Wetherington and Lisa Diana Dobrodey, sponsors Joseph Tychon Dobrodey and Gigi Antoinette Grady, celebrated by Fr. Vasyl Kryshhtompol.

White, Andrea Baptised and Chrismated March 21, 2009, in St. John the Baptist Parish, Portland, OR, child of Robin White and Darla Biggar, celebrated by Fr. Ivan Petrouchtchak.

Wilcox, Jessica Baptised and Chrismated May 24, 2009, in St. Katherine Parish, Arden Hills, MN, child of Steven Lohse and Tina Heffner-O'dell, sponsors Anatol Neprytzkyj and Bo Siwko, celebrated by Fr. Peter Siwko.

Woloschak, Kloey Nichole Baptised and Chrismated July 4, 2009, in Sts. Peter & Paul Parish, Youngstown, OH, child of Matthew John Woloschak and Nicholle Michelle Woloschak, sponsors Chuck Woloschak and Stephanie Marsh, celebrated by Fr. John Harvey.

Holy Baptism...

As of 7/30/2009



Wright, Celia (Cecilia) Grace Baptised and Chrismated June 14, 2009, in Sts. Peter & Paul Parish, Palos Park, IL, child of Nathan Wright and Alicia Oryhon, sponsors Jeremy Oryhon and Emily Macarthur, celebrated by Fr. Taras Naumenko.

Yefimenko, Sophia Baptised and Chrismated May 31, 2009, in St. Katherine Parish, Arden Hills, MN, child of Yuriy Yefimenko and Ganna Kashpurenko, sponsors Tobias Rau and Viktoriya Bubyk, celebrated by Fr. Peter Siwko.

Yugay, Alla Baptised and Chrismated June 19, 2008, in St. Michael Parish, Baltimore, MD, child of Danil Yugay and Svetlana Yugay, sponsors Samyel Matshkalyan and Lyudmila Tunyan, celebrated by Fr. Vasyl Kryshtompol.

Zourzoukis, Phillip Konstantine Baptised and Chrismated June 27, 2009, in St. Andrew Cathedral Parish, Silver Spring, MD, child of Costadinos Zourzoukis and Christina Zourzoukis, sponsors Athanasios Zourzoukis and Maria Catharine Dec, celebrated by Fr. Volodymyr Steliac.

Holy Matrimony...

As of 7/30/2009



Robert Stanley Chicka, Jr. and **Allison Kathryn Thiez** in Holy Ghost Parish, Slickville, PA, on June 27, 2009 witnessed by Robert Stanley Chicka, Sr. and Dana Piatek, Gregory Susa Celebrant: Fr. Robert Popichak

Anton Nasledov and **Inna Lazar** in St. Katherine Parish, Arden Hills, MN, on May 16, 2009 witnessed by Karina Hluhovska and Alexandr Palamari Celebrant: Fr. Peter Siwko

Nicholas Vitushinsky and **Danielle Regits** in Assumption of Virgin Mary Parish, Northampton, PA, on June 6, 2009 Celebrant: Fr. Bazyl Zawierucka

Asleep in the Lord...

As of 7/30/2009



Babij, Theodore "Myron" of Roslindale, MA on June 10, 2009, at age of 83, funeral June 13, 2009, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

Bodnarchuk, Cornelius of Emmaus, PA on July 9, 2009, at age of 89, funeral July 11, 2009, officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish, Allentown, PA.

Burlack, Walter of Slickville, PA on June 6, 2009, at age of 81, funeral June 9, 2009, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Asleep in the Lord...

As of 7/30/2009



Byknish, John of Masury, OH on June 29, 2009, at age of 87, funeral July 2, 2009, officiating clergy Fr. Andrew Gall of St. John the Baptist Parish, Sharon, PA.

Carrera, Sophia of Export, PA on July 14, 2009, at age of 90, funeral July 17, 2009, officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

Diug, Igor of Philadelphia, PA on June 22, 2009, at age of 85, funeral June 26, 2009, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Glowa, William W. of New Britain, CT on June 24, 2009, at age of 90, funeral June 26, 2009, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Hadyniak, Steven of Philadelphia, PA on June 12, 2009, at age of 90, funeral June 20, 2009, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

Hafer, Olga Zimninsky of Pittsburg, CA on June 28, 2009, at age of 83, funeral July 9, 2009, officiating clergy Archimandrite Raphael Moore of St. Mary Parish, Jones, OK.

Karbownik, Olga of New Britain, CT on June 13, 2009, at age of 95, funeral June 17, 2009, officiating clergy Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Katchmar, Verna of Cohoes, NY on July 10, 2009, at age of 92, funeral July 13, 2009, officiating clergy Fr. Wolodymyr Paszko of St. Nicholas Parish, Troy, NY.

Katchmar, Olga of Troy, NY on July 10, 2009, at age of 78, funeral July 15, 2009, officiating clergy Fr. T. Wasiliewski of St. Nicholas Parish, Troy, NY.

Lewkovich, John of Manlius, NY on June 5, 2009, at age of 90, funeral June 9, 2009, officiating clergy Fr. Zinoviy Zharsky of St. John the Baptist Parish, Johnson City, NY.

Marek, Josephine of Cleveland, OH on July 7, 2009, at age of 93, funeral July 11, 2009, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Martynenko, Victor of Eagan, MN on July 7, 2009, at age of 90, funeral July 10, 2009, officiating clergy Fr. Evhen Kumka of St. Michael/St George Parish, Minneapolis, MN.

Metchoe, Michael of Northampton, PA on July 12, 2009, at age of 92, funeral July 17, 2009, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Napora, John A. of Renfrew, PA on July 16, 2009, at age of 93, funeral July 20, 2009, officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish, Lyndora, PA.

Pasky, Anne of Lakewood, OH on June 18, 2009, at age of 91, funeral June 22, 2009, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Piniaha, Caroline of Amsterdam, NY on July 6, 2009, at age of 89, funeral July 10, 2009, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Szwez, Serhij of West Hartford, CT on June 15, 2009, at age of 83, funeral June 20, 2009, officiating Archbishop Antony assisted by Fr. Andrii Pokotylo of St. Mary Parish, New Britain, CT.

Parish

FOCUS

St. Anthony of the Desert Mission
Las Cruces, NM

Our Cover...

Pastor - Fr. Gabriel Rochelle

In 2006 Fr Gabriel and Pani-Matka Susan began to research the Southwest to discover where churches were and where a new mission might begin. We discovered that Las Cruces, a city of roughly 100,000 with New Mexico State University at 16,500 students, had no Orthodox Church. The nearest ones are in El Paso TX going southeast, about 50 miles distant, but to the north, west, and east, you have to travel over 225 miles to find another parish of any jurisdiction.

Archbishop ANTONY of our Holy Metropolia agreed that Las Cruces, NM would be an appropriate place for the new mission. Fr Gabriel had attended several mission and evangelism conferences sponsored by the AOC. Both he and Pani-Matka Susan had background in campus ministry and so the fit seemed natural, despite the fact that we had no firm contacts with which to begin. Fr Gabriel and



During the archpastoral visit of His Grace Bishop Daniel to our Mission community.

Pani-Matka Susan both sought employment in the area and found opportunities at the University, Pani in food services, Fr Gabriel in teaching.

We moved into our home on 15 September 2007. Our first services began two Sundays later in our home in Mesilla and in December of 2007 we moved into the chapel of St Andrew Episcopal Church, Las Cruces, where we continue. We currently have close to thirty members and we regularly have 10-15 at Great Vespers and 20-25 at the Divine Liturgy.

We are blessed to serve under Metropolitan CONSTANTINE and our Bishop for the Western Eparchy, Vladyka DANIEL.

CELEBRATING THE LIFE OF ST. NICHOLAS

WITH THE CHILDREN OF ZNAMIANKA ORPHANAGE IN UKRAINE!

Mission Team
of the Ukrainian Orthodox Church of the USA
to ZnamiankaOrphanage
with His Grace Bishop Daniel!



December 26, 2009 - January 3, 2010 26 грудня 2009 р. - 3 січня 2010 р. Б.

Місійна подорож Української Православної Церкви в США до дитячого будинку-інтернату з Владикою єпископом Даниїлом!

For additional information, please visit www.uocofusa.org
Додаткову інформацію про подорож читайте на www.uocofusa.org



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26-27 September, 2009
Metropolia Center
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Annual Clergy Conference

25-28 October, 2009
Antiochian Village
Ligonier, PA

100th Parish Anniversary

3 October, 2009
Holy Ghost Church
Coatesville, PA

Annual Readers and Subdeacons Conference

6-8 November, 2009
St. Sophia Theological Seminary
South Bound Brook, NJ

100th Parish Anniversary

10 October, 2009
St. Mary Cathedral
Allentown, PA

100th Parish Anniversary

8 November, 2009
Anniversary Banquet - 14 November, 2009
St. Demetrius Cathedral
Carteret, NJ

85th Parish Anniversary

17-18 October, 2009
St. Vladimir Cathedral
Parma, OH

Metropolitan Council Meeting

12-14 November, 2009
Metropolia Center
South Bound Brook, NJ

100th Parish Anniversary

17-18 October, 2009
Sts. Peter and Paul Church
Palos Park, IL

Winter Mission Trip to Znamianka Orphanage

26 December, 2009-3 January, 2010
Sponsored by the Consistory Offices of Youth and
Young Adult Ministry and Christian Charity