



*Ukrainian Orthodox Word*  
*Українське Православне Слово*

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His Beatitude Constantine, *Metropolitan*  
His Eminence Archbishop Antony,  
*Consistory President*  
His Eminence Archbishop Vsevolod,  
*Western Eparchy*

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## From the Editor's Desk...



### GREETINGS IN THE NAME OF OUR LORD!

Over the past several months our Editorial office has received numerous letters, e-mails and phone calls regarding delayed postal delivery of the UOW. Some of you have not even received some issues of our Church's official publication.

We are extremely concerned about this and always take your concerns and comments seriously. We contacted the company that provides bulk mailing services for our Church and discovered that about a year ago, the US postal services discontinued the "second class" mailing rates, which forced us to begin mailing UOW at "non-profit" rate, which results in the delivery of a publication such as the UOW much more slowly. Each local post office through which the publication travels can hold it at their location for up to three weeks, depending on how busy they are, before delivering it to your homes or sending it on to the next post office. We cannot afford mailing UOW at "first" or "media" class rates, due to the weight and size of the publication – in each case the postages would be \$3.99 *per issue*. Therefore, we beseech your patience after taking all this into consideration.

We have done everything possible to get our publication into your hands as quickly as possible. Up to this time each monthly issue has been mailed around the 20<sup>th</sup> day of the month before. Our only course of action now is to mail each monthly issue much earlier – probably between the 1<sup>st</sup> and 10<sup>th</sup> day of the preceding month. As you know, the deadline for submissions has been the 1<sup>st</sup> of the month prior to the publication date. However, taking into consideration our delivery problems, we are forced to announce new deadline for UOW submissions. ***As of June 1, 2006 the deadline for submissions is six (6) weeks prior to the 1<sup>st</sup> day of an issue's publication date. For example, the deadline for the September issue will now be July 15.***

This change will necessitate some serious planning for each issue on our part and on your part and will, unfortunately result in some of our "news" articles coming out a little later than before. We urge all Consistory Offices of Ministry, all Church and parish organizations and all individuals to plan wisely so that your information reaches our readers in a timely fashion.

We regret this inconvenience; but in order to have UOW delivered to you as it should be, we have to take this step.

With prayers, counting on your continued support,

*Fr. Daniel*

Editor-in-Chief

*(On the cover - An oil painting of His Beatitude Metropolitan John (Theodorovich) of blessed memory.*

*На обкладинці - портрет (олія) блаженної пам'яті митрополита Іоана (Теодоровича)).*

*Дорогий читачу: в травні цього року минає 35 років з дня смерті одного із засновників нашої Святої Церкви в США блаженної пам'яті Митрополита Іоана Тодоровича.*

*Отож, користуючись матеріалами архівів нашої Церкви пропонуємо Вашій увазі детальний опис життя митрополита та опис подій похоронних богослужень з 1971 року.*

## БЛАЖЕННОЇ ПАМ'ЯТІ МИТРОПОЛИТ ІОАН

*(Його похорон і прощання з ним)*

### Перший Митрополит нашої Святої Церкви

Дня 3 травня о годині 7:30 ранку, в Філадельфійській лікарні, упокоївся в Бозі Первоієрарх нашої Церкви в США, Блаженніший Владика І о а н, Архієпископ Філадельфійський і Митрополит Української Православної Церкви Північної і Південної Америки.

Яким тяжким ударом для духовенства і вірних нашої Церкви був відхід з цього життя улюбленого архипастиря, засвідчили похоронні відправи та прощання з спочилим Владикою. Останній земний поклін Покійному віддали тисячі його духовних дітей і все наше духовенство. До вияву глибокої пошани спочилому долучились всі українці, без різниці віровизнання. У заупокійних моліннях за душу бл. Владики Іоана взяли участь ієрархи, духовенство і вірні інших, неукраїнських Церков — всі ті, хто знав і цінив Владикау.

Величні заупокійні відправи та повні щирого жалю слова прощання над домовиною Владики сплели нев'янучий вінок, який всі ми й поклали на свіжу могилу Покійного.

### **КОРОТКИЙ ЖИТТЕПИС ПОКІЙНОГО МИТРОПОЛИТА ІОАНА**

Народився покійний Владика 6 жовтня 1887 року в містечку Крупець, коло Дубна на Волині, в родині, яка від давніх часів належала до духовного стану.

В тім же містечку здобув початкову освіту. Богословську освіту започаткував у духовній школі в м.Клевані, а після неї закінчив з відзначенням Житомирську Духовну Семінарію. У зв'язку з революційними подіями 1905-1906 років і за участь у них, був часово звільнений з семінарії. Крім повного семінарійного курсу, закінчив ще педагогічні курси, які давали право на учительовання. Вчителював І. Теодорович майже 5 років, переважно в початкових школах Дубенського і Острозького повітів.

Рукоположення в сан диякона покійний одержав у 1914 р. від Волинського Архієпископа Євлогія, а в сан ієрея, 10 травня 1915 р. від Володимирського Єпископа Фадея. У серпні 1915 р. о.Іван повдовів. Сталося це під час І-ої Світової Війни. Отець Іван рішив віддати себе на службу ближньому: виїжджає на південно-західний фронт російської армії й несе там душпастирську обслугу у відділах Червоного Хреста.



Національна свідомість наказує о. Іванові включитися в український визвольний рух і бути активним його учасником аж до кінця збройних змагань. Вже при кінці 1917 р. бачимо о. Івана на становищі капеляна в українізованих відділах російської армії. Згодом він стає капеляном славної Дивізії Сірожупанників, а зчерги головним капеляном правобережного фронту, до якого входили холмська, подільська і київська групи армії Української Народної Республіки. Як багато з вояків тієї армії, так і о. Іван хворів на тиф у 1919 р.

Після трагічного закінчення збройної боротьби з московськими більшовиками, о. Іван стає настоятелем парафії в селі Митинці, Староконстантинівського повіту на Поділлі, де й працював понад півтора роки. В той час нав'язує зв'язки з українським церковним рухом в Житомирі та з Всеукраїнською Православною радою у Києві. Тоді ж Рада доручила йому організацію українських парафій на Волині й Поділлі. Під час тієї відповідальної і небезпечної в ті часи праці, більшовики ув'язнили його, і лише чудом був врятований від розстрілу. З в'язниці о. Іван вийшов майже на передодні І-го Всеукраїнського Церковного Собору в Києві й одразу поспішив на той Собор.

Він був активним учасником того історичного Собору і став одним із трьох перших кандидатів на єпископа вже вповні незалежної Української Автокефальної Православної Церкви. Єпископську хіротонію прийняв від Митрополита всієї України Василя Липківського та Архієпископа Нестора Шараївського 26 жовтня 1921



*о. Іван  
Теодорович*

*Fr. John  
Theodorovich*

р. і зараз же був призначений правлячим єпископом Подільської Єпархії. Подільська Єпархія в той час складалася тільки із 18 українських парафій. Коли в 1923 р., на прохання православних українців в Америці, був призначений Всеукраїнською Церковною Радою до архиєпископської праці в США, тоді вже Подільська єпархія мала понад 300 українських парафій.

До США Владика Іоан прибув у лютому 1924 р. й першу архиєрейську Службу Божу відправив в українській православній церкві св. Вознесіння у Ньюарку, теперішня парафія у Мейплвуд, Н. Дж.

Собор УПЦеркви в Америці, що відбувся 11 і 12 червня 1924 р., обрав Архиєпископа Іоана на становище Первоієрарха Церкви. Згодом і Собор Української Греко-Православної Церкви в Канаді, що відбувся 16 і 17 липня 1924 р., обрав Владика Іоана на архи-пастиря й духовного опікуна тієї Церкви. Тягар архиєпископської опіки над нашою Церквою в Канаді, покійний Владика ніс майже до кінця 1947 р.

Собор Об'єднання, який відбувся в жовтні 1950 р. і на якому дійшло до об'єднання в одну митрополію більшість українських православних парафій в США, обрав Архиєпископа Іоана своїм Митрополитом. На цьому становищі Владика перебував аж до своєї смерти, - майже 21 рік. Цей час позначений постійним ростом нашої Церкви в США та включенням в її систему церковного життя православних українців Південної

Америци. На протязі цього часу дійшло не тільки до збільшення числа наших парафій США, але й удосконалено провідний апарат церковного управління – Консисторію й інші установи при ній.

Цілком оправданим є загальне переконання, що поширення організованого життя православних українців у багатьох країнах вільного світу, особливо після останньої Великої війни, у головній мірі було наслідком приїзду 1924 р. покійного Владика Митрополита Іоана на американський континент та його невтомна праця в українському Христовому Винограднику в США і Канаді. В Канаді вона тривала 23 роки, а в США – 47 років.

Покійний Владика був обдарований письменницьким хистом: писав поезії. Його перу належать тисячі архиєпископських послань і поучень з нагоди Різдва, Великодня та з нагоди різних церковних і національних свят.

Підсумовуючи вже тепер маємо всі підстави ствердити, що бл. п. Митрополит Іоан увійшов в список заслужених історичних постатей української нації і Церкви її пращів і дідів. Його ж довголітнє архиєпископське служіння не тільки збагатило нашу Церкву-Страдницю в духовні скарби, але й промостило шлях її буття в безконечне майбутнє.

## *ПОХОРОН*

Сумну вістку про смерть Владика Консисторія одержала з Філадельфії вже о годині 8:30 ранку, й одразу передала її деканатам, які зчерги донесли її до всіх парафій нашої Церкви в США. Про смерть найстаршого хіротонією українського православного ієрарха Консисторія сповістила всіх українських православних єпископів і церковні управління ще перед полуднем 3 травня, виславши телеграми до Канади,



*Владика Генадій, Митрополит Іоан та Владика Мстислав із Членами Ради Митрополії.  
Metropolitan John with the members of the Metropolitan Council in October of 1950.*



Австралії, Півд. Америки, Англії, Німеччини та країн Зах. Європи.

Першу панахиду за душу Покійного Митрополита відправив Влад. Архієпископ Мстислав пополудні 3-го травня в Церкві-Пам'ятнику в Бавнд Бруку. Йому сослужили митроп. прот. П. Фалько, і прот. М. Земляченко. Присутнім на цій панахиді був Владика Марко та священники з довколичних парафій.

Кожного дня лунали заупокійні піснопіння в усіх церквах нашої Митрополії в США, а ввечері 7 травня і в суботу 8 травня жалобний передзвін у тих церквах сповіщав про невіджалувану втрату.

### У ФІЛАДЕЛЬФІЇ

Чин архиєрейського облачення Покійного довершили отці філадельфійського деканату.

В середу 5 травня домовину з тілом спочилого Владика було виставлено в катедрі св. Володимира. Тоді ж започатковано постійні заупокійні відправи й читання Св. Євангелії.

Щодня, особливо в вечірніх годинах, після ціло-денної тяжкої праці люди поспішали до катебри, щоб скласти своєму дорогому Владиці низький поклін.

Були серед них свої, і чужі. Були ієрархи і священники інших церков та їхні вірні, були всі ті, хто знав покійного за життя.

6 і 7 травня в катедрі відправлено соборні Сл. Божі і панахиди. Сослужили не тільки священники філадельфійського деканату, але й ті, що поспішили з найда-льших стейтів США, щоб зложити останній поклін своєму улюбленому Архипастиреві.

6 травня заупокійну літію над домовиною По-кійного Митрополита відправив укр.православний Єпис-коп Андрій (Вселенська Патріярхія). Того ж дня ввечері склав поклін спочилому Владиці Іоанові Митрополит Укр.Католицької Церкви в США, Владика Амврозій Сенишин та відправив літію за душу Покійного. Сослужили Митрополитові Амврозію Єпископ-Номінат Василь Лостен та каноніки М. Харина і Мих.Федорович.

7 травня відправив літію за душу бл. п. Митро-полита Іоана Єпископ Сілас, делегований Архиепи-скопом Яковосом, Екзархом Вселенської Патріярхії та головою Грецької Православної Церкви на Північну і Південну Америку. Сослужили Владиці Сіласу чотири грецькі священники. Перед літією Єпископ Сілас висловив Владиці Мстиславу глибоке співчуття від себе, Архи-єпископа Яковоса і всієї Грецької Православної Церкви в США.

Чин архиєрейського похорону започатковано в п'ятницю 7-го травня о год.7 вечора. Очолили його Архиепископ Мстислав та Єпископ Марко, а їм сослу-жило 52 священники нашої Церкви, що з'їхались з усіх кінців США. Велике зворушення, а в багатьох і сльози, викликали заупокійні піснопіння, що їх, чергуючись, співали все духовенство і катедральний хор. Перше слово над домовиною виголосив англійською мовою Преосвящ. Єпископ Марко, висловлюючи сердечний





*Митрополит Іоан та протопресвітер Лев Веселовський беруть участь у поході, відзначаючи 20 річницю Голодомору в Україні. 29 жовтня 1953 року - Нью Йорк. Metropolitan John participates in a Memorial March marking 20th Anniversary of Great Famine in Ukraine. October 29, 1953 - New York City.*

жаль цілої Церкви та перелічуючи незабутні заслуги покійного Первоієрарха перед всією Укр.Православною Церквою взагалі, а в США зокрема.

Просторий катедральний храм не міг того вечера вмістити всіх, хто бажав зложити Покійному свій поклін та помолитись за його душу. Велику площу в церкві зайняли вінки з живих квітів, що їх зложили різні українські організації, парафії й окремі особи. Перед самою домовиною стояв розкішний вінок від родини покійного Владика. Під час цілого чину похорону, що тривав до пізніх годин, була присутня вся родина Владика Іоана – його доня Валентина і зять Емільян Прозек, внучка Ніна з чоловіком Й. Робін та внук Емільян з дружиною Люсею. Аж поза пізну північ лунали над домовиною слова Св. Євангелії, що її читали священники.

Серед присутніх на чині похорону видно було священників інших православних церков, як грецької, румунської й антіохійської, а також католиків, старокатоликів і протестантів. На протязі трьох днів перебування домовини з тлінними останками бл. п. Митрополита в його катедрі, багато інших священників приходили до церкви, щоб зложити поклін Спочилому. На протязі трьох днів пройшли перед домовиною Владика дослівно тисячі людей доброї волі.

Останню панахиду в катедрі було відправлено о 7 год.ранку, перед перевезенням домовини до Бавнд Бруку. Коли винесли домовину з церкви, на сходах

катедри попрощав Архипастиря голова катедр. параф. управи Йосип Подгурський, кількаразовий голова Екзекутиви Укр. Правосл. Ліги і один з колишніх вівтарних прислужників Владика. О годині 8 ранку, валка з домовиною вирушила з Філадельфії до Осередку нашої Церкви в Бавнд Бруку, де й відбулося закінчення похорону та поховання тлінних останків Владика в могилу. Супроводило домовину Покійного з Філадельфії до Бавнд Бруку багато священників.

### *У БАВНД БРУКУ*

Зливним і холодним дщем почався день 8-го травня, день похорону Владика Митрополита на цвинтарі Церкви-Пам'ятника в С. Бавнд Бруку. Рясний і безпереривний дощ падав аж до кінця похоронних відправ.

Не зважаючи на таку негоду, церкву й хори в ній вщерть заповнили представники укр. організацій, ветерани та відділи організацій молоді, що прибули з своїми прапорами й обступили домовину Митрополита. Щоб попрощати покійного, з'їхалася до Бавнд Бруку велика українська громада, а до того без різниці віровизнання. Коли йшли відправи в переповерхній церкві, то ще сотні людей ховаючись в автах від дощу, очікували на останню процесію до могили.

О годині 9:30 ранку, саме тоді, коли линула нова хвиля дощу, катафальк з домовиною став перед дверима Церкви-Пам'ятника. Під рясним дощем священники внесли домовину до церкви, де на неї очікували Владика й решта духовенства. Останню для Покійного Владика соборну архиєрейську Св. Літургію відправили Архиепископ Мстислав та Єпископи Борис (з Канади)



*Митрополит Іоан під час зустрічі із кардиналом Йосипом Сліпим, верховним архієпископом Української Греко-Католицької церкви.*

*Metropolitan John meets Cardinal Joseph Slipyj, Archbishop of the Ukrainian Greek-Catholic Church.*

і Марко. Сослужили їм протопресвітери Ф. Білецький, д-р С. Гаюк і Т. Форостій, голова президії Консistorії УГПЦ в Канаді прот. Д. Лучак, митр. протоієреї А. Бек, О. Мицик, В. Олійник, А. Двораківський і Ф. Лаврик, протодиякон В. Поліщук, іподиякони В. Росінський і С. Нагнибіда та 6 вітварних хлопчиків. Піснопіння до св. Літургії виконали хор Церкви-Пам'ятника під орудою Л. Харченка і хор катедри св.кн.Володимира у Філадельфії під орудою проф. П. Куриленка.

Слово після св. Євангелії виголосив Преосвящ. Єпископ Борис, який попросив Покійного в імені колишньої його пастви в Канаді. Прощальне слово перед панахидою сказав Архиепископ Мстислав, який попросив Спочилого від імені ієрархії, духовенства і вірних нашої Церкви в США. Останнє слово перед виносом домовини на цвинтар, сказав митр. прот. Ф. Лаврик, який попросив свого Святителя від імені родини Митрополита і тих священників, що їх рукоположив у ієрейський сан Блаж. Владика Іоан.

Перед початком панахиди всі приявні священники оточили домовину свого спочилого Архипастиря і співали останні похоронні піснопіння. Після того, як Архиепископ Мстислав відчитав Молитву Розгрішення і під час співу "Прийдіть віддати останнє цілування" всі присутні підходили до домовини покійного, щоб віддати йому низький поклін і попросити його в дорогу до Вічності.

Під час обносу домовини довкола церкви читали Св.Євангеліє по черзі - Владика Архиепископ Мстислав, Єпископ Борис, Єпископ Марко та Єпископ Білоруської Церкви Миколай, що був присутній у вітварі під час усієї відправи. Разом із ним був у вітварі ВПреп. о. К. Валдорн, репрезентант Єпископа Єпископальної Церкви в Нью Йорку, Преосвящ. Г.В. Донагана.

Літію над могилою відправив Архиепископ Мстислав, якому асистували всі владика та 45 священників, що прибули до Бавнд Бруку на похорон свого улюбленого Архипастиря. Владика Мстислав довершив і запечатання гробу.

Після цього о. протопресвітер А. Селепина попросив покійного Митрополита від членів і працівників Консistorії. Зчерги промовляли над свіжою могилою Митрополита: Президент СКВУ Й. Лисогір, найстарший серед живих старшин Української Армії генерал П. Шандрук, який попросив покійного Владика, як колишнього капеляна Армії УНРеспубліки та проф. М. Степаненко від Державного Центру УНР. Тоді ж делегація від ОУН, очолена Головою Проводу Я. Стецьком, поклала на могилу вінок живих квітів.

На цьому й закінчено похоронні відправи й прощання з Владикою в Бавнд Бруку.

Поховано Митрополита Іоана коло Церкви-Пам'ятника, у спеціально виділеній ділянці цвинтаря, яку два дні перед похороном було обсаджено чотирикутником ялинок.

## ПОМИНАЛЬНА ТРАПЕЗА

Передбачаючи присутність на похороні великого числа духовенства та представників парафій і громадських організацій, було рішено влаштувати поминальну трапезу в більшій залі ніж та, що є при Консistorії. Обрано було таку залю недалеко від Бавнд Бруку, в мотелі Голидей Інн, якого власником є прихожан Церкви-Пам'ятника М. Бойчук. На жаль, і ця зала могла вмістити тільки 225 осіб. Господарем трапези була Консistorія, яка й покрила всі кошти, пов'язані з нею.

Трапезу започатковано співом "Христос Воскрес" та молитвою, яку відчитав Єпископ Борис з Канади. Владика Мстислав, як Голова Консistorії, взяв на себе й обов'язки господаря трапези.

За головним столом сиділи: Єпископи Борис, Марко і Миколай, всі члени родини Митрополита, на чолі з його єдиною донею Валентиною; віце-президент уряду УНР в екзилі М. Степаненко; президент СКВУ Й. Лисогір; генерал П. Шандрук; голова президії Консistorії УГПЦ в Канаді прот. Д. Лучак; заст. голови Ради Митрополії нашої Церкви протопресвітер Ф. Білецький; заст.

Голови Консistorії Т. Форостій; секретар Консistorії протопресв. А. Селепина; голова Шкільної Ради нашої Церкви митр. прот. О. Мицик; канонік Єпископальної Церкви о. К. Валдорн; священник Білоруської Православної Церкви о. В. Войтенко і Тамара Яровенко, яка репрезентувала на похороні численну родину Владика Мстислава.

Першим до зібраних промовив Єпископ Білоруської Прав. Церкви Владика Миколай, висловлюючи співчуття від себе і його Церкви. Прот. Д. Лучак висловив співчуття від Консistorії УГПЦеркви в Канаді, згадуючи водночас про довголітню архипастирську опіку Митрополита Іоана над Церквою в Канаді.

Крім них промовляло ще 29 представників церковних і громадських організацій, які висловлювали свій жаль і співчуття та згадували про великі заслуги покійного Владика. Останнім на трапезі промовляв проф. М. Степаненко.

Присутнім ієрархам, духовенству і вірним нашої Церкви, що взяли участь у похороні та представникам організацій і всім, хто спричинився до звеличення похорону та віддав щире пошану покійному Владичі Митрополитові Іоанові, - склав сердечну подяку Архиепископ Мстислав.





*Dear readers: In May of this year our Church marked the 35th anniversary of death of His Beatitude Metropolitan John (Theodorovich), of Blessed Memory, who was the first Prime Hierarch of our Holy Church in the USA and South America.*

*Having reviewed some of our archival materials, we offer you a historical account of Metropolitan's life, ministry and his funeral services.*

## **METROPOLITAN JOHN OF BLESSED MEMORY**

*(His life and funeral services)*

*The First Metropolitan of Our Holy Church*

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On the third of May 1971, at 7:30 in the morning, in a Philadelphia Hospital, the Primate of our Church of the U.S.A., His Beatitude, John, Archbishop of Philadelphia and Metropolitan of the Ukrainian Orthodox Church of North and South America, fell asleep in the Lord.

The Funeral Services and Eulogies on his behalf, witnessed unto the entire world the extreme sorrow with which the clergy and faithful accepted his repose. Thousands of his spiritual flock along with all the clergy and faithful of other churches and faiths paid homage while he lay in state. Faithful of other Orthodox Churches with their hierarchs and clergy conducted memorial prayers.

These services, eulogies and farewells formed an undying wreath, which we placed upon his fresh grave out of a deep respect and love for him..

### ***HIS LIFE***

Metropolitan John was born in the town of Krupets, October 6, 1887. Krupets, is a community in Volyn, where his father served as a priest and where others of his ancestry also served the church.

Here in this community he began his studies and later entered the Seminary Preparatory school in the city of Klevan. From there he went on to the Zitimir Theological Seminary from which he graduated with high honors. Following graduation, he continued pedagogical studies and received his teacher's certificate, which he

utilized by teaching for five years in the schools of the Dubno and Ostroh Districts.

He was ordained a Deacon, in 1914, by the Archbishop of Volyn, Evlohiy and was ordained a priest, May 10, 1915, by the Bishop of Volodymyr, Thaddeaus. During the World War I, Fr. John's wife reposed in August of 1915. Following this tragedy he joined the army and served as a priest and with the Red Cross in the southwestern front.

Father John later joined the Ukrainian freedom movement and became an active participant until the end of actual armed contention. In 1917, he was appointed Chaplain to the Ukrainian Division of the Russian Army. Accordingly, he became the Chaplain of the famous division (Sirodzupanniky) and then he was assigned Directing Chaplain of the right-bank front, which included the Holmska, Podilska and Kiev armies of the Ukrainian National Republic. Along with many of the soldiers of this army, Father John suffered typhoid fever in 1917.

### ***ALMOST SHOT TO DEATH***

Following the tragic war against Moscow's Bolsheviks, Father John was assigned to a parish in Mitintsi, in the district of Starokostantyniv. At this time he began his activities with the Ukrainian Autocephalous Church movement. He was a participant in the Diocesan meeting in Zitimir and the All-Ukrainian Orthodox Church Congress of Kiev. He was assigned by this Council to organize



parishes in Volyn and Podilla. This assignment was extremely dangerous because of Bolshevik control. He was placed in a concentration camp and only by a miracle was he saved from being shot to death. Upon his release from camp just before the opening of the First All-Ukrainian Church Sobor in Kiev, he immediately made arrangement to be a participant of the Sobor.

He was particularly active during this Sobor and became one of three candidates who were to become Bishops of the then proclaimed independent Ukrainian Autocephalous Orthodox Church. He was consecrated Bishop by the Metropolitan of All-Ukraine, Wasyl Lipkiwsky and Archbishop Nestor Sharaysky on the 26<sup>th</sup> of October, 1921. At this time he became the Bishop of the Podil'ska Eparchy. This Eparchy consisted of only eighteen Ukrainian parishes. By 1923, the Podil'ska Eparchy had over 300 Ukrainian parishes and it was in this year that the Ukrainian people of the U.S.A. were in need of a Bishop. At the request of the American Ukrainians, Bishop John, was elevated to the rank of Archbishop and assigned by the All-Ukrainian Church Council to Archpastoral duties in the U.S.A.

### *HIS LIFE IN THE USA*

Archbishop John arrived in the United States in February of 1924 and served a First Divine Liturgy in the Ukrainian Orthodox Church of the Holy Ascension in Newark, New Jersey - now located in Maplewood, NJ.

The Sobor of the Ukrainian Orthodox Church in America, which took place on the 11-12 June 1924, elected the Archbishop as its Primate. After much diligent work with Bishop Mstyslav, a "unity" Sobor was conducted in 1950, during which almost all the Ukrainian Orthodox parishes in the USA were united into one Metropolia, of which Archbishop John was elected as Metropolitan. He served as Prime Hierarchy of our Church until the day of his death, for nearly 47 years.

Under Metropolitan John's leadership there was constant growth in our Church. The complete Church administration was organized in the Metropolitan Council and the Consistory and the Orthodox Ukrainians of South



*Під час відвідин однієї із парафій нашої Церкви.*

America were embraced under the Metropolitan's leadership.

The continued expansion and organization of the life of Orthodox Ukrainians in many countries of the free world, especially after the World War II, was realized beginning with the arrival of Metropolitan John on the American continent in 1924 and his untiring labor in Christ's Vineyard. The United States, Canada and South America are forever indebted to him for his leadership and loving pastoral manner.

Metropolitan John was a gifted also hundreds Archpastoral messages and church teachings and many other messages of national interest in our church publications and beyond. Among his works was the book, "Apostolic Succession of the Hierarchy of the Ukrainian Autocephalous Orthodox Church".

We possess so many of the facts, which distinguish Metropolitan John in the history of the Ukrainian nation, her Church, and amongst her great leaders and our forefathers. His many years of Archpastoral service not only enriched our spiritual treasury, but guide us into a solid and positive future.

### *FUNERAL SERVICES*

The Consistory learned of the death of the Metropolitan at 8:30 in the morning. The news was immediately relayed to the Deaneries and all priests were informed. Parishioners, in most instances were notified by phone and they in turn informed other members of their parish. Before noon, all Orthodox Bishops and organizations had been informed of the death of the eldest consecrated Bishop of the Autocephalous Church. Telegrams were sent to Canada, South America, Australia, England, Germany and to other Western European countries.

The first Panakhyda was served the afternoon of the death of the Metropolitan, by Archbishop Mstyslav, in the Memorial Church of St. Andrew, in South Bound Brook, NJ. Participating during the service were, the Mitred



*Archpastoral Divine Liturgy*



*Після Літургії із духовенством.  
Metropolitan John with clergy following Divine Liturgy.*

Protopresbyter, P. Falko, Very Reverend Michael Zemla-chenko. Attending were, Bishop Mark, and priests of the immediate vicinity.

In all Churches of our Metropolia, Panakhydy were served and on the seventh and eighth of May. The bells of all the Churches tolled the distressing news unto all the world.

### *SERVICES IN PHILADELPHIA*

The Dean of the Philadelphia Deanery and the Pastor of the Metropolitan Cathedral of St. Vladimir and the priests of that Deanery performed the rite of vesting.

On Wednesday, May 5, his body was brought to the Cathedral of St. Vladimir. Following the Panakhyda there was the continuous reading of the Holy Gospels. In the evenings hundreds of faithful of our Church and many of other faiths came to pray and pay their respects for a beloved Bishop.

There were Bishops and Priests who represented other Orthodox churches and those who represented other faiths. Among the thousands that viewed the catafalque, one would conclude that every one that knew him came for the last farewell.

Divine Liturgies were served the mornings of May 6<sup>th</sup> and 7<sup>th</sup> by not only priests of the Philadelphia Deanery, but many who traveled long distances so that they might participate in services for their beloved Archpastor.

On the sixth of May services were held by Bishop Andrew of the Ukrainian Orthodox jurisdiction, at that time under the jurisdiction of the Ecumenical Patriarch, which united with our

Ukrainian Orthodox Church of the USA in 1996. The evening of that day the Metropolitan of the Catholic Ukrainian Church of the USA Ambrosy (Senyshyn), served a Panakhyda. He was assisted by Bishop Candidate, Basil (Losten).

The evening of the 7<sup>th</sup>, Bishop Silas delegated by Archbishop Iakovos, Exarch of the Ecumenical Patriarch and Metropolitan of the Greek Orthodox Church of North and South America, served a Panakhyda. Four Greek Priests assisted Bishop Silas. Before the service, he expressed to Archbishop Mstyslav and to the Ukrainian Orthodox Church, his personal condolences and the sincere heartfelt sympathy of Archbishop Iakovos, and the entire Greek Orthodox Church of the USA.

Archbishop Mstyslav and Bishop Mark served the Funeral Service with 62 priests assisting. The Service, with the beautiful singing of the Cathedral Choir and the clergy moved everyone to uncontrollable tears. Bishop Mark eulogized the Metropolitan, speaking in the English Language and the Cathedral Pastor rendered the final eulogy in Philadelphia, speaking in Ukrainian.

The Cathedral Church could not hold the hundreds of people who gathered for the funeral. During the entire service, the center aisle of the Church was a continually moving mass of people who came to say farewell. The front of the church was filled with wreaths and vases of flowers, the respectful commemorations of organizations, churches and friends. Before the bier stood a large wreath - the wreath of love from the Metropolitan's. The entire family was in attendance – his daughter Valentina and her husband Emil Prosen,



*Посвячення хреста. Blessing of a cross.*

granddaughter Nina and her husband J. Robbins, and grandson Emil and his wife Lucy. The Gospels were read by clergy until late at night.

Among those present were clergy of other Orthodox Churches – Greek, Romanian, Antiochian There were Roman Catholics, Old Catholics and Protestants. During the three days of lying in state, thousands came to view His Beatitude and to pray.

The final Panachyda in the Philadelphia Cathedral was served Saturday morning at 7 a.m. after which the Metropolitan's body was carried by the clergy of the Philadelphia Deanery to the hearse, which took him to South Bound Brook and our Metropolia Center of St. Andrew. At the steps of the Cathedral a short farewell was delivered by Joseph Podgursky, former President of the Ukrainian Orthodox League of the USA and one-time altar server for His Beatitude, Metropolitan John. The clergy automobiles led the long funeral cortege on its journey to St. Andrew Memorial Church and cemetery.

### *SERVICES IN SO. BOUND BROOK*

Burial Services in South Bound Brook were conducted during a day-long rain storm. In spite of these circumstances, over a thousand faithful attended along with representatives of many Ukrainian organizations – veterans, youth, brotherhoods, sisterhoods – all with their respective banners - to do honor to the Metropolitan. Because of the small size of the Memorial Church, hundreds were unable to enter the Church, but they stood under umbrellas in the rain or in the small parish hall or their cars staying through the interment in the most prominent location of the cemetery directly behind the Memorial Church.

The Divine Liturgy was concelebrated by Archbishop Mstyslav, Bishop Boris of Canada and Bishop Mark. Assisting priests were; Protopresbyter T. Bilecky, Father Dr S. Hayuk, Protopresbyter T. Forosty; V. Rev. D. Luchak, President of the Consistory of the Ukrainian Greek Orthodox Church; Protopresbyter A. Beck, Protopresbyter O. Mycyk, Very Rev.V. Oleynik. Very Rev. A. Dworakiwsky, Very Rev. F. Lawryk, Proto-Deacon V. Polischuk and the pastor of the Metropolitan's cathedral parish. The choir of the Memorial church under the direction of L. Charchenko and the choir of St. Vladimir Cathedral of Philadelphia, under the direction of P. Kurylenko sang responses.



*Владика Митрополит Іоан приймає участь у святковому бенкеті.  
Metropolitan John (Theodorovich) participates in a banquet.*

Following the reading of the Gospel, Bishop Boris of Canada, bid farewell to the Metropolitan in the name of the Canadian Ukrainian Orthodox Church and all the faithful the Metropolitan once guided as Prime Hierarch. Before the final Panakhyda, Archbishop Mstyslav, eulogized his Beatitude in behalf of the hierarchs, clergy and faithful of our church here in the USA. The final eulogy was delivered by the Mitred Very Rev. Father F. Lawryk, who spoke on behalf of Metropolitan John's family and in the name of the priests that were ordained by His Beatitude.

Just before the conclusion of the service all the priests present surrounded their Archpastor in serving the final Panakhyda. Archbishop Mstyslav read the Prayer of Absolution; and then during the singing of "Come Let us Give the Last kiss," everyone came forward to bid a final farewell to their beloved Spiritual Father. Gospels were read by Archbishop Mstyslav, Bishop Boris, Bishop Mark and Bishop Michael of the Bylorussian church.

The Litia at the graveside was served by Archbishop Mstyslav and responses were sung by forty-five priests. Protopresbyter A. Selepyna bid farewell to the Metropolitan on behalf of the members and staff of the Consistory. Speaking at the graveside also were J. Lysohir; the eldest of the members of the Ukrainian Army, General P. Shandruk who bid farewell to His Beatitude as to the one time chaplain of the Army of the Ukrainian National Republic; Prof. M. Stepanenko, on behalf of the Central Council of the Ukrainian National Republic - the Ukrainian government in exile and Mr. J. Stetsko, of the Organization of Ukrainian Nationalists placed a wreath of flowers.

# ЩОРІЧНЕ ПАЛОМНИЦТВО ДО ДУХОВНОГО ОСЕРЕДКУ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США 29-30 КВІТНЯ 2006 р.Б.

ієромонах Даниїл (Зелінський)

У першу суботу/неділю після Світлого Празника Воскресіння Христового, т.зв.Фомину неділю до осередку Української Православної Церкви в США прибуло біля чотирьох тисяч паломників. Ця дводенна проща – це пора поділитись "Доброю новиною", що ХРИСТОС ВОСКРЕС із спочилими родичами, друзями та цілим осередком при церкві-пам'ятнику та цвинтарі св. ап. Андрія у С. Бавнд Бруці, шт. Нью Джерзі.

Цьогорічні церковні відправи зосереджували увагу учасників прощі на святості людського життя поминанням тисяч жертв найбільшої в світі атомної катастрофи, що трапилася в Чорнобилі 26 квітня 1986 р. Високопреосвященніший Архієпископ Всеволод, правлячий архиєрей Західної єпархії УПЦеркви в США, присвятив роздумам про цю трагічну подію частину своєї проповіді. Коротко перед тим, Постійна Конференція Українських Православних Єпископів поза межами України випустила Архиєрейське послання, в якому говорить:

*"...Ми молитовно згадуємо загиблих та живих жертв людської помилки, а може й пихи. Нехай же Світло Воскресіння і Сили наповнять нас надією та допоможе нам простити тим, хто спричинив той непотрібний вибух в Чорнобилі, а водночас подасть нам, глибоко віруючим у святість життя відвагу, домогатися, щоб найвищі*



*вершини сили у світі запевнили, в ім'я справедливості, що другий Чорнобиль ніколи не трапиться і не загрожуватиме людям".*

Високопреосвященніший Антоній, Архієпископ Нью Йорський і Вашингтонський, промовляючи до зібраних закликав їх плекати поміж собою мир і любов у час, коли Церква святкує Світле Воскресіння Христове. Крім того Владика привітав зібраних від імені Його Блаженства Митрополита УПЦеркви в США і в діяспорі Константина, який через недугу не зміг взяти участь у цьогорічній прощі.

Після Божественної Літургії у Церкві св. Андрія, збудованій, як пам'ятник жертвам Великого голоду в Україні в роках 1932-33, оби-

два архиєреї - Високопреосвященний Владика Антоній і Високопреосвященний Владика Всеволод, в супроводі духовенства і Українсько-Американських ветеранів, очолили хресний хід до Центрального хреста на цвинтарі, де відправлена була Панахида за спокій душ жертв Сталінського Голодомору, що знищив більше як 10 мільйонів людей, за жертви Чорнобиля, за тих хто поклав своє життя воюючи за волю Америки і України та всіх, що віддали життя за Христа та Його Церкву. Сотні мирян – дітей і дорослих стояли навкруги й молилися за спокій душ усіх їх.

Після цієї Панахиди процесія перей-



*Протопресвітер Василь Дяків, пані Марія Коник, голова сестрицтва св. Покрова Богородиці при церкві-пам'ятнику, протопресвітер Юрій Гнатко та о. Юрій Сівко, настоятель церкви-пам'ятника очікують ієрархів Церкви перед початком Богослуження.*

*Protopresbyter William Diakiw, Maria Konyk - president of St. Andrew's Memorial church sisterhood, Protopresbyter George Hnatko and Fr. Yuriy Siwko, pastor of St. Andrew's awaiting arrival of the hierarchs of the Church.*



шла до Мавзолею св. Воскресіння, у крипті якого знаходиться гробівець Мстислава I-го, Патріярха Київського і всієї України. Тут відслужено Панахиду за спокій душі цього духовного Батька мільйонів українських вірних, поминаючи також десятох Архієреїв, похованих на цвинтарі св. Андрія. Наступну Панахиду очолив Владика Архієпископ Антоній у присутності членів Об'єднання Українських Православних Сестрицтв на символічній могилі жінок і дітей — жертв Голодомору. Опісля Його Високопреосвященство служив Панахиди-літії на могилах ієрархів і духівників, починаючи з могили Митрополита Іоана (Теодоровича) що був Першоієрархом УПЦеркви в США на протязі 47 років.

Решту дня прочани провели відвідуючи могилки своїх рідних і знайомих та визначних осіб української культури — політиків, письменників та мистців. Крім того вони мали нагоду відвідати цікаві місця осередку, Митрополії - духовного серця УПЦеркви в США. Між ними — будинок Фішерів, Мавзолей, Консисто́рія, Семінарія св. Софії, Бібліотека, Крамниця церковних речей та тимчасове приміщення Музею ім. Патріярха Мстислава у Домі Української Культури. Всі ці установи були відкриті для відвідувачів до 5 годин вечера. (Щодо будівлі нового Музею ім. Патріярха Мстислава, то початок цього процесу передбачається на пізні літо/ранню осінь цього року).

У великій залі Дому культури розташовані були десятки станків, які, як і щорічно в цей день, пропонували покупцям різні мистецькі речі, як писанки, оригінальні картини, кераміку, священні облачення і церковний посуд,

музичні "CD", відео і т.ін. Деякі з центральних відділів Консисто́рії та прицерковних організацій таких, як Відділ служби молоді і молодим дорослим, Відділ зовнішніх стосунків, Відділ розвитку, Табір всіх святих, Об'єднання Українських Православних Сестрицтв та Товариство св.

Андрія мали виставки, ілюструючі їхню діяльність.

Крім того, в Домі Культури відбулася, при морозиві, зустріч, молоді з Владиками, влаштована Відділом Служби молоді і молодим дорослим. Високопреосвященні Владика Антоній і Всеволод провели з дітьми деякий час та обдарували їх іконками Воскресіння Христового.

Хоч офіційно проща закінчилася в 5 годин, але сотні людей, користаючи з чудової погоди, ще довго не розходились і продовжували товариські зустрічі та гутірки.

Проща 2006 р. була однією з найбільш чисельних за останніх декілька років. Зворушливо було бачити, як чотири, а часом і п'ять поколінь українців сходились, ділились своїми спогадами про минуле, розказували одне одному про сучасне, та дивились з надією в майбутнє. Духовні зібрання такі, як ось ця проща, є надзвичайно потрібні і корисні для православних українців, і для української громади взагалі.

Хочемо висловити подяку членам і працівникам Консисто́рії УПЦеркви в США, працівникам Дому культури та місцевому сестрицтву св. Покрови за поміч у підготуванні цього свята.

***Чекаємо Вас в духовному осередку нашої Святої Церкви у наступному році!***



*Високопреосвященний Архієпископ Всеволод під час Панахиди.  
His Eminence  
Archbishop Vsevolod serves Memorial service.*



# **T**radition: Kneeling Vespers by V. Rev. Dennis Kristof

An important tradition associated with the feast of Pentecost is the Kneeling Vespers Service which signals the end of the festive Paschal season and the beginning of the period of Pentecost. These vespers should be taken on Pentecost Sunday evening and are often taken immediately following the Pentecost Sunday Divine Liturgy. They are unique due to the three great "Kneeling Prayers" which are interspersed throughout the service. These prayers sum up and glorify God for all the great events which secured our salvation. All has been consummated by the descent of the Holy Spirit upon the Church. This makes certain demands on our lives as Christians living in this age of the Holy Spirit.

The Great Fast was a penitential period of preparation in which we did much kneeling and prostrations in repentance for our sinfulness. During Great Week, we relived the Passion of Christ. During the Paschal season, we stood for our prayers in joy recognizing that we were mystically reliving and sharing in the Resurrection of Christ. We continued standing during the Ascension because we were also participating in the Glory which Christ now shares at the Right Hand of the Father. With the descent of the Holy Spirit we await the Second Coming of the Son of God in Glory in the last days. Christians living in this time await this final event with great anticipation and expectation. Once again, instead of celebrating the great events in the life of Christ, we are in a season of preparation, awaiting the final days.

A Father of the Church was once asked the question: "Do you not think it is more fitting to kneel when we receive the Body and Blood of Christ in Holy Communion?" He answered: "Not so!" In kneeling, we fall to the earth in our sinful human nature. But when we receive the Body and

Blood of Christ, we must be free from sin and we stand as mirrors of the Risen Christ. We stand for fifty days during the Paschal season to emphasize our belief in the Risen Christ, as we chant the Paschal Troparion: "...trampling down Death by death." With Pentecost, we begin the Liturgy by kneeling to receive the Holy Spirit. We kneel for prayers again until we once again proclaim that Christ is risen!

The posture Orthodox Christians classically use to express penitence is kneeling or prostrating. However, not all prostrations are penitential. Prostrations are also performed to express reverence, veneration or worship. Thus, though kneeling is forbidden on Sunday because it is the day of Resurrection, prostrations are still performed before the Sanctified Gifts after the invocation of the Holy Spirit, or when venerating the Holy Cross on the Third Sunday of the Great Fast.

The first of the "Kneeling Prayers" occurs immediately after the chanting of the Great Prokeimenon. This prayer offers praise to God for all that He has done to procure our salvation. It states that when Christ accepted His Passion in Gethsemane, "He gave us, (His) sinful and unworthy servants, the example of praying with necks and heads bowed, for our sins and the sins of the people." This, then, is a prayer of supplication to God to forgive us for our sins and to keep us free from the

*"The posture Orthodox Christians classically use to express penitence is kneeling or prostrating."*

spiritual blindness which turns us away from God and His Kingdom. Our kneeling is a reflection of how sin brings us down. It is only through the aid and mercy of God that we will rise up again. Prayer of supplication, just

as our Lord did in Gethsemane, graces us with the resolution to continue in our Christian calling.

The second "Kneeling Prayer" comes after the Litany of Fervent Supplication. In this prayer, we praise God for sending the Holy Spirit Who enlightens us and enables us not only to have faith, but to glorify God as result of our faith in Him. It is a prayer asking for enlightenment from the one source, the Holy Spirit, which empowers us to overcome the darkness of sin and our own human limitations. We pray that the Holy Spirit, "grant wisdom to my soul and understanding to my ignorance . . . let Your Spirit support my stumbling mind, that I may be made worthy to do as Your Will, and accomplish whatever is good for my salvation."

The third and final prayer again glorifies God as the Giver of Life, but we now turn our prayers to those who have passed away before us. We pray that the Holy Spirit, "make us worthy to utter supplication in favor of those imprisoned in Hades, . . . we the living will bless You, and send our supplication and sacrifices for their souls and our own. In the Third Kneeling Prayer we also "acknowledge Your (God's) Grace in all things: Our coming into and going out of the world (and) in our hopes of resurrection . . . through Your never-failing promises." Because of the Holy Spirit, Pascha remains forever!

We are mystically joined to those who have passed away before us as we both, the living and the dead, await the Second Coming of Christ. This reminds us of the great mystery of the Kingdom of God being here now, but not yet fulfilled until the final days. Christians await those days in which the Kingdom of God reaches its fullness by living in the Holy Spirit and through His Holy Church which is the Kingdom already here present. Our mission is to bring about the ultimate consummation of the Kingdom of God.

# 2006 Annual St. Thomas Sunday Pilgrimage



Hieromonk Daniel (Zelinsky)



The first Sunday following the glorious feast of Resurrection of our Lord, called St. Thomas Sunday and also known as Memorial Sunday brought some four thousand faithful of the Ukrainian Orthodox Church of the USA to its spiritual center and administrative headquarters for the two day Annual Remembrance Pilgrimage – a time to share the Good News that “CHRIST IS RISEN!” with deceased relatives, friends and the entire Church Triumphant – at St. Andrew Memorial Center and Cemetery in South Bound Brook, NJ on April 29-30.

This year’s Divine services and activities concentrated attention of the participants of the Pilgrimage on the sanctity of life remembering the thousands of victims who perished following the world’s worst nuclear disaster in Chornobyl on April 26, 1986. His Eminence Archbishop Vsevolod, ruling hierarch of the Western Eparchy of the UOC of the USA, dedicated a portion of his sermon reflecting upon events of the tragedy. Several days prior to the pilgrimage, the Permanent Conference of the Ukrainian Orthodox

Bishops beyond borders of Ukraine issued an Archpastoral letter, in which hierarchs reflected: *“we commemorate both the living and the deceased victims of human error and perhaps even vanity. May this Resurrection Light and Power fill us with hope and enable us to forgive those responsible for the unnecessary explosion in Chornobyl. At the same time, however, may they also give us the courage in the name of justice and our deeply held belief in the sanctity of life, to demand from the highest pinnacles of power in this world a firm vigilance to ensure that no further Chornobyls ever occur or even threaten mankind.”*

His Eminence Antony, Archbishop of New York and Washington DC, looking around the crowded St. Andrew Memorial Church, called the spiritual flock to seek peace and love with each other as the Church celebrates the glorious feast of Resurrection of Christ. In addition, His Eminence expressed greetings to the gathered pilgrims on behalf of His Beatitude Constantine, Metropolitan of the UOC of the USA and the Ukrainian Orthodox Church in Diaspora, who due to his illness was not able to

attend this year’s spiritual pilgrimage.

Following the Divine Liturgy at St. Andrew the First-called Memorial Church – built and dedicated as a memorial to the victims of 1932-1933 Famine in Ukraine – His Eminence Archbishop Antony and His Eminence Archbishop Vsevolod, along with the concelebrating clergy and the Ukrainian-American Veterans of the United States Armed Forces, led a procession to the main Cross of St. Andrew Cemetery, where a Memorial service was served for the victims of the Stalin’s man-made Famine that destroyed over 10 million lives, the victims of Chornobyl, those who served in the armed forces of both Ukraine and the USA and perished in all wars, and those who gave their lives for Christ in defense of His Church throughout history. Hundreds children and adults stood by that Memorial Cross offering their prayers for the millions of children and adults who lost their lives in all these circumstances.

The pilgrims to the spiritual center of the Ukrainian Orthodox Church, spent the rest of the day

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visiting the graves of their loved ones – family members, friends, political leaders or spiritual fathers who repose in the cemetery. Following the Memorial service at the Great Cross, the procession moved to the Holy Resurrection Mausoleum, where the crypt of His Holiness, the first Patriarch of Kyiv and All Ukraine, Mstyslav I, is located. The Memorial Service was offered for the Patriarch and spiritual father of the millions of Ukrainian Orthodox faithful and the ten other hierarchs interred in St. Andrew Cemetery.

Following the Memorial Service His Eminence Archbishop Antony, joined by members of the United Ukrainian Orthodox Sisterhoods of the USA proceeded to another monu-

ment, placed by the United Sisterhoods, dedicated to the women and children victims of the Famine for another memorial service. After the conclusion of the service His Eminence Archbishop Antony served memorial services at the gravesites of the hierarchs and clergy of the UOC of the USA, beginning with a burial site of the first Metropolitan of the Ukrainian Orthodox Church of the USA, His Beatitude Metropolitan John (Theodorovych), who served for 47 years as Prime Hierarch.

Being at the spiritual heart of the UOC of the USA, the pilgrims had an opportunity to visit numerous sites of the Metropolia Center that remained opened through out the day – the historical Fisher Home, the Mausoleum,



leum, the Consistory, St. Sophia Seminary Library, St. Andrew Bookstore, the Ukrainian Cultural Center and the UOC of USA Museum.

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

The Ukrainian Orthodox Mu-



tional Center of the UOC USA.

In addition, Ukrainian Cultural Center was the site of an ice cream social event hosted by the Office of Youth and Young Adult Ministry for the youth that came to visit St. Andrew Center. This was an opportunity for our youth to meet with the hierarchs of the Church. His Eminence Archbishop Antony and His Eminence Archbishop Vsevolod spent some time with children and distributed the Resurrection icon prints to the youth.

The schedule for this year's Annual St. Thomas Sunday Pilgrimage ended at 5 p.m., how-

ever, hundreds of people remained on the grounds of the Metropolis Center, sharing in the fellowship with each other.

This pilgrimage of 2006 was again the largest in its size over

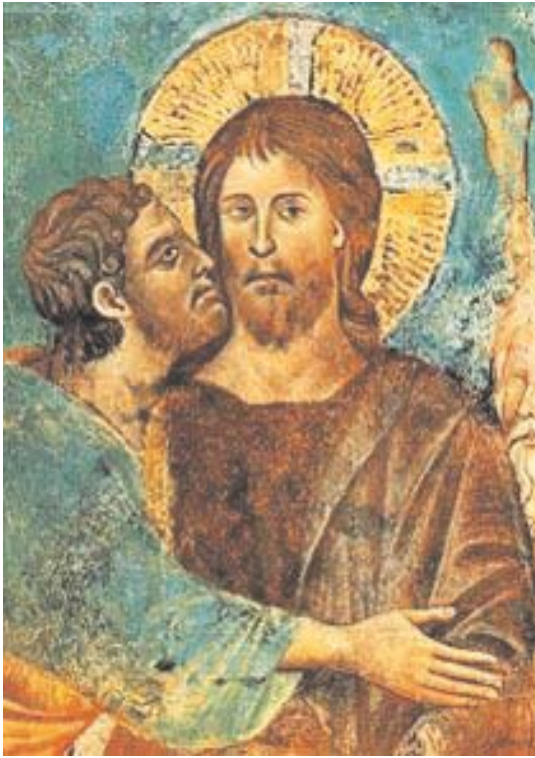
the past several years. It was spiritually moving to see Ukrainians of four if not five generations coming together and sharing together their past, present and looking forward to the future. Spiritual pilgrimages and community events like this one are so crucial and greatly benefit our Ukrainian Orthodox and Ukrainian community.

We would like to express sincere gratitude to Consistory of the UOC of the USA workers, members of the local Pokrova Sisterhood, workers of Ukrainian Cultural Center for their efforts and assistance in preparation of the pilgrimage.



seum, in its temporary location, was also opened to the public and provided the visitors with the opportunity to come close to their historical, spiritual and cultural roots. The late summer/early autumn of this year will be the time for groundbreaking of the new building, which will house the main portion of the Historical and Educa-





# Judas in Context

by Fr Gabriel Rochelle

**T**he recent TV special on the Gospel of Judas refers to a new apocryphal gospel from a Gnostic background. What do these words mean?

The word *apocrypha* is Greek and means “hidden” or “secret,” or even “stored away.” Generally speaking, the apocrypha include all the books that didn’t make it into the Holy Bible.

“Gospel” comes from the Greek *evangelion* and means a writing that tells the “good news” of Jesus whom Christians call Christ. The four gospel accounts in the Bible are witness literature, books that witness to the truth of Jesus Christ. They wrap their witness around a core of historical narrative. The four in our Bible were favorites in urban centers where the Church was established. They are consistently mentioned in early manuscripts. They did not call themselves gospels. That word was used later to identify their genre.

Many Christians and Jews know the apocrypha for the Old Testament. These books are in Roman Catholic and Orthodox Bibles. The books most often mentioned in the press these days, however, are New Testament apocrypha, and include the restored Gospel of Judas.

Many, but not all, apocryphal books come from a Gnostic background. A cache of identifiably Gnostic books written in Coptic (ancient Egyptian) and called the Nag Hammadi papyri was discovered in 1945. This cache contained the earliest manuscript of the Gospel of Thomas, and has become the source of much speculation in recent decades.

Gnosticism is a form of religion or philosophy that grounds salvation in knowledge. Gnosticism rejects the material world in favor of the spiritual, and body in favor of spirit or soul. There is no necessary connection of gnosticism with Christianity. Gnosticism can exist in any religious context or attach itself to any mythology. Gnosticism denies the need for those historical roots so foundational for Christian faith, which cleaves to a real human person and movement and to a bodily resurrection.

The latest in the series of speculations deals with Judas. In the Second Century already, Tertullian, Irenaeus, and Epiphanius wrote about the Cainites, a sect that called Judas the benevolent betrayer. Why the interest now? As the special made clear, the Gospel of Judas plays to the Gnostic belief in the superiority of spirit over matter in the dialogues between Jesus and Judas, who is supposed to betray Jesus in order to release the Inner Spirit of Christ.

All this constant upsurge of novelty is fueled by two historically unproven assumptions. First, that early Christianity was a battleground between Gnostics and Orthodox Christians, viewed as equals. The common view is that the empire, in the form of Constantine, eventually backed the Orthodox who thus, won the day, and with it the right to suppress Gnostic Christianity.

There is no proof that Orthodoxy and Gnosticism were equal forces in early Christianity. Orthodox Christian teaching is embedded in the New Testament documents which served as touchstones for the developing church. The trajectory of development was with the Orthodox faith. At the same time, our comprehensive view of early Christian terrain is greatly enriched by these manuscripts, even if their long-term impact on Christian teaching (recall the Dead Sea Scrolls) proves to be minimal.

The second assumption is that all “gospels” were of equal value in the early Church. The special on the Gospel of Judas implies this in a number of ways. Unfortunately, to call these alternative books “gospels” plays on an untutored public’s normal identification of a

# Judas

(Continued from the previous page)

word with a biblical document.

When is a gospel a Gospel? The Gnostic gospels are usually collections of sayings reputedly by Jesus, with little or no narrative; most of them lack a death and resurrection narrative, which we would expect from movements that prize soul above body. The reach of these books was minimal, and limited to sectarian gnostic movements. They are not like the Biblical Gospel accounts.

Such books dropped out of currency for three reasons. First, the material is often so turgid or outright silly as to have been judged unworthy of our respect. Much of the material is so dense as to be unreadable, so cryptic as to be baffling rather than enlightening. Do not take my word for it, however. Read the materials yourselves!

A second reason is that the Gnostic written materials are late, not early. They could not have been part of any supposed early war of ideas. For example,

***“There is no proof that Orthodoxy and Gnosticism were equal forces in early Christianity. Orthodox Christian teaching is embedded in the New Testament documents which served as touchstones for the developing Church.”***

there is no reliable way to date the contents of the Gospel of Thomas prior to 150, by which time all four of the canonical gospels were in circulation and well-known in the churches. As for a manuscript, the earliest one is from Nag Hammadi and dates around 350.

The third reason is that Gnosticism is an elitist position based on esoteric

knowledge given to an enlightened class. The TV special admits this by stating that the Gospel of Judas may have been aimed at “more advanced learners” in the Christian milieu who could handle abstract concepts. The Church, so often damned for hierarchy, in fact opposed this hierarchy of knowledge invented by Gnostics. The Church placed faithfulness against this kind of knowledge not because of anti-intellectualism, but because the genuine Gospel is egalitarian, inviting all people to “come to the knowledge of the Truth.” We need not fear the truth.

*Fr Gabriel Rochelle, among things, holds a doctorate in theology and is a member of the Orthodox Theological Society of America.*

# “Let Us Go To the House of the Lord”

by John Kostiak

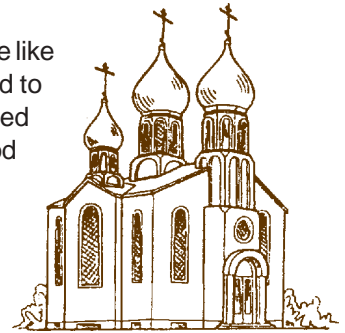
*John is a member of Dormition of the Birth-Giver of God Ukrainian Orthodox parish in Chester, PA*

***“I was glad when they said to me: Let us go to the House of the Lord.” (Ps. 121:1)***

I vividly remember as a child, maybe seven or eight years old, entering the sanctuary of St. Mary’s Orthodox Church for worship with my grandmother. I remember the wonderful smell of incense, and the stained glass windows streaming pastel light over the pews and across the rich carpet. I recall the beautiful frescos and iconography, and I hear the sound of choir and of the congregation at prayer. I remember the sight of the priest in his colorful vestments with his arms raised high and as he consecrated the Holy Eucharist. I remember what an awesome moment it was to be among adults on their knees with their heads bowed before the Living God. I recall the overwhelming sense of being in a holy place at a holy time, unique and set apart for one purpose only: To honor and worship our God!

There was no other place like it and no other place I desired to be than with the gathered community of the people of God in worship, in God’s house. I think that there just may be something to that opening verse of Psalm 121. It is a Psalm sung by the people of God on their pilgrimage to Jerusalem. There is joy even in the suggestion that it is time to go to God’s house: Joy wrapped up in the memory of the beauty of worship and the presence of our Lord Jesus Christ. And what’s more, it is something not done alone, but with other people. It is an invitation to join with others of like faith, to return again to worship. I believe something is lost when we let go of the centrality and importance of being with the Church for worship each and every Sunday.

Corporate worship is the very heart of the Orthodox Christian life. Everything else that we are and do flows out of our worship together as the People of God. We need this. Our children need this. Our spiritual lives are anemic and thin at best, when we neglect this. And it’s not about hearing a good homily or hearing a great choir. It’s about entering into God’s very presence with others to share the embrace and love of God Who meets us when we gather to celebrate in the Divine Liturgy. I want to encourage everyone to rediscover the joy and the importance of worshipping God every Sunday. Let us commit ourselves to filling God’s House each and every week. God will truly bless us.



# Orthodox Christianity: Divine Revelation or historical contingent?

By Fr Dn Anthony Perkins

The recent news regarding the “Gospel of Judas” and the media blitz surrounding *The Da Vinci Code* have given anti-clerical polemicists the opportunity to renew their attack on core Christian doctrines. None of their attacks have merit. In fact, they have been decisively refuted countless times over the past 2000 years. But, due to many factors (to include pride, an anti-Christian intelligentsia, and *sola scriptura*... but don't get me started!) the same old heresies keep coming back; there really is “nothing new under the sun”. In this essay I try to provide a theologically and scientifically sound response to one of the challenges being mounted to our faith by briefly exploring the relationship between historical contingency and Orthodoxy.

It is tempting to assume from the uneven and seemingly imprecise evolution of Christian doctrine in the early Church that the development and spread of Orthodoxy is no different from the development and spread of any ideology or worldview. According to this view, common among secular and mainstream Christian intelligentsia and their flocks, one can simply take the tools that sociologists and political scientists have used to explain the development and domination of communism, fascism, liberalism, etc. and use them to explain the development of Orthodox Christian doctrinal and institutional hegemony. *According to this approach, Christian dogma – together with its supporting organizational and cultural structures – is seen as the evolutionary heir of an earlier primordial soup: no better or worse than its forgotten competitors, only lucky that various sociological/political factors made it “fitter.”* While much of the data the adherents of this approach use to make their case is bogus (*The Da Vinci Code* is full of basic historical errors and innumerable misconstructions), the basic sociological framework alluded to above does describe the situation reasonably well:

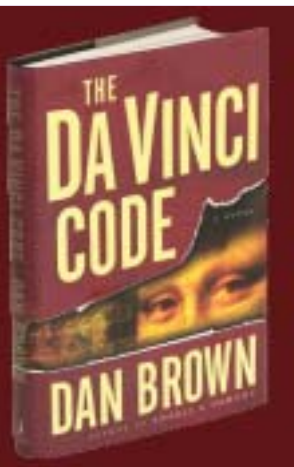
*Orthodoxy had competition from the very beginning.*

*Personal and impersonal social and institutional forces worked to privilege Orthodoxy over its competition.*

*Orthodoxy gradually developed an interconnected structure of liturgical, organizational, and canonical supports that buttressed its legitimacy at the expense of its competition.*

*Orthodoxy's competition was declared heretical and driven underground.*

Despite the fact that we could use the same outline to describe, say, the triumph of Communism in Russia of the 20<sup>th</sup> century, it is hard to find fault with it. Which brings me around to a point I have made in other essays – we should not be surprised that science (even the fuzzy branch of it that I practice) can occasionally describe theologically significant phenomenon. When properly executed and framed, science reveals the glory of God in His creation and augments other forms of revelation. But when torn from its proper theological moorings (as happens all too often today), science does no more than reveal, reify, and legitimize our fallen condition. As such, when Orthodox Christians study the historical development of Orthodoxy, we see the fruits of



God's continuing real and visceral incarnation in the Church and how He works through it (and us) for our salvation. We revel in the triumph of Orthodox theology and the manner in which eternal Truths are given expression through historical events. As noted above, this is NOT what the secular scientist sees and does. Lacking a belief in transcendent and unchanging Truth, he sees only confirmation of his own moral relativism and belief that all morality and institutions are historically contingent expressions of ambition, superstition, etc. This is not to say that the secular scientist is amoral: because he has made an idol of fallen man, he cannot help but bemoan the loss of theological pluralism that Orthodoxy's triumph caused. We all have access to the same data, but the implications are completely different. To approach the matter from a slightly different angle, the secular scientist sees the rise of communism in Russia and the rise of Christianity in the Roman Empire as being expressions of the same basic phenomenon. The Orthodox scientist recognizes the similarities in the patterns, but, being attuned to the spiritual dimension of these movements, exults in the one and is repulsed by the other. Moreover, rather than seeing the similarity of these events as proof of random evolution and historical contingency, he sees an obvious sign that our world remains a battleground between good and evil.

## Conclusion:

*There is nothing new under the sun*

*But this heresy is permitted to fashion itself into as many various shapes as a courtesan, who usually changes and adjusts her dress every day. And why not? When they review that spiritual seed of theirs in every man after this fashion, whenever they have hit upon any novelty, they forthwith call their presumption a revelation, their own perverse ingenuity a spiritual gift; but (they deny all) unity, admitting only diversity. And thus we clearly see that, setting aside their customary dissimulation, most of them are in a divided state, being ready to say (and that sincerely) of certain points of their belief, “This is not so;” and, “I take this in a different sense;” and, “I do not admit that.” By this variety, indeed, innovation is stamped on the very face of their rules; besides which, it wears all the colourable features of ignorant conceits. (Tertullian: Against the Valentinians)*

One cannot help but notice (and bemoan) how contemporary culture has reproduced the sorts of conditions that allowed for the flourishing of Gnosticism and many other heresies during the pre-Nicene period. These conditions include:

*A proliferation of “authoritative scriptures” – and a declining commitment to the Orthodox*

**Contrasting  
Social  
Scientific  
Approaches to  
The Da Vinci  
Code,  
the Gospel of  
Judas  
and other  
heresies.**

# ORDINATION ANNIVERSARIES

MAY  
AND  
JUNE



On behalf of the Hierarchy, Consistory,  
and all the faithful of the Metropolia,  
the UOW editorial staff would like to greet  
**His Beatitude Metropolitan Constantine**  
on the occasion of the anniversary  
of his Episcopal Consecration.

As you have dedicated your life to service  
in the Vineyard of our Lord, may that same Christ  
now look upon you, grant you good health,  
and shower you with His richest blessings!  
*Eis polla eti, Despota!*

Metropolitan Constantine consecrated Bishop	May 7, 1972
Fr. Deacon Anthony Perkins	May 01, 2004
Rev. Fr. Timothy Tomson	May 03, 1992
Fr. Deacon Dennis Lapushansky	May 05, 2000
V. Rev. Wolodymyr Wronskij	May 06, 1990
Rev. Fr. John Haluszczak	May 09, 1992
V. Rev. Volodymyr Paszko	May 10, 1980
Hieromonk Daniel ( <i>Zelinskyy</i> )	May 12, 2001
V. Rev. Michael Rachko	May 14, 1944
Rt. Rev. Archimandrite Andriy	May 16, 1982
V. Rev. Alexis Limonczenko	May 17, 1955
V. Rev. Fr. Petro Levko	May 19, 1991
V. Rev. Myron Oryhon	May 20, 1979
Rev. Fr. Stephen Hutnick	May 20, 1984
V. Rev. Robert Holet	May 24, 1981
V. Rev. Ihor Krekhovetsky	May 31, 1994
V. Rev. Benjamin Worlinsky	June 04, 1967
Rev. Fr. Mark Phillips	June 15, 2002
Protopresbyter Wasyl Diakiw	June 17, 1956
V. Rev. Ivan Semko	June 18, 1984
Protodeacon Ireneusz Dziadyk	June 19, 1998
V. Rev. Stefan Zencuch	June 21, 1981
Rev. Fr. Charles Baxter	June 26, 1994
Rev. Fr. Andrew Gall	June 26, 1988
Rev. Fr. Stephen Masliuk	June 29, 2002



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

(Conclusion from p. 12)

## Orthodox Christianity: Divine Revelation or historical contingent?

canon of scripture among many Christians. Several factors have led to this state of affairs. Modern literary criticism has created an academic climate that undermines the authority of the Scriptures. Renewed academic interest in non-canonical epistles and gospels – partially due to the discovery of the Nag Hammadi library – has added to the problem. Because of the insights they provide into the culture of the time, academics tend to treat these texts as being every bit as valuable and useful as the canonical Gospels and Epistles. Some actually go so far as to privilege the non-canonical texts because of their democratic nature and to dismiss the canonical texts due to their affiliation with authority. Ironically, Protestant *"sola scriptura"* has made the problem worse for most Christians. A rigorous adherence to scripture may protect those in fundamentalist denominations from the lure of heretical texts, but it has left those in mainline denominations with neither this protection nor that of a Church hierarchy.

**Ineffective refutation.** Whereas the Fathers of the early Church wrote volumes "refuting heresies", many modern Christians find the very concept of heresy repugnant. Most lack the catechetical grounding to provide a coherent response to attacks (if they even recognize them as attacks!). Moral critics have been effectively

sidelined as politically motivated extremists thanks to a hostile media and a democratic and individualistic approach to morality and moral authority within our culture.

**Relatively weak central Church authority.** While the collegial episcopate of the Orthodox Church is sound, the Orthodox Church has very limited influence over the majority of the world's Christians. One cannot help but be struck by the anarchic state of contemporary Christianity – and note that this same condition (actually much less of it!) allowed for the development of early Christian heresies. To make matters worse, the most persuasive authority on Earth – the combined might of Hollywood and Madison Avenue – is actively working to market heresies and undermine traditional Christianity.

*For Further Reading:*

*Ireneus of Lyon. Against All Heresies. (free at [www.ccel.org](http://www.ccel.org)). Perkins, PHEME. 1980. The Gnostic Dialogue: The Early Church and the Crisis of Gnosticism. New York: Paulist Press. (I'll loan you my copies of this if you want)*

*1994. Gnosticism and the New Testament. Augsburg Fortress Press. (ditto)*

*Tertullian. Against the Valentiniens. (free at [www.ccel.org](http://www.ccel.org)).*

# 2006 Camp Programs

## Pray without ceasing

*Mommy & Me/Daddy & Me Camp*  
July 31 – August 4  
Children ages 4–8 and their parents



Entering its sixth season, MMDM hopes to provide continued quality programming for young children and their parents. The children will learn through songs, crafts, fun and by example, that we can call on the Lord's Name to help and guide us in every way.

One exciting project is the creation of their own book, which would be built each day with a new prayer, song and artwork.

The parent lectures will explore the directive of St. Paul to Pray Without Ceasing with guest speaker Fr. Demetrios Carellas, Chaplain of the Nativity of the Theotokos

Orthodox Monastery.

A special treat will be to hike the Prayer Trail. As campers traverse the trail, they will learn something of how the Saints along the trail prayed without ceasing.

The schedule will also include MMDM favorites: campfires, hayrides, parent's night, and swimming to name a few.

The MMDM Spiritual Director is Fr. Mark Phillips and Director Rebecca Babilya. For more information call 724-872-7229 or email [Babilya@msn.com](mailto:Babilya@msn.com).

*Diocesan Church School  
Camp*  
June 25 – July 8  
Children ages 9-13

DCSC is thrilled to be celebrating its 30<sup>th</sup> Encampment this summer. A special 30<sup>th</sup> Celebration will take place during the encampment. DCSC will also develop the theme of Pray Without Ceasing in various ways which will include: developing their personal Rule of Prayer (which can grow with them), observing Days of Prayer, and possibly visiting the local monastery or being visited by a nun from the Holy Transfiguration Monastery.

The DCSC Cares Program will continue this year by once again visiting the Laurel Manor Elderly Center and performing for the residents and participating in the All Saints Camp Beautification

Project. The Ukrainian Culture Program and Special Interest Classes will once again provide campers with exceptional opportunities to learn about their heritage and diverse topics such as Ukrainian Cooking and Nature.

The program will also include the annual activities of swimming, sports, daily church school classes, evening events, music class, campfires, crafts and everyone's favorite 4<sup>th</sup> of July Celebration.

The DCSC Spiritual Director is Fr. Zinovy Zharsky and Director Debra Burgan.

For more information call 412-488-9664 or email [deburgan@aol.com](mailto:deburgan@aol.com) or [uocyouth@aol.com](mailto:uocyouth@aol.com).





**During the 2006 UOC camping season we will introduce St. Paul's advise to the Thessalonians, "Pray without ceasing," and provide many unique ways for our campers and staff to think about prayer and praying.**

**All programs provide daily prayer services and Divine Liturgy. To discover how we hope to lead our campers to a life of ceaseless prayer, read the synopsis of each encampment.**

*Teenage Conference*

*July 9 – 22*

*Teenagers 13–18*



TC is planning an action packed session with returning favorites and new adventures! The Religious Workshops this year will feature the Living Orthodox sessions (full camp and small group), Guest Speakers and special a workshop on development of personal prayer. The campers will be asked to envision the lives of several Saints who dedicated their life to prayer.

Last year the campers were asked how they would like to commemorate the 20<sup>th</sup>

Anniversary of the Chornobyl Disaster. Based upon their recommendations, Pani Nadia Matkivsky cofounder of Children of Chornobyl Relief and Development Fund will speak to the campers. Each TC participant will be given two commemorative wristbands so that he or she may share with the world this event.

Ukrainian Culture will feature the creation of wooden hand crosses adorned with traditional Ukrainian designs. Returning TC favorites include:

## Help Our Camping Programs

Over 400 million printer cartridges are sold in the USA each year, with less than 20% being recycled. Over 80 million cell phones are retired with less than 10% being recycled! You can help make a difference in our environment as well as help our camping programs. How does it work? The Recycle4Charity Program accepts donations of printer cartridges and cell phones. For each item sent for recycling, a donation is made to our camping programs. There is no cost to you. The shipping materials and postage are all provided by Recycle4Charity. The more we collect, the more we earn!

We are asking each parish to place a recycling collection box in their parish. As your box becomes full, send it into Recycle4Charity. Cell phones should be sent to the OYM Office for distribution to the correct location.

How do we collect the ink cartridges?

Prepare announcements for your parish bulletin, web site and mailing list. Provide a box at the parish for collection. Place posters in the parish buildings. Ask friends, your work place and local businesses if they will give you their cartridges to recycle. Place the cartridges in zip lock types bags or any plastic bag. You can fill a large bag with several inkjets. Toner cartridges should be saved in the original packaging and box. Do not store cartridges in direct sunlight, outdoors or in a shed.

**What types of cartridges do they collect?**

- most printer ink and toner cartridges
- laser fax cartridges
- desktop copier cartridges including the Canon PC line

**What do we do with them when we have a full box?**

Recycle for charity provides FREE shipping boxes, bags, and shipping labels. It costs you nothing. Go to their website, sign-up or sign-on as a member and request the free materials. When the shipping materials are received, pack them up and send everything back to them.

**How do I sign up?**

Go to their website at [www.recycle4charity.org](http://www.recycle4charity.org). Click on the link for Online Registration. Create your account and then fill out the following two fields exactly as shown below:

Reference 1: Donation

Reference 2: #53706 UOCCP Fund

You can now request the free shipping materials and labels.

**What happens next?**

1. A donation is made to our camping programs for each of your donated items.
2. You can start all over again!

**What can we do with old cell phones?**

Once you have collected a box or bag of cell phones, send them to THE OFFICE OF YOUTH MINISTRY. Do not send them to Recycle4Charity.

*For help starting your program, contact the Office of Youth & Young Adult Ministry at 412-488-964 or [uocyouth@aol.com](mailto:uocyouth@aol.com).*

3<sup>rd</sup> Annual Unplugged at the Amphitheater, Ukie Olympics, Pavilion Games, Fuseball Tournament, Big Melon Eating Contest, SC3-MBG Night (board game night), swimming, hiking, Ukie Night Performances, and two spe-

cial evening dances to name just a few.

The TC Spiritual Director is Fr. John Harvey and Director Charissa Martin. For more information call 718-858-7545 or email [uocyouth@aol.com](mailto:uocyouth@aol.com).

## Hierarchs Visit Parma Cathedral

On Sunday, April 9, the Fifth Sunday of Great Lent, the clergy and faithful of St. Vladimir Cathedral were honored to have two of our bishops serve the Divine Liturgy. His Beatitude Metropolitan Constantine served the 8:30 a.m. Divine Liturgy and was assisted by three priests and a

deacon, with responses chanted by the English choir. With the large number of communicants, three chalices were used to distribute Holy Communion.

The Fifth Sunday of Great Lent at St. Vladimir Cathedral is annually designated as Youth Sunday. His Beatitude spoke directly to the children, encouraging them to love their Church and to properly prepare for the Feast of Holy Pascha. He also urged them to participate in the various encampments at All Saints Camp.

At 10:30 a.m., a Hierarchal Divine Liturgy was



*His Beatitude Metropolitan Constantine with parish youth of St. Vladimir Cathedral in Parma, OH.*

celebrated by His Eminence Archbishop Vsevolod. He was assisted by the cathedral clergy with responses chanted by the Ukrainian choir.

In Archbishop Vsevolod's sermon he reminded the faithful about Christ's commandment to love one another and to work for unity. He also spoke on the present situation in the Church in Ukraine and its struggle for unity.

Following both Liturgies, the parish Brotherhood held its annual Lenten breakfast.



### **До уваги усіх парафій:**

*Будь ласка, надсилайте фотографії з першої святої Сповіді дітей парафій не пізніше 30 липня 2006 року на адресу редакції.*

*Фотографії повинні бути надіслані до нас не пізніше поданої дати, щоб вони були поміщені у спеціальному вересневому випуску нашого журналу. Не забудьте вказати ім'я дітей та настоятеля, адресу і назву парафії.*

## Tonsuring by Metropolitan Constantine in Lakewood Parish

*Gerald Largent was tonsured a Reader by Metropolitan Constantine at St. Nicholas Pro Cathedral, where V. Rev. Fr. Dennis Kristof is the dean, on Saturday, April 8.*

*Gerald is currently studying at St. Sophia Seminary.*





## Lenten Vespers Service

On Sunday, March 19, His Beatitude Metropolitan Constantine visited St. John parish in Dixonville, PA where the V. Rev. Fr. George Hnatko is pastor for a Lenten Vespers service. His Beatitude inspired the member of St. John's by his visit. The homilist at the vespers service was Fr. John Haluschak.

Eugene Pituck, his wife Cheryl, Pani Matka Kulik and her daughters, chanted the responses.

Following vespers, a Lenten meal was served in the parish social hall.



*Front row: Frs. John Haluschak, Mark Phillips, His Beatitude Metropolitan Constantine, George Hnatko, pastor, Michael Zak and Deacon Paisius McGrath. Back row: Frs. John Horosky, Mojmir Zaocik, Timothy Tomson, Stephan Zencuch, Gregory Tsjauman and Paul Bigelow.*

## Parma Youth Share Faith and Heritage



*The participants of "Bring-a-Friend-to-Church" Sunday, together with the clergy of St. Vladimir Cathedral in Parma, OH, where V. Rev. Fr. John Nakonachny is pastor.*

On Sunday, February 12, the Junior UOL Chapter of St. Vladimir Cathedral, Parma, OH, sponsored its 3rd annual "Bring-a-Friend-to-Church" Sunday, to acquaint their friends with the Orthodox Faith and Ukrainian heritage.

On that day, the Junior UOL members and their guests attended the 8:30 a.m. Divine Liturgy, sitting in the front pews as a body. Each visitor was presented with a souvenir and all were invited to a breakfast sponsored by the Senior UOL Chapter.

## The Pittsburgh Deanery Celebrates Forgiveness Sunday 2006



Cheesefare Sunday afternoon in the Pittsburgh Deanery is traditionally closed by the celebration of Forgiveness Sunday Vespers and the Rite of Forgiveness. This year, Holy Ghost Parish in Slickville, PA, was chosen by His Beatitude, Metropolitan Constantine, to host the assembly of clergy and laity to begin Great Lent on Sunday, March 5.

Each year, the clergy and faithful of the deanery assemble in a parish on a rotating basis to begin the climb up the ladder of St. John Climacos towards Holy Week. By beginning the journey together, each has a companion to offer assistance when needed, a hand to help when the pilgrim stumbles on one of the potholes of life.

His Beatitude, Metropolitan Constantine, was joined by ten deanery clergy in asking all assembled for forgiveness for any offence or transgression committed against those assembled in the church.

## Archpastoral Visitation to Lincoln

Archbishop Vsevolod paid a visit to Three Hierarchs Orthodox Church in Lincoln, NE and celebrated Vespers and Divine Liturgy the weekend of March 25-26. The Archbishop visited with the congregation at the home of one of the parishioners on Saturday afternoon.

On Sunday he bestowed on Fr. Nicholas Klodnicki the honor of *Protoierei*. Reader Peter (Randy) Learned was tonsured Subdeacon, and Acolyte James Kriha was tonsured Reader.



*Archbishop Vsevolod, Fr. Nicholas Klodnicki, pastor, Subdeacon Peter Learned, Reader James Kriha, family members and faithful members of Three Hierarchs Church.*

## Pysanky Course a Success



The public was invited to attend a course on pysanky, the art of decorating Ukrainian eggs, at St. John the Baptist Church in Dixonville, PA. Proceeds from the course were donated to the parish. The enthusiastic decorators could choose either three 2-hour evening classes, or one six-hour Saturday class. Mrs. Shirley Neal, a retired teacher and pysanky teacher and artist of over 40 years, taught the courses.

Class members loved the chance to make such beautifully decorated eggs. Each evening class brought additional people as word spread and other interested friends and family members showed up. Some people drove over 25 miles to attend. Discussions brought out the fact that about every person in attendance has some relationship to the Orthodox faith and Ukrainian heritage. The class ended with a promise to call everyone early for the class next year.

Mrs. Neal also enjoyed an afternoon teaching and demonstrating with interested guests at St. John's of Cherryhill Manor. Guests expressed their great appreciation for the fun afternoon.

## Alexander Popichak Earns St. George Religious Award

Alexander Popichak, son of Fr. Robert and Pani Dobrodiyka Regina Popichak of Holy Ghost parish in Slickville, PA, was recently honored with the presentation of the St. George Eastern Orthodox Religious Award.

Alexander earned his award while a Wolf Cub Scout in Pack 831 in his hometown of Carnegie, PA. The requirements involved knowledge of the Orthodox Church, its history, the structure of the church building, feast and fast periods, prayers, and a service project for his parish.

While recognized in his Cub Pack, the award is presented to the scout in the parish church; a reminder that the award is a Church award that is recognized by the Boy Scouts of America.

Alexander is presently a Bear Cub Scout in Pack 831. His brother Matthew is a Tiger Cub, and his dad, Fr. Bob, is the Bear Den Leader and Religious Award Coordinator for the Pack.



## Youngstown Lock-In

SS. Peter and Paul parish Junior UOL has been very active this past year in their church and their community. The juniors recently hosted their 15th annual Lock-In, which was started by Yvonne Mark and Cathy Batisti in 1990. This year the Lock-In was held in the downstairs parish hall and participants were asked to bring nonperishable food items for the local Second Harvest Food Bank.

After checking in and getting Lock-In shirts the students were invited to make their own tacos, which was a lot of fun. His Beatitude Metropolitan Constantine gave a short lecture which was followed by an interesting question and answer session. Michael Kapeluck then spoke about making icons and their purpose. The teenagers learned a lot from these two incredible men.

After all of that excitement, it was time to go bowling! Everyone had a great time and Metropolitan Constantine enjoyed watching everyone having fun. After bowling, the students returned to the parish hall for basketball, football tossing, watching movies, playing video games and more! The excitement was so intense that during brief periods of down time, several of the participants used the opportunity



*The many participants in the 15th annual Youngstown Lock-In pause for a moment with Metropolitan Constantine and Fr. Charles Baxter, pastor of SS. Peter and Paul Parish in Youngstown.*

to fall asleep, which is not supposed to happen since the goal is to stay up all night long. Morning came quickly, bringing with it breakfast and good-byes. Many said, "See you next year!"

The chapter would like to give a special thank-you to all of the parents from the parish who cooked and helped with the food, Diane Senedak for coordinating the event, Krista Ulbricht and Robert Kline for designing the t-shirts, and Michael Kapeluck and His Beatitude Metropolitan Constantine for their interesting lectures.

## Activities in Southfield, MI

Last August a parish picnic with over 300 attendees was held to celebrate the feast of the Transfiguration with the blessing of the fruit at St. Mary Church in Southfield, MI. Dibrova camp and picnic grounds have been the sight of the picnic for over 40 years. In the last few years the U-Care fund raising golf tournament has been held in the morning of the picnic.

In mid-October the parish feast day celebration was extra special with Archbishop Vsevolod and the Ukrainian Bandurist Chorus taking part. The responses for the hierarchical Liturgy was led by the Chorus under the leadership of Oleh Mahlay. During the banquet the Ukrainian Bandurist Chorus dedicated their program to Petro Kytasty and Mykola Liskiwsky, the last two surviving members of the Ukrainian Bandurist Chorus that immigrated to the U.S. after WWII. It should be noted that the Ukrainian Bandurist Chorus and St. Mary's have a long standing relationship. The parish is home to ten Ukrainian Bandurist Chorus retirees and members.

Vera Petrusa, the parish school director, organized a visit from St. Nicholas in December. Each student received a goody bag from the one representing the Archbishop of Myra.



*The church school presents their annual Nativity holiday show.*

The Birth of Our Savior is celebrated by a vespers and a Holy Supper Dinner at the parish hall. Many non-parishioners made up the 200 who attended as part of their Christmas tradition. After the Christmas Day service the church choir and other parishioners sang carols (*kolyaduj*) at Fr. Pavlo's residence. As is tradition Pani Dobrodiyka Anhelina prepared a feast. The parish school brought joy to the parishioners on the Sunday after the Nativity of Christ by having students present a holiday show. Fr. Pavlo Bodnarchuk is pastor of St. Mary's.

## *St. Matrona Ladies Society Holds Second Annual Cookie Walk*

The St. Matrona Ladies Society of SS. Peter and Paul Parish in Carnegie, PA held their Second Annual Cookie Walk fundraiser on December 10, 2005. A participant in the Cookie Walk would be given a box and then walk among the displayed cookies making their selections. The box would then be weighed and payment made per pound.

Members, parishioners and friends were asked to make and donate their best cookies for the sale. This year, in addition, every other Saturday from September through November was designated for cookie baking at the church hall. Mothers even brought their young daughters with them to learn as well thereby passing on traditions to another generation and the embodiment of true Christian fellowship.

Connie Markiw, chairperson of the event, transformed the church hall into a cookie lover's paradise. Nearly 360,000 cookies were made for the event covering nearly 100 varieties. Customers were treated to complimentary hot chocolate, coffee, and tea and Christmas music while they waited for their number to be called. The event has become so popular in just the two years that people come an hour early just to get in line.

The event was featured on Pittsburgh television, KDKA, for a ten minute segment. Stephanie Swindle, president, was interviewed about the damage the church suffered from the 2004 flooding, the Cookie Walk Fundraiser, and even demonstrated how to make a no-bake cookie featured at the sale, Ukrainian Truffles (Oreo balls).



*Cookie Walk workers proudly display the incredible selection of baked goods that were available for their patrons.*



**Hammond, IN** - Sunday of Orthodoxy is observed by Hammond area clergy at St. Michael Pro-Cathedral, where Fr. Taras Maximtsiv is the pastor.

## Autumn Activities of St. Matrona Society

To help support our American troops, St. Matrona Ladies Society of SS. Peter and Paul Parish in Carnegie, PA held a Veterans Day Phone Cards for Our Soldiers Drive. These prepaid phone cards were collected from members and parishioners and sent to the Walter Reed Medical Hospital in Washington, D.C. President Stephanie Swindle set a goal of 20,000 minutes. Through the leadership of Pat Dorning, project chairperson, a total of 28,500 minutes in phone cards was collected. Thank you bags, including an American flag, prayers for our soldiers, and red, white and blue candy were given to all who donated as they entered church that Sunday by the project chairperson dressed as "Uncle Sam."

On November 13, SS. Peter and Paul Parish celebrated its 102<sup>nd</sup> anniversary. As a thank you to the parish for their support during the Ladies Society's first years of existence, the membership sponsored the parish anniversary banquet following the Divine Liturgy. All menu items that day were made from recipes found in the cookbook, "Recipes and Remembrances" published by the society in honor of the parish's 101<sup>st</sup> anniversary. Over 100 people were in attendance and had placemats that listed not only the title and author of the recipe, but also on what page in the cookbook the recipe could be found. Many were seen taking their placemats home to try out their newfound favorite dishes.

With their patronal saint feastday being November 22, a Moleben of Thanksgiving was celebrated on Sunday, November 20 to St. Matrona. At the conclusion of the service, Fr. Deacon Dennis Lapushansky expressed his joy in seeing the sisterhood of the parish reactivated and wished the membership continued success in all their endeavors.

# 25 Years in the Priesthood

On March 28 Fr. Mykola Krywonos celebrated 25 rewarding years in the priesthood.

He was born on January 20, 1937 in the village of Murafa, Kharkivchyna, Ukraine to Kindrat and Anna Krywonos. In 1942 they were taken by the Nazis to work in labor camps. After the war, they were in a displaced persons camp called Laym in Munich, Germany.

The family immigrated to the US in 1949. While living in New York City Mykola served as an altar boy at Holy Trinity Cathedral in the jurisdiction of Archbishop Ihor and Archbishop Paladey. In 1954 Archbishop Ihor ordained him a subdeacon. In 1955 the family moved to Rochester, NY where Mykola finished high school and enlisted in the army where he served until 1962.

While working as a machine designer in Rochester he attended Rochester Institute of Technology and took courses in mechanical engineering. In 1968 he married Rita Herrneckar and they had two sons, Volodimir and Andrey. Mykola went to St. Andrew Seminary, Winnipeg,

Manitoba, Canada in 1977 to study for the priesthood. He was ordained on March 28, 1981 by Archbishop Andrei Kuschak in St. Andrew Cathedral, Jamaica, NY.

In 1981 the family moved to its first parish of St. Michael in Regina, Saskatchewan, Canada. Fr. Mykola went back to the seminary in Winnipeg to finish his education. While attending the seminary, he served parishes in Flin Flon, Thompson, and The Pas, Manitoba on weekends. At St. Mary the Protectress Church in The Pas, the president of the parish council, Eugene Iliencko asked Fr. Mykola to help them build an icon screen. Fr. Mykola designed the icon screen and with the help of parishioners, constructed it in one week. The parishioners purchased all the icons.

The family was assigned in 1983 to St. Wolodymyr Church in Sudbury, Ontario, and St. Mary the Protectress Church in Sault Ste. Marie. While at Sault Ste. Marie, Wasyl Brytak asked Fr. Mykola about building an icon screen there, which Fr. Mykola then designed. The parishioners raised the money needed to build the icon



screen and purchase all the icons in one hour at a church dinner. In July of 1983, and with the help of all the men in the parish, Fr. Mykola and his two sons built and painted the icon screen. A year later, all of the icons were installed.

The family moved back to the US and Fr. Mykola served SS. Peter and Paul Parish in Utica, NY; St. Michael Parish in Woonsocket, RI; St. Mary the Protectress Parish in Herkimer, NY; and Holy Cross Parish in Utica, NY.

In 1985 Fr. Mykola's older son fell asleep in the Lord from an accident in his school gym class. In 1999, Fr. Wolodymyr Paszko and Fr. Mykola went together to Ukraine. It was his first visit in 57 years. In the 1930's the Communists blew up both of the churches in his village. Fr. Mykola reorganized the Parish of St. Nicholas the Wonderworker and served there for five weeks. Bishop Ihor of Kharkiv assigned a priest to the parish.

On a second trip to Ukraine, Fr. Mykola negotiated with the village mayor to give the parish approximately five acres of land on which to build a church. A fund drive was organized for the building of the church both in Ukraine and in Utica, and \$7,000 was raised. The parishioners matched the funds collected and then contributed labor and encouragement to finish the church in 2004. A cupola was built and added in 2005. Lee Publications donated 500 sheets of aluminum plate to cover that cupola and one in the village of Tserkuny.

In the spring of 2000, Fr. Mykola designed and built an icon screen for Holy Cross Chapel where services are held in the winter months.

At the 50th Anniversary celebration of Holy Cross Parish in 2002, Archbishop Antony elevated Fr. Mykola to the rank of Very Reverend. Fr. Mykola is still helping other parishes in the villages of Ukraine to build their churches.

## A Notice to All Parishes:

*Please be prompt with sending in your parish First Confession and graduate photos in order for them to meet our deadline and appear in the annual special Fall feature.*

*Be sure to include the parish name, pastor, event date, and the printed names of students with your photos. Also include the school name for graduates, as well as the degree received for college students.*

*Submissions can be made by postal mail or computer email.*



## З редакторського столу...

*Дорогі читачі, ХРИСТОС ВОСКРЕС!*

На протязі декількох останніх місяців, наша редакція отримала багато листів та телефонних дзвінків у відношенні щодо спізненого отримання Вами "УПСлова". Дехто з Вас навіть зовсім не отримав деякі з чисел цього видання нашої Церкви.

Нас це дуже турбує, бо ми завжди беремо до уваги Ваші коментарі та скарги. Отож, ми сконтактувалися з фірмою, що займається висиланням нашого часопису і довідались, що десь рік тому, пошта США скасувала категорію "другокласних" об'єктів (second class mailing), що заставило нас перейти на розсилку УПСлова "безприбутковим" способом (*non profit rate*), а внаслідок цього доставка видань таких, як "УПСлово" відбувається з запізненням. Кожний місцевий поштовий відділ, через який проходить журнал, має право затримати його в себе до трьох тижнів, залежно від того, яка навантаження їх роботи, перед тим, ніж доставляти його до Вашої хати, або пересилати наступному поштовому відділу. Нам неможливо розсилати УПСлово "першим класом" або, як "медія" (*first class or media class rates*), бо це коштувало б в обох випадках \$3.99 за пересилку одного числа. Отож, просимо мати це на увазі і бути терпеливими.

Ми завжди робимо все можливе, щоб якнайшвидше надіслати наше видання у Ваші руки. Дотепер УПСлово розсилалося біля 20-го дня попереднього місяця. Тепер, самотній спосіб що нам залишається є висилати журнал набагато раніше, мабуть між першим і десятим днем попереднього місяця. Як Вам відомо, остаточна дата отримання нами матеріалів для розміщення в наступному "УПСлові" була 1-го дня попереднього місяця. **Однак, беручи до уваги теперішні проблеми з доставкою, ми змушені довести до відома всіх, що з 1-го червня остаточна дата для розміщення новин на сторінках "УПСлова" буде шість тижнів перед першим днем видання. Так, наприклад, щоб матеріал (оголошення, статті, посмертні згадки, тощо) був поміщений у вересневому числі, ми просимо його отримати перед 15-им липнем.**

Ця зміна вимагатиме як від нас, так і від вас поважного планування, а інколи може й трапитись, що деякі "новини" будуть поміщені з запізненням. Ми просимо всі Відділи Консисторії та всі прицерковні і парафіяльні організації та інших дописувачів розраховувати час так, щоб їхні інформації дійшли до читачів своєчасно.

Нам дуже прикро спричинити цю невідгоду, але ми мусимо зробити цей крок, для того щоб наші читачі отримували "УПСлово" вчасно.



**Р** Nativity 2006  
ІЗДАВАНІ ПОЖЕРТВИ

### NATIVITY SEASON DONATIONS

*(Additional donations to the Ministries of our Church that were received after the last publication date. Thank you for your generosity.)*

<b>\$250</b>	Dr. Joseph Sembrot, MD, Allentown, PA;
<b>\$200</b>	E.M. Karageorgevitch, Palm Springs, CA;
<b>\$100</b>	Rev. Dennis Kristof, Westlake, OH; Maria S. Kulick, San Francisco, CA; Paul Polyniak, Catonsville, MD; Paul P Polyniak, Catonsville, MD; Halyna Wyhinny, Barrington, IL;
<b>\$50</b>	Wellington & Gloria Marie, Buckalew, Manasquan, NJ; Tamara Kolba, Tinton Falls, NJ; Nina Omelchenko, Scottsdale, AZ; Stefanie Petryna - DeMonte, Flushing, NY; Halyna Prodaniuk, Northridge, CA; Tamara Sydoriak, New York, NY;
<b>\$45</b>	Wallace & Mary Bochonko, Mc Henry, IL;

*(Conclusion on p. 35)*

## GOD IS WITH US!

The Canon of Repentance was held on Tuesday, April 11, 2006 at St. Vladimir's Orthodox Church in Smithmill. More than 60 people participated in the service. Concelebrating clergy were Protopresbyter George Hnatko, Hieromonk David (*Lewis*), Fr. Andrew Bartek, Fr. Paul Bigelow and Fr. Deacon Paisius McGrath. Following the service, members of St. Vladimir's Sisterhood provided a delicious Lenten meal of traditional homemade pyrohy/varenyky, fish, desserts and other fine cuisine.



*Pictured, following the Canon of Repentance: seated left to right: Protopresbyter George Hnatko, Hieromonk David (Lewis) of St. Michael parish, Irvona, PA.*

*Standing left to right: Fr. Andrew Bartek of St. John the Baptist Orthodox Church of Hawk Run, PA, Fr. Deacon Paisius McGrath and Fr. Paul Bigelow, pastor of St. Vladimir's.*

# Holy Baptism...

*As of 5/1/2006*



**Babyn, Oles** baptized and chrismated on January 29, 2006, in St. Katherine Church, Arden Hills, MN child of Taras Babyn and Oksana Koval. Sponsors: Roman Kovbansnyk and Lyudmila Venher. Celebrated by Fr. Peter Siwko.

**Baron, Bianca Maria** baptized and chrismated on December 29, 2005, in St. Andrew Church, Silver Spring, MD child of Fr. William Baron and Olga Vieruk. Sponsors: Feodor Vieru and Rhonda Ann Baron. Celebrated by Fr. Volodymyr Steliac.

**Bazylevsky, Alexandra (Alexa)** baptized and chrismated on November 12, 2005 chrismated, in St. Andrew Memorial Church Church, So. Bound Brook, NJ child of Bo Bazylevsky and Christine Lucky. Sponsors: John Lucky and Christine Williams. Celebrated by Archbishop Antony.

**Birko, Maxym Andrij** baptized and chrismated on November 5, 2005, in St. Mary Cathedral Church, Farmington, MI child of Andrij Arnold Birko and Marta Kit. Sponsors: Hryhory Poletz and Sonia Smyk. Celebrated by Fr. Paul Bodnarchuk.

**Biscardi, Caterina** baptized and chrismated on February 4, 2006, in St. Michael Church, San Francisco, CA child of Robin Biscardi and Nataliya Gavrylyuk. Sponsors: Michael Bolzowski and Liliya Rivera. Celebrated by Fr. Alexis Limonczenko.

**Bouchard, Lisa Ashley** baptized and chrismated on May 24, 1992, in St. Mary Church, New Britain, CT child of David Thomas Bouchard and Roxanne Lynn Bouchard. Sponsors: David Bouchard and Donna Caruso. Celebrated by Fr. Jakiw Norton.

**Bouchard, Aryssa Taylor** baptized and chrismated on June 20, 1993, in St. Mary Church, New Britain, CT child of David Thomas Bouchard and Roxanne Lynn Bouchard. Sponsors: Randy Caron and Shirley Goss. Celebrated by Fr. Jakiw Norton.

**Bouchard, Devin John** baptized and chrismated on December 29, 1996, in St. Mary Church, New Britain, CT child of David Thomas Bouchard and Roxanne Lynn Bouchard. Sponsors: Mike Caruso and Donna Caruso. Celebrated by Fr. Jakiw Norton.

**Britkovyy, Alexandra** baptized and chrismated on January 14, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Illya Britkovyy and Tetyana Drobinchuk. Sponsors: Eduard Talyansky and Anna Shteinbuk. Celebrated by Fr. Walter Hvostik.

**Byrne, Abigail Shannon** baptized and chrismated on June 5, 2005, in St. George Church, Yardville, NJ child of Gerald Eugene Byrne and Mercedes Maribel Donis. Sponsors: Dennis Doyle and Lenda Mule. Celebrated by Fr. Petro Levko.

**Cherwin, Bruce Kerry** baptized and chrismated on January 19, 2006 chrismated, in St. Michael Church, San Francisco, CA child of Michael S. Cherwin and Helen Johnson. Sponsors: Oleh Weres and . Celebrated by Fr. Alexis Limonczenko.

**Crescenza, Valerie** baptized and chrismated on March 5, 2006, in Holy Ghost Church, Coatesville, PA child of George Henry Showers and Florence Muntian. Sponsors: Ray Vito and Prudence Vito. Celebrated by Fr. Anthony Ugolnik.

**Drobockyi, Olga** baptized and chrismated on February 26, 2006, in St. Mary Church, New Britain, CT child of Volodymyr Drobockyi and Iryna Klymenko. Sponsors: Pavlo Drobotyky and Marianna Prokopa. Celebrated by Fr. Roman Trynoha.

**Dusek, Dustin** baptized and chrismated on March 18, 2006, in St. Michael Church, Pinellas Park, FL child of Edward Duska and Mamzikova. Sponsors: Roman Sarkisyan and Olga Dusek. Celebrated by Fr. Michael Petlak.

**Filipov, Anna Maria** baptized and chrismated on June 25, 2005, in St. Mary Cathedral Church, Farmington, MI child of Ilya Filipov and Svitlana Diachenko. Sponsors: Anatoliy Zukov and Oksana Morozovska. Celebrated by Fr. Paul Bodnarchuk.

**Granucci, Sophia Anjolie** baptized and chrismated on January 15, 2006, in St. Michael Church, San Francisco, CA child of Shaun Patrick Granucci and Lesia Jaroslava Markelo. Sponsors: Jason Granucci and Natalia Tatarko. Celebrated by Fr. Alexis Limonczenko.

**Hatala, Owen Peter** baptized and chrismated on January 14, 2006, in St. John the Baptist Church, Johnson City, NY child of Peter Anthony Hatala and Erica Hajec. Sponsors: Gregory M. Hajec and Kristi Lomonaco. Celebrated by Fr. Zonoviy Zharsky.

**Henson, Keifer** baptized and chrismated on February 19, 2006, in St. Andrew Church, Cumming, GA child of Billy Henson and Belinda Henson. Sponsors: Will Holto and Iwona Kogut. Celebrated by Fr. Bohdan Maruszak.

**Hunt, Aaron** baptized and chrismated on January 15, 2006, in St. John the Baptist Church, Sharon, PA child of Jeffrey Randall Hunt and Ann Eidson. Sponsors: Charles Hyde and Christina Mays Hyde. Celebrated by Fr. Andrew Gall.

**Ivasyuk, Mark Steven** baptized and chrismated on February 6, 2005, in St. George Church, Yardville, NJ child of Boris Ivasyuk and Svitlana Kochanyak. Sponsors: Igor Ilchuk and Olga Dumchuk. Celebrated by Fr. Petro Levko.

**Kikalo, Lena** baptized and chrismated on October 22, 2005, in St. Andrew Church, Silver Spring, MD child of Vasyl Kikalo and Shelley McKewen. Sponsors: Max Hesselbein and Kim Berry & Stacy McKewen. Celebrated by Fr. Volodymyr Steliac.

**Konstantinova, Gregoria** baptized and chrismated on February 5, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Konstantin Konstantinova and Victoria Nikitchenko. Sponsors: Victor Susak and Irina Susak. Celebrated by Fr. John Nakonachny.

**Kozlovsky, Lev** baptized and chrismated on December 10, 2005, in St. Andrew Church, Silver Spring, MD child of Oleh Kozlovsky and Kristinia Melnick. Sponsors: Richard T. Campbell and Sue M. Campbell. Celebrated by Fr. Volodymyr Steliac.

**Krug, Alex Ashley** baptized and chrismated on January 21, 2006, in Holy Mother of God Church, Dover, FL child of Ader Krug and Kristine lesley Nis. Sponsors: Robert C. Nis and Jennifer C. Haban. Celebrated by Fr. Harry Linsinbigler.

**Krull, Arrington Alexis Theodosia** baptized and chrismated on November 28, 2004, in Holy Trinity Church, Goshen, IN child of Shawn Krull and Liss Chmeliwskyj. Sponsors: Mark Chmeliwskykj and Shanna Marie Krull. Celebrated by Fr. Andrii Pokotylo.

**Krull, Grant Alexander Charles** baptized and chrismated on November 27, 2005, in Holy Trinity Church, Goshen, IN child of Shawn Krull and Lissa Chmeliwskyj. Sponsors: Shad Krull and Valentina Brown. Celebrated by Fr. Andrii Pokotylo.

**Lewis, Kayden James** baptized and chrismated on August 28, 2004, in Sts. Peter & Paul Church, Lyndora, PA child of Jeffrey A. Lewis and Lori James. Sponsors: Michael Zirnsak and Melissa James. Celebrated by Fr. Sefan Zencuch.

*(Conclusion on p. 32)*

**Lyzohub, Andalanee Danielle** baptized and chrismated on December 26, 2005, in St. Mary Cathedral Church, Farmington, MI child of Alexander Victor Lyzohub and Vkita Nimchenko. Sponsors: Yriy Nimchenko, Michael Pruzinsky and Ludmyla Sponsors: Yriy Nimchenko, Michael Pruzinsky and Ludmyla Sponsors: Karen Meyers. Celebrated by Fr. Paul Bodnarchuk.

**Milnichik, Julie Rose** baptized and chrismated on April 29, 2006, in St. Mary Church, Allentown PA child of John Andrew Milnichik and Raluca E. Eliescu. Sponsors: Bogdan A Eliescu and Marysa Milnichik. Celebrated by Fr. Myron Oryhon.

**Moroz, Vasilli Denis** baptized and chrismated on September 11, 2005, in St. George Church, Yardville, NJ child of Mykola Moroz and Maryna Moroz. Sponsors: Grygoriy Fytsyk and Olha Onyshchak. Celebrated by Fr. Petro Levko.

**Naumenko, Julian T.** baptized and chrismated on January 29, 2006, in Sts. Peter & Paul Church, Palos Park, IL child of Fr. Taras Naumenko and Laura Pylypenko. Sponsors: George Cepynsky and Maria Naumenko. Celebrated by Fr. Howard Sloan.

**Pawuk, Nathan Michael** baptized and chrismated on March 19, 2006, in St. Vladimir Cathedral Church, Parma, OH child of Michael Gregory Pawuk and Laura Suzanne Loos. Sponsors: Paul Gregory Pawuk and Larisa Ann Pawuk Roth. Celebrated by Fr. John R. Nakonachny.

**Petrusha, Devan John** baptized and chrismated on October 8, 2005, in St. Mary Cathedral Church, Farmington, MI child of Alexander John Petrusa and Wendy Skaja. Sponsors: Bayne Meeks and Kathy Beswerchuj. Celebrated by Fr. Paul Bodnarchuk.

**Plowman, Nancy** chrismated on March 25, 2006 in St. Mary Church, Allentown, PA . Sponsors: Richard Rosko and Carolyn Rosko. Celebrated by Fr. Myron Oryhon.

**Prokopchak, Seth Nicholas** baptized and chrismated on June 18, 2005, in Sts. Peter & Paul Church, Lyndora, PA child of Gregory D. Prokopchak and Victoria M. Bridges. Sponsors: Robert Prokopchak and Leila Cross. Celebrated by Fr. Sefan Zencuch.

**Schmeissner, Anton** baptized and chrismated on November 26, 2005, in St. Andrew Church, Silver Spring, MD child of Peter Schmeissner and Maria Soushko. Sponsors: Taras Oleksyk and Ludmila Tchernij. Celebrated by Fr. Volodymyr Steliac.

**Spring, Sean Alexander Radko** baptized and chrismated on February 27, 2005, in St. George Church, Yardville, NJ child of William M. Spring and Irene Radko. Sponsors: Dmytro Radko and Tetyana Serbina. Celebrated by Fr. Petro Levko.

**Stuchell, Emily Elizabeth** baptized and chrismated on February 11, 2006, in St. Michael Antiochian Orthodox Church, Greensburn, PA child of Timothy C. Stuchell and Tina M. Stuchell. Sponsors: Corey Browj and Pamela Jaquett. Celebrated by Fr. Robert Popichak & Fr. John Nosal.

**Sullivan, Alexander William** baptized and chrismated on September 17, 2005, in St. George Church, Yardville, NJ child of John Sullivan and Theodora Sullivan. Sponsors: Carl Gordon and Valeen Parubchenko. Celebrated by Fr. Petro Levko.

**Supilowski, Ryan Elizabeth** baptized and chrismated on March 12, 2006, in Sts. Peter & Paul Church, Palos Park, IL child of Michael Supilowski and Michelle Taylor. Sponsors: Paul Supilowski and Amy Taylor. Celebrated by Fr. Taras Naumenko.

**Szewz, Conor** baptized and chrismated on March 11, 2006, in St. Andrew Church, Silver Spring, FL child of Andrew Szwez and Megan Campbell. Sponsors: Alex Szwez and Lonni Kyhos. Celebrated by Fr. Volodymyr Steliac.

**Umarsky, Katherine** baptized and chrismated on February 4, 2006, in St. Katherine Church, Arden Hills, MN child of Yuriy Umarsky and Viktoriya Romashkan. Sponsors: Oleksandr Saforov and Yana Saforov. Celebrated by Fr. Peter Siwko.

**Unhuryan, Illarion Michael** baptized and chrismated on October 14, 2005, in St. Mary Cathedral Church, Farmington, MI child of Oleh Unhuryan and Natalia Rutchanka. Sponsors: Roman Ostapyuk and Oleksandra Valitskaya. Celebrated by Fr. Paul Bodnarchuk.

**Vidic, Donald Joseph** chrismated on January 28, 2006, in St. Vladimir Church, Ambridge, PA child of Donald Vidic and Jane Pierce. Sponsor: John Sudia. Celebrated by Fr. Michael Kochis.

**Voloshyn, Ostap John** baptized and chrismated on April 2, 2006, in St. Andrew Church, Silver Spring, MD child of Oleh Voloshyn and Halyna Oleksyk. Sponsors: Yoroslav Voloshyn and Olena Gaponenko. Celebrated by Fr. Volodymyr Steliac.

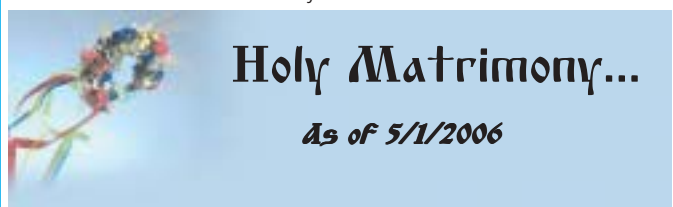
**Wescott, Sophia** baptized and chrismated on October 2, 2005, in St. Luke Church, Warners, NY child of Wayne G. Wescott and Alla Dobyuk. Sponsors: Aleksey A. Dobyuk and Olena Chatfield. Celebrated by Fr. Volodymyr Khanas.

**Withman, Kathy Diane** baptized and chrismated on March 5, 2006, in St. John the Baptist Church, Sharon, PA child of Charles Eugene Withman and Marilyn Hayett. Sponsors: Michael Brenick and Tamara Faith. Celebrated by Fr. Andrew Gall.

**Yazlovsky, Daniel** baptized and chrismated on March 18, 2006, in St. Michael Church, Pinelas Park, FL child of Edward Yazlovsky and Irina Semenovskaya. Sponsors: Roman Sarkisyan and Olga Dusek. Celebrated by Fr. Michael Petlak.

**Yeager, Dylan Thomas** baptized and chrismated on April 24, 2005, in St. George Church, Yardville, NJ child of William Thomas Yeager III and Catherine Kutovy. Sponsors: Michael Matthews and Lisa McBride. Celebrated by Fr. Petro Levko.

**Zagorsky, Ivan Alexander** baptized and chrismated on April 2, 2006, in St. Andrew Church, Cumming, GA child of Alejandro Cortero and Kira Zagorska. Sponsors: Denis Kladchikhin and Svetlana Kats. Celebrated by Fr. Bohdan Maruszak.



**Bruce Kerry Cherwin** and **Natalia A. Lozhenitsina** in St. Michael Chapel Parish, Lower Lake, CA, on January 21, 2006, witnessed by Brad Terrill and Svitlana Weres Celebrant: Fr. Alexis Limonczenko

**Charles Lee Fowler, Jr.** and **Alice Sereda** in St. Vladimir Cathedral Parish, Parma, OH, on March 4, 2006, witnessed by Gail Tatoczenko and Kenneth Patton Celebrant: Fr. John Nakonachny

**Oleg Kikta** and **Iryna Androshchuk** in St. George Parish, Yardville, NJ, on May 28, 2005, witnessed by Gregory Jasinski and Tetyana Toderyuk Celebrant: Fr. Petro Levko

**Konstantin Konstantinov** and **Victoria Nazarenko** in St. Vladimir Cathedral Parish, Parma, OH, on February 5, 2006, witnessed by Vladislav Shell and Ganna Sergeyeva Celebrant: Fr. John Nakonachny

**Paul Korol** and **Heather Leigh Mapes** in St. Mary Cathedral Parish, Farmington, MI, on September 9, 2005, witnessed by Lee McMullen and Jennifer Korol Celebrant: Fr. Paul Bodnarchuk

**Volodymyr Kuzmin** and **Volga Simanian** in St. George Parish, Yardville, NJ, on January 1, 2005, witnessed by Roman Boqutskiy and Natalia Khlotseva Celebrant: Fr. Petro Levko

**Carl D. Morrow** and **Adrienne Oryhon** in Sts. Peter & Paul Parish, Palos Park, IL, on February 18, 2006, witnessed by Mark Meehan and Alicia Wright Celebrant: Fr. Taras Naumenko & Fr. Myron Oryhon





## Holy Matrimony...

*As of 5/1/2006*

*(Conclusion from p. 32)*

**Borys Ivanovich Uman** and **Zina Sirchuk** in St. George Parish, Yardville, NJ, on September 24, 2005, witnessed by Gerry A. Guillete and Lidia Bilak Celebrant: Fr. Petro Levko



## Asleep in the Lord...

*As of 5/1/2006*

**Adamovich, Maria** of Seven Hills, OH, on March 27, 2006, at age of 82, funeral March 30, 2006, officiating clergy Fr. John Nakonachny, Fr. John Mironko, Fr. Michael Strapko, Deacon Ihor Mahlay of St. Vladimir Cathedral Parish, Parma, OH.

**Bilous, Sekleta** of Nanuet, NY, on March 7, 2005, at age of 101, funeral March 9, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Bruce, Dorothy** of Homewood, IL, on January 18, 2006, at age of 79, funeral January 20, 2006, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

**Bruce, Michael** of Homewood, IL, on January 14, 2006, at age of 82, funeral January 16, 2006, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

**Chebby, Nk Nicholas** of Vestal, NY, on January 13, 2006, at age of 85, funeral January 16, 2006, officiating clergy Fr. Zinovi Zharsky of St. John Parish, Johnson City, NY.

**Chomenko, Nina** of Morrisville, PA, on December 10, 2005, at age of 69, funeral December 14, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Danieluk, Emilia** of Hamilton Twp NJ, on February 22, 2005, at age of 78, funeral February 25, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Danylevich, MD, Dr. Alec** of Worcester, MA, on April 14, 2006, at age of 58, funeral April 18, 2006, officiating clergy Fr. John Harvey, Fr. Vladimir Danylevich of St. Michael Parish, Woonsocket, RI.

**Denysenko, Ivan** of Kerhonkson, NY, on April 13, 2006, at age of 95, funeral April 18, 2006, officiating clergy Fr. Yuri Bazylevsky & Fr. Yuri Siwko of St. Volodymyr Mission Parish, Kerhonkson, NY.

**Demetro, Walter M.** of Canton, kCT, on February 25, 2006, at age of 58, funeral March 1, 2006, officiating clergy Fr. Roman Trynoha of St. Mary Parish, New Britain, CT.

**Dmytrewycz, Leonid** of Parma, OH, on January 27, 2006, at age of 83, funeral January 30, 2006, officiating clergy Fr. John Nakonachny, Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Dobransky, Anna** of Vestal, NY, on January 16, 2006, at age of 92, funeral January 21, 2006, officiating clergy Fr. Zinovi Zharsky of St. John Parish, Johnson City, NY.

**Duda, Steve** of Nanty Glo, PA, on March 23, 2006, at age of 90, funeral March 25, 2006, officiating clergy Fr. George Hnatko.

**Federwicz, Chester Anthony** of Burbank, CA, on February 17, 2006, at age of 88, funeral February 23, 2006, officiating

clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

**Fedorak, Alex** of Macungie, PA, on March 15, 2006, at age of 86, funeral March 18, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Fedyshyn, Oleh S.** of New York, NY, on February 3, 2006, at age of 78, funeral February 9, 2006, officiating clergy Fr. Yuri Bazylevsky of All Saints Parish, New York, NY.

**Finui, Rose Marie** of Northern Cambria, PA, on January 13, 2006, at age of 82, funeral January 16, 2006, officiating clergy Fr. Paul Bigelow of Sts. Peter & Paul Parish, Smithmill, PA.

**Ford, Charles** of Johnson City, NY, on January 17, 2006, at age of 88, funeral January 25, 2006, officiating clergy Fr. Zinovi Zharsky of St. John Parish, Johnson City, NY.

**Guroviy, Kateryna** of Goshen, IN, on March 23, 2003, at age of 66, funeral March 27, 2003, officiating clergy Fr. Andrii Pokotylo of Holy Trinity Parish, Goshen, IN.

**Guszcza, Wasil** of Columbus, NJ, on May 7, 2005, at age of 81, funeral May 11, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Hadzinsky, Alexander** of Simi Valley, CA, on February 2, 2006, at age of 79, funeral February 7, 2006, officiating clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

**Hnatzenko, Andrij** of Philadelphia, PA, on March 25, 2006, at age of 93, funeral March 29, 2006, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

**Hreczuck, Anna P** of Blackstone, MA, on February 10, 2006, at age of 88, funeral February 15, 2006, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

**Hrynko, Maria** of Philadelphia, PA, on March 12, 2006, at age of 85, funeral March 16, 2006, officiating clergy Fr. Mikhailo Tsyuman of St. Mary Protectress Parish, Philadelphia, PA.

**Hrywnak, Alexander** of Hamilton, NJ, on March 6, 2005, at age of 82, funeral March 9, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Kalakuniak, Olga** of Philadelphia, PA, on March 18, 2006, at age of 80, funeral March 22, 2006, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

**Katruk, Yelena** of Menlo Park, CA, on April 13, 2006, at age of 89, funeral April 19, 2006, officiating clergy Fr. Alexis Limonczenko of St. Michael Parish, San Francisco, CA.

**Kim, Gottlieb K.** of Patton, PA, on March 21, 2006, at age of 65, funeral March 25, 2006, officiating clergy Fr. George Knatko of Holy Ascension Parish, Nanty Glo, PA.

**Klischuk, Joseph** of Orland Park, IL, on March 1, 2006, at age of 80, funeral March 6, 2006, officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish, Palos Park, IL.

**Kluszcz, Jaroslawa** of Herkimer, NY, on March 3, 2006, at age of 83, funeral March 6, 2006, officiating clergy Fr. James Jadick of St. Mary Parish, Herkimer, NY.

**Klymenko, Natalia** of Rochester, NY, on February 14, 2006, at age of 89, funeral February 16, 2006, officiating clergy Fr. Igor Krekhovetsky of St. Mary Parish, Rochester, NY.

**Kolody, Louise** of Troy, NY, on March 9, 2006, at age of 77, funeral March 14, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

**Kovar, Emilla** of Toms River, NJ, on October 18, 2005, at age of 80, funeral October 22, 2005, officiating clergy Fr. Mykhaylo Hontaruk of St. George Parish, Yardville, NJ.

**Kowsharenko, Maria** of Bristol, PA, on August 8, 2005, at age of 81, funeral August 13, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

*(Conclusion on p. 34)*



## Asleep in the Lord...

*As of 5/1/2006*

**Krochalk, Peter P.** of Fridley, MN, on March 12, 2006, at age of 88, funeral March 16, 2006, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Kubik, Mary** of Bethlehem, PA, on February 4, 2006, at age of 89, funeral February 9, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Leftkowitz, Alex S.** of Albany, NY, on February 19, 2006, at age of 85, funeral February 23, 2006, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

**Lindel, Pauline** of La Habra, CA, on December 22, 2005, at age of 90, funeral December 30, 2005, officiating clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

**Maltschenko, Boris** of Lakewood, OH, on February 15, 2006, at age of 81, funeral February 18, 2006, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Malinovsky, Zinaida** of Hamilton, NJ, on December 28, 2005, at age of 95, funeral December 30, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Maly, Olga** of Allentown, PA, on March 16, 2006, at age of 89, funeral March 25, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Markowicz, Andre** of Allentown, PA, on March 26, 2006, at age of 84, funeral March 29, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Maxymir, Natalie** of Seven Hills, OH, on April 18, 2006, at age of 84, funeral April 20, 2006, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Meeks, Liidia** of Minneapolis, MN, on April 4, 2006, at age of 81, funeral April 10, 2006, officiating clergy Fr. Evhen Kumka of St. Michael & St. George Parish, Minneapolis, MN.

**Modny, Rudolph** of Cleveland, OH, on February 16, 2006, at age of 95, funeral February 20, 2006, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Narizny, Helen Olena** of Parma, OH, on March 28, 2006, at age of 91, funeral April 3, 2006, officiating clergy Fr. John Nakonachny, Fr. John Mironko & Deacon Ihor Mahlay of St. Vladimir Cathedral Parish, Parma, OH.

**Nemceff, Julia** of Doylestown, PA, on March 21, 2006, at age of 80, funeral March 24, 2006, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

**Odarchenko, Maria** of Takoma Park, MD, on March 2, 2006, at age of 97, funeral March 8, 2006, officiating clergy Fr. Volodymyr Steliac of St. Andrew Cathedral Parish, Silver Spring, MD.

**Osadczyk, Michael** of Geneva, OH, on January 20, 2006, at age of 90, funeral January 23, 2006, officiating clergy Fr. John Nakonachny, Fr. John Mironko, Fr. Stephen Callos of St. Vladimir Cathedral Parish, Parma, OH.

**Panin, John Alex** of Hamilton, NJ, on August 3, 2005, at age of 51, funeral August 6, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Panin, Alexander** of Hamilton, NJ, on April 19, 2005, at age of 81, funeral April 22, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Parabaniuk, Anna** of Downey, CA, on April 29, 2005, at age of 66, funeral May 7, 2005, officiating clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

**Paszak, Phillip John** of West Roxbury, MA, on March 19, 2006, at age of 84, funeral March 23, 2006, officiating clergy Fr. Roman Tarnavsky of St. Andrew Parish, Boston, MA.

**Pishkin, Vladimir** of Oklahoma City, OK, on April 8, 2006, at age of 75, funeral April 11, 2006, officiating clergy Archimandrite Raphael Moore of St. Mary Parish, Jones, OK.

**Podolak, Anna** of Stratford, CT, on February 23, 2006, at age of 85, funeral March 2, 2006, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

**Polliszczuk, Halyna** of Philadelphia, PA, on February 18, 2006, at age of 86, funeral February 25, 2006, officiating clergy Fr. Frank Estocin of St. Vladimir Parish, Philadelphia, PA.

**Rymanski, Mary** of Smithfield, RI, on March 6, 2006, at age of 92, funeral March 9, 2006, officiating clergy Fr. John Harvey of St. Michael Parish, Woonsocket, RI.

**Sawchyn, Ivan** of Middleburg Heights, OH, on February 16, 2006, at age of 79, funeral February 18, 2006, officiating clergy Fr. John Nakonachny & Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Schwec, Nilla Zaplitniak** of Roebling, NJ, on November 3, 2005, at age of 81, funeral November 7, 2005, officiating clergy Fr. Petro Levko of St. George Parish, Yardville, NJ.

**Shabot, John** of Allentown, PA, on February 14, 2006, at age of 82, funeral February 17, 2006, officiating clergy Fr. Bazyl Zawierucha of St. Mary Parish, Allentown, PA.

**Sheremet, Vilen** of Bridgeport, CT, on March 12, 2006, at age of 69, funeral March 16, 2006, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

**Sileckyj, Wasyl** of Binghamton, NY, on January 16, 2006, at age of 81, funeral January 23, 2006, officiating clergy Fr. Zinovy Zharsky of St. John Parish, Johnson City, NY.

**Sitkowski, Valentina K.** of Coatesville, PA, on December 10, 2005, at age of 87, funeral December 17, 2005, officiating clergy Fr. Anthony Ugolnik of Holy Ghost Parish, Coatesville, PA.

**Slatcovich, Ruby** of Los Angeles, CA, on January 16, 2006, at age of 69, funeral January 20, 2006, officiating clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

**Sorochak, Onufry** of Parma, OH, on January 27, 2006, at age of 97, funeral January 31, 2006, officiating clergy Fr. John Nakonachny, Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Stelmaschuk, Nicholas** of Broadview Heights, OH, on January 11, 2006, at age of 85, funeral January 14, 2006, officiating clergy Fr. John Mironko of St. Vladimir Cathedral Parish, Parma, OH.

**Stickel, James A.** of Goshen, IN, on March 7, 2003, at age of 53, funeral March 11, 2003, officiating clergy Fr. Andrii Pokotylo of Holy Trinity Parish, Goshen, IN.

**Sypniewski, Mary** of Trenton, NJ, on February 24, 2006, at age of 85, funeral February 28, 2006, officiating clergy Fr. Ivan Lymar of Holy Trinity Parish, Trenton, NJ.

**Tataren, Katherine** of Hammond, IN, on April 7, 2006, at age of 89, funeral April 11, 2006, officiating clergy Fr. Taras Maximtsev of St. Michael Pro-Cathedral Parish, Hammond, IN.

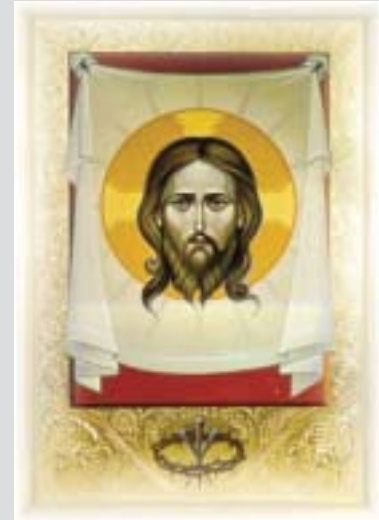
**Varanka, Veronica** of Meriden, CT, on January 31, 2006, at age of 88, funeral February 3, 2006, officiating clergy Fr. Roman Trynoha of St. Mary Parish, New Britain, CT.

**Wdowychenko, Andre J.** of Los Angeles, on August 20, 2005, at age of 99, funeral August 30, 2005, officiating clergy Fr. Vasile Sauciu of St. Vladimir Pro-Cathedral Parish, Los Angeles, CA.

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

## МАУ-ТРАВЕНЬ

15th 1972 -	PROTOPRIEST VASYL KUSHIL
16th 1976 -	PROTOPRESBYTER ANDREW DWORAKIWSKYJ
10th 1978 -	PROTOPRESBYTER PAVLO FALKO
1981 -	REV. DEACON PAVLO PUSHKARENKO
9th 1984 -	PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 -	PROTOPRESBYTER FEDIR BILECKY
11th 1991 -	PROTOPRIEST MYKOLA HALETA
30th 1991 -	PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 -	V. REV. DMYTRO SENETA
14th 2004-	V. REV. DMYTRO MAMCHUR



## JUNE - ЧЕРВЕНЬ

21st 1955 -	REV. JOHN PALEY
30th 1975 -	PROTOPRESBYTER PAWLO SZPIRUK
24th 1976 -	PROTOPRIEST EVHEN NOVITSKY
20th 1977 -	PROTOPRIEST WASYL BULAVKA
23rd 1981 -	REV. EUGENE KRYWOLAP
3rd 1982 -	PROTOPRESBYTER PETER MAJEVSKY
19th 1982 -	REV. ANDREW ILINSKY
21st 1987 -	PROTOPRESBYTER FRANK LAWRYK
29th 1990-	REV. IVAN TKACZUK
30th 1995 -	PROTOPRIEST JOHN KULISH
4th 1996 -	V. REV. JOHN KULCHYCKY
20th 1997 -	PROTOPRESBYTER STEPHEN HANKAVICH
6th 2000 -	REV. WOLODYMYR CHUHAIJ
22nd 2000 -	PROTOPRESBYTER STEPHEN HALLICK-HOLUTIAK
9th 2001 -	V. REV. IHOR MIROSHCHENKO
18th 2003-	PROTOPRESBYTER BOHDAN ZELECHIVSKY

**Вічна пам'ять!  
 Меморі Етерна!**



*(Conclusion from p. 12)*

**Asleep  
 in the Lord...**

*As of 5/1/2006*

**Wolucka, Rose** of Munster, IN, on January 31, 2006, at age of 83, funeral February 4, 2006, officiating clergy Fr. Taras Maximtsev of St. Michael Pro-Cathedral Parish, Hammond, IN  
**Zuick, Sophie J.** of Allentown, PA, on March 9, 2006, at age of 93, funeral March 13, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Parish, Allentown, PA.

**Zyry, Kathryn** of Toms River, NJ, on March 7, 2006, at age of 85, funeral March 11, 2006, officiating clergy Fr. Myroslav Schirta of St. Sophia Parish, Bayonne, NJ.

**Memory Eternal!**



*(Conclusion from p. 30)*

**Nativity 2006  
 ІЗДВЯНІ ПОЖЕРТВИ**

<b>\$30</b>	Petro Hursky, Cheltenham, PA;
<b>\$25</b>	Betty Babyak, Henderson, NV; Maria Kajko, Denham, MA; Dorothy A Korey, Pittsburgh,, PA; Michael & Sharon Midzie, New Castle, PA; Tania Palaniuk, Denver, CO; Bohdan Pihuliak, Stongsville, OH; Nadija & John Sawchuk, Philadelphia, PA; Anthony Skrypocski, Carteret, NJ; George & Valeria Turchyk, Rocky River, OH; Larysa Zajciw, Warren, MI;
<b>\$20</b>	John Losko, Chicago, IL; Lily Malin, Lake Balboa, CA; Joseph Romanosky, Baltimore, MD; Julie Talachadze, Williamstown NJ;
<b>\$15</b>	Evelyn Mohanco, Olyphant, PA;
<b>\$10</b>	Ivan & Tatiana Ilievsky, Woodbury,, MN; Oleksander & Kira Tsarehradsky, Eagan, MN;
<b>\$5</b>	Sophia Sadowsky, Strongsville OH;

# UKRAINIAN ORTHODOX CHURCH OF THE USA

## OFFICE OF PUBLIC RELATIONS

### CALENDAR OF EVENTS

*Get involved in the life of your Church!*

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

#### **Church School Camp**

June 25 - July 9, 2006  
All Saints Camp- Ages 9-13

#### **Teenage Conference**

10-22 July, 2006  
All Saints Camp – Ages 13-18  
*(for Info about encampments contact Office of Youth and Young Adult Ministry (412-488-9664))*

#### **Ukrainian Day Festival**

22-23 July, 2006  
St. John Ukrainian Orthodox Church  
Johnson City, NY

#### **Jr/Sr Ukrainian Orthodox League Conventions**

26-30 July, 2006  
Hosted by Holy Ghost Parish Chapters  
Coatesville, PA

#### **Mommy/Daddy and Me Camp**

July 31- 4 August, 2006  
All Saints Camp- Ages 4-8 + Parent(s)

#### **2006 College Student Mission Trip to Ukraine**

4-20 August, 2006  
Sponsored by Consistory Offices of Youth and Young Adult Ministry and Mission and Christian Charity

#### **2006 High School Mission Trip to Charlottesville, VA**

6-13 August, 2006  
Consistory Office of Youth and Young Adult Ministry

#### **Parish 80th Anniversary**

9 September, 2006  
St. Vladimir Ukrainian Orthodox Church  
Philadelphia, PA

#### **Parish 100th Anniversary**

15-17 September, 2006  
St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

*We would be happy to include upcoming events of Eparchies, Deaneries, Parishes and Church organizations in our Calendar of Events.*

*Please send information to the attention of the Editor-in-Chief!*

*Dear readers of the "Ukrainian Orthodox Word": the Consistory Office of Public Relations of the Ukrainian Orthodox Church of the USA, headed by Priest-monk Daniel (Zelinsky), has recently begun to distribute its News Releases via Internet/e-mail.*

*If you wish to subscribe to our mailing list, send us an e-mail request (please, include your full name) to [ConsistoryOPR@aol.com](mailto:ConsistoryOPR@aol.com)*

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