

Українське Православне Слово

Ukrainian Orthodox Word



Офіційне видання Української Православної Церкви в США
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Ukrainian Orthodox Word
Українське Православне Слово



His Eminence Metropolitan ANTONY

His Grace Bishop DANIEL - Consistory President

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Символіка ікони – Ікони Пресвятої Богородиці

Образ Богородиці у східно-християнському мистецтві займає особливе місце. Існує дуже багато різних типів богородичних ікон і всі вони – христологічні, оскільки через народження Христа Марія стає Богородицею, Богоматір'ю.

Богородична догматика основана на тайні Боговоплощення і через образ Богородиці розкривається глибина стосунків Бога з людиною. Марія дає життя Богові у Його людській природі, стає Матір'ю Бога, Богородицею, творіння вміщує Творця. Таємниця Богородиці в цьому і полягає, що через Дівство і Материнство, вона є новим творінням. Її почитання пов'язане саме з цим. З богородичної догматики розвивається іконографія, всередині якої можна виділити кілька основних напрямків про які мова йтиме далі.

Головними джерелами богородичної іконографії є Святе Письмо, Передання (в тому числі й апокрифи), твори святих Отців, гімнографія, життя святих.

Найраніші зображення Богородиці відомі з римських катакомб. Перші ікони Богородиці у властивому значенні цього слова з'являються після Ефеського собору (431 р.), на якому було потверджено титул «Богородиця» та утверджено атрибути іконографії. В епоху полеміки з іконоборцями образу Богородиці надавали особливого значення – її образ виражав догму Воплощення, служив вказівкою на можливість зображення Христа. Тому саме в цей період детально розробляється Богородична символіка.

Існують кілька типів ікон Богородиці. Тип – це не копія, а ряд подібних зображень. Поділ на іконографічні типи є умовним і кожний розкриває одну з граней образу Богоматері. Кожний з типів представляє один з аспектів служіння Богородиці, її ролі в історії спасіння. Щодо назв того чи іншого типу, то вони пов'язуються або з якоюсь місцевістю, храмом, або представляють ту чи іншу рису Богородиці.

Отож, один із можливих типологічних поділів богородичних ікон такий:

1. Богословські зображення:

1) Ті, що виражають ідею заступництва перед Богом: Оранта (Молільниця); Велика Панагія (Знамення); Параклесис (Прохання)...

2) Ті, що виражають ідею єдності Бога з людиною: Єлеуса (Милуча); Глікофілуса (Солодке Цілування); Пелагонітиса (Забавляння Младенця); Галактотрофуса (Млекопитательниця, Годувальниця)...

3) Ті, що виражають ідею духовного проводу і допомоги: Одігітрія (Провідниця), Нікопея (Переможна)...

II. Гімнографічні зображення:

Неопалима Купина; Живоносне Джерело; Гора Нерукосічна; Тобою радується всяка твар; Невпиваюча Чаша; Примноження ума; і інші ...

III. Портретні зображення:

Умиління; Вогневидна; Семистрільна (Пом'якшення злих сердець); Скорботна (Страдальна Мати); Вознесена.

Далі розглянемо одну з ікон Богородиці – Одігітрію (Провідницю).

Одігітрія (Провідниця)

Один із найбільш поширених типів богородичних ікон. У назві «Одігітрія» (Провідниця, властиво Путьоводителька) закладена концепція богородичних ікон в цілому: Богородиця, яка веде нас до Христа. Життя християнина являє собою шлях із пітьми до чудесного Божий світла, від гріха – до спасіння, від смерті – до життя. І на цьому нелегкому шляху у нас є помічниця – Пресвята Богородиця. Вона стала мостом для приходу в світ Спасителя і тепер є мостом для переходу людей до Нього. Божа Матір вказує нам шлях до Того, Хто Сам є шляхом до Отця.

Найраніші зображення відомі вже з V ст., хоча сама назва з'являється у IX столітті. Немає точних свідчень щодо походження образу. За Переданням, перша ікона Одігітрії була написана св. євангелистом Лукою, який послав її Теофілові разом зі своїм Євангелієм. Згодом, згідно із свідченнями Теодора Лектора, ікона була привезена зі Святої землі імператрицею Євдокією, дружиною Теодосія II для її сестри Пульхерії в середині V ст. і поміщена у Влахернському храмі (за іншими джерелами – в храмі монастиря Одігон, звідки, за однією версією, і походить назва). Дослідники сперечаються щодо місцезнаходження ікони: одні говорять про монастир, інші – про церкву, ще інші пов'язують її з чудотворним джерелом.

Згідно з розповідями, Богородиця з'явилася двом сліпим чоловікам з Константинополя і провела їх до місцини Мангана (згідно деяких досліджень – це місцезнаходження монастиря Одігітрії), попросивши їх збудувати церкву на цьому місці. Вона повернула їм зір, а чоловіки, в свою чергу, дотримали обіцянки і побудували церкву. Тут почало бити чудодійне джерело. З цього часу розпочинаються численні прощі до цього місця.

Як і Спас Нерукотворний, Одігітрія теж була військовим образом, провідницею у військовій дорозі. Ікона Одігітрії відіграла важливу роль в історії

Візантійської імперії: захищала місто, забезпечувала перемогу імператорському військові, її обносили навколо мурів міста у час облоги чи повстання. Однак її слід губиться у XV ст.

Основні елементи ікони:

1. Постаті. Богомати найчастіше зображена фронтально, інколи зі схиленою до Сина головою. Господь зображений як Спас Емануїл, із сувоєм (чи книгою) у руках – символ спасительного вчення Євангелія. Хоча Марія й тримає на руці (правій чи лівій – немає значення) свого Сина, однак обидві постаті віддалені між собою: людина благоговіє перед Богом; якщо цієї дистанції немає, то з'являється фамільярність і неправдиве відношення. Цікаво, що Господь дивиться на Матір, але Богородиця на дивиться Нього, але на вірних: вона вже бачила Бога і запрошує нас до боговидіння; також вона уважна до наших молитов, а Син уважний до благання Матері. Богородиця рукою вказує на Христа: вона спрямовує нашу увагу від себе до Нього (смирення), закликає нас творити Його волю, запрошує нас до молитви і сама підносить до Сина руку, висловлюючи Йому наші прохання. Правиця Христа у благословенні звернена до Богородиці, до її руки: її молитва є вислухана і через неї ми приймаємо Боже благословення. Христос хоч і зображений на іконі як Дитина на руках Матері, однак має риси дорослої людини – це символ Його одвічної природи як Слова Божого.

2. Одяг. Богоматір зображена у традиційних шатах: мафорії, туніці та хустці-очіпкові. Нижня туніка звичайно синя – символ людськості і водночас небесного дівцтва Богоматері. Мафорій вишневий, а інколи й синій (фіолетовий) – вказівка на богоматеринство і царське достоїнство Марії. У візантійській іконі мафорій майже повністю покриває тіло. Мафорій скромний, але оздоблений каймою по краях (символ слави Божої Матері) і часто шитий золотом; це означає повну відданість Богові. Мафорій прикрашений трьома зірками (у формі хрестів чи трилисників): на чолі та обох раменах. Вони свідчать про приснодівство Марії: до різдвя, у різдві і після різдвя. В трьох зірках теж вбачають образ Святої Тройці, тому часто одну з них заступає постать Дитяти – вказівка на воплощення Бога Слова. Також зірки означають досконалу чистоту Богоматері на душі, душі і тілі. Мафорій накладено на хустку-очіпок, тому він має кулясту форму; жінки того часу завжди повинні були покривати голову, бо відсутність волосся вказує на ціломудріє). Часто одяг Богородиці заливає золоте світло (асист) – це потоки благодаті Святого Духа, які виливаються на неї у моменті зачаття Сина Божого. Младенець Христос зображений у світлич



ризах: вони підкреслюють Його небесне походження. Звичайно це біла туніка (часто з нашивками-клавіями) та золотиста чи багряна риза, що вказує на Його божественну і царську гідність.

Невеликі іконографічні відмінності в деталях ікони Одигітрії пов'язані з подробностями історії походження кожного конкретного образу (приміром, третя рука біля ікони «Троєручниця» додана св. Йоаном Дамаскином після чудесного зцілення його відрубаної лівої; кровоточива рана на щоці «Іверської» з'явилась у часи іконоборства, коли цей образ іконоборці пробрили списом, а з нього витекла людська кров) чи з підкресленням якогось особливого заступництва Богородиці за людський рід (наприклад, на іконі Матері Божої «Страсна» зображують двох ангелів із знаряддям страстей, що летять до Младенця, провіщаючи Його страждання за нас; її ще називають «Другим Благовіщенням»

і «Неустанною Поміччю»).

Також варто згадати, що в церковному календарі візантійської традиції є багато днів возвеличення Божої Матері, прославленої через ту чи іншу чудотворну ікону (наприклад, в УГКЦ третя неділя травня присвячена святкуванню Унівської чудотворної ікони Богородиці).

Молитви перед іконами Богородиці:

Преславна Приснодіво Богородице, прийми молитви наші і донеси їх Синові твоєму і Богові нашому, щоб спас задля тебе душі наші.

Достойно є воістину величати блаженною тебе, Богородицю, Присноблаженну і Пренепорочну, і Матір Бога нашого. Чеснішу від Херувимів і незрівнянно Славнішу від Серафимів, що без зотління Бога Слово породила, суццю Богородицю, Тебе величаємо.

Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храме і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками суцщий Бог наш. Лоно бо твоє престолом сотворив, і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

Перед святою твоєю іконою, Владичице, ті, що моляться, зцілень сподобляються, віри істинної пізнання приймають і агарянські нашестя відбивають. Тому ж і нам, що до тебе припадаємо, гріхів прощення випроси, помислами благочестя серця наші просвіти і до Сина твого молитву вознеси за спасіння душ наших.

Величаємо тебе, Пресвятая Діво, Богом вибрана отроковице, і почитаємо образ твій святий, ним-бо ти виточуєш зцілення всім, що з вірою приходять.

Ладанки проти віри. Браслети проти Христа

У будь-якому храмі є свічковий ящик. Тут, найчастіше, сидить бабця з розумним виглядом, рідше - жінка похилого віку з почуттям власної значущості. Ще б, на всі питання вони знають відповіді: і кому який молебень замовити, і який святий від якої хвороби зцілює, і до якої ікони в який момент молитися. Знання, якими вони володіють, звичайно, «унікальні», але, в кращому випадку, - марні, а зазвичай - ШКІДЛИВІ. Майже у всіх церковних кіосках Вам нададуть цілий арсенал засобів для боротьби з «невидимою боротьбою». Ці засоби хоча й не дієві, але зате недорогі і, тому, популярні. Хотілося б зупинитися на кожній «святиньці» детальніше.

Пояс із 90 псалмом



Це такий пояс (хоча «пояс» голосно сказано, напівпрозора стрічка), на якому написаний відомий псалом пророка Давида «Хто живе в помочі (Всевишнього)». Призначений для обв'язування себе навколо талії. Очікується позбавлення від видимих і невидимих ворогів, захист при спокусі і допомогі в дорозі.

Язичництво. Скажете, ні? От був я під час місіонерської подорожі у буддистській країні. Зайшов у дацан (так називається храм у буддистів), дивлюся, а при вході колесо підвішене, на підставці стоїть. На тому колесі молитва

написана. Отак буддист зайшов у свій храм, покрутив колесо і пішов у своїх справах, а колесо молиться за нього, поки крутиться. Ось із поясом так само, тільки не колесо читає молитву, а талія - язичництво.

Ну як можна так ставитися до молитви псалмопівця? Ну хіба ж молитви носять? Молитви створені для того, щоб молитися. Це так само, якби людина все життя носила Біблію, але не відкривала її і не читала. Кажуть, цієї молитви боїться сам диявол. Але я осмілюсь нагадати, що сатана спокушав Христа в пустелі словами саме з цього псалма: «І каже: Коли Ти Син Божий, кинься додолу, написано бо: Він ангелам своїм велітиме про тебе, і вони візьмуть тебе на руки, щоб ти своєю ногою часом не спотикнувся об камінь» (Мт. 3:6). Тут наочно видно, що диявол не тільки не боїться цих слів, але ще й сміливо їх цитує Самому Христу, сподіваючись, що Господь їх неправильно застосує. Однак, Господь, як ми знаємо, цього не зробив. Зате ми, Його діти, з легкістю самі це чинимо. Гріх та й годі. Адже яка мудрість Божественного Одкровення у кожному слові цього псалма, а ми його не вивчаємо, але, замість цього, - носимо. Та ж там для нас написано: «Тому, що він явив свою любов до Мене, Я його врятую; Я вивищу його, бо знає моє Ім'я» (Пс. 90:14). Ось кого захищає Господь! Возлюби Його всім своїм еством (себто постав Господа у центрі всього свого життя), виповнився богопізнанням - це й буде тобі допомогою на всякий час.

Ладанка

Ладанка - це повішений на мотузочку мішечок або коробочка, всередині яких знаходиться ладан (фіміам). Його, зазвичай замість Хреста, вішають батьки на шию дітей. Начебто допомагає від наклепу злих людей, від заздрості і від усякого зла.



Знову язичництво. Як - запитаете ви, - адже в церкві кадять ладаном? У церкві також і перед Хрестом Господа нашого про жертву на Голготі роздумують, але це не заважає сатаністам використовувати його для своїх бісівських ритуалів. Все має свій час і призначення. Ось Кров Господня - найбільше чудо на землі, але ми ж нею НЕ кропимо. І святою водою не кадимо. От що Святе Письмо говорить про ладан: «І вибрав їх з усіх колін Ізраїля собі в священники, щоб приступати до мого жертовника, палити кадило» (1 Сам. 2:28). Як бачимо, ладан призначено Богом для кадіння, яке звершують священники. Та ладан сам собою не є святиною. Ладан ніхто ніде не освячує, але коли його кладуть вже до кадиляниці, то священник, мовлячи молитву, благословляє (посвячує) це запашне діяння перед Богом. «Кадило Тобі приносимо, Христе Боже наш, як приємний запах духовний; Ти ж прийми його в пренебесний Твій жертовник і зішли нам благодать Пресвятого Твого Духа». Як бачимо, ладанки не тільки не замінюють натільного хрестика, але й самі собою злочинні, бо використовуються не там і не так, як Бог благословив.

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Blog Contributor Introduction – Paul Murray!

For a moment, imagine yourself back at summer camp. (If you've never been to an Orthodox summer camp, try to imagine it.) You are with your close camp friends, spending your days going to daily church services, learning about Orthodoxy, playing sports, and just having the time of your life. In all likelihood, you are the closest to the best version of yourself that you have ever come. And a substantial part of you wishes you would never end.

Why does it happen this way? Why do we respond this way to a life that sounds like it would just make people miserable: living in cabins in the woods with bugs crawling through your stuff, usually not in air conditioning, standing through almost two hours of church a day, and spending a significant portion of the day basically back at school? It's because when you take the complications of life away and get nothing but essentially raw exposure to Orthodoxy, you subtly take in all of the lessons that surround you. Just by living in that environment, you are constantly taking in "lessons" of Orthodoxy, and it translates into how you live your life.

Now let's imagine that camp was longer; say, four months. You have a little more freedom: you control your own schedule, although there are things that you do need to be at. Oh, and one more thing: let's pretend that instead of being at an Orthodox camp, it's not an Orthodox environment. Instead of having Orthodox teachings around you all the time, you are surrounded by ideas contrary to the Orthodox faith. Or worse, you are surrounded by new ideas and new advice as to how to live your life, some good and some bad, and you can't tell which is which. You need to make changes to adapt to the new environment, but you can't tell what changes would be beneficial and which would be harmful.

Instead of subtly changing in ways that bring you closer to God, how will you change now? How will the ideas scattered across your surroundings have an impact on your moral or

religious beliefs? How will you tell if what's going on around you is wrong, or if it's just different?

Let's add one more thing to this hypothetical: in terms of your faith, you are alone. You have nobody around you, no one to encourage you in the faith. You just have a new lifestyle presented in front of you, a lot of which seems great, and nothing to ground you to the values of Orthodoxy. Would you be able to stay strong through your Faith through this whole experience? I'll be honest, I'm not sure if I would.

Or instead, let's imagine that you have a great Orthodox support system around you. You have friends nearby who are Orthodox, who you at least get to see a few times a week. In fact, you all meet weekly with a priest to have a discussion. There is a church nearby that you attend at least weekly, and you try to go to other services whenever you can. You keep in touch with all of the Orthodox friends that you know from all over the place, and you talk about your joys and your struggles with each other as they relate to Orthodoxy: how difficult it is to fast at school, how excited you are for Pascha, how you are going to get to the regional retreat, strategies for how to consistently pray every day, and so on. How does that change things?

The reality is, when we go back to school—this four- or five-month academic, secular summer camp—it's our choice whether we go into it together or alone. We can choose not to stay anchored to Christ: not find a church, not find Orthodox people nearby, not look into an OCF chapter at your school, not attend regional retreats, not take advantage of the numerous spiritual resources available to us electronically.

Or we can choose to be a community: always praying, going to church, attending OCF meetings and discussions, keeping close contact with Orthodox friends from anywhere, listening to podcasts, watching Orthodox videos, reading Orthodox articles. Even if your school does not have an OCF, you can still

work to build one, connect to Orthodox people around you, and attend a nearby church. As my spiritual father once asked, in this modern age of technology, what excuse do we have not to be saints? If you have no idea where to start on all this, talk to your regional leader.

The reality is, when we go back to school...it's our choice whether we go it together or alone.

That is why I am doing this. My name is Paul Murray, and I am a Blog Contributor for OCF this academic year. I will be writing for the website every month to help encourage you (and myself) to live an Orthodox life in an environment that resists it. I love learning more about Orthodoxy and I get very excited about many things related to it, so I'm here to share those things with you. And in this way we grow together, as one body.

May we remember going forward that we are never alone, that there are people all around us (and above all, God) who are just waiting for us to turn and ask for help. May we never give up on our struggle towards theosis and turn to others when we need to. May we focus on our spiritual lives, knowing that if we become holy people, then the environment around us turns just a little bit more Orthodox, and maybe you can bring that subtle change that camp brought to you, to those around you.

My prayer is that God will give us all the strength to do these things.

See you next month.

Paul Murray is a senior psychology major and Spanish minor at Franklin & Marshall College, and he attends Annunciation Greek Orthodox Church in Lancaster, PA. His home parish is St. George Antiochian Orthodox Church in New Kensington, PA, and he has spent the past three summers serving as a counselor at the Greek Orthodox Metropolis of Pittsburgh Summer Camp and the Antiochian Village. In his free time, Paul ties prayer ropes and writes descriptions of himself in the third person for blog articles.

Joint International Commission for Theological Dialogue between the Orthodox Church and the Roman Catholic Church reached agreement on a document



The fourteenth meeting of the Joint International Commission for Theological Dialogue between the Orthodox Church and the Roman Catholic Church was held from 16 to 21 September 2016 in Villa Maria, Francavilla al Mare (Chieti). The meeting was generously hosted by His Excellency Bruno Forte, Archbishop of Chieti-Vasto, a member of the Commission, with the support of the Italian Bishops' Conference.

All the Orthodox Churches, with the exception of the Patriarchate of Bulgaria, were represented, namely the Ecumenical Patriarchate, the Patriarchate of Alexandria, the Patriarchate of Antioch, the Patriarchate of Jerusalem, the Patriarchate of Moscow, the Patriarchate of Serbia, the Patriarchate of Romania, the Patriarchate of Georgia, the Church of Cyprus, the Church of Greece, the Church of Poland, the Church of Albania and the Church of the Czech Lands and Slovakia. A corresponding number (26) of Catholic members,

coming from different countries, were present.

The Commission worked under the direction of its two co-presidents, Cardinal Kurt Koch, President of the Pontifical Council for Promoting Christian Unity, and Archbishop Job of Telmessos, of the Ecumenical Patriarchate, assisted by the co-secretaries, Metropolitan Gennadios of Sassi (Ecumenical Patriarchate) and Msgr. Andrea Palmieri (Pontifical Council for Promoting Christian Unity). Since the last plenary meeting, Archbishop Job had replaced Metropolitan John Zizioulas who had retired for health reasons. The Commission expressed its profound gratitude to Metropolitan John Zizioulas for his long and dedicated leadership of the Commission as co-president.

At the opening plenary session held on Friday, 16 September, the Commission was warmly welcomed by the host, Archbishop Forte, and by the Mayor of Francavilla al Mare, Sig. Antonio Luciani.

The two co-presidents expressed their gratitude for the

hospitality offered by the Archdiocese and underlined the will to continue the journey towards the unity of the Churches, in order to strengthen Christian witness in the world and to bring the healing message of the Gospel to suffering humanity.

On Saturday, 17 September, the Catholic members celebrated the Eucharist in the Cathedral of Saint Justin of Chieti, presided over by Cardinal Kurt Koch, in the presence of the Orthodox members and many local authorities and people of the area. They were later welcomed by the mayor of Chieti, Sig. Umberto di Primio, in the Municipal Theater where they attended the traditional "Miserere" of Selecchy, performed by the chorus of the "Sacro Monte dei Morti" Confraternity. Later they were hosted by the Prefect, Dott. Antonio Corona, in the Palazzo del Governo, where a dinner was offered by the Governor of Abruzzo, Hon. Luciano D'Alfonso.

On Sunday, 19 September, the Orthodox members celebrated

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CANONIZATION OF SAINTS

As Orthodox Christians, we are very comfortable showing reverence to those identified as Saints in the Church. Our temples and homes contain numerous icons of saints. Their images are depicted on canvas, wood, plaster, paper and stone. The faithful recite prayers to the saints whereby we ask their intercession in our behalf. Our church calendar lists the names of saints commemorated each day of the ecclesiastical year. Both Bishops and priests include the names of the saints commemorated that day as they bless the people.

Like ourselves, the saints were born and lived their life here on earth. Some originated from our ancestral homelands, so we very much identify with them. This begs the question, how are Saints formally recognized? Does the Church have a canonization process? Are the Saints universally recognized by all Orthodox jurisdictions?

The formal act of establishing or recognizing someone as a saint is commonly referred to as "canonization". The process is also known as the Rite of Glorification. The Christian Church did not have a formal procedure for the recognition of a saint for the first 1,000 years of its history. It wasn't until the year 993 AD that the Vatican Church in Rome first compiled a list of saints.

Since the schism of the Church in 1054, the process of recognizing a saint is very different in the Roman Catholic versus the Orthodox Church. Principally, the West has set a very legalistic and rigid requirement for canonization. One such requirement is the confirmation of three miracles associated with the person being considered. The Orthodox Church has no such requirement.

In Orthodoxy, the recognition of a saint begins at the local level. The person identified is remembered for the life they lived and how Christ was reflected in their being. Many



are remembered for being martyred while others for living virtuous lives.

The church does not make a saint. Only God can produce such. The word "saint" literally means being holy. In the Book of Leviticus, God spoke to Moses and Aaron, "You shall be holy, for I am holy". It is God who made us in His image and likeness. We, therefore, are to reflect those qualities that are given to us by God. During the Divine Liturgy, the priest lifts the Lamb from the paten and proclaims, "The Holy things for the holy". In recognizing a saint, we proclaim the Holiness of God made manifest.

As an increasing number of people and clergy remember the life of someone who lived in holiness, a request will be made to the local Bishop that the person be recognized as a saint. The Bishop may then undertake a thorough examination of the life of the person being considered. In many cases, a team or committee of individuals may be formed to investigate the candidate. Upon completion of the Bishop's investigation, a report of findings is submitted to the Holy Synod explaining why or why not the person should be considered a saint.

If the Holy Synod concurs to canonization, the Rite of Glorification can begin. First a memorial or prayer service for the person is held. Special prayers and hymns may be composed and recited. An icon of the person will also be commissioned. Next a date of commemoration is set. The life of the new saint is then published and listed in the ecclesiastical calendar. Relics of the saint may then be revered and distributed as authorized by the Holy Synod. Finally, the identification and glorification of the new saint is made known to all other Orthodox Churches and jurisdictions so they may list and include on their calendars if they so choose.

The canonization of Saints Cyril and Methodius is a prime example. They were brothers born in Thessalonica in the early 9th century. Constantine, who took the name Cyril upon becoming a monk, was the youngest of seven brothers. Methodius was born Michael and changed his name upon being tonsured a monk. The brothers' father died while they were young.

Cyril was ordained a priest and Methodius a deacon following their formal educations. Both excelled in theology. Cyril had a gift for languages and mastered both Arabic and Hebrew in addition to his native tongue.

In 862, at the request of Prince Rastislav, the Emperor Michael and Patriarch Photius sent the brothers to evangelize the Slavic people. At the time, the people had no written language. Cyril and Methodius thus devised an alphabet which replicated the Slavic language. This alphabet eventually evolved into Cyrillic, which is used today.

They were then able to translate the Scriptures and numerous liturgical text into the language of the people. They were able to teach the Gospel of Christ and brought a great number of people into the faith. The Slavic people revered the

men. Around 868/869, Methodius was ordained a priest along with five men the brothers disciples.

The brothers are regarded as Apostles to the Slavs. During Cyril's funeral procession in 869, the crowds who gathered shouted out for his canonization. Methodius was made an Archbishop and later died in 885. Following their deaths, the Slavic people rallied for their canonization. In Bulgaria in the early 11th century, the brothers were celebrated as

Saints. Today, the Roman Catholic Church designates February 14th as the date of their commemoration and the Orthodox Church set May 11th on the Julian calendar and May 24th on the Gregorian calendar as their feast day.

The Rite of Glorification or canonization does not make someone a saint. The process only recognizes the person as having lived a saintly life. The character and virtue of the saint is what we hold as

an example of a Godly life, which we are to embrace.

Holiness is something we should all strive to obtain. Jesus Christ came to show us the way to Godliness. It comes in denying ourselves and living according to God's will. The saints are models for us. Who among us hasn't admired a quality they have seen in another and wanted to emulate in their own life!

BY V. Rev. Fr. Howard E. Sloan

Joint International Commission for Theological Dialogue

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the Divine Liturgy in the Shrine of Manoppello, where the precious relic of the Holy Face is preserved. The celebration was concelebrated by Archbishop Job of Telmessos, together with His Grace Bishop Ilia of Philomelion (Church of Albania) and His Eminence Archbishop George of Michalovce and Košice (Church of the Czech Lands and Slovakia), in the presence of the Catholic members. Present at the Divine Liturgy were a large number of faithful from the local Orthodox parish, as well as numerous Catholic faithful. The Capuchin Friars, guardians of the Shrine, offered a lunch and gave each participant a souvenir of the visit.

In the afternoon, the Commission visited the church of Santa Maria Maggiore in Vasto where they venerated the relic of the Holy Thorn. They visited the co-cathedral of Saint Joseph and paid homage to a revered triptych of the Virgin, Saint John the Baptist and Saint Catherine of Alexandria painted in the 14th century, of Albanian origin. On various occasions the area of Chieti-Vasto was described as a bridge between the two shores of the Adriatic, between the traditions of East and West. The Commission then visited the historic monastery of San Giovanni in Venere, a 13th century Benedictine Abbey now cared for by the Passionist fathers. These visits offered the participants an insightful experience of the profound devotion of the people of the Archdiocese and of their attachment to the Church and their Archbishop.

On the first day of the meeting, as is customary, the Roman Catholic and Orthodox members met separately to coordinate their work. The Commission then met in plenary session to examine the Amman text on the exercise of synodality and primacy in the first millennium, which had been revised by the Drafting Committee in June 2015 and further revised by the Joint Coordinating Committee in September 2015. A first reading of the text brought numerous suggested amendments and revisions, which were then elaborated by a Drafting Committee composed of three Orthodox and three Catholic members. This revised text was then submitted to the plenary, which discussed it in detail and reached agreement on the document, called "Synodality and Primacy in the First Millennium. Towards a Common Understanding in Service to the Unity of the Church". Disagreement with some paragraphs of the document was expressed by the delegation of the Georgian Patriarchate.

The discussion focused on the significance and interrelatedness of synodality and primacy in the history of the Church in the first millennium in the varied and changing situations in East and West. While recognizing diversity present in the Church's experience, the Commission acknowledged the continuity of theological, canonical and liturgical principles, which constituted the bond of communion between East and West. This common understanding is the point of reference and a powerful

source of inspiration for Catholics and Orthodox as they seek to restore full communion today. On this basis, both must consider how synodality, primacy and the interrelatedness between them can be conceived and exercised today and in the future.

In discussing the future of the dialogue, the Joint Commission agreed that the Coordinating Committee will meet next year in order to decide on the theme and issues to be further elaborated in the dialogue.

Throughout these days, the members of the Commission prayed often for the suffering populations of the Middle East, where many of the Churches present are rooted, as well as those in Europe and other parts of the world. The martyrdom and kidnapping of many people, including Metropolitan Pavlos of Aleppo, a member of this Commission, and of Metropolitan Yohanna Ibrahim of Aleppo, was deeply felt as a witness to the profound unity of all Christians and as an incentive to work all the more for progress on the path to full communion between the Churches.

The members of the Joint Commission greatly appreciated the generous hospitality of the host Church and the spirit of friendship and solidarity of all present. They trust that their work will contribute to hastening the day when the prayer of Jesus at the Last Supper, "That all might be one", will be fulfilled. They ask all the faithful to pray for this intention.

Chieti, 21 September 2016.

Metropolitan Antony and Bishop Daniel Participate in the Observance of the 25th Anniversary of Ukraine's Independence in Kyiv, Ukraine

Thousands of people arrived to the capital of Ukraine - Kyiv on August 24, 2016 to take part in the historic observance of the 25th Anniversary of Ukraine's Independence. With the blessing of His All-Holiness Ecumenical Patriarch Bartholomew I and upon the invitation of President of Ukraine Petro Poroshenko, His Eminence Metropolitan Antony, accompanied by His Grace Bishop Daniel, represented the Ecumenical Patriarchate and the Ukrainian Orthodox Church of the USA and Diaspora during the formal festivities of the silver jubilee.

President Poroshenko in a televised address, speaking to the gathered representatives of Ukrainian diaspora from across the globe, expressed his firm support of the recent letter of Ukrainian Parliament to the Ecumenical Patriarchate, seeking the resolution of the ecclesiastical division that exists in Ukraine among Orthodox Christians. Speaking to the audience at the National Opera House in Kyiv, President Poroshenko offered gratitude to the hierarchs of the Ukrainian Orthodox Church of the USA and Canada for their support and assistance in the process of finding a resolution to the ecclesiastical division that exists in Ukraine.

In the early hours of August 24th, as the world-wide community formally entered into the observance of 25th Anniversary of Ukraine's Independence, Metropolitan Antony,



accompanied by Bishop Daniel, took part in the prayer service of "Prayer for Ukraine" at St. Sophia Cathedral, which was conducted by the All-Ukrainian Council of Churches and attended by President Poroshenko and his wife Maryna with children, as well by the speaker of Ukrainian Parliament Andriy Parubiy and other leaders of Ukrainian government.

The ecumenical prayer service consisted of prayers and statements of various religious leaders, praying for the nation of Ukraine in the times of economic, political and spiritual difficulties. Most importantly the prayers were offered for the members of Ukrainian armed forces that continue to defend the sovereign borders of a young nation with the history of many centuries of prosperity and struggle for independence.

His Eminence Metropolitan Antony, being the representative of the Ecumenical Patriarch and Metropolitan of the Ukrainian Orthodox Church of the USA and Diaspora opened the prayer service with a prayerful statement/greeting of the Ecumenical Patriarch. Metropolitan, while offering a formal greeting, expressed the Patriarch's continued prayerful concern for all the faithful of the "daughter Church and faithful of Ukraine". Further, he stated that "His All-Holiness is well aware of the fact that the Church of Ukraine following the baptism of the nation into the Holy Orthodox Faith, always served as the



moral conscience of the nation. During the many and varied oppressions the nation endured, including the most recent – the communist occupation – the Church was forbidden to fulfill this roll of the moral conscience. Now 25 years after the declaration of Ukrainian independence, she still cannot fulfill it because she is divided and cannot speak and preach with one voice. This situation

has profound consequences for the faithful throughout the nation.” Metropolitan continued by stating that the Patriarch prays for the final resolution of the divisions within the life of the Church and faithful of all Ukraine and most especially for an end to the disastrous war against aggression in Eastern Ukraine, which has claimed countless lives since 2014.

Following Metropolitan Antony’s statement, various representatives of religious communities of All-Ukrainian Council of Churches offered prayers, among them were Patriarch Filaret (Ukrainian Orthodox Church – Kyiv Patriarchate); Metropolitan Onufriy (Ukrainian Orthodox Church – Moscow Patriarchate); Major Archbishop Swaitoslaw Shewchuk (Ukrainian Greek Catholic Church); Metropolitan Makariy (Ukrainian Autocephalous Orthodox Church); Chief Rabbi of Ukraine Jacob Dov Blaich of Ukrainian Jewish community; the head of All-Ukrainian Evangelical Baptist Christians Union Valeriy



Antoniuk; Imam Tamim Ahmed of Islamic Community of Ukraine.

Following all the statements, President Poroshenko approached each of the religious leaders to express his sincere gratitude. The President expressed his gratitude to Metropolitan Antony for “an important message” to him and to the people of the nation.

The day continued with the military parade on the main street of Kyiv- Khreschatyk, in which some 4000 men and women of Ukrainian armed forces took part, exhibiting the technological, logistical and men strength of Ukrainian Army

and ability to protect her borders from foreign invasion.

In the afternoon hours of August 24, 2016 a Presidential reception took place on the grounds of St. Sophia Cathedral. Over 500 diplomats, government officials, religious leaders had the opportunity to meet in an informal setting. Speaking to Ukrainian government official and

representatives of foreign diplomatic representations, Metropolitan Antony and Bishop Daniel learned about a great deal of interest that support that foreign governments offer Ukraine, especially in the times of economic uncertainty. Among the political leaders with whom both hierarchs of the UOC of the USA met at length were Apostolic Nuncio of Vatican to Ukraine Archbishop Claudio Gugerotti, Ambassador of United Kingdom to Ukraine Judith Gough, Ambassador of the United States of America to Ukraine Marie Yovanovitch and Bishop Jan Sobilo, Assistant Bishop of Zaporizhia Roman-Catholic Diocese.

His Eminence Metropolitan Antony and His Grace Bishop Daniel departed Ukraine on August 25th while visiting the Ecumenical Patriarchate in Constantinople (Istanbul, Turkey). The hierarchs of the Church returned back to the United Sates of America on Friday, August 26, 2016.



Annual Celebration of Ukrainian Independence Day - a Family Affair at Metropolia Center, South Bound Brook/Somerset, NJ



Parishioners and visitors of St. Andrew Ukrainian Orthodox Memorial Church, joined by hundreds of visitors to the Spiritual Center - Metropolia of the Ukrainian Orthodox Church of the USA, prayerfully marked the 25th Anniversary of Ukraine's Independence (24 August, 1991) on Sunday, August 21, 2016.

As preparations began for this year's 25th anniversary of independence, with the blessing of the hierarchs of the UOC of the USA, Natalia Honcharenko-Andrec - Director of the Consistory Office of Cultural Affairs joined by Dobrodiyka Lesia Siwko - President of Pokrova Sisterhood of St. Andrew Ukrainian Orthodox Memorial Church (South Bound Brook, NJ) prepared a special celebratory program in honor of Ukraine's Independence on the grounds of St. Andrew Memorial Church, a place known by so many Ukrainian-Americans as a jewel of Ukrainian Orthodoxy in the US.

This year's celebration began with Divine Liturgy in the Memorial Church served by First Hierarchy of the Ukrainian Orthodox Church of the USA - His Eminence Metropolitan Antony and His Grace Bishop Daniel, assisted by V. Rev. Fr. Yuriy Siwko, pastor of St. Andrew Memorial Church and Very Rev. Fr. John Lyszyk. The parish choir under the direction of Dr. Michael Andrec beautifully sang the beautiful and traditional Ukrainian liturgical compositions that always remind the faithful of where their roots are and the beauty that the Ukrainian Orthodox religious experience brings to the life of the world, wherever it is shared.

During the Liturgy, Bishop Daniel chanted a Prayer for Ukraine, calling upon the Venerable Saints of Kyiv Rus-Ukraine to be the intercessors in front of the Lord for the ancestral homeland of Ukraine. Numerous faithful and children that prepared themselves for the Most

Holy Eucharist approached the chalice with faith and hope for the healing of various spiritual and physical ailments.

Following the Liturgy, Vladyka Daniel spoke about the call of each person to be the reflection of Divine Grace in our relationship with the world around us. The bishop mentioned that due to the generosity of many parishioners of St. Andrew Memorial Church, over 40 icons were commissioned and written in Ukraine (by iconographer Olha Yatsyshyn) and delivered to the United States of America in order to bring spiritual edification for the parishioners and visitors of St. Andrew Memorial Church. At the conclusion of the archpastoral reflection, His Eminence Metropolitan Antony and Bishop Daniel blessed the newly written icons that will be permanently located at the UOC of the USA St. Andrew Memorial Church in South Bound Brook, NJ.

News





His Grace then asked the children in attendance to come to the middle of the church and carrying a flag of Ukraine, the bishop presented it to the children and following the procession with all 45 icons and the flag, the clergy and faithful approached the flagpole near the Monument of St. Ol'ha Baptizer of Ukraine. Once everyone was gathered, the entire community sang the spiritual Ukrainian Anthem – *Bozhe Velykyj Yedynyj*. As the final stanzas of the song were sung 25 white Doves of peace were released and flew rapidly into the sky in a remarkable local declaration of our Ukrainian Independence, praying the Almighty God that a true peace will come to Ukraine, torn by foreign aggression and economic difficulties.

The celebration continued on the grounds of the Pokrova Sisterhood social center located between the Memorial Church and the Fisher House and the Holy Transfiguration Chapel. The sisterhood members, along with many of their husbands, had prepared a wonderful meal, which was served outdoors and the faithful sat at tables or on the lawn with family members and friends to enjoy the fellowship of the celebration.

The concert took place on an outdoor stage constructed directly in the area where the picnic tables were placed. Metropolitan Antony and Bishop Daniel offered a prayer to God Almighty for the Ukrainian nation, beseeching

protection for the Ukrainian State and Nation. The State is the political and geographical entity. The Nation is the Ukrainian people who have survived as that nation – a specific identity - even in the face of great challenges throughout its history. *Khrystyna Makhno* opened the concert singing both the USA and Ukrainian National Anthems to an appreciative audience and later in the program sang several popular and patriotic Ukrainian songs that emphasized the purpose of the day's events.

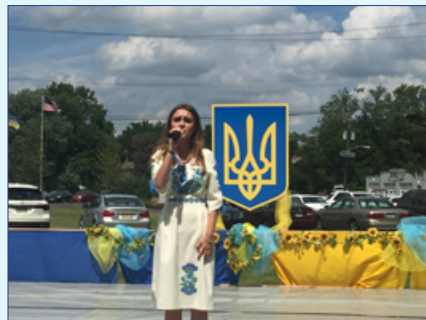
Also participating in the concert were the *Barvinok Ukrainian Dance Ensemble*, directed by *Grygory Momot*. The ensemble is part of our Metropolia Center and has held all of its practices and rehearsals in either the sisterhood center or the Ukrainian Cultural Center for the past ten years.

Among other performers were *Malvy Dance Ensemble*, Jersey City,

Ss. Peter and Paul Ukrainian Catholic Church; *Marta Galagoza*, singer, 16 years old, who attends *St. Andrew Ukrainian School*, Somerset, NJ; *Bohdan Sawchuk*, singer-songwriter, sang four of his own compositions accompanied on guitar; and *Hryhorih Bobol*, singer and parishioner of *Holy Trinity Ukrainian Orthodox Cathedral* from New York City, NY.

A photo booth – *Ukrainian House* – was built (by Rev. Fr. *Vasyl Pasakas* and decorated by *Dobrodijka Oksana Pasakas*) and stationed on the premises of the Metropolia Center for people in attendance to pose for traditional Ukrainian themed photos. Others had a chance to participate in the lottery draw, winning and sharing the fun of fellowship.

The celebration of the 25th anniversary of Ukrainian Independence Day at our Metropolia Center was an event filled with joy and fellowship. Throughout the day cars full of people continued to arrive and join those already present. It was estimated that considering the weather prognosis, over 500 people participated in the festivities. Especially noteworthy was the number of children present and participating in the concert – either the official concert – or the “non-official” dance concert presented by all the young children who “performed” on stage throughout the afternoon.



Ієрархи УПЦ США взяли участь у відзначенні 25-ої річниці Незалежності України в столиці США



Для урочистого відзначення у м. Вашингтон 25-ї річниці незалежності нашої держави Посольством України в США було обрано місце із символічною назвою – Інститут миру, що розташований у самому центрі американської столиці

Серед понад 500 гостей заходу були представники дипломатичного корпусу, американських урядових і парламентських кіл, політологічних центрів та неурядових організацій, міжнародних фінансових установ і бізнесу США, місцевої української громади та ЗМІ.

У своєму вітальному слові Посол України в США Валерій Чалий подякував американській стороні за підтримку України у протистоянні російській агресії, лідерство у консолідації спільної міжнародної реакції на порушення РФ норм міжнародного права, а також за сприяння реформам в Україні, як у секторі безпеки та оборони, так і в соціально-економічній сфері. Окремо відзначивши внесок української громади США, Посол вручив орден «За заслуги» III ступеня Ігорю Воєвідці, президенту Фондації ім.Омеляна і Тетяни Антоновичів.

На прийнятті були присутні Уповноважений Президента України у справах кримськотатарського народу Мустафа Джемільєв, який виступив із зверненням щодо неприйнятності будь-якого компромісу щодо окупації РФ Криму, а також захисник України Олександр Косолапов, який проходить лікування у Національному військовому медичному центрі ім. Волтера Ріда після важкого поранення, отриманого в зоні АТО, та митрополит Української Православної Церкви США Антоній у супроводі єпископа Даниїла та протоієрея Володимира Штеляка.



Привітання та слова на підтримку України прозвучали від конгресменів Брендана Бойла, Геральда Коннеллі, Сандера Левіна, Білла Паскрелля, Девіда Прайса, Пітера Роскама та Дункана Хантера, конгресвумен Марсі Каптур, а також від Помічника заступника Державного секретаря США Бріджит Брінк. Зокрема, Бріджит Брінк підкреслила, що санкції проти Росії не буде знято, доки вона не виконає повністю свої зобов'язання. Представниками Конгресу наголошувалося, що США ніколи не визнають незаконну спробу анексії Криму та продовжуватимуть підтримувати Україну у протистоянні російській агресії, оскільки це є боротьбою за загальнолюдські цінності.

Потенціал України у сфері розробок та інновацій у рамках заходу було представлено у вигляді виставки «50 винаходів, які Україна подарувала світу». Про задум її створення та реалізацію цього непересічного проекту гостям розповіла представник правління Українського кризового медіа-центру Наталя Попович.

Джерело: Українське Посольство в Сполучених Штатах Америки.



XIV's Regular Sobor of the Ukrainian Orthodox Eparchy of South America Convened in Curitiba, Brazil

About a hundred delegates from Paraguay, Brazil and Argentina gathered for the 14th Triennial SOBOR of the South American Eparchy of the Ukrainian Orthodox Church, which is under spiritual omophorion of the Prime Hierarchy of the Ukrainian Orthodox Church of the USA. With the blessing of His Eminence Metropolitan Antony the Sobor was convened during the weekend of 2-4 September 2016. His Eminence Metropolitan Antony and Bishop Daniel traveled to Curitiba, Brazil, in order to preside over and participate in the proceedings of the Sobor.

Upon arriving to Curitiba International Airport of the capital of Parana Province (Brazil) – Metropolitan Antony and Bishop Daniel were welcomed to South America by His Eminence Archbishop Jeremiah, Ruling Hierarchy of the Eparchy of South America.

On Friday evening, September 2, 2016, the hierarchs presided over the Vespers service with about 100 delegates that were arriving to Brazil for the Sobor until the early hours of Saturday, September 3, 2016. All three archpastors addressed the delegates in Ukrainian, Portuguese, English and Spanish languages, calling upon them to enter the Sobor sessions seeking the guidance of the Holy Spirit upon the delegates of the sacred gathering, as they address spiritual and social issues that affect the parishes of the Ukrainian Orthodox Church in South America.

Early hours of Saturday morning gathered clergy and delegates of the Eparchy with the hierarchs for the Moleben service, by which the official XIV's Sobor of the Church was opened.



It must be mentioned, that liturgical services of the Sobor were served by one of the priests representing one of three countries (Argentina, Brazil, Paraguay), where the faithful of the Church established their parishes some 100 years ago.

Following the Moleben service, His Eminence Metropolitan Antony opened the first formal session of the SOBOR with a statement, in which the Metropolitan stated: *"In the face of the secularization that reaches unapologetically into every corner of the world with the goal of turning all mankind away from Christ through the sometimes sick pleasures and obsessions of daily life, we Ukrainian Orthodox Christians must follow the example of our forefathers in our willingness to say "NO!" to anything that tempts us away from Christ, His Church and His Love. He gave us two new*

commandments: "Love the Lord your God with all your heart and with all your soul and with ALL your mind. This is the first and greatest commandment. And the second is like it - Love your neighbor as yourself." These are the rules by which we must live our lives – without hesitation, without fear and with courage – as did our forefathers, among whom were thousands willing to give their very lives for Christ and fellow man – all the way from the Princedom of Kyiv through the Tsarist and Communist eras to this very day. So many gave their lives that the saintly historians of the Monastery of the Caves (Pecherska Lavra) commented that the rivers of the nation ran red from the blood of the martyrs. Let us ask ourselves today as we proceed through our time together – do we have such commitment to Christ – or even a small measure of such commitment. If the response is negative to any degree, then we all know that we have work to do – on ourselves as individuals and collectively as the Church...

I, for one, along with Archbishop Jeremiah and Bishop Daniel believe that we are still capable of working miracles in a very secularized world. I believe that we can change our own lives so that we can change the lives of others! All that is necessary is to follow the example of our Lord – of Love, Compassion and Mercy in every aspect our lives. You all know that good feeling that floods through our mind, body and soul when we are able to do something good for someone else, when we make someone happy, when we make someone whole. Such good feelings do not have to be temporary or very rare. It can be the permanent state of our life if we follow the two new commandments.





My prayer this day is that you all begin to comprehend the beauty of what has been handed down to you from your forefathers, but also what has been handed down to you of our Lord's teaching and guidance through Holy Scripture and Holy Tradition through the Holy Apostles of all ages and through the lives of millions of saints who pass from this life directly into the presence of God – Father, Son and Holy Spirit – without having to await the Final Judgment when our Lord returns to establish God's Kingdom here on earth. Sainthood is a real possibility for all of us! All the icons of the saints of history in our Churches serve the purpose of reminding us of this. It is as if they are saying to us: "Having put on Christ through Holy Baptism and receiving the fullness of the Holy Spirit

through Holy Chrismation, YOU are called to be one of us!" The icons are not just decorations – they serve as windows into Heaven permitting us to see what our real goal in life is – to become one with God!

May all you think, say and do during this holy convocation – the Sobor – be with this goal in mind. I am praying for you throughout these specific days and beyond. I ask to be remembered in your prayers because it is through those prayers that I am strengthened to live up to my own preaching! May the Grace of our Lord and Savior Jesus Christ, the Love of God the Father and the Fellowship of the Holy Spirit be with you all."

Following the official opening of the SOBOR a greeting from His All-

Holiness Patriarch Bartholomew was announced by Metropolitan Antony:

Your Excellency Metropolitan Antony of Hierapolis, First Hierarch of the Ukrainian Orthodox Church in the USA and Diaspora, our beloved brother in the Lord: grace be to you and peace from God.

It is with great joy that we greet the Christ-loving participants, clergy and laity, of this triennial meeting of the Eparchy of South America of the Ukrainian Orthodox Church in the USA, organized by our beloved brother His Excellency Archbishop Jeremiah of Aspendos, taking place September 2-4, 2016. We commend the realization of this meeting, which will provide the faithful laborers of this Eparchy with the opportunity to



gather "in one place," to discuss both administrative matters, as well as the pastoral cares and concerns of the people of God gathered in your region.

As you begin your sessions, we encourage all of you, personally and collectively, to consider and evaluate the importance and need for spiritual renewal and re-evangelization, most especially in light of the increased secularization pervading our world. We are, as our Lord says in the Gospel, "the salt of the Earth." We are not salt for our own sake, as St. John reminds us, but for the world's sake, because the Gospel was entrusted to us. This understanding presents the Christian with an opportunity for serious introspection. St. John reminds us of this lofty calling in one of his homilies: "Do not think that you are destined for easy struggles or unimportant tasks. You are the salt of the earth."

It is this consciousness that has given strength and endurance and inspired every good virtue in our Martyric and Holy Church over the centuries. May it be of benefit to us as well, amidst a world embroiled in conflict, as we endeavor with discernment and sacrifice to fulfill the continuation of the abovementioned Gospel passage: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Assuring Your Excellency and the faithful clergy and Laity of the Eparchy of South America of the Ukrainian Orthodox Church in the USA of our fervent prayers for a beneficial and reinvigorating gathering over the next few days, as well as for your beloved homeland Ukraine, we embrace you and remain with much love and honor.



At the Ecumenical Patriarchate, Indiction, 2016 Ecclesiastical New Year Your Excellency's beloved brother in Christ,

+Bartholomew, Archbishop of Constantinople-New Rome and Ecumenical Patriarch

The Ruling hierarchy of the South American Eparchy, His Eminence Archbishop Jeremiah addressed the Sobor body with his Archpastoral remarks, reflecting upon the last three years of successful ministries of the Eparchy. The archbishop reflected upon the need of new vocations and dedicated clergy service in the Eparchy. Moreover, a report was presented on the status of several seminarians that are studying in various theological seminaries, in particular the need to reestablish a closer relationship between Sts. Cyril and Methodius Ukrainian Orthodox Seminary of South America and St. Sophia Ukrainian Orthodox Theological Seminary (UOC of the USA) in South Bound Brook, NJ.

The next several hours of the day were dedicated to the reports from about 30 parishes of the Eparchy during which various ministries of the Church were discussed in detail.

Among the issues discussed was a need for a refreshed approach to pastoral life of parishes, providing emphasis on the needs of the younger generation that is constantly threatened by the challenges of modern society.

The Ukrainian Orthodox parishes of Paraguay reported a great improvement in the pastoral ministry of the local communities, while supporting the ministry of the local Ukrainian Orthodox monastery of the Meeting of our Lord outside of Fram, Paraguay, under the spiritual care of Ihumen Dimitry.

Moreover, Archbishop Jeremiah reported on the activities of the Assembly of the Canonical Orthodox Bishops of South America as well as various Ecumenical dialogues in which the clergy and parishes of the Eparchy participate.

Once the formal resolutions were presented, the Sobor delegates offered their words of gratitude to Metropolitan Antony for his guidance and presence of His Grace Bishop Daniel, who offered greetings of the Consistory of the Ukrainian Orthodox Church of the USA and actively participated in the working sessions of the Clergy-Laity Gathering.

The Sobor ended on Sunday morning with the Archpastoral Divine Liturgy, commemorating the 1028th Anniversary of Christianity in Kyivan Rus-Ukraine, served by His Eminence Metropolitan Antony, Archbishop Jeremiah, Bishop Daniel with numerous clergy from Brazil, Paraguay and Argentina concelebrating.



New UOL Board Holds First Meeting



The Newly Elected National Executive Board of the Ukrainian Orthodox League of the USA Held Their First Full Meeting of the Year Hosted by the St. Sophia Seminary Chapter of the UOL.

The ideas and motions of the 69th UOL Convention held in July were discussed and assigned for future action. The most significant vote was in support of the 69th UOL Convention delegates' unanimous resolution to repay the \$16,000 loan that was taken by the Seminary to support the purchase of a 12-passenger van to be used as transportation for the seminarians of St. Sophia's. The Board decided to pay off the loan immediately using UOL general funds so as not to incur any additional interest charges, and to also immediately launch a National Fund Drive to replenish the UOL accounts. Funds received beyond the \$16,000 will be forwarded to the Seminary to offset future insurance and maintenance expenses.

UOL President John Holowko stated: «Support from all UOL Chapters, UOL members and indeed all UOC of USA parishes will be essential for the success of this Fund Drive. We are blessed to have such a wonderful group of seminary students to support. As evidenced by the Convention's unanimous resolution, the UOL Executive Board is confident this goal can be quickly achieved.»

Donations can be sent to:

**Ukrainian Orthodox League #SSSVan
Monica O'Donnell, UOL Financial Secretary
720 Koonce Road
Hermitage, PA 16148**

Key projects for the 2016-2017 year that were also discussed at length included the Ukrainian Church Records Digitization Project Challenge and

the undertaking of an update of the UOL History in preparation for the 2018 Centennial of the UOC of USA. UOL Chapters are encouraged and challenged to participate in these new initiatives. Details will be sent to the Chapters and published in the UOL Bulletin in the coming months.

All of the meeting attendees were truly impressed by the skillful and gracious hospitality provided by the St. Sophia UOL Chapter. The morning began with a Moleben service at St. Sophia's Three Holy Hierarchs Chapel served by His Eminence Metropolitan Antony and His Grace Bishop Daniel. During the day-long meeting that followed, the NEB was treated to two delicious homemade meals (breakfast and lunch) prepared by the hands of the St. Sophia Seminarians themselves!

Overall, the meeting was very productive. The National Executive Board is very enthusiastic about meeting the challenges in the upcoming year and eager to take a step forward to make our church better for the future. Members in attendance were: His Eminence Metropolitan Antony, His Grace Bishop Daniel, Fr. Taras Naumenko (Spiritual Advisor), John Holowko (President), Daria Pishko Komichak (2nd Vice President), Jack Roditski (Treasurer), Monica O'Donnell-via conference call (Financial Secretary), Pani Matka Olena Sendeha (Recording Secretary), Ginny Ulbricht (Corresponding Secretary), Teresa Linck (Auditor), Christine Charest (Convention Chair Person), and Michael Komichak (Immediate Past President).

The meeting came to a close in the late afternoon. St. Vladimir Senior UOL Chapter in Philadelphia, PA graciously offered to host the winter National Executive Board meeting.

Looking to the Future: A Story of Faith, Family and Fulfillment



The last Sunday of August, on its patronal feast day, the Dormition of the Holy Theotokos, St. Mary's Ukrainian Orthodox Church, McKees Rocks, Pennsylvania, welcomed His Eminence Metropolitan Antony and His Grace Bishop Daniel to the commemoration of its 110th year as a parish community. Protopresbyter William Diakiw and Pani-matka Sonia Diakiw, Very Rev. Steve Repa, Very Rev. Roman Yatskiv, and Rev. Paisius McGrath joined our Hierarchs and Very Rev. Tim Tomson and Pani-matka Svitlana Tomson and the faithful of this Holy Church.

The weekend was an occasion of joyous thanksgiving, as well as reflection on the past, present and future. United in the Body of Christ, our Hierarchs, clergy, parishioners and guests (from Monessen, Southside, Lyndora, Youngstown, and Carnegie) fervently prayed together during Great Vespers on Saturday, August 27, 2016 and the Hierarchical Divine Liturgy on Sunday, August 28, 2016, as they remembered founders and benefactors, times of loss, challenges, success, and joyous celebration. The responses and hymns sung by the church choir, directed by Pani-matka Svitlana Tomson, were not

only beautiful, but uplifting (as prayer should be).

This awe inspiring and moving fellowship continued during a reception, following vespers in the Church Social Hall, and a Brunch after Liturgy at Pittsburgh's LeMont Restaurant on Mt. Washington overlooking the Golden Triangle. Warm greetings from Fr. Tim and Pani-matka Svitlana, Fr. Yatskiv, His Eminence Metropolitan Antony and His Grace Bishop Daniel, great food and extraordinary friendship made the occasion truly special.

St. Mary's is looking to the future with a determination that reflects a past deeply rooted in faith, their commitment to the Ukrainian Orthodox Church of the USA and the parish's long history of stewardship. St. Mary's has generously and unstintingly supported the Consistory, All Saints Camp, the Ukrainian Orthodox League, Ukrainian Orphanages, the Seminary (to name just a few), their neighborhood and those in need, not only monetarily, but with many, many hours of volunteer service and prayer.

This legacy has and will inform and shape the future. Just this past summer St. Mary's sent five neighborhood children, who recently

began attending church and parish activities, to Diocesan Church School Camp one example--of many--of how a parish can define itself with vision and mission.

Father Tim had this message for his beloved parishioners, "So, on this day, we remember the founders and benefactors of this Holy Church and all of our loved ones who have gone before us. Reminding all that the parish prays for them daily, cherishing the past while embracing the future, and looking forward to celebrating prayerfully and joyously our many blessings; and with faith and the steadfast love of our Lord and Savior Jesus Christ, overcoming the trials and tribulations that are placed before us as we remember: "If God is for us, who can be against us."

We give thanks each day for each one of you, for your love and support for the past 110 years. We look forward to the challenges ahead during the next 110 years. God bless America! This is the great country that empowers us to grow and thrive as Ukrainian Orthodox Americans. Glory to Ukraine. Glory to her heroes. And, as we pray for our country the United States of America, we pray for our Ukraine."

Ukrainian Orthodox Community of Genk (Belgium) Celebrates 30th Anniversary

Over the weekend of September 25, 2016 – the Sunday before Exaltation of the Precious Cross of the Lord – Holy Archangel Michael Ukrainian Orthodox Parish in Genk (Belgium) celebrated the 30th anniversary of consecration of parish temple. With the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and Diaspora, His Grace Bishop Daniel traveled to Belgium to lead the prayerful celebration of the festivities.

On Sunday, September 25th, the Anniversary Divine Liturgy was celebrated by Vladyka Daniel, assisted by the pastor of Holy Archangel Ukrainian Orthodox Church Very Rev. Fr. Vitalij Derewianka, Very Reverend Fr. Bohdan Matwijczuk from Great Britain and Very Rev. Fr. Stavros, representing His Eminence Metropolitan Athenagoras, Exarch of the Ecumenical Patriarchate in Belgium.

Also in attendance at the Liturgy were representatives of the Roman Catholic Diocese of Hasselt, Belgium and members of the diplomatic community of Ukrainian Embassy to Belgium and European Union, as well as numerous parishioners from of the Ukrainian Orthodox communities from Germany, France and Great Britain.

In his homily, Bishop Daniel reminded the faithful to give thanks for the blessings they have received



and to continue to ask God's blessings on the parish community. He also remarked on the importance of recognizing the need to work together and that having done so in the past, the parish community has arrived at this celebration. His Grace finished by quoting Colossians 3:14: "Above all, clothe yourselves with love, which binds everything together in perfect harmony."

At the conclusion of the Divine Liturgy, with the blessing of His Eminence Metropolitan Antony, Bishop Daniel presented the pastor of the parish Very Rev. Fr. Rev. Vitalij Derewianka and Pani-matka Frida with the Blessed Certificate on the occasion of the 50th wedding anniversary. Moreover, recognizing the generous contributions to the establishment of the parish family and numerous years of service in the life of the Church, Bishop Daniel presented Pani-matka Frida with the medal of Holy martyrs Borys and Hlib, the patron saints of charitable activity

in the life of the Ukrainian Orthodox Church.

Once the liturgical celebrations conclude, the entire congregation processed to the formal entrance of the entire Holy Archangel Michael Ukrainian Orthodox Church in Genk for the formal blessing and dedication of the newly written iconography on the walls of the spiritual complex of the Church.

After the Liturgical celebrations all were invited to a reception on the premises of the parish center. Numerous dignitaries expressed their greetings to the parish community; among them were the Mayor of Genk as well as the representatives of the Belgian Royal government, and the representative of the Roman Catholic Diocese of Hasselt. Ambassador Mykola Tochytskyi, Head of the Mission of Ukraine to the European Union greeted those in attendance on behalf of the diplomatic corps of the government of Ukraine.

Holy Archangel Michael Ukrainian Orthodox parish community in Genk is a richly diverse parish made up of different cultures and languages; however, the parish takes pride in their Ukrainian language liturgical celebrations and traditions, which are prayerfully preserved by the community and the parish's choir. Many people were departing from the festivities, stating that Holy Archangel Michael is not only a parish, it is a family.



All Saints Parish of New York City Holds Retreat at All Saints Ukrainian Orthodox Camp in Emlenton, PA



The beautiful gold-leafed hills of Western, PA and especially All Saints Ukrainian Orthodox Camp in Emlenton, PA welcomed a group of parishioners of All Saints Ukrainian Orthodox Church from New York City, NY that traveled over 8 hours in order to spend time in prayer and reflection at the Church's Camp.

As a group of 30 pilgrims arrived to Holy Apostle Thomas Ukrainian Orthodox Camp Chapel, Mr. Larry Kopp, Camp Manager welcomed the group to the Church's Camping facility. Vespers service and the entire retreat was served and led by His Grace Bishop Daniel, who traveled to Emlenton, PA following the prayerful celebration of the 85th anniversary of parish ministry of the Dormition of the Birth-Giver of God Ukrainian Orthodox Church in Lorain, OH.

Welcoming the parishioners of All Saints parish of New York, Vladyka Daniel stated that "When a parish group takes time out for spiritual refreshment at a retreat, the whole parish body benefits."

As the retreat started, the entire Emlenton, PA community was hit a powerful rainstorm, which immediately caused everyone at the Camp to reschedule and adjust for the entire weekend. Being restricted

to only indoors activities between Holy Apostle Thomas Chapel and the Dining Hall, the pilgrims spent most of their time in listening to the informal presentation of Bishop Daniel and simply enjoying the opportunity to have a 3 hours long Q/A session with the bishop.

On Saturday evening, September 16, 2016 Bishop Daniel led Vespers service with the chanting by the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) Subdeacon Mykola Zomchak, Subdeacon Mykhailo Bokalo, Ihor Protsak and Yurii Bobko.

Sunday morning filled the sacred space of the Camp Chapel with numerous pilgrims, who prepared themselves and approached the Holy mystery of Confession. Once again, Vladyka Daniel, helped by the seminarians, led the celebration of the Divine Liturgy, during which he offered a though provoking sermon. In conclusion, the bishop stated "Any amount of time taken to get away and focus on God will bear fruit in the lives of individuals and the church! With a whole world of needs and possibilities facing us, how do we decide whom and what to give our life to? The life of unconditional love,

service; utilizing the gifts received for the benefit of others in the service of the Lord."

The day concluded with a delicious luncheon prepared by the volunteers of All Saints Camp – Julia Ames with her sons Charles and Mark and Carol Novosel, that have generously agreed to volunteer their time and talents, while feeding some 40 people at the retreat.

Leaving the Church's Camp facility, the Retreat participants stated that they are leaving renewed and refreshed, as they were able to share the key precepts of Faith that gave them a new perspective in their walk with Christ; new unity developed among those at the retreat which will spread through the congregation as they return to parish setting. "It exceeded our expectations" was a comment heard again and again from the participants who were impressed both by the beauty and functionality of the facility and the wonderful hospitality they received from the staff.

Reflecting upon the conclusion of the first parochial retreat of All Saints Ukrainian Orthodox parish of New York City at All Saints Camp, Vladyka Daniel, Fr. Timothy Tomson (Chairperson of All Saints Camp Committee) and Larry Kopp (All Saints Camp Manager) noticed that one of the main objectives is to eliminate all distractions from each and every pilgrim/guest who visits the Church's Sacred Camp grounds in order to allow the Lord to work in a multitude of lives. Mr. Kopp stated "We want the Camp and cabins to be clean when people arrive, the meals to be hot and delicious, and the retreat space to be just what the group needs. Our staff has a heart for ministry in the life of our Ukrainian Orthodox Church of the USA when retreats happen and when the encampments for the youth of the Church are conducted."



Ukrainian Church Records Project

When our earliest Ukrainian ancestors set foot on North American soil, they brought their religious faith to sustain them in a strange land. One of the first things they did was to organize church communities, and the records of those churches contain a wealth of information about these pioneers. Many people do not realize that in the United States the government did not begin keeping civil records of births, marriages, and deaths until well into the 20th century. And when they did, the civil registrars often badly mangled the names of "foreigners", including Ukrainian Americans. Church records, therefore, are a much more reliable source of information about early Ukrainian families and their origins, providing information that may not be available anywhere else.

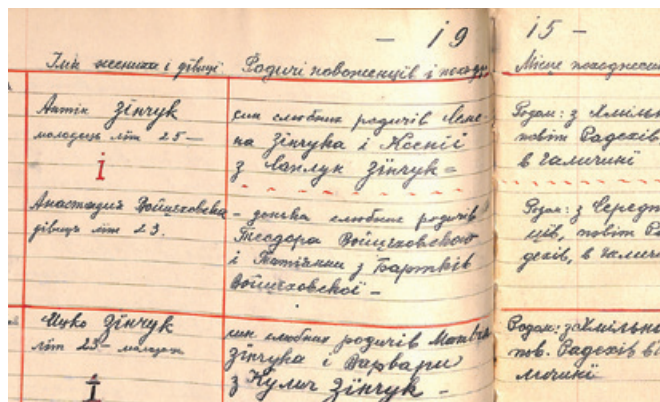
How can we do it?

The organizing committee of the "Nashi Predky - Our Ancestors" genealogy group at the Historical and Educational Center has developed a methodology to efficiently digitize the historical records of our parishes. Our committee includes a professional archivist, a professional genealogist, individuals with a long tenure of service to the Church, and individuals who have a passionate interest in preserving and promoting Ukrainian American heritage. Together, we have come up with a simple and efficient approach to preserve these records and make them more accessible.

The vast majority of our Church's historical records are maintained by parishes. In most cases, the parish metrical books, meeting minutes, early photographs, and other documents located in our church offices and rectories are the only copy of those records in existence. The need for parish participation is therefore crucial.

Any parishioner(s) with a good, recent model digital camera can participate. You do not have to be an expert in digital photography or image processing software. You can simply mail us the SD card straight from your camera or upload the files to a secure online "lock box", and we will handle the rest!

If you are interested in organizing such an effort at your parish, **please contact us before you start** (genealogy@UkrHEC.org). That way, we can plan for storage space and recruit an appropriate number of volunteer transcribers. Secondly, we can provide you with technical advice. Finally, we will provide you with photo log forms to help you document your work so that your images can be correctly identified and put in the proper order.



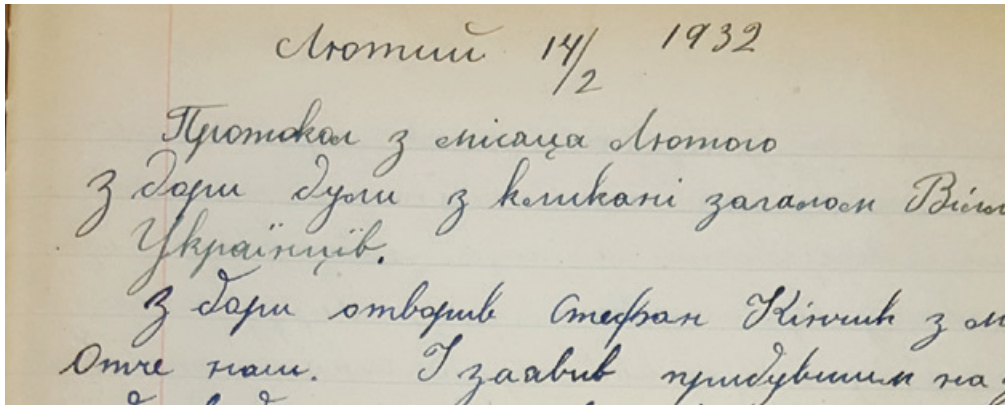
Marriage records from the proto-Orthodox Holy Trinity "Ukrainian National Church" parish, Chicago, 1915. Source: Fr. Gregory Chomicky papers, Ukrainian Historical and Educational Center of NJ Archives.

Why now?

Thanks to the Internet, we now have a growing community of people who are interested in preserving and promoting our Ukrainian heritage. Working together we can accomplish much more than any one of us could alone. But most importantly, time is not on our side. We need only recall Woonsocket, Rhode Island; Philadelphia, Pennsylvania; and, most recently, Carteret, New Jersey, to realize how fragile our history is. In the course of an afternoon or a few hours overnight, it could literally go up in smoke. Making digital "backup copies" of these records now will help to ensure that the information they contain will be available for many future generations to study and to appreciate their Ukrainian American heritage.

Archiving and Transcribing

Once the Center receives the digital images of your parish's documents, they will be downloaded to a central computer at the Center. All files will be digitally preserved using current archival best practices. The strength of the Nashi Predky group will become evident as the records are transcribed. We have over 1,000 members in the Nashi Predky international online community. Many of them have been quite generous with their time and resources and we expect that they will be happy to help transcribe the submitted parish records. Our community



Other parish records, such as minutes books, are also tremendously valuable. This is the first page of the minutes book from Sts. Peter and Paul Ukrainian Orthodox Church in Willimantic, Connecticut (now closed). It documents the meeting that led to the formation of the parish in 1932, and includes the names of those present and a summary of the grievances which precipitated their breaking away from the Russian Orthodox parish where they had previously been members.

Source: The Ukrainian St. Peter and Paul Orthodox Church (Willimantic, Conn.) records, volume 15. Ukrainian Historical and Educational Center of NJ Archives.

members are fluent in English, Ukrainian, Russian, Latin, and other relevant languages, as well as being familiar with old styles of handwriting.

Initially, the focus will be upon transcribing the parish metrical books (baptisms, weddings, and funerals). But other parish records, such as board meeting minutes, memoranda, photographs, and cemetery lot records are of considerable historical importance, and we hope to index those records in the second stage of the project. But photographing and submitting images of these items **now** will serve as an “insurance policy” against loss of that valuable information to fire, flood, or other disaster.

Community Access

Records are only valuable if people can find them and access the information contained in them. However, there are three competing considerations that must be taken into account: (1) ease of access to records by researchers, (2) privacy concerns, and (3) financial concerns. We believe that our proposal addresses this.

Each parish can decide which records it is prepared to share. We will take steps to minimize the danger from identity theft, while ensuring that researchers will still have meaningful access to these valuable historical records. This will be done using multiple indexes and limiting unrestricted online access to the most detailed information.

If a researcher finds a record of interest in the index, he or she may obtain a copy for a fee, which will be watermarked as a non-official copy. We will strongly urge that the researcher also make a donation to the parish

in honor of his or her ancestors, and provide him/her with your parish’s contact information.

Once the documents for each parish have been transcribed, Nashi Predky will provide free of charge to the originating parish all of the digital images of that parish’s records as well as the full computer searchable transcriptions.

Our Ukrainian American ancestors have left us a wonderful legacy. Let us preserve it and learn from it before it’s too late.

The Nashi Predky group is in a position to help parishes to preserve and make accessible their historical records with minimal effort and practically no cost to the parish itself. Our plan balances ease of access, privacy concerns, and financial considerations. The parish will benefit by having an indexed set of digital images to aid any inquiries it receives directly, and will be confident that their records are safe from accidental destruction or damage. The Center will be able to respond to many inquiries, funds will be generated for the Center, and donations to the parishes will be strongly encouraged. Non-genealogical requests will still be directed to the parishes. Finally, researchers will be able to access and study our Ukrainian American history and make connections across families, parishes, and decades as never before. This is a “win-win” situation! Please join our effort so that we can work with you to preserve the historical treasures in your midst.

**See the full project details at
NashiPredky.org/church-records-project**

Register for the 3rd Annual “Nashi Predky” Genealogy Conference!

November 4-5, 2016. This year’s program includes dual-track afternoon sessions, and optional talks on Friday evening. Full details and online registration is available at NashiPredky.org/conference.

Dormition of the Birth-Giver of God Church in Lorain, OH Celebrates the 85th Anniversary of Parish Ministry

For many Orthodox Christians in the Northeastern Ohio on Lake Erie, Dormition of the Birth-Giver of God Ukrainian Orthodox Parish was a part of their growing up. Founded in 1931, the parish family worked tirelessly for the past 85 years nurturing the spirit of Holy Orthodox way of life, yet maintaining beautiful and rich Ukrainian culture, folklore and customs.

His Eminence Metropolitan Antony, the First Hierarch of the Ukrainian Orthodox Church of the USA, assisted by His Grace Bishop Daniel, Ruling hierarch of the Western Eparchy of the UOC of the USA, blessed the Clergy and faithful of the parish family by presiding over the celebrations for the 85th anniversary of the parish and the 69th anniversary of the consecration of the present parish temple.

Arriving on Friday evening, Metropolitan Antony was greeted by the pastor of parish community – Very Rev. Fr. Dmitri Belenki and parishioners, who for the past several months have been planning the celebration. Vladyka Daniel, accompanied by 4 seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) left the Metropolia Center of the UOC of the USA on Friday afternoon and also arrived to Lorain, OH in the late hours of Friday evening, following a seven-hours long journey.

Saturday morning, greeted parishioners and guests of the parish family with a light rain forecast. Escorted by the seminarians and welcomed by about 20 priests of the local OH Orthodox community, Metropolitan Antony and Bishop Daniel received flowers from the hands of children, bread and salt from the hands of the members of parish's Sisterhood and a greeting from the pastor of the parish family – Fr. Dmitri.

His Eminence's powerful sermon, following the chanting of the Gospel reading, was about the notion



of spiritual formation and service in the life of the Church. He addressed the faithful saying that each moment in our life is a moment in which we are in risk of danger and sin. The Lord is our God and Companion in these moments, and this is why we cross ourselves before and after each act we do in our daily lives. Metropolitan Antony said that the Church is open to all believers to come and lay their burden and be healed. We as believers must not come to church as if we come to a social club, but as we come to a place in which we seek first the Kingdom of God.

At the conclusion of Divine Liturgy, Vladyka Metropolitan Antony greeted Very Rev. Fr. John Nakonachny upon his 70th birthday and shared with those in attendance prayerful moments of their Seminary academic years of studies and spiritual pastoral formation.

The luncheon was another encounter between the fathers of the Church and their spiritual children. Numerous parishioners attended this lunch, which was an opportunity to extend the communion among each other, which is expressed in the Divine Liturgy as well as in communal meals among the one family.

Metropolitan Antony's final stop in Ohio was the International airport,

as he departed for the visit of St. Andrew the First-Called Ukrainian Orthodox Cathedral in Silver Spring, MD; while Vladyka Daniel began another archpastoral journey via automobile to All Saints Ukrainian Orthodox Camp in Emlenton, PA where about 30 pilgrims from All Saints Ukrainian Orthodox Church of New York, NY were waiting for his arrival in order to begin a weekend of spiritual retreat at the Camp.

We at the Dormition of the Birth-Giver of God parish thank our Lord for the past 85 years of blessings and graces. We are so blessed to have a well-established and faithful Orthodox community. We also thank His Eminence Metropolitan Antony, His Grace Bishop Daniel and Fr. Dmitri Belenki, for their fatherly love and numerous blessings that we received in their historical visit to Lorain, OH.

May God grant our hierarchs many years as our shepherds and as our fathers in Christ. May He also grant all Ukrainian Orthodox churches in the United States of America and throughout the world many years in faith and service for our Lord Jesus Christ and His flock.

St. Sophia Ukrainian Orthodox Theological Seminary Begins New Academic Year



Although classes often start a bit earlier, each seminary school year begins with the celebration of the Hierarchical Divine Liturgy on the first of September (the 14th of September on the civil calendar), the beginning of the Liturgical Year. This year was no exception. What was exceptional was the energy of our full-time seminarians and the beauty of the service.

The festivities began with the seminary provost, V. Rev. Bazyl Zawierucha, and Seminarians Mykola Zomchak and Hryhoriy Matviiv greeting His Grace, Bishop Daniel, the seminary Dean of Men and the principle celebrant of the Liturgy, and His Eminence Metropolitan Antony, the Rector of the Seminary in the narthex of the seminary chapel and continued as Dn. James Cairns assisted Bishop Daniel with the Entrance Prayers as Metropolitan Antony offered the cross to each of the fourteen priests in attendance for veneration.

During the service, Victor Wronskij (Sts. Peter and Paul UOM, West Islip, NY) offered a homily during which he shared the advice given to him when he was at seminary: that the main goal of seminary life is for seminarians to learn to pray. He pointed out that there are many distractions to prayer in the world, but that priests must be grounded in their relationship with Christ – a relationship that is lived and experienced through constant prayer – in order to evangelize their parishes and communities. Metropolitan Antony was moved to expound on these words at the end of the service, challenging not just the seminarians but everyone

present not to shirk their prayers and to make sure that those prayers include intercessions for all of our clergy, seminarians, and faithful.

During the liturgy, Bishop Daniel prayed by name for each of the seminarians, to include those who study in our Distance Learning and Short-Term Residency programs. The length of the list was an indicator of the health of the seminary and of the families and parishes who have offered up their devout sons and daughters to the service of the Ukrainian Orthodox Church. He also pointed out that the Church prays for each of the faithful – and the entire Church – at each service, and that this includes putting a commemorative piece of bread representing each of us onto the same paten as the central portion that, through the grace of the Holy Spirit, becomes the Body of Christ.

The culmination of the celebration was the presence of God in our midst and the sharing of Christ's Body and Blood with all the people. It is always a blessing to see our bishops communing their priests and laity – and to be

among those being so blessed. Among other things, it is a great reminder that our bishops are first and foremost our archpastors – our shepherds - who tend to the very real needs of us, their sheep.

The seminarians are getting better and better at serving the bishops in the altar and leading the singing from the kliros, and it is a joy to see how much they love doing both things (to the glory of God). This is a very special group of young men and it is a blessing to watch them serve God and to grow in this grace.

The celebration concluded with an excellent Lenten meal, prepared by the seminary chef, Pani Maria.

May the Lord God grant our hierarchs, our priests, our seminarians, our seminary faculty and staff, and all our faithful MANY BLESSED YEARS!

Seminarians serving and singing: Subdeacon Volodymyr Yavorskyi, Yuri Bobko, Ihor Protsak, Subdeacon Mykola Zomchak, Subdeacon Mykhaylo Bokalo, Vasyl Hrytskiv, Vladyslav Huk, Hryhoriy Matviiv, and Tadei Surak.

Clergy in attendance: His Eminence Metropolitan Antony, His Grace Bishop Daniel (Celebrant), V. Rev. Bazyl Zawierucha, Protopresbyter Taras Chubenko, V. Rev. Yuriy Siwko, V. Rev. Stephen Hutnick, V. Rev. Petro Levko, V. Rev. Volodymyr Muzychka, V. Rev. Taras Naumenko, V. Rev. John Haluszczak, Rev. Victor Wronskij, V. Rev. Anthony Perkins, V. Rev. Orest Pukhalskyi, V. Rev. Vitaliy Pavlykivskyi, Rev. Vasyl Pasakas, and Deacon James Cairns.

By Very Rev. Fr. Anthony Perkins



Bishop Daniel Leads 9/11 Memorial Prayers Service at Holy Archangel Michael Church in Pinellas Park, FL



Stephen and Fr. Michael of the Albanian Episcopate of OCA), Vladyka Daniel lead not only the Eucharistic Liturgy, but also a memorial service, commemorating the innocent victims of the brutal terrorist attack on US soil of 9/11/2001.

In his remarks, the bishop stated that "...911... For years, those numbers simply meant a call for help. Now they also remind us of September 11, 2001, the date of the worst terrorist attack on the United States of America and one of the deadliest days ever on American soil.

In October 2001, the United States Congress passed a joint resolution designating that every September 11th be observed as "Patriot Day." The resolution requests that U.S. government entities and interested organizations and individuals display the flag of the United States at half staff on Patriot Day and that the people of the United States observe a moment of silence in honor of the individuals who lost their lives as a result of the September 11, 2001 terrorist attacks...

...After September 11, we are a wounded people. We share loss and pain, anger and fear, shock and determination in the face of these attacks on our nation and all humanity. We also honor the selflessness of firefighters, police, chaplains, and other brave individuals who gave their lives in the service of others. They are true heroes and heroines.

In those and these difficult days, our faith has lifted us up and sustained us. Our nation turned to God in prayer and in faith with a new intensity. This was evident on cell phones on hijacked airliners, on stairways in doomed towers, in cathedrals and parish churches, at ecumenical and interfaith services, in our homes and hearts. Our faith teaches us about good and evil, free will and responsibility. Jesus' life, teaching, death and resurrection show us the meaning of love and justice in a broken world. Sacred Scripture and traditional ethical principles define what it means to make peace. They provide moral guidance on how the world should respond justly to terrorism in order to reestablish peace and order. Thus is it our sacred responsibility, as children of God, to care for the world of ours; to sustain peace and to realize our sacred duty - to preserve the common good, protect the innocent, and reestablish peace and order in the world around us."

Following the prayer service, the parish family of Holy Archangel Michael prepared a luncheon, observing the strict liturgical fast of the day and yet sharing in prayerful fellowship with each other.

With about 100 people in attendance, the parish family of Holy Archangel Michael Ukrainian Orthodox Church in Pinellas Park, FL prayed on Sunday – September 11, 2016 – marking the 15th anniversary of the most tragic event in the modern history of the United States of America – terrorist attack upon the US on 9/11/2001.

The Ecclesiastical Church Calendar (according to Julian Calendar) also marked the feast of the Beheading of St. John the Baptist on Sunday September 11, 2016 and it was quite appropriate for the clergy of the Holy Archangel Michael Ukrainian Orthodox parish to be fully vested in dark read colors, remembering the sacrificial pious life of one of the greatest prophet of the Church – St. John the Baptist.

The liturgical services of the day were served by His Grace Bishop Daniel, who visited Holy Archangel Michael Ukrainian Orthodox parish in Pinellas Park, FL in the capacity of President of Consistory of the UOC of the USA, while addressing some vital issues in the life of the parish family, especially the health of its current pastor. Surrounded by four priests (Very Rev. Fr. Ivan Petrouchtchak, Fr. Vasyly Shak, Fr.

Family Fest 2016 at All Saints Ukrainian Orthodox Camp in Emlenton, PA



Family Fest at All Saints Camp Labor Day weekend this year was fantastic! Families and friends attended from near and far for a weekend full of fellowship, fun and relaxation! It was great to see old friends and meet many new friends during the weekend!

The weather was as good as it gets, allowing for all events to occur in a dry and comfortable climate. Families began arriving Friday evening and catching up and sharing memories at the dining hall. Saturday morning after Morning Prayers and breakfast, everyone headed down to the field for the Annual "Family Fest Kickball Game". Young and old had a great time, whether a playing, watching or cheerleading! The afternoon was set aside for free time, swimming or sports.

After Great Vespers, conducted by Very Rev. Fr. John Haluszczak, the themed dinner, "Super Hero's", was served at the pavilion. Deacon Jim Cairns, our pig roast executive chef, did an

amazing job delighting many especially with delicious crispy pig skin. Tables were decorated with favorite super hero themes. We even had a watermelon pig carved by Michael Kapeluck for those vegetarians. Face painting was performed by Mike Bodnar. After dinner Michele Kapeluck & Becky Mills led a Super Hero Academy Game (blind fold musical chairs) which was met with great laughter by all watching.



Very Rev. Fr. John Nakonachny, Very Rev. Fr. John Haluszczak, and Deacon Jim Cairns celebrated Divine Liturgy on Sunday. Participants beautifully sang responses providing a very uplifting spiritual experience. Rob Prokopchak shared information on his recent volunteering with OCMC for Habitat for Humanity during an impromptu presentation after brunch! The balance of the day provided time for various other Family Fest activities like the Name Game (won by the ladies after a string of men's victories), Bingo, sharing photos from past encampments, and a campfire with s'mores and hot dogs!

Christine Mills would like to thank everyone for coming to Family Fest and also to those who helped out in ANY way over the weekend. She expressed how wonderful it is to have so many friends help to provide a great weekend. From decorating, kitchen help, and taking out the trash or to running an event, your assistance meant the world to her. After several years of coordinating Family Fest Christine Mills has decided to step down as chair. Thank you Christine, for your service and let's welcome Cathy Bucharew and Eric Senedak who have stepped forward to co-chair Family Fest 2017.

Thank you again for a "SUPER" weekend and may God Bless you all!



News

Ukrainian Orthodox League Has Raised Over \$60,000 to the Soup Kitchen Project of St. Andrew's Society



The Ukrainian Orthodox League (UOL) has actively participated in the "Soup-er" Bowl Project of Saint Andrew's Society, which feeds the needy elderly in Ukraine. Since the founding of Saint Andrew's Society in 1990, humanitarian support to the needy and disenfranchised has been an integral part of the mission of the Society. After the collapse of communism in the former Soviet Union, the faithful here in the United States have supported efforts in Ukraine in providing meals for the elderly poor.

Presently, centers supported by the Society are in Kyiv (3), Pereyaslav-Khmelnytsky, Chernihiv, Ternopil, Chernivtsi and the newest center for the elderly refugees in Mariupol near the conflict zone in the Donbas region.

Meals are distributed at soup kitchens, cafeterias (hot meals five days a week) or delivered to home bound elderly. Food is provided to pensioners that have no family or social support, and are of limited financial resources. This program is implemented with the cooperation of local faithful in Ukraine.

Since 2006, chapters of the UOL and individual faithful have hosted Soup Meals at parishes in the months of January or February coinciding with Super Bowl Sunday, raising funds for this charitable outreach. Over \$60,000 has been raised during these last 10 years. This year's collected funds were presented to St. Andrew's Society at the Convention of the Ukrainian Orthodox League held last July in Coatesville, Pennsylvania.



Українська Православна Ліга пожертвувала понад \$60,000 на їдальні Потребуючим в Україні

Українська Православна Ліга, яка об'єднує вірних нашої Церкви по цілій Америці активно підтримує діяльність Товариства Святого Андрія яке годує потребуєчих пенсіонерів в Україні. З часу заснування Товариства Св. Андрія у 1990 році, гуманітарна підтримка для потребуєчих і знедолених, була значною частиною місії Товариства. З самого початку після розвалу Радянського Союзу, вірні тут у Сполучених Штатах Америки, підтримували зусилля в Україні, роздаючи їжу для малозабезпечених людей похилого віку.

На сьогоднішній день, центри отримують підтримку від Товариства в Києві (3), Переяслав – Хмельницькому, Чернігові, Тернополі, Чернівцях та в найновішому центрі в Маріуполі для старших біженців з Донбасу.

Їжа роздається по їдальнях, столовах, або доставляється по домівках для тих пристарілих, які не можуть прийти до цих їдальнь. Харчування надається тим бідним пенсіонерам, які не мають родин чи підтримки від держави. Ця програма вводитьься завдяки співпраці місцевим вірним в Україні.

Відділи УПЛіги та індивідуальні вірні влаштовують кожного року обіди по парафіях в США в місяцях січні або лютому (в сезоні Super Bowl) збираючи фонди на цей проєкт. За десять років УПЛіга пожертвували понад 60,000 доларів. Підчас Конвенції Ліги минулого липня в місті Coatesville, Pennsylvania був переданий чек минуло річної збірки.



Mommy and Me, Daddy and Me Program Celebrates 15 Years



First Year of Mommy and Me, Daddy and Me in 2001

This summer marks the 15th anniversary of the Ukrainian Orthodox Church's Mommy and Me, Daddy and Me program (MMDM). With the vision and blessing of His Eminence Metropolitan Antony (then Archbishop Antony - President of the Consistory), this groundbreaking program was created by the director of Youth Ministry Natalie Kapeluck and the then Office of Family Director, Debra Burgan. The hope was to provide a place for parents and children to spend time together in an Orthodox Family Environment. The children would be introduced to camp life at All Saints Camp and the parents given the opportunity to meet fellow Orthodox parents who were tackling the same challenges in today's world. Fifteen years later, the program has far exceeded the expectations of its founders and become so much more than anticipated.

Under the current directors, Kira Senedak and Denise Strashinsky, parents and their children come for a week in early August to All Saints Camp to relax and enjoy being in a Christian community. Campers from Teenage Conference, another

of the Ukrainian Orthodox Church's programs, volunteer as Big Brothers and Big Sisters for the families. They assist the parents by watching their children, playing with them, doing arts and crafts with them, and providing the parents the chance to unwind. These Big Brothers and Big Sisters make it possible for the parents to attend guest lectures from speakers like Presvytera Melanie DiStefano, who spoke on this year's theme of "In His Image" by relating it to her experience of raising a child with disabilities and Michael Kapeluck who discussed the theme as seen through the iconography of St Thomas Chapel.

In the last fifteen years, it has been wonderful to witness campers from the first ever session grow from



small children into teenagers and in turn watch MMDM alumni return as staff. "Besides my daughter, Alexis, there are two other gals who started out here (today)," Fr. Taras Naumenko, the camp's Spiritual Father, says. "They are Erica Holowko and Sophia Dobronos. I'm so happy that these three have maintained a friendship. They've gone through all the programs together and continue to be active in the church." All three girls worked as Big Sisters in this year's MMDM program.

Fr. Taras announced his retirement from the program at the final day's program. "To be up here nine years," he says, speaking to the crowd of families and staff, "I do it for the love of this camp, the love of the church, and, most importantly, the love of the children." Fr. Taras will be staying on with the camping ministry in another capacity with one of our other outstanding programs. Fr. Anthony Perkins will be stepping into the role of Spiritual Father for the MMDM program.

Families who have attended MMDM have enjoyed many wonderful activities through the years. Family



15 year later

crafts such as a large mosaic of the Mother of God, the first day hike, parent/child kickball games, the famous MMDM campfires, and most importantly praying together as a family and an Orthodox Community.

One of the first families to join the program, Missy and Stephen Sheptak, enjoyed the experience with all three of their children spanning a fifteen year period. Missy has this to say of their time, " You should all join us here. It is great to live in an Orthodox Community; to see old friends and make new friends - praying together and playing together. It's a special place. This program has meant so much to my family and the beautiful crafts we have made together still adorn our home as a remembrance. My son Cyril started here at four years

old and has now returned as a Big Brother - life coming full-circle."

MMDM is a one-of-a-kind program in the Orthodox Camping world and has been host to families from many different Orthodox jurisdictions in its fifteen years. We have also sponsored wonderful speakers from diverse backgrounds such as Melissa Tsongranis, Asst. Director for the Greek Orthodox Center for Family Care, Fr. Dn. Joseph Matusiak, former Director of Youth Ministry for the Orthodox Church in America and Paul Abernathy of FOCUS Pittsburgh.

The Office of Youth & Young Adult Ministry would like to thank all of the past and present Spiritual

Fathers, Directors, Staff and Families who have made Mommy & Me/Daddy & Me the outstanding program that it is today. Most especially we would like to give thanks for the blessing and spiritual leadership of our Hierearchs, His Beatitude Metropolitan Constantine of Blessed Memory, His Eminence Metropolitan Antony and His Grace Bishop Daniel who have unceasingly supported the work of our camping ministry. By their example we strive to accomplish the work of our Lord. It is through community and the love of Christ that we may succeed in endeavors. This program of the Ukrainian Orthodox Church of the USA is a shining testament to this and a true offering of our gifts back to our Lord.

By Nicholas Perkins and Natalie Kapeluck Nixon



90th Anniversary Celebration in Johnson City, NY



On sunny but cool autumn morning parishioners of St. John the Baptist Ukrainian Orthodox Church, Johnson City NY, together with the guests gathered to celebrate the 90th Anniversary of the parish.

After customary greeting of His Eminence Metropolitan Antony by Jr. UOL, Sisterhood, Parish President and the priest celebration began with the Hierarchical Divine Liturgy.

Metropolitan Antony was assisted by the following clergy: Protopresbyter Myron Oryhon, V. Rev. Mykola Andrushkiv, Rev. Ivan Synevskyy, Rev. Vasyl Shak and Deacon Philip Harendza. Seminarians Subdn. Mykola Zomchak, Hryhoriy Matviiv and Vladyslav Huk with parish altar servers provided great help without any mistakes or delays.

The choir under the direction of Melodye Onysko continued to uplift the hearts with beautiful melodies and hymns. You can just feel the power of more than 35 choir members that encourages you to just join them and be part of the prayer.

His Eminence Metropolitan Antony in his enlightening sermon about the importance of listing all the generations of Jesus Christ reminded everyone that while we remember those 90 years looking back we should also look ahead and reflect on our plan how to continue the following 100 years. The past should help us to move forward into the future and should never become the stumbling block. Our connection to this parish has a great significance in our life. Now we can introduce ourselves as "I'm from St. John Parish"

that brings attention, importance and visibility. The same way Matthew was portraying the link of Jesus Christ to Patriarch Abraham, Prophet King David and others to the Jews.

Fr. Ivan Synevskyy presented to Vlydyka Antony icon, copy of the altar iconography, as remembrance of this 90th anniversary. Four parishioners were awarded Blessed Certificate from Metropolitan and icon from parish for their dedication, love and use of their talents for the glory of God. They are John Maliwacki Sr., Lesia Klysh, John Tylko and Mary Ann Klish.

Family Picnic was provided by St. Mary Sisterhood. Pig roast was done by Dr. Mark Hatala. St. John Parish is know in the area also by the good Ukrainian food. We don't have to explain – it's just good, always!

IN HIS IMAGE



A project of the Consistory Office of Youth & Young Adult Ministry of the Ukrainian Orthodox Church of the USA. An opportunity for youth and college students to express their faith and glorify God!



FAITH & PHOTOGRAPHY CONTEST
FOR MORE INFORMATION VISIT UOCYOUTH.ORG
OR SEND EMAIL TO: UOCYOUTH@AOL.COM

ENTRIES MUST BE SUBMITTED BETWEEN: OCTOBER 1-31
SUBMISSIONS MUST BE POSTMARKED BY: OCTOBER 31, 2016
VOTING PERIOD FOR "PEOPLE'S CHOICE AWARD": NOV 1-14

Holy Baptism...

as of 09/08/2016



Alexejun, William Nicholas baptized and chrismated on July 31, 2016 in St. Michael and St. George Church, Minneapolis, MN. Child of Matthew Alexejun and Halina Yarr. Sponsors: Roger Kulstad and Valentina Washchuk, Amanda Kulstad. Celebrated by Fr. Evhen Kumka.

Alexopoulos, Sophie Rose baptized and chrismated on November 8, 2015 in Sts. Peter and Paul Church, Palos Park, IL. Child of Bill Alexopoulos and Nikol Orlando. Sponsors: Bill Papavasiliou and Lori Rybinski. Celebrated by Fr. Vasyl Sendeha.

Aspromonty, Emily Lauren baptized and chrismated on October 26, 2013 in St. George Church, Yardville, NJ. Child of Jason Louis Aspromonty and Larissa Ann Culliton. Sponsors: Jonathan Aspromonty, Nicholas Aspromonty and Kristin Aspromonty, Brittany Aspromonty. Celebrated by Fr. Peter Levko.

Bursova, Victoria baptized and chrismated on July 15, 2016 in St. Andrew Church, Los Angeles, CA. Child of Jeremy Fite and Oksana Bursova. Sponsors: and Natalia Rostova. Celebrated by Fr. Vasyl Shtelen.

Campbell, Victoria Grace baptized and chrismated on January 17, 2016 in St. Andrew Church, Boston, MA. Child of Daniel J. Campbell and Oleksandra Petlyukh. Sponsors: David Sweet, Troy Boudreau and Nadezhda Karaseva, Sandy Sweet. Celebrated by Fr. Roman Tarnavsky.

Carlisle, Zoey Belle baptized and chrismated on July 10, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of James Robert Carlisle and Lauren Marie Kelly. Sponsors: Anthony LaMarta and Beth Heiden. Celebrated by Fr. Vasyl Sendeha.

Carminati, Elena Siena baptized and chrismated on August 23, 2016 in Holy Trinity Church, Cheektowaga, NY. Child of Pavel Sckirca and Casey Carminati. Sponsors: Pavel Tofan, Vyacheslav Tofan and Elena Tofan. Celebrated by Fr. Yuriy Kasyanov.

Chaban, Daniel Victor baptized and chrismated on August 27, 2016 in St. Andrew Church, Los Angeles, CA. Child of Victor Vladimir Chaban and Elena Berezhna. Sponsors: Jaroslav Berezhnyj and Natalia Chaban. Celebrated by Fr. Vasyl Shtelen.

Demianchuk, Daniel baptized and chrismated on July 30, 2016 in St. Andrew Church, Cumming, GA. Child of Sergii Demianchuk and Liliya Demianchuk. Sponsors: Roman Klymukh and Mariya Kornlyo. Celebrated by Fr. Bohdan

Maruszak.

Dergunov, Michael baptized and chrismated on July 16, 2016 in St. Volodymyr Church, New York, NY. Child of Viktor Dergunov and Nataliya Bashta. Sponsors: Aliaksandr Kisialeu and Lana Kofman. Celebrated by Fr. Volodymyr Muzychka.

Dmytryshyn, Anna baptized and chrismated on June 25, 2016 in St. Mary Church, New Britain, CT. Child of Andrii Dmytryshyn and Iryna Vasylyshyn. Sponsors: Roman Dyrbavka and Olga Karabinovych, Emilia Kotyk. Celebrated by Fr. Andrii Pokotylo.

Edwards, David Andrew baptized and chrismated on in St. Vladimir Church, Pittsburgh, PA. Child of Douglas John Edwards and Dorothy Rainbird. Sponsors: Stanislav Rodionov and . Celebrated by Fr. John Haluszczak.

Kashirin, Taya baptized and chrismated on July 23, 2016 in St. John the Baptist Church, Portland, OR. Child of Alexander Kashirin and Olga Kashirina (Sharova). Sponsors: Vladimir Fedotov and Natalia Shulgina. Celebrated by Fr. Volodymyr Zinchyshyn.

Kuziv, Alexandr baptized and chrismated on August 28, 2016 in St. Vladimir Church, Parma, OH. Child of Maryan Kuziv and Tatyana (Kuziv) Shuranova. Sponsors: Tengiz Tsutskiridze and Tatyana Pobrus. Celebrated by Fr. Michael Hontaruk.

Lavrynenko, Zlata baptized and chrismated on July 23, 2016 in St. Andrew Church, Boston, MA. Child of Stanislav Lavrynenko and Kateryna Lipovay. Sponsors: Vitaliy Petrov and Natalya Ganchina. Celebrated by Fr. Roman Tarnavsky.

Madsen, Mila baptized and chrismated on August 20, 2016 in St. Vladimir Church, Parma, OH. Child of David Madsen and Yuliya Nazarenko. Sponsors: Volodymyr Zalisky and Yuliya Johnson. Celebrated by Fr. Michael Hontaruk.

Madsen, Victoria baptized and chrismated on August 20, 2016 in St. Vladimir Church, Parma, OH. Child of David Madsen and Yuliya Madsen. Sponsors: Volodymyr Nazarenko and Natalya Celi. Celebrated by Fr. Michael Hontaruk.

Pawlenko, Sebastian James baptized and chrismated on June 11, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Matthew Pawlenko and Jennifer Patricia Dobbs. Sponsors: Daniel Robert Gaulin and D'Anna Gaulin, Lisa Pawlenko. Celebrated by V. Rev. Howard.

Pawlenko, Adrian Matthew baptized and chrismated on June 11, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Matthew Pawlenko and Jennifer Patricia Dobbs. Sponsors: Daniel Robert Gaulin and D'Anna Gaulin, Lisa Pawlenko. Celebrated by V. Rev. Howard.

Penhryn, Andriana baptized and

chrismated on August 20, 2016 in St. Vladimir Church, Parma, OH. Child of Taras Penhryn and Olha Chaykovska. Sponsors: Yaroslav Bobkiv and Olena Shukh. Celebrated by Fr. Michael Hontaruk.

Pylyp, Zoriana Sophia baptized and chrismated on June 10, 2016 in St. Volodymyr Mission Church, Kerhonkson, NY. Child of George Pylyp and Tania Wedmid. Sponsors: Michael Nicolas Pylyp, Alexei Wedmid and Myra Elizabeth Finn Wedmid. Celebrated by Fr. Yuriy Bazylevsky.

Rodionov, Eva Stanislava baptized and chrismated on April 24, 2016 in St. Vladimir Church, Pittsburgh, PA. Child of Stanislav Rodionov and Yulia Mostovoi. Sponsors: Dmitriy Zavyalov and Vita Drozdova. Celebrated by Fr. John Haluszczak.

Salup, Isabella Josephine baptized and chrismated on March 5, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Michael Salup and Faith Neswick. Sponsors: Michael Salup and Jessica Al. Celebrated by Fr. Vasyl Sendeha.

Savchuk, Elizabeth Maria baptized and chrismated on July 26, 2015 in St. George Church, Yardville, NJ. Child of Vitalii Savchuk and Inna Valkin. Sponsors: Oleksandr Kuznyetsov and Yekaterina Kuzina. Celebrated by Fr. Peter Levko.

Savchyn, Mathew Vitaliy baptized and chrismated on July 03, 2016 in St. Andrew Church, Atlanta, GA. Child of Vitaliy Savchyn and Sofia Chychyla. Sponsors: Yevheniy Petryshyn and Yevheniya Hogan. Celebrated by Fr. Bohdan Maruszak.

Senedak, Thea Maria baptized and chrismated on March 20, 2016 in St. Vladimir Church, Pittsburgh, PA. Child of Eric Michael Senedak and Kira Anne Haluszczak. Sponsors: Nathan Andrew Haluszczak and Marian Sheptak. Celebrated by Fr. John Haluszczak.

Senenko, Taras Peter baptized and chrismated on October 11, 2014 in St. Luke Church, Warners, NY. Child of Taras Nicholas Senenko and Melissa Birmingham. Sponsors: Christopher Birmingham and Natalka Senenko Hodges. Celebrated by Fr. Boryslav Kroner.

Shaposhnykov, Miron baptized and chrismated on May 28, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Kostiantyn Shaposhnykov and Veronika Lymar. Sponsors: Maksym Khoryev and Anna Stopina. Celebrated by Fr. Vasyl Sendeha.

Snigirev, Julianna Andriana baptized and chrismated on May 28, 2016 in St. Andrew Church, Boston, MA. Child of Andrey Snigirev and Iryna Kryvnyukh. Sponsors: Yuriy Bukhenik and Darya Uzvenko. Celebrated by Fr. Roman Tarnavsky.

Strom, Tristau Stylianos baptized and chrismated on July 23, 2016 in Sts. Peter and Paul Church, Palos Park, IL. Child of Shawn Mark Strom and Michelle Lynn

Most. Sponsors: Matthew Gregory Most and Margaret Gruener. Celebrated by Fr. Vasyl Sendeha.

Tarnavsky, Matthew Roman baptized and chrismated on July 17, 2016 in St. Andrew Church, Boston, MA. Child of Roman Tarnavsky and Tetyana Bolbot. Sponsors: Fr. Vasyl Shak and Anastasiya Tarnavsky. Celebrated by Fr. Roman Tarnavsky.

Trydid, Matthew baptized and chrismated on July 9, 2016 in St. Michael Church, San Francisco, CA. Child of Sergiy Trydid and Yevgeniya Lomeyko. Sponsors: Petro Kit and Olga Kuzmenko. Celebrated by Fr. Georgiy Tyapko.

Tsukruk, Sofia Vladimirovna baptized and chrismated on July 22, 2016 in St. Andrew Church, Cumming, GA. Child of Vladimir Vladimirovich Tsukruk and Nicole Miller. Sponsors: Christopher Rigby and Taisia Tsukruk - Lou. Celebrated by Fr. Bohdan Maruszak.

Vitrykush, Karina baptized and chrismated on July 3, 2016 in St. Mary Church, New Britain, CT. Child of Serhii Vitrykush and Halyna Holovetska. Sponsors: Andrii Vitrykush and Marianna Prokopa. Celebrated by Fr. Andrii Pokotylo.

Vusatiuk, Christine baptized and chrismated on August 6, 2016 in St. Michael Church, San Francisco, CA. Child of Vasyl Vusatiuk and Olena Zakharova. Sponsors: Sergiy Panchuk and Halyna Hostetler. Celebrated by Fr. Georgiy Tyapko.

West, Elias Devlin baptized and chrismated on September 3, 2016 in St. Vladimir Church, Ambridge, PA. Child of Shawn West and Patricia Larrick. Sponsors: Donald P. Larrick and Robin Cunningham. Celebrated by Fr. Michael Kochis.

Zavyalov, Dmitriy baptized and chrismated on April 26, 2016 in St. Vladimir Church, Pittsburgh, PA. Sponsors: Evgeny Shurupov and Stanislav Rodionov. Celebrated by Fr. John Haluszczak.

Holy Matrimony... as of 09/08/2016

Nathan Andrew Haluszczak and **Taryn Rebecca Carroll** in St. Vladimir Parish, Pittsburgh, PA on May 7, 2016 witnessed by Aleksandr Kocelko and Kira Senedak. Celebrant: Fr. Robert Popichak.

Vasyl Pyrozhyk and **Marija Binch** in Holy Trinity Parish, New York, NY on May 5, 2015 witnessed by Roman Verhnyak and Anastasia Chashchykhina. Celebrant: Fr. Todor Mazur.

Ivan Slyuz and **Mariia Lavruk** in St. Vladimir Parish, Parma, OH on August 6, 2016 witnessed by Roman Knysh and Maryana Kondrasevych. Celebrant: Fr. Michael Hontaruk.

Christopher Allen Stewart and **Svitlana Dmitrivna Grynchuk** in St. Vladimir Parish, Pittsburgh, PA on February 21, 2016 witnessed by Marian Sheptak and Shirley Duffy. Celebrant: Fr. John Haluszczak.

Asleep in the Lord as of 09/08/2016

Andreas, Mary of Allentown, PA on June 14, 2016 at the age of 84 years, officiating clergy Fr. Anthony Perkins of St. Mary Parish, Allentown, PA.

Baranyk, Andrew W. of Binghamton, NY on August 29, 2016 at the age of 68 years, officiating clergy Fr. Ivan Synevskyy of St. John the Baptist Parish, Johnson City, NY.

Flora, Olga of Berea, OH on July 5, 2016 at the age of 92 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Hamar, Mary Alice of Cleveland, OH on August 6, 2016 at the age of 86 years, officiating clergy Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Husak, Walter of Sebastian, FL on January 22, 2016 at the age of 99 years, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

Hutzayluk, Eugene of Allentown, PA on July 23, 2016 at the age of 94 years, officiating clergy Fr. Anthony Perkins of St. Mary's Parish, Allentown, PA.

J. Minto, Richard of Butler, PA on June 28, 2016 at the age of 82 years, officiating clergy Fr. Paisius McGrath of St. Peter and Paul Parish, Lyndora, PA.

Kmetyk, Eugene of Middletown, CT on June 15, 2015 at the age of 91 years, officiating clergy Fr. Andrii Polotylo of St. Mary Parish, New Britain, CT.

Limonczenko (Pashko), Nina of San Mateo, CA on July 27, 2016 at the age of 85 years, officiating clergy Fr. Peter Salmas of Church of the Holy Cross Parish, Belmont, CA.

Patsolic, Catherine of Brunswick Hills, OH on June 28, 2016 at the age of 94 years, officiating clergy Fr. George Hnatko of St. John the Baptist Parish, Dixonville, PA.

Prociuk - Halewich, Eva of Quakertown, PA on June 23, 2016 at the age of 91 years, officiating clergy Fr. Anthony Perkins of St. Mary Parish, Allentown, PA.

Rosko, Carolyn of Allentown, PA on July 18, 2016 at the age of 73 years, officiating clergy Fr. Anthony Perkins of St. Mary's Parish, Allentown, PA.

Sembrot, Joseph of Allentown, PA on July 17, 2016 at the age of 80 years, officiating clergy Fr. Anthony Perkin of St. Mary's Parish, Allentown, PA.

Waschtschenko - Moran, Nina of N. Royalton, OH on June 30, 2016 at the age of 68 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Parish, Parma, OH.

Wertyschyn Sr., Joseph of Syracuse, NY on August 25, 2014 at the age of 84 years, officiating clergy Fr. Borislav Kroner of St. Luke Parish, Warners, NY.



Ordination Anniversaries

September /
October

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

His Eminence Metropolitan Antony - consecration - October 06, 1985

V. Rev. Yuriy Siwko
V. Rev. Ivan Petrouchtchak
V. Rev. John W. Harvey
V. Rev. Roman Tarnavsky
V. Rev. Taras Naumenko
Rev. Borislav Kroner
V. Rev. Bohdan Kalynyuk
Rev. Silouan Rolando
Rev. Paisius McGrath
V. Rev. Richard Hawrish
Dn. John Charest
Protodn. Anthony Swzez

September 23, 1982
September 24, 1995
September 27, 1974
September 27, 1978
October 01, 1995
October 09, 2010
October 14, 1989
October 18, 2009
October 28, 2006
October 30, 1982
October 01, 2011
October 19, 2003



September – Вересень

21st 1953 -	PROTOPRIEST LEON KUSHNIR
3rd 1954 -	PROTOPRIEST MYCHAJLO KASHUBA
27th 1960 -	PRIEST TIMOTHY MACAR
24th 1966 -	PRIEST MYKOLA RYBACHUK
30th 1969 -	PROTOPRIEST WOLODYMYR LEWYTKYJ
23rd 1971 -	PROTOPRIEST ANANIJ MIROSHCHENKO
23rd 1972 -	PRIEST MICHAEL KRAWCZUK
12th 1974 -	PROTOPRIEST DAMIAN OLGIN
18th 1974 -	PROTOPRIEST ANTONY STANGRY
21st 1983 -	PROTODEACON MICHAEL OLHOVY
2nd 1984 -	PROTOPRESBYTER MICHAEL YAROSH
14th 1986 -	PROTOPRIEST ANDRIJ KIST
24th 1988 -	PRIEST IHOR ZBOTANIW
10th 1990 -	ARCHIMANDRITE ADAM BURHA
27th 1991 -	PROTOPRESBYTER NICHOLAS FEDOROVICH
29th 2008 -	PROTOPRIEST JOHN KRESTIUK

Please remember in your prayers...

Просимо згадати у Ваших молитвах...

October – Жовтень

23rd 1973 -	ARCHBISHOP HENNADIJ (SHYPRYKEVICH)
9th 1960 -	PROTOPRESBYTER VASYL WARWARIW
22nd 1963 -	PROTOPRIEST JOHN ZAYATZ
19th 1966 -	PROTOPRIEST MYKOLA CZERNIAWSKY
8th 1975 -	PROTOPRIEST MICHAEL KOCHANSKY
15th 1976 -	PRIEST GEORGE YAHODSKY
24th 1979 -	PRIEST THEODORE BORECKY
8th 1981 -	PRIEST BORIS ARIJCZUK
20th 1985 -	PROTOPRIEST LEW OPOKA
17th 1988 -	PROTODEACON YURIJ KORSUN
16th 1992 -	PROTOPRESBYTER JOHN DANYLEVICH
19th 2003 -	ARCHIMANDRITE ANASTASIJE
5th 2004 -	PROTOPRESBYTER PAUL HRYNYSHYN
5th 2004 -	PROTOPRESBYTER SERHIJ NEPREL
3rd 2005 -	PROTOPRESBYTER THEODORE FOROSTY
28th 2006 -	PROTOPRIEST MYKOLA NEWMERZYCKYJ
11th 2007 -	PRIEST WOLODYMYR BOROWSKY
14th 2015 -	PROTOPRIEST ANATOLIY DOKHVAT

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with Bishop Daniel

November 9- 19, 2016

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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

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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
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• 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.

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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)

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Not responsible for changes in group air.

Ладанки проти віри. Браслети проти Христа

► Продовження зі ст. 5



Браслет

Являє собою прикрасу, що складається з дванадцяти іконок розміром приблизно як жолудь. Іконки з'єднані між собою гумками і здалека нагадують дешеву жіночу біжутерію. Спектр допомоги - широкий, залежно від комплектації браслету.

Язичництво, нехтування святинею і недбальство. Язичництво, бо найчастіше його носять як амулет або талісман і який, нібито, сам собою від чогось там допомагає. Нехтування святинею, бо, все ж, образ Христа, Діви Марії, святих - це зображення людей, сповнених Божою благодаттю, і одне лише зображення яких повинно викликати у людини благоговійне, шанобливе ставлення до себе. Це не фотографія. Але навіть фотографії своїх люблених люди не носять так недбало, а вкладають до медальйонів або рамок, які закриваються, щоб не пошкодити зображення дорогих серцю людей. Натомість у цих браслетах ходять до

вбиральні, з ними перуть, готують їжу, часто допускаючи те, що й кров, і всяка нечисть потрапляють на святі лики. Недбальство, бо не знають православні, що ікона лише для молитви Богові перед нею, а не для того, щоб носити її як браслет. По вірі молільника Господь посилає те, що просимо, ікона ж сама від себе не допомагає. Запитаймо: яким чином ті, що носять цей виріб, зможуть молитися перед кожною іконою? Перекручуючи по зап'ясті? Нерозумно.

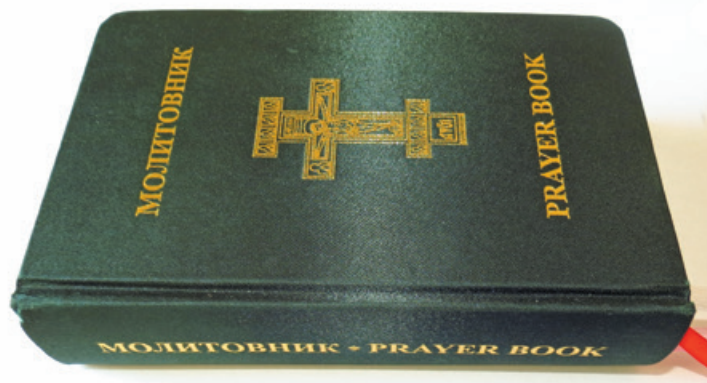
Ось так-от. Одягнули все відразу і миттю стали поборниками нечистої сили. Навіщо подвиги, пости, молитви? Це так, для святих. У їхні часи таких брязкалець не було, от і подвизались. А ми - діти «духовного прогресу», з радістю користуємося плодами псевдоправославних винаходів. Нехай так не буде!

Підсумувати це можу словами апостола Петра: «Ви ж - рід вибраний, царське священство, народ святий, люд, придбаний на те, щоб звістувати похвали Того, хто вас покликав з темряви у дивне Своє світло; ви, колись - не народ, а тепер народ Божий, непомилувані, а тепер помилувані. Молю вас, любі, як чужоземців і перехожих, щоб ви стримувалися від пожадлиवостей тіла, які проти душі воюють. Тримайтеся між поганями доброї поведінки, щоб у тому, в чому вони вас обмовляють, як злочинців, приглянувшись пильніше до ваших добрих вчинків, вихваляли Господа в день відвідин» (1 Пт. 2:9-12). Яких нам іще потрібно оберегів, талісманів, поясів та ладанок? Ми - народ Божий, сказано Духом Святим. Який цар про народ свій не дбає, не охороняє від ворогів вітчизни? Тим більше Господь збереже Свій народ силою благодаті Своєї і завдяки нашому стриманню від гріха.



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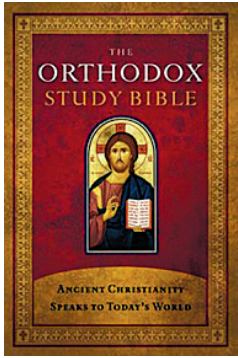
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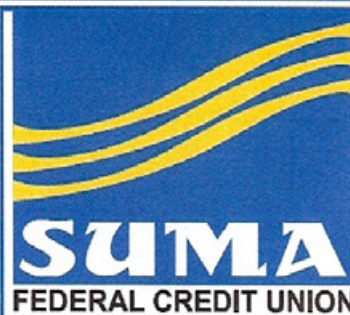


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