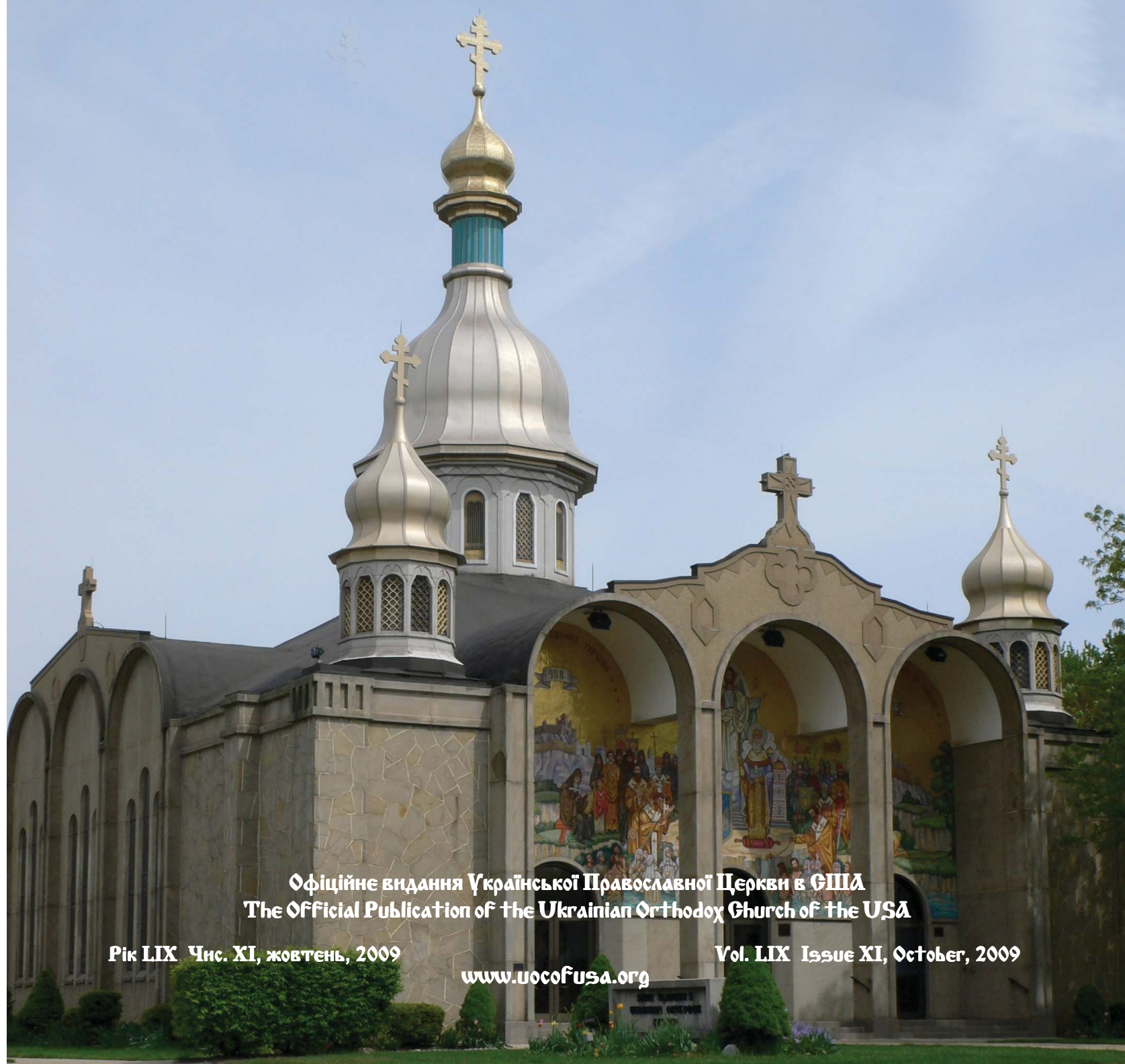


# Українське Православне Слово Ukrainian Orthodox Word

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



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**Ukrainian Orthodox Word**  
**Українське Православне Слово**



His Beatitude Constantine, Metropolitan  
 His Eminence Archbishop Antony,  
*Consistory President*  
 His Grace Bishop Daniel

Founded in Ukrainian  
 as "Українське Православне Слово" in 1950

Founded in English  
 as "Ukrainian Orthodox Word" in 1952

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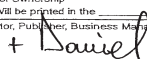
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- Item 17 must be signed.

(On the cover - St. Vladimir Ukrainian Orthodox Cathedral, Parma, OH.  
 На обкладинці - катедра св. князя Володимира, Парма, ОГ)



**+КОНСТАНТИН,**  
ЛАСКОЮ БОЖОЮ МИТРОПОЛИТ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США

**+CONSTANTINE,**  
BY THE GRACE OF GOD METROPOLITAN  
OF THE UKRAINIAN ORTHODOX CHURCH OF THE UNITED STATES OF AMERICA



*Високопреосвященному Архиепископу Антонію,  
Преосвященному Єпископу Даниїлу, всечесному духовенству  
та вірним нашої Святої Матері-Церкви*

*Ваші молитви та щирі побажання видужання після мого перебування в лікарні постійно були і надалі є джерелом підтримки для видужання після важкого захворювання.*

*З допомогою Господньою - Лікаря душ і тіл людських, Ваші постійні вислови любові та уваги нададуть мені можливості в скорому часі знову повернутись до активного архиєпископського служіння в житті нашої Святої Церкви.*

*З щирoserдечною подякою до всіх Вас,*

*+ Константин*

*+Константин,  
слуга Божий та Його Благодаттю, Митрополит УПЦ в США.*

*To His Eminence Archbishop Antony,  
His Grace Bishop Daniel,  
the venerable clergy  
and the faithful of the Church.*

*Your prayers and well wishes during my  
hospitalization and subsequent conva-  
lescence sustained me and gave me  
the strength necessary to overcome my  
illness.*

*Your continued expression of love and  
concern hasten that day when I, with  
the help of Christ our God –Healer of  
souls and bodies, will be able to be  
fully active in the life of our Holy  
Church.*

*With profound gratitude to all of you,*

*+ Constantine*

*+Constantine,  
Servant of God and by His Grace,  
Metropolitan.*

*Вашою любов'ю та увагою, які були і надалі є джерелом підтримки для видужання після важкого захворювання.*

Your Eminence Metropolitan Constantine of Eirinoupolis of the Ukrainian Orthodox Church of the U.S.A., our beloved brother in the Lord: Grace be to you and peace from God.

Having learned of your recent surgery, we hasten to extend to you our sincerest and whole-hearted prayers and wishes for your complete recovery. We pray that our Lord Jesus Christ, the physician of our souls and bodies, may grant you health and strength so that you may continue serving the faithful that have been entrusted to your care.

Conveying to you once again our fraternal prayers for your health and well-being, we embrace you in the love of our Lord.

At the Ecumenical Patriarchate, 17<sup>th</sup> of July 2009

Your Eminence's  
Beloved Brother in Christ,

*+Kyrillos of Alexandria*

✠ BARTHOLOMEW  
Archbishop of Constantinople,  
New Rome and Ecumenical Patriarch

# Embracing People with Disabilities within the Church

Thursday, June 25, 2009

To all of the faithful clergy and laity of the Holy Orthodox Church throughout the Americas, Beloved Brothers and Sisters in Christ,

## 1. *Understanding Disability, Embracing Persons with Disability*

Persons with disabilities comprise the largest minority group in the United States, with almost 20% of the population facing disability in one form or another. Disability affects people of all backgrounds, nations and races, of both genders and any age. A disability stems from an impairment that is either congenital, or the result of disease, injury, or the developmental and aging processes.

Disability is a daily and, in many ways, a natural occurrence. We are all touched by disability in the form of illness or injury or difficulty at some point in our lives. Since we all hold the treasure of God's life in fragile earthen vessels (see 2 Cor. 4:7), each of us is vulnerable to disability, whether by circumstance, by genes, by disease, by accident, or by age. Such disability might include chronic disease, vision or hearing impairment. However, for some people, such a physical, mental, sensory or emotional impairment substantially limits their daily activities.

Yet a person with a disability is not necessarily handicapped except through physical and attitudinal barriers created by others. Handicaps are in fact the barriers that we create for people with disabilities by excluding them socially and physically. There are many persons with disabilities even in our own parishes; nevertheless, our parishes have not reached out sufficiently to adults and children with disabilities in its ministry. Indeed, the reality of disability is often shrouded in silence or shame because the presence of disability challenges basic assumptions and stereotypes. Therefore, it would be useful for us to recall the fundamental theological principles that should guide our pastoral ministry and practical response as we realize our mission as Church to be a welcoming communion. "God shows no partiality." (Gal. 2:6) "For the Lord does not see as we see; we see the outward appearance, but the Lord looks at the heart." (1 Sam. 16:7)

## 2. *Humanity in the Image of the Trinitarian God*

One of the most repeated phrases in our liturgy is the Trinitarian nature of our God: "Father, Son, and Holy Spirit." The God we worship is characterized and defined by communion or interdependence, not exclusion or independence. In our pursuit, then of a model response to disability concerns, we affirm a God of love and hospitality, in the manner of Abraham and Sarah welcoming the three angels (Gen. 18) reflecting the unity of the Trinitarian God. In this respect, the Church, too, is called to become the image of the Trinity, a unity of persons in communion, a place where everyone is welcomed.

Humanity - created in the image and likeness of God (Gen. 1:26) and comprising an icon of Trinitarian communion - is enriched and defined by the unique gifts and differences of every person. No one is created perfect, and all of us strive toward perfection in the crucified Jesus Christ, who alone is the perfect "reflection of God's glory and the exact imprint of

God's very being" (Heb. 1:3) and the complete image of man - fully divine and fully human. Therefore, it is only in the Body of Christ, as a corporate image, that each person becomes an equal and indispensable member.

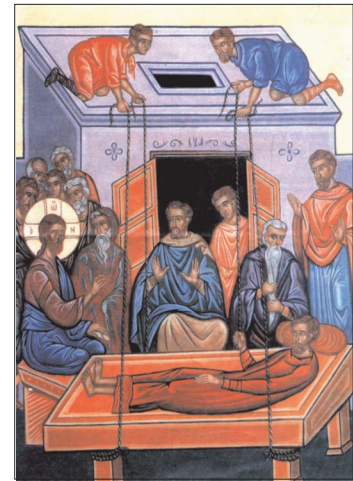
Every member, those with as well as those without disabilities, bring specific and special talents to the Church. At the same time, we need one another in order for our gifts to be revealed.

Thus, in the Church, we learn to honor and to complement one another. However, such completion or perfection (theosis) is always a constant striving, never fully accomplished in this life. For, "just as the body is one and has many members ... so it is with Christ." (1 Cor. 12:12) Indeed, "the parts of the body which seem to be weaker are indispensable." (1 Cor. 12:22) There are two points that we should notice in St. Paul's words: first, that certain parts may "seem" weaker, but in fact are not actually weaker; second, that weakness is not the characteristic of an individual but of the entire Church. This means that, when people with disabilities are in any way excluded from our parish life, then the entire body is incomplete. "We all bear one another's burdens in order to fulfill the law of Christ." (Gal. 6:2) When St. Paul speaks of the weak, he is continuing a long biblical tradition that God chooses the vulnerable for the sake of bringing wholeness and healing to the entire community.

We often forget that the application of the word "membership" to persons is of profoundly Christian origin, and it is only in the Church that it assumes full and authentic meaning. St. Paul implies that members of the Church resemble organs of a body, essentially different from and yet essentially complementary to one another. Membership differs from mere inclusion in the collective or political sense. We are not a full community without one another. If we exclude or overlook one member, then we do not simply reduce the community; in fact, we inflict injury on the very structure of the Church.

## 3. *Christ as Healer and Savior*

Ultimately, the way that we embrace people with disabilities reflects the way that we perceive the incarnate and crucified Word of God. As Christians, the God we worship is characterized and defined by assuming flesh and lying utterly powerless on the Cross. Christ came to "reconcile and tear down the middle wall of separation." (Eph. 2:14) As disciples of Christ, we are called to consider society's walls, as well as the walls which we set up and which separate us from our neighbor. For these all too human walls contradict the ministry of Christ, which is a ministry of reconciliation and healing. It is unfortunate that, in our day, people with disabilities still encounter such walls, whether through



physical barriers or through prejudicial attitudes; indeed, it is unconscionable that our parishes often tolerate or perhaps even contribute to such exclusionary conditions.

The healing miracles of Jesus, which are recounted in the Gospels, are primarily concerned with the reconciliation of persons to their communities, rather than merely the cure of physiological conditions. Jesus did not distinguish between physical healing, social restoration and the forgiveness of sins. For example, the man with leprosy is offered the opportunity to return to his community (see Mark 1.40-45), while the paralytic is forgiven his sins (see Mark 2.1-12). Forgiveness of sins implies removing the stigma imposed by the prevailing culture, where disability was associated with sin. Thus, disability is principally a social issue, while healing is the removal of social barriers.

We often reduce the significance and scope of forgiveness to guilt and redemption. Yet, the Greek word for forgiveness (*synchoresis*) implies much more than this, pointing to a sense of sharing and fitting together within community. Furthermore, all of us require such forgiveness and reconciliation within the community. Perhaps this broader interpretation of forgiveness will help us disassociate disability from sin, guilt and physical healing. What is called for is a sense of solidarity with all members of the Church, rather than an expectation of similarity with worldly images and stereotypes, whereby people emphasize either cure or acceptance of a condition.

#### 4. Pastoral Ministry: Practical Implications

The Church's role is to embrace the reality of humanity in all of its depth and breadth, including the reality of people with disabilities who are often excluded, rejected, or abandoned. For, "truly, anything that we do for one of my brothers and sisters, however, insignificant, we do it for Him." (Mt. 25.40) The integration of persons with disabilities within the Church gives testimony to God's love as expressed by His disciples and is a model for society where disabled people suffer from humiliation and marginalization.

Beyond the experience of marginalization, most disabled people are also economically disenfranchised, experiencing some form of deprivation in living and employment conditions. Moreover, their care-givers make considerable sacrifices, often unnoticed, experiencing manifold demands on their time and resources. In addition, disability can cause social discrimination, whereby people with disabilities experience loneliness and isolation. Bearing one another's burdens" (Gal. 6.2) implies, first, noticing the suffering of others and then discerning ways of responding appropriately. Supporting people with disabilities involves removing emotional barriers, refusing to consider disability in a patronizing manner either as a test from God or the target of our pity. When our Lord was asked about the man born with blindness, He responded that "neither he nor his family sinned ..." (John 9.3) Each of us is born into the world, with the gifts as well as with the weaknesses that we have, "in order that God's works might be revealed in us."

Therefore, welcoming every baptized Orthodox Christian to full parish membership makes the community whole and enriches all of us as God desires. Indeed, embracing persons with disabilities is a proclamation of the Gospel message. For, we are all called to "welcome one another, even as Christ has welcomed us." (Rom. 15.7) All of us, with and without disability, are invited by God to a full life of faith and ministry, including worship, leadership, education, and

service.

The most evident expression of the community is the common worship of the congregation. Orthodox worship is rich in color, sound, smell and movement, appealing to all senses and all persons. Therefore, we should examine especially carefully, then, whether we consider ways in which people with disabilities are encouraged to participate in our services, in our choirs, or in the many nonverbal elements of our worship. More fundamentally, we should examine whether the entrances to our buildings and the pathway to receiving Holy Communion are accessible to all members of the Church. Moreover, we should examine whether our liturgical and pastoral services are welcoming to those among us with challenges in movement, hearing, sight, or speech.

Furthermore, to feel truly welcome in our parishes, persons with disabilities must not be excluded from leadership roles. We should explore ways of involving people with disabilities in administration by inviting them to serve on committees, by offering assistance in transportation, or perhaps even by changing the venue of a particular meeting. We should consider every appropriate opportunity and dignified manner with which to include every member of the community in liturgical occasions and catechetical classes.

No one should be excluded from the manifold aspects of the church's education (whether children, adults, or the elderly) or the community's pastoral ministry (such as visitations and fellowship). There should also be provision in our seminaries for training and informing future clergy regarding aspects of inclusion for people with disabilities. Responding to issues of disability reflects the willingness to respond to the vulnerability of life itself. An inclusive paradigm of ministry is a crucial step in dispelling misconceptions and assumptions regarding disability, while rendering all areas of parish life accessible and possible to persons with disabilities.

#### 5. Beyond Inclusion to Communion

The Americans with Disabilities Act (ADA), signed into law in 1990, was the first comprehensive civil rights legislation to protect people with disabilities. Yet, beyond legal obligation and civil conduct, responding to and including people with disabilities are not options for us as Orthodox Christians. This includes, for example, providing curb cuts, adequate ramps, sufficient handicapped parking, wide doors and aisles to accommodate wheelchairs. It is our personal and collective obligation to strive for the transfiguration of all people and all things in the heavenly vision of unity.

Humbly learning the proper language and appropriate behavior is part and parcel of our vocation as children of the living God and disciples of the risen Lord. It involves identifying and increasing the visibility of people with disabilities - those using canes, walkers, wheelchairs or service dogs. The key in relating to people with disabilities is always communion and openness, not mere compassion or pity. The only rules are sincere love and genuine respect. We are called to look at the person and to remember that the disability is only a part of the whole person. Thus, the first and most valuable gift that any community can offer a person with disability is recognition, rather than rejection. Our mission is, in humble cooperation with the Holy Spirit, to render the Church as a whole body, a human reflection of Trinitarian communion, an earthly image of the heavenly kingdom.

Let it be so among us.





## Відзначення 18-ої річниці незалежності України в США

15 вересня 2009 року Преосвященний єпископ Даниїл, правлячий архиєрей Західної єпархії Української Православної Церкви в США, представляючи голову Консистоїї Української Православної Церкви в США владу архиєпископа Антонія, у супроводі настоятеля катедри св. Андрія Первозванного у Силвер Спринг, МД о. Володимира Штеляка, взяв участь в прийнятті, з нагоди 18-ї річниці Незалежності України в Посольстві України в США у Вашингтоні.

Подія розпочалася вітальним словом Надзвичайного і Повноважного Посла України в США Олега Шамшура, який, зокрема, наголосив на тому, що Україна і Сполучені Штати разом долають складні виклики

сьогодення, залишаючись справжніми друзями і стратегічними партнерами. Серед таких друзів були присутні на прийнятті Співголова Сенатського комітету у закордонних справах Ричард Лугар та Голова підкомітету з питань Європи Комітету міжнародних справ Палати представників Конгресу США Роберт Векслер. Обидва впливові члени Конгресу наголосили, що в Сполучених Штатах - незалежно від того, яка адміністрація знаходиться при владі - високо цінують стратегічний характер американсько-українського партнерства, яке базується на спільних демократичних цінностях та розуміють важливість забезпечення подальшого динамічного розвитку двосторонніх відносин.

Багато гостей з Конгресу США, Президентської адміністрації, Державного департаменту США та інших урядових інституцій, членів дипломатичного корпусу, дослідницьких центрів, лідерів української громади, журналістів українських та місцевих ЗМІ прийшли віддати шану святоті України та привітати її офіційних представників. Прийняття пройшло у супроводі скрипкової музики у виконанні Соломії Горохівської.

Кілька днів пізніше, 17 вересня 2009 року в Нью-Йорку, постійне представництво України при ООН спільно з Генеральним консульством України провели офіційне прийняття з нагоди відзначення 18-ї річниці Незалежності нашої держави.

У велелюдному заході з нагоди найважливішого для всього українства національного свята взяли участь

*(Закінчення на ст. 27)*



*Владика Даниїл та співголова Сенатського комітету у закордонних справах Ричард Лугар і член дипломатичного корпусу.*



*His Grace Bishop Daniel with the Permanent Representative of Ukraine to the United Nations His Excellency Yuriy Sergeyev, Council General of Ukraine in New York His Excellency Sergiy Pogoreltsev and their spouses.*



*His Grace Bishop Daniel with the Permanent Representative of the Republic of the Philippines to the United Nations His Excellency Hilario G. Davide, Jr. and Mrs. Gigi P. Davide.*

*Владика єпископ Даниїл взяв участь в зустрічі  
Президента України Віктора Ющенко із представниками  
української громади США в Нью-Йорку!*



22 вересня 2009 року Преосвященний єпископ Даниїл, правлячий архиєрей Західної єпархії Української Православної Церкви в США, представляючи голову Консистоїї Української Православної Церкви в США владика архиєпископа Антонія, у супроводі о. Володимира Штеляка, о. Віктора Вронського з дружиною, о. Юрія Базилевського з дружиною, о. Івана Лишика з дружиною та семінариса Василя Довгана взяв участь в зустрічі Президента України Віктора Ющенко із представниками української громади США в Нью-Йорку. У зустрічі взяла участь дружина Президента пані Катерина Ющенко.

Під час зустрічі Глава держави ознайомив представників громади з сучасними внутрішньополітичними процесами в Україні, а також поінформував про внесені ним до Верховної Ради ініціативи щодо конституційних змін.

Президент відзначив важливу роль української громади США у відстоюванні інтересів України. Він подякував українській спільноті Америки за допомогу Україні в її національній розбудові, за їхню державницьку позицію у важливих для України питаннях.



*His Grace Bishop Daniel  
Participated  
in the Meeting  
of the Ukrainian  
Community with the  
President of Ukraine in  
New York*

Президент підкреслив, що напередодні президентських виборів українське суспільство знову знаходиться на переломному моменті своєї історії. Він наголосив, що як Президент гарантує, що вибори пройдуть у повній відповідності до світових

демократичних стандартів. Наприкінці зустрічі Президент вручив державні нагороди України видатним представникам української громади США.

Зустріч Президента України і пані К.Ющенко з представниками української громади США відбулася в приміщенні Українського музею Нью-Йорка. Перед її початком Віктор і Катерина Ющенко також оглянули експозицію виставки українського художника і скульптора Ігоря Гречаника.



*Владика Даниїл під час огляду експозиції пам'ятника жертвам штучно-створеного Голодомору в Україні 1932-1933 років, виставки українського художника і скульптора Ігоря Гречаника.*



*Владика Даниїл та настоятель катедри св. апостола Андрія Первозванного у Силвер Спринг, МД, о. Володимир Штеляк під час зустрічі громади із Президентом України.*





## *Візит Владика Даниїла до Української Православної Церкви Святої Трійці м. Сіетл!*

*„І іншим містам Я повинен звіщати Добру Новину про Боже Царство, бо на те мене послано“ (Лк. 4:43)*

6 вересня для парафіян та прихожан Української Православної Церкви Святої Трійці м. Сіетл був особливим днем. Чекали важливого гостя - єпископа Української Православної Церкви у США Владика Даниїла і семінаристів Івана та Андрія. У вересневу неділю 2009 року, незважаючи на дощ, в церкву з'їхалась численна громада.

За українською традицією, хлібом — сіллю, квітами та словами привіту зустрічали дорогого гостя настоятель о. Іван Петрущак, голова парафіяльної управи, миряни.

Надзвичайно важливим був цей день і для засновників нашої церкви, перших її членів Марії Шевченко, Михайла Сасинюка, Софії та Івана Дикунів. Адже саме вони, більш як пів століття тому, зібрались на своє перше богослуження.

Скільки було думок, побоювань, пропозицій, чекання чогось незвичного. Перші ж слова Владика Даниїла, його звернення до людей, заповнили душі та серця. І подальше спілкування з Владикою Даниїлом не змінило тих перших вражень.

Після привітання урочисто пройшла Свята Літургія, яку відправили Владика Даниїл та отець Іван. З піднесеним настроєм співали хористи, неповторно та велично звучав голос Владика, який, своєю проповіддю про Виноградаря, його Сина, дав живої води тим зерням, які на протязі семи років сіє в наших серцях отець Іван: пізнавати Христові істини, приносити віру



там, де відчай і невір'я, гріти теплом та любов'ю там, де панує зло і ненависть.

Слухаючи проповідь Владика Даниїла, серця людей наповнювалися радістю, миром та любов'ю, а уста шепотіли: „Господи, прости, прости...“

Після Святої Літургії відбувся урочистий обід. Щира подяка всім, хто доклав своїх зусиль для організації зустрічі, допоміг створити затишну атмосферу для спілкування. Всі були зворушені до глибини душі коли Владика Даниїл розповів про сиротинські будинки

*(Закінчення на ст. 29)*





## ЛІТНЯ ШКОЛА РЕЛІГІЇ У ПАРАФІЇ СВ. ПОКРОВИ В САУТФІЛДІ, МІЧ.

Юрій Розгін

Фото: Єлисавета Симоненко

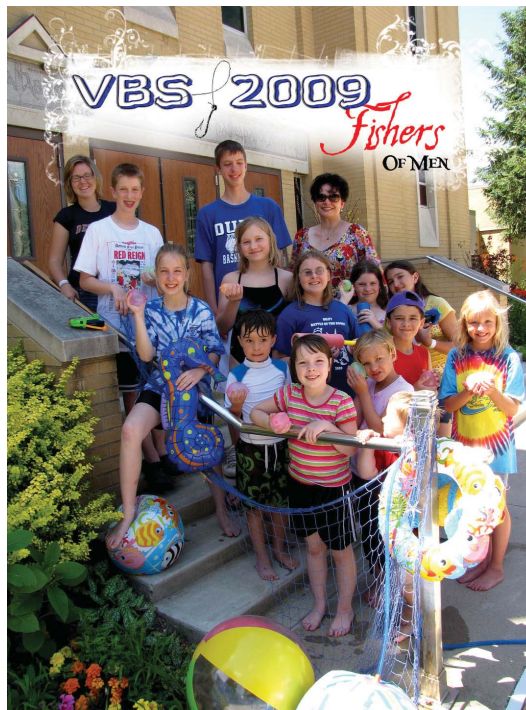
Від 22-го до 26-го червня 2009-го р., Єлисавета Симоненко, вчитель релігії при Школі Релігії й Українознавства ім. Л.Українки (Школа) і Дорадник Молодечого Відділу Української Православної Ліги (УПЛ) при Катедрі Св. Покрови в Саутфілді, Міч., як і минулого року, організувала для дітей Літню Школу Релігії (Л.Ш.Р., *Vacation Bible School*).

Щодня, на протязі п'яти днів, учні мали кілька годин навчання релігії. Є.Симоненко приготувала для кожного з учасників Л.Ш.Р. книжечку, в якій був матер'ял з яким вони мали ознайомитись. Темою цьогоорічного навчання в Л.Ш.Р. було поняття «ловці людей», так Ісус Христос назвав «...Симона, що зветься Петром, та Андрія, його брата, що невода в море закидали, - бо рибалки були. ...ідіть за Мною, - Я зроблю вас ловцями людей» (Матвія 4:18, 19).

Є.Симоненко пояснила дітям, які треба мати прикмети, щоб бути такими, якими були «ловці людей»: треба давати добрий приклад своєю поведінкою. Для вияснення цього, було прочитано Десять Заповідей і пояснено як їх треба застосовувати до різного роду обставин у щоденному житті. Діти зрозуміли, що не треба насміхатись над іншими, годиться бути до всіх доброзичливим, шанувати інших, слухатися батьків, не лаятись і т.п. Щоби підсилити поняття доброї поведінки, діти прочитали сім розділів з Книги Притч Соломонових у Старому Заповіті.

Наприклад: «Страх Господній – початок премудрості; нерозумні погорджують мудрістю та напучуванням» (1:7); «Мій сину, як грішники будуть тебе намовляти, то з ними не згоджуйся ти» (1:10); «Настав на добру путь малого, - а й старим він не зверне з неї» (22:6) і інші. Діти продискутували можливі неприємні ситуації в школі: хтось хоче зробити кривду іншому, хтось краде, говорить неправду, і що найкраще зробити в такому випадку.

Продовжуючи тему рибалок (але вже не людей!), діти вивчили які породи риб є у водах Мічигану: форель, лосось (сьомга), короп, бабець-головач (*bullhead*), щука й інші. Діти, також, навчились як вживати вудку, як почистити зловлену рибу і як її приготувати для споживання. З ділянки мистецьких вміlostей (*crafts*), діти навчились малювати ікони на



Учасники Літньої Школи Релігії – 2009

склі. В кухні, діти готували страви для спільного полуденка з батьками в п'ятницю і навчились як готувати солодке печиво.

В п'ятницю, діти готували пакуночки першої допомоги з речей які члени УПЛ збирали вже кілька місяців. Ці пакуночки будуть передані до Інтернаціональної Православної Християнської Допомогової Організації (*International Orthodox Christian Charity*), яка розішле їх по всьому світі потребуючим особам.

Але діти, як і всі діти – мусять мати й розвагу: отже, вони грались кількома малими диско-метами (*shooting discs*), літаючими пропелерами і т.п. Оскільки, температура була понад 90° F, діти принесли свої водяні пістолети, балони з водою (*water balloons*), відерця, розбризкувачі, і, звичайно, було багато сміху і вигуків (не лякайтесь – надворі, не в шкільному приміщенні!).

Останнього дня, діти приготували для батьків полуденок і виставу на сцені, в якій пояснювали, як можна лагідно полагодити неприємні життєві ситуації. Вистава закінчилась читанням жартівливих загадок.

Мабуть, від минулорічної Л.Ш.Р. залишилось приємне враження, бо, якщо, минулого року було 8 учасників, то цього року їх було 15 (Андрій, Михайло, Леся і Ліза Пауерс, Міля і Таня Смик, Ліза Джоунс, Христинка Боднарчук, Гаврилко Полець, Данилко Гиггінс, Александра Дегнерова, Вікторія Концева, Іларіон Унгурян, Женя Кичин і Таня Сердюк). Є.Симоненко присвятила багато часу для підготування і проведення цієї Літньої Школи Релігії, за що їй належить велика подяка!



Діти розписують ікони.

# Communique of the Fourth Pre-Conciliar Pan-Orthodox Conference

The 4th Pre-Conciliar Pan-Orthodox Conference, convened by His All Holiness Ecumenical Patriarch Bartholomew with the mutual consent of their Beatitudes, the Primate of the local Orthodox Churches, as expressed during the Holy Synaxis held at the Phanar from October 10-12, 2008, gathered at the Orthodox Center of the Ecumenical Patriarchate in Chambésy-Geneva from June 6-12.

The proceedings of the Conference, which began with a Pan-Orthodox Divine Liturgy on the Feast of Pentecost, were chaired by His Eminence Metropolitan John of Pergamon, representative of the Ecumenical Patriarch, with the assistance of the Secretary for the preparation of the Holy and Great Council, His Eminence Metropolitan Jeremiah of Switzerland. The proceedings were attended by representatives of all Autocephalous Orthodox Churches, at the invitation of His All Holiness Ecumenical Patriarch Bartholomew.

The Primate of the local Orthodox Churches conveyed greetings to the participants of the Conference through messages or else through their representatives. The members of the Conference sent telegrams to all the Primate of the local Churches, requesting their prayers and blessings for their impending task.

The theme of the 4th Pre-Conciliar Panorthodox Conference was, in accordance with the will of the Primate and the representatives of the local Orthodox Churches, as expressed in the Message of their Holy Synaxis at the Phanar (October, 2008), the discussion of the subject of the canonical organization of the

Orthodox Diaspora. The relevant decision regarding the agenda was agreed upon by the Conference at the opening of its proceedings.

The Conference examined the texts prepared by the Inter-Orthodox Preparatory Committee in its conferences at Chambésy, namely: a) from November 10-17, 1990; and b) from November 7-13, 1993; as well as the document of the Conference of Canon Lawyers held in Chambésy from April 9-14, 1995. These texts, together with the relevant clarifications, supplements, corrections and additions, were unanimously agreed upon.

The Conference expressed the common desire of all Orthodox Churches for a solution to the problem of the canonical organization of the Orthodox Diaspora, in accordance with the ecclesiology, canonical tradition and practice of the Orthodox Church. The Conference decided to establish new Bishops Assemblies in certain regions throughout the world in order to resolve the problem of the Diaspora, namely for the Orthodox faithful that have settled outside the traditional boundaries of the local Orthodox Churches. The Presidents of these Assemblies are the primate hierarchs of the Ecumenical Patriarchate in that region or, in their absence, the next in order of the Church Diptychs.

The members of these Assemblies include all those recognized by all Orthodox Churches as canonical bishops, who shepherd the existing communities in each region. The mission of the Bishops Assemblies is the proclamation and promotion of the unity of the Orthodox Church, the common pastoral ministry to the Orthodox faithful of the region, as well as their common witness to the world. The decisions of the Bishops Assemblies are made on the basis of the principle of unanimity of the Churches, which are represented therein by bishops.

The Conference also approved – by means of clarifications, corrections and additions – the draft Regulation of how the Bishops Assemblies would function, whereby the fundamental principles of organization and operation.

The remaining issues of the Holy and Great Council, namely the manner of proclamation of Autocephaly and Autonomy, as well as the order of the Diptychs, will be examined in the following Conferences of Inter-Orthodox Preparatory Committees and will be submitted to the next Pre-Conciliar Pan-Orthodox Conference for approval.

*In Chambesy-Geneva, June 12, 2009. The President of the Conference, Metropolitan John of Pergamon*

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## How Church Structure Works:

# The Local Manifestations of the One Church

by Fr. Harry Linsinbigler

When trying to figure out Church structure, it is important to remember that there are various types of Local Churches. The parish is only a "Church" in that it belongs to the Eparchy (Diocese), and the Eparchy is only "Church" in that it is in communion with other Orthodox Eparchies. This can happen in a number of ways, but most of the time they meet on a Synod headed by a Metropolitan, who is the first among equals of the neighboring eparchies in a given locality. This is called a "Metropolia." The eparchies of the Metropolia must also, however, make sure they are in communion with the eparchies of other Metropolias as well. This is how we get Patriarchates and Primatial Churches, which also must take care to maintain Communion with those of all other Orthodox Patriarchates and Primatial Churches. Thus, we will begin to explain Church structure by starting with the thing with which most people are familiar: The parish.

**1. The Parish Church** - headed by the rector (pastor), the parish church is a manifestation of the diocesan Church (Eparchy) in a given town or city within the region of the main city to which the diocese belongs - the city over which the bishop is appointed and where his main cathedral resides. Every parish has a

bishop's throne and an antimention (altar cloth) signed by the bishop in order to show their unity with the local church in the bishop, and that the Liturgy celebrated therein is a Liturgy celebrated within the Diocese/Eparchy. The bishop, the archpastor of all parishes within his eparchy usually appoints a priest to each parish to be its pastor (shepherd) and rector, which means "leader." The parish is a manifestation of the local Church (the diocese or eparchy), and the diocese is a manifestation of the whole Church. A parish cannot be separated from its local bishop and still be rightly called a Church.

**2. The Diocesan Church - The Eparchy:** The diocese, also known as an eparchy, is headed locally by the bishop and consists of the cathedral, parish, and monastery churches which fall within his territory along with all of the priests, clergy, and people that are members therein. In Orthodox ecclesiology, this is what is known as the essential local Church - the parishes of a given geographical region under a single archpastor, the eparchial bishop. (Please note, within Orthodoxy there are two usages of the word 'diocese.' In it is the local expression of the fullness of the whole Church. Generally speaking here, I shall primarily be referring to "diocese" as synonymous with "eparchy"). As

every Orthodox Christian should know from hearing and reading Scripture, every manifestation of the Church on any level is defined in terms of local boundaries. The parish, for instance, meets as a local assembly of the faithful, and many parishes in the same greater locality under its bishop form a diocese. Thus, diocesan churches are defined based upon a given geographic locality. It is this greater Local Church, the diocese, which together - people and bishop - is the whole and complete manifestation of the Church in that given territory since, as St. Cyprian teaches us "the Church is in the bishop and the bishop in the Church."

Thus, the Church exists on a fundamental level as the local diocesan Church. Christ, as the One Head of the whole Church, willed to establish an apostolic ministry, whereby He fed the people by giving "to the Apostles, and the Apostles to the people". The need for this in each locality led to the ordination by the Apostles of bishops and presbyters to be ordained as leaders "in every city" (Titus 1.5) and for "every church" (Acts 14.23). Why did the Apostles headquarter the Churches in the cities, and why did some have primacy over others, such that some even received special collections, as we read the Jerusalem Church (1 Cor.

*(continued on the next page)*

## One Church *(continued from the previous page)*

16.1-3)? Of the Church the Lord said that a “city set on a hill that cannot be hidden” - but this is true also of a literal city, especially where the Church is in a place where most men of a given territory travel to as a common central locality - famous cities which have arisen as centers in the country and the world. These men, examined by the Apostles, were established as leaders because they were given a special gift of ecclesiastical leadership “by the laying on of hands” and Christ’s ordained sacramental presence and the fullness of Apostolic Ministry for a given locality (1 Tim. 4.14, 2 Tim. 1.6, Acts 6.6, 1 Tim. 5.22, Rom. 1.5).

**3. The Provincial Church - The Metropolia** - Because no bishop can remain a bishop in isolation from Communion with all other Orthodox bishops, and since there is the local geographical principle of the Church, and since a diocese cannot be called a Church if it is not in Communion with all other Orthodox dioceses, bishops sit on a council with neighboring bishops to form what is called a metropolia, metropolis, or province and choose one among them to be the first among equals, the “metropolitan,” to preside over the meeting of bishops known as a Synod. By definition a metropolia is a group of neighboring eparchies centered on a prominent large city (metropolis) - a city of great influence, “For the Church, which is One and Catholic, is not split or divided, but is indeed united and joined by the cement of priests (spec. hierarchs), who adhere to one another” (Cyprian of Carthage, “The Unity of the Catholic Church,” Letters 66[67]:8 [A.D. 253]). Thus, each Orthodox Bishop is in communion with other Orthodox Bishops in a given locality, and they form a provincial synod. Outside of the synod of bishops, no one bishop may intrude upon the internal life of the diocese (i.e. any church within the geographical region of the diocese), of another. However, in

things that are of concern to the entire metropolia (i.e. to all the diocese in common), the synod of bishops decides such matters. Canon 9 of the Council of Antioch states “It behooves the bishops in every province to acknowledge the bishop who presides in the metropolis, and who is charged with concern for the whole province because all men of business come together from every quarter [of the province] to the metropolis.” The bishops choose one who is first among them so that they may come to concord of mind after the model of the Trinity. Thus this metropolitan archbishop, in short “metropolitan,” presides over all councils of the metropolia, such as that for the elections of bishops (Antioch Canon 19), and his see is centered in the city of greatest influence in a given province (usually a civil capital but not always).

**3a. The Supra-Provincial Church: The Greater Metropolia, the Exarchate, and the Autonomous Church** - In some forms of Church governance, in between the patriarch (primate) and the metropolitan archbishops are exarchs (higher ranking metropolitan archbishops - I use this term for the sake of simplicity; for although they are exarchs by ancient definition, they may simply have the title archbishop or metropolitan and may not have the term “exarch” anywhere in their title)—who sit at the head of a higher synod and serve as an intermediary between a lower metropolia and a patriarchate or primatial Church. Although the term exarch was originally exclusively used for the head of a supra-provincial structure, the term exarch today may be used to indicate a “representational” hierarch. In patriarchates which have supra-provincial structures, there may be some provincial churches (metropolias) which are not required to sit on the synod with the exarch and report directly to a patriarch or primate are deemed by the canonists as

“autocephalous,” although this term now is more popularly used to indicate a self-consecrating primatial Church, leading to some confusion with two distinct uses of the term. The autonomous church is independent in most matters of administration.

**4. The Primatial Church or Supra-Local Church**, includes all the diocesan churches (and thus metropolia churches and exarchates), in a large territory or nation. They are usually lead by a holy synod of bishops with a primate (first ranking bishop) at the head. Those primatial Churches whose first ranking bishop has the title “patriarch” are called “patriarchates.” Just as neighboring dioceses must be in communion with each other, so also neighboring provinces must be in communion with each other, and they ultimately meet together to form a primatial Church (many of which are titled “patriarchates”). Apostolic Canon 34 states: “The bishops of each nation must acknowledge him who is first among them and account him as their head, and do nothing of consequence without his consent; but each may do those things which concern his own parish (eparchy), and the country places which belong to it. But neither should the one who is the first do anything without the consent of all. For in this there will be oneness of mind and God will be glorified through the Lord in the Spirit (since it is modeled after the Trinity - equality of essence with a primacy of personhood for the one who is first among them).” Apostolic Canon 34 applies to all levels of hierarchy, and thus applies here - in which the gatherings of bishops are modeled after the Trinity. The primatial Churches are governed by a holy synod of bishops, the head of which is known as the primate, and is the bishop of the most prominent city in a nation or region, and, in addition to being bishop of that certain city may also have the title of patriarch, pope, catholicos, metropolitan, or simply archbishop. If its primate has the title of patriarch is known as a patriarchate,



but otherwise is known as the “Church of...” a given region or nation. The term “autocephalous” is sometimes used, although there are other legitimate uses of this term. Of the Church the Lord said that a “city set on a hill cannot be hidden” - but this is true also of a literal city, especially where the Church is in a place where most men of a given territory travel to as a common central locality - famous cities which have arisen as centers in the country and the world. Those chosen as first among the bishops in a given metropolia in turn, just as they were chosen as first among the diocesan bishops in their province, choose who is first among them to sit on a higher synod in the cluster of provinces, which is centered around the main city. These primatial churches now tend to employ the term “autocephalous” to describe themselves. When primatial Churches meet together, they meet together in ecumenical synods, in supreme synods, and in local councils which may or may not be universally received decisions of local councils and fathers.

Among the patriarchates, one sits as first on a supreme or ecumenical synod, and that is the ecumenical patriarchate. Also of note is the Patriarchate of Jerusalem, the “Mother of all Churches” which is very near and dear to all Orthodox Christians everywhere inasmuch as it is where Christ founded the Church and accomplished our salvation.

**5. The Orthodox Catholic Church** - Headed by Christ, all of the local and supra-local Orthodox Churches on earth, together with all of the angels and saints in heaven, comprise the Orthodox Catholic Church of God, otherwise known as the One, Holy, Catholic and Apostolic Church of the Orthodox Faith established by the Lord Himself. It is otherwise simply called “The Church of God,” “The Holy Church,” etc. Since all things tie into Christ, we must not identify the Church with an earthly head, nor based on local Eucharistic

theology, but based upon the One Who is the Head of the Church, for “He is before all things, and in Him all things subsist, and He is the Head of the Body, the Church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence” (Col. 1.17-18). It is far too easy to ignore Christ if the Church “begins” anywhere else but in heaven and on earth - One Church, with Him. Most modern day popular ecclesiologies begin with earth, and that is not where we are told to begin, for the New Jerusalem descends out of

Heaven in the sight of all the earth, as Scripture tells us. For God the Father “put all things under His feet, and gave Him to be head over all to the Church, which is His Body, the fullness of Him Who fills all in all.” (Eph. 1.22-23).

It should be noted that, as with the case of St. Catherine’s on Mt. Sinai, a Church may be a parish, diocese, metropolia, and autonomous church all at the same time. If you have a hard time understanding this, think of a small country like Vatican City. It is its own city, county, state, and nation. It is all of these at once.

***To summarize and make simple what was just stated, Church structure looks something like this:***

**The One Whole Church**

Christ is head = includes all members in heaven and earth.

**Primatial Churches**

Primates as head (primate may be called either patriarch, catholikos, pope, or another title) = includes all members in a nation, large territory, or even continent (for example Africa). Together these primatial churches meet to solve problems of the whole church in a supreme synod or ecumenical council.

**Metropolia Churches**

Headed by a metropolitan...includes all members in a metropolitan area or expanded territory. There may also be a greater metropolia church structure in large territories. A metropolia church may also be a primatial church at the same time, as is the case, with, for example, the church of Cyprus.

**Diocesan Churches**

Headed by the bishop ... includes all cathedral, parish, and monastery churches of a given local region under its local bishop.

**Parish churches**

Headed by a rector (usually a priest) ... comprised of rector, other clergy, and all of the people.

The territories on earth are locally headed by bishops, and these bishops meet together in regional synods, and choose a first among equals to be bishop of the chief see (the most prominent city) in a given region of dioceses to preside. Those bishops who preside, known as metropolitan archbishops (or, in short form metropolitans), in turn meet with other metropolitans in surrounding provinces of the nation, empire, continent, and choose a first among them, who is bishop of the first see (most prominent city), and known as the primate. Primates meet together in supreme synods or ecumenical councils when the need arises. The ecumenical patriarch presides as first among equals in such meetings.

# FAMILY FEST 2009

God blessed All Saints Camp and the surrounding Pennsylvania area with wonderful weather as families gathered at the Camp for the Annual Labor Day Family Fest weekend, September 4 through 7.

The joy of being together became increasing evident with each carload of families that arrived at the camp. After evening prayers, participants hung around the dining hall until well past midnight on Friday to welcome friends and family.

Saturday morning activities began with morning



*Nearly 85 campers and another 25 additional one-day guests traveled to All Saints Camp in Emlenton over Labor Day weekend to participate in the annual Family Fest weekend. This event is the concluding encampment of the summer program and was an overwhelming success, as always.*

swam, decorated crosses, read books and caught up on the latest news.

Vespers in the chapel preceded dinner, which

a part of the weekend. This was followed by a bonfire, the "Name Game" and assorted board games in the dining hall.

The Liturgy on Sunday was served by Fr. John Haluszczak, with Kira Senedak directing the choir in singing the responses.

Following the taking of the group picture beside the church, everyone enjoyed a huge brunch.

Approximately 40 people braved the mighty Allegheny River and canoed and kayaked to Emlenton. Others enjoyed walks around the camp, reading, swimming and napping. The younger children tried to fly kites (unfortunately, there was little wind) and painted birdhouses.

John Holowko gave a power point presentation about Maplewood's upcoming UOL convention and

iconographer, Michael Kape-luck spoke about St. Moses of Ethiopia and exhibited an icon that he had just completed of St. Moses.

Following evening prayers, a tense game of Bingo was followed by more board games and much laughter.

This year, Family Fest was honored by the presence of His Beatitude Metropolitan Constantine, Fr. Paisius McGrath, camp chaplain, Fr. William Diakiw, Fr. John Nakonachny, Fr. John Haluszczak, Fr. Taras Naumenko, Fr. Steven Repa and Fr. Deacon Dennis Lapushinsky.

Approximately 85 campers spent the weekend at All Saints Camp, with an additional 25 guests driving up for the day.

Plans are already underway for Family Fest 2010.



*Metropolitan Constantine, honored guest at the holiday weekend activities, lightheartedly addresses the campers as Frs. Paisius McGrath and Taras Naumenko look on.*

prayers in the St. Thomas Chapel, followed by breakfast and the annual kickball game.

After lunch, campers

featured a roasted pig, barbecued by Subdeacon James Cairns, who made the trip from Carteret, NJ with his family in order to be

***It's never too soon to note the date for next year's Family Fest on your calendars: September 3 - 6, 2010!***



# Thirty Years and Counting for Bandura Camps!

by Seminarian  
Andriy Matlak

This year marks the 30th anniversary of Bandura Seminars sponsored by the Ukrainian Bandurist Chorus and held at the UOC Camp of All Saints in Emlenton, PA. Thirty years ago a group of young bandura enthusiasts visited the newly purchased property in Western Pennsylvania. Impressed with the excellent facilities for such a music workshop, and with the beauty of the evergreen forests and mountain river, they established these bandura seminars.

The musical director of the early bandura camps was Hryhory Kytasty, a well known bandurist, composer, and conductor of the famous Ukrainian Bandura Chorus. Administrator of the first camps was Maestro Kytasty's student Ihor Mahlay.

During these 30 years, hundreds of youth and those young at heart have participated in the bandura seminars. Students did not just learn how to play a musical instrument. The love of music and the Ukrainian heritage was nurtured at what was to become known as "Kobzarska Sich". Bandura enthusiasts from various countries and continents ventured to this beautiful corner of the world.



Students from Western Europe and Australia, even from Ukraine joined the participants from the US and Canada.

This year, the general two-week course was held from August 8-22. A separate and special one-week seminar was given for young children aged 8 to 12. Held daily were classes of level appropriate instruction, singing, music theory, music history and ensemble rehearsals. Beyond the eight hours of instruction, time was set aside for sports, swimming and relaxation. This year the total number of participants was 67 (students, staff and instructors).

During the two-week encampment at All Saints, a five-day Ukrainian Sacred Music Seminar was also given, sponsored by the Ukrainian Bandurist Chorus in conjunction with the UOC of the USA. Sixteen partici-

pants were enrolled in the Sacred Music Course.

This year's musical co-directors of the Bandura camps were Taras Lazurkevych and Oleh Sozansky - well known bandura performers from Lviv and Merited artists by the Government of Ukraine. Taras and Oleh frequently commented during the seminar that this was the only bandura camp being held anywhere in the world.

Taras added that these "courses are on high professional level among the natural beauty, and we are happy to be a part of these children's bandura future."

The administrator of all bandura and sacred music courses was Anatoly Murha, president of the Ukrainian Bandura Chorus.

The Bandura Seminar concluded with a concert given by all the students on Saturday, August 22. The program included instrumental and vocal pieces of various genre repertoire. Participating in the concert were students that just two weeks prior did not know how to hold a bandura. The excitement of camp and the enthusiasm of the participants motivated even the visitors to take up the

bandura and learn how to play.

During "Kobzarska Sich" all the participants were busy learning, tired but excited to be at camp. Complaints were not heard about the difficulty of playing or singing. Respect was predominant, not only toward the bandura and music but in the behavior throughout the two-week period. The singing of the "Lord's Prayer" before meals gave a Christian perspective to all that was done. Participants of the bandura courses had an opportunity to sing, to learn, to delve deeper into the rich heritage of the Ukrainian nation. Some even learned to speak better Ukrainian and established long-standing friendships.

Thirty years ago Hryhory Kytasty had a dream to share the bandura with others far away from his native land. Maestro Kytasty rightly so, named this camp "Kobzarska Sich" as a nurturing center for the future, and the future generations are fulfilling these dreams.

For further information about the Bandura Camps or general information about the Bandura please visit [www.bandura.org](http://www.bandura.org)



# Summer Mission Trip to Sponsored Orphanages in Ukraine

In the liturgical prayers of the Ukrainian Orthodox Church, mention is often made of “those who care for the needy...” In doing so we remind ourselves of our obligation, or better said, our fulfilling of the Commandment of love by reaching out to those in need and securing for them, whom Christ in the Gospel according to the Apostle and Evangelist Matthew, calls the least of His brothers and sisters, quality life. I count it a distinct blessing to travel year after year to Ukraine with the youth of the UOC of the USA in partnership with the Children of Chernobyl Relief and Development Fund to make in so many ways the all-healing presence of Christ, Healer of souls and bodies, known through the works of our humble efforts.

This year again, a group of eleven missionaries of the UOC of the USA traveled to Ukraine, visiting two orphanages that are sponsored by the Church. The children and the administration of both institutions welcomed the missionaries from the moment they arrived to the minute they left. Whether they were playing with them or just bringing food to the table in dining room, they never stopped assuring our missionaries that “Come back! You are welcome again and again.”

Praying with children, doing arts and crafts, assisting nannies with their daily responsibilities, and painting - these are a few activities that the eleven Team members were involved in this past trip, which lasted from July 30 to August 15. From a healthcare perspective, our team was able to learn and share information with both the healthcare workers and the staff regarding prevention, diet, hygiene,

and medication. We all learned how much culture influences healthcare. The staff workers and the administration of both orphanages in Znamianka (Kirovohrad region) and Puhachiv (Zhytomyr region) are doing a remarkable job of being sensitive to the individual needs of children while integrating poorly available modern healthcare skills and medicine into their practices.

This year, I was blessed again to lead this year’s Mission Team to Ukrainian orphanages along with Carol Skocypec, a member of St. Ignatius of Antioch Orthodox Church in Mesa, AZ. The mission journey was organized by the Consistory of the UOC of the USA Offices of Youth and Young Adult Ministry, Natalie Kapeluck-Nixon, Director, and Missions and Christian Charity, Protodeacon Dr. Ihor Mahlay, Director.

This year’s mission team consisted of nine students: Andrea Komichak and Oksana Mahlay of St. Vladimir Cathedral, Parma, OH; Mark Meschishen of Holy Archangel Michael Parish, Woonsocket, RI; Joseph and Andrew Zimmerman of St. Mary Cathedral, Allentown, PA; Lara Haluszczak of St. Vladimir Parish, Pittsburgh, PA; Subdeacon Vasyl Pasakas and Seminarian Vasyl Dovgan of St. Sophia Theological Seminary, South Bound Brook, NJ; Olesya Komichak, Ukrainian Catholic Diocese of Parma, OH.

Almost eleven years ago, the UOC of the USA in partnership with the Children of Chernobyl Relief and Development Fund (CCRDF) adopted two (and now three) orphanages in Ukraine. Orphanages in Znamianka, Kirovohrad Province, Zaluchya, Ivano-Frankivsk Prov-

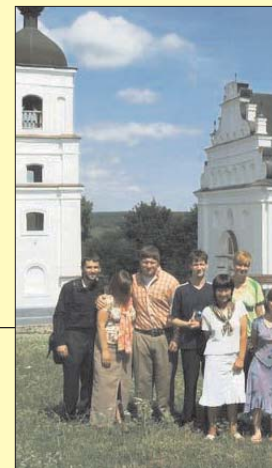
ince and in Puhachiv, Zhytomyr province were selected because the homes were in particularly deplorable condition, housing children with physical and mental birth defects.

Olesya Komichak, a first time member of the Team described her experience as such: “Love is a very powerful emotion. The word “love” conveys many meanings; the affection for a husband or wife, the ability to give everything for a child, and the care for parishioners. God tells us to love our neighbors as we love ourselves; however, when we walk down the street or watch the evening news, do we really feel compassion for another’s pain or sorrow? Sometimes we do, but often we remark on his mis-fortune and then move on with our lives.

Personally, it will never be easy to turn away from the unfortunate. Visiting the children at the orphanages in Znamyanka and Puhachiv taught me to love deeper than I had even imagined possible.

The children at Znamyanka run through my mind every day. The younger children were easy to please with simple hugs and games. Their genuine excitement from signs of affection gave us the opportunity to love them as our own children for those five days. Knowing I was able to make their day a little bit brighter makes the memory or the boys girls that much sweeter.

A nine year old boy named Serhiy is extremely bright, and already knows how to read and write in Ukrainian. He has learned with the help of a teacher who comes to the orphanage. When I met him on Sunday evening, Serhiy told me that he





## in Ukraine

was looking forward to class the following morning, all while he figured out how to use our digital cameras. I enjoyed the time I spent with him that night as I sat on the floor of the hallway so I could be the same height as he is in his wheelchair. Serhiy has no use of his legs.

My team members and I often reflected on how different some of these children's lives could be if given the chance to develop outside the orphanage. Serhiy has the intelligence to become something great, but it is limited due to the attitudes held by many Ukrainians against mentally and physically handicapped children. One of the saddest moments of the saddest and heart-wrenching moments for me happened when we took some of the older kids to the town of Znamyanka to experience life outside the walls of their orphanage. Each child smiled warmly and greeted passers-by with a hello and wave. Out of the dozens of people they said hello to, only a handful acknowledged their greetings. I was pushing Serhiy's wheelchair down the dirt sidewalk as a young couple approached us. Serhiy waved and enthusiastically said hello. The couple turned their heads away and continued down the street. I tried to ignore their rudeness, but I looked down to see Serhiy turn around in his wheelchair, look up at me, then asked, "Why won't anyone say hello to me?"

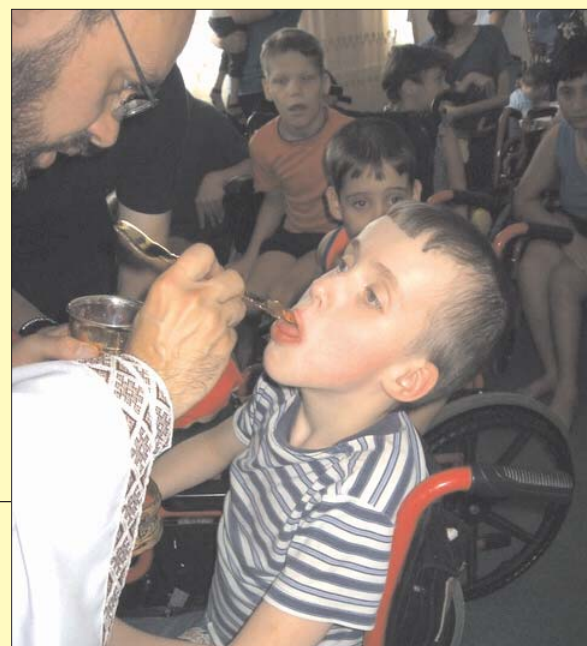
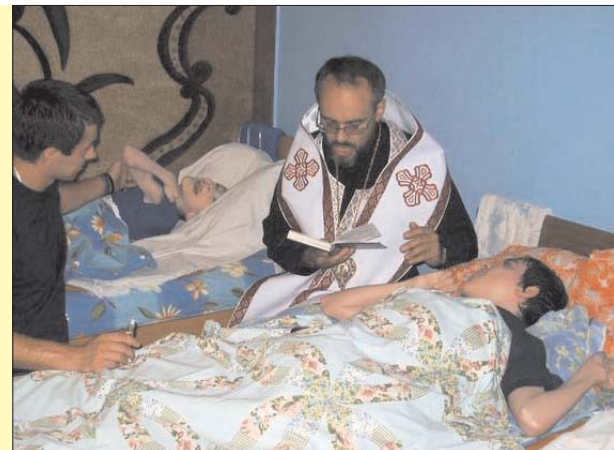
How do you tell a child that you love that people do not want anything to do with the handicapped? You do not because there is nothing that can be said. Even in Puhachiv where working with severely mentally disabled girls was an enormous challenge, I still could not help but want to make them smile, to let them feel loved.

The motherly and neighborly love I feel for these children has not stopped for a moment since I left the orphanages. The hundreds of hugs and kisses, along with the thousands of smiles I received will be with me forever.

My personal mission was to give as many hugs, and love these children as much as possible. Never could I have imagined that they would hold such a special place in my heart, nor did I ever believe I could be loved so unconditionally by children I barely knew. My thoughts and prayers are with all the children of Puhachiv and Znamyanka. My only wish is that everyone has an opportunity to love a child, or children, then way God allowed me to love those two weeks this summer..."

By its service to those in need, the youth of our Holy Church actively reminds us that we are indeed called to be stewards of the world entrusted to our care, our brother's keeper. We are also reminded that we, who have been gifted the gift of speech are obliged by word and deed to speak for that part of God's creation that cannot speak.

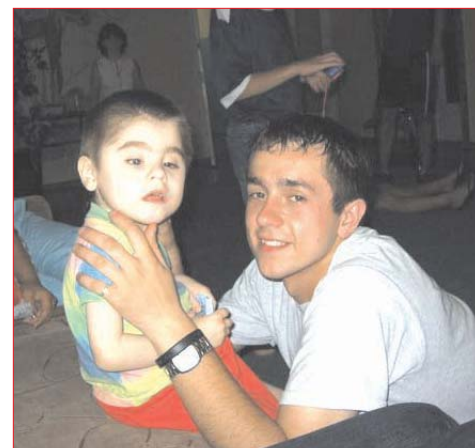
In conclusion, I must say that my episcopacy and the lives of many observant Christians of Ukrainian heritage are enhanced because of the service and dedication of the young people of our Church. With them, I offer my simple and humble prayer, asking God the Father, Son and Holy Spirit to bless and accept your, the faithful members of the Holy Ukrainian Orthodox Church of the USA, commitment to those in need. May our Faith and love be strengthened as we, following the advice of a father of the Church, Saint John Chrysostom, purify ourselves by responding to the cries and needs of those with whom we share the great gift of being created according to the image and likeness of God.







The  
Mission  
Trip  
captured by  
a camera





# Motherhood

by Lara Haluszczak

In the last 460 days, I have become a “mother” of 183 children. My children range in age from one to 32 years old. All 183 of these children have treated me like any kid has treated their mother. I have been hugged, bitten, kissed and hit. I have fed my children physically, and tried to feed them spiritually. My children and I have painted fingernails, eaten together, braided hair, said our prayers, attended Divine Liturgy, and partaken of various Sacraments of the Church. Last, but certainly not least, I have kissed them goodnight, said, “I love you,” and given them teary-eyed goodbye hugs.

All these things are very small gestures that most of you will find as commonplace and, perhaps, daily occurrences, yet to these children, they are anything but routine. After my second trip to the orphanages, I have come to realize how much the children appreciate what we often take for granted. This summer, I saw my children so starved for love and attention, that they fought each other.

With the permission of the UOW Editor, I will be sharing my stories in a series of articles this year. Ideally, I would like to share stories with you about every child that lives in Puhachiv or Znamyanka; however, I will introduce you to my children in a series of articles. In this first article, I will introduce you to Artem, Vika, and Ghenia: The three boys who live in the first room on the second floor at the orphanage in

Znamyanka.

Artem, Vika, and Ghenia

Artem (21 years old), Vika (28 years old), and Ghenia (14 years old) are three boys that I first met last year on the mission trip to Ukraine, and I felt a connection with them instantly. Aleksandra Hucul was with me the day that I was introduced to them. Because of their physical handicaps, these boys are bed-ridden every day of their lives. When the boys tried to talk to me, Aleksandra translated for me what they were trying to say. She said that they wanted to pray, and they asked if I would pray with them. Initially, I was surprised because all they wanted was to pray, but shortly after, I agreed to sit and pray with them.

I had copy of the Canon for Sick Children with me, so I began to chant and sing the canon for them. As I sang, in English, they just laid there and listened. When I finished, Aleksandra told me that they wanted me to keep praying. Later, when it came time for me to leave their room and complete some other task, I found that I had read through the Canon three or four times. After that first meeting with these three boys, I decided to return each day and visit them. Most days, if I could, I would chant the Canon with them at least once, or I would sing “Hospodi Pomiliy/ oc o , oM y ,” the way I learned at All Saints Camp.

After three days of visiting them, they recognized me when I poked my head into their room. They would start to say, “Molitvi/ Mo TB ,” (meaning *pray*) or I would hear Artem start to sing, “Hospodi Pomiliy/ oc o , oM y .” I felt so humbled by their desire to pray, and it made me so happy that, even if they did not

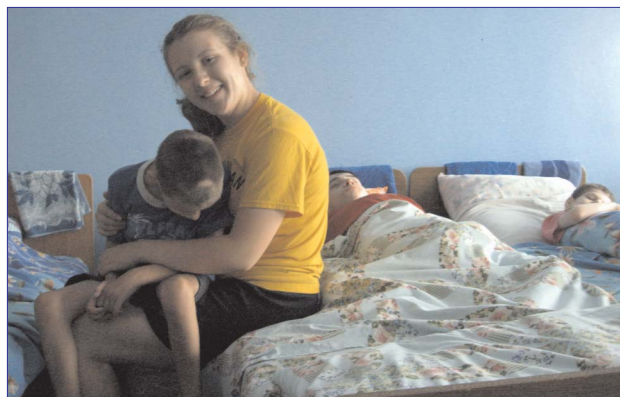
understand the words that I was saying, they were praying with me.

Before I left Znamyanka last year, I wrote down their birth dates because I wanted to remember them on those days during the year. I noticed a bittersweet connection with Artem. I found out that Artem was born the same year as me, and that he is actually six months older I am. I found it touching, yet difficult to bear because as I looked at him lying in his bed, I saw a boy of 9 or 10; however, who I really was looking at was a 20-year old young man that will probably never leave his bed. While initially shocking, I decided to use his burning desire to pray to fuel my new desire to keep him in my prayers.

Throughout the year, I thought about Artem, Vika, and Ghenia, and I prayed for them, as well as the many other children in the orphanages. I tried to pray the Canon for Sick Children and remember my three boys. When I found out that I was blessed with the opportunity to return on this summer’s trip, I grew excited to be with them again and continue to pray with them.

As the trip grew nearer, I began to worry. Would they remember me? Had I gotten my hopes too high? Would they even be there? Had they been transferred to another orphanage, or passed away during the year? Finally, when we arrived in Znamyanka, the first area that I wanted to visit was the first room on the second floor at the orphanage to see if my boys were still there. When I got to the room I poked my head in the doorway, and I saw them, as Artem began to sing, “Hospodi Pomiliy/ oc o , oM y .” In that moment, my worries disappeared and my heart melted be-

cause not only did he remember me, he, too, remembered our special connection.



Far left: Artem and Ghenia in bed. Left photo - Praying together.





## Mommy and Me/ Daddy and Me Celebrates Largest Encampment to Date!

In its ninth year, the Mommy and Me/Daddy and Me program continued to grow with 72 total participants and staff. Our families (children ages 4-8 and their parents) and staff represented over ten different parishes, several jurisdictions, and two countries. This year's program was planned by Co-Directors Kira Senedak and Denise Spoganetz, under the guidance of Spiritual Advisor V. Rev. Taras Naumenko and focused on the theme "I Believe....."

Families arrived Monday afternoon and spent the evening getting acquainted and settled into cabins. On Tuesday morning, participants walked the beautiful Prayer Trail learning how the saints depicted on the trail showed their belief in the Orthodox Faith. Wednesday and Thursday mornings were spent in classes for the children and workshops for the adults. The children focused on what it means to believe through stories, crafts, and songs. Parents enjoyed workshops from guest speakers Natalie Kapeluck Nixon, Director of the Office of Youth and Young Adult Ministry and iconographer, Michael Kapeluck.

Evening events at MMDM are a special treat for parents and

children alike. Campfires were held on Tuesday and Thursday evenings where families enjoyed singing, s'mores, and Fr. Taras's special skits. On Wednesday, families worked together to design and decorate an "illuminated" copy of the Nicene Creed. This was followed by a special "Parents' Night Out" in the pool area where adults enjoyed food, fellowship and some much needed relaxation, while their children were under the watchful eyes of the staff.

Other highlights of the week included "bee" bag Olympic events and a recording session for the UOCCP CD project (available later this year). This CD will include favorite church hymns sung by participants of all three UOCCP encampments. Pool time and the adults vs. All Saints Camp staff basketball game were also favorite activities.

Tentative dates for next summer are August 2-6, 2010. We look forward to celebrating our tenth encampment!

For more information about our camping ministry go to [www.uocyp.org](http://www.uocyp.org) or contact the Consistory Office of Youth & Young Adult Ministry at [uocyp@aol.com](mailto:uocyp@aol.com) or 412-279-1076.



## Church School Summer Camp in Palos Park

Two full fun-filled days made everyone wanting more at the 2009 Church School Summer Camp at SS. Peter and Paul Church in Palos Park, IL. The theme of this year's camp was "Seven Sacraments." During the lesson children actively participated in learning about the sacraments. All of them were very knowledgeable and knew many answers. After the lesson the children worked on the care-giving project

making cards for the shut-ins of our parish. With the help of the teenagers the cards turned out great! Another fun project was creating personalized beach balls, every participant got to take their ball home signed by every individual. Even Mrs. Janet Milton and Pani Matka Laura were asked for their autographs. The second part of our first day we spend at Lake Katherine Nature Preserve. They attended learning pa-



vilion where the children were able to see and pet animals, and walk through the herb and butterfly gardens. They fed the fish and the geese and hiked a mile long trail around the lake and waterfalls.

The second day of the camp was spent at the Lincoln Park Zoo in downtown Chicago. It was magnificent to see the world of wildlife in the shadow of skyscrapers. This zoo has been a natural, free oasis of generations of animal lovers

who come to hear a lion's roar echo off nearby apartment buildings.

The camp ended with the ice-cream social and a traditional water balloon toss. Sincere thanks go out to Mrs. Janet Milton for organizing such a wonderful camp, to our Jr. UOL members: Peter Iordanov, Markian, Alec and Hannah Masur for helping out with our younger participants, and to all parents and grandparents for their support in this ministry.

## Pittsburgh Deanery Joins Parish Feast Day Celebration

The Pittsburgh Deanery of the UOC of the USA helped the St. John the Baptist Parish in Dixonville, PA to celebrate its Patron Saint Day of St. John the Baptist with a Vesper service on the eve, July 6th.

Sisters Olga and Elena and altar server Matthew Conjelko are in the front row in the photo to the right.

Second row are Frs. Matthew Conjelko, John Haluschak, Andorig, George

Hnatko, pastor, Pitrim, William Diakiw, Daniel Rohan and Paisius McGrath; Back Row Frs. Stephan Repa, Michael Zack, Paul Bigelow, and Andrew Gall.

Fr. Paisius delivered the inspiring homily.

Following the vesper service a luncheon was held. The sisters gave a talk of their life and work in their Orthodox Convent of St. Elizabeth and their works of charity.



*Pittsburgh Deanery joins the Feast Day celebration at St. John the Baptist Church. (Please see article for photo information.)*

## Vacation Bible School

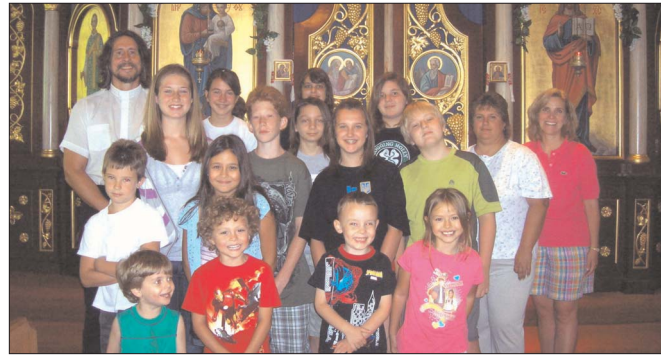
St. Vladimir Parish in Ambridge PA held its annual summer Vacation Bible School the first week of August.

The theme this year was "The Life of Christ" and the program centered on the life of Jesus Christ, as reflected in and celebrated by the feast days of the Church year.

The Annunciation, Nativity, Meeting of the Lord, Mid-feast of Pentecost (the

story of the 12-year old Jesus being left behind in Jerusalem), Theophany, Transfiguration, Raising of Lazarus, Entrance into Jerusalem, Mystical Supper, Crucifixion, Resurrection, Ascension and Pentecost were all explained through the Scripture lectionary, iconography and hymnography of the Church.

In addition, participants spent time in lesson review worksheets, crafts



Most of the participants of 2009 VBS with Fr. Kochis and assistants.



One of the projects included assembling IOCC health kits.

and singing. Lunch and recreational time was provided each day since the program uses a full-day format.

Fr. Michael Kochis, pastor, also explained and demonstrated proshpora baking, and along with the proshpora baked for the Sunday Liturgy, each child kneaded, stamped and baked a small personal loaf to take home.

Seventeen children of the parish and one guest

attended this year. As part of the Vacation Bible School, the children assembled 60 IOCC Health Kits, using funds raised earlier in the year through the annual Church School Bowl-A-Thon.

Valued assistants and supporters in the program this year were Christine Mills, Panimatka Paula Kochis, Julene Vidic, Lina Coulter, Dorothy Cousins, Emilie Klavin and Elaine Rakovan.

## Pittsburgh Deanery Summer Picnic at All Saints Camp

Judging from the smiles on the faces of the faithful and clergy, the Pittsburgh Deanery Picnic held Sunday, August 30, 2009 at All Saints Camp, exceeded all expectations.

Parish members from

Ambridge, Arnold, Carnegie, Lyndora, McKees Rocks, Monessen, Pittsburgh (Southside), and Slickville, along with neighboring Penn-Ohio Deanery parishes - New Castle, Sharon, and Youngstown -gathered for

food, fun and fellowship.

The faithful were also blessed with one of the first public appearances (since his recent illness) of His Beatitude, Metropolitan Constantine. That made the party all the more special.

He is pictured at right with life-long family friend Mrs. Mary Ann Krawchysyn Perdziola discussing the architecture and iconography of St. Thomas Chapel.

*(continued on the next page)*



Left to Right - Metropolitan Constantine; Cassie Bronowski and Larry Breck; Anne Byczkalo, Joe Cimoch, Billy Slonchka and Hellen Cimoch; Moleben service. Next page - Taylor Gladys and Josh Haluszczak





## St. Luke Parish Celebrates Four Occasions



*Starosta Aleksandre Dobyuk, Gregory Lisnyczyj and Valentina Zownirenko greet Archbishop Antony.*

On July 5 St. Luke Parish in Warners, NY celebrated not one, but four special occasions.

The first was the visit of Archbishop Antony who greeted and blessed the hard working people of this active and vibrant church. A procession was formed at the rectory and culminated at the church entrance where Gregory Lisnyczyj (council president), Valentina Zownirenko (Sisterhood president) and Aleksandre Dobyuk (Starosta) greeted

his eminence with the traditional salt and bread.

The second great event was the ordination of Alexander Carman to subdeacon by Archbishop Antony.

The third special event was the presentation of an Honorary Hramota by Archbishop Antony to Mr. Petro Krawec. Mr. Krawec is 105-years-old and has played an active role in the history of St. Luke's. He is still an active member who drives himself to church nearly every week.

### Pittsburgh Picnic *(continued from the previous page)*

The unseasonably cold weather kept most picnickers indoors, but that made it easier to greet old friends, make new ones, talk to priests from other parishes, share parish



stories, and sample the delicious food that kept coming all day as people arrived from the two Deaneries, a continuous smorgasbord. No one complained that it was too cold to go swimming.

The day concluded with a Moleben of Thanksgiving celebrated by Fr. George Hnatko, Dean of the Pittsburgh Deanery with remarks offered by His Beatitude. The pictures tell the story.



*Archbishop Antony ordains Alexander Carman a subdeacon.*

The fourth special event was the baptism of David John Sendeha, the newly-born son of Fr. Sendeha and Pani Matka Olena, by Archbishop Antony. About 70 people witnessed the blessed event,

made even more special because Fr. Vasyl's mother, Oksana, was visiting from Ukraine. After the baptism, a wonderful reception was hosted by the Sendeha family with help from the Sisterhood.



*Archbishop Antony presents Petro Krawec the Hramota and along with Fr. Sendeha.*



*Antony Sendeha, Fr. Vasyl Sendeha, Archbishop Antony, newly baptized David Sendeha, and Pani Matka Olena Sendeha.*



# Adult Church School Educational Tools Now Available

The Consistory Office of Religious Education is pleased to announce for the upcoming Church School year the release of two adult educational tools to assist with adult Christian education in the parishes, and also updated forms and information for Christian Education for our youth and teaching guidelines.

The first is series I of the Orthodoxy in a Nutshell pamphlets, which may be

used for adult education, as well as for pamphlet racks (see suggestions on webpage listed below). Hardcopies of each will be sent out to the parishes in the month of September. A second series will be released in August of the coming year (2010) for the same purpose. Orthodoxy in a Nutshell: <http://www.uocofusa.org/orthodoxynutshellpamphlet.html>  
Also released is a

series for Adult Education in the book of Acts, either for Sunday Adult Christian Education or midweek Bible studies. They can be accessed by: <http://www.uocofusa.org/adultbiblestudy.html>

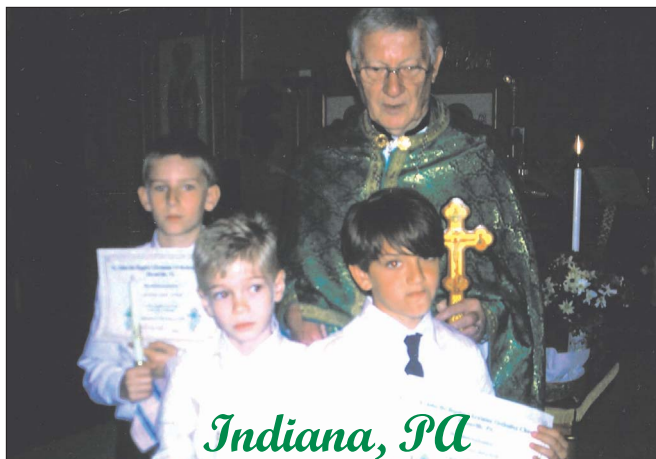
The following link is to access, for Christian Education of our youth, registration forms, registration form updates (for when info on student changes midyear), volunteer form, and teaching

guidelines for Christian Education teachers: [http://www.uocofusa.org/teaching\\_guidelines.html](http://www.uocofusa.org/teaching_guidelines.html)

Please also review all of the other available resources for both youth and adult Christian Education that is available under the Office of Religious Education webpage, which can be accessed under the Consistory offices at: <http://www.uocofusa.org/offices.html>



## First Confessions

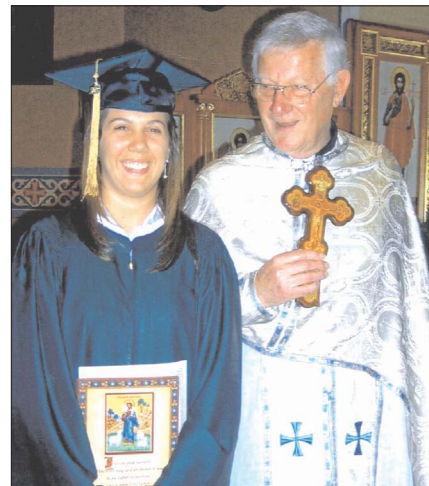


St. John the Baptist, June 7 - Zackary Lawer, Cody John Lawer and Mason Gregory with Fr. George Hnatko.



St. Michael, June 7 - Andrew Abrahamson, Brendan Abrahamson, Joseph Choquette, Jacob Choquette, Betsy Abrahamson and Samuel Chase with Fr. Anthony Perkins, teachers and parents.

## 2009 GRADUATES



Indiana, PA,  
St. John the Baptist Church  
**ALLIX DANIELLE BALOGH**  
Protopresbyter  
George Hnatko,  
pastor,



New Britain, CT, Nativity of the Mother of God Church  
**Eighth Grade Church School Class**  
**JAMES THOMAS GLOWA, ALINA LUBOV KUZMA AND KEVIN ANDREW MONAGAN**  
Rev. Andrii Pokotylo, pastor,



## Orthodox Military Bible Now Available

*The New Testament and Psalms in a pocket size volume - ideal to pack and carry.*

The Orthodox Military New Testament also includes devotional morning and evening prayers, a page to list the living and the dead for prayer, eight full-color icon plates, and a devotional piece on the ten commandments and integrity in military service.

The New Testament and Psalms for Orthodox Christians Military Edition is developed with the Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA) for distribution to the Orthodox Christian men and women of the armed services all over the world. Biblical text is the RSV (Revised Standard Version).

For more information and ordering visit:

[http://www.orthodoxmarketplace.com/index.php?dispatch=products.view&product\\_id=19242](http://www.orthodoxmarketplace.com/index.php?dispatch=products.view&product_id=19242)

## Memory Eternal

It is with a profound depth of sadness and prayer that the Consistory Office of Public Relations of the Ukrainian Orthodox Church of the USA prayerfully announces that the servant of God, Pani-matka Nadiya Bohuslavska, reposed in Christ on August 28, 2009 at Newark University hospital, Newark, NJ.

The Divine Liturgy and Funeral Service was conducted on September 2 at St. Andrew Memorial Church in South Bound Brook, NJ.

*May her memory be eternal!*

## Bible Helps Academics

Students who know the Bible well "achieved at higher academic levels and were more likely to demonstrate positive behavior patterns than those with lower levels of Bible knowledge," argued William Jeynes of California State University in Long Beach, summarizing three studies he conducted.

One study found that students with high levels of biblical knowledge had a notably higher grade-point average than those without (3.34 to 2.91). He ascribed the difference to the necessity of knowing the Bible to understand the works and events of Western culture.

## Церковна крамниця св. Андрія в мережі інтернету

<http://www.uocofusa.org/store.html>



УПЦ в США хоче запросити всіх вас до крамниці св. Андрія з книгами та речами церковних потреб в мережі інтернету. Тут ви зможете знайти багато цікавих речей, таких як: літургійні книги, церковний утвар, заупокійні свічки, компакт-диски, ікони та інше.

На даний час вже можна купити книги з таких підкатегорій, як: літургійна музика та література, патристика, сучасні проблеми, служебники на англійській та українській мовах, Біблії, моральні богослів'я та інше.

Під час наступних тижнів ми будемо поповнювати категорії та додавати нові речі. Отож старайтесь частіше відвідувати нашу крамницю в мережі інтернету, набравши: <http://www.uocofusa.org/store.html>

Ми дякуємо вам за ваше терпіння і надіємось, що речі з крамниці допоможуть вам у ваших щоденних духовних потребах та зростаннях.



## ORDINATION ANNIVERSARIES

**OCTOBER**

Archbishop Antony	Ordained Bishop	October 06, 1985
V. Rev. Taras Naumenko		October 01, 1995
Rev. Fr. Vsevelod Shemetylo		October 14, 1961
V. Rev. Bogdan Kalynyuk		October 14, 1989
Rt. Rev. Archimandrite Lev		October 16, 1994
Fr. Dn. Anthony Szwez		October 19, 2003
Rev. Fr. Paisius McGrath		October 28, 2006
V. Rev. Richard Hawrish		October 30, 1982

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

## 63<sup>rd</sup> Annual Ukrainian Orthodox League Convention

hosted by the Sr. and Jr. UOL Chapters of the  
Ukrainian Orthodox Church of Holy Ascension

Maplewood, New Jersey

July 28 - August 01, 2010

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



*"Train up a child in the way he should go:  
and when he is old he will not depart from it."*

*Proverbs 22:6*

### Hyatt Morristown at Headquarters Plaza

Morristown, New Jersey

\$109.00 per room per night + tax

*Come early, stay late!*

[www.morristown.hyatt.com](http://www.morristown.hyatt.com)

Reservations: 800-233-1234

## Diaconate Ordination in Boston



Archbishop Antony, Fr. Roman Tarnavsky, seminarians, family and guests with Deacon Borislav, Pani Matka Izabela and Anna Kroner.



Pani Matka Izabela, Archbishop Antony and the newly-ordained, Deacon Borislav Kroner at the conclusion of the Hierarchical Divine Liturgy.

On September 13, the feast of the Placing of the Cincture of the Most Holy Birth-Giver of God, His Eminence, Archbishop Antony, visited St. Andrew the First Called Church in Boston MA.

During the Hierarchical Divine Liturgy His Eminence ordained third year seminarian Subdeacon Borislav Kroner to the Holy Diaconate.

Fr. Deacon Borislav was born in Zhytomyr, Ukraine in 1976. Just before the fall of the Iron Curtain and the collapse of the Soviet Union, his family immigrated to the USA.

In 2006 Fr. Deacon Borislav, his wife Izabela and daughter Anna became parishioners of St. Andrew Church in Boston where he served at the altar under the guidance of his

spiritual father and pastor Mitered Protopresbyter Roman Tarnavsky.

Later that year, having received the blessing of His Eminence Archbishop Antony, Fr. Dn. Borislav entered the St. Stephen's Course in Orthodox Theology. St. Stephen's Course of Studies is a three-year correspondence program designed for those who wish to study Orthodox theology, but who are unable to attend an Orthodox seminary full-time. The program involved extensive reading courses in scripture, doctrine, history, liturgy, and practical theology, plus attendance at the Residency Program, three consecutive years, one week each year. In addition to this, all students had to complete three Directed Projects where they applied

their education in a parish setting. Due to high marks and recommendation from his Vocations Director V. Rev. Fr. Stephen Hutnick, Fr. Dn. Borislav received the blessing to enter St. Sophia's Seminary concurrent to finishing St. Stephen's Course. He received his diploma from St. Stephen's on September 4, and continues his third and final year at St. Sophia's Seminary.

May God bless Fr. Dn. Borislav for responding to His call to serve Him on behalf of our Ukrainian Orthodox Church and her people.

May God grant our newest clergy member and his family happiness, wisdom to guide, teach and shepherd His holy flock and strong spiritual and physical health for many years!



## На многії літа

*Христос "настановив одних Апостолами, інших пророками, інших євангелістами, інших пастирями та вчителями, на довершення святих, на діло служіння, для створення Тіла Христового".  
(Єфесян 4:11-12)*

В неділю, 9 серпня 2009 р., Високопреосвященніший архієпископ Антоній відвідав церкву св. Івана Хрестителя в місті Портланд, штату Орегон. За останні півроку це був вже другий візит архиєрея на Західне узбережжя США і маленька портландська українська православна парафія відчувалась благословенною, бо владика Антоній приїхав туди, щоб здійснити хіротонію - через покладення рук і молитву призвати особливу благодать Пресвятого Духа й поставити семінариста Івана Синевського на диякона.

Однією з визначних характеристик істинної Христової Церкви є безперервність ланцюга Священства, яке встановлене Христом. Христос вибрав і поставив Апостолів, Апостоли рукоположили єпископів, священників і дияконів. Ті єпископи, у свою чергу, висвятили собі преемників - єпископів; і так продовжується аж до нашого часу. Кожний єпископ, священник і диякон правдивої Церкви поєднаний, через невидимий ланцюг рукоположень, зі Своїм Верховним Архипастирем - Господом нашим Ісусом Христом.

Мабуть вперше за історію існування церкви св. Івана Хрестителя в Портланді, в ній було здійснено Таїнство висвячення в чин Диякона. Тому не дивно, що під час Літургії, а особливо у час довершення Рукоположення, серед вірних відчувалось духовне пожвавлення. Коли архієпископ Антоній, одягаючи нововисвяченого диякона Івана в дияконський одяг, проголосував "Аксіос" (достойний), всі завзято повторювали за владикою та хором: "Аксіос! Аксіос! Аксіос!".

Парафіяни знають про відданість Церкві та щедрість диякона Івана не зі слів інших, а з власного досвіду: два роки тому його фінансова жертва на ремонт нижнього приміщення церкви була однією з найбільших. Окрім цього, під час своїх відвідин Портланду, він завжди допомагає як при богослужіннях в храмі, так і при різноманітних парафі-



## отче дияконе Іване!



*Отець-диякон Іван Синевський,  
о. Іван Петрущак та родина.*

яльних заходах і проектах. Один з таких заходів - Український фестиваль - організований парафією допоміг йому знайти свою майбутню дружину, тепер, добродійку Оксану. В даний час диякон Іван продовжує навчання на останньому курсі в Грецькій Православній Семінарії Святого Хреста в Бостоні. Парафіяни церкви св. Івана Хрестителя дуже задоволені тим, що змогли в себе гостити архієпископа Антонія та стати свідками і молитовними учасниками хіротонії здійсненої ним. На многії літа Владико! На многії літа отче дияконе Іване!

*(Закінчення із ст. 6)*

### Відзначення 18-ої річниці незалежності України в США



Преосвященний єпископ Даниїл, правлячий архиєрей Західної єпархії Української Православної Церкви в США, представляючи голову Консисторії Української Православної Церкви в США владика архієпископа Антонія, посла та генеральні консули переважної більшості країн Європейського союзу, Азії, Африки та Латинської Америки, керівництво і працівники Секретаріату ООН, інші численні представники акредитованого в Нью-Йорку світового дипломатичного корпусу, а також діячі української діаспори.

З вітальним словом до гостей звернувся Постійний представник України при ООН, Посол Юрій Сергеев, який наголосив на досягненнях у сучасному політичному й економічному житті України, підкресливши, що, за роки незалежності Україні вдалося утвердитися як демократичній державі, яка сповідує європейські цінності, і зайняти помітне місце на міжнародній арені.



## ЩЕ ОДИН ПРОМІНЧИК ЛЮБОВІ ДО ВСЕВИШНЬОГО!

Ірина ЦЕНГЛЕВИЧ, «Українське Слово»



Пропустивши сонячний промінь через тригранний шматок скла (призму), отримаємо три кольори: синій, жовтий і червоний. Чим у білому світлі сонця є трибарвне світло, тим є три Божі особи в однім Божім Єстві. Під час хрещення Ісуса Христа явилися усі три особи: Бог-Отець через голос з неба, Бог-Син через хрещення, і Бог-Дух Святий у вигляді голуба (Мат. 3, 16).

та Андрій Карасейчук), атмосфера добра і любові до ближнього – це залишиться в нашій пам'яті назавжди. Під час проповіді владика Даниїл звернувся до присутніх зі словами, які зачепили серце кожного. Із сльозами на очах слухали розповідь про Україну, де він перебував із місією допомоги сиротинцям та будинкам престарілих. У словах єпископа відчувалися співчуття і любов до обділених долею людей. Все це



У неділю, 30 серпня, погода видалася погожою, як і святочний настрій у парафіян Української Православної церкви Пресвятої Трійці, що у місті Бенсенвіл. Зустрічали високоповажного гостя владика Даниїла – правлячого архиєрея Західної єпархії Української Православної Церкви в США. В цей день усе було по-особливому: Архиєрейська Служба Божа, чудовий спів церковного хору (диригенти: Тарас Руденко

спонукало нас замислитись над змістом свого життя. Відтак парафія також долучилась до цієї шляхетної справи – допомоги сиротинцям в Україні, передавши свій внесок.

Після закінчення Святої Літургії кожному парафіянину кортіло ближче познайомитись з владикою Даниїлом, поспілкуватись, поділитись своїми враженнями. За святковим столом, що було накрите





просто неба, чувся щасливий сміх дітвори, лунала українська музика.

На свято завітали духовні священнослужителі з інших парафій: отці-архимандрити Іван Кротець та Панкратій, священники Андрій Шельвах, Тарас Науменко, Тарас Максимців, Микола Федюк, Олексій Кастерук, Богдан Налісник, протодиякон Микола Деліндорф, диякон Андрій.

Серед гостей були і Генеральний консул України в Чикаго Костянтин Кудрик з дружиною. Тепло присутні зустріли Українсько-Американської Федеральної Кредитної Спільноти «Самопоміч» Богдана Ватрала, який привітав релігійну громаду і вручив дарунок від кредитівки для розвитку молодшої парафії.

Учні Школи українознавства та учасники танцювального гуртка під керівництвом Таїси

Коломієць—Ампурської і Христі Попович підготували цікаву музичну програму. Та найщасливішою людиною в цей день був настоятель храму о. Богдан Калинюк. Здійснилась його заповітна мрія про служіння Господеві у церкві, де пануватиме мир і злагода, українська мова, культура і традиції, де на першому місці буде безмежна любов до Всевишнього і турбота про ближнього, бо Церква — це Бог, а Бог — це Любов...

До речі, владика Даниїла також чекав приємний сюрприз: дітки подарували картку зі своїми побажаннями. Очі єпископа світилися від щастя. Це був правдивий вияв християнської любові.

Насамкінець кортить подякувати за старання у проведенні свята голові парафії Юрію Демченку, сестрицтву, брацтву і усім, хто допоміг зробити цей день особливим.



(Закінчення із ст. 8)

### ***Візит Владики Даниїла до м. Сітл!***

в Україні, про ту добру справу, яку він робить для сиріт інвалідів. Бо милосердя, це любов, що ніколи не шукає вигоди, а тільки любить. Серед людей було чути шепіт: „Воістину добре діло робить.“ Тож будьте благословенні, Владико, бо ваша місія свята.

Щирістю та ласкою звучали слова Владики Даниїла до присутніх. І для малої дитини, молодшої чи літньої людини у нього знайшлося тепле слово чи гарна порада.

*Від щирого серця,  
Простими словами  
Почав розмовляти  
Владика із нами*

*Нам очі сяяли  
Душа молоділа  
Бо Слово Владики  
Серця звеселило*

Після цієї зустрічі хочеться працювати над своїм внутрішнім світом. Це значить преобразити своє серце, свої помисли, свій дух у світлу енергію любові.

І ще раз хочеться сказати: „Господи, дякую Тобі за таких людей, за їх серця, за повчальну проповідь, за доброту, бо душі стає так тепло, тепло, наче у раю.“

Швидко закінчився візит Владики Даниїла, та спогади про спілкування зі своїм духовним вчителем надовго залишаться у пам'яті тих, хто особисто бачив та чув Його Преосвященство.

Сподіваємось, що ще не раз ми зможемо побачити Владика Даниїла серед наших парафіян і почути Боже Слово з його вуст.





## Meet Our Newest Volunteer!

*Познайомтесь з нашою найновішою волонтеркою!*

Tamara Parubchenko responded to our appeal for volunteers in the February issue of the UOW. She joins a team of volunteers at St. Sophia Theological Seminary Library and brings with her many years of expertise in document control in a New York City legal firm, and her extensive language skills. One of the projects she has undertaken is the preparation for cataloguing of the Library's rare book collection, which involves translating and transliterating ancient languages. She also ensures that the delicate and aging tomes are stored correctly to prevent deterioration and damage. Tamara is a member of St. George Parish in Yardville, NJ. Her dedication and skills are greatly appreciated. Welcome to the team, Tamara!

St. Sophia Library Catalogue can be viewed on line at [www.uocofusa.org/library.html](http://www.uocofusa.org/library.html).



Тамара Парубченко відповіла на наше звернення про потребу волонтерів, яке було розміщене в УПС за лютий місяць. Приєднавшись до групи волонтерів бібліотеки семінарії Св.Софії, вона принесла обширне знання різних мов та багаторічний досвід, який вона дістала працюючи в юридичній компанії в Нью Йорку. Один з проектів над яким Тамара працює зараз є підготовка колекцій рідкісних книжок бібліотеки для внесення

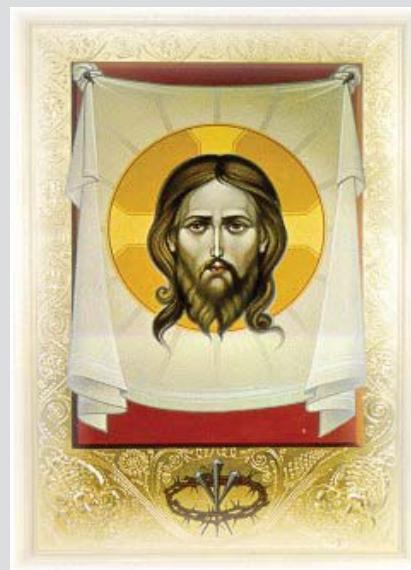
їх у каталог, що включає переклад та транслітерування старовинних мов. Вона також наглядає чи правильно зберігаються делікатні та старі книги, щоб запобігти їх ушкодження. Тамара є членом парафії св. Юрія в Ярдвил, Н. Дж. Ми дуже вдячні їй за присвяту та її надзвичайний талант. Ласкаво просимо до нашої команди, Тамара!

Каталог бібліотеки св. Софії можна оглянути в мережі інтернету набравши: [www.uocofusa.org/library.html](http://www.uocofusa.org/library.html).

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

## NOVEMBER-LISTOPAD

- |             |                                     |
|-------------|-------------------------------------|
| 1st 1957 -  | PROTOPRIEST VLADIMIR KASKIW         |
| 19th 1963 - | REV. JOHN JAROSHANSKYJ              |
| 12th 1966 - | REV. ALEXANDER BUTKIW               |
| 24th 1966 - | ARCHBISHOP IHOR (HUBA)              |
| 2nd 1958 -  | MITRED PRIEST MYCHAJLO ZAPARYNIUK   |
| 25th 1968 - | REV. TEREITY SHYMANIV               |
| 16th 1974-  | PROTOPRESBYTER LEONTIY FOROSTIWSKYJ |
| 21st 1975-  | REV. JOSEPH MIHALY                  |
| 3rd 1976 -  | PROTOPRESBYTER OMELAN MYCYK SR.     |
| 5th 1976 -  | PROTOPRIEST JOHN SHNURER            |
| 9th 1978 -  | PROTOPRIEST THEODOZY DIATELOWY CZ   |
| 9th 1979 -  | PROTOPRIEST STACHY SCHADYNSKY       |
| 13th 1980 - | PROTOPRESBYTER JOSEPH ZELECHIVSKYJ  |
| 9th 1983 -  | PROTOPRIEST NICHOLAS ANTOCHY        |
| 13th 1983-  | REV. PETER PETRUSH                  |
| 2nd 1985 -  | PROTOPRESBYTER FEDOT SHPACHENKO     |
| 29th 1996 - | V. REV. LONGHIN SHEMETYLO           |



**Вічна пам'ять!**  
**Меморі Eternal!**



*Parish*

# FOCUS

**St. Vladimir Cathedral**  
Parma, OH

## *Our Cover...*

*Pastor - Fr. John Nakonachny*

St. Vladimir Ukrainian Orthodox Cathedral parish was founded in 1924. Like many of our Diocesan parishes, the founders were predominantly pioneers/immigrants from Western Ukraine who were former Greek Catholics returning to the Orthodox Faith. In 1926, property was purchased in the Tremont / West 11<sup>th</sup> Street area of Cleveland, Ohio. Construction began and the first church was dedicated by 1933.

After World War II, the parish was strengthened by more immigration from all regions of Ukraine, especially Eastern Ukraine and Volyn. The growth of the parish and shift of population to the suburbs necessitated the purchase of property in Parma in 1954. By 1959, the old Parma City Hall was purchased and renovated for a chapel and both the church and chapel were served every Sunday by the clergy. In 1966, a new hall was constructed in Parma and the chapel was converted to the parish school. In 1967, the present church on State Road in Parma was consecrated for use. Five years later, a beautiful 3-level baroque Iconostas (icon screen) was installed and dedicated. For the celebration of the Millennium of Christianity in Ukraine, in 1988 an 800 square foot mosaic depicting the Baptism of Rus-Ukraine, was placed at the main entrance of the Cathedral. In 1993, a monument commemorating the over 7 million victims of the Famine in Ukraine in 1932-1933, was dedicated on the parish grounds.

Presently, St. Vladimir's parish facilities include a modern church, seating over 450 faithful, a school with 8 classrooms, a library with over 3,000 books and displays, conference room with a photo display of the Famine of 1933, a meeting room and church offices. The main hall has a seating capacity of over 400. Two rectories and two additional homes are also a part of the parish complex. One of the homes is currently being used by ZOE for Life, an organization which helps women in crisis pregnancies.

Ten parish organizations, as well as numerous youth programs and schools serve the needs of the parish and the Ukrainian community of Greater Cleveland.

Not far from the church, at the Brooklyn Heights Cemetery, the parish administers a section for its parishioners, in the center of which stands a 12 foot memorial in memory of all the deceased parishioners. This memorial was dedicated in 1976.



With the establishment of three Eparchies of our Ukrainian Orthodox Church of the U.S.A., the Parma parish became the Cathedral church for the Central Diocese, with His Beatitude Metropolitan Constantine as the presiding hierarch.

The spiritual needs of the over 600 member parish, along with hundreds of new arrivals from Ukraine who attend services, are met by three priests: Fr. John Nakonachny, pastor, Fr. Michael Hontaruk, assistant pastor, Fr. Michael Strapko, and Protodeacon Ihor Mahlay. Two Divine Liturgies are served each Sunday: 8:30 a.m. in English and 10:15 a.m. in Ukrainian, with responses sung by the English and Ukrainian choirs. Holy Days and Festal Periods of the Orthodox Calendar are marked with a full schedule of services and community activities.

With the large number of Ukrainians moving into Parma, and at the request of St. Vladimir Cathedral Board of Trustees, the city of Parma has recently designated the area around the Cathedral as "Ukrainian Village" and the side street as "St. Vladimir Drive". September 19<sup>th</sup> marked the dedication of Ukrainian Village. On October 17<sup>th</sup> and 18<sup>th</sup>, His Beatitude Metropolitan Constantine will lead the celebrations of the parish's 85<sup>th</sup> anniversary.

Throughout the 85 year history of St. Vladimir's, the parish has played an integral role in the life of the Ukrainian Orthodox Church in the U.S.A. The parish has hosted numerous Sobors of the Church and conventions of the Ukrainian Orthodox League, as well as the recent consecration of His Grace Bishop Daniel in 2008.

Following the rebirth of the Ukrainian Orthodox Church in Ukraine and the independence of Ukraine, the parish has very generously supported St. Andrew's Society, Children of Chernobyl, Orphanage and Seminary Funds for the needs of our brothers and sisters in Ukraine.

The clergy and members of the parish have also been active in the life of All Saints Camp in Emlenton, PA. Throughout the year, our members attend camp meetings and volunteer their time and energy to work with the youth of our Diocese.

The clergy and faithful extend a sincere invitation to worship with them when visiting the Greater Cleveland, Ohio area.



*Українське Православне Слово*  
*Ukrainian Orthodox Word*

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

**UKRAINIAN ORTHODOX CHURCH OF THE USA**  
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**CALENDAR OF EVENTS**

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

**Annual Clergy Conference**

25-28 October, 2009  
Antiochian Village  
Ligonier, PA

**Young Adult "Ski Weekend"**

8-10 January, 2010  
*Sponsored by UOL*  
Pocono Lake, PA

**Annual Readers and Subdeacons Conference**

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

**UOL Lenten Retreat**

12-14 March, 2010  
All Saints Camp  
Emlenton, PA

**UOL Lenten Retreat**

20 March, 2010  
St. Francis Retreat House  
Bethlehem, PA

**100th Parish Anniversary**

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

**St. Thomas Sunday Pilgrimage**

10-11 April, 2010  
Metropolia Center  
South Bound Brook, NJ

**Metropolitan Council Meeting**

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

**Young Adults Memorial Day**

28-31 May, 2010  
All Saints Camp  
Emlenton, PA

**Winter Mission Trip to Znamianka Orphanage**

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

**Jr/Sr Ukrainian Orthodox League Conventions**

28 July - 1 August, 2010  
Hosted by  
Holy Ascension UOL Chapters - Maplewood, NJ