

# Українське Православне Слово

## Ukrainian Orthodox Word



Офіційне видання Української Православної Церкви в США  
The Official Publication of the Ukrainian Orthodox Church of the USA

Рік LXVI Чис. V-VI, травень-червень, 2016

[www.uocofusa.org](http://www.uocofusa.org)

Vol. LXVI Issue V-VI, May-June, 2016

# Faith and Photography Contest

Ukrainian Orthodox Word  
Українське Православне Слово



His Eminence Metropolitan ANTONY

His Grace Bishop DANIEL - Consistory President

Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

Editor-in-Chief  
Fr. Ivan Synevskyy

Editorial Office:  
UOW  
PO Box 495  
South Bound Brook, NJ 08880  
Tel.: (732) 356-0090  
Fax: (732) 356-5556  
E-mail: fr.i.synevskyy@uocusa.net

The Ukrainian Orthodox Word  
is published **bimonthly**  
by the Office of Public Relations  
of the Ukrainian Orthodox Church of the USA.

Subscription price:  
\$30.00 per year; \$60.00 foreign countries;  
\$5 per single issue; \$6.00 per back copy.  
Subscriptions are renewable each January.  
Midyear subscriptions are prorated.

*All articles submitted for publication,  
typed no longer than two pages double spaced,  
should be mailed to the UOW on a disk or e-mailed as  
an attachment to the Editor-in-Chief. Photos become  
the property of the UOW and are not returned.*

*Comments, opinions and articles are welcomed but  
must include the author's full name and address.  
Articles are published at the discretion of the Editorial  
Staff, which reserves the right to edit, and may not  
necessarily reflect the views of the Editorial Board  
and/or the UOC of USA.*

*The deadline for each issue is the 1st of the month prior  
to the publication date.*

POSTMASTER please send address changes to:  
Ukrainian Orthodox Word  
PO Box 495  
South Bound Brook, NJ 08880



Winner Ages 13 -18 - Photo of Bishop Daniel

Olena Lymar - St. Volodymyr Cathedral - Chicago, IL

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

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

# UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

## 21<sup>st</sup> Regular Sobor and Other Church Meetings

### OCTOBER 17 – 22, 2016



#### Monday, October 17, 2016

3:00 – 6:00 Consistory Meeting

#### Tuesday, October 18, 2016

9:00 – 5:00 Council of the Metropolia Meeting

5:30 Vespers – Seminary Chapel

6:00 – 7:00 Dinner

7:15 St. Sophia Seminary Board Meeting

#### Wednesday, October 19, 2016

7:00 – 8:30 Divine Liturgy – St. Andrew Memorial Church

8:30 – 9:00 Breakfast – Cultural Center

9:00 – 1:00 2016 Clergy Conference

1:00 – 2:30 Lunch, Sobor Registration – Cultural Center

2:45 – 3:00 Procession of all clergy and lay delegates, alternates & guests into Cultural Center

3:00 – 7:00 Sobor Opening – Cultural Center Main Hall

1. Opening prayer
2. Singing of US and Ukrainian national anthems
3. Approval of Sobor agenda
4. Election/Appointment of Sobor Presidium, Secretaries, Parliamentarian, & Translators
5. Greeting and Blessing from His All-Holiness Patriarch Bartholomew I
6. Greetings from visiting Hierarchs
7. Report of the Pre-Sobor Commission
8. Report of the Credentials Committee
9. Confirmation of a Quorum
10. Address of His Eminence Metropolitan Antony
11. Review and Approval of Minutes of the 20th Sobor, 17 – 20 Oct 2013

12. Approval of the Sobor Rules of Order
  13. Approval of the Rules for Debate on Sobor Motions, Discussions, etc.
  14. Activity Reports with discussion and questions after each report
    - a. Consistory – Bishop Daniel, president
    - b. Financial Report – Fr. Steve Hutnick, Director of Financial Affairs
    - c. Audit Commission – Hanja Cherniak, Chairman
  15. St. Sophia Seminary – Metropolitan Antony, Rector and Chairman of the Board, and V. Rev. Bazyl Zawierucha, Provost
  16. Ukrainian Orthodox League of the USA – President elected at annual convention
  17. Jr. Ukrainian Orthodox League – President elected at annual convention
  18. St. Andrew Society – Protodeacon Ihor Mahlay, President
- 7:00 Dinner – Cultural Center Main Hall
- 8:15 Special Museum Exhibit Opening – From Social Realism to Church Art: the Work of the Ukrainian Lemko Artist Nicholas Bervinchak
- 10:00 Evening Prayers – Seminary Chapel

### Thursday, October 20, 2016

- 7:30 – 9:00 Divine Liturgy – St. Andrew Memorial Church
- 9:00 – 9:45 Breakfast – Cultural Center Main Hall
- 10:00 – 1:00 Ministry Reports continued:
19. Office of Stewardship – V. Rev. Robert Holet
  20. Office of Christian Charity – Protodn Ihor Mahlay
  21. Office of Youth & Young Adult Ministry – Mrs. Natalie Kapeluck-Nixon
  22. Office of Family and Adult Ministry – V. Rev. Sendeha & PM Olena Sendeha
  23. Office of Religious Education – V. Rev. Harry Linsinbigler
  24. Office of Liturgical Publications – Bishop Daniel
  25. Office of Public Relations – Rev. Ivan Synevskyy
  26. Office of Cultural Affairs – Natalia Honcharenko
  27. Office of Archives – Dr. Michael Andrec
  28. Office of External Affairs – Metropolitan Antony & Fr. Zawierucha
  29. Office of Clergy Development – V. Rev. Tim Tomson & Fr. Perkins
  30. St. Sophia Seminary Library – Mrs. Larissa Bulya
  31. St. Andrew Cemetery – Olga Coffey
  32. All Saints Camp – Larry Kopp

- 1:00 – 2:00 Lunch – Cultural Center Main Hall
- 2:00 – 3:00 Nominations Committee Report and Elections
- 4:30 Rite of Induction of newly elected Council Members
- 5:30 Vespers – Seminary Chapel
- 6:00 Cocktails prior to Grand Banquet – Cultural Center Blue Room
- 7:00 Sobor Grand Banquet – Cultural Center Main Hall

**Friday, October 21, 2016**

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

**Saturday, October 22, 2016**

- 9:00 Hierarchal Divine Liturgy – St. Andrew Memorial Church
- 11:30 Farewell Brunch – Cultural Center Main Hall
- 1:15 Meeting of newly elected Council of Metropolia

# УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

## 21 Пленарний Собор та інші Церковні Збори

### 17 – 22 жовтня, 2016



#### Понеділок, 17 жовтня 2016 р. Б.

3:00 – 6:00 Збори Консисторії

#### Вівторок, 18 жовтня 2016 р. Б.

9:00 – 5:00 Збори Ради Митрополії

5:30 Вечірня – Каплиця Семінарії

6:00 – 7:00 Вечеря

7:15 Збори Директорії Свято-Софіївської Семінарії

#### Середа, 19 жовтня 2016 р. Б.

7:00 – 8:30 Божественна Літургія – Церква-пам'ятник св. Андрія

8:30 – 9:00 Сніданок – Культурний Центр

9:00 – 1:00 2016 Конференція Духовенства

1:00 – 2:30 Обід, Реєстрація Собору – Культурний Центр

2:45 – 3:00 Процесія всього духовенства, делегатів та гостей до Культурного Центру

3:00 – 7:00 Відкриття Собору – Культурний Центр Головний Зал

1. Відкриття молитвою
2. Лунання національних гімнів США та України
3. Затвердження розкладу Собору
4. Вибори/призначення президія, секретарів, парламентарія та перекладачів
5. Привітання та благословення Святійшого Патріарха Варфоломія I
6. Привітання від гостей ієрархів
7. Звіт Перед-соборної Комісії
8. Звіт Мандатної Комісії
9. Підтвердження кворуму
10. Звернення Високопреосвященнішого Митрополита Антонія
11. Перегляд та затвердження Протоколу 20-го Собору, 17-20 жовтня 2013 р.

12. Прийняття правил порядку Собору
  13. Прийняття правил для дебатів Собору
  14. Звіти діяльності з обговоренням та питаннями після кожного звіту
    - a. Консисторія – Єпископ Даниїл, голова
    - b. Фінансовий Звіт – о. Стефан Гутнік, голова фінансового відділу
    - c. Контрольна Комісія – Ганя Черняк, голова
  15. Свято-Софіївська Семінарія – Митрополит Антоній, Ректор та Голова Управи, і прот. Василь Завірюха, Провість
  16. Українська Православна Ліга США – Голова вибраний на річних зборах
  17. Молодша Українська Православна Ліга – Голова вибраний на річних зборах
  18. Товариство св. Андрія – Протодиякон Ігор Махлай, Голова
- 7:00 Вечеря – Культурний Центр Головний Зал
- 8:15 Відкриття особливої музейної виставки – Від Соціального реалізму до церковного мистецтва: робота лемківського художника Николая Бервінчака
- 10:00 Вечірні молитви – Каплиця Семінарії

### Thursday, October 20, 2016

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

32. Табір всіх святих – Ларрі Копп

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

### **П'ятниця, 21 жовтня 2016 р. Б.**

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

### **Субота, 22 жовтня 2016 р. Б.**

|       |   |
|-------|---|
| 9:00  | Архиерейська Божественна Літургія – Церква-пам'ятник св. Андрія |
| 11:30 | Прощальний обід – Культурний Центр Головний Зал                 |
| 1:15  | Збори ново-вибраної Ради Митрополії                             |



# The Essence of Stewardship

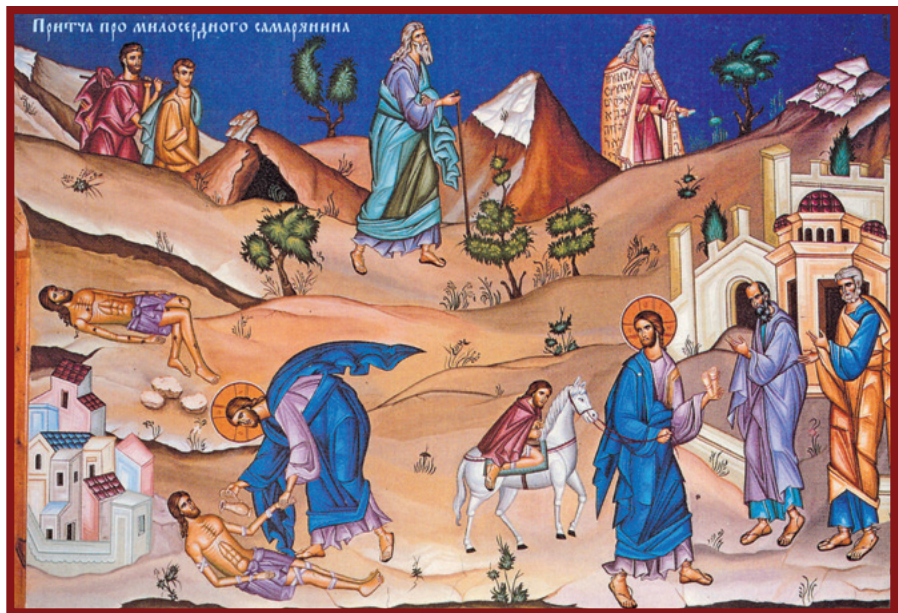
Imagine you borrow a friend's car for the weekend. You drive it around, use it to haul some things you couldn't handle yourself, and it's very helpful to you. At the end, you gas it up, make sure it's clean, and then give it back to your friend. You might even give your friend a gift as thanks for letting you use the car. Why do you gas up the car if it's not yours? Why do you clean it?

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

The same is true of the Church. God entrusted the care of the earthly Church to us, and we, who "are the body of Christ and members individually" (1 Corinthians 12:27), are ultimately responsible for its care. Wise care of the Church applies of course to the physical aspects of a parish: the church building, the grounds, etc. It also applies to prudent financial management, which is what many of us think of first when we think of Stewardship. But to think of stewardship as wise care of resources so misses the essential difference between secular stewardship and that of the Church: the essence of Orthodox Christian Stewardship is Sacred Offering.

## *Do All Things Decently and in Order*

Sacred Offering? Like the bread we bake for *prospophora*? Yes, giving our material gifts back to God in the spirit of thanksgiving for the



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

In the first letter to the Corinthians, Paul explains that each of us have spiritual gifts to offer "There are diversities of gifts, but the same Spirit" (1 Corinthians 4), and it is that Spirit part to which we must pay particular attention. We indeed contribute our God-given gifts of prophesy, healing, tongues; leadership, accounting knowledge, education; right worship, praise and song. We must "do all things decently and in order" (1 Corinthians 14:40), and just as in the Law, we are to

offer our gifts in particular prescribed ways. Priests have certain jobs to do, chanters others, *prospophora* bakers yet another. We must indeed give in the ways we have been instructed, but in order to truly be living our faith, we must be giving in the right spirit.

## *The Same Spirit*

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

In his explanation of the gospel passage about the ten lepers

(Luke 17:11 – 19), Fr. Robert Holet explained how that transfiguration looks:

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

### Love, Superior to Gifts

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

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

Bring a Friend to Church Day is fun and an easy way to increase visibility of the Orthodox Church in the public eye. If you have friends, family, or are dating someone



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

It is also good to open the doors of your parish to those God loves, but perhaps you do not. One of the highest forms of stewardship of the Church is charity to those the world loves least. Never forget what Our



Lord said to those who are to inherit the Kingdom: (Matthew 25:35-36) “For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.” Whether it is a formal ministry, informally welcoming a homeless person to come in and eat at Coffee Hour, or just individual kindness shown to those in need, every bit of God’s love we show to our fellow man is Stewardship of the highest order.

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

### Final thoughts

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

By Mark Host and Lisa Ryan

# Благодійність як основа культуротворчості України

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

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

Благодійному націєтворчому процесу України XVI–XVII ст. сприяли не тільки окремі видатні історичні діячі, а й братства – національно-релігійні та громадсько-культурні організації. Вони виникли у критичний для України час, коли гноблення рідної культури та православної віри досягло своєї вершини. Саме тоді на громадську арену вийшло міщанство – верства українського суспільства, яка в історії держави до того часу відіграла незначну роль. Вона й очолила справу порятунку православної віри, культури, оновлення церковного й духовного життя українців й місії благодійництва.

Таким чином, братствами були створені зовсім нові форми культуротворчості з інновативними на той час поглядами й діяльністю.

Зараз необхідно зупинитися на аналізі такого феномену як благодійність – добродійність – благодійність. Точна кваліфікація даних синонімічних понять має важливе значення не тільки для характеристики соціопроектів в Україні, але й для їх філософсько-культурологічного аналізу.

Тлумачний словник української мови 2001 року пояснює, що благодійний – це той, який дає, приносить добро, користь; корисний. Благодійник – той, хто подає комусь допомогу, підтримку;

добродійник, добродій, добротворець, благодійник, добродій, добротворець, благодійник [6, 112–113]. Той самий сенс мають і поняття добродійність, благодійність.

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

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

У суспільній думці цей термін, як правило, розуміється як удосконалення й поставлено на потік роздавання матеріальних благ (у першу чергу грошей та устаткування, а також їжі й одягу). Однак, благодійність потрібно визначити і як передачу знань та умінь, і як діяльність, що створює нове. Таким чином, благодійність можна вважати інноваційним та креативним щодо суб'єкта діяльності. В останній час сформувалася стійка думка про благодійність не лише як про грошові й майнові пожертвування, але і як про суспільнокорисну й культуротворчу діяльність.

Благодійність, як ми зазначили вище, спрямоване на загальне благо. Такою є не лише та діяльність, у якій реалізуються суспільні інтереси, але й та, де виключно з особистих інтересів плануються і досягаються суспільно значущі результати, виходячи виключно з особистих інтересів. "Гордість і пиша побудували більше лікарень, ніж усі благодійники разом узяті" стверджує Б.Мандевіль у своїй праці "Байка про бджіл".

Відомий англійський економіст і філософ Дж. Мілл позначає раціональність, націленість на практичний результат, а також корисний характер благодійності. Вона обов'язково повинна бути розумною, безсумнівно, дбайливою і ніколи не

марнотратною. Культурно-історичний час це підтвердив. Рокфеллер, Карнегі, Форд, Сорос, відомі підприємці й фінансисти, створили найбільш приватні благодійні фонди США. І фонди ці не випадково носять їх імена, бо вони зуміли застосувати свої талант і знання для досягнення успіху спочатку в економічній, а потім і в громадській діяльності. Але їх благодійна активність не була б такою ж успішною, як їх економічна і підприємницька діяльність, коли б вони тільки щедро ділилися своїм прибутком, а не розподіляли б засоби з використанням тих самих принципів раціональності, які виправдали себе в процесі їх придбання. Це свідчить про те, що благодійність повинна бути ще і прагматичною. Благодійність завжди натхненна високими ідеалами, в її основі перш за все лежить людяність. Але разом із тим це – справа, а до справи необхідно відноситися по-діловому, раціонально, прагнучи її ефективності і успішності.

Розглядаючи добродійність в Україні, потрібно відзначити, що витoki благодійної діяльності слід шукати в способі життя, в ментальності стародавніх слов'ян. Доброчесність і милосердя були характерні для них, зумовлені родючою землею, мирним родом занять, кліматом й природою. Християнська релігія, з її вченням про любов до ближнього та спасіння душі завдяки милостині, також сприяла розвитку в громаді благодійницьких тенденцій. Молода держава Київська Русь прийняла християнство як посушлива земля, що прагне дощу. Сама природа людини, її схильність до добра, прагнення до підтримки нужденного та обездоленого є джерелами благодійності в Україні.

Благодійні традиції, бажання допомагати завжди були надзвичайно міцними серед східних слов'ян. Великий князь Володимир у кінці X ст. побудував перший кам'яний храм Київської Русі (церкву Богородиці Десятинну) та десяту частину власних прибутків призначив на її утримання. Так він визначав свою духовну спадкоємність традиціям християнства. Слава України складається не тільки з її державної історії, християнських святинь, але ще й з благодіяльності її громадян.

В постренесансний час громадсько-культурні організації – братства і стали осередками, які підхопили національно-генетичні – благодійні тенденції слов'янських народів. Саме братства культивують і розвивають їх до культуротворчих процесів, в основі яких знаходиться суспільно-значуща мета – творіння добра.

Україна має свою культурно-історичну пам'ять щодо братських організацій. Місто Львів вважається головним осередком братського руху на українських землях. Двома найстарішими братствами в Україні були Львівське Успенське та Луцьке Хрестовоздвиженське. Гуртуванням у братствах львівські міщани удовольняли свої громадські прагнення. Львів заснував декілька братств, серед яких найстарішим вважається Успенське. Його діяльність спочатку зводилась до опіки над церквою: братчики купували в складчину



**Львівська Успенська Церква**

свічки, ікони та інші церковні речі. На свято Успіння щороку робили великий бенкет. Вони допомагали біднішим своїм друзям або їх родинам, разом здійснювали урочисті поховання померлих, виховували в собі і своїх дітях риси солідарності і взаємної допомоги. Важливо те, що саме Успенське братство допомогло Івану Федорову спорудити друкарню.

Відвідати хворого, зарадити йому, повідомити братство про біду – це було найпершим обов'язком кожного братчика. В такий монолітності, згуртованості, взаємодопомозі і взаємодії також мало виховуватись почуття великої єдності, взаємної любові і поваги. Братства мали ще одну важливу культуротворчу місію: побудова шкіл, розшук і зберігання історичних літописів, документів, книг, створення народних книгозбірень, поширення освіти й залучення до нього українських дітей і трудящого люду.

Школа Львівського братства стала першою братською школою підвищеного типу в Україні. Пізніше такі міста, як Луцьк, Київ, Перемишль, Кременці, Вінниця та ін. підхопили цю ідею і теж відкрили подібні школи. Важливе місце у процесі навчання завжди займала слов'янська мова, потім йшли грецька та латинська мови.

Статут Львівської школи "Порядок шкільний" – документ, в якому йдеться про організацію роботи братських шкіл, про їх демократичний устрій. Навчання було загальнодоступним; відношення вчителя до учня визначалося не за станом, а за успіхами у навчанні: під час занять учень займав місце на лаві залежно від своїх навчальних успіхів, а не за походженням; ректор і вчителі вибирались на загальних зборах братства. Навчалися діти різних станів і достатку,

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

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

В освітній діяльності братств основоположним принципом стала теза, що з науки "все добре приходить", а її занедбання викликає "неряд і все зло". Львівська братська школа називалася грекослов'янською, але навчання у ній зводилося, за тодішнім виразом, до "українських студій" – це визначало її національноосвітній характер. У Львівській братській школі, як ми вже відзначали, також вивчалася латинська мова, що давало учням змогу вільно читати стародавню літературу й знайомитися з досягненнями західноєвропейської науки. Таким чином, Львівська братська школа мала елементи вищої освіти. В ній викладали провідні на той час українські вчені й духовні наставники: Іов Борецький, Памва Беринда, Кирило Транквіліон Ставроцький та ін.

М. В. Кордон у своїй праці "Українська та зарубіжна культура" розглядає педагогічні принципи в братських школах, які ґрунтувалися на гуманістичних засадах. Проголошувалась цінність людської особистості незалежно від походження чи багатства. На почесних перших лавах у школі повинно було садити найкращих учнів, навіть коли вони були вбогі. Застосування тілесних покарань обмеж-



**Ставропегійський Інститут**

увалось. У стінах братських шкіл виховувалася повага до людської гідності, і це сприяло формуванню громадсько активної людини, яка здатна відстоювати загальнонародні інтереси і почуття.

Той самий документ "Порядок шкільний" визначав і роль вчителя у системі народної освіти. Вчитель повинен був бути зразком високоморальної поведінки. Він мав бути скромним, побожним, не срамословним, не гнівливим, а благочестивим. Учні вчитель мав виховувати так, щоб ні за одного учня не бути винним Богу Вседержителю та їх батькам. Всі учні для вчителя – і бідні, і багаті – повинні були бути рівними. Адже з часом Статут Львівської братської школи було покладено в основу діяльності всіх братських шкіл.

Київ як культурний центр України відновлюється на початку XVII ст. На Подолі, на кошти шляхтянки з Луцька Єлисавети Гулевичівни, яка переїхала до Києва, було засноване Київське Богоявленське братство, яке стало найбільш масовим з усіх українських братств. Воно об'єднало найкращих представників української шляхти, духівництва, купців, ремісників. Гулевичівна, національно свідомо, освічена жінка, розробила програму і статут братства, пожертвувала для нього земельну ділянку – "пляц на Подолі" і кошти для побудови школи, церкви і готелю для бідних. Це робилося з

"любові й прив'язаності до українського народу". Коли Гулевичівна переїхала до Луцька, вона стала брати участь у діяльності місцевого Хрестовоздвиженського братства. Таким чином, найвизначнішу роль у релігійно-культурному русі відігравали Львівське, Київське та Луцьке братства. Згодом саме вони очолили братський рух в Галичині, на Волині та в Подніпров'ї.

Київське братство заснувало Київську братську школу – і це було його найбільшою заслугою як культурного осередку. Школа мала велике значення для розвитку вітчизняної культури й духовної свідомості українців. Високоосвічені люди, українські гуманісти і просвітителі: Тарас Земка, Єлисей Хомович-Плетенецький, Іов Борецький, Захарія Копистенський та ін. стали її фундаторами. Вже наприкінці XVI – на початку XVII ст. братські школи працювали в багатьох містах України. Навчальні заклади, звісно, існували й до цього, але з появою братських шкіл підвищився рівень викладання й поглибився зв'язок освіти і виховання з національним життям.

Рух братств в Україні і реформація в Західній Європі, по суті, виконували однакову роль: церковні власті опинялися під контролем міської громадськості. Протидіючи католицькому релігійному гніту, відстоюючи національний розвиток, братства здійснювали благодійні та благодійницькі функції: допомагали хворим, бідним, удовам, сиротам, викупували бранців з татаро-турецької неволі, будували церкви, шпитали, друкарні, оберігали й реставрували на свої кошти пам'ятники історії й культури.

Але треба додати, що братства в Україні стали тими організаціями, які сповідували ідеї корпоративізму в українському суспільстві. Лідери братського руху належали в основному до класу міщанства, яке визначалося суспільно-політичною активністю й зробило помітний внесок в національну українську культуротворчість. Братства стали прообразом корпоративістських організацій, представники яких

об'єднали свої зусилля на благо української нації та її культури на основі благодійності.

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

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

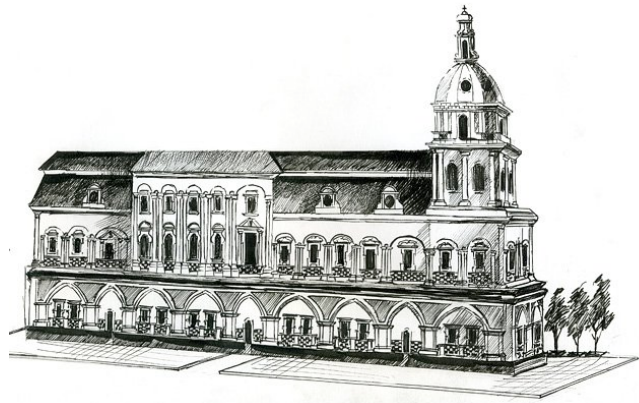
Однак, слід зазначити, що корпоративістська концепція держави вкрай антиіндивідуалістична, вона потребує від людини самовідданості. Корпоративізм визнає індивіда, оскільки він співпадає з державою, що намагається представляти універсальну свідомість і волю людини в його існуванні в історії.

В досліджуваний нами – постренесансний період треба говорити про міщанський корпоративізм як особливий феномен української культури. З одного боку, ідеї відродження української державності, її культури залишаються панівними (як власне і в класичному розумінні корпоративізму – все в державі й не має цінності поза державою).

З іншого ж боку, слід відзначити цікаву особливість міщанського корпоративізму – індивідуалістичні претензії та їх культуротворча реалізація. Державотворчі – культуротворчі ідеї здійснюються в Україні через свідомість і волю небагатьох індивідів, навіть одного, і, як ідеал, прагне здійснити в свідомості і волі всіх.

Відомі українські гуманісти, такі як Л. Зизаній, Ю. Рогатинець, К. Ставровецький – не тільки заснували братський рух, а й сприяли формуванню в Україні ренесансного індивідуалізму, характерним проявом якого було усвідомлення важливості власної індивідуальної творчості.

Оригінальною особистістю у плеяді діячів вченого гуртка Лаврської друкарні був відомий гуманіст України, церковний діяч, філософ, талановитий український письменник, перекладач – Лаврентій Іванович Зизаній-Тустановський. Він обстоював ідею “самовладдя людини” – згідно з нею людина є творцем своєї долі. Саме від волі і розуму людини залежить той шлях, який вона обирає у житті, а всі вчинки, проступки, вчинки – як добрі, так і погані – залежать від неї самої. Тому люди можуть бути добродійними самі по собі. Л. Зизаній, спираючись на античних авторів, обґрунтовував думку про те, що життя



**Староакадемічний корпус  
Києво-Могилянської академії.**

людини має бути сповнене активною творчою працею і добрими вчинками, надаючи суто світським мотивам перевагу над релігійними. Л. Зизаній наголошував на необхідності активно працювати на благо суспільства, керуючись при цьому глибоким переконанням, що це принесе користь людям, а не зі страху кари за бездіяльність у потойбічному світі. Служити добру на землі людина повинна завжди, бо й за короткий час можна зробити багато корисного і цінного для затвердження своєї людської суті. Розвиток й самовдосконалення людини Л. Зизаній пов'язував (у дусі ренесансного звеличування людини до божества) з розвитком індивідуальної самосвідомості, але через усвідомлення значення діяльності кожного окремого індивіда на користь всього суспільства.

Отже, спробуємо зробити висновки. Благодійність є засобом впливу на соціокультурну практику. Ця діяльність може бути виконана багатьма представниками людського роду, але культурноісторична пам'ять українського народу говорить лише про обраних – одиниць, які творять добро для інших. Сьогодні ми тільки в ідеалі можемо розглядати добродійність як базове поняття творчості. Але ми з гордістю можемо сказати, що благодійність була основою культуротворчості братств в постренесансному просторі України. Не випадково термін благодійності складається з двох частин: творити (діяти) і благо.

Таким чином, благодійність стала не тільки законодавчою і виховною, але й ціннісною та культуротворчою в духовному житті України постренесансного часу. Православні організації – братства зреформували ідеї цехового корпоративізму в міщанський корпоративізм, ставши вогнищем нового суспільного життя. Вони творили українську державну ідеологію, зміцнювали національну свідомість й солідарність українського православного суспільства, здійснювали широку творчу діяльність. Благодійність назавжди залишилася базовим елементом культуротворчості братств постренесансного часу України.

*Юлія Сугрובה, кандидат філософських наук, доцент,  
завідувач кафедри українознавства ДУ  
“Кримський державний медичний  
університет імені С.І. Георгієвського”*

# THE POWER OF MEMORY

## Patriarchal Message of His All-Holiness Ecumenical Patriarch Bartholomew

Thirty years ago, in the early morning of April 26, 1986, even as the Orthodox Church was about to embark on its holiest of weeks leading to the joy of Easter, the Chernobyl nuclear power plant in Ukraine exploded, creating the worst nuclear disaster that the world had seen up to that time.

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

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

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

Second, we have reached a point in technological development where we must learn to say "No!" to technologies with destructive side effects. We are in dire need of an ethic of technology. In the Orthodox Church, we profess and confess that God's spirit is "everywhere present and fills all things" (From a Prayer to



the Holy Spirit). However, we must also begin to embrace a worldview that declares and demonstrates the biblical conviction that "the earth is God's and everything in it" (Psalm 23.1) so that we may refrain from harming the earth or destroying the life on it. We have been gifted with unique resources of a beautiful planet. However, these resources of underground carbon are not unlimited—whether they are the oil of the Arctic or the tar sands of Canada, whether they are the coal of Australia or the gas in Eastern Europe. Moreover, with regard to nuclear energy specifically, we cannot assess success or sustainability purely in terms of financial profit—the disasters at Three Mile Island (1979), Chernobyl (1986), and Fukushima (2011) have amply demonstrated the human, financial, and ecological cost. Nor, indeed, can we ignore the other problems of nuclear power, such as waste disposal and vulnerability to terrorist attacks.

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

aims at restraining the crude passions of greed and avarice.

Finally, we have reached a point in our global civilization where we must learn to say "Yes!" to another reality beyond ourselves, to the Creator of all creation, before whom we should kneel in humility and surrender in prayer, recognizing that he and everything he created is for all, not just our own selfish desires. Perhaps the greatest lesson and recollection from Chernobyl is that we must

share the world with all people. What we do in the world and for the world affects people's lives—their health (with the inestimable number of cancer victims), their nourishment (with the inconceivable contamination of food), as well as future generations (whether with the insufferable birth defects and the indiscernible impact on our children). This is the lesson that, in the Church, we call communion. It is the foremost definition of "God as love" (1 John 4.8) and the highest expression of human love.

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

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

*At the Ecumenical Patriarchate,  
April 26, 2016*

✠ *Bartholomew*

*Archbishop of Constantinople-New  
Rome and Ecumenical Patriarch*

# СИЛА ПАМ'ЯТІ

## Послання Його Всесвятості

### Вселенського Патріарха Варфоломія I

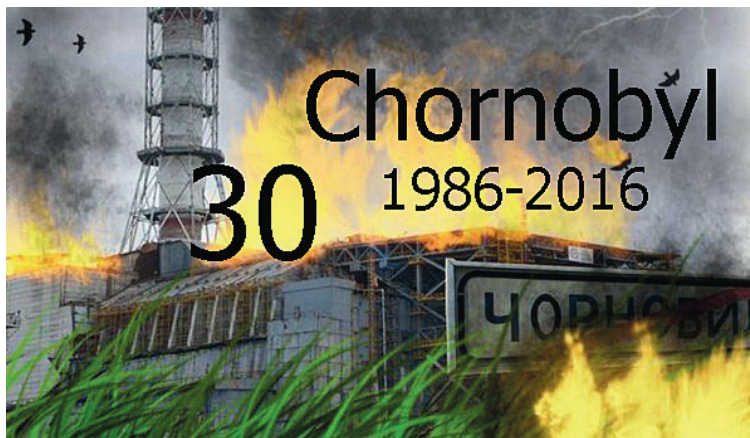
Тридцять років тому, рано вранці 26 квітня 1986 року в час, коли Православна Церква збиралася увійти в святіші тижні, що ведуть до радості Великодня, в Україні стався вибух на Чорнобильській атомній електростанції, який виявився найбільшою ядерною катастрофою, що світ коли-небудь бачив на той час.

Наслідки катастрофи стали багатомірними: відбулось радіоактивне забруднення Росії, Білорусі, а також країн, що розташовані на Північ і Захід; населення залишенні свої домівки, сталось екологічне руйнування значних прилеглих територій; через тривалий і постійний негативний вплив на здоров'я людей, кількість випадків передчасної смерті оцінена на рівні одного мільйона.

На тлі цього болючого досвіду і розуміння, який ми можемо зробити висновок, як сумлінні громадяни? Як ми маємо розмірковувати, як віддані віруючі? І що ми можемо заявити, як відповідальні лідери?

По-перше, ми ніколи не повинні забувати. Ми повинні завжди пам'ятати. Ми повинні згадати імена всіх тих, відомих і невідомих, які втратили свої життя в результаті наших дій, так само, як ми повинні чітко зберегти в нашому серці і розумі трагічні наслідки наших невдач. Пам'ять є потужною невід'ємною властивістю в релігії, і зокрема, в Християнстві, де вона стає рушійною силою перетворень. Це шлях, який пов'язує нас з минулим, змінює нашу поведінку і ставлення до сьогодення та покладає на нас відповідальність за майбутнє.

По-друге, ми досягли точки в технологічному розвитку, де ми повинні навчитися говорити «Ні!» технологіям з руйнівними побічними ефектами. Ми гостро потребуємо технологічної етики. У Православній Церкві ми сповідуємо і визнаємо, що



Дух Божий «всюди єси і все наповнює» (з молитви до Святого Духа). Проте, ми повинні також почати сприймати світоустрій так, як стверджує і свідчить біблійне твердження про те, що «Господньою є земля, і все, що на ній» (Псалом 23.1), так щоб утримуватись від заподіяння шкоди землі або руйнування життя на ній. Нам даровані унікальні ресурси чудової планети. Поряд з цим, підземні вуглецеві ресурси не є безмежними – як і нафта в Арктиці або нафтоносні піски Канади, як вугілля Австралії або газ у Східній Європі. Крім цього, ми не можемо оцінити ефективність або надійність ядерної енергетики суто з точки зору фінансової вигоди – катастрофи у Трі Майл Айленд (1979), Чорнобилі (1986) і Фукусімі (2011) у повній мірі продемонстрували людські, фінансові та екологічні втрати. Також, насправді, ми не можемо ігнорувати інші проблеми ядерної енергетики, зокрема – накопичення відходів і вразливість до терористичних атак.

По-третє, ми досягли точки в нашому економічному розвитку, коли ми повинні навчитися говорити «Досить!» культу споживання і конкуренції ринкової економіки. Настав час, щоб бути чесним перед самим собою і перед Богом, визнаючи, що християнське Євангеліє не завжди відповідає чи сумісне з тим, що відбувається у світі; насправді, послання Ісуса Христа і Отців Церкви спрямовані на стримування неприкритої жаги до жадібності і скарості.

Нарешті, ми досягли точки в поступі нашої глобальної цивілізації, де ми повинні навчитися говорити «Так!» іншій реальності поза межами нашої уяви, Творцю всього суцього, перед яким ми повинні встати на коліна в покорі і віддатися молитві, визнаючи, що він і все, що він створив належить усім, а не тільки нашим власним егоїстичним бажанням. Можливо, найбільшим уроком, і спогадом про Чорнобиль є те, що ми повинні жити у світі разом з усіма людьми. Те, що ми робимо в цьому світі і для світу впливає на життя інших людей – їх здоров'я (із значною кількістю жертв раку, що не піддається підрахунку), їх харчування (з незбагненим забрудненням продуктів), а також і на майбутні покоління (як то нестерпні вроджені дефекти і непомітний вплив на наших дітей). Це урок, який в Церкві ми називаємо співучасть. Це перш за все визначення «Бог є любов» (I Івана 4.8) і найвище вираження людської любові.

Цей новий вид мислення – це нова етика, яка прагне до «нового неба і нової землі» (Одкр. 21.1) – це те, чому слід навчати в кожній парафії і у кожному кутку світу. Чорнобиль має бути уроком стриманості та спільної відповідальності. Ми повинні виказати милосердя; ми повинні продемонструвати повагу; і ми повинні укласти мир, не тільки з нашими сусідами, але і з усім стущим.

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

*Вселенський Патріархат,  
26 квітня 2016 року*

*✠ВАРФОЛОМІЙ*

*Архієпископ Константинополя - Нового Риму та Вселенський Патріарх*



# Annual St. Thomas Sunday Pilgrimage a Success Despite the Rain and Cold

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

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

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

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

Although in previous centuries many trials were intrinsic to a pilgrimage, the modern pilgrim has an abundance of affordable travel options, yet the purpose remains



unchanged. It is a journey to a holy, sacred place to usher the pilgrim into the presence of God.

The pilgrim must embark on this journey with joyful anticipation, being willing temporarily to separate himself or herself from the world and to offer himself or herself in humble service to another. A successful pilgrimage involves a commitment to leave behind one's problems and to focus instead on seeking to learn more about Christ the Savior, making one's heart full of desire for special graces, praises, petitions and thanksgiving, returning home transformed, renewed and restored by the abundant blessings received.

A pilgrimage is a time of prayer and to witness the miraculous signposts God has left for our return to Him. Ask God to bless you with a heart that will be receptive to the treasure chest of graces He desires to shower upon your pilgrimage. The success of your spiritual journey will depend upon your openness, faith, flexibility, and love..."

The pilgrimage culminated with the Divine Liturgy inside the historic

church – St. Andrew Ukrainian Orthodox Memorial Church, where so many clergy and hierarchs of the Ukrainian Orthodox Church in Diaspora have served and were ordained at the Sacred Altar of the main church of the UOC of the USA.

Metropolitan Antony, Archbishop Jeremiah and Bishop Daniel served the Divine Liturgy. The clergy from the Mid-Atlantic States surrounding New Jersey, and some from beyond that area assisted the bishops in celebrating the Liturgy. As the bells of St. Andrew Memorial Church rang, the bishops arrived to the Memorial Church, an impressive monument commemorating the victims of the genocidal famine created by Josef Stalin and his Communist regime in Ukraine during 1932-1933. The choir of the Church, under the masterful direction of Michael Andrec, prayerfully sang the responses to the Divine Liturgy, as well as the memorial service on the deck before the Memorial church.

At the entrance to the church, the children of Ukrainian Language and Religion School at the Metropolia

Center greeted the bishops with flowers and the president of the Protection of the Birth-Giver of God Sisterhood Pani-matka Lesia Siwko, assisted by the members of the Sisterhood, and Starosta Dmytro Kozlyuk welcomed the hierarchs with the traditional bread and salt. The pastor of St. Andrew Ukrainian Orthodox Memorial Church, Very Rev. Fr. Yuriy Siwko welcomed the bishops to the church with the words of request to remember in their prayers thousands of faithful of the Church that have dedicated their lives in the service of the Ukrainian Orthodox Church of the USA.

In his sermon, Archbishop Jeremiah (who is the eparchial bishop of the Eparchy of South America, Brazil and Paraguay) reflected upon the welcoming words of Christ – PEACE BE TO (and with) YOU! Vladyka Jeremiah spoke of the significance of the Biblical Peace as well as the need for peace in the world of the 21st century.

At the end of the Divine Liturgy, during which numerous people received the Most Holy Eucharist, His Eminence Metropolitan Antony welcomed the Eparchial hierarch from the Ukrainian Orthodox Eparchy of South America and mentioned to those in attendance that "...while we celebrate the Glorious and Bright Feast of the Resurrection, we also remember during this spiritual pilgrimage the scars of persecutions throughout the ages against not only Ukrainians but humanity in general: Genocides against humanity, Nuclear disasters in Chornobyl 30 years ago to the date and the atrocities that were committed against the nation of Ukraine in the most recent years and months – especially the death of so many young individuals who challenged the injustice and fought for freedom in Ukraine, the continued attempts of modern powers and regimes to develop weapons of mass distraction, natural disasters around the globe, AIDS, the ongoing war with terrorism – all of which, among others, destroy the peace and freedom of God's creation... In the purity of faith and love in Christ, however, we shall find the path to



salvation. No earthly government nor power or material possessions will bring us spiritual comfort and blessedness. Only true sacrificial love, simplicity of human heart and genuine hope will carry us on the road to salvation. It is the quality of our faith, rather than the quantity of our numbers that is most important in the battle against those who would destroy us...

...As we gather here at the Metropolia Center of our Ukrainian Orthodox Church of the USA for our annual St. Thomas Sunday Pilgrimage, we along with all the thousands of faithful participating in the Pilgrimage, are profoundly saddened to read the continued reports about the horrendous fire consuming Fort McMurray and other communities in the oil sand fields of Northern Alberta, Canada. We express our sympathy to our brother hierarchs of the Ukrainian Orthodox Church of Canada – Metropolitan Yuriy, Bishop Ilarion and Bishop Andriy – and to the Ukrainian Orthodox faithful and 90,000 other Canadian citizens directly affected by this tragedy. We understand that so many have lost their homes while evacuating the area – some looking back to see their own homes burn to the ground, from which they had departed just 20 minutes earlier. The evacuation has been complicated by the fact that just one road exists to

carry out this mass evacuation and that thousands have been airlifted from the scene at a moment's notice. We have known so many natural disasters here in the United States of America throughout our history, but seldom have we seen a situation when so many people had to remove themselves from danger in such a short time and with limited ability to do so.

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

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

Following the Divine Liturgy, the hierarchs of the Church along with the concelebrating clergy and the Ukrainian-American Veterans of the United States Armed Forces, led a Memorial service on a platform of St. Andrew Memorial Church, which was served for the victims of the Stalin's man-made Famine that destroyed over 10 million lives, the victims of Chornobyl at the 30th anniversary, those who suffer the consequences of Canadian fire tragedy, those who served in the armed forces of both Ukraine and the USA and perished in all wars, and those who gave their lives for Christ in defense of His Church throughout history.

Following the prayer service, the hierarchs, clergy and the faithful proceeded to Holy Resurrection Ukrainian Orthodox Mausoleum, where the first Patriarch of the

Ukrainian Orthodox Church of Ukraine, His Holiness Patriarch Mstyslav I is interred. In conclusion, the bishops prayed at the monument of Ukrainian-American Veterans, commemorating the sacrifices of men and women of Ukrainian descent that have served in the US Armed Forces.

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

Being at the spiritual heart of the UOC of the USA, the pilgrims had an opportunity to visit numerous sites of the Metropolia Center that remained opened through out the day – the Consistory (main administrative building of the UOC of the USA), St. Sophia Seminary, the Ukrainian Cultural Center, the Holy Resurrection Mausoleum, as well as the exhibits of Ukrainian Insurgent Army and information about the future museum of the Church, which will be a part of the Historical and Educational Complex of the UOC of the USA.

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

In addition, Saint Sophia Ukrainian Orthodox Theological Seminary was the site of an ice cream social event (15th annual this year) hosted by the Consistory Office of Youth and Young Adult Ministry (OYYAM), under the leadership of Natalie Kapeluck-Nixon, for the youth that came to visit the Metropolia Center. This was an opportunity for our youth to meet with the hierarchs of the Church.



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

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

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

First-time visitor Markian Swirl, who came on the Pilgrimage with his friends from the local Rutgers University, particularly appreciated the spiritual dimension and hospitality

of the Metropolia Center. "I enjoyed the pilgrimage a lot; there was a real sense of community and I was able to feel the bond of spiritual journey that we all are partakers of. It was especially great being with everybody in the late hours of the afternoon on the lawn of St. Sophia Seminary and the Center, being able to even play a quick soccer game with the seminarians. The food was amazing and the place had a really welcoming feel." When asked if he would do it again next year, he declared, "Yes, in a heartbeat."

As always, this annual pilgrimage has seen many generations of Ukrainian immigrations visiting the Metropolia Center. The new wave of immigrants from Ukraine joined long time residents and the generations already born in the USA bringing a sense of the ongoing work of the Holy Spirit in the life of the Ukrainian Orthodox Church of the USA.

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

We hope to see many more of our faithful in future years!

# Warm Welcome of Metropolitan Antony at St. Mary Parish, New Britain, CT



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

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

More than 100 parish faithful filled the church on this joyous occasion as Metropolitan Antony bestowed two special honors. Before the Liturgy, His Eminence

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

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

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

*Written by Melissa Sirick and pictures from Christine Melnyk.*



# Парафія св. Івана Хрестителя вітає владика Даниїла



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

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

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

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

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

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

Адже і сьогодні також посилає виклики і випробовування кожному, хто ісповідує Ісуса Христа,



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

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

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

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

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

Додали хорошого настрою Владичі і всієї парафіяльній родині виступ дітей, які показали сценку " Пасхальний кошак". Дитячий сміх і радість завжди знімають напруження сьогоднішнього. Тому навіть Владика прийняв участь у підготовленій сценці пам'ятних фотографій з усіма юними акторами.

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

Підійшов до завершення святочний день візиту Владика Даниїла, кожний отримав благословення і пам'ятну іконку від архіпастиря для сповнення усього благого і задуманого, парафії в примноженні всього, у доброму намірі, на Славу Божу. Амінь.

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



Sunday May 15, 2016 important historic date in the life of the parish family of St. George in Yardville, NJ. On this Warm Spring Sunday, the parish community was celebrating two occasions. The parish Feast Day of St. George and anniversary of priesthood of their pastor Very Rev. Peter Levko.

Yardville parish of St. George has been serving God and His people for 62 years. Rev. Peter has been serving as a priest in God's vineyard for 25 years. Therefore, the celebration was extra special. His Eminence Metropolitan Antony of the Ukrainian Orthodox Church of the USA paid a visit. The celebration began with the procession of His Eminence to the Holy temple accompanied by two deacons, four seminarians, a lot of altar servers and children carrying flowers. His Eminence Antony was greeted at the church by parish council president George Shtander and president of St.

Olga's sisterhood Olga Zeleznok. Very Rev. Michael Hontaruk from St. Vladimir's of Parma OH and Very Rev. Vasyl Sendeha from Sts. Peter & Paul of Palos Park, IL along with their father-in-law Rev. Peter joined His Eminence at the altar.

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

The celebration continued in the church hall where the tables were heavily laden with a lot of food. It was the feast of feasts indeed prepared by the ladies of St. Olga's sisterhood led by main chef Marina Skutar. Children of the parish gave an awesome concert filled with singing, poem reciting and of course Ukie dancing. People were at awe observing the children's performance. Very Rev. Peter and his PM Maria were greeted on the anniversary of 25 years of priesthood with flowers, homemade delicious cakes and warm words. It seemed like there was an ending river of flowers. Metropolitan Antony gave out flowers to every person who worked very hard in the kitchen as well as in the hall to prepare for the celebration. After the official part of the celebration began the so called unofficial part with feasting on fabulous food and dancing accompanied by the live band "Cheremosh."



# 3rd Annual Nashi Predky Ukrainian Genealogy Conference

Research Essentials: Combining the Basics with  
21st Century Technology

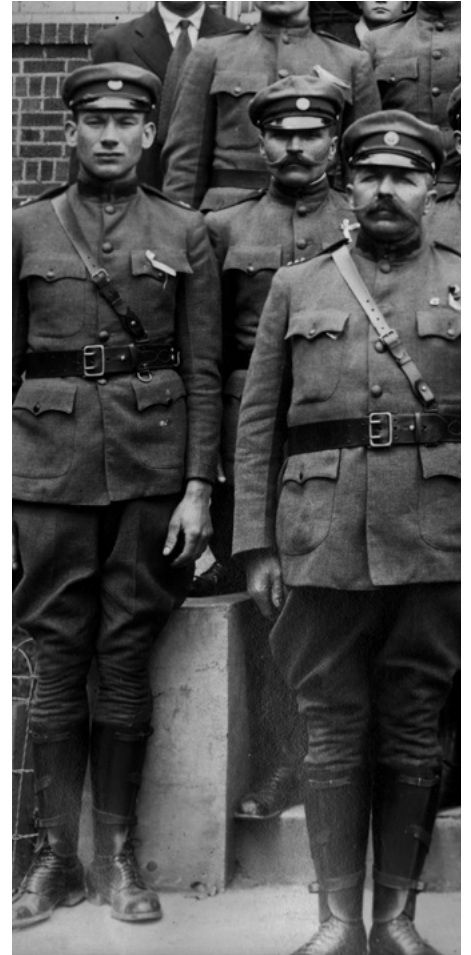
**November 4th-5th, 2016**

Ukrainian Cultural Center  
135 Davidson Avenue. Somerset, NJ 08873

## Featuring nationally known speakers

Jonathan Shea, AG — Julie Roberts Szczepankiewicz  
Carl Kotlarchik — Shellee Morehead, CG — Michelle Chubenko

- Workshop: Hands-on Approach to Learning the Cyrillic Alphabets
- Now I Found It! What does it Say? A Linguistic Overview of Latin, Russian, Ukrainian and Polish
- Locating Vital Records in Polish Archives Using Online Resources
- How to Locate Military Records for Ancestors who Served in the Austro-Hungarian Army
- Genetic Genealogy (DNA) Tools
- U.S. Alien Registration Files
- Which atDNA test is right for you?
- Using Polish Language Websites for Genealogical Research in Galicia (Halychyna)
- Finding Uncle Frank: Confirming the Identity of a U.S. Soldier Buried Under the Wrong Name
- UAGenealogy: Discovering Online Genealogy Resources



Members of the "Sich" athletic and volunteer fire fighting association. Butler, Pennsylvania. 1925. Ukrainian Historical and Educational Center of N.J.

## Early Bird registration begins June 1st!

[genealogy@UkrHEC.org](mailto:genealogy@UkrHEC.org)

732-356-0132

[www.NashiPredky.org](http://www.NashiPredky.org)

The Ukrainian Historical  
and Educational Center



# Metropolitan Antony Visits St. Mary's Parish, Chester, PA



On Sunday, April 17, 2016, during the fifth week of Great Lent, His Eminence Metropolitan Antony visited St. Mary's Ukrainian Orthodox Church in Chester, Pennsylvania.

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

The day started with the Metropolitan, Father Jerry and Father Stephan, Deacon Adrian

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

During his visit, Metropolitan Antony presented five awards to members of the church. The first presentation was to the former choir director of St. Mary's, Anita Holcroft. She received the Petro Mohyla Award. The second presentation was to one of the oldest parishioners of the parish Eva Uzych, who received a medal the St. Olha. Myron Kowall, was presented the St. Volodymyr. In addition to those awards, Metropolitan Antony presented Testaments of

Blessings to two women who have served their church faithfully. The first Testament of Blessing went to Maryann Michalcewiz, who has provided service to the parish in numerous ways. The second went to Christine Kurman for her dedication and hard work when working with the church choir and for her unending dedication to help the children in Ukraine.

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

*Submitted by Christine K. Kurman*





# UOC of the USA Continues to Deliver Aid to Ukraine



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

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

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



The most recent donation was transferred to the MERCY HOUSE for the Elderly individuals. Recent e-mail note and photos reflect the appreciation for the donation: "Bishop Daniel passed to us, residents of this shelter (where a number of elderly and sick individuals as well as refugees with children reside), a generous donation to buy food items. Because of this donation our

MERCY HOUSE was able to obtain cows, chicken, pigs, etc. We are so grateful for your kindness and mercy..."

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

The Consistory Offices of the Church offer sincerest gratitude to every person, organization and parish community of the Ukrainian Orthodox Church of the USA and Diaspora for their sincere and generous donations that were received and continue to be delivered in order to provided additional assistance to those in need. God's blessing be with each one of you!



# Bright Monday Services in Detroit Metropolitan Area



Today the faithful once again gathered to celebrate the second day of Pascha at the Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral in Southfield, MI.

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

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

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

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

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

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

would be filled with noise...but, it remained hushed... the only sound being the shuffling of the knees, and the sound of stifled tears, as most of the faithful were crying by the time they reached the Plashchanitisa.

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

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

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

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

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

However, we can still hear Bishop Daniel's sermon... when he instructed us to take this Light, this overwhelming joy...and go beyond the walls of the church building...and take the True Church...out to the world...to dispel any darkness we meet along the way...to bring joy to others... and to proclaim to all the world...CHRIST IS RISEN!!!!



# Pascha Night at Pokrova of the Birth-Giver of God Cathedral in Southfield, MI



...Any other day a heavy downpour would have dampened spirits...but, when death has lost its grip, when Christ is Resurrected, when all things are made new again... nothing can stop the human spirit from rejoicing and celebrating.

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

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

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

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

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

Everyone was soaked to the bone. Nobody cared that their hair

was matted, their makeup dripping, their feet squashing and squashing in their drenched shoes....everyone giggled and laughed and shouted - CHRIST IS RISEN!

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

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

Rejoice...for Christ is Risen...and all is well with the world.

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

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

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

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

These three days, which the Church calls Great and Holy have within the liturgical development of the Holy Week a very definite purpose. They place all its celebrations in the perspective of End; they remind us of the eschatological meaning of Pascha. So often Holy Week is considered one of the "beautiful traditions" or "customs," a self-evident "part" of our calendar. We take it for granted and enjoy it as a cherished annual event which we have "observed" since childhood, we admire the beauty of its services, the pageantry of its rites and, last but not least, we like the fuss about the paschal table. And then, when all this is done we resume our normal life. But do we understand that when the world rejected its Savior, when "Jesus began to be sorrowful and very heavy... and his soul was exceedingly sorrowful even unto death," when He died on the Cross, "normal life" came to its end and is no longer possible. For there were "normal" men who shouted "Crucify Him" who spat at Him and nailed Him to the Cross. And they hated and killed Him precisely because He was troubling their normal life. It was indeed a perfectly "normal" world which preferred darkness and death to light and life.... By the death of Jesus the "normal" world, and "normal" life were irrevocably condemned. Or



rather they revealed their true and abnormal inability to receive the Light, the terrible power of evil in them. "Now is the Judgment of this world" (John 12:31). The Pascha of Jesus signified its end to "this world" and it has been at its end since then. This end can last for hundreds of centuries this does not alter the nature of time in which we live as the "last time." "The fashion of this world passeth away..." (I Cor. 7:31).

Pascha means Passover, passage. The feast of Passover was for the Jews the annual commemoration of their

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

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

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

Moreover, at the very end of the service, the faithful of the parish family were treated to the presence of the icon of the Venerable Fathers of the Monastery of Kyiv Caves (16th century) and twelve relics of various saints of the same monastery. Approaching the relics and venerating the icon, every person in attendance received a blessing from their bishop as well united with the venerable Fathers of the Monastery of Caves, who by their life and example of Faith journeyed towards spiritual perfection, yet calling upon us all to follow their example.

# Eastern and Oriental Orthodox Churches Offer Common Prayer Service for the Release of Two Orthodox Hierarchs



“Grant, O Lord, with the power of Your Cross release of His Holiness Abune Antonios, safety to the two kidnapped bishops, Mor Yuhanna and Mor Boulos, and protection to Your people from all danger. And as You were with Daniel in the lion’s den and with Jonah when he was swallowed by the fish, be O Lord with all Your faithful of the Middle East in this difficult time...”

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

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

Yavorskyi, represented the clergy and faithful of the UOC of the USA at the Prayer Service.

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

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

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

Following the Prayer Service, the congregation of hierarchs, clergy, faithful of the local parish community and many visitors partook in the Lenten dinner prepared by the faithful of St. Gabriel Syriac Orthodox Church in Haworth, NJ.

# Lenten Mission 2016 at St. Andrew's in Boston

On April 16 & 17, 2016, St. Andrew Ukrainian Orthodox Church of Boston held its annual Lenten Mission. The parish was extremely fortunate to have His Grace Bishop Daniel, as its guest for the weekend.

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

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

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

On Sunday morning His Grace celebrated the Hierarchical Divine Liturgy at St. Andrew's. He was greeted with flowers by flower girl Maria Custodio, bread and salt by Parish Board President, Jane Yavarow and the holy cross by St. Andrew's pastor, Roman Tarnavsky. From the first



"God, Grant you Many Years, Master!" to the final "Amen," responses were beautifully rendered by the dedicated 20 member church choir under the direction of Jane Yavarow and Eugene Moroz.

In keeping with the idea of a Lenten Mission, Vladyka aptly took time out during the Liturgy to educate the faithful about what was happening. He explained the history of why we pray for the Catechumens. He had us experience the lost tradition of offering the "Kiss of Peace"

to our church family members, and had the congregation recite the Nicene Creed together as one united body. Finally, before it was consecrated into the body of Jesus, he brought down from the altar the portion of the Prosthoma called the Ahnec, or the Lamb, which represents our Lord who takes on the sins of the world. He showed us how this would be portioned out for communion.

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

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

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

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

*By Jane Yavarow*

# Cleveland Ukrainian American Community Commemorates Chornobyl Tragedy



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

Introductory remarks about the accident in Chornobyl and the supportive response of the local

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

Present during this commemoration was an icon from Ukraine called the Chornobyl Savior, specially commissioned in remembrance of this tragedy and the many innocent victims. Though this event was free of charge, donations were accepted for the local Fund to Aid Ukraine which will be forwarded to the Church's Orphanage Fund benefiting the handicapped children.

# A Weekend of Worship and Fellowship with Bishop Daniel

His Grace Bishop Daniel honored the parish of Saint Peter and Saint Paul in Carnegie, PA. with a pastoral visit the weekend of April 9th and 10th.

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

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

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

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

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

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



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

He also stressed that the parish and the clergy should strive to do more than their best and to be professional in all that they do, to be out in the community in service and ministry, and to be open and welcoming in the church where our

spiritual and pray life is best exhibited. We should not be complacent, but have the fervor and drive to be the best we can be.

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

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

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

We of Saint Peter and Paul would be remiss if we did not thank Bishop Daniel for exhibiting the leadership necessary to inspire us all into a life in Christ both as individual and as community and family. As Saint Paul tells us; "Keep alert, stand firm in your faith, be courageous, be strong, let all that you do be done in love".

In his 48 hour stay Bishop Daniel inspired all in attendance to live those words, to the best of the ability, each and every day and to see the face of Christ in everyone we encounter.

*By Subdeacon Cliff O'Neil*



# 90th Anniversary Celebration St. John the Baptist Church, Sharon, PA



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

It was a special celebration for the parishioners of St. John's as it is The Metropolitan's home church! He spoke about the spiritual nurturing he received while he was a young man growing up in our humble parish. As he is such a significant

part of our past, present and future it just wouldn't have been the same without him.

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

Several local Orthodox clergy, including Very Rev. Harvey of St. Peter and Paul Ukrainian Orthodox church of Youngstown, numerous altar servers and reader Ed Rock assisted Very Rev. Andrew Gall, parish priest

of St. John's and His eminence Bishop Antony with the liturgy.

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

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

*Submitted by Monica O'Donnell  
Chairperson*



# Proclaiming the Resurrection



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

Reading Romans 10:9 we see that confessing the Lord Jesus with our mouth is most important. In this secular age, Orthodoxy often seems to have turned in on itself and that element of public witness to Christ

spoken of in the Scripture appears to be forgotten. Many people look on the Orthodox as a quaint footnote to history, an ethnic religion or even as part of Judaism.

Seeing the necessity of making a common public statement of belief, the Eastern Orthodox Clergy Association of the Mahoning Valley decided to use the medium of billboards to proclaim the Orthodox message and to provide a website address by which the curious could contact our local churches. For several years billboards have been rented throughout our area in Northeast Ohio to proclaim Christ Is Risen! And to give [orthodoxyoungstown.org](http://orthodoxyoungstown.org) as a contact. The Lamar Co. is well known for its billboards and this year eight are being utilized in prime locations. In a month from 260,000 to a million vehicles pass by each billboard. As you can see in the photo, the red background and the yellow writing initially reach out and grab you and then you also view the icon of the resurrection. One location stands out in my mind as it is at an intersection where there is a long traffic light and an equally long wait for the left-turn signal. Standing at that light, you are forced to keep your eye on the

signal waiting for it to change and as you do the billboard seems to leap out at you! Just viewing the sign and reading it one even inadvertently will vociferate Christ is risen! This is a powerful tool of Christian witness that all can see. Our parish of Sts. Peter & Paul in Youngstown, OH and St. John in Sharon, PA are members of this clergy association and have actively supported this ongoing project. Fathers John Harvey and Andrew Gall have worked diligently on this project and Fr. Gall through contacts in many local parishes as well as funeral homes has raised a substantial amount of cash to keep this mission of witness going.

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

# Ukrainian Orthodox Church Pilgrimage to the Holy Land

**with Bishop Daniel**

**November 9- 19, 2016**

***\$3,095 Land and Air from JFK***



**SELECT International**

*We share your faith*

**For More Information Contact:**

**Select International Tours at 800-842-4842**

**[www.selectinternationaltours.com](http://www.selectinternationaltours.com)**

# DAILY ITINERARY



Bishop Daniel



Christ the Pantokrator in dome of Melkite Church of the Annunciation



Via Dolorosa

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

**Thursday, November 10 – Day 2**  
**Arrival Tel Aviv - Transfer to Sea of Galilee**

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

**Friday, November 11 – Day 3**  
**Nazareth – Cana – Mt. Tabor**

Open buffet breakfast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel's Well. We visit the Nazareth Synagogue, see Mt. of Precipice and walk along Blessed Mary's route from the Orthodox Church to the Basilica of Annunciation. Next we visit Cana of Galilee including the Greek Orthodox Church, where we see two of the six jars that Jesus used in the first miracle of turning water into wine for the wedding feast. Our final stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Dinner and overnight Sea of Galilee. (B.D.)

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

Open buffet breakfast. We start the day early with boat ride on the Sea of Galilee. Our visit continues with a visit of the ancient Synagogue where Jesus preached. Our next visit is to the Mt of Beatitudes and the Church of the Multiplication of Fish and Loaves where we see the fabulous Byzantine Mosaic showing the five loaves and the two fish- the same caught in the Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy lunch of St. Peter's fish in a local restaurant. We visit St Peter's Primacy Church and the Valley of the Doves at the foot of the Arbel cliff, here is the ancient highway on the Via Maris leading from Mediterranean Sea to Damascus and is part of the route

taken by Jesus from Nazareth to Sea of Galilee – part known as the Gospel Trail. Dinner and overnight in the Sea of Galilee area. (B.L.D.)

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

Open buffet breakfast. We then visit the Greek Orthodox Church at Capernaum for Divine Liturgy with the local Orthodox faithful. This morning depart for Caesarea travelling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod's Palace, Hippodrome Port and Aqueducts. Enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We drive to Ein Karem to see St John Ba Harim "birthplace of John the Baptist", Mary's Spring where Mary came to share the good news announced to her by the Archangel Gabriel with Elizabeth, her cousin, the mother of John the Baptist. Arrive Jerusalem for dinner and overnight. (B.D.)

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

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

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

Open buffet breakfast. Start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town, followed by a visit to the Greek Orthodox Church built over Lazarus tomb (TBC). We have the day in

## A word about Select International Tours....



Select International Tours received the prestigious **2016 IMPACT AWARD** from the Faith Travel Association as the most innovative and impactful US travel company in the faith based travel niche.

Since 1987 we have organized group travel for thousands of groups to the Holy Land, Europe, Canada, USA and Mexico.

Our network of contacts, guides, destination knowledge and in depth travel experience ensures you highest quality travel at reasonable prices.

For more than 28 years we have earned a reputation for integrity, reliability and value. We deliver what we promise!

*Enjoy and relax when you travel with  
Select International Tours.*

Bethlehem to visit the Church of Nativity and celebrate Divine Liturgy. We visit the Shepherd field (Orthodox Church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBC), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at midnight. Overnight in Jerusalem. (B.D.)

### **Wednesday , November 16 – Day 8 Jerusalem - Mt Olives - Mt Zion**

Ascend Mt of Olives visiting the Ascension chapel, then walk down the walk down the Palm (Willow) Sunday road stopping at the church of Mary Magdalene. We visit the Garden of Gethsemane and the Grotto of Gethsemane built at this holy place. On route to Mt Zion we pass St. Stephen Church marking the area where the first Christian Martyr was stoned to Death. Lunch is on your own, after which we visit St Peter in Gallicantu, Upper Room, King David's Tomb and Dormition Abbey. Tonight we have dinner at a local restaurant and overnight in Jerusalem. (B. Special Dinner.)

### **Thursday, November 17, – Day 9- Patriarchy – Holy Sepulcher – Wailing Wall- St Ann's Church – Monastery of the Cross**

Open buffet breakfast. We participate in the Divine Liturgy at the Patriarchate of Jerusalem. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. Continue to the Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B.D.)

### **Friday, November 18, Day 10 Jerusalem – Jaffa – Tel Aviv Airport**

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

### **Saturday, November 19, Day 11 – Tel Aviv- USA**

This morning we are transferred to the airport for our flight home.

## **YOUR COMPREHENSIVE TRAVEL PROGRAM INCLUDES**

- Round trip air JFK/TEL AVIV/ Istanbul/ JFK on Turkish Airlines
- Airport taxes and fuel surcharges of \$ 500.00( subject to change at the time of final payment)
- Hotels with breakfast and dinner daily (beverages are not included with dinner)
- Lunch of St. Peter's Fish at the Sea of Galilee
- Dinner in Bethlehem with beverages
- Farewell dinner in Jaffa with beverages
- First class and deluxe hotels 9 nights
- Air conditioned deluxe motor coach
- English speaking Christian guide
- Private deluxe bus
- All Entrance fees as per the itinerary
- Portorage at all hotels for one suitcase per person
- Meet and greet at Tel Aviv airport
- Spiritual program
- Select International tours travel portfolio

### **Price does not include:**

- Personal expenses
- Travel Insurance (highly recommended)
- Beverages at meals
- Airline luggage fees
- Lunches
- Church donations
- Anything not mentioned above

**• Gratuities for the guide/driver and hotel staff of \$150.00 will be added to your invoice.**



## GENERAL TERMS & CONDITIONS: Pilgrimage to Holy Land with Bishop Daniel

**Deposits and final payment:** A deposit of \$500.00 per person by check should accompany the registration form along with your optional insurance payment and a copy of your passport picture page by **August 4, 2016. Final payment is due by September 9, 2016.** Please mail your payment to: **Select International Tours, 85 Park Ave., Flemington, NJ 08822** ATT: Susan Prendergast 800-842-4842, susan@select-intl.com.

Your passport must be valid at least six month after the date of the trip return. Reservations will not be processed until we have passport copies. Prices quoted are based on cash payments. Cash prices \$3,095.00 for the complete package, \$2,095.00 land only (air not included), \$595.00 single supplement (in room by yourself) Credit card payments are: \$3,250.00 for the complete package, \$2,195.00 for land only, \$625.00 single supplement.

**Airline, seating and special requests:** The seats are assigned by the airlines. We do not reserve specific seats. You may change your seat, provide mileage program information and passenger contact information directly with the airlines once the ticket numbers are received. (approximately three weeks prior to departure). All special needs and requests due to medical or dietary restrictions must be requested in writing at least 60 days prior to departure. Business class and premium coach seats are available upon request as are add-ons from your hometown airport.

**Single supplement:** A limited number of single rooms are available at an additional cost of \$595.00 per person cash payment. Prices are based on two people per room. We do not GTD room mates but will do our best to connect you with a possible share.

**Land Only Option:** \$2,095.00 per person cash price. Land only services start and end at the hotels, unless you are able to meet the group at the airport, and do not include airfare.

**Baggage:** Each participant is permitted to check (1) suitcase weighing no more than 50 lbs., and one small carry-on bag on the plane. Airline baggage fees are

not included. Please check the specific baggage fees on the airline website.

**Tour Cancellation Policy:** \$350.00 non-refundable. 90-60 days before departure a total of \$500.00 is non-refundable. Within 60 days of departure all payments are non-refundable regardless of reason for cancellations. All cancellations must be in writing. Unused portions of the trip are not refundable. We strongly urge you to purchase **Trip Cancellation/Travel Insurance** at an additional \$194.00 per person for **Deluxe Basic Coverage** policy, which provides protection if you need to cancel due to illness or job loss only or **Cancel for Any Reason policy**, which we recommend at \$294.00 per person, based on trip cost of \$3,095.00 Additional details and policy information may be found on our website at: www.selectinternationaltours.com, home page under the useful information tab-insurance. The insurance premium must be received with the deposit.

**Pricing:** Prices are based on a minimum of 15 passengers traveling & payment by cash or check. Fuel surcharge and taxes are subject to change at time of final invoicing.

**Responsibility:** Group Leaders and Select International Tours, and or any travel agency and supplier in connection with this travel program are not responsible for any illness, injury or loss to person or property, any delay, inconvenience or extra costs incurred due to the delay or cancellations caused by weather or events beyond anyone's control. Details of the program, hotels, airports and airlines are subject to change based on events beyond the tour company's control. All other terms and conditions are as per our website, [www.selectinternationaltours.com](http://www.selectinternationaltours.com). Travel documents will be mailed out approximately 3 weeks before departure date.

**Shipping & Handling:** \$15.00 per person - not included in package price will be added to each invoice. Your invoice will confirm the trip registration.

### REGISTRATION/CONSENT FORM:

Pilgrimage to Holy Land with Bishop Daniel November 9-19, 2016 (Attn: Susan)

Please complete this form and mail it to Select International Tours, along with your deposit, insurance premium, and a copy of your passport picture page.

Last Name: \_\_\_\_\_ First Name: \_\_\_\_\_ Middle Name: \_\_\_\_\_

Street Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Cell Phone: \_\_\_\_\_

Email Address: \_\_\_\_\_ Land only :  Need help with flights from \_\_\_\_\_

(Starts/ends at hotel, no airfare)

Medical/Dietary Needs \_\_\_\_\_

*Updates about your trip will be sent by email only. Please be sure that your settings allow for electronic communication originating from susan@select-intl.com*

Room: (check one) Single (1 Bed) \_\_\_\_\_ Double (1 Bed, 2 People) \_\_\_\_\_ Twin (2 Beds, 2 People) \_\_\_\_\_ Triple (3 Beds) \_\_\_\_\_

Name of Roomate(s): \_\_\_\_\_

Emergency Contact (Name and Phone): \_\_\_\_\_

Enclosed is a check/money order in the amount of \$ \_\_\_\_\_ for my initial deposit.

I am purchasing trip cancellation/travel insurance:  Yes  No, I decline\*. Enclosed is \$ \_\_\_\_\_

Deluxe Policy or  Cancel For Any Reason Policy (Insurance available only to people residing in the U.S.)  
(not available in NY State)

By signing below I consent to any necessary itinerary changes and agree with all Select International Tours & Cruises' TERMS AND CONDITIONS as outlined on this page and on the company website: [www.selectinternationaltours.com](http://www.selectinternationaltours.com). I also understand that (SITC) highly recommends purchase of travel insurance for my protection and that any fees associated with this trip cannot be waived for any reason. By declining to purchase travel insurance I assume all financial losses associated with this trip which otherwise would be covered by the travel insurance.

Signature : \_\_\_\_\_ Date: \_\_\_\_\_

*Not responsible for changes in group air.*

**СВ'ЯТКУЄМО 25 РОКІВ  
НЕЗАЛЕЖНОСТІ УКРАЇНИ!**

# **ПІКНІК**

**НЕДІЛЯ 21 СЕРПНЯ**

**12:00 - 5:00**

**СМАЧНІ СТРАВИ**

**МУЗИКА**

**ТАНЦІ**

**Мистецька програма**

**о 1:00 за участю**

**Танцювального гуртка**

**БАРВІНОК**

**Співачки**

**Христинки Махно**

**Та інших**

**ЦЕРКВА ПАМ'ЯТНИК СВ. АНДРІЯ**

**MAIN STREET, SOUTH BOUND BROOK, NJ**

**Спонсори: Українська Православна Церква США**

**Сестрицтво Покрови Пресвятої Богородиці**

**Укр. Історічно-науковий Центр в Н. Джерсі**



**CELEBRATE 25 YEARS OF  
UKRAINE'S INDEPENDENCE!**

# **PICNIC**

**SUN AUG 21**

**Noon to 5 PM**

**FOOD**

**MUSIC**

**DANCING**

**Stage show**

**1pm featuring**

**Ukrainian Dance Group**

**BARVINOK**

**Singer**

**Khrystynka Makhno**

**And others**

**ST. ANDREW MEMORIAL CHURCH**

**MAIN STREET, SOUTH BOUND BROOK, NJ**

**Sponsored by Ukrainian Orthodox Church of USA,**

**Prokrova Sisterhood**

**Ukrainian History and Education Center of NJ**





## Holy Baptism... as of 05/11/2016



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

**Buchko-Kosivchuk, Ivan Dmytro** baptized and chrismated on February 27, 2016 in St. Michael Church, San Francisco, CA. Child of Rostyslav Buchko and Yuliya Kosivchuk. Sponsors: Andriy Shegera and Svitlana Nayda. Celebrated by Fr. Georgiy Tyapko.

**Davis, Daniel Gracen** baptized and chrismated on March 6, 2016 in St. Mary Church, Herkimer, NY. Child of Daniel Leslie Davis and Michayla Mae Mower. Sponsors: Stephen Davis and Wasayla Oefelein. Celebrated by Fr. Ivan Semko.

**Derevyanko, Peter** baptized and chrismated on February 20, 2016 in Holy Trinity Church, Seattle, WA. Child of Vadim Derevyanko and Iryna Kondratenko. Sponsors: Mykhailo Mazur and Ilona Hrabar. Celebrated by Fr. Andriy Matlak.

**Dudyak, Victoria** baptized and chrismated on March 12, 2016 in St. Vladimir Church, Parma, OH. Child of Mykola Dudyak and Iryna Dudyak. Sponsors: Roman Dudyak and Natalia Melnyk. Celebrated by Fr. Michael Hontaruk.

**Edson, Sophie Rose** baptized and chrismated on February 27, 2016 in Holy Trinity Church, Seattle, WA. Child of Edward Seraphim Edson and Natalia Vovchok. Sponsors: Darrell Crisp and Hanna Mueller. Celebrated by Fr. Andriy Matlak.

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

**Ilyinsky, Victoria** baptized and chrismated on July 4, 2015 in St. Mary Church, Rochester, NY. Child of Igor Ilyinsky and Nataliya White. Sponsors: Igor Kostyk and Oksana Chmyr. Celebrated by Fr. Ihor Krekhovetsky.

**Kachurenko, Milana** baptized and chrismated on February, 14 2016 in St. Luke Church, Warners, NY. Child of Volodymyr Kachurenko and Tetyana Kachurenko. Sponsors: Aleksandr Dobyuk and Olena Kohut. Celebrated by Fr. Mykola Andrushkiv.

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

**Kulya, Anastasia Joanna** baptized and chrismated on November 14, 2015 in St. Mary Church, Rochester, NY. Child of Oleksandr Kulya and Oksana Galii. Sponsors: Roman Kobryn and Iryna Dyakun. Celebrated by Fr. Ihor Krekhovetsky.

**Mischenko, Elizabeth** baptized and chrismated on June 7, 1964 in St. Volodymyr Church, Chicago, IL. Child of Mykola Mischenko and Valentina Taran. Sponsors: Ivan Mischenko and Maria Wasyliw. Celebrated by Fr. Theodor Bilecky.

**Mitrafanau, Alexandra** baptized and chrismated on May 7, 2016 in St. Mary Church, Bridgeport, CT. Child of Maksim Mitafanau and Katsiaryna Usenia. Sponsors: Victor Stagorov and Larisa Sheremet. Celebrated by Fr. Stephen Masliuk.

**Moroz, Pavel Ethan** baptized and chrismated on April 20, 2016 in St. Volodymyr Church, New York, NY. Child of Vadim Vladimirovich Moroz and Marianna Shvartsbeyn. Sponsors: Artyom Astafurov and Elena Makovskaia. Celebrated by Fr. Volodymyr Muzychka.

**Moroz, Maxim Sean** baptized and chrismated on April 20, 2016 in St. Volodymyr Church, New York, NY. Child of Vadim Vladimirovich Moroz and Marianna Shvartsbeyn. Sponsors: Artyom Astafurov and Elena Makovskaia. Celebrated by Fr. Volodymyr Muzychka.

**Nalywayko, Maksym** baptized and chrismated on April 2, 2016 in St. Volodymyr Mission Church, Kerhonkson, NY. Child of Volodymyr Nalywayko and Katherine Kapustenko. Sponsors: Nick Nalywayko and Natalia Bentley. Celebrated by Fr. Yuri Bazylevsky.

**Pawlyk, Mark** baptized and chrismated on April 6, 1968 in St. Volodymyr Church, Chicago, IL. Child of John Pawlyk and Oksana Klukowsky. Sponsors: Dmytro Mychailyshyn and Natalia Goncharoff. Celebrated by Fr. Theodor Bilecky.

**Pawlyk, Daniel Andrew** baptized and chrismated on June 11, 1994 in St. Volodymyr Church, Chicago, IL. Child of Mark Pawlyk and Elizabeth Mischenko. Sponsors: Andriy Karasejczuk and Katya Mischenko - Mycyk. Celebrated by Fr. Andriy Partykewych.

**Ronsen, Josephine Oksana** baptized and chrismated on November 28, 2015 in St. Volodymyr Church, Chicago, IL. Child of Nicklaus Ronsen and Tracy Barreiro. Sponsors: Scott Barreiro and Zhanna Shutyak. Celebrated by Fr. Ivan Lymar.

**Sergeeva, Kira** baptized and chrismated on February 12, 2016 in Holy Trinity Church, Seattle, WA. Child of Victor Sergeev and Olesya Mikhaleva. Sponsors: Sergii Tepliakov and Luliia Safarova. Celebrated by Fr. Andriy Matlak.

**Sur, Erik Igorevich** baptized and chrismated on September 20, 2014 in St. Andrew Church, Atlanta, GA. Child of Igor Evgenyich Sur and Paola Bedoya. Sponsors: Max Kostyrny and Karen Romero. Celebrated by Fr. Bohdan Maruszczak.

**Tepliakov, Maxim** baptized and chrismated on March 5, 2016 in Holy Trinity Church, Seattle, WA. Child of Sergii Tepliakov and Luliia Fedorova. Sponsors: Vladzimir Matsveyeu and Olesya Mikhaleva. Celebrated by Fr. Andriy Matlak.

**Tsyupa, Alexander Mark** baptized and chrismated on March 5, 2016 in St. Volodymyr Church, Chicago, IL. Child of Stanislav Tsyupa and Oksana Koziy. Sponsors: Andriy Shcherbyuk and Nataliya Oliynyk. Celebrated by Fr. Ivan Lymar.

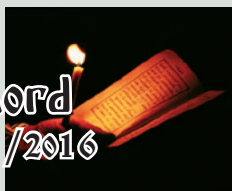


**Viktor Batig and Mariana Golinei** in St. Panteleimon Parish, Brooklyn, NY on November 14, 2015 witnessed by Volodumir Panko and Uliana Vterkovska. Celebrant: Fr. Mykola Fylyk.

**Jakub Domaradz and Cristen Peters** in St. Andrew Parish, Los Angeles, CA on March 4, 2016 witnessed by Nicolas Sage and Olesya Deordova. Celebrant: Fr. Vasyl Shtelen.

**Benjamin Andrew Jurgens and Katherine Anne Kosiv** in Holy Trinity Parish, New York, NY on April 25, 2015 witnessed by Andrew Josephson and Nadia Adamo. Celebrant: Fr. Todor Mazur.

# Asleep in the Lord as of 05/11/2016



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

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

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

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

**Gormish, Mary** of Greene, NY on April 24, 2016 at the age of 97 years, officiating clergy Fr. Ivan Synevskyy, Fr. Zinoviy

Zharsky of St. John the Baptist Parish, Jonson City, NY.

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

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

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

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

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

**Nezolyk, Joseph** of Slickville, PA on March 24, 2016 at the age of 85 years,

officiating clergy Fr. Robert Popichak of Holy Ghost Parish, Slickville, PA.

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

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

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

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

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



May /  
June

## Ordination Anniversaries

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

|  |               |
|--|---------------|
| His Grace Bishop Daniel – consecrated on | May 10, 2008  |
| His Grace Bishop Daniel – ordained on    | May 12, 2001  |
| V. Rev. Timothy Tomson                   | May 03, 1992  |
| V. Rev. Wolodymyr Wronskij               | May 06, 1990  |
| Rev. Mark Swindle                        | May 07, 2011  |
| V. Rev. John Haluszczyk                  | May 09, 1992  |
| V. Rev. Wolodymyr Paszko                 | May 10, 1980  |
| V. Rev. Michael Hontaruk                 | May 11, 2003  |
| Protopresb. Alexis Limonczenko           | May 17, 1955  |
| V. Rev. Petro Levko                      | May 19, 1991  |
| Protopresb. Myron Oryhon                 | May 20, 1979  |
| V. Rev. Stephen Hutnick                  | May 20, 1984  |
| V. Rev. Robert Holet                     | May 24, 1981  |
| Rev. Theophan Mackey                     | May 29, 2014  |
| V. Rev. Igor Krekhovetsky                | May 31, 1994  |
| V. Rev. Anthony Perkins                  | June 02, 2007 |
| V. Rev. Benjamin Worlinsky               | June 04, 1967 |
| Rev. Ivan Synevskyy                      | June 05, 2010 |
| Rev. Mark Phillips                       | June 15, 2002 |
| V. Rev. Volodymyr Zinchyshyn             | June 16, 1997 |
| Protopresb. William Diakiw               | June 17, 1956 |
| V. Rev. Andrew Gall                      | June 26, 1988 |
| V. Rev. Stephen Masliuk                  | June 29, 2002 |



## Мау - Травень

- 15th 1972 - PROTOPRIEST VASYL KUSHIL
- 16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
- 16th 1977 - PROTOPRESBYTER PAUL DARMOC
- 10th 1978 - PROTOPRESBYTER PAVLO FALCO
- 21st 1981 - DEACON PAVLO PUSHKARENKO
- 9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
- 13th 1985 - PROTOPRESBYTER FEDIR BILECKY
- 11th 1991 - MITRED PROTOPRIEST MYKOLA HALETA
- 30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
- 14th 1995 - PROTOPRIEST DMYTRO SENETA
- 14th 2004 - PROTOPRIEST DMYTRO MAMCHUR

*Please remember in your prayers...*

*Просимо згадати у Ваших молитвах...*

## June - Червень

- 21st 1948 - PRIEST JOHN SENCHUK
- 21st 1955 - PRIEST JOHN PALEY
- 23rd 1973 - PROTOPRESBYTER VOLODYMYR KLODNYTSKY
- 30th 1975 - PROTOPRESBYTER PAWLO SZPIRUK
- 24th 1976 - PROTOPRIEST EVHEN NOVITSKY
- 20th 1977 - PROTOPRIEST WASYL BULAVKA
- 23rd 1981 - PRIEST EUGENE KRYWOLAP
- 3rd 1982 - PROTOPRESBYTER PETER MAJEVSKY
- 19th 1982 - PRIEST ANDREW ILINSKY
- 21st 1987 - PROTOPRESBYTER FRANK LAWRYK
- 29th 1990 - PROTOPRESBYTER IVAN TKACZUK
- 30th 1995 - PROTOPRIEST JOHN KULISH
- 4th 1996 - PROTOPRIEST JOHN KULCHYCKY
- 20th 1997 - PROTOPRESBYTER STEPHEN HANKAVICH
- 6th 2000 - PRIEST WOLODYMYR CHUHAJ
- 22nd 2000 - PROTOPRESBYTER STEPHEN HALLICK-HOLUTIAK
- 9th 2001 - PROTOPRIEST IHOR MIROSHCHENKO
- 18th 2003 - PROTOPRESBYTER BOHDAN ZELECHIWSKY
- 6th 2010 - PROTOPRESBYTER FRANK ESTOCIN
- 13th 2013 - PRIEST VLADIMIR IVANOV
- 23rd 2014 - PROTOPRIEST WSEWOLOD SHEMETYLO

**Вічна пам'ять!  
Memory  
Eternal!!**

**Orthodox Christian Bible Studies provides free multimedia resources that are formed - and informed - by the Holy Tradition of the Orthodox Church.**

**With our Bible studies you can plunge into a book of the New Testament, looking at the biblical text and its historical background, and learning how the biblical truths you learn can transform your life.**

**[www.uocofusa.org](http://www.uocofusa.org) — [www.orthodoxyouth.org](http://www.orthodoxyouth.org)**

# HIGH SCHOOL MISSION TRIP

**AUGUST 6-14**

**AGES: 15-18**

**LOCATION:**

**South Bound Brook, NJ  
Philadelphia, PA**

**OUTREACH:**

**Help repair the historic  
Fisher Family Plot at  
St. Andrew's Cemetery**

**Aid St. Vladimir & Pokrova parish in  
continued efforts following the fire**

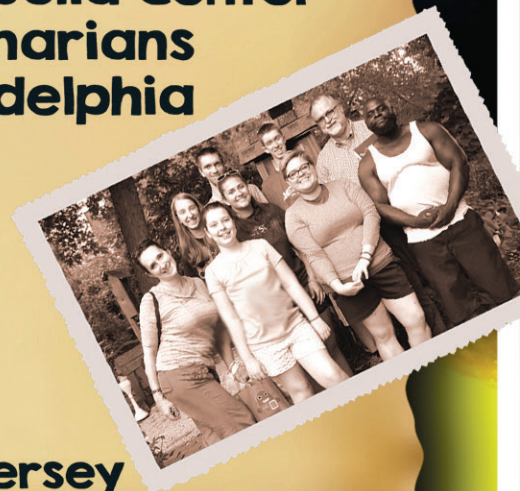
**Serving the underprivileged communities  
in South Bound Brook and Philadelphia**

**BONUS:**

**Meet with Hierarchy at Metropolia Center  
Get to know the St. Sophia Seminarians  
Spend a full day exploring Philadelphia**

**For more information/registration:  
UOCYOUTH.ORG 412-977-2010  
UOCYOUTH@AOL.COM**

**COST: \$500 + travel to/from New Jersey**



# UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.



# SAINT SOPHIA

## UKRAINIAN ORTHODOX SEMINARY

### *Youth Ministry Certification Course*

The Youth Ministry Certification Course offered by St. Sophia Theological Seminary is a two-semester program presenting individuals with the opportunity to strengthen their work in youth ministry through the following four courses (two per semester):

- Basic Orthodox Theology for Youth Workers
- Youth Ministry: Fundamentals of Approach & Ideology
- Youth Ministry Practicum
- Contemporary Social Issues and Teenagers

Deadline for enrollment in the certification course is September 1, 2016 . For further information regarding registration, tuition or details contact Fr. Anthony Perkins at [father.anthony@yahoo.com](mailto:father.anthony@yahoo.com). This is a distance learning course. Internet and the ability for video conferencing is necessary. To learn more about St. Sophia Seminary discover [www.stsuots.org](http://www.stsuots.org).

## July 27-31, 2016

### Meaningful, Proactive, Spiritual and Cultural



### The 69th Annual Ukrainian Orthodox League Convention

Hosted by:

Holy Ghost Ukrainian Orthodox Church  
And Its Senior and Junior UOL Chapters

Coatesville, PA

*"Be quick to hear, slow to speak & slow to anger"*

James 1:19



# **Self Reliance New York Federal Credit Union**

*A full service financial institution serving the Ukrainian American community since 1951.*

*Where confidentiality,  
professionalism,  
ultimate value and service  
are always a top priority.*

**MAIN OFFICE:**

108 Second Avenue New York NY 10003-8392 Tel: 212.473.7310 Fax: 212.473.3251  
E-mail: [INFO@SELFRELIANCENY.ORG](mailto:INFO@SELFRELIANCENY.ORG)

*Conveniently located branches:*

**KERHONKSON:**

6329 Route 209 Kerhonkson, NY 12446 Tel: 845.626.2938 Fax: 845.626.8636

**UNIONDALE:**

226 Uniondale Avenue Uniondale, NY 11553 Tel: 516.565.2393 Fax: 516.565.2097

**ASTORIA:**

32-01 31st Ave Astoria, NY 11106 Tel: 718.626.0506 Fax: 718.626.0458

**LINDENHURST:**

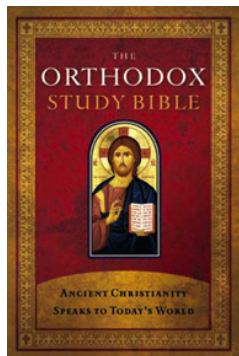
225 N. 4th Street Lindenhurst, NY 11757 Tel: 631.867.5990 Fax: 631.867.5989

**[www.selfreliancenyc.org](http://www.selfreliancenyc.org)**

Outside NYC call toll free: 1-888-735-3735



# Visit our Online Bookstore



## THE ORTHODOX STUDY BIBLE

HARDCOVER, COMPLETE OLD AND NEW TESTAMENTS.

Features of the Complete Orthodox Study Bible Include:

- Old Testament portion of the Bible features a Septuagint text developed by Orthodox scholars.
- The complete Orthodox canon of the Old Testament, including the Deuterocanon
- Insightful commentary drawn from the Christian writers of the first ten centuries
- Helpful notes relating Scripture to seasons of Christian feasting and fasting
- Lectionary to guide your Bible reading through the church year
- Supplemental Bible study articles on a variety of subjects and more!

Was \$49.99

Now \$37.99

[uocofusa.org](http://uocofusa.org)

## ЛИСОВЕЦКИЙ

### LISOVETSKY MEMORIAL HOME, Inc

Professionalism Sympathy Dignity

- Professional Help
- Consultations for those with low income
- Affordable prices
- Prepayment programs
- Making and Installing Gravestones
- Serving All Regions of New York and New Jersey
- 24 Hour Support

1283 Coney Island Ave.,  
Brooklyn, NY 11230 (btw Ave I and J)  
**718.421.4242**

530 Narrows Road South  
Staten Island, NY 10304  
**718.421.4292**

## Greenbrook Memorials

Four Generations of Memorial Expertise



- MONUMENTS & MARKERS
- BRONZE PLAQUES
- CEMETERY LETTERING & MEMORIAL CLEANING

103 Bound Brook Road (Rte 28)  
Middlesex, NJ 08846  
Hours: Mon-Fri: 9am – 6pm  
Sat: 9am-5pm, Sun: 10am-4pm

GREG PINHO, PROP.  
Phone: 732-968-2543  
Fax: 732-968-1527  
E-mail: [gpinho1@verizon.net](mailto:gpinho1@verizon.net)

Visit Our Website: [GreenbrookMemorials.com](http://GreenbrookMemorials.com)

# GREETINGS

to the

## Ukrainian Orthodox Church of the USA

from

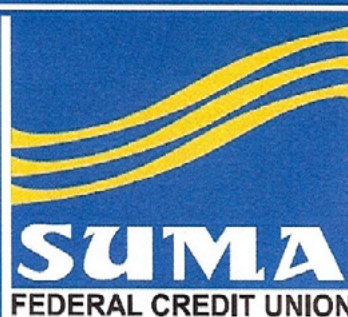


*The New Way to Do Your Banking!*

Main Office:  
851 Allwood Road  
Clifton, NJ 07012  
973-471-0700

[www.novafcu.com](http://www.novafcu.com)  
**1-888-226-5253**

Botany Village Branch:  
237 Dayton Avenue  
Clifton, NJ 07011  
973-772-0620



Visit us on the web at  
[www.sumafcu.org](http://www.sumafcu.org)

Download our SUMA FCU  
Mobile Banking App!

Search for SUMA FCU Mobile



- Deposit Checks • View balances and transaction history
- Make transfers and loan payments • Pay bills & more



125 Corporate Blvd., Yonkers, NY 10701-6841 • TEL: 914-220-4900

### Branch Offices:

301 PALISADE AVENUE, YONKERS, NY 10703-2999 • TEL: (914) 220-4900  
16 TWIN AVENUE, SPRING VALLEY, NY 10977 • TEL: (845) 356-0087  
39 CLOVELLY ROAD, STAMFORD, CT 06902 • TEL: (203) 969-0498  
555 GEORGE STREET, NEW HAVEN, CT 06511 • TEL: (203) 785-8805



*Українське Православне Слово*  
*Ukrainian Orthodox Word*

P. O. Box 495  
South Bound Brook, NJ 08880



**UKRAINIAN ORTHODOX CHURCH OF THE USA**  
**OFFICE OF PUBLIC RELATIONS**

**CALENDAR OF EVENTS**

*Get involved in the life of your Church!*

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

**Teenage Confence**

10 – 23 July  
For Teenagers 13-18  
Emlenton, PA

**High School Mission Trip**

6 – 14 August  
See p.44 for more info

**Diocesan Church School Camp**

26 June – 9 July  
For Children 9-13  
Emlenton, PA

**ASC Family Fest 2016**

2 – 5 September  
Emlenton, PA

**69<sup>th</sup> Annual U.O.L. Convention**

27-31 July, 2016  
Coatesville, PA  
[www.HolyGhostUOC.org/2016](http://www.HolyGhostUOC.org/2016)

**21<sup>st</sup> Regular Sobor**  
**21-ий Пленарний Собор**

19-22 October, 2016  
South Bound Brook, NJ

**Mommy & Me / Daddy & Me Camp**

1 – 5 August  
For Children 4-8 and their parents  
Emlenton, PA

**Third Annual Ukrainian  
Genealogy Conference**

4 – 5 November  
See p. 23 for more info