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Ukrainian Orthodox Word
Українське Православне Слово



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

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Многая
Літа!



The Editorial Board of the Ukrainian Orthodox Word join the Hierarchs of the Ukrainian Orthodox Church of the USA, the Metropolitan Council, Consistory and all the clergy and faithful in greeting His Eminence Archbishop Vsevolod on his Birthday Anniversary.

May Christ, our true God, through the prayers of His All Holy Mother and through the intercession of His Eminence's sainted patron, accept his archpastoral service on His Heavenly Altar and grant him peace, health and happiness for many years.

Редакція "Українського Православного Слова" в духовному поєднанні із ієрархами Української Православної Церкви в США, Радою Митрополії, членами Консисторії, духовенством та всіма вірними нашої Церкви висловлюють свої привітання Високопреосвященному Архієпископу Всеволоду з нагоди дня народження.

Нехай Господь наш Ісус Христос за молитвами Пресвятої Богородиці та заступництвом святого покровителя Владики Всеволода, прийнявши служіння Високопреосвященного Архієпископа, подасть йому мир, здоров'я та благословення на многі літа!

From the Editor's Desk...

In the days to come, many throughout our society will be making a certain decision: **What shall be my New Year's resolution this year?** While certainly well-intentioned, and rooted in the recognition that all of us have things in our lives that need to change, sadly most New Year's resolutions never get fulfilled. That's why choosing a resolution is easy for many of us. We just do the same ones, year after year. And nothing changes.

What is lacking in these well-intentioned, and usually sincere, decisions to reform? Why is it that they are so consistently unsuccessful? *(Conclusion on p. 5)*

(On the cover - St. Peter and Paul Ukrainian Orthodox Church in Bakerton (Elmora), Pennsylvania.

На обкладинці - парафіяльна церква святих Петра і Павла в Бейкертон (Елмора), Пенсильванія).

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX HIERARCHS BEYOND THE BORDERS OF UKRAINE

ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

A spiritual message to the beloved clergy and faithful entrusted to our spiritual care throughout the world and to our brothers and sisters in the Faith throughout Ukraine as we begin the Nativity Fast:

***Dear beloved in Christ!
GLORY BE TO OUR LORD!***

God has shown strength with His arm. He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones and exalted the lowly.

He has filled the hungry with good things, and the rich He has sent away empty.

(Lk.1:51-53 [Mary Exults in God: the Magnificat - Orthodox Study Bible])



Духовне послання з нагоди початку Передріздвяного посту нашим улюбленим духовенству і вірним, довіреним нашій духовній опіці по всьому світі розсіяним та нашим братам і сестрам по вірі в Україні:

***ДОРОГІ Й УЛЮБЛЕНІ
У ХРИСТІ!
СЛАВА ГОСПОДЕВІ
НАШОМУ!***

“Він показує силу свого рамена, розпоршує тих, що пишаються думкою серця свого!

Він могутніх скидає з престолів, підіймає покірливих, вдовольняє голодних добром, а багатих пускає ні з чим” (Лк. 1:51-53).

We begin our message to you as we enter the Nativity Fast with these words of the Mother of God. The Virgin Mary knew that what was happening to her was not simply the private joy of motherhood. She properly saw it as a cosmic event, an event that embraced the whole of what God was doing with the world and its history. Immediately following Archangel Gabriel’s announcement to her that she would give birth to the Messiah, she visits Elizabeth and proclaims the meaning of our Lord’s Nativity. She recites what is nothing less than a song of radical change as she anticipates her Son’s role in the final coming of God’s Kingdom.

The Nativity means the shattering of all idolatries. The Nativity means unrelenting resistance to every force or institution that presumes to play the role of God. The tyrants we find in the Old Testament could not tolerate religious Jews with their odd and singular devotion to the One God of Israel. They rightly saw such devotion as a subversive force, undermining their pretensions to divine authority. They attempted to force the people of Israel

Цими словами Бгородиці ми розпочинаємо послання на передодні Передріздвяного посту. Діва Марія знала, що те, що з нею сталося не було просто особистою радістю її материнства. Вона належно вважала це за всесвітню подію; подію, що обіймала все, що Господь творив зі світом і його історією. Відразу після благовіщення Архангелом Гавриїлом, що вона приведе в світ Месію, вона відвідує Єлисавету і проголошує значення Народження Господнього. Це її пророцтво є справді передбаченням основних змін, що їх здійснив її Син у пришестві Царства Небесного.

Різдво Хистове означає упадок усякого ідолопоклонства. Різдво Христове означає непереможний відпір усім силам і установам, що представляють із себе Бога. Тирани Старого Заповіту не зносили релігійних євреїв із їхнім дивним і відданим поклонінням Єдиному Богу Ізраїля. Вони правильно вважали цю відданість за підпільну силу, підриваючу їхні претензії на божественний авторитет. Вони неодноразово намагалися примусити ізраїльтян поклонятися багатьом

to worship numerous gods, because such worship would create a divided devotion, which was much safer for the rule of tyrants.

All too often, we – the people of God – are tempted to accommodate our faith to the fashions and powers of the present time. During this season we hear much criticism of the way Christmas has been commercialized and so every year comes the inevitable plea: “Put Christ back into Christmas.” Even with Christ back in Christmas, however, we can still miss the point of the Nativity celebration. If the Christ we put into Christmas is the harmless and sentimentalized infant rather than the Lord – the Son of God – Who is the sign and initiator of the Kingdom of God, then the whole meaning of the Nativity Fast and the Feast itself falls silent. Then the rule of all the world’s tyrants is still unbroken. Then the warlords, and the money lords, and the sex lords – the powers of greed and hatred and exploitation – still have their grip on our hearts. Then the people of God are still defiled.

We Christians often permit the world to capture and tame our true Christmas hopes. Much of today’s Christianity has become a matter of taking the Gospel and “fitting it in” to the “way things are.” There is no need for repentance when we are so well served by “shops” that specialize in this or that “tailor-made” religion. The alternative to tailor-made religion is, of course, that we, who have been baptized into Christ and have put on Christ at our Baptism and Chrismation, come to a full comprehension of the holy and true message of the Incarnation. We should ask ourselves this question: Are Mary’s words about the mighty being cast down and the lowly being lifted up in conflict with our ideas of what the Nativity of Christ is all about? If so, we too have watered down the provocation and the restlessness of the Nativity message, we too have lost the excitement of the Nativity promise of a new Kingdom of LOVE

Our forefathers throughout the history of our Holy Ukrainian Orthodox Church fully comprehended this message. In spite of all the almost incomprehensible – at least to us who have lived the “good life” – horrors of much of their existence, they never lost sight of this message and of the Kingdom of LOVE! Beneath all the turmoil and torment of their daily life they were sustained by that message and NEVER permitted the tyrants of the “new” world to force them into the worship of the false gods of modern times. The words of the Mother of God rang in their ears and enabled them to believe that radical change would come into their lives – and if not theirs, the lives of their children and grandchildren. Their faith was rewarded: “He has put down the mighty from their thrones and exalted the lowly”!

May the message of the Incarnation sustain each of you as you progress through this Nativity Fast. May you



богам, бо це поділило б відданість євреїв, що було б безпечніше для володіння тиранів.

Як часто ми, - люди Божі, - намагаємось підпорядкувати нашу віру сучасній моді і силам сучасного часу. У цей передріздвяний час ми часто чуємо заклик: “Поверніть Христа у Різдво!” Але навіть повернувши Христа у Різдво, ми ще все мо-

жемо не зрозуміти дійсної суті цього Свята. Якщо ми повертаємо в Різдво невинне, оспівуване дитячко, а не Господа – Сина Божого – Який є ознакою і початком Царства Небесного, то все значення Передріздвяного Посту втрачається. В такому випадку панування світських тиранів всеодно не перекреслюється. Тоді диктатори, грошеві магнати, та керманічі торгівлі сексом – сили жадоби, ненависті і експлуатації - все ще тримають наші серця; тоді люди Божі залишаються побореними.

Ми, християни, часто дозволяємо світові захопити і підкорити собі наші правдиві різдвяні надії. Велика частина християнства полягає сьогодні в тому, щоб взяти Святе Письмо і пристосувати його до сучасного стану речей. Покаяння вважається зайвим, бо нас обслуговує так багато “крамниць”, що спеціалізуються у тій чи іншій пристосованій до наших потреб релігії... Однак ми, що “в Христа хрестилися і в Христа зодягнулися”, маємо інший вибір, а саме, прийти до повного розуміння святої і правдивої вістки про Втілення. Запитаймо себе: чи слова Марії про скинення могутніх і піднесення принижених не відповідають нашим поглядам на те, що саме Різдво Христове означає? Якщо це так, то ми також спричинилися до спростування виклику та неспокою різдвяної вісті, загубили хвилювання різдвяної обітниць про нове Царство ЛЮБОВІ.

Через всю історію нашої Святої Української Православної Церкви наші пращурі повністю розуміли цю вість. Наперекір усім, майже незрозумілими нам, які живемо в добробуті, страхіттям всього ними пережитого, вони ніколи не забували про цю вість і про царство ЛЮБОВІ! Ця вість їх підтримувала на протязі всіх переворотів і мук їхнього щоденного життя, і вони ніколи не дозволяли тиранам “нового” світу змусити себе поклонятися фальшивим богам сучасного часу.

Слова Богородиці звучали в їхніх вухах і зміцнювали їхню віру в те, що в світі настане основна зміна, якщо не за їхнього життя, то за життя їхніх дітей і внуків. Їхня віра була оправдана: “ Він скинув могутніх із їхніх престолів і підніс принижених!”

Нехай же ця вість про Втілення Господнє підтримує кожного з вас на протязі цього Передріздвяного посту! Нехай, під керуванням Святого Духа

remain firm, under the guidance of the Holy Spirit, in your desire to serve God and to build that Kingdom of Love. May you “fill the hungry with good things” in Christ’s Name, giving of yourselves more than you ever imagined possible! May you understand that the most healing and saving gift you can give to any other man, woman or child is the gift of yourself as a loving, open and honest person. We keep you all in our hearts and prayers – that our Heavenly Father will embrace you and raise you up to His Glory.

In our Lord’s abundant LOVE,

+ CONSTANTINE

Metropolitan, Ukrainian Orthodox Church of the USA

+ JOHN

Metropolitan, Ukrainian Orthodox Church of Canada

+ ANTONY

Archbishop, Ukrainian Orthodox Church of the USA

+ VSEVOLOD

Archbishop, Ukrainian Orthodox Church of the USA

+ IOAN

*Archbishop, Ukrainian Orthodox Church in Diaspora
(Australia/New Zealand)*

+ YURIJ

Archbishop, Ukrainian Orthodox Church of Canada

+ JEREMIAH

*Bishop, Ukrainian Orthodox Eparchy of South America
(UOC of USA)*

+ ANDRIY

*Bishop, Ukrainian Orthodox Church in Diaspora
(Great Britain/Western Europe)*

27 November 2006 – Feast of St. Philip the Apostle – Eve of the Nativity Fast

(Conclusion from p. 5)

From the Editor’s Desk...

One reason is that usually they are basically self-centered. They are, for the most part, all about me. How can I make myself better? What are the things I don’t like about myself? How can I encourage others to like me more? What will make me more attractive, more intelligent, and more successful? It is all about me... Me! These are the kinds of questions that usually determine our resolutions for the New Year.

Not only is the motivation usually centered on the self, but in addition, there is usually no one else involved. If I feel a twinge of guilt when my resolution lands at my feet, it is only because I’ve failed myself. Most resolutions, while they might benefit others were they to be successful, are commitment to myself alone.

However, us - the followers of Christ must have a rather different approach to change in our lives. Rather than making once-yearly resolutions, we should commit

залишитися у вас бажання служити Господеві і розбудовувати Царство Любові. Нехай ви матимете змогу годувати голодних у Ім’я Христове, даючи із себе більше, ніж коли б ви вважали за можливе! Нехай вам стане зрозуміло, що найкращим подарунком який ви можете дати іншій людині - чоловікові, жінці чи дитині - є дар самого себе, як відкритої, чесної людини, повної любові.

Згадуємо вас усіх у наших серцях і молитвах за те, щоб наш Небесний Отець обняв вас і підніс у Своїй Славі!

У Господній рясній ЛЮБОВІ,

+ КОНСТАНТИН

Митрополит Української Православної Церкви в США,

+ ІВАН

Митрополит Української Православної Церкви Канади,

+ АНТОНІЙ

Архієпископ Української Православної Церкви в США,

+ ВСЕВОЛОД

Архієпископ Української Православної Церкви в США,

+ ІОАН

*Архієпископ Української Православної Церкви
в Діяспорі (на Австралію і Нову Зеландію),*

+ ЮРІЙ

Архієпископ Української Православної Церкви Канади,

+ ЄРЕМІЯ

*Єпископ Української Православної Єпархії Південної
Америци (УПЦерква в США),*

+ АНДРІЙ

*Єпископ Української Православної Церкви в Діяспорі
(на Велику Британію і Західну Європу).*

*Дано 27-го листопада 2006 р.б. в день Св. Апостола Пилипа,
на передодні початку Передріздвяного Посту.*

ourselves to ongoing conversion. And this is radically different from the December/January ritual in which our society engages.

First and foremost, conversion is rooted in our relationship with God, and with His Church. It is something we cling to because of the commitments we’ve made to God and to the Church, beginning in the Holy Mystery of Baptism. Therefore, the question that should guide us is radically different: How can I be of service to God and the Church? It is a question rooted in following the example of Jesus Christ, who came to serve. It is a question that is rooted in charity, as we seek to place our lives at the service of others. It is a question that places us solidly in the midst of our relationships and commitments, which together help to shape and form us as individuals.

So this year, don’t get caught up in the uselessness of self-centered self-improvement. Rather, ask the question about service, open your heart to God’s grace, and re-commit yourself to a life of conversion.

By the way, blessed New Year to you and yours!

“Чистими очима і чистими ділами зустріти Господа приготуємось...”

*“Коли постить Сам Законодавець,
то як не постити
будь кому з виконуючих Закон”
І. Сирин, Слово 21.*



Безупинно текучий час підводить нас до свята Різдва Христового, коли час і вічність, Бог і людина з'єднались в одну течію задля людського спасіння.

Що чекає нас, чого чекаємо ми, стоячи на порозі цього великого свята? Як готуємось, чим наповнені наші серця, наші душі в цей напружений час?

Вважаючи Різдво Христове другою Пасхою, церковний устав призначив перед ним і піст, своєю тривалістю рівний Чотиридесятниці, але названий Малою Чотиридесятницею. Він називається також Різдвяним постом або Пилипівкою, свято св. Пилипа припадає саме на останній день напередодні посту.

Протягом 40 днів (цим числом вимірювали свій піст Мойсей, Ілля і сам Христос) день за днем піст вглиблює в душі віруючого очікування свята, безперервно направляє на нього думку і почуття, змушує пережити свято всім духовно-тілесним життям. За правилами стримання Різдвяний піст наближається до апостольського (Петрового), але посилюється в дні передпразництва.

Дві неділі перед святом присвячені пам'яті пращурів Христа по плоті старозаповітніх праведників, починаючи від Адама і кінчаючи Захарією. Богослуження цих днів відображає біблійну історію, як приготування до Боговтілення.

Святе Євангеліє від Матвія нагадує нам про велику таємницю. Бог стає людиною, Братом людей, щоб нескінченно наблизити їх до Себе. То є величезна таємниця Божого втілення.

Останній день перед святом Різдва Христового Церква, пам'ятаючи зірку волхвів, прийняла правило нічого не споживати до першої зірки на небі, зустрічаючи її в молитві. В цей день читаються Царські часи, на кожному з яких святкові Апостол і Євангеліє, так само, як і у Велику П'ятницю. Літургія Василя Валикого з'єднана з Вечірнею. Нічну відправу на Різдво починають з Великого повечер'я. При співі “З нами Бог...” читають пророцтво Ісаї про Спасителя. По закінченні Літургії перед царськими дверима запалюють свічку, яка нагадує нам про зірку Вифлеєму.

Тілесне стримання від м'ясної, молочної та іншої їжі (фізичний піст) з погляду Церкви Православної - це тільки один бік посту. Більш важливий є духовний бік, ідейний

зміст якого пов'язаний з фізичним постом. Як навчає нас Святитель Ігнатій в своїх аскетичних працях: “Чудове поєднання посту з молитвою! Молитва – безсила, коли її основою не є піст, піст – безплідний, коли його ідеєю і змістом не є молитва.”

Історія Різдвяного посту, як мабуть і інших постів, була пов'язана з виникненням чину оголошених і чину каяття (в якійсь мірі перейшовшого до таїнства Святої Сповіді). С. Булгаков пише: “Різдвяний піст, без сумніву існує з давніх часів. Але чіткі спогади про нього зустрічаються тільки в IV столітті. З V століття Лев Великий називає його “досить давнім”. Але остаточно церковним уставом цей піст був прийнятий в 1166 р. на Константинопольському соборі”.

Цілоком зрозуміло, час Різдвяного посту, самого свята часом асоціюється в нас зі снігом за вікном, з ароматом свічок і ялинки, з зоряними зимовими ночами, з різдвяними колядками, на які особливо багатий наш український народ, з різдвяними дарунками.

Різдво традиційно вважається родинним святом, і як символ хатнього затишку, скрізь святкові вогні. То є наші традиції.

Але важливо пам'ятати реальну силу цього свята. Світові, що був заглиблений в темряву, “засіяло Світло Розуму”, і воно не згасне. Маленьке Дитячко робить виклик царству насилля і ненависті, випробовує серця, пробуджує совість. Він народився в печері. А хіба тепер мало таких, що закривають двері своїх душ, коли Христос стукає до них, або відкривають формально, бо мають інші, “важливіші” турботи, як часом вважають.

Тому саме тепер слід нагадати собі, що прийшов піст, прийшов час посиленої молитви, прийшов час поновитись, відкрити душі і серця для достойної зустрічі Різдва Христового. Це не є свято спогаду Вифлеємської новини. Це є свято вічної живої надії. Нехай Церква стане нам ковчегом спасіння, а керманичем буде Сам Господь, Який приведе нас до воріт праведності. Тоді, тільки тоді щезне страх, з яким чекаємо завтрашній день. Бо що вартий завтрашній день (яким би він не був), якщо віруючому в Бога, і тому, хто живе в Бозі, обіцяна вічність.

В пості і молитві, як і закликає нас канон передпразництва, “чистими очима і чистими ділами зустріти Господа приготуємось”.

Tradition: The Sacred Manna by V. Rev. Dennis Kristof

Though the exact year is uncertain, it is generally accepted that our Holy Father-Among-the-Saints, Nicholas of Myra in Lycea died in Myra on December 6, 345. Myra is in present day Turkey (the town is now called Demre), and December 6/19 has been designated as his feast day. It is interesting that after the Most-Holy Birthgiver-of-God and St. John the Forerunner, St. Nicholas has become the most revered saint of the Church. Already in the Sixth Century, St. Justinian the Byzantine Emperor honored him by instituting a celebration of his feast day and erecting a magnificent temple in his honor. The reason St. Nicholas became so widely venerated is probably due to the Sacred Manna of St. Nicholas which still flows from his relics. The Sacred Manna is a clear and pure liquid which flows from his relics. This prodigy has continued for over 16 centuries enabling St. Nicholas to continue as a source of healing and miraculous works even after his repose in the Lord.

The body of St. Nicholas was laid in a sanctuary erected near Myra in Lycea and remained incorrupt secreting an ointment called myron. This myron was collected and used for the anointing of the sick through which many were healed. Because word of this miraculous oil spread, the tomb of St. Nicholas attracted many people and became a celebrated pilgrimage destination. In fact, all the ancient biographies and writings about St. Nicholas speak of the exalting and wondrous virtues of this myron: St. John Chrysostom, the Apostles to the Slavs and Equals to the Apostles Cyril and Methodius, the biographer Nicephoros, Byzantine Emperor Manuel Comenos, Patriarch of Constantinople Methodius in the ninth century and in the Tenth Century biographer Simeon Metaphrastes. The many miracles and powers bestowed by St. Nicholas to the faithful who avail themselves of this liquid are attested to both before and after the translation of his relics from Myra to Bari in 1087 A.D. Many pilgrims on their journey to the Holy Land stopped at Myra to venerate his relics and to implore his protection for their long voyage. Thus, St. Nicholas became the patron of travelers, especially those journeying by sea.

In the Eleventh Century, the Seljuq Turks conquered Lycea and razed the city of Myra. In a fascinating and daring enterprise, Italian sailor merchants who were in Asia Minor devised a plot to recover the remains of the saint. Through guile and the cooperation of four monks who gave the 47 armed sailors access to the tomb, they were able to outwit the unwary occupiers of Myra and succeeded in removing



the entire tomb containing the body of St. Nicholas which was immersed in the miraculous myron. There was a triumphant parade through the streets of Bari when the sailors arrived on May 8. St. Nicholas' relics were enshrined on May 9, 1087, after which a magnificent basilica was erected in his honor. In 1089 the feast of the Translation of the Relics of St. Nicholas was instituted and celebrated

on May 9. Bari, Italy became a great and famous place for pilgrimages. Though the Orthodox and Catholic Churches were officially in schism at the time, this feast of the Translation of the Relics of St. Nicholas was also established in Rus'-Ukraine by Metropolitan Ephraim of Pereyaslav who described the event of the translation of the relics and composed the service of the translation and an Akathist in honor of St. Nicholas. Hence, the Ukrainian people still speak of the cold and warm Nicholas referring to the different times that his feasts are celebrated: December and May.

The amazing thing is that the miracle of myron continued even after the translation of the relics to Bari where it was called "the Manna of St. Nicholas," and was distributed to people of faith. It is not known if the Italians merely corrupted the Greek word myron which means oil, or if they deliberately chose to call it manna in remembrance of the life giving bread which sustained the Israelites during their forty years in the Sinai wilderness.

During the restoration of St. Nicholas Basilica in Bari, between 1953-1957, the precious relics were once again reexamined and studied, and then deposited into a new tomb in the crypt, where they continue to secrete prodigious manna. The faithful have always used the manna piously preserving it in treasured bottles and containers. The manna is still collected each year as the final act during the feast of the Translation of the Honorable Relics. The many miracles worked on those who are anointed with the Holy Manna attest to the miraculous origin of this liquid. The cures of both physical and spiritual sickness and infirmity are innumerable. These miracles are confirmed to this very day. It is no wonder that devotion to St. Nicholas has grown far beyond that of saints whose earthly lives were much more momentous. The Wonderworker's good works continue in a tangible way even to the present day!

Orthodox Hierarchs Issue Communique Affirming Need to Bear Witness Together on Spiritual and Moral Concerns



The Standing Conference of the Canonical Orthodox Bishops in the Americas concluded a four-day Conference on October 6 by issuing an official Communiqué reaffirming the statement of 2001 of the need to bear public witness together on matters of spiritual and moral concerns. (Text of the Communiqué is included below.)

The participating hierarchs held their final session Friday, October 6th at Holy Resurrection Serbian Orthodox Cathedral in

Chicago. They represented the following SCOBA jurisdictions: Greek Orthodox Archdiocese of America, Antiochian Orthodox Christian Archdiocese of North America, Orthodox Church in America, Bulgarian Eastern Orthodox Church, Romanian Orthodox Archdiocese in America and Canada, Serbian Orthodox Church in the United States and Canada, American Carpatho-Russian Orthodox Diocese in the U.S.A. and the Ukrainian Orthodox Church of the USA.

*To our Beloved,
the Faithful Clergy
and Laity of the Holy
Orthodox Church
throughout North America!*



*We greet you in the name
of our Lord and Savior,
Jesus Christ!*

At the invitation of His Eminence Archbishop Demetrios, Chairman, and the other Hierarchs of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), we gathered together in Chicago, Illinois from October 3rd to October 6th, 2006. Over four days we discussed issues of concern for the entire Orthodox Church in North America. We represent every member church of the Standing Conference that our good and loving Lord has planted in North America. Conscious of our need to give concrete witness to the unity of the faith we share, we gathered in Chicago at the heart of our North American continent, as the shepherds of this holy flock that has been entrusted to our care, building on the work of our two previous meetings in Ligonier, Pennsylvania (1994) and Washington, DC (2001).

Mindful of the presence of our Lord among us, we prayed together each morning and evening. Through spiritual reflections offered to us by two of the bishops among us, we heard and meditated on the words of the Holy Scriptures. We gratefully accepted the hospitality of the Greek Orthodox Parish of St. Haralambos and Taxiarchai to worship with them, and thus sharing the joy of our gathering with the faithful

Orthodox Christians in Chicago. And finally, we prayed together during the sublime mystery of the Divine Liturgy at the Holy Resurrection Serbian Orthodox Cathedral, crowning the unity we share by partaking of the Holy Eucharist.

From the outset we were mindful of the changes in our world since the last time we gathered in May of 2001. The terrorist attacks on September 11th of that year have set humanity on a course of violence and brutality that has not left one corner of the world unaffected. During our worship we were called to reflect on the words of St. Nicholas Cabasilas, "All violence is against the nature of God." Our world needs the comforting message of the Good News, the truth and love of Jesus Christ. Each of us is called to bring the peace which our Lord gives to us to those around us. As the Church of Christ we are called to witness to the healing that the All-Holy Spirit brings to those at enmity with one another. We grieve over the senseless and inhumane killing not only abroad, but here at home, even in our schools, even among our children. We are especially mindful of the young men and women who have given of themselves to serve our nation in the Armed Forces. We offer our prayers to our Lord who is all-merciful to keep them safe and

unscathed by the traumas of war, and bestow his boundless comfort on their families and loved ones. We also shed tears with those who have lost loved ones to terrible acts of violence.

When we gathered in 2001 we said the following: "We affirm the need to bear public witness together on matters of spiritual and moral concern. We have the profound obligation to address the crying needs of the society in which we live. We must reach out. These are issues of vital concern to the future of humanity and the planet. There are people suffering from economic and political injustices. Many in our society are morally adrift. We cannot remain silent. The oneness of our voice will help to provide spiritual direction not only to our own faithful, but will also offer a witness of the truth of the Gospel to those around us."

Christ has come for the life of the world; through the Cross joy has come into all the world. We have a responsibility to bear witness to this life in Christ and to this joy. In the many reports heard and discussions held during these days, and especially in the encounters with people who are engaged in this good work, we begin to see our words put into action.

During these days we learned in more detail about the substantive work of the SCOBA Agencies and Commissions which have been energetically building up the common witness of our Church here and throughout the world in practical and tangible ways. We have carefully studied critical issues that the Church here must address if we are to be faithful to our responsibility toward you, beloved brothers and sisters in Christ. We share a vision of the Church that is at once faithful, grounded in tradition, and dynamic, prepared to address the challenges of the modern world. Our calling is to find ways in which to put this vision into effect.

We were inspired and moved by hearing the detailed reports from the many SCOBA Agencies and Commissions. SCOBA Agencies are chartered for a particular ministry done on behalf of the whole Church. Simply to list their names gives one a sense of the work being done by faithful Orthodox Christians in the name of the Church. The International Orthodox Christian Charities (IOCC) ministers to the suffering of those afflicted by natural and human catastrophes, abroad but also here at home as we saw in its effort during the Katrina tragedy. The Orthodox Christian Mission Center (OCMC) promotes foreign missions and supports indigenous clergy throughout the world, but especially in Africa and Asia. The Orthodox Christian Education Commission (OCEC) prepares religious educational materials and curricula for young and old. The Orthodox Christian Fellowship (OCF) is active on 230 college campuses. The Orthodox Christian Network (OCN), building from a simple radio program, is becoming an ever increasing presence in the major media markets. Its weekly Come Receive the Light program is now available even over the Internet. The newest Agency of SCOBA, the Orthodox Christian Prison Ministry (OCPM), brings together Orthodox Christians presently ministering to those in prison and encouraging, building and expanding this ministry throughout the country.

SCOBA Commissions are specific committees of scholars and experts charged to offer counsel and resources for

the work of the Church. We heard reports on the work of the Ecumenical Commission that is responsible for overseeing and coordinating each of the dialogues that are being held with other Christian churches and denominations. The Social and Moral Issues Commission provides scientific and theological reflection on contemporary issues in order to assist in the formulation of pastoral responses to the pressing questions we all face in today's world. The Information Technologies Commission provides the Church with technological tools and services at the national, diocesan and parochial levels.

We held workshops on six important subjects, inviting men and women expert in their particular field to help us understand the changing dynamics and challenges within the life of the Church. These were: Issues in Coordinating New and Mission Parishes; Protecting the Church from Sexual Misconduct; Keeping Young People Connected to the Church; The Diaconate; Teaching in the Church: Witness in Society; and Internal Ecclesial Issues. Each of these subjects will require much more discussion and reflection, but we were grateful for the insights given us and the opportunity to talk with each other about things affecting every diocese and parish.

We also heard reports from some of the groups whose Christian work has been endorsed by SCOBA: The Orthodox Peace Fellowship; Zoe for Life; The Fellowship of the Transfiguration; Project Mexico; and The Orthodox Christian Association of Medicine, Psychology and Religion (OCAMPR).

At the May meeting of the SCOBA Hierarchs, composed of the Primates of each of our member bodies, the question was raised of the diversity of Canonical and Pastoral practices within and among the Orthodox traditions in North America. This is a difficult and delicate matter. The Orthodox Church present throughout the world has responded to the actual situations in a variety of ways as it has lived the truth of the Gospel within its canonical framework. In those places the diversity of worldwide Orthodoxy presents little if any difficulty. Here, in our context, this diversity of practice is interpreted by some as a perceived "disunity." The SCOBA Hierarchs decided to refer this very important question to our gathering, the Bishops' Conference. We recommended to the SCOBA Hierarchs that they establish a Commission on Canonical and Pastoral Issues. This Commission will allow thoughtful and prayerful examination of the issues and challenges of our different traditions, looking toward bringing coherence and unity to our expression of Orthodoxy. At the same time, it is our strong feeling that each of us, and our clergy and faithful, must respect and honor the legitimate differences that exist within our one Church.

We give thanks to our good and loving Lord for the gift of this time together, strengthened by the prayers of our beloved clergy and faithful all across North America. We look forward to the future, committed to building on the work we have done here. As we closed our work we gathered together for the Holy Eucharist, partaking of the Body and Blood of our Lord Jesus Christ, the perfect sign of our unity. This experience renews us and reminds us that "every good and perfect gift is from above, from Him who is the Father of lights."

Glory to God who offers us this opportunity to witness to Him! Glory to Him who is always with us and upholds us! Glory to Him who breaths life into all that is!

Salvation Is Only in the Church of Christ

Presented by Fr. Bazyl Zawierucha

The Lord Founded but One Church: Her beginning - the Descent of the Holy Spirit (Mt. 16:18)

Expansion of the Church: "The Lord added to the Church daily those who were being saved." (Acts 2:47)

No One Preached Christ Without Preaching the Church, All Who Believed Joined the Church, for Whosoever is Not in the Church, Does Not Possess Christ: Christ is the Head of the Church, He is the Savior of the body ("which is the Church" Col. 1:24). Whosoever is not in the body, is without the Head - Christ the Savior (Eph. 5:23).

Without the Church, There Is No Savior, No Grace, No Good Works: "Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I AM the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they burn." (Jn. 15:4-6)



Analysis of Sectarian Objections

Sectarians say: We are saved without the Orthodox Faith by only believing in Christ as found in Jn. 6:40, 47; Eph. 2:8-9.

Orthodox response: The Orthodox do not abandon faith in Christ, but this does not mean that the Church is not needed. Faith is necessary in order to enter and abide in the Church. The sectarians speak of faith in order to avert their eyes from Christ's command to acknowledge and obey the Church.

Sectarians say: We are born from the Word of God and received the Holy Spirit like Cornelius the Centurion. We do not need the Orthodox Church.

Orthodox response: Cornelius the Centurion, although a worthy man, could not have been saved without the Church and although he miraculously received the Holy Spirit to be united to the Church (v. 40), nevertheless the Apostle Peter commanded him and his household to be united to the Church through Baptism. (Acts 10:1-6, 46-47)

Sectarians say: The Lord called us forth from a life of death, as when He called Saul the persecutor. Now we preach God's mercy to us.

Orthodox response: Acts 9:1-18; 22, 12-16. Although the Apostle Paul was miraculously called by the Lord, nevertheless, the Savior commanded him to go to His Church (9:9), and there Ananias united Paul to the Church through Baptism. (Acts 9:18, 22, 16))

Sectarians say: We believe the Lord grants the Holy Spirit to those who request Him. (Lk. 11:9-13)

Orthodox response: The Lord will not grant the Grace of the Holy Spirit to the sects - opponents of the Holy Church of God, for He said: "He who is not with me is against

Me, and he who does not gather with Me, scatters (Mt. 12:30)."

Sectarians say: We save ourselves like the thief - through repentance and faith. (Lk. 23:42-43)

Orthodox response: We should not be thieves and then only at the last minutes of our life say: Remember me, Lord." We must remember that the Thief did not witness the birth of the Church, he was saved with all of the righteousness of the Old Testament.

Sectarians say: You reject all preachers who are not with you, but the Lord does not reject, nor prohibit. (Mk. 9:38-39)

Orthodox response: 1) The sectarians do not perform miracles like the man who was not with the Apostles. 2) That person was not against the Apostles, and "who is not against you is with you.,, (v. 40). But the sectarians are against the Church, they do not gather people into the Church, but scatter them: "He who is not with Me is against Me, and he who does not gather with Me scatters" (Lk. 11:23).

Sectarians say: The sectarians can preach, believe and be saved, in their own fashion, and Apostles will rejoice. (Phil. 1:15-19).

Orthodox response: No, the Apostles do not rejoice, and the sects may not teach apart. The Apostle Paul speaks of those "Untaught and unstable people who twist . . . the Scriptures." (2 Pt. 3:15-17)

Sectarians say: We do not need an official Church, because we believe in Christ our Savior, according to the words of the Apostle: "by Grace you have been saved . . . for by grace you have been saved through faith, and that not

of yourselves; it is the gift of God, not of works, lest anyone should boast.” (Eph. 2:5,8-9)

Orthodox response: These words were spoken to the Christians of Ephesus, who belonged to the one true Church, not to heretics who had abandoned the Church. The Lord granted the means of salvation to those believers who are in the Church (2 Pt. 1:3-4). But, this does not mean that all will be saved, just as he who receives a large inheritance will not necessarily hold on to it for the rest of his life.

St. Paul writes that we are saved through the Gospel only if we remain faithful to the way it was preached by the Apostles (1 Cor. 15:1-2), and not as imagined by the heretics.

Sectarians say: We do not need the laws of the Church because: “by the deeds of the law no flesh will be justified . . . therefore, we conclude that a man is justified by faith apart from the deeds of the law.” (Rm. 3:20, 28)

Orthodox response: Those words refer to the Law of Moses. We Orthodox acknowledge that “the deeds of the law” circumcision, Old Testament feasts and observances will not save us. (Gal. 5:2; 4:8-10)

Sectarians refer to: Gal. 2:16 and state that they will

be saved by their own faith and not by means of Church law.

Orthodox response: Even the demons believe (Js. 2:19) and reject all laws, but they shall not be saved. Whenever the necessity of obeying the Church law is pointed out to the Sectarians, they respond by quoting the following passages: Rm. 3:20,28; 4:4-6; 5:1; Gal. 3:16. In response, we should point out further passages which can explain their errant interpretations: Rm. 7:12; 2 Cor. 3:7-9; and Js. 2:8-9; 4:11.

Sectarians say: We have received justification freely. (Rm. 3:23-24)

Orthodox response: No, all things that “pertain to life and godliness (2 Pt. 1:3) are in the Church which the Savior purchased with His own blood. (Acts 20:28).

Sectarians say: “He Himself bore our sins in His own body on the tree, that we, having died to sin, might live for righteousness - by whose stripes you were healed.” (I Pt. 2:24) We were saved this way.

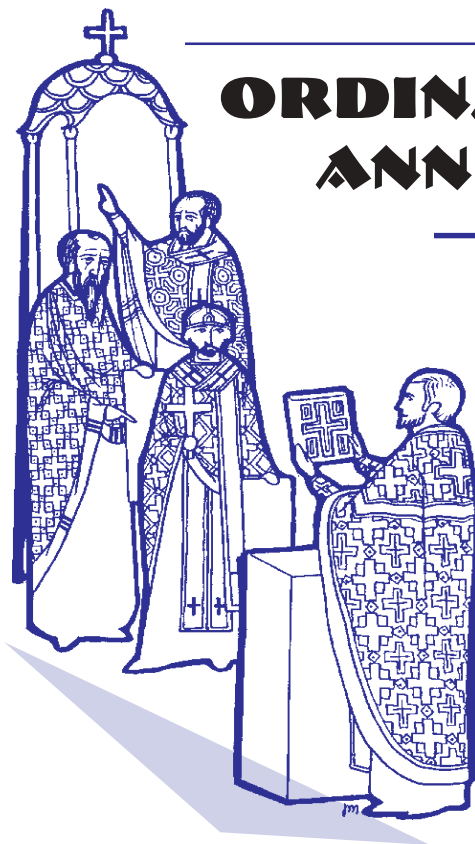
Orthodox response: No, you were not saved, because you do not live for truth, “you are like sheep going astray” (v. 25), you are separated from Christ’s flock - God’s Church, torn from His Body, the Church, broken from the Vine of Grace. (Jn. 10:15; Col. 1:24; Eph. 5:23)

Do you feel God is calling you to serve in the priestly or monastic life?

Contact the Director of Vocations for Saint Sophia Seminary:

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ORDINATION ANNIVERSARIES

V. Rev. Raymond Sundland
Rev. Father Vasile Sauciur
V. Rev. Father John Lyszyk
Rev. Father Volodymyr Steliac
V. Rev. Mykola Slokotowych
Rev. Father Robert Popichak
V. Rev. Volodymyr Khanas
Archimandrite Pankratij
Rev. Father Paul Bigelow
V. Rev. Eugene Meschisen

DECEMBER

December 03, 1997
December 06, 1999
December 07, 1991
December 10, 1995
December 12, 1965
December 13, 1997
December 19, 1974
December 19, 1993
December 23, 2000
December 29, 1985

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



**ГОЛОВНІ УПРАВИ
СТАРШОГО І МОЛОДШОГО
ВІДДІЛІВ УКРАЇНСЬКОЇ
ПРАВОСЛАВНОЇ ЛІГИ ВІДБУЛИ
НАРАДУ ЩОБ ОБГОВОРТИ
ЗАСОБИ ЗДОБУТТЯ ФОНДІВ ДЛЯ
ІКОНОГРАФІЇ (РОЗПИСУ) КАПЛИЦІ НА
ТАБОРІ ВСІХ СВЯТИХ**

**UKRAINIAN ORTHODOX LEAGUE
EXECUTIVE BOARDS MEET**

**BOTH SENIOR AND JUNIOR LEAGUES
TO RAISE FUNDS FOR
ALL SAINTS CAMP CHAPEL ICONOGRAPHY**

З 6 - 8 жовтня 2006 р.Б., в Джонсон Сіті, Нью Йорк відбулися осінні збори управ старшого і молодшого відділів УПЛіги. Учасники прибули до Джонсон Сіті у п'ятницю ввечері, де їх тепло вітали члени місцевого відділу УПЛіги при церкві св. Івана Хрестителя. Влаштоване ними прийняття дало нагоду учасникам познайомитися з господарями та приємно провести вечір.

Наступного ранку збори розпочалися Акафістом до Пресвятої Богородиці. Решту дня учасники провели в нарадах, під час яких покладено основу для програм наступного року. Присутнім на нарадах, на протязі декількох годин, був і Високопреосвященний Архієпископ Антоній. Він поділився з присутніми своїми враженнями з недавньої Конференції православних єпископів США (SCOBA), що відбувалася на протязі останніх чотирьох днів у Чикаго.

Після довшої дискусії Екзекутива старшого відділу рішила взяти на себе виконання рішення учасників Конвенції УПЛіги 2006 р., а саме покрити кошти розпису всередині новозбудованої каплиці на "Таборі Всіх Святих".

Екзекутива молодшого відділу УПЛіги зобов'язалася проводити власні збірки фондів через свої місцеві відділи. Плани на це будуть оголошені в Бюлетені УПЛіги. По закінченні засідання відбулася Вечірня, а тоді місцевий відділ УПЛіги гостив усіх вечерею.

В неділю члени управ і гості були присутні на Службі Божій в церкві Івана Хрестителя. Вікенд закінчився сніданком, влаштованим місцевим молодшим відділом УПЛіги. Дохід з цього сніданку призначений також на проект іконографії.

(Закінчення на ст. 13)

The Senior and Junior National Executive Boards held their fall meeting October 6-8, 2006 in Johnson City, NY.

Board members arrived in Johnson City on Friday evening and were welcomed warmly with a reception sponsored by the members of Saint John the Baptist's Jr. and Sr. U. O. L. Chapters. Board members had the opportunity to meet with chapter members and have a relaxing evening.

The following morning National Executive Board Members arrived at the parish early and began their day in prayer with an Akathist to the Mother of God. The boards met throughout the day and began laying the groundwork for the programs that will be implemented throughout the upcoming year. Archbishop Antony met with the Board member for several hours and shared his impressions of the recent conference of all Orthodox Bishops in the USA held in Chicago over the preceding four days and hosted by SCOBA.

The Board came to a solid decision, following lengthy discussion, that the Sr. UOL will accomplish the 2006 annual UOL convention decision that the UOL sponsor the writing of interior icons for All Saints Camp Chapel through a fund-raising campaign.

The Co-Chair of the committee formed during the convention, Debra Burgan, presented the icon plan for the chapel and the activities planned by the fund-raising committee and the Board committed to the effort.

The Jr. UOL Board will also conduct their own fund-raising effort through their local chapters. Plans for the fund-raising efforts will be announced in full through the *UOL Bulletin*. The board meetings concluded in prayer during Vespers and then were hosted to dinner by the local chapters. On Sunday, board members and guests attended Divine Liturgy at Saint John the Baptist Parish. The weekend concluded with a pancake breakfast, sponsored by the parish's Junior Chapter. Proceeds from this breakfast benefit the parish iconography project.

(Conclusion on p. 13)



Orthodox Bishops' Conference Statement Concerning Recent School Violence and Urges the Media and the Entertainment Industry to Avoid the Misuse of Christian Symbols

ЗАКЛИК КОНФЕРЕНЦІЇ ПРАВОСЛАВНИХ ЄПІСКОПІВ В СПРАВІ НЕДАВНЬОЇ ШКІЛЬНОЇ ТРАГЕДІЇ ТА ЗАКЛИКАЄ ЗМІ НЕ ЗЛОВЖИВАТИ ХРИСТІЯНСЬКИМИ СИМВОЛАМИ

Конференція Єпископів, скликана Постійною конференцією канонічних православних єпископів Америки (SCOBA), що відбулася в м. Чикаго, ІЛ з 3 до 6 жовтня 2006 р., видала таку заяву:



The Bishops' Conference convened by the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), which met in Chicago, IL, from October 3-6, 2006, issued the following statement:

Ми висловлюємо наше глибоке стурбування все зростаючим числом злочинних вчинків насильства, що стаються у школах країни. Ми закликаємо всіх державних і церковних керівників звернути увагу на те зло, що спричинило ці трагічні події. Особливо ми оплакуємо втрату невинності молоді нашої нації, що стала ціллю насильства.

Ми висловлюємо сердечне співчуття жертвам цих трагедій і їхнім родинам та молимося Всемогутньому Господеві за всіх заторкнутих.

Вкінці, ми молимося за вічний спокій тих, хто втратив своє життя у трагічних подіях цього безглузлого насильства.

Ми закликаємо, щоб члени розважальних закладів оминали зловживання християнських символів, особливо Хреста у своїх телевізійних та радіо програмах, у фільмах чи у друкованих виданнях, як також у DVD, по інтернеті, у комп'ютерних іграх, тощо.

Ми висловлюємо наше стурбування зростаючим феноменом скандального змішування християнських символів із світським "мистецтвом", рекламою, музикою та в інших аспектах світського життя.

Ми настоюємо, щоб члени ЗМІ зробили відповідні кроки для того, щоб не допускати до використання святих образів та символів у скандальних комерційних зображеннях. Гарантію вільного висловлення не треба вживати для того, щоб ображати поняття мільйонів віруючих.

We express our sincere concern over the ever-increasing acts of violence that have been perpetrated in the schools of this nation. We call upon all civil and religious leaders to address this evil that has caused these tragic incidents. We especially bemoan the loss of innocence of the youth of this nation who have been the target of this violence.

We express our heartfelt sympathy to the victims and to their families and offer our prayers to the Almighty God for those involved.

Finally, we pray for the eternal rest of those who lost their lives in these tragic acts of senseless violence.

We urge all members of the entertainment industry to avoid the misuse of Christian symbols, especially of the Cross, through traditional media outlets such as television, radio, film or print, but also through DVDs, the internet, computer games, iPods, and the like.

Furthermore, we voice our concern over the growing phenomenon of a scandalous mixture of Christian symbols with secular art, advertising, music, and other aspects of public life.

We insist that members of the media take appropriate measures to avoid the appearance of what may be construed as the exploitation of sacred images, symbols, and expressions for scandalous and commercial purposes. The guarantee of free expression should not be used to insult the faith of millions of believers.

(Закінчення із ст. 12)

ГОЛОВНІ УПРАВИ СТАРШОГО І МОЛОДШОГО ВІДДІЛІВ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЛІГИ ВІДБУЛИ НАРАДУ

Під час усього наступного року УПЛіґа буде усердно працювати, застосовуючи багато програм, що включатимуть усамітнення (*retreats*), видання збірника релігійних пісень, здобування фондів для розпису каплиці на Таборі Всіх Святих і - планування Конвенції УПЛіґи 2007 року. УПЛіґа, заснована 60 років тому, служить Церкві та її молоді. За більш докладними інформаціями про УПЛіґу та її програми слід звертатися до Меланії Наконечної, голови УПЛіґи. Телефон (440) 842 3820, а електронна пошта: MelanieNak@aol.com.

(Conclusion from p. 12)

UKRAINIAN ORTHODOX LEAGUE EXECUTIVE BOARDS MEET



Throughout the upcoming year the Ukrainian Orthodox League will work diligently to implement many programs. Some of these programs include retreats, the publication of a religious songbook, raising fund for the interior of the All Saints Camp Chapel and planning the 2007 U. O. L. Convention. The League, established 60 years ago works to serve the Church, and its youth. For more information about the Ukrainian Orthodox League and its programming, please contact UOL President Melanie Nakonachny at (440) 842-3820 or MelanieNak@aol.com

ACTIVITIES OF ST OL'HA UNITED UKRAINIAN ORTHODOX SISTERHOODS OF THE UOC OF THE USA

Nadiya Mirchuk, UUOS President

Надія Мірчук, голова ОУПС

ДІЯЛЬНІСТЬ ОБ'ЄДНАННЯ Українських Православних Сестрицтв ім.Св.Кн. Ольги, при Українській Православній Церкві в США

"Several families in my area have for years been clothed by the garments sent by you. Some of them say: 'Halka, (that's me – Halyna Mohylnytska) you better tell your Ms. Nadiya (president of the UUOS) that if it weren't for her we would by now all be beggars, and give her our thanks.' And then there's the 15 year old girl who nearly fainted from joy when she was told she could have the ice skates that were in one of the packages you sent us, FREE! And so I'm sending you and everyone who is involved in this humanitarian aid action our thanks and our wishes that the Lord grant all of you strength, health, happiness and joy!"

This is a paragraph of a letter from Ukraine, received by me among many other similar letters of thanks. And indeed, the UUOS Executive Board has for many years been sending packages to orphanages, parishes which have requested this sort of help because they are taking care of orphans, houses for handicapped people, etc. Besides clothing and household items we have been sending tape-recorders, typewriters, and lately computers and printers. Sometimes we have responded to the pleas of families who were going through difficult times because of a child's illness. In a couple years, when the children have outgrown the clothes we sent, we receive letters informing us of the children's progress and their current clothing sizes.



"В мене є кілька родин, що вже роками зодягаються з Ваших пачок. Дехто каже: "Галко (це я, Галина Могильницька) скажи тій твоїй пані Надії (це ОУПС) спасибі, бо як б не вона, то ми уже з торбами по світі пішли б". А дівчина років 15, як побачила ковзани, то

мало не вмліла...Ой, і це можна взяти? Що, отак зовсім безплатно?"

Отож я й кажу Вам спасибі. Вам, і всім Хто причетний до цієї допомогової справи. Дай, Боже, усім Вам сили та здоров'ячка, щастя і радості!"

Рядки із цього листа спонукали мене написати про висилку пачок, чим займається Управа ОУПС вже довші роки. Переважно висилаємо пакунки до сиротинців, парафій, які просили такого роду допомоги та опікуються сиротинцями чи будинками інвалідів. Крім одягу, взуття та речей домашнього вжитку, висилали звукозаписувачі, машинки до друку, а останньо компютери із принтерами.

Інколи ОУПС відкликалося на прохання окремих людей, які були в біді через хворобу котроїсь дитини.

Траплялося, що десь після двох років, отримуємо знову прохання допомоги одягом. В листі повідомляють про поступ та теперішній вік дітей. Був лист і прохання допомоги від Зої, сироти, нашої бувшої стипендистки. Тепер вона вчителька, одружена і має сина. Вони придбали стару, запущену хату, що потребує багато ремонту, треба й на одяг. Відписали їй, що єдине чим



There was one letter from Zoya, an orphan and former recipient of our scholarship. She is now a teacher, and has a family of her own. She and her husband have acquired an old, neglected house that was in need of substantial repair, which was expensive. I wrote to her and told her that the only thing we could do for her is send her clothing. Being a teacher she knows the children and which families needed items she could not use. I dispatched the parcel to her without waiting for her reply, since we had quite a few items of good quality and small size – she had mentioned that she was very thin. However, I was in for a surprise: she wrote back saying that she would not accept the clothes, since she was of poor health and afraid that she could “catch some bug” by handling the clothes. I immediately replied that I myself have been handling each donated item of clothes, examining and then folding it for packing, and have never thought of “catching something. I asked the shipping company to send the package to a different address. But then, to my surprise, I received a letter of apology and thanks from Zoya, explaining that she had no idea that such good items would be sent. She gave the size of her husband and son, and agreed to distribute the clothes to the needy.

When we sent children’s clothing to an orphanage that houses children from birth to 7 years of age, we received along with their thanks a request for grown-up clothing as well, since there were many needy people in their town, as well as a house for the handicapped.

The clothing items are donated to us, and are free. Usually they are dropped off at the Consistory of the Ukrainian Orthodox Church in Bound Brook, NJ, whence we take them home to Livingston for packing and dispatching. We average about 5,000 lbs of clothing per year.

The UUOS gives monetary aid as well, but moneys are usually hand delivered by a trustworthy person who happens to travel to Ukraine. This person then knows for

можемо їй допомогти, це висилкою пакунка з одягом. Будучи вчителькою вона знає дітей та родини, які також потребуватимуть допомоги і могла б зайнятися її розподіленням. Не чекаючи на відповідь, вислала їй пакунок, бо мала багато одягу доброї якості, малого розміру, а Зоя писала, що вона дуже худа. Отримала несподівану відповідь: Зоя подякувала, але відмовилась

від одягу, бо вона хвороблива і боїться дістати якусь хворобу. В той же день я написала їй, що роками висилаємо пакунки від ОУПС і кожну річ беру до рук, оглядаю, а тоді знову складаю її для пакування, і мені навіть в голову не прийшло, що можу від одягу заразитись. Звернулась до висилкової компанії, щоби пакунок переслали на другу адресу.



Раптово отримала другу несподіва-

нку: Вибачення і подяка від Зої за пакунок. Вона не знала, що такий одяг висилають. Подала розмір чоловіка і сина і погодилась займатися роздачою речей потребуючим.

Висилаючи одяг до сиротинця, де є діти від народження до 7 років життя, з подякою від них отримали і прохання одягу для дорослих, бо в їх місті багато потребуючих і будинок інвалідів.

Речі до висилки отримуємо безкоштовно. Переважно привозять їх до Консисторії УПЦеркви в Бавнд Бруку, звідки забираємо їх до Лівінгстону для пакування і висилки. Річно висилаємо біля 5,000 фунтів.

Об’єднання дає допомогу і грошима, але гроші не висилаємо, а передаємо довіреною особою, яка бачить, кому ті гроші йдуть, і передача є безкоштовна. В цей спосіб передаємо стипендії, допомогу на лікування та передали безрукій людині на протезування обидвох рук.

Гуманітарну допомогу висилаємо у майже всі області України. Але це є лише одною частинкою діяльності ОУПС.

(Закінчення на ст. 18) - (Conclusion on p. 18)





Уже третій рік підряд з ініціативи Об'єднання Українських Православних Сестрицтв в Домі української культури в осередку УПЦеркви в США у Бавн Бруці/Сомерсеті, Нью Джерзі, відбувається осінній Фестиваль. Як і в минулих роках, він притягнув біля тисячі відвідувачів.

Фестиваль цікавий для людей кожного віку – тут можна насолоджуватися музикою та іншими розвагами, посмакувати стравами із кулінарних столів, оглядати виставку мистецьких творів та різних інших екземплярів української спадщини, а діти тимчасом можуть розважатися різними іграми.

Успіх фестивалю, влаштованого управою Об'єднання УПСестрицтв, у великій мірі завдячується його керівникам, паням Ользі Криволап та Любові Шевченко, які планували програму і збирали кулінарні "подарунки" від сусідніх сестрицтв. Особливо щедрими були місцеве сестрицтво св. Покрова при церкві-пам'ятнику, сестрицтво св. Ольги з Ярдвил, Н.Дж. та сестрицтво при церкві св. Михаїла у Балтиморі, МД.

Як і щороку, було багато станиць із товарами різних підприємств із околиці Сомерсет/Нью Брансвік. Уперше цього року щедрим спонсором була кредитівка Самопоміч із Джерзі Сіті, а інші підприємства збагатили лотерею дарами своїх виробів: Ювелірна крамниця "Golden Lion" подарувала золотого тризуба, агенція "Лев/Міст" – колекцію записів (CD) української музики, мистець Галина Мудра -чудову писанку на гусячому яйці, а крамниця "Myroslava Creations" – ручно вишитий рушник. Один з учасників фестивалю, представник фірми Mary Kay Inc. висловив своє признание українській громаді за плекання її культурної спадщини і збереження її з покоління в покоління. Присутні на фестивалі довідалися також про багатомільйонний проект УПЦеркви – заснування Історико-освітнього комплексу, присвяченого пам'яті мільйонів українців загиблих під час Голодомору в Україні 1932 –33 років та першому Патріярхові України, Його Святості Мстиславу I-ому, ім'я якого музей буде носити.

Хоч головною метою фестивалю було зібрати додаткові фонди на побудову музею, фестиваль також дав нагоду

ознайомити відвідувачів із багатством духовної спадщини українців. Фестиваль відкрито і закінчено молитвою, що її провів ієромонах Даниїл (Зелінський), керівник Відділу зовнішніх зв'язків Консисторії УПЦеркви в США.

Цей одноденний фестиваль продовжив традицію наших пращурів – розділяти нашу культурну спадщину з усіма людьми, без різниці їх раси та етнічного походження. Виступи місцевого дитячого ансамблю "Барвінок", танцювального гуртка "Барвінок" з Асторії, Нью Йорк та бандурного дуету "Калинонька" з Філадельфії розважали і захоплювали присутніх, а "майстер церемоній" Ярослав Гуцул дотепно заохочував усіх скоштувати вареники, голубці, галушки і т.ін.

Організатори фестивалю висловлюють свою щирю подяку всім, хто спричинився до його влаштування і успішного перебігу, а особливо голові Об'єднання пані Надії Мірчук за її непохитну працю для збірки фондів на музей, управителю Дому культури пану Томові О'пранді, без допомоги якого фестиваль не був б такий успішний, та директору Школи українознавства і релігії при церкві-пам'ятнику в Бавнд Бруці пану Романові Гірняку за влаштування ігор для дітей та за керування звуковою системою.

Наступний фестиваль 2007-го року призначений на 4-го листопада. Зазначте свій календар вже тепер, щоб не пропустити цю надзвичайну подію.



Fall Ukrainian Fest

For the third consecutive year, nearly a thousand visitors came through the doors of the Ukrainian Cultural Center at the spiritual headquarters of the Holy Ukrainian Orthodox Church of the USA in South Bound Brook/Somerset, NJ, to participate in the annual Ukrainian Fall Festival. Sponsored and directed by United Ukrainian Orthodox Sisterhoods (UUOS) of the UOC of the USA, the Festival is an annual celebration of the traditions and customs of the Ukrainian-American people in the community.

Boasting fun and excitement for people of all ages, the Festival is an event for the entire family. You can enjoy music and other entertainment, unique and tasty treats from the food booths, and browse through cultural exhibits and other events celebrating the Ukrainian heritage while children are amused by a variety of games and even a bounce house.

The Festival was made successful by the efforts of the UUOS Executive Board (*particularly Mrs. Olha Krywolap and Mrs. Luba Shevchenko – co-chairs of the event*), whose members initiated, planned and collected funds and food donations for the event from the various local parish sisters and sisterhoods in the area. Especially generous was the Sisterhood of St. Mary the Protectress in South Bound Brook, NJ who donated a significant portion of the food and food court/kitchen help as well as St. Olha in Yardville, NJ and St. Michael in Baltimore, MD.

Festival organizers welcomed back this year numerous vendors representing various business communities of Somerset/New Brunswick, NJ area. For the first time this year, the Self Reliance Credit Union of Jersey City became a generous sponsor of the Festival while the following vendors enriched the raffle with the donation of items that were representative of their wonderful products: Golden Lion Jewelry, a gold, tryzub necklace; Lev Agency – Meest, a

collection of Ukrainian music CD's; artist Halyna Mudryj, a wonderful goose egg pysanka; and Myroslava Creations, a hand, embroidered ryshnyk. One of the many participants of this year's Festival, representing Mary Kay Inc., related her excitement and appreciation of the area's Ukrainian community and its ability to nurture cultural heritage and preserve that which was given to this generation by their predecessors. Visitors to the Center and the Ukrainian Fall Festival learned about the Church's multimillion project, the Historical and Educational Complex, honoring the memory of millions that

perished in the Genocide of 1932-1933 in Ukraine, as well as the memory of Ukraine's first patriarch of blessed memory, His Holiness Mstyslav I, whose name the museum will bear.

Even though the main goal of the Festival was to raise funds to assist in erecting the museum/research complex, the opportunity was also utilized for educational purposes, informing the visitors about the richness of spirituality and the heritage of the Ukrainian people. Beginning and ending with prayers, led by Priest-monk Daniel (Zelinskyy), director of the Consistory Office of Public Relations of the Ukrainian Orthodox Church of the USA, the one day Festival carried on the tradition of our forefathers in sharing their culture and traditions with people of every race and ethnic background, being identified as proud Americans of Ukrainian heritage. Performances of the junior dancing group "Barvinok" from South Bound Brook, NJ; Barvinok of Astoria from New York, and Kalynon'ka Bandura Duet, from the Philadelphia area along with presentations by Yaroslav Hucul, the master of ceremonies for the Festival, who humorously encouraged those in attendance to taste varenyky, holubtsi, halushky, etc. - both entertained and amused the very receptive audience of Festival attendees.

The organizers of the 2006 Ukrainian Fall Festival express their most sincere gratitude to everyone who assisted in planning and executing the Church's successful outreach program, especially to Pani Nadiya Mirchuk, UUOS President, for her continued commitment and hard work in raising funds for the museum; Tom O'Prandy, Ukrainian Cultural Center Manager, without whose assistance the event would not have been successful; and to Roman Hirnyak, director of St. Andrew School of Religion and Ukrainian Language in South Bound Brook/Somerset, NJ, for organizing and staffing the children's games and managing the sound system.

The 2007 Ukrainian Fall Festival is scheduled for November 4, 2007 at the Ukrainian Cultural Center, South Bound Brook/Somerset, NJ. Mark your calendars now – this is an event that you do not want to miss!



(Continued from p. 15)

sure who receives the money, and of course, there is no charge to us. This is the way we give out stipends to students, aid for medical treatment, and in one case we financed two artificial arms.

Our humanitarian aid goes to almost all regions of Ukraine. But this is not the only activity the UUOS engages in. It takes an active part in the life of the Ukrainian Orthodox Church of USA, responds to its calls for financial help, extends scholarships to students of parishes whose sisterhoods are members of UUOS. ***This is but one of the advantages to belong to UUOS.***

Our quarterly "VIRA" (FAITH) has been appearing now for 32 years. It provides a connection between the local sisterhoods, and sheds light on the particular activities of each. Their reports are printed in the language they are written, and this determines how many of the magazine pages are in English and how many in Ukrainian. ***This is another advantage of the local sisterhoods belonging to UUOS – other sisterhoods will read about you, and there will be an exchange of ideas and experiences.*** We will send you a free sample copy of Vira, if you give us your address.

The UUOS has been founded in order to perform jobs which local parish sisterhoods are unable to handle, and for taking part in the all-Ukrainian church life.

Thus the UUOS has been able to publish a concise Encyclopedia of Ukraine both, in Ukrainian and in English, as well as erect a statue of St. Olha in Bound Brook. At present our priority lies with gathering funds for building the Patriarch Mstyslav Museum and a memorial to the victims of the 1932-33 genocide in Ukraine. Of course, this project will be quite expensive, but the goal makes it worthwhile, since the priceless artifacts that are the property of the Ukrainian Orthodox Church of the USA will be adequately preserved. Among them are also works of art created by people of Diaspora who, were not

(Conclusion on p. 19)



(Продовження із ст. 15)

Об'єднання приймає активну участь у житті Української Православної Церкви в США, відкликається на заклики УПЦеркви і приділяє, де знайде потреба, фінансову допомогу. Видаємо стипендії студентам парафій, сестрицтва яких належать до Об'єднання. ***Це є одна з вигод бути у складі Об'єднання.***

Для зв'язку з сестрицтвами вже 32 роки виходить журнал "Віра", з якого довідуємося про працю окремих сестрицтв. Дописи подаємо у тій мові, в якій вони були писані. Від цього залежить кількість української чи англійської мови. ***Ще одна вигода належати до ОУПС – про вас будуть знати інші сестрицтва, і є обмін ідеями та досвідом. Для ознайомлення з нашим журналом, вишлемо вам один примірник безкоштовно, після отримання Вашої адреси.***

Об'єднання Українських Православних Сестрицтв було засноване для можливості виконувати працю, яка не під силу парафіяльному сестрицтву та для широкої, всеохоплюючої праці в галузі нашого церковного та всеукраїнського життя. Так Об'єднання змогло видати енциклопедію для молоді "Україна" перше в українській, а потім і в англійській

мовах, поставити у Бавнд Бруку пам'ятник Св.Кн. Ольги.

А тепер, на протязі останніх 8 років, пріорітетним завданням ОУПС була і є збірка фондів на будівництво в Бавнд Бруку Музею ім.Патріярха Мстислава і пам'ятника жертвам голодомору в Україні в 1932-33 роках. Кошти на це потрібно великі, але ціль варта витрат. Ми збережемо цінні експонати, які є власністю УПЦеркви в США, між якими зберігаються і надбання діаспори, твори людей, які заробляючи собі на прожиття, змогли і творити, а не лише одним хлібом жити.

Пам'ятник жертвам голодомору буде нагадувати світові про злочин, заподіяний українському народові комуністичним режимом, про мільйони невинних жертв, переважно дітей і жінок, щоби цей злочин ніколи не забули.

(Закінчення на ст. 19)

satisfied to live by bread alone, The Famine Memorial will remind the world of the crime committed by the Communist regime against the Ukrainian people, so that its victims, mostly women and children will be forever remembered.

We invite all local parish sisterhoods to join our family of sisterhoods. All you have to do is write a petition for acceptance, and pay \$80.00 membership fee per year. You may then choose which of our projects you would like to support.

Every three years the UUOS holds its Convention, to which local sisterhoods send their chosen representatives. At this time the Executive Board and the parish sisterhoods representatives report on the tasks accomplished during the past three years. A new Executive Board is selected from among the representatives present, and resolutions are made which are binding for the new Executive Board. The more sisterhoods become members of UUOS, the more work we will be able to do. With a strong membership we could not only build a Museum, we could "move mountains"!

For additional information or for a copy of our Constitution contact

Nadiya Mirchuk
110 E. Cedar Street
Livingston, NJ 07039.
Tel. 973-992-6479.

(Conclusion from p. 18)

ACTIVITIES OF THE UNITED UKRAINIAN ORTHODOX SISTERHOODS

ДІЯЛЬНІСТЬ ОБ'ЄДНАННЯ

Запрошуємо парафіяльні сестрицтва приєднуватися до родини сестрицтв, з яких складається Об'єднання. Все що вам треба для цього зробити, є написати прохання про вступ до Об'єднання і прислати річну вкладку в сумі \$80.00. Ви можете підтримувати нас у будь-якій ділянці нашої праці.

Що три роки відбуваються З'їзди Об'єднання УПС, на які парафіяльні сестрицтва висилають своїх делегаток. На З'їздах Головна Управа та парафіяльні сестрицтва дають звіти з своєї праці за останніх три роки, вибирається з присутніх делегаток нова Управа, приймаються постанови та побажання, які є зобов'язуючі для нововибраної Управи. Чим більше сестрицтв в Об'єднанні, тим більші наші можливості. Коли нас буде багато, то не тільки Музей будувати, а й гори перевертати зможемо!

За додатковими інформаціями чи статутом звертатися до:

Nadiya Mirchuk
110 E. Cedar Street
Livingston, NJ 07039
Tel.973-992 6479.



**Читайте та передплачуйте
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УПЦ в США**

**Subscribe to "Vira-Faith" -
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Tel.: (973) 992-6479**

Bishop Jeremiah of South America Visits Parma

On the weekend of September 23-24, His Grace Jeremiah, Bishop of the UOC in South America, visited St. Vladimir Cathedral in Parma, OH. After the celebration of Great Vespers on Saturday, His Grace was the guest of the clergy of the Penn-Ohio Deanery at Dimitri's Restaurant where Fr. Dennis Kristof, dean of the Penn-Ohio Deanery, presented His Grace with a check for \$500 to assist in the missionary work in South America.

On Sunday His Grace celebrated and preached at the monthly Youth Liturgy. A luncheon was provided by the St. Vladimir UOL and a free will collection was taken at which an additional \$3100 was collected for the Ukrainian Orthodox Church in South America.

V. Rev. Fr. John Nakonachny is the pastor of St. Vladimir Cathedral, V. Rev. Fr. Ivan Mironko is assistant pastor and Fr. Deacon Ihor Mahlay, Director of Missions and Outreach for the UOCUSA, is attached.



First row (L to R) - Fr. Michael Strapko, Fr. Ephrem George of St. Herman Monastery, Fr. and Dobrodiyka Mironko, Bishop Jeremiah, Dobrodiyka Barbara Kristof, Dobrodiyka Mary Ann Nakonachny and Dobrodiyka Anna Hankavich. Back row (L to R) - Mr. Viktor, Dobrodiyka Iryna Mahlay, Deacon Ihor Mahlay, Frs. John Henry and Vladimir Ivanov of St. Herman's, Fr. Dennis Kristof, dean, and Fr. John Nakonachny, pastor.

The Need for Regular Church Attendance

*Submitted by:
Subdeacon John Kostiak*

"When He came to Nazareth, where He had been brought up, He went to the synagogue on the Sabbath day, as was His custom." (Lk. 4:16)

Among the many things that are very clear about Christ in the Gospel accounts is the way He worshiped. Our Lord was a person of prayer Who was known at times to go off and spend the entire night alone in prayer. Jesus studied the Scriptures, and quoted them in discussions with friends and enemies alike, repeating them during times of joy and times of struggle. In the above passage we see Jesus worshiped regularly on the Sabbath. Private prayer and scripture study were not sufficient. Jesus worshiped with others in the sanctuary on the Sabbath day. That was His custom. There is a lesson here for us as well.

One of the unfortunate realities today is a continual decline in worship attendance throughout Christianity. There are many reasons. They seem good, (I don't get anything out of it. There are only so many nice Sundays in a year. God is everywhere and I can worship anywhere. Its raining today and I don't feel like going out. Or, its nice out today, it's a great day to go to the beach or a ball game, besides; I deserve a break, etc, etc.) But is this really a wise or good thing? If Jesus thought it was important to go to the synagogue, why do we think we need to worship less than

He did? It is simply not enough to say our private prayers and read the Bible as part of our private devotions. We need to gather as God's people to publicly worship as His Body, offering ourselves to God, lifting our lives up to God, and listening together for the voice of the Spirit, regular worship is not an optional thing for the Orthodox Christian life; rather it is the very heartbeat of the Church.

Orthodox worship requires that we devote a minimum of at least two hours a week to God. Worship molds our character toward the virtues and visions of Jesus. Worship is our witness to the culture around us that we believe in God and that we take our belief seriously. Worship is not primarily here to meet our needs or to entertain us with good music and a good homily: Worship is the service that we offer to God! In Orthodox worship we gather together in the very presence of the living God as God's servant people!

Wherever life may take us, let us take the time to worship, missing a Sunday here and there may be somewhat inevitable, but that should be the exception, not the rule, for Orthodox believers. In fact, let us as Orthodox Christians set the standard, let us worship as Jesus worshipped, let it be our custom on the Sabbath to come to church for worship.



ШОСТИЙ РІЧНИЙ МОЛЕБЕНЬ ЗА ГРОМАДУ ООН

Sixth Annual Orthodox Prayer Service for United Nations Community

Вже шість років підряд Об'єднаний комітет Постійної конференції канонічних православних єпископів Америки (SCOBA) і Постійної конференції Східних Православних Церков в Америці (SCOOSH) влаштовують православний Молебень і прийняття для громади Організації Об'єднаних Націй. Цього року ця урочистість відбулася 10 жовтня у вірменському соборі св. Вартана при 630 Другій Авеню, в Нью Йорку.

Його Високопреосвященство Архієпископ Антоній, голова Консисторії Української Православної Церкви в США був представником цієї Церкви, а супроводжували його директор Відділу міжцерковних справ протопресв. Франко Істочин та директор Відділу зовнішніх стосунків ієромонах Даниїл (Зелінський).

На Молебні, крім членів громади ООН були сотні місцевих віруючих православних християн. Молебень відбувався за обрядом Коптської Православної Церкви Александрії і включав особливі прохальні молитви за мир у світі.

Заяву (привіт) від Секретаря ООН Кофі Аннана зачитав директор комунікацій ООН, пан Едвард Мортімер і прийняв в імені п.Аннана Кофі Грамоту признання за його віддане служіння як Генеральний Секретар ООН, вже два терміни.

Від імені Об'єднаного комітету промову виголосив господар цієї імпрези, Преосвященний Єпископ Давид із Архідієцезії Коптської Православної Церкви в Північній Америці.

Цей щорічний молебень відбувається по черзі - одного року в соборі Православної Церкви, а другого у соборі Східної Православної Церкви.



For the sixth consecutive year, the Joint Commission of the Standing Conference of the Canonical Orthodox Bishops in the Americas [SCOBA] and the Standing Conference of Oriental Orthodox Churches in America [SCOOSH] held an Orthodox Prayer Service and Reception for the United Nations Community at Saint Vartan Armenian Cathedral, 630 Second Avenue, New York, NY, on Tuesday, October 10, 2006.

His Eminence, Archbishop Antony, the President of the Consistory of the Ukrainian orthodox Church of the USA, accompanied by the directors of the Consistory office of Ecumenical Affairs, Protopresbyter Frank Estocin and of Public Relations Hieromonk Daniel (Zelinsky), represented the UOC of the USA at the Prayer Service.

Members of the UN community joined hundreds of area Orthodox Christians for the service, which was celebrated in the tradition of the Coptic Orthodox Church of Alexandria. The service included special prayers of supplication for world peace.

Mr. Edward Mortimer, UN director of communications, read a statement from UN secretary general Kofi Annan and accepted a certificate on his behalf of recognition by the Joint Commission for his years of dedicated service as the UN's two-term Secretary-General.

His Grace, Bishop David of the Coptic Orthodox Church Archdiocese of North America, the event's hosting prelate, offered an address on behalf of the Joint Commission. This Prayer Service for the UN Community alternates each year between Eastern Orthodox and Oriental Orthodox cathedrals.



From the Office of Youth and Young Adult Ministries

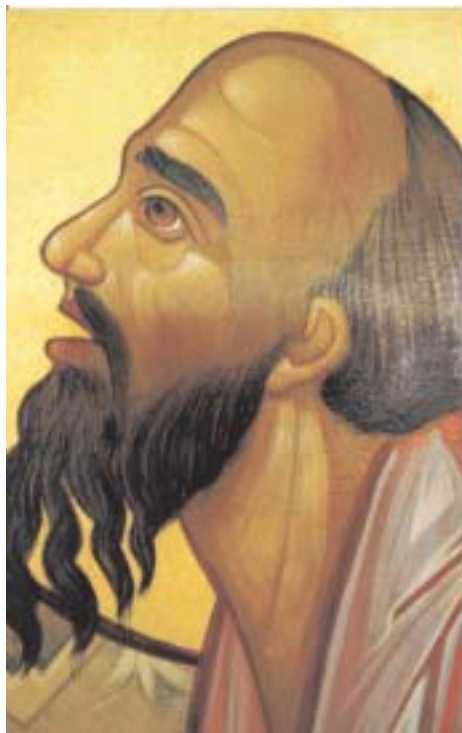
St. Paul is known as the Apostle to the Gentiles (non-Jewish people). After his conversion to Christianity, St. Paul began traveling throughout the Middle East and Asia teaching about Jesus Christ, His Glorious Resurrection and His teachings. At each place St. Paul visited, he brought many to the Christian faith and began new Christian Communities.

Many times after St. Paul left a new community they would forget what he taught them. He would send them letters as reminders of how to live and of Christ's teachings. These letters or Epistles are still used today to help us in our Christian life.

Now, pick up your Bible and discover the answers to these questions about St. Paul's Epistles.

Quiz on St. Paul's Epistles

1. Are the Epistles of St. Paul found in the Old or New Testament?
2. In what book of the New Testament can we learn about the travels of St. Paul?
 - a. The Gospel according to St. Luke
 - b. The Acts of the Apostles
 - c. Revelation of St. John
 - d. Ephesians
3. How many letters are written to communities?
 - a. 3
 - b. 4
 - c. 10
4. How many letter are written to individuals (one person)?
 - a. 7
 - b. 1
 - c. 4
5. What is St. Paul's shortest letter?
 - a. Philemon
 - b. Galatians
 - c. Titus
 - d. Colossians
6. In what letter does St. Paul advise us to 'pray without ceasing'?
7. How often are St. Paul's letters read?
 - a. Only at the Divine Liturgy
 - b. Daily
 - c. Never
8. Was St. Paul the only one to write letters that are included in the Bible?
 - a. Yes
 - b. No



Ask your parents or parish priest to give you the daily readings of the Church. Try to spend time each day reading the Epistles and thinking about what the Apostles are trying to tell us. Discuss your thoughts with your parents, parish priest, church school teachers, youth ministers and friends.

ANSWERS:

1) New Testament; **2)** Acts of the Apostles; **3)** 10; **4)** 4; **5)** Philemon; **6)** Thessalonians; **7)** b. Daily -This is a bit of a trick question. St. Paul's letters are read at every Divine Liturgy, Sacramental service, and many other services. The Divine Liturgy is celebrated every day somewhere and most especially in monasteries. A portion of an Epistle is assigned to each day of the year to be read for the faithful. We are provided with

the daily Epistle reading to read during our own daily time of prayer and contemplation. **8)** No - We are sure that St. Paul and the Apostles wrote many more letters. Some that were not lost are included in the Bible. They are: The Epistle of St. James, The First Epistle of St. Peter, The Second Epistle of St. Peter, The First Epistle of St. John, The Second Epistle of St. John, The Third Letter of St. John and The Epistle of St. Jude.

If you enjoyed this game, go to the Office of Youth & Young Adult Ministry section of the Consistory website each month to learn new and interesting things about our faith through articles and games.

Two Scholarships Presented Last June



Melissa Sirick Josefiak presents an honorarium to Michael Platosz. V. Rev. Fr. Roman Trynoha, pastor, and Fr. Deacon Anthony Szwez stand behind Christopher Goss (right) who was also an honorarium recipient.

Melissa Sirick Josefiak, chairman of the Rt. Rev. Mitred Archpriest Peter Kowalchuk Honorarium Committee of St. Mary's Nativity of the Mother of God Church in New Britain, CT, presented honorariums in June for the school year 2005-06 to Michael Platosz and Christopher Goss.

Michael completed his first year at Tunxis Community College. He is the son of Mr. Adam Platosz of New Britain and the late Mrs. Ann Platosz. Christopher has finished his freshman year at the University of Virginia. He is the son of Mr. and Mrs. Richard Goss of Woodbridge, VA.

The honorarium has been presented for over half a century to children of parish members who are pursuing post high school education.

The award was named in honor of the parish's pastor at that time, Fr. Peter Kowalchuk, an ardent advocate of education at all levels. Candidates are evaluated on scholarship, school and community activities and involvement in church life.

Funding for the honorarium is derived from the proceeds of each Sunday's coffee hour, memorial donations and gifts of love.

St. Mary Church School Graduates



Front row (L to R) - Melissa Sirick Josefiak with graduates Brandon Pender, Marissa Levy, Anthony Szwez and Jonathan Chang. Behind the tetrapod are V. Rev. Roman Trynoha, pastor, and Fr. Deacon Anthony Szwez.

Graduation exercises were held for the 8th grade class of St. Mary's Church School, New Britain, CT on June 18. The graduates were presented with diplomas by Church School Director Cynthia Sirick, and received remembrances from Mrs. Josefiak, 8th grade teacher; Michael P. Wowk, parish board president; Ann Sencio, St. Olga Sisterhood president; and Sarah Bailly, youth ministry director.

This graduation marked the close of the 50th year of the Church School. It was founded by Rt. Rev. Mitred Archpriest Peter Kowalchuk. A celebration to mark this anniversary was held on October 14.



Boston, MA - Alexandra Teper poses with V. Rev. Fr. Roman Tarnawsky and Hierodeacon Vasyl in celebration of her graduation from Sunday School at St. Andrew Parish in Boston.

Святкова подія у Джонсон Ситі, Нью Йорк



On Sunday July 9th 2006 His Eminence Archbishop Anthony made his pastoral visit to St. John the Baptist Church in Johnson City New York, to celebrate with the parishioners their patron saint Feast Day, Nativity of St. John the Forerunner.

This was a joyous and spiritually uplifting day for all those who attended Divine Liturgy. That day three of Saint John's parishioners were tonsured as readers. Following the liturgy there was a festal procession around the church, with the reading of the gospel. Later on everyone enjoyed a special brunch.

Through the prayers of Saint John the Forerunner, Lord have mercy on us.

В неділю, 9 липня 2006 року Божого, Високопреосвященний архиєпископ Антоній відвідав парафію святого Івана Хрестителя у Джонсон Ситі, Нью Йорк. В цей день парафія святкувала храмове свято Народження Івана Хрестителя. Радісно та на духовному піднесенні діти та парафіяни храму зустрічали їхнього архипастиря.

Перед Божественною Літургією Владика Антоній рукоположив у читці трьох парафіян, а після богослуження відбувся Хресний Хід навколо храму Божого з читанням Євангелії. По закінченні богослуження відбувся святковий сніданок.



On the photo from left to right, Myron Shlutz, Robert Dobransky, and Robert Wilkes.

На фото: Мирон Шлець, Роберт Добранський та Роберт Вілкс під час рукоположення.

Молитвами святого Івана Хрестителя, Господи Ісусе Христе помилуй нас!



Parish Board of Administration of the Holy Ascension Ukrainian Orthodox Church of Nanty Glo, PA

Pictured are members of the parish board of administration of the Holy Ascension Ukrainian Orthodox Church of Nanty Glo, PA, following the receiving of the oath of office.

From left to right: Thomas Little, trustee; Betty Charnesky, financial secretary; James Charnetsky, treasurer; Nick Palovich, vice president; Marie Flannigan, trustee; Father George Hnatko, pastor; Eli Suniak, president; Pete Polosky, trustee; Dorothy Harmotta, secretary; Ray Mazarik, trustee; Frank Symusiak, trustee. Missing is George Boychuk, trustee.

Новини з північно-західного деканату

Отець-декан Володимир Ханас

18 вересня 2006 року Божого, відбулося засідання духовенства північно-західного деканату центральної єпархії УПЦ в США в парафії Пресвятої Тройці в Бафало, НЙ. Такі засідання відбуваються кожного року і скликаються деканом, митрофорним протоієреєм Володимиром Ханасом.

Цьогорічна конференція розпочалася молебнем до Пресвятої Богородиці, який відслужив отець-декан.



Отець-декан
Володимир
та сестриці
Уляна Петручак
і Ніна Біда.

Опісля, відкривши засідання деканату, о. Володимир висловив вдячність духовенству за їхню присутність на конференції та привітав нового настоятеля парафій Покрова Богородиці в Геркімер, НЙ та св. Петра і Павла в Ютиці, НЙ – протоієрея Івана Семка із призначенням на пастирську опіку громадами цих парафій деканату та нашої Святої Української Православної церкви в США.

Конференція пройшла у дружній та робочій атмосфері. Серед багатьох питань на порядку денному, було обговорено діяльність деканату в минулому, та відповідні плани на майбутнє було заплановано. Окрім того, деканат заохочує парафіяльні громади відновити



о. декан
Володимир Ханас
о. Микола
Слокотович,
о. Ігор
Креховецький,
о. Микола Кривонос
та о. Іван Семко

працю недільних шкіл єпархії. Також, отці обговорили важливість духовного послуху у Христовій Церкві та важливість духовного спілкування між Консистроією УПЦ в США та деканатом. Розпорядження Консисторії щодо духовного та адміністративного життя парафії УПЦ в США повинні виконуватись без вагань та затримань – адже від успіху їх запровадження в парафіяльне життя залежить майбутнє цілої Церкви. Духовні отці деканату також торкнулися питання жертвенності у їхній парафіях. Підтримування парафіяльних громад та їхньої місійної діяльності на терені Америки багато залежить від фінансових пожертв вірних деканату. Отож, отці заохочують духовенство та вірних із відданістю фінансово підтримувати пастирську діяльність Христової Церкви в наших парафіях.

Після закінчення робочих сесій конференції, відбувся урочистий обід, який був приготовлений місцевим сестрицтвом. Отець-декан Володимир та духовенство деканату висловлюють особливу подяку старшій сестриці Уляні Петручак та сестриці Ніні Біді за їхню невтомну працю.

**Закінчилася зустріч святковим віспіванням
МОНОГАЯ ЛІТА ієрархії, духовенству та вірним
Української Православної Церкви в США.**

Продовжується спорудження каплиці на таборі ВСІХ СВЯТИХ. УПЛіга взяла на себе надзвичайний обов'язок збирання коштів на оздоблення нового храму Божого.

Якщо ви можете зробити пожертву, будь-ласка звертайтеся до Дебри Бурган, телефонуючи на (973) 340-7586 або deburgan@aol.com

Great progress has been made on the construction of the chapel at All Saints Camp. The UOL is now graciously conducting a fund drive to help with furnishing the interior.

To make a donation, or for more information, please contact Debra Burgan at 973-340-7586, or deburgan@aol.com.



From the Children of Palos Park to Children Around the World



Building a "Bridge of Love" to nations around the world is an important venture of our lives. Teaching that to our children will perhaps make the future a little kinder. That is why the Church School and Jr. UOL Chapter of Palos Park dedicated the month of September to the OCMC School Kit Drive.



Many supplies were brought in by the youth of SS. Peter and Paul Parish. Under the direction of Church School Director Janet Milton and with the help of teachers, supplies were put into canvas bags to be distributed to poor and needy children, and victims of tragedies and natural disasters around the world.

This is one of many OCMC projects that SS. Peter and Paul has supported throughout the years.

Consistory Publishes Music to the Memorial Service

Traditional Melodies with Parallel English and Ukrainian Text

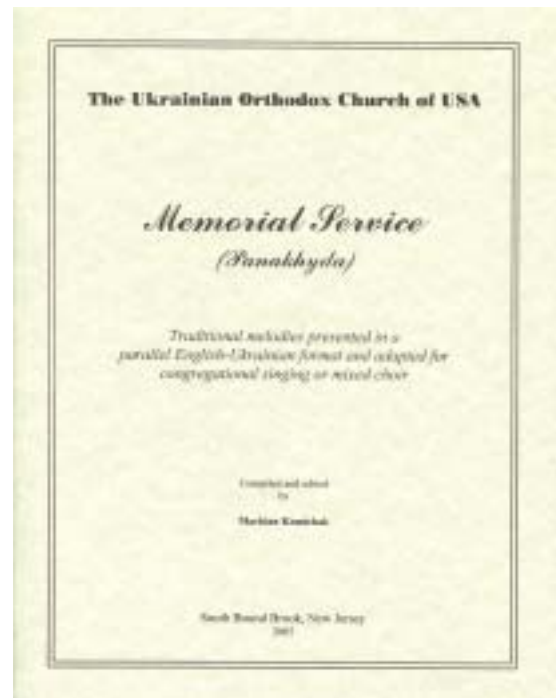
The Ukrainian Orthodox Church of the USA has recently published the next in the series of Liturgical Music Books. This compilation, *The Memorial Service (Panakhya)* is based on simple traditional Kyivan chant, as sung in most of our parishes and contains all of the sung responses in the order of the service. The parallel English and Ukrainian format (on facing pages) is designed to give a cantor or a group of singers the greatest amount of flexibility when singing the responses.

Years of research and analysis of previously published texts and music, in Ukrainian, Slavonic and English, was made adapting the music for ease and simplicity of usage by congregational singing or mixed choir. This edition has been prepared by Markian Komichak, musical director of two choirs at St. Vladimir Ukrainian Orthodox Cathedral in Parma, Ohio. The Memorial Service Book follows the well-received collection Music to the Divine Liturgy, published in 2002.

Cost of the Memorial Service Music Book is \$5 and the Liturgy Book is \$8. These books may be purchased at our Consistory through the St. Andrew Church Goods and Bookstore:

*135 Davidson Avenue
Somerset, NJ 08880*

Tel: (732) 356-0090 or email: Consistory@verizon.net



St. Andrew Church Goods and Bookstore



\$25.00

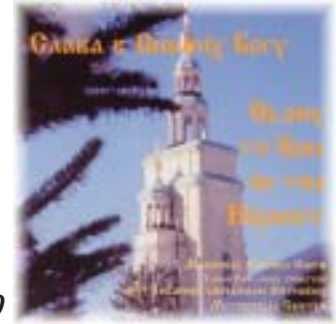
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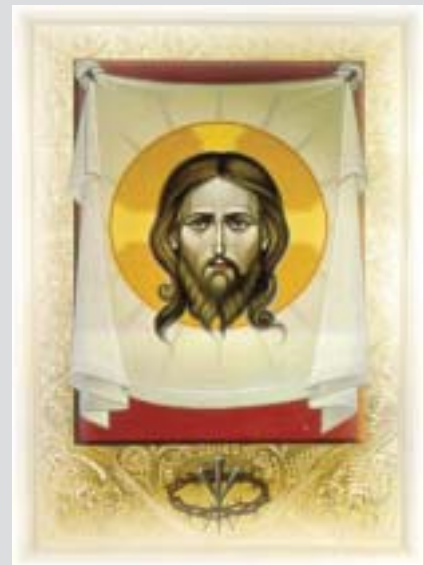
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Please remember in your prayers... Просимо згадати у Ваших молитвах...

ДЕСЕМВЕР - ГРУДЕНЬ

- | | |
|-------------|--------------------------------------|
| 6th 1950 - | V. REV. STEPHAN PROKOPCHUK |
| 17th 1955 - | PROTOPRESBYTER WASYL DIAKIW SR. |
| 29th 1962- | V. REV. GREGORY PYPIUK |
| 18th 1965 - | REV. PETRO KASIANCZUK |
| 4th 1967 - | PROTOPRIEST MYKOLA MOHUCHY |
| 1st 1969 - | REV. JURIJ SIKORSKYJ |
| 14th 1973 - | PROTOPRESBYTER OLEXIJ POTULNYCKYJ |
| 21st 1976 - | REV. IVAN CHUMAK |
| 12th 1987 - | PROTOPRIEST WASYL POKOTYLO |
| 9th 1992 - | PROTOPRIEST FEDIR KOWALENKO |
| 22nd 1997 - | PROTOPRESBYTER WOLODYMYR BAZYLEWSKYJ |
| 25th 1997 - | PROTOPRIEST NESTOR STOLARCHUK |
| 1st 2000- | V. REV. ANDREW LASHINSKY |
| 6th 2001 - | PROTOPRESBYTER PETRO SAHAJDACHNY |
| 28th 2003- | V. REV. VICTOR COOLEY |



**Вічна пам'ять!
Меморі Етерна!**

Holy Baptism...

As of 10/01/2006



Barabash, Maria Sophia baptized and chrismated on September 17, 2006, in St. Nicholas Church, Troy, NY child of Ivan Barabash and Ilia Tsapar. Sponsors: Derek Haskihs and Luba Markovetska. Celebrated by Fr. Paul Szewczuk & Fr. Rostyslav Tsapar.

Bula, Brandon Alexander baptized and chrismated on September 24, 2006, in Holy Trinity Church, Trenton, NJ child of Alexander Bula and Jamie Schoeffling. Sponsors: Gregory Bula and Alexandra Bula. Celebrated by Fr. Ivan Lymar.

Carlantone, Paul baptized and chrismated on September 30, 2006, in Assumption Church, Northampton, PA child of Michael Carlantone and Anne Unger. Sponsors: Peter Ferdinandi and Stephanie Burk. Celebrated by Fr. Bazyl Zawierucha.

Hudson, Nevin William baptized and chrismated on September 16, 2006, in St. Vladimir Church, Pittsburgh, PA 15203 child of Matthew John Hudson and Christine Mae Hopkins. Sponsors: Russell John Hopkins and Brian Allingham. Celebrated by Fr. John A. Haluszczak.

Jakhua, Mariami Venera baptized and chrismated on August 28, 2005, in St. Andrew Church, Bloomingdale, IL child of Tengiz Jakhua and Nino Chanturia. Sponsors: Timur Shermazanashvili, Maia Sherozia and Tea Akhobadze, Tamuna Sharabidze. Celebrated by Fr. Bohdan Kalynyuk.

Kolinkovska, Yuliya Maria baptized and chrismated on October 1, 2006, in St. Andrew Church, Bloomingdale, IL child of Myron Kolinkovskyy and Natalia Kuziv. Sponsors: Volodymyr Slobodyan and Oleksandra Gogol. Celebrated by Fr. Bohdan Kalynyuk.

Kozak, Victoria Marie baptized and chrismated on September 10, 2006, in Protection of St. Mary Church, Milwaukee, WI child of Anatoliy Kozak and Oleksandra Kozak. Sponsors: Mychaylo Dubko and Oksana Hladun. Celebrated by Fr. Walter Hvostik.

Kozi, Julian Richard baptized and chrismated on January 8, 2006, in St. Andrew Church, Bloomingdale, IL child of Richard Kozi and Lesya Sokolenko. Sponsors: Andrew Essary and Ludmila Agaltosvo. Celebrated by Fr. Bohdan Kalynyuk.

Kroner, Anna Victoria baptized and chrismated on July 29, 2006, in St. Andrew Church, Boston, MA child of Borislav Kroner and Izabela Kroner. Sponsors: William Bobos and Irina Podolsky. Celebrated by Fr. Roman Tarnavsky.

Novak, Sophia Mae baptized and chrismated on September 10, 2006, in St. Vladimir Cathedral Church, Parma, OH child of William H. Novak, Jr. and Melissa A. Novak. Sponsors: Jonathan M. Novak and Cheryl Novak. Celebrated by Fr. John R. Nakonachny

Tyshchenko, Sophia Alexandra baptized and chrismated on June 25, 2006, in St. Andrew Church, Bloomingdale, IL child of Paul Tyshchenko and Rhoda Lynn Wallace. Sponsors: Derrick Mysliwec and Jamne Mysliwec. Celebrated by Fr. Bohdan Kalynyuk.

Holy Matrimony...

As of 10/01/2006



George Bordian and **Irina Knyazhitskaya** in St. Andrew Parish, Boston, MA, on September 2, 2006, witnessed by Yevgeniy Bordianu and Olexandra Dembo Celebrant: Fr. Roman Tarnavsky

Nicholas Lee Griffin and **Kathryn Marie Rudy** in St. Vladimir Cathedral Parish, Parma, OH, on September 16, 2006, witnessed by Will Fetsko and Jessica Stepic Celebrant: Fr. John Nakonachny

John Parkanzky and **Natalia Kostryk** in St. Vladimir Cathedral Parish, Parma, OH, on September 30, 2006, witnessed by Elizabeth Johnson and Alan Hobson Celebrant: Fr. John Nakonachny



Asleep in the Lord...

As of 10/01/2006

Belanger, Vladimir (Walter) of Tarzana, CA on September 13, 2006, at age of 69, funeral September 19, 2006 officiating clergy Fr. Alexis Limonczenko of St. Michael Parish San Francisco, CA.

Chorney, Michael of Allentown, PA on July 26, 2006, at the age of 89, funeral July 31, 2006, officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish Allentown, PA

Coskin, Emily of Elyria, OH on March 1, 2006, at age of 83, funeral March 4, 2006 officiating clergy Hieromonk Gregory Woolfenden of St. Mary Parish Lorain, OH.

Fedorinec, John of Allentown, PA on September 18, 2006, at age of 87, funeral September 22, 2006 officiating clergy Fr. Myron Oryhon of St. Mary Protection Parish Allentown, PA.

Kimak, Ann of Alsip, IL on August 8, 2006, at age of 92, funeral August 11, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos Park, IL.

Klischuk, Helen of Orland Park, IL on September 21, 2006, at age of 81, funeral September 26, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos Park, IL.

Konyk, Anna of Cedar Lake, IN on September 18, 2006, at age of 87, funeral September 22, 2006 officiating clergy Fr. Taras Maximtsev of St. Michael Pro Cathedral Parish Hammond, IN.

Rishko, Mary Shinski of Allentown, PA on September 7, 2006, at age of 87, funeral September 12, 2006 officiating clergy Fr. Myron Oryhon of Protection Mother of God Parish Allentown, PA.

Simko, "Pani" Elizabeth Mary of Middletown, OH on September 4, 2006, at age of 95, funeral September 8, 2006 officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish Bridgeport, CT.

Trigg, Helen of Chicago, IL on July 4, 2006, at age of 85, funeral July 7, 2006 officiating clergy Fr. Taras Naumenko of Sts. Peter & Paul Parish Palos Park, IL.

FOCUS

Sts Peter and Paul Church
Bakerton, PA

Our Cover...

Parish Priest: Fr. Paul Bigelow

Saint Peter and Paul Orthodox Church was the last of three churches built in a small coal mining town called Bakerton (Elmora) in South Western Pennsylvania. In 1913, the way this was funded was by visionary future members of the church. They borrowed money against their properties so the construction could be started while many of these people did much of the work at a cost of \$3000, which was a huge sum at the time.

Having received the guidance and blessing of the church hierarchy prior to groundbreaking, a local contractor was hired to build a traditional structure with three onion domes.

The members knew the importance of bells for any Ukrainian Church. Therefore, three bells were ordered at the beginning of construction. When the bells arrived, the tower was not yet constructed. Therefore, the parish pastor encouraged the members to lend one of them to a sister parish, which had no bell. When the bell tower was finally built it had three bell sections but, the parishioners decided not to request their "borrowed" bell back and the tower to this day still has only two bells.

During the early history of the parish, it was called Greek Catholic Church – under the patronage of another saint. The majority of the parishioners came from the southern tip of Galicia, north of the Carpathian Mountains. Often referred to as the western Ukrainians, they spoke the Lemko dialect. Other members were Slovaks from Slovakia. The initial church services were held every third Sunday by a priest from a nearby town.

In 1925, as was a frequent occurrence at the time, there was a disagreement about financial policy. A bitter court battle ensued and the church was padlocked. The court ruled that the Orthodox membership could purchase the church. Church services were held in a local store until this dilemma was worked out. Eventually the church was purchased and placed under the patronage of Saints Peter and Paul as a Ukrainian Orthodox Church.

This Church was rich with cultural activity. It helped to pull people together and unite them as they dealt with the danger of the coal mining occupation. The parishioners supported one another during both the difficult and the happy times.

In July of 1966, a large memorial cross was placed in the parish cemetery, where memorial services are celebrated each year on St. Thomas Sunday to remember those parishioners who gave so much of themselves for our Lord and His Church.

The parish also had a church hall a short distance away, which was referred to by locals as "The Mustache" because so many of the Ukrainians men wore mustaches.



This hall was the site of many dinners, weddings and cultural events like plays, dances and men/women club meetings. Dances were very popular and in the beginning and were traditional Ukrainian. As the time went by there were polka bands and eventually it got more Americanized. When this era ended the hall was used only for storage and fell into disrepair and it was necessary to raze it in 2003.

This church is now 93 years old and the faithful are beginning to think about celebrating a century of existence. As we look into the future we can reflect back and see why the church is so strong today. We were lucky enough to have dedicated people who were willing to put what they owned on the line to build a dream and what they truly believed in. Now it is our turn to continue the dream for another century and for future generations.

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Bethlehem, PA

UOL Educational Seminars

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2007 College Student Mission Trip to Ukraine

30 May-17 June, 2007
Sponsored by Consistory Offices of Youth and Young
Adult Ministry and Mission and Christian Charity

Church School Camp

24 June - 7 July, 2007
All Saints Camp - Ages 9-13
Emlenton, PA

Teenage Conference

8-21 July, 2007
All Saints Camp - Ages 13-18
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

25-30 July, 2007
Hosted by Sts. Peter and Paul Chapters
Carnegie, PA

Mommy/Daddy and Me Camp

July 30- 3 August, 2007
All Saints Camp- Ages 4-8 + *Parent(s)*
Emlenton, 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).*

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