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## From the Editor's Desk...

I recall recently talking to a parent who asked me a question about the age of our young people and at what point they are considered responsible Christians. *Is it at the "age of reason" – whenever they make their First Holy Confession? Is it when they become teens,*

*having a better understanding of what it means to worship our Lord and serve in His Church? Or is it after their teenage years and when they finish college and they are considered "more dependable"?* It would take a man more wise than me to give a precisely accurate answer to such questions. Perhaps some narratives from the Scripture would help us along this line.

The Old Testament Joseph, one of the twelve sons of Jacob, was about 17 when he was sold by his brothers into slavery in Egypt - torn from ties to his father. Was he accountable to God at this age? He thought so. When tempted by Potiphar's wife, he said he could not do this wickedness and sin against God. It is true that this temptation came after he had been in Egypt long enough to have advanced in Potiphar's house but in these years, *"The Lord was with him"* and *"he was a goodly person."* By the time he was taken away from home and family his comprehension of righteousness was already set. With proper preparation and training our young people can also become accountable in serving God properly.

Josiah was 8 years old when he became king of Judah. At the age of 16, *"While he was yet young, he began to seek after the God of David his father"* (II Chronicles 34:3). By the time he was twenty he began to rid the land of idol worship. By the age of 26, he was restoring the house of God that had fallen into disrepair. Of him it is said, *"And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and turned away neither to the right, nor to the left"* (II Chronicles 34:2).

Our Lord Jesus Christ went up to Jerusalem for the Passover with His parents for the first time at the age of 12 and ended up being separated from His parents for three days. They finally found Him in the temple with the teachers, listening to them and asking questions. All who heard Him speak were astonished at His understanding of Scripture and his answers in the conversations with those much older than He. When asked by his parents why He had done this, He responded, *"Why did you seek Me? Did you not know that I must be about My Father's business?"* (Luke 2:49). *From then on He advanced "in wisdom and stature, and in favor with God and men".* (Luke 2:53) Consider this: *If we are called to follow His example when He was older, why not when He was younger?*

Sometimes we sell our young people short by not expecting of them what they are truly capable of and as a result they can become weak and stunted in their spiritual growth. *Begin today to hold your children responsible in service to God and accountable to Him. Most important – be an example worthy of emulating.*

*(On the cover - St. John the Baptist Ukrainian Orthodox Church in Portland, OR. На обкладинці - церква св. Івана Хрестителя у Портленд, ОР)*



# ЗУСТРІЧ УКРАЇНСЬКИХ ІЄРАРХІВ



Учасниками у цій зустрічі Церков Сполучених Штатів та Канади були: Митрополити Константин, Українська Православна Церква – США; Стефан, Українська Католицька Церква – США; Іван, Українська Православна Церква – Канада; Лоренс, Українська Католицька

Церква – Канада; Архиепископи Антоній, Українська Православна Церква – США; Юрій, Українська Православна Церква – Канада; Єпископи Давид, Українська Католицька Церква – Канада; Павло, Українська Католицька Церква – США; Річард, Українська Католицька Церква – США; Іван, Українська Католицька Церква – США; Кен, Українська Католицька Церква – Канада; Андрій, Українська Православна Церква – Канада; Даниїл, Українська Православна Церква – США; Брайан, Українська Католицька Церква – Канада. Гостем на зустрічі був Архиепископ Єремія, Українська Православна Єпархія Бразилії та Латинської Америки.

Вже четвертий раз за останніх вісім років Ієрархи Української Католицької та Православної Церков в Північній Америці зустрілися на братній зустрічі для обговорення відносин між двома Церквами та спільних турбот, які вони розділяють, доглядаючи доручених їм духовній опіці вірних. Зустріч відбулася в Клірвотер, Флорида в днях 12-13 березня відразу після окремих засідань обох груп Ієрархів.

Учасниками у цій зустрічі Церков Сполучених Штатів та Канади були: Митрополити Константин, Українська Православна Церква – США; Стефан, Українська Католицька Церква – США; Іван, Українська Православна Церква – Канада; Лоренс, Українська Католицька Церква – Канада; Архиепископи Антоній, Українська Православна Церква – США; Юрій, Українська Православна Церква – Канада; Єпископи Давид, Українська Католицька Церква – Канада; Павло, Українська Католицька Церква – США; Річард, Українська Католицька Церква – США; Іван, Українська Католицька Церква – США; Кен, Українська Католицька Церква – Канада; Андрій, Українська Православна Церква – Канада; Даниїл, Українська Православна Церква – США; Брайан, Українська Католицька Церква – Канада. Гостем на зустрічі був Архиепископ Єремія, Українська Православна Єпархія Бразилії та Латинської Америки. Не змогли бути присутніми на цій зустрічі: Єпископ Роберт – Українська Католицька Церква – США; Єпископи Стефан – Українська Католицька Церква – Канада та Іларіон, Українська Православна Церква – Канада.

Найголовнішим занепокоєнням для Ієрархів було теперішнє становище церковного життя в Україні

в усіх юрисдикціях та доля Церков під теперішнім, на жаль, політичним розділенням в українському уряді та суспільстві. На думку всіх присутніх Ієрархів на цій зустрічі, проповідь християнства в Україні не тільки знаходиться під загрозою через безладдя в уряді та громадському житті, але також приносить шкоду зусиллям до духовної єдності та християнської праці тим, які цього найбільше потребують.

Почувши від Православних Ієрархів про нещодавній візит Вселенського Патріарха Варфоломея I до Києва, всі учасники зустрічі одностайно погодились, що то була позитивна подія, яка може призвести до корисних наслідків для цілого християнства в Україні. Католицькі Ієрархи поділились їхніми досвідами у відношеннях до їхніх братів-ієрархів в Україні, зокрема інформацією про прогрес розбудови та удосконалення програми в Українському Греко-Католицькому Соборі в Києві. Ієрархи були однієї думки, що Церква повинна відновити своє місце бути моральною совістю українського народу, роль заборонену ієрархам чи покинуту деякими під час довгої, темної ночі комуністичного підкорення. Учасники зустрічі погодились шукати шляхи в яких обидві Церкви Константинополя та Риму можуть бути заохочені сприяти зміцненню та незалежності церковного життя в Україні, зокрема у можливих змінах до тієї незалежності, що може бути наслідком політичних змін в уряді та в церкві сусідньої Росії.

Довгі дискусії були присвячені для перегляду Церковного життя в обидвох Православній та Католицькій Церквах в Північній Америці. Ієрархи були дуже стурбовані зменшенням членів в багатьох парафіях та становищем, (Закінчення на ст. 12)



## “ENCOUNTER” OF UKRAINIAN HIERARCHS

*Taking part in the meeting from the Churches in the United States and Canada were: Metropolitans Constantine, Ukrainian Orthodox Church – USA; Stefan, Ukrainian Catholic Church – USA; Metropolitan John, Ukrainian Orthodox Church – Canada; Metropolitan Lawrence, Ukrainian Catholic Church – Canada; Archbishops Antony, Ukrainian Orthodox Church – USA; Yurij –*

*Ukrainian Orthodox Church – Canada; Bishops David, Ukrainian Catholic Church – Canada; Paul – Ukrainian Catholic Church – USA; Richard, Ukrainian Catholic Church – USA; John, Ukrainian Catholic Church – USA; Ken, Ukrainian Catholic Church – Canada; Andriy, Ukrainian Orthodox Church – Canada; Daniel, Ukrainian Orthodox Church – USA; Bryan, Ukrainian Catholic Church, Canada. A guest participating in the Encounter was Archbishop Jeremiah, Ukrainian Orthodox Eparchy of Brazil and Latin America.*

For the fourth time in the last eight years the hierarchs of the Ukrainian Catholic and Ukrainian Orthodox Churches in North America have met in a brotherly “Encounter” to discuss the relationship between the two Churches and the common concerns they share in shepherding the faithful entrusted to their spiritual care. The meeting took place in Clearwater, Florida on 12-13 March following separate meetings of the two groups of hierarchs just preceding the Encounter.

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Of primary concern to the hierarchs was the present state of ecclesiastical life in Ukraine in all jurisdictions and the fate of the Churches under the present unfortunate political divisions within the Ukrainian government and in Ukrainian society as a whole. In the minds of all the hierarchs present at the Encounter, Christian witness in Ukraine is not

only endangered by the disarray in government and societal life, but damage is actually being done to the efforts toward ecclesiastical unity and the Christian service to those in Ukrainian society who are most in need.

The consensus of opinion of the Encounter participants, having heard from the Orthodox hierarchs about the recent visit of Ecumenical Patriarch Bartholomew I to Kyiv, was that it was a positive event, which can result in consequences beneficial to all Christianity in Ukraine. The Catholic hierarchs shared their experiences in relationship to their brother hierarchs in Ukraine, in particular information about the progress of construction and program development at the Ukrainian Greek Catholic Sobor in Kyiv. The hierarchs are of one mind in the belief that the Church must reclaim its place as the moral conscience of the Ukrainian nation – a role denied to the hierarchs – or abandoned by some – during the long, dark night of communist subjugation. The Encounter participants agreed to explore the ways in which both the Churches of Constantinople and Rome can be encouraged to promote the stabilization and independence of ecclesiastical life in Ukraine, particularly in light of possible challenges to that independence that may result from political changes in the government and in the church of neighboring Russia.

Lengthy discussion was devoted to a thorough examination of Church life in both the Orthodox and Catholic Churches in North America. The hierarchs were greatly concerned about declining membership in so many parishes and the conditions, which seem to exacerbate this critical problem. The hierarchs will continue to discuss on a regular basis in upcoming meetings new possibilities for jointly conducting youth ministry, programs related to clergy education and welfare, adult education. They hope

*(Conclusion on p. 12)*

# **T**radition: Consecrating a Temple . . . by V. Rev. Dennis Kristof

The UOC of the USA has consecrated St. Thomas Chapel at All Saints Camp in Emlenton, PA and St. Nicholas Church in Charlottesville, VA in the past year. Hopefully, consecrating temples will become the rule as new churches are established and old altars are replaced. Terminology can be confusing when speaking of the various elements in the church building. In order that there be as little confusion as possible, in these two articles on the Consecration of an Orthodox temple, the church building will be referred to as a temple. The altar is not the central table on which the Holy Mysteries are offered, but rather the whole sanctuary behind the icon screen. And what is usually referred to as the altar is properly called the Holy Table. Oftentimes the words church and temple are used interchangeably, but one rule of thumb that will always be followed is that Temple with a capital "T" refers to the Jewish Temple. Temple with a lower case "t" is an Orthodox church building. Hopefully, this digression on terminology will not frighten you from continuing to read these articles.

The consecration of a temple is a beautiful and symbolic service which is performed by a bishop. If this is not possible, the bishop can send a consecrated antimimension to the temple that is to be consecrated, and delegate his authority of consecration to an archimandrite, abbot, archpriest, or senior priest. The central action in consecrating a temple is placing the relics of the saints in the Holy Table. The practice of celebrating the Divine Mysteries on the relics of the martyrs and saints harkens back to the ancient Church which celebrated the Eucharistic Liturgy at the catacombs where the earliest Christian saints and martyrs were buried. As was mentioned in a previous article on the antimimension, they celebrated on top of the catacombs, not in the catacombs, as is often erroneously depicted in many places. The necessity of

celebrating the sacred mysteries became formalized at the Second Council of Nicea held in 787 A.D. which decreed that any clergyman who celebrates the liturgy without the relics of the holy martyrs excommunicates himself. When celebrating on an unconsecrated altar, the antimimension serves the purpose of providing a surface which has the relics of the saints. The holy relics placed in the Holy Table or under the antimimension bear witness to the special presence of God there. They remind the Christian that the church is a place sprinkled with the blood of the saints, a cause of rejoicing with holy gladness recalling the words of St. John: "That you, too, may have fellowship with us; for our fellowship is with the Father and with His Son, Jesus Christ." (1 John 1:3).

The consecration actually begins with the vigil service the evening before. The holy relics are placed on a diskos, covered with the asterisk and veil, and placed before the icon of the Savior by the Holy Doors of the nearest church, or the unconsecrated church itself when there is no church nearby. The entire all-night vigil of the Commemoration of the Founding of the Church of the Resurrection (Holy Sepulcher) at Jerusalem in 335 A.D. (September 13/26), is taken outside the sanctuary. The Holy Gospel Book is placed in a standing position to the east over the relics, and a candlestick is placed before the holy relics. The dedication of the temple is a call to all Christians to also renew themselves spiritually. The readings are taken from Third Book of Kings in which King Solomon praises God in the Temple he had just built in Jerusalem; and two from Proverbs which remind us that God is the Creator and Foundation of all things, both material and immaterial.

On the day of the consecration itself the bells are rung and the bishop enters the church as is customary for a hierarchical Divine Liturgy. He dons

a special white garment (apron) over all his episcopal vestments as do the concelebrating priests. It is tied in three places: Around the neck in token of wisdom and obedience to God; around the body beneath the breast to symbolize the Word which should dwell in our hearts; and around the body as a symbol of purity and strength. The top of the Holy Table is affixed to the four legs which support it with scented wax mastic. The Holy Table represents the sepulcher of our Lord Jesus Christ, and the mastic being mingled with fragrant spices represents the sweet-smelling spices with which Joseph of Arimathea and Nicodemus anointed the body of our Lord when they laid Him in the tomb. The top is then affixed to the legs with

**“** *The dedication of the temple is a call to all Christians to also renew themselves spiritually.* **”**

four nails which commemorates the nailing of our Lord to the Cross with four nails: Two for His hands and two for His feet. The stones used to pound the nails in are not thrown away, but are generally laid beneath the Holy Table.

The Holy Table is then washed with warm water, red wine, and rose water, and dried with cloths and sponges. When dry, the Holy Table is anointed by the bishop with Holy Chrism in the form of a Cross in the middle, and then where the Holy Gospel, Diskos and Chalice will stand during the Divine Liturgy. This is in accord with the divine command to Moses that he anoint the Tabernacle and the altar of sacrifice (Exodus 40:9-10), as the Holy Table is here first anointed, and then the sanctuary afterwards.

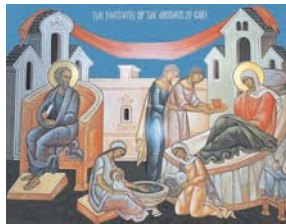
The rest of the consecration service and its relationship to the Holy Baptism and Chrismation of an individual Orthodox Christian will be addressed in the next issue.

## The Twelve Great Feasts

The Orthodox festal calendar contains twelve other great feasts which highlight important events in the life of our Lord and the Birthgiver-of-God, emphasize God's plan for our

salvation and accent significant theological ideas. In chronological order, beginning with the first month of the ecclesiastical year (September 1).

They are:



The Nativity of the Birthgiver-of-God  
(September 8)



The Exaltation of the Life-Giving Cross  
(September 14)



The Entrance of the Birthgiver-of-God into the Temple  
(November 21)



The Nativity of our Lord Jesus Christ  
(December 25)



The Divine Manifestation of Christ (or Theophany)  
(January 6)



The Meeting of Christ in the Temple  
(February 2)



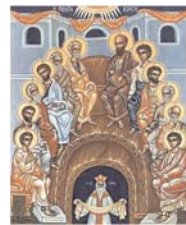
The Annunciation of the Birthgiver-of-God  
(March 25)



The Entry of our Lord into Jerusalem  
(Palm Sunday)



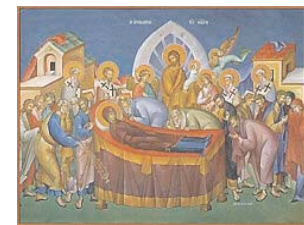
The Ascension of our Lord  
(40 days after Pascha)



The Descent of the Holy Spirit on Pentecost  
(50 days after Pascha)



The Transfiguration of our Lord  
(August 6)



The Falling Asleep (Dormition) of the Most-Holy Birthgiver-of-God  
(August 15)

To these feasts, some would also add:

The Circumcision of our Lord (January 1); the Feast of the Holy Spirit (the day after Pentecost); and the Saturday of Lazarus.

In many instances, icons of the Great Feasts have found their way to and have been placed upon the Icon Screen, adorning its "upper" level on either side of the icon of the Last (Mystical) Supper, which many times is placed above the Royal Gates. Of these great feasts, the Divine Manifestation (Theophany) of Christ, which celebrates the manifestation of the

Holy Trinity at the baptism of Christ in the Jordan (Mk. 1: 9-11), is, after Pascha and Pentecost, the oldest to appear in the Christian calendar. It is observed with special solemnity by the Orthodox Church as the day of the Great Sanctification of the Waters.

The festal *menaion*, while concentrating on particular moments in sacred history, nevertheless embraces the whole truth of God's redemptive actions. Every liturgical celebration has a distinct relationship to our salvation, since every feast draws our attention to the truth of God's presence

in us and in the midst of all His people.

## The Feasts of Saints

The calendar of immovable feasts is replete with festivals of varying importance that commemorate the lives of saints or memorable events in the life of the Orthodox Church. Every day of the year the Church remembers and honors one or more of the holy men and women who dedicated themselves to the Lord with exemplary faith and perseverance.

Besides the Birthgiver-of-God and St. John the

Baptizer, whose several feasts dot the festal calendar, the Orthodox Church honors and venerates angels, martyrs, apostles, prophets, confessors, virgins, ascetics, bishops and other clergy. The festivals of the apostles and those called equal to the apostles, the great martyrs and the great teachers and bishops of the Church are more universally observed.

The first recorded instance of a feast in honor of a saint comes to us from the middle of the Second Century. The primitive observance of feasts of saints consisted primarily of the

remembrance of local martyrs and bishops. The feast was usually attached to their burial place. The placing of the relics of saints into consecrated Holy Tables stems from this ancient custom.

The saints are the concrete evidence of the transfiguring power of the Gospel. They are the first fruits of the heavenly life, the forerunners of the Kingdom to come. These festivals bring into clear focus for every believer the true meaning of discipleship; "grant me no more than to be a sacrifice for God ... It is not that I want merely to be called a Christian, but actually to be one" (St. Ignatius of Antioch).

According to an ancient liturgical custom, Orthodox parents name their newborn infants on the eighth day after birth. The name is traditionally chosen from the list of saints, as a sign of the child's entry into the unity of the Church and into the arena of the spiritual warfare which will commence in earnest with the sacrament of baptism.

### Fasting

Let us observe a fast acceptable to the Lord. The liturgical year contains a number of important fast days and fast periods of varying lengths as following:

The weekly fast on all

Wednesdays and Fridays (except during Bright Week, the Leave-taking of Pascha, the week after Pentecost, the period between Christmas and Theophany, and the first week of the Triodion, i.e. after the Sunday of the Publican and the Pharisee. When a Great Feast of the Lord or of the Birthgiver-of-God happens to fall on one of these days, the fast is normally abolished.

- The day before the Feasts of Christmas and Theophany

- The Feast of the Exaltation of the Cross (September 14) and

- The Beheading of St. John the Baptizer (August 29)

When these two feasts fall on a Saturday or Sunday the fast is less severe but not abolished.

### Fast Periods

The five periods of fasting are:

The Great Fast, which lasts for forty days. Adherence to monastic traditions also calls for a partial fast during the week preceding the beginning of Lent.

The Holy Week. A lesser fast is observed on the Saturday of Lazarus and Palm Sunday. A strict fast is observed from Holy Monday through the Paschal Vigil.

The Fast of the Apostles, which begins on the Monday after the Sun-

day of All Saints and ends on June 28, the eve of the Feast of Saints Peter and Paul the Apostles. The duration of this fast depends on the date of Pascha; however, in modern usage this fast is not observed with strictness.

The Fast of the Dormition of the Birthgiver-of-God (August 1-14).

The Fast of Christmas (November 15 to December 24). In modern usage a strict observance of this fast commences after December 12. (The celebration of the Marriage Service which is generally prohibited during fasting periods is permitted between November 15 and December 12).

Fasting is integrally related to prayer and acts of charity. When Orthodox Christians integrate these three things into their daily activity, they are like vigilant sentinels, anticipating the man of eternity, who goes beyond himself to God. The whole man, body and soul, participates in the act of fasting. The body's participation in the spiritual exercise is sought not through suffering and affliction, but in endurance through abstention and resistance to distractions.

The rules concerning fasting generally refer to the number of meals taken daily and the type of food that is permitted. On an ascending scale, the severity of the fast

is measured as follows:

- abstention from meat (the least severe);
- abstention also from animal products, such as eggs, milk, butter, and cheese;
- abstention from fish and;
- abstention from oil and wine.

The fewer meals taken daily also indicates the severity of the fast. The most severe fast is called "dry eating" (*xerophagia*), and consists in the consumption of water, bread, juices, honey, nuts, and in a less severe form fruits and boiled vegetables.

### Prayer

Make of my prayer a sacrament of your presence. In the Orthodox Church, the coming to God in prayer and solemn festival is in reality the ceaseless coming of God to us in power and glory. "God," wrote St. John of Damascus, "descends to the soul in prayer and the spirit rises to God." This intimate and wondrous participation of God in our personal lives is crucial and decisive. He does not come to give orders, but to issue an invitation: "Behold, I stand at the door and knock; if any one hears My voice and opens the door, I will come in to him and eat with him, and he with Me" (Rev. 3: 20).

## An Important Notice to All Parishes:

In order for your parish First Confession celebrations and college or high school graduates to be included in our special Fall feature, we must receive your photos and information **no later than August 1, 2009**. It is best to send them as soon as they are available so the deadline is not a concern.

Please be sure to include the following information, legibly printed: parish name, city and state, parish pastor and other pictured clergy, student name(s) (as they appear in the photo), and the date of the celebration or the name of the school (and degree), if applicable.

Digital photos and articles can be sent to Pani Matka Barbara Kristof at [jubeda@aol.com](mailto:jubeda@aol.com), or mail them to her at 3060 Columbia Rd., Westlake, OH 44145.

# How to Properly Make the Sign of the Cross

by Fr. Victor Wronskij



## *Its Meaning and Significance as Part of our Spiritual Life*

For Orthodox Christians the Cross is the symbol of our faith. It represents who we are and what we believe. Through the Cross, Christ defeated sin and death, making salvation for mankind possible. The pre-figuration of the Cross and one of the first Biblical references to it can be traced back to Moses in the book of Exodus. "And Moses said to Joshua, 'Choose for us men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand.' So Joshua did as Moses told him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. Whenever Moses held up his hand, Israel prevailed; and whenever he lowered his hand, Amalek prevailed. But Moses' hands grew weary; so they took a stone and put it under him, and he sat upon it, and Aaron and Hur held up his hands, one on one side, and the other on the other side; so his hands were steady until the going down of the sun." (Exodus 17:9-12).

In addition, even before Christ's Passion, He made mention of the Cross and His Crucifixion in the Gospel accounts: "And he who does not take his cross and follow Me is not worthy of Me." (Mt. 10:38) Also, "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified." (Mt. 26:2). Christ's Crucifixion is not only a symbol of our faith, but an expression of it as well. We as Orthodox Christians express our faith in many ways, such as prayer, acts of mercy, fasting and liturgical worship, but one of the most common ways we express our faith is when we make the Sign of the Cross upon ourselves. Rev. Stanley Harakas writes "The most important way that we use our bodies in worship in the Orthodox Church is when we make the Sign of the Cross. Making the Sign of the Cross is one of the most profound things a Christian can do. To make the Sign of the Cross is to mark ourselves, to identify ourselves as Christians."

The ability to make the Sign of the Cross upon ourselves is a free gift given to us by God as an aid for our everyday spiritual joys and struggles as Orthodox Christians. Making the Sign of the Cross can be used in different times and various situations. For example, we make the Sign of the Cross when we rejoice, give thanks or glorify God; when we feel confused or seek God's

intervention in our lives, when we ward off temptation and the invisible forces that seek to destroy our relationship with Christ, and we use it most importantly, right before we pray or communicate with Him. In many cases, making the Sign of the Cross occurs during our spiritual struggles. It is during these times that the Sign of the Cross becomes one of our greatest spiritual weapons against the devil. St. Paul mentions, "Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand." (Ephesians 6:11-13).

It can be said therefore, that making the Sign of the Cross is part of our "armor of God" which assists us in our spiritual battle against the unseen "principalities". In addition to prayer what frightens demons the most is when we make the Sign of the Cross. The Cross symbolizing Christ's victory over sin and the "condition" of death is something that the demons cannot bear and brings them great torment. An example of this can be found in the *Seventh Prayer before the Venerable Cross* "So the demons will perish from the presence of those who love God and who sign themselves with the Sign of the Cross saying in gladness: "Hail, Most Precious and Life-Giving Cross of the Lord, for You drive away demons by the Power of our Lord Jesus Christ crucified on you." When made properly, the very sight of one making the Sign of the Cross brings great pain and discomfort to the demons.

In Kiev, there once lived a pious monk who loved God and His Holy Orthodox Church very much. One night this monk fell asleep in his cell and he began to dream. In his dream he was standing in a house where all of a sudden four demons approached him, the leader of the four stepped forward and began to berate and mock the poor monk. Soon the rest joined in and they all mocked the poor monk for his love of God which they could not stand. Beholding this site the monk trembling in fear began to make the Sign of the Cross, but because of his fright he did so improperly. When the demons saw this they all began to laugh loudly and ferociously. Some even barking and making animalistic sounds. It was as if they were mocking the monk and all that he stood for. Beholding this horrible sight, the monk soon realized why they were mocking him. He failed to make the Sign of the Cross properly. Realizing this, the monk first felt sad that he had disappointed God. But as soon as he had this thought he began to make the Sign of the Cross again, this time in a proper manner, slowly, unhurriedly and with a loud voice saying "In the Name of the Father and of the Son and of the Holy Spirit. Amen." As soon as the monk began to lift his hand toward his forehead the demons beholding the monk's actions began to shout in such pain, in such torment, in such anguish, as if someone was piercing each of them with a sword. Seeing the effect this had on the



demons the monk began to repeat continually the Sign of the Cross upon himself. Ultimately the demons could no longer stand the torment and they fled.

This story about the monk can be an example for all of us today in that it should remind us of how precious making the Sign of the Cross is and in what a careful manner it should always be made. We should reflect and look at ourselves asking, how often do we go to church on Sunday and make the Sign of the Cross in a proper manner? Do we do it properly when we venerate the icons? When the priest blesses us with the Gospel or Chalice? Or do we do it properly when we approach the priest after the dismissal to kiss the hand cross? To make the Sign of the Cross in an improper manner such as crossing oneself in a hurried manner, crossing oneself with indifference, or waving one's hand across the chest as if flies are being chased away, are all examples or ways in which making the Sign of the Cross is not only considered improper, but is regarded as showing a lack of reverence for God. The Church regards this as a sin, which is called sacrilege. It would not be extreme to say that making the Sign of the Cross in an improper manner is the same as inadvertently mocking Christ on the Cross! Therefore, in order that we neither offend nor anger God the following guidelines should be followed when making the Sign of the Cross upon ourselves: We should always stand in an upright manner so that our shoulders are not slumped. Taking our right hand we bring together our thumb, index finger and middle finger. These three fingers when brought together represent our faith in the One Essence and Indivisible Holy Trinity; the Father, the Son and the Holy Spirit. We then take our ring finger and pinky finger and fold them inward toward our palm. These two fingers represent how the Son of God, when He came down from Heaven, being God, became man. It also represents the two natures of Christ; divine and human. Lifting up our hand we touch our forehead in order to sanctify our mind. We then move our hand to our stomach in order to sanctify our internal feelings. Moving upward we touch our right and left shoulders in order to sanctify our bodily strength. We then conclude by making a slight bow with our heads. At the

same time a common mistake that one makes when crossing oneself is to stop midway and to touch the middle of the chest rather than continuing all the way down to the navel of their stomach. When we do this we are inadvertently making the Sign of the Cross in an upside-down manner! Therefore, in order to effectively express our faith, love and obedience to Christ we should always take great care when we make the Sign of the Cross upon ourselves.

In the end, to make the Sign of the Cross is an attribute of our faith which can be used during various occasions and various times of our everyday spiritual life. For example, we should Cross ourselves before, during and at the end of prayer, when we approach anything holy such as an icon or a Cross, when we pass, enter and leave a church and we should always Cross ourselves in times of danger, sorrow, temptation, and joy. God has given us the ability to make the Sign of the Cross not only so that we may effectively express our faith in Him, but that it may be a constant reminder for us of His voluntary Crucifixion and suffering that He endured on our behalf. It is through His suffering on the Cross that victory over death and sin was made possible and it is through the Cross that we have been given the opportunity to reunite ourselves with Christ. As we often hear the Cross is a "Life-Creating Cross" because it is a symbol that brings hope, comfort and joy in our lives. Especially in these trying days where our faith is being attacked and many are becoming despondent, the Cross reminds us that in the end, it is Christ Who will stand victorious over his enemies and the devil in the end of days. The Sign of the Cross should also remind us that it's not just a symbol or a formality of our faith, but it is a sign that represents Christ's great love for us and His great desire for us to love and believe in Him "For God so loved the world that He gave His Only-Begotten Son, that whoever believes in Him should not perish but have eternal life." (Jn. 3:16). And so the best way to show God that we truly love and believe in Him is to reverently make the Sign of the Cross proclaiming "In the Name of the Father and of the Son and of the Holy Spirit. Amen."





*By including the Ukrainian Orthodox Church of USA in your estate and gift plans, you may be able to make a significant contribution that may not have been possible during one's life. Specific bequests identify particular projects or purposes, while general bequests designate a certain sum for a gift. Residual bequests can be made of what is left after taxes, expenses and other bequests have been satisfied. There are many planned giving opportunities available. You can make a difference. Your gift is a way to invest in the future of the church and expand the Kingdom of God.*

**“Give according to your ability.”**

*To discuss planned giving choices contact*

Dr. Steven Sivulich,  
Development Officer at  
(412) 389-1723

## A gift that continues to give...

Fr. Ihor Miroshchenko and his wife, dobrodiyka Valentina, both of blessed memory, made provisions in their life estates to remember and continue supporting the Ukrainian Orthodox Church of USA, even after they were no longer with us. Fr. Ihor was a long time pastor of St. Mary Protectress Parish in San Diego, CA and with his wife were very active in the life of the Church and the Ukrainian community in California. Recently, the UOC of USA received over \$110,000 from the Miroshchenko Estate in support of the building of the Pokrova-Protection of the Holy Mother of God Monastery, and the Historical and Educational Complex, specifically the Patriarch Mstyslav Museum. Fr. Ihor reposed in the Lord on June 9, 2001. Dobrodiyka Valentina reposed on November 1, 2007. They are survived by Dobrodiyka's twin sister Margaret. *May their memories be eternal!*

### *Onuferko gift to the UOC of USA* *Подарунок пані Онуферко для УПЦ в США*



*His Eminence Archbishop Antony and Anastasija Onuferko in the Consistory Chapel.  
Владика Архиепископ Антоній та пані Онуферко в каплиці Консисторії.*

In April 2008, Anastasija Onuferko, resident of Philadelphia, PA and member of St. Volodymyr Cathedral, contributed to Museum Fund and General Fund of the Ukrainian Orthodox Church of the USA the generous sum of \$40,000. The donation was made in memory of her deceased husbands Vitalij Wolkow and Teodozij Onuferko.

Upon retirement, Mrs. Onuferko decided to return to the land of her parents to enjoy her golden years. She now resides in Kyiv with family members.

We pray that God grant Mrs. Onuferko health and happiness for many, many years!

В квітні 2008 року Божого, пані Анастасія Онуферко, парафіянка катебри св. рівноапостольного князя Володимира у Філадельфії, ПА зробила щедрю пожертву в пам'ять своїх покійних рідних Віталія Волкова та Теодозія Онуферка, на фонд музею та постійний фонд УПЦ в США в сумі \$40,000. Після відходу на пенсію, пані Онуферко повернулася назад на батьківщину своїх батьків та проживає в Києві з родиною.

Ми звертаємось з молитвою на устах до Всемогутнього Господа, бажаючи пані Онуфренко здоров'я, щастя на многих літ!

**“Ἐὰν δὲ ἀποδέσῃς ἢ ἄλλο ἄνευ  
ἰσχυρῶν ἢ ὁμοῦ...”**

*Для обговорення планів пожертв  
чи запитань, контакуйте із директором  
відділу “розвитку” Консисторії  
доктором Степаном Сивуличем,  
телефонуючи (412) 389-1723*





## Із словами подяки на устах...

Слава Ісусу Христу!  
Дорогі брати і сестри у Христі,  
Пише Вам сім'я Сегнів із далекої, але одночасно рідної для Вас, України. А точніше з Івано-Франківської обл. м. Галича. Ви знаєте із засобів масової інформації, яка біда сталася у нас 23-27 липня 2008 р. Ми проживаємо неподалік річки Дністер. Наш будинок старий, побудований із дерева та глини. Знаходиться він у найнижчій місцевості нашого міста і вода у нас в хаті вже четвертий раз. На цей раз вода була найбільша за всі рази — майже 1 м від рівня підлоги. Чоловік мій у цей час був на роботі 900 км від дому. Дома я була із молодшим сином, який, до речі, вчиться в Івано-Франківській ВБА УАПЦ. Вода прибувала дуже швидко. Ми встигли зібрати трохи одягу, документи. Решту вже залила вода. На подвір'ї ми будуємо нову хату, але вона тільки вимурована і накрита. Весь цей жах ми із сином перебули на тій недобудованій хаті. Це добре, хоч тепло було і встигли з собою взяти воду і деякі продукти. Вода не спадала чотири дні. Здавалось, не переживемо. Але з Божою допомогою все витримали. Коли вода спала, ми зайшли у хату, а то одні розвалини — стіни повідпадали, двері і підлоги покрутились, меблі пропали. Я висилаю Вам фотографії нашого будинку всередині після води. Треба нам добудувати нову хату. Держава виділила нам 50 тис. грн., але за такі кошти хату не докінчиш. Купили деякі матеріали. А що далі робити — не знаємо. У хаті дуже сиро, все покривається цвілью, по стінах ростуть "гриби", дуже тяжко дихати. А подітись не має куди. Так що нам кожна копійка дорога.

Владика Даниїл відвідав нашу церкву, привіз кошти, розказував, як Ви, дорогі наші, молилися за нас. Ми плакали, бо приємно було чути, що Ви хоч далеко від України, але душею Ви тут, з нами. Владика Даниїл відвідав Івано-Франківську ВБА УАПЦ, де навчається мій син, дізнався, що наша сім'я дуже постраждала під час повені, то особисто для нас передав 2 тис. грн. Розказував Владика Даниїл, що всі ці кошти збрали Ви, дорогі наші брати і сестри. Чоловік мій сам працює, так як я по стану здоров'я не працюю.

*(Закінчення на ст. 12)*

*Українська Автокефальна Православна Церква  
Храм Покрови Пресвятої Богородиці  
с. Матіївці Коломийського району  
Івано-Франківської області  
Ваше Преосвященство!*

Настоятель храму Покрови Пресвятої Богородиці УАПЦ митрофорний протоієрей Василь Гаврилюк та церковна громада с. Матіївці Коломийського району Івано-Франківської області виражають щирю подяку Вам, дорогий Владико, за неоціненну допомогу нашій святині. Господь почув молитви наші і послав нам свого вірного слугу із далекого заокеанського світу у важкий для нас час для підкріплення знеможених душ вірою у святе християнське братство. Ми безмежно вдячні Богу і нашій Пресвятій Заступниці Богородиці, що у Вашому образі ми побачили істинного Пастуха стада Христового, вірного слугу Господнього, що гідно наслідує і продовжує апостольське служіння. Звертаючись у молитві до Отця небесного, ми просимо Владика неба і землі повсякчасно берегти Вас у своїй найвищій благодаті, бо що може бути вище від благ Господніх і чи може язик велемовний висловити усі дари Отця своєму синові.

Ми висловлюємо свою надію, що Господь низпошле нам милість свою ще не раз направити Ваш архієрейський посох до воріт нашої святині, яка уже близько двох століть віддає нам тепло Господньої ласки, кріпить нас у вірі на кращі часи, коли ми зможемо без смутку споглядати на обитель Духа Святого.

Ісусе Христе, Господи і Вседержителю! Прийми моління Святих Отців наших за всіх слуг твоїх і їхніми святими молитвами збережи Владика Даниїла у Твоїй вічній благодаті!

Висловлюємо також найщирішу подяку і низький уклін усім тим жертводавцям, чиїм коштом була виконана ваша божественна місія і зичимо їм із далекої батьківщини їхніх предків міцного духу, християнської злагоди і любові, щоб Господь сторицею повернув вам усі ваші пожертвування, щоб усі ласки Духа Святого кожному мить пеленали вас у лоні своїм і, щоб Господь зіслав із неба вам многая — многая літ!

## Із словами подяки на устах...

А у нас вчиться два сини. Для нашої сім'ї це велика допомога. Коли з Божою допомогою закінчимо нову хату і хтось із Вас захоче приїхати в Україну, то ми з радістю Вас приймемо.

Ми від усього серця хочемо подякувати Його Преосвященству Владиці Даниїлу за чуйність, за батьківську теплоту, за щирі слова співчуття.

Низький уклін Вам, дорогі брати і сестри. Дякуємо за Вашу матеріальну допомогу. А ще більша подяка Вам за Ваші молитви. Хоч ми не знаємо Ваших імен, але ми будемо молитися за Вас, за всіх жертводавців, імена яких знає Господь Бог.

Дорогий Владико, нехай Господь Бог посилає Вам і Вашій родині, всім нашим братам і сестрам, всім жертводавцям міцне здоров'я, родинну злагоду, душевний спокій, а Матір Божа хай покриває Вас всіх Своїм Омфором і оберігає від усяких бід. Нехай Бог благословить усіх Вас на многії і благії літа. Низький Вам уклін.

*Слава Ісусу Христу*

*З повагою і любов'ю до Вас сім'я Сегіна*

Уклінно запрошуємо Вас, Святий Владико, та всіх бажаючих відвідати землю своїх предків, погостювати на нашій щедрій українській землі у зручний для Вас час.

*З надією на Вашу згоду і з усіма найкращими для Вас побажаннями настоятель храму Покрови Пресвятої Богородиці УАПЦ с. Матвіївці Коломийського району Івано-Франківської області митрофорний протоієрей В. Гаврилюк.*



Слава Ісусу Христу!

Дорогий Владико Даниїле, щиро дякую Вам, в вашій особі Українській Православній Церкві в США за матеріальну допомогу у сумі двісті доларів, яку Ви передали через всечесного отця Василя Когута.

Молимося за Вас Владико. І просимо Ваших молитов.

*З щирої вдячності до Вас Володимир Прицький*

(Закінчення із ст. 3)

(Conclusion from p. 4)

яке підсилює цю критичну проблему. Ієрархи будуть продовжувати регулярно обговорювати в наступних зустрічах нові можливості для спільного проведення виховної праці з молоддю та програм для освіти дорослих. Вони надіються розділяти в спільних зверненнях до їхніх вірних в протистоянні діям секуляризації суспільства на життя обидвох Церков та загрозам християнського життя, які є в моральних, етнічних та соціальних проблемах, які стосуються тих суспільств та насправді українського громадського життя в Канаді та Сполучених Штатах. Ієрархи на закінчення сказали, що існує величезна потреба присвятити ще багато більше молитов та часу для передбачення та звернення уваги на спосіб в який Церква проповідує у вічно міняючому суспільстві.

Учасники зустрічі часто наголошували на тому, що їх більше об'єднує ніж роз'єднує у виконанні їхнього обов'язку перед Богом. Вони були переконані, що Святий Дух працює в цих зібраннях та, що є потреба ближче провирити шляхи до глибших церковних відносин між ними, що буде кориснішим для всіх вірних довірених їхній опіці. До цієї мети вони передбачають їхні зустрічі розвинуться в постійний східно-християнський діалог, який тільки уможливить розглянути та навіть зосередити увагу для більш загального та довготривалого Православно-Католицького діалогу.

Час, проведений разом під час цієї зустрічі, був глибоко оцінений всіма Ієрархами, які від'їхали з новим почуттям напрямку та відносин в Ім'я Господа.

**"ENCOUNTER" OF UKRAINIAN HIERARCHS**

### **ЗУСТРІЧ УКРАЇНСЬКИХ ІЄРАРХІВ**

to share in a common outreach to their faithful in confronting the effects of the secularization of society on the life of both Churches and the threats to Christian life, which abound in the moral, ethical and social issues facing those societies and, indeed, Ukrainian community life in both Canada and the United States. The hierarchs concluded that there is an enormous need to devote much more prayer and time contemplating and focusing upon the manner in which the Church gives witness in an ever-changing society.

The Encounter participants repeatedly stressed that there is much more that unites, rather than divides us in fulfilling our responsibilities before God. They are convinced that the Holy Spirit is at work in their gatherings and that there is a need to closely examine the paths to a deeper ecclesiastical relationship between them, benefitting all the faithful entrusted to their care. To this end, they envision their meetings evolving into a permanent Eastern Christian Dialogue, which will enable such an examination and even provide a focus for the more general and long-established Orthodox-Catholic Dialogue.

The time spent together during this Encounter was deeply valued by all the hierarchal participants, who departed with a new sense of purpose and relationship in the Name of the Lord.

# Are You Ready?: Stepping up to the Challenge

by Lara Haluszczak

I can hardly believe that it has been one year since I first embarked on the journey of a lifetime. I began preparing for the mission trip once I found out about my acceptance in February of last year. My preparations started with a phone conference with the team coordinators, team leaders and fellow team members, but soon enough, I began preparing financially, physically, emotionally and spiritually. As the school year came to a close I was frantic. I was trying to juggle everything with the mission trip, my life and my academics. Finals came and went, and then I traveled to Parma, OH for the consecration of our new bishop, His Grace Bishop Daniel, who was going to be one of the 2008 mission team leaders. It was only two weeks after seeing Bishop Daniel in Parma and meeting some of the other team members that I boarded the plane to South Bound Brook, NJ.

As I finished packing, said good bye to my family and boarded my plane, I began to panic. Did I pack everything? Do I have my plane ticket? Am I **really** ready for this? Little did I know, I had nothing to worry about. I arrived at the Consistory before all of the other team members and I just waited, anxiously, for them to arrive. Once everyone was there we had a meeting to go over important details and information for the trip, and after some time, my head was swimming with more worries and questions that I could not put into words. Again, I found myself thinking: Am I **really** ready for this? Well, after the meeting all the team members worked together to repack all the toys and clothes that we would be taking for the children in the orphanages.

After finishing the packing, His Grace treated us to some ice cream and we had some time to relax before we got ready for our flight the next day. When we returned to the Consistory, the team members settled down for

the night, but I found myself unable to sleep. I kept thinking: Am I **really** ready for this? Finally, I fell asleep, only to find myself being awakened for breakfast.

In the morning, we were commissioned missionaries in a church service led by His Eminence Archbishop Antony. Following the service, His Eminence made a few remarks about the children and our calling to serve them in the Name of Our Lord and Savior Jesus Christ. He said, "The children in the orphanages will drag out of you love that you never knew you had." Yet again, I asked myself: Am I **really** ready for this?

Well, whether or not I was ready at this point, the mission team loaded the bus and drove to JFK International Airport, boarded the plane, and flew 9 hours to arrive in the capital city of Ukraine, Kyiv. After calling our parents to let them know that we were safely in Ukraine, we walked around the city before the end of the evening. At this point, I still found myself asking: Am I **really** ready for this?

Finally, the time came. We left Kyiv and drove to the first orphanage, Puhachiv. As we pulled into the driveway of the orphanage, my heart was racing, and I still was thinking: Am I **really** ready for this? Well, there was no turning back at this point. All I could do was say a prayer, go forward and say to that little voice in my head, "Will you stop it already?"

We got out of the bus and were greeted by the director of the orphanage. Putting our bags into our room, we left to go meet the kids. We walked out into the drive and could hear children. At this point, I had my glasses off, and I could barely see two feet in front of me. Suddenly, the screaming children got louder. My heart was pounding. And then, there



*Lara entertains children during the 2008 college mission trip to Ukraine.*

they were. There were two smiling faces in my sight looking up at me and hugging me tightly. My breath was taken away and I felt so overwhelmed, so happy, and so much love. I really was ready for that.

After that first encounter and our first day in the orphanage, I questioned myself: Why was I so worried? How could I have been anymore prepared for that moment? Sure there were financial preparations and physical preparations, but little did I realize that emotionally and spiritually, I had been ready for this trip my whole life. My whole life, being surrounded by a loving family and parish family, was preparation for this trip. All that these children need is love, and that is what I was called to do. Our mission is to show the face of Christ to all that we encounter on these trips, especially the children.

As I begin to "prepare" for this year's trip, I find myself asking for your support. You, the Ukrainian Orthodox Church of the USA, are whom the team members and I are representing, so I challenge you to join us in our mission. Support team members from your parish this year and definitely encourage the young adults in your parish who have not participated in a mission trip to apply for one. Help us work together to share the love of Christ with those children in the orphanages. Put the words of your prayers into action.



## THOUSANDS PARTICIPATE IN ANNUAL ST. THOMAS SUNDAY PILGRIMAGE AND PROVODY



It was one of the most beautiful weekends we have seen for years in terms of weather that drew thousands of Ukrainian Orthodox and Catholic faithful to our Metropolia Center in South Bound Brook/Somerset, NJ for the annual Ukrainian religious tradition of sharing the good news of our Lord's Resurrection with their departed loved ones on the Sunday following Pascha/Resurrection. This year's event took place on 25-26 April and was inaugurated with the service of Divine Liturgy in St. Andrew Memorial Church on Saturday morning. The Liturgy was celebrated by Archbishop Antony and Bishop Daniel, assisted by several clergy of our Church. During the Liturgy commemorations were made for all those buried in St. Andrew Cemetery.



On Sunday morning, Divine Liturgy was celebrated by all three of our hierarchs: Metropolitan Constantine, Archbishop Antony and Bishop Daniel, assisted by many clergy of the church. The bishops walked in procession with all the clergy and altar servers from the Fisher Home to the Memorial Church while the ancient bells sounds "Greeting of the Metropolitan" filled the air throughout the neighborhood. The Divine Liturgy was a beautiful service, prayerfully enhanced by the St. Andrew Memorial Church choir. Special guest for the service was His Excellency Yuriy Sergeyev, Ambassador of Ukraine to the United Nations.

Bishop Daniel preached the sermon during the Divine Liturgy. He spoke of scars of Christ and the scars on the Mystical body of Christ - His Church. The bishop reflected on the pious traditions of Ukrainian Orthodox Christians of visiting the graves of their loved ones in order to share with them the news of the Resurrection of Christ. Bishop Daniel reflected also on the tragic events of Chornobyl Nuclear disaster that occurred exactly 23 years ago. His Grace spoke of the various historical, political and Church related scars of modern day Ukraine and the United States of America and called upon the faithful gathered in the Church to be true witnesses of the Risen Lord in the world that is so thirsty for a word of love, hope and mercy.

A procession led the members of the Ukrainian American Veterans Association all the clergy and faithful made its way through the cemetery to the large ceremonial cross at the center. Here, a memorial service was conducted during which all those interred in St. Andrew Cemetery and Mausoleum, all the hierarchs and clergy of our Ukrainian Orthodox Church and the members of the Fisher Family – original owners of the estate upon which our Metropolia Center is located – were commemorated. Also especially remembered were the ten million victims of Stalin's genocidal famine of 1932-33, the millions of victims of the Soviet repressions in Ukraine, the victims of the Chornobyl nuclear disaster and all those who gave their lives for the freedom and independence of Ukraine and the United States of America. *(Conclusion on p. 21)*





## ТИСЯЧІ ВЗЯЛИ УЧАСТЬ У ЦЬОГОРІЧНІЙ ПРОЦІ ПРОВІДНОЇ (ФОМИНОЇ) НЕДІЛІ

Цей вікенд був одним з найгарніших, що ми бачили за останні роки. Чудова погода, яка притягнула тисячі Українських православних та католицьких вірних до нашого Осередку в С. Баунд Бруку, Сомерсет, Нью-Джерзі, на щорічну українську релігійну традицію, для того, щоб поділитись "Доброю новиною" про Господне Воскресіння з їхніми спочилими родичами у першу неділю після Пасхи/Воскресіння. Цьогорічна проща відбулася 25-26 квітня і була розпочата Божественною Літургією у суботу зранку в церкві-пам'ятнику св. Андрія. Літургію відслужили Архієпископ Антоній та Єпископ Даниїл, разом з духовенством нашої Церкви. Під час Літургії було згадано всіх спочилих на цвинтарі св. Андрія.

У неділю зранку, Божественна Літургія була відслужена трьома нашими ієрархами: Митрополитом Константином, Архієпископом Антонієм та Єпископом Даниїлом та численним духовенством нашої церкви. Єпископи ішли в процесії разом з духовенством та вівтарними прислужниками від будинку Фішерів до церкви-пам'ятника, а церковні двони дзвонили "Привітання Митрополиту", яке було чути по цілій околиці. Божественна Літургія була молитовно озвучена хором церкви-пам'ятника св. Андрія. Особливим гостем був Посол Юрій Сергеев, постійний представник України при Організації Об'єднаних Націй.

Владика Даниїл в своїй проповіді під час Божественної Літургії говорив про шрами Христа та про шрами на містичному Тілі Христовому – на Його Церкві. Владика розповів про традицію Українських православних християн відвідувати могили їхніх рідних для того, щоб розділити з ними новину про Христове Воскресіння. Також Владика Даниїл згадав про трагедію Чорнобильської катастрофи, яка відбулась якраз 23 роки тому. Його Преосвященство говорив про різні історичні, політичні та церковні шрами сучасної України та США, та закликав всіх присутніх вірних в церкві бути правдивими свідками Воскреслого Господа, який прагне любові, надії та милосердя в світі.

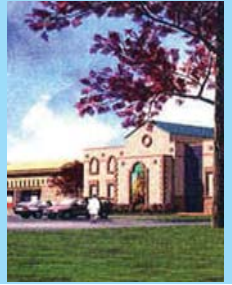
Процесія до Центрального хреста-пам'ятника була очолена членами організації Українсько-Американських ветеранів, духовенством та всіма вірними пішла де було відправлено Панахиду за спокій душ всіх спочилих на цвинтарі св. Андрія та мавзолеї, всіх ієрархів, священиків нашої Української Православної Церкви та членів родини Фішерів – перших власників маєтку на якому розташований осередок Митрополії. Також пом'янули 10 мільйонів жертв Сталінського геноцидного Голоду 1932-33 років, мільйони жертв Радянських репресій в Україні, жертв Чорнобильської трагедії та всіх тих, хто віддав їхнє життя за свободу та незалежність України та США.

Після Панахиди, Посол Сергеев звернувся до всіх присутніх вірних, говорячи про численні жертви наших людей в історії України.

*(Закінчення на ст. 21)*



# Ukrainian Museum of New Jersey In memory of Patriarch Mstyslav I History and Education Complex of the UOC of USA



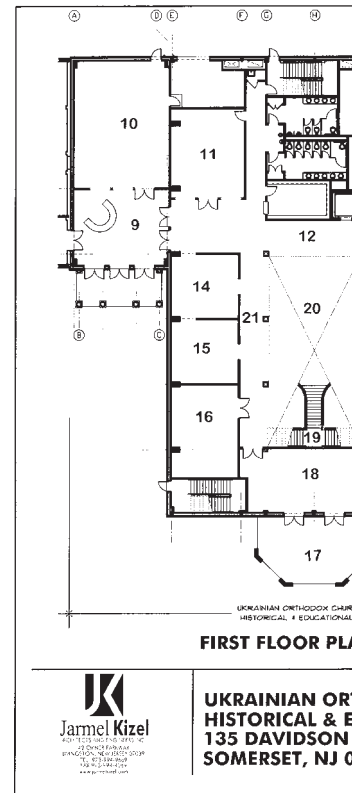
## *Steel Structure Going Up!*

On Monday, April 20, 2009 the first beams of steel were erected on the poured concrete footings of the new Museum buildings. The steel structure will be enclosed with prefabricated panels of corrugated steel, insulation and finishing, which are stucco ready on the exterior and drywall ready on the interior. The building committee opted for the panels to save on labor costs.

The new state of the art Museum structure is a 30,000 sq. ft., two story building attached to existing Consistory/Library structure. The first floor plan includes a 2,650 sq ft grand gallery, five 400 sq. ft. galleries, a 550 sq. ft. theatre and media center, an 845 sq. ft. conference and meeting room, as well as office space and a 1525 sq. ft. exhibit preparation area.

The grand staircase leads to the second floor with its 12 additional galleries totaling 4350 sq. ft. and an additional 1400 sq. ft. environmentally controlled exhibit and storage area surrounding an open center space which overlooks the grand gallery. There is also an 1100 sq. ft. conference/presentation room on this floor, as well as an 1850 sq. ft. museum storage facility.

The plans also incorporate a new space for the St. Andrew Church Goods and Bookstore and Museum Shop. The existing bookstore space will be converted into a reading and media room for patrons of the St. Sophia Library.



## **MANY MORE FUNDING OPPORTUNITIES EXIST!**

*To become a contributing benefactor, founder or patron of the Museum, or to sponsor a gallery, please contact Dr. Steven Sivulich at (412) 389-1723 to discuss investment opportunities. Your contributions are needed.*

*The numbers on the plan represent naming opportunities. Already funded are:*  
 #14 & 15: United Ukrainian Orthodox Sisterhood  
 #16: Bazylevsky Family Memorial Theatre and Media Center  
 #18: St. Mary Protectress/Pokrova Sisterhood of the Holy Family  
 Conference and Presentation Room  
 #20: Patriarch Mstyslav I Memorial Library  
 #22: Konstantyn Moshchenko Memorial Library  
 #23: Maria Moshchenko Memorial Library





# Український музей Нью Джерзі в пам'ять патріарха Мстислава І Історичний та освітній комплекс УПЦ в США

## Спорудження металевої споруди музею!



В понеділок, 20 квітня 2009 року Божого, перші металеві колони були зведені та вкладені на влаштованому бетонному фундаменті нового музею. Металева споруда буде оброблена металевими панелями та іншими будівельними матеріалами, включно із обробленим зовнішніми стінами та підготовленими для внутрішнього обладнання. Будівельний комітет вибрав ці металві панелі для забезпечення заощкоджень з витратами за працю.

Новий вишуканий будинок музею є 30,000 квадратних фт. є двохповерховою спорудою, котра буде прилучена до вже існуючого будинку Консисторії та бібліотеки. Перший поверх розрахований на п'ять 400 кв. фт. галерей, 2,650 кв. фт. головна галерея, 550 кв.



фт. театр та аудіо і медіа центр, 845 кв. фт. конференційний зал та кімнати для засідань, а також бізнес офіс та 1525 кв. фт. кімната приготування експонатів.

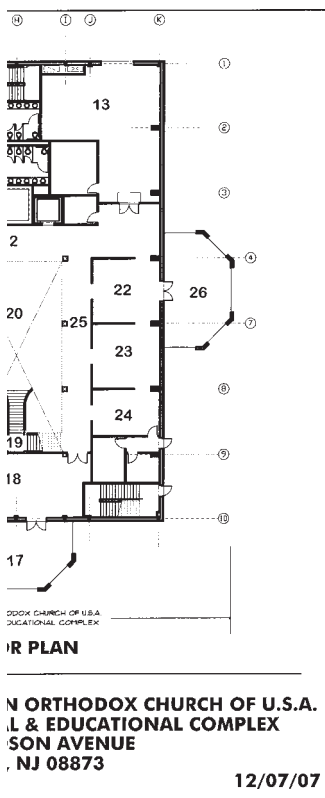
Головні сходи будинку дадуть можливість відвідувачам відвідати додаткових 12 галерей, розміром 4350 кв. фт., спеціально екологічно пристосована кімната для зберігання архіву та рідкісних книжок розміром 1400 кв. фт. та панорамний огляд головної галереї. Окрім того там буде розташований додатковий конференційний зал площею 1850 кв. фт. та 1850 кв. фт. місця для зберігання речей музею.

В план будинку входить також нове приміщення для церковної крамниці св. Андрія при Консисторії та крамниця музею. Існуюче місцезнаходження крамниці буде перетворене на місце читання та оброблення бібліотечних матеріалів для користувачів бібліотеки Свято-Софіївської Богословської Української Православної Семінарії.



## Існує багато інших проектів музею для фінансування.

Щоб стати доброчинцем, засновником  
чи опікуном, або спонсором галереї,  
звертайтеся до  
др. Степана Сивулича,  
телефонуючи на (412) 389-1723  
для обговорення фінансових можливостей.



represent naming opportunities for each Gallery.  
Already funded are:  
ian Orthodox Sisterhoods Famine Exhibit  
ial Theatre and Maksymjuk Family Media Center  
ova Sisterhood of South Bound Brook Memorial  
nce and Presentation Room  
arch Mstyslav Grand Gallery  
oshchenko Memorial Exhibit Gallery  
shchenko Memorial Exhibit Gallery



# What Is Youth and Young Adult Ministry?

## A Brief Overview in Light of the Specific Needs in Our Church

“Train up a child in the way he should go, and when he is grown he will not depart from it” (Proverbs 22:6).

Youth Ministry in and of itself does not exist. A parish family community is so intertwined that the ministry of the youth effects and is affected by the whole of the parish. Family ministry, elderly ministry, missions and charity, religious education – none of these stand alone. They are all a part of the vital ministry that is the journey toward

salvation through our Lord and Savior Jesus Christ. “Where two or more are gathered in my name, there I am.” (Mt. 18:20)

When focusing on a small section of our parish ministry, youth and young adult ministry, we are looking to aid, educate, guide, listen to, provide example to and strengthen the youth of Christ’s Church. Our youth today, starting at very young and tender ages, are being attacked by the Evil One from all corners.

We need to provide a safe haven for them where they know that God loves them and has provided a loving environment for them to exist. We need to provide them with not only the knowledge of their faith, but the tools and means to, not just apply, but live that faith! Provide a place that should be a second home to them – where they would feel just as comfortable spending time as they would in their own living room – a place they want to spend their

time!

Time is a precious commodity these days even for children, teenagers and young adults. There are so many choices as to where time is best spent ... and sometimes church and church activities are near the bottom of the list of time management. It is our goal to raise the commitment to the top!

Youth programming should not be exclusively for the youth. We, as individuals, all have special needs at the particular place we may find ourselves in life. Some programming should be focused toward people in certain age ranges. However, based upon the theory that youth ministry is parish ministry: Programming should overlap with all ages within the church. When there is a parish event, include the youth and young adults in the planning and execution (wouldn’t you want a say so in how your time is being spent?), do not leave them to program only their own areas, but include them in the overall planning of the event. Plan activities for the youth to interact with various ages groups of people in your parish. Promote service to others, not just by raising and giving money, but by actually spending time with those in need. Sometimes a loving hand or smile means more to someone in need than a thousand dollar check. We are not just providing “programming” for our youth and young adults. We should be providing a way of life, what we believe and how it is who we are: The walking, breathing and loving images of Christ.

One pitfall we need to




**THE BEST PLACE TO  
SPEND YOUR SUMMER!**

**Ukrainian Orthodox Church  
Camping Programs**

Spend time meeting new friends and old, learning about  
and living your faith, having fun, spending time in nature—  
what could be better?

Come as a Camper or Volunteer as Staff!

For more information go to [www.uocyyouth.org](http://www.uocyyouth.org) or call 412-279-1076  
Sponsored by the Consistory Office of Youth & Young Adult Ministry

 <p><b>Diocesan Church School Camp</b> June 21 - July 3, 2009 Children ages 9-13</p>	 <p><b>Teenage Conference</b> July 5 - July 18, 2009 Teenagers ages 13-18</p>	 <p><b>Mommy &amp; Me/ Daddy &amp; Me Camp</b> August 3-7, 2009 Children ages 4-8 and parents</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

watch out for in youth ministry is the move to “be like other youth programming”. What we mean by this is that we witness the dynamic youth rallies, concerts and similar events that are sponsored by other Christian faiths. What we must realize is that even though it is vital in the work of a youth worker to be aware of current youth culture and to use it as a tool when it is applicable, we do not have to bend our programming to be like something from MTV. We do not need to be like everyone else. We are different and should not hide that fact. The glitz will be just that and eventually fade away, and what will be left behind? Was it substance or just a memory of a really “cool event”? We need to attempt to find that perfect balance between substance and fun.

We also realize that many in our parishes believe that if their children are grown or that if they do not have children, that youth ministry does not apply to them. It is critical that we work to change this view. We must move to a place where we see every child as our own child and the responsibility of that child as our personal responsibility. In this way, we assure the growth and connectivity of our youth and young adults to their church forever.

*“And He took a child, and put him in the midst of them; and taking him in His arms, He said to them, “Whoever receives one such child in My Name receives Me; and whoever receives Me, receives not Me but Him Who sent Me.”*

# 100 For 100

Our Church, Our Children, Our Chance

Camping Ministry of the  
Ukrainian Orthodox Church of the USA

## Join the Ministry! Take a Chance!

In the summer of 2008 the Hierarchs of our Holy Ukrainian Orthodox Church gave their blessing for an innovative way to help financially secure the camping ministry of our church.

\$.27 a day =  
\$1.92 a week =  
\$8.33 a month =  
\$100 a year  
For ten years

Will you be 1 of the 100 who invest in taking a chance on Christ’s Church and Children?

Become a part of the Ministry and ensure funding for Diocesan Church School Camp, Teenage Conference, Mommy & Me/ Daddy & Me Camp and All Saint Camp.

Make your pledge by contacting:  
Consistory Office of Youth & Young Adult Ministry  
PO Box 869  
Carnegie, PA 15106  
412-279-1076 or uocyouth@aol.com

To find suggestions for additional ways to give or discover more about the camping ministry go to [www.uocyouth.org](http://www.uocyouth.org) or call 412-279-1076.





(Mk. 9:36-37)

Like all things, ministry takes hard work and commitment. Don’t our youth and young adults deserve the results of that hard work whether you have one or 100 youth/young adults to minister to in our parish? Ministry, in all forms, is a dedication to serving Christ’s Church and in doing so bringing souls to salvation. Let us commit ourselves to this ministry, to this baptismal call. *“Let us commit ourselves, and all our lives unto Christ our God”* (Divine Liturgy).

**Consistory Office of Youth Ministry Mission Statement:**

To strengthen the faith of our youth and devotion to our Holy Ukrainian Orthodox Church through education and programming which will help to create an Orthodox Community within our parishes in which our youth will want to remain for the rest of their lives. Providing them with the necessary tools to live a Christian life in today’s world, striving to become the image of Christ, which they carry inside of them.

The Consistory Office of Youth & Young Adult Ministry (OYM) provides a wide range of services and programming for the youth, young adults and youth workers of our parishes including the following: Summer Camping Programs, Missionary trips for College and High School Students, Youth Worker Workshops, Internships for college students, informative website, parish programming and much more. Please take the time to peruse the OYM section of the Consistory website at [www.uocyouth.org](http://www.uocyouth.org) or contact OYM Director Natalie Kapeluck Nixon to discuss what we have to offer your parish!

Паска — найурочистіше і найрадісніше Свято для християн, воно несе нам надію, дає натхнення і наповнює змістом наше життя. Але цього року Празник Воскресіння ми



святкуємо з особливим піднесенням в церкві Святого Івана Хрестителя в Портланді, штат Орегон. Більшість із парафіян досі знаходяться під враженням від візиту Його Преосвященства Владики Даниїла, який відвідав нашу церкву на Вербну Неділю. Молодь — зацікавлена, діти — зачаровані, хтось змістовно провів час, дістав натхнення, хтось дістав наснагу дійсно зробити зміни у своєму житті, постановив стати кращим християнином, але ніхто не залишився байдужим.

Для нашої невеликої парафії візит Владики — величезна подія. Звичайно, всі хвилювалися і доклали всіх зусиль, щоби справити гарне враження і віддати належну повагу високому гостю. В п'ятницю, 10 квітня, Владика Даниїла та семінаристів, Василя Пасакаса і Івана Костишина, зустріли в аеропорту отець Іван Петрущак із добродійкою Мирославою, голова Парафіяльного Уряду п. Ігор Амброзьяк і члени Управи. Наступна зустріч вийшла неформальною і несподіваною. Коли, як завжди в суботу, у залі під церквою п. Марія Копитко готувала на продаж вареники, а на верху диригент п. Ліза Амброзьяк проводила репетицію хору, завітав Владика Даниїл і мав можливість познайомитися із нашою церквою її буднями.

Започаткований і підтримуваний Добродійкою Мирославою, проект "вареники" існує завдяки самовідданій праці наших парафіян і має велике значення для невеликої громади, де кількість активних членів Церкви не перевищує 30-ти. Часто одна особа суміщає обов'язки члена Церковної Управи і хориста, дбає за добробут Церкви і... виготовляє вареники. Одна із відвідувачок розповіла Владиці Даниїлу, що інформацію про вареники і Церкву Святого Івана Хрестителя знайшла на Facebook. Тобто наш проект дає можливість не тільки зібрати кошти на ремонт і оновлення Церковної будівлі, що має понад 80 років, але і сприяє поширенню інформації про те, що на Західному узбережжі США в штаті Орегон існує Українська Православна Церква.

В неділю, 12 квітня, голова Церковної Управи п. Ігор Амброзьяк урочисто зустрів Владика Даниїла із короваем і подякував за виказану честь відвідати наш храм. Отець Іван Петрущак зустрів Владика в храмі і розпочалася Свята Літургія, яка надовго запам'ятається всім присутнім. Натхненням було кожне слово. Я як дитина з широко відкритими очима слухала з дитинства знайомі слова Євангелія і вони зворушували, наче почуті вперше, набували нових глибших значень.



Дякуючи старанням п. Олега Копитка ми маємо відео-запис цієї служби Божої і я була приємно вражена, коли мій 12-ти річний син попросив включити запис, щоб послу-

хати ще раз про "Мерседес, талант і ослика". Владика пояснював Євангельське читання заохочуючи нас заглянути вглиб себе. Що ми як християни робимо для Церкви, для Бога, для свого спасіння? Чи здатні пожертвувати матеріальним (*осля часів Христа є рівноцінним дорогому автомобілю сьогодення*), чи віддати бодай частину свого часу чи вміння, таланту чи душевних сил? В той самий час, Владика додав кожному хто його слухав впевненості в собі і наснаги, пояснюючи, що кожен із нас, може і не здаючи собі в тому справи, наділений хистом чи вмінням (*має свого ослика*), яким він може поділитися на благо інших, на благо Церкви, заради себе самого.

Після Святої Літургії відбувся урочистий обід. Неможливо не подякувати тим турботливим рукам, що приготували пісні, але в той же час такі вишукані і смачні страви, створили обстановку в якій було так приємно спілкуватися. Пан Голова розповів коротко про життя нашої парафії і ще раз наголосив, яка велика честь для нас приймати Владика у нашому храмі і подякував від імені всіх парафіян за візит. Пан Ярослав Кафтанчик говорив про те, що після декількох років без священика приїзд отця Івана Петрущака і добродійки Мирослави в 2005 році став відродженням нашої парафії. Отець став не тільки духовним наставником, але разом із добродійкою рушійною силою в поступі, прикладом самовідданості, скромності і зразком в праці для парафіян.

Після цього Владика Даниїл поділився своїми враженнями від побаченого в Портланді, розповів про діяльність і влаштування Єпархії, про проекти над якими зараз працює, про інші парафії і їхні досягнення, про здобутки і труднощі з якими доводиться боротися, про опіку над сиротинцями в Україні, про програми для молоді, семінарію. Владика також поділився своїми планами на майбутнє, відповів на запитання і побажав парафіянам храму Святого Івана Хрестителя подальших успіхів в праці і духовному зростанні. По завершенні обіду Владика мав зустріч із представниками місії із Сіетлу.

Хочу скористатися нагодою і ще раз подякувати Владиці Даниїлу за візит і всім хто приймав участь в його організації і підготовці. Такі зустрічі надихають нас і наших дітей працювати над собою, вчитися, зростати і вдосконалюватися.



(Conclusion from p. 14)



(Закінчення на ст. 15)

## ST. THOMAS SUNDAY...

Following the Panakhyda, Ambassador Sergejev spoke to the gathered faithful about the sacrifices so many of our people have made throughout the history of the Ukrainian Nation. He expressed his deep gratitude that those who perished – especially during the twentieth century – many of whom are buried in our cemetery so far away from their native land have found such a place as this holy ground to be interred together. Walking through the cemetery is like walking through the pages of Ukrainian history, with so many important people to remind one of that history.

Following the service at the Memorial Cross, the bishops, clergy and faithful went down into Holy Resurrection Mausoleum to the crypt of Patriarch and Metropolitan Mstyslav where another memorial service was conducted commemorating the Patriarch, Metropolitan John and all the other bishops of our Ukrainian Orthodox Church of the USA and in Diaspora who are interred in St. Andrew Cemetery. Following this service, Archbishop Antony, Bishop Daniel, the deacons and seminarians visited the graves of all twelve hierarchs buried throughout the cemetery, as well as Metropolitan Vasyl Lypkivskyj at his memorial and at the United Ukrainian Orthodox Sisterhoods sponsored memorial to all the women and children who perished in the genocidal famine – Holodomor in Ukraine.

In the days following St. Thomas Sunday, services were also served at the graves of those individuals who left so much to our Church from their estates: Sviatoslav Kybaluck, Metropolitan Andrew Kuschak, Michael Werbiany, Michael Bereszynskyj, Serhij and Marie Krotiuk, John Kozol, Yuriy Chaplenko, Alexander Stowba, Petro Stepurka, Gregory Fedoruk, Uleana Moszynskyj and John Hassack. May their memories live eternally in God's Heavenly Kingdom.

Throughout both days of the weekend, a Ukrainian Cultural exhibition and sale was held in the Ukrainian Cultural Center, along with food service for the participants in the weekend's events. Much gratitude is hereby expressed to all those who made the weekend the usual success it has always been: the Consistory office and property management staff, the Cultural Center staff, Memorial Church choir, the members of the Ukrainian Orthodox League who handled the parking needs.

## ПРОВІДНА НЕДІЛЯ...

Він виразив його глибоку подяку, що ті, що упокоїлись – особливо під час двадцятого століття – знайшли це місце – цю святу землю, так далеко від рідного краю, щоб бути тут похованими разом. Ходячи цим цвинтарем, де поховано дуже багато важливих людей, ми ніби ходимо сторінками Української історії.

Після поминальної відправи біля хреста-пам'ятника, ієрархи, духовенство та вірні пішли до Мавзолею

Святого Воскресіння, до крипти Патріарха Мстислава де було відслужено ще одну Панахиду за спокій душ спочилих рабів Божих – Патріарха Мстислава та Митрополита Івана та всіх інших єпископів нашої Української Православної церкви в США та Діаспорі, які поховані на цвинтарі Св. Андрія. Після відправи, Архієпископ Антоній, Єпископ Даниїл, диякони та семінаристи відвідали могили всіх дванадцятьох архиєреїв похованих на нашому цвинтарі,



а також пам'ятник Митрополита Василя Липківського та пам'ятник споруджений Об'єднанням Українських Православних Сестрицтв на вічну пам'ять жінок і дітей, які загинули під час геноцидного Голодомору в Україні.

У дні після Фоминої неділі було відправлено панахиди на могилах тих людей, які залишили дуже багато для нашої Церкви з їхніх спадщин, а саме: Святослав Кибалюк, Митрополит Андрій Кушак, Михайло Верб'яний, Михайло Березинський, Сергій і Марія Кротюки, Іван Козьол, Юрій Чапленко, Олександр Стовба, Петро Степурка, Григорій Федорук, Ульяна Можинська та Іван Гассак. Нехай пам'ять про них буде вічною в Царстві Божому.

Під час обидвох днів вікенду, у залі Українського Культурного центру була виставка та продаж різних українських традиційних товарів, а також смачна українська їжа. Хочемо щиро подякувати всім, хто прийняв участь у підготованні та проведенні цього свята, а саме: всім працівникам Консисторії та працівникам по догляду маєтку, працівникам Культурного центру, хоріві церкви-пам'ятника та членам Української Православної Ліги, які допомогли з потребами паркування.

## Parish Festival in Pinellas Park



St. Michael Parish in Pinellas Park, FL celebrated their first ever festival on February 21. Though founded 16 years ago, there has never been such an event, which also coincided with a visit by Bishop Daniel.

After the traditional welcome with bread and salt, Bishop Daniel celebrated a Moleben for the opening of the festival along with guest clergy in attendance, which blessed the event.

The festivities began with the introduction of the mayor of Pinellas Park, Bill Mechon, who gave a speech in recognition and support of this Orthodox Church in the community. After the other clergy and special guests were introduced, the local Ukrainian dance group, "Kalyna", welcomed the dignitaries with the traditional dance, "Privir". The dancers included the very energetic senior teen group, enthusiastic individual per-

formers and the youngest children who amused and delighted everyone with their beginning steps. Dance director, Andrew Slywka, welcomed all the guests to the festival, with special appreciation to Bishop Daniel for attending and providing a spiritual lift to the parish. Throughout the day, clergy from various churches, as well as members of the congregation, spoke in support of the church and its growth and



revival.

Later that afternoon Bishop Daniel served Vespers along with Fr. Stephen,

pastor, Fr. Harry from Dover, FL, and Fr. Taras from Indiana. At the conclusion of the beautiful service, festivities continued both in the church hall and outside until late in the evening with dancing, entertainment and music by Kathy and the Lorelei Band.

Prior to the festival, the parish completed many renovations, including remodeling the entry, changes in the hall and kitchen, and



landscaping around the building.

The parish was founded

in 1992 with Fr. Michael Petlak. Now, Fr. Stephen and Pani Matka Natalie are bringing a new energy to

revitalize religious and national traditions, to bring greater cultural awareness to the community, to unite the parish, and to reach out to the community with Christian love. "We may all attend different churches, but after the Holy Liturgy, we are all Ukrainians," said Fr. Stephen. This festival was the beginning of their efforts.

During his sermon at the Divine Liturgy on Sunday, Bishop Daniel encouraged individuals as well as the parish as a whole to

reach out to those needing help in their community. As an immediate response to this challenge, Fr. Stephen contacted a local agency to offer donations of food for those in need, now and in the future. It is this kind of Christian outreach that is making this church a vital part of their total community.

The beautiful weather, delicious traditional food, excellent dancers, and a spirit of Christian unity made this a memorable event. Everyone enjoyed the very successful first festival at St. Michael's.

## Bishop Daniel Visits Hammond



*St. Michael parish family with Bishop Daniel.*

On Sunday, April 5, the parish family of St. Michael the Archangel, in Hammond, IN, was blessed and honored to have His Grace Bishop Daniel celebrate Divine Liturgy.

Anna Wozniak, parish council president, and John Lenhart, parish council vice-president, greeted His Grace Bishop Daniel with the traditional gifts of flowers, bread and salt. Anna Wozniak humbly welcomed His Grace stating, "We are most honored to have you pray with us as we continue our Lenten journey. We ask for your blessings and prayers." Rt. Rev. Raymond Sundland greeted His Grace with the cross on his first archpastoral visit to the Pro-Cathedral.

After the blessing from the His Grace, the Divine Liturgy began and visiting cantor Walter Zaokopyn led the choir members of St. Michael in the responses. Subdeacon John Charest and Walter Myros assisted His Grace and Fr. Raymond during Divine Liturgy.

His Grace delivered a moving sermon, asking the question, "What would you ask God for?" It was obvious

that the faithful were emotionally moved by this question.

At the conclusion of the Divine Liturgy, the faithful were invited to stay for a group photograph to mark this occasion. Following the photograph, everyone was invited to the parish hall and all enjoyed a wonderful Lenten luncheon prepared by the parishioners of the parish.

His Grace Bishop Daniel spoke at the luncheon about the many worthy projects, charities and undertakings being coordinate through the Consistory in S. Bound Brook.

After closing the luncheon in prayer, His Grace Bishop Daniel visited each table to meet all parishioners and guests. Everyone was grateful to have this personal opportunity to speak with the bishop.

The parish was also twice-blessed on April 7 for the holy day of the Annunciation to the Birthgiver of God and Ever-Virgin Mary, when both His Eminence Archbishop Antony and His Grace Bishop Daniel, joined Fr. Raymond in celebrating the Divine Liturgy.

## "Panakhyda" Theme Brings Meaningful Results in Boston

Volunteers, young and old, of St. Andrew Church in Boston recently combined forces to beautify the grave sites of a number of parishioners who have fallen asleep in the Lord.

On March 28 members of the Jr. UOL participated in the church's annual Youth Lenten Workshop organized by Jr. UOL advisor, Jane Yavarow. The theme this year was the Panakhyda. In the weeks prior to the workshop, students in

the workshop everyone traveled a short distance from the church to Mt. Hope Cemetery where there is a Ukrainian section. Grateful relatives from the parish and others from as far away as Florida responded to a flyer from the students offering to weed and plant flowers at the grave sites for a nominal fee. Students who initially expressed some apprehension about going to the cemetery immediately took on the task along with a



*The Youth Lenten Workshop at St. Andrew Church in Boston culminated with Jr. UOL members beautifying the graves in the Ukrainian section of Mount Hope Cemetery.*

the Sunday School, under the direction of Pearl Smith, studied about the memorial services in the Orthodox Church and prepared a set of questions for the workshop session. During the first part of the session, visiting priest, Fr. Anthony Perkins from Woonsocket, RI, Fr. Roman Tarnavsky and Hierdeacon Vasyl both of Boston, provided answers to questions including, "Why is the casket open during the funeral service in the Orthodox Church?"

For the second part of

sense of purpose and pride in being able to do something so spiritually rewarding. Before returning to the church, the students sang the responses to a Litiya for the Departed offered by Fr. Roman.

Back at the church, under the guidance of Tanya Little, participants made their own beeswax candles to light in church in memory of departed loved ones. Everyone then shared in a communal supper. It is hope that this will become an annual event.

## Ukrainian American Scouts Undertake Philanthropic Projects in Washington, DC

On October 19, 2008, a small group of Ukrainian scouts climbed to the 3291-foot summit of Old Rag Mountain in Virginia, dedicating their ascent to the victims of the Holodomor.

In November, Plast Troop AKULY launched a three month fundraiser with a goal to raise at least \$2510 to support Ukrainian orphans. They solicited donations for the UOC Orphanage Project (Parma, OH) and the Orphans Aid Society (Little Neck, NY). The UOC Orphanage Project has adopted three orphanages housing children with physical and mental birth defects. Orphans Aid Society Inc. provides material and moral support for Ukrainian orphans.

In December, Plast troop AKULY joined Plast members in Ukraine, as well as scouts around the world by carrying the Bethlehem Peace Light to the Ukrainian community in the DC area. The flame originated in Bethlehem, from the birthplace of Christ, and was transported to Vienna by

Austrian Airlines. There it was distributed among the population and to scouting organizations throughout Europe. Austrian Airlines transported the flame to New York City. The AKULY obtained the flame on December 13 and transported it to the D.C. area, where it was kept burning using oil lanterns until January 12. While Plast members in Ukraine distributed the light throughout Ukraine, the AKULY brought this symbol of peace, love, reconciliation and charity to the local community.

During the Washington D.C. St. Nicholas celebration at Ridna Shkola, Stefan (Gogo) Szyszka and the AKULY introduced the Peace Light to the students linking the light's symbolism of charity with their fundraising drive for Ukrainian orphans.

On December 24, Zenon Nakonechny-Smith and Dmytro Deychakiwsky distributed the Peace Light to the National Capital Region headquarters of the BSA, the National Catholic



Four troop members at the summit of Old Rag Mountain, where the other two members were with them in spirit.



AKULY members Matey Diachok, Stefan (Gogo) Szyszka, Zenon Nakonechny-Smith, Andre (Tiko) Wowk, Dmytro Deychakiwsky. Pavlo Fedynsky is spending a year in Moscow, but remains in digital and spiritual contact with his hurtok mates. The AKULY are members of the 45<sup>th</sup> kurin in honor of Volodymyr Velykiy, Washington D.C.

Shrine of the Immaculate Conception, and visited the US Capitol and the Pentagon 911 Memorial. The AKULY also passed the



Fr. Steliac receives the Peace Light from Matey Diachok.

Peace Light to the Embassy of Ukraine where it was accepted by Viktor Voloshyn, third secretary and cultural attaché. Finally, it was brought to the Ukrainian Catholic National Shrine of the Holy Family.

On January 6, Matey Diachok brought the Peace Light to Christmas Eve services at St. Andrew Church, where it was received by Fr. Volodymyr Steliac and Protodeacon Sviatoslav Nowytski. Matey also lit from the Peace Light the candles throughout the church. Parishioners were

very curious about the light and its origins and generously contributed toward the orphan fundraiser.

On January 7, Andre and Adrian Wowk passed the Peace Light to Holy Trinity Ukrainian Catholic Church.

On January 10, Stefan Szyszka brought the Peace Light to the traditional Plast Svichechka, where families of the Washington Plastuny lit candles and wished each other blessings for the New Year. On January 11, the Peace Light again was brought to Holy Family Parish and the Ukrainian Catholic Seminary.

AKULY surpassed their goal and actually raised a total of \$3291 in support of Ukrainian orphans. During this time, the AKULY maintained contact with Plastuny in Ukraine, particularly with Dmytro Kolesnyk, Plast leader in Kramatorsk, Donetsk Oblast, posting their activities on websites relating to the distribution of the Peace Light throughout Ukraine.



## Anniversaries Remembered



With sadness, the clergy and faithful of St. Vladimir Cathedral, Parma, OH, remembered the first anniversary of the falling asleep in the Lord of V. Rev. Fr. John Mironko.

Born January 1, 1944 in Poland, he was a graduate of the Orthodox Theological Seminary in Warsaw. In 1966 he was ordained to the diaconate and in 1968 to the priesthood. While already serving as a parish priest, Fr. John continued his education at the seminary in Jableczna, housed at St. Onufrius Monastery and thereafter took courses at the Christian Theological Academy in Warsaw, Poland. He served as a parish priest in a number of parishes of the Polish Autocephalous Orthodox Church prior to his arrival in the US. He was received into the UOC of the USA in 1989 and was appointed pastor of St. Mary Protectress Church in Philadelphia, PA. He then served the parishes of Holy Trinity Church in North Royalton, OH and St. Mary Protectress Church in Bridgeport, CT. In 2001, he was

assigned to serve as assistant pastor at St. Vladimir Cathedral. Fr. John died March 13, 2008 at the age of 64 after a four-year battle with cancer.

Walter Semeniuk was also remembered at this occasion. He unexpectedly entered into eternity on the day of Fr. John's funeral, March 15, 2008, at the age of 55. Walter served the parish clergy faithfully for over ten years as a subdeacon. He was buried in the stikhar that was presented to him in 1997.

Walter especially loved to serve when the bishops of our Church visited Parma. He was very moved that both Archbishop Antony and future-Bishop Daniel visited him in the intensive care unit of the hospital a few hours before he died.

On Sunday, March 15, the three priests and deacon of St. Vladimir Cathedral served memorial services following both the 8:30 and 10:15 a.m. Liturgies. Responses were sung by both the English and Ukrainian choirs.

May their memory be eternal!

## A Taras Shevchenko Tribute at St. Luke Parish

On March 8, St. Luke Church in Warners, NY, commemorated Taras Shevchenko. After the Divine Liturgy, Rev. Vasyl Sendeha conducted a Panahyda in his memory.

Everyone was then invited to the church hall where parish members brought various Lenten dishes to honor the occasion. The acting church council president, Greg Lisnyczyj, welcomed everyone and introduced Mr.



Peter Marciniw who recited Taras Shevchenko's poem, *Petrus*. This was followed by a magnificent slide presentation prepared by fellow parishioner, Victor Lisnyczyj, and featuring parishioners Halia Lisnyczyj and Peter Tymchenko.

It was a great tribute to the life and death of Ukraine's greatest freedom fighter, poet and artist. May Taras Shevchenko long live in the hearts and minds of all Ukrainian people!

# Great Lent Began with Forgiveness Vespers and a Planning Session for the Pittsburgh Deanery

On Sunday, March 1, the Pittsburgh Deanery met to celebrate Forgiveness Vespers at St. Vladimir Parish in Ambridge, PA. His Beatitude, Metropolitan Constantine, served the vespers along with Protopresbyter George Hnatko, Dean; Rt. Rev. Roman Yatskiv, V. Rev. Steve Repa, V. Rev. Timothy Tomson, Treasurer; V. Rev. John Haluszczak, V. Rev. Michael Kochis, Rev. Paisius McGrath, and Fr. Deacon Mark Swindle.

Continuing a long-standing tradition of the Pittsburgh Deanery, following Vespers, forgiveness was asked of all present by His Beatitude and the deanery clergy. Afterwards, light Lenten refreshments were served in the church hall.

During the fellowship, several items of interest were considered and discussed, including:

Formation of a Pittsburgh Deanery Choir, under the direction of Pani Matka Svitlana Tomson. She would also like to develop a children's choir as well.

The Deanery will hold a Vacation Bible School at SS.

Peter and Paul Parish with Fr. Paisius acting as the Spiritual Director. Details as to the date and time will be determined.

Efforts will be made to organize a Pittsburgh Deanery Day at All Saints Camp. The date and time for this event will be finalized after consultation of the camp calendar.

Plans are underway to develop a rotation for celebrating parish feast days in the deanery. It will most likely require several years to accomplish because of the multiplicity of certain popular patron days.

His Beatitude Metropolitan Constantine announced the arrival, effective April 1, of Hieromonk Andoni as a supply priest for the deanery. He will be residing in the Brookline area of Pittsburgh.

The clergy of the deanery planned to gather for Paschal fellowship on Bright Monday at the Parish house in McKees Rocks at a time to be determined by His Beatitude and Fr. Timothy Tomson.

Deacon Mark Swindle presented those in attendance with copies of his book recently published by Light and Life, "Trivial Tidbits on the Major Feasts of the Eastern Orthodox Church."

## ORDINATION ANNIVERSARIES

**MAY/JUNE**



Metropolitan Constantine consecrated Bishop	May 07, 1972
Bishop Daniel consecrated Bishop	May 10, 2008
V. Rev. Fr. Timothy Tomson	May 03, 1992
Fr. Deacon Dennis Lapushansky	May 05, 2000
V. Rev. Wolodymyr Wronskyj	May 06, 1990
Rev. Fr. John Haluszczak	May 09, 1992
V. Rev. Volodymyr Paszko	May 10, 1980
V. Rev. Michael Rachko	May 14, 1944
V. Rev. Alexis Limonczenko	May 17, 1955
V. Rev. Petro Levko	May 19, 1991
V. Rev. Myron Oryhon	May 20, 1979
Rev. Fr. Stephen Hutnick	May 20, 1984
V. Rev. Robert Holet	May 24, 1981
V. Rev. Ihor Krekhovetsky	May 31, 1994
Fr. Anthony Perkins	June 02, 2007
V. Rev. Benjamin Worlinsky	June 04, 1967
Fr. Mark Phillips	June 15, 2002
Protopresbyter Wasyl Diakiw	June 17, 1956
V. Rev. Ivan Semko	June 18, 1984
Protodeacon Ireneusz Dziadyk	June 19, 1998
Rev. Fr. Andrew Gall	June 26, 1988
Fr. Stephen Masliuk	June 29, 2002

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

**Ukrainian Orthodox Church  
of the USA presents**

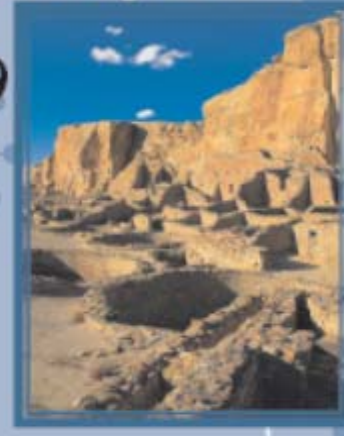


**High School Mission  
Trip to New Mexico**

August 8-16, 2009

Cost \$650

Ages 15-18



Join teenagers from across the country to serve at St. Anthony of the Desert Mission Parish and see the beauty of the US

Southwest. Help plan a community open house,

design a parish web site,

create public awareness about the mission.

Applications available at [www.uocofusa.org](http://www.uocofusa.org) or contact  
[uocyouth@aol.com](mailto:uocyouth@aol.com) or 412-488-9664.

## Holy Baptism...

As of 5/1/2009



**Doroshenko, Anthony Nazar** Baptised and Chrismated April 12, 2009, in St. Michael Parish, San Francisco, CA, child of Nazar Doroshenko and Kateryna Doroshenko, sponsors Alexander Napadiy and Elina Kays, celebrated by Fr. Alexis Limonczenko.

**Encapera, Isabel Rose** Baptised and Chrismated March 22, 2009, in St. Anthony of the Desert Parish, Las Cruces, NM, child of Christopher Encapera and Kimberly Lewis, sponsor Susan Steinhaus, celebrated by Fr. Gabriel Rochelle.

**Nowakiwskyj, Nina** Baptised and Chrismated August 12, 2007, in St. Andrew Memorial Parish, South Bound Brook, NJ, child of Theodore Ivan Nowakiwskyj and Klaudia Nowakiwskyj, sponsors Erik Drabos and Lisa Arnott, celebrated by Fr. Yuriy Siwko.

**Roth, Abigail Barbara** Baptised and Chrismated April 11, 2009, in St. Vladimir Cathedral Parish, Parma, OH, child of David Patrick Roth and Larisa Ann Pawuk, sponsors Michael G. Pawuk and Karen Pissini, celebrated by Fr. Michael Hontaruk.

**Smith, Nicole Alexandra** Baptised and Chrismated April 4, 2009, in St. Mary Parish, Jones, OK, child of Michael Smith and Nataliya Nadeevets, sponsors Darrell Tucker and Sviatlana Zakharova, celebrated by Archimandrite Raphael Moore.



## Asleep in the Lord...

As of 5/1/2009

**Baczyk, Wladislaw (Walter)** of Bayonne, NJ on February 6, 2009, at age of 73, funeral February 10, 2009, officiating clergy Fr. Myroslav Schirta of St. Sophia Parish, Bayonne, NY.

**Boyko Jr., Charles William** of Bridgeport, CT on January 31, 2009, at age of 61, funeral February 3, 2009, officiating clergy Fr. Stephen Masliuk of St. Mary Protection Parish, Bridgeport, CT.

**Chronowiat, Dorothy** of Pittsburgh, PA on February 27, 2009, at age of 87, funeral March 2, 2009, officiating clergy Fr. John Haluszczak of St. Vladimir Parish, Pittsburgh, PA.

**Dzubak, Helen (Bylo-O'Connor)** of Troy, NY on April 9, 2009, at age of 85, funeral April 13, 2009, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

**Gidek, William** of Olmsted Falls, OH on April 13, 2009, at age of 88, funeral April 15, 2009, officiating clergy Fr. John Nakonachny & Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

**Gordon, Katherine** of Indio, CA on March 26, 2009, at age of 95, funeral April 4, 2009, officiating clergy Fr. Anatoly Dokhvat of Sts. Peter & Paul Parish, Millville, NJ.

**Laszko, Pawlo** of Vestal, NY on March 25, 2009, at age of 91, funeral March 28, 2009, officiating clergy Fr. Zinovy Zharsky of St. John the Baptist Parish, Johnson City, NY.

**Pendlyshook, Ollie (Olga) Marie Yakim** of Slickville, PA on April 9, 2009, at age of 90, funeral April 11, 2009, officiating clergy Fr. George Hnatko of Holy Ghost Parish, Slickville, PA.



St. SOPHIA  
UKRAINIAN ORTHODOX THEOLOGICAL  
SEMINARY LIBRARY IS NOW ONLINE

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# МАВЗОЛЕЙ СВЯТОГО ВОСКРЕСІННЯ

Українська Православна Церква в США

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

*“Заспокоююча атмосфера для духовних роздумів і спогадів”*



## **МАВЗОЛЕЙНІ КРИПТИ**

*Родина й друзі, відвідуючи місце останнього спочинку похованої в одній із крипт мавзолею людини, знайдуть там атмосферу, сприяючу духовним роздумам і спогадам. Ікони, що зображують головні свята-події з життя Господа нашого Ісуса Христа та багатьох святих України, ще збільшують цей урочистий настрій.*

## **ПЛАНУВАННЯ ПОХОВАННЯ ЗАЗДАЛЕГІДЬ**

*Завдання робити рішення щодо похорону свого власного чи членів вашої родини, буде облегшене, якщо його буде зроблено заздалегідь, у лагідному оточенні та за допомогою і підтримкою фахової людини. Коли таке рішення приходить робити коротко після упокоєння рідної чи близької людини, ця процедура далеко більш болюча.*

## **АДМІНІСТРАЦІЯ МАВЗОЛЕЮ**

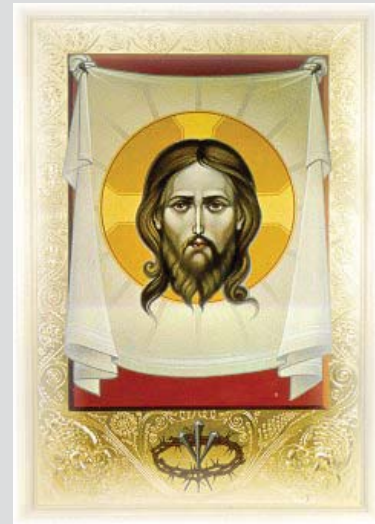
*Представник адміністрації мавзолею завжди радо допоможе вам запланувати ваше чи членів вашої родини поховання заздалегідь. Так вам і вашій родині не треба буде робити раптове рішення в тяжкий посмертний час. Представник адміністрації подасть вам усі потрібні інформації, щоб зробити розумне рішення щодо поховання вас і членів вашої родини.*

*Зустріч-консультація з представником — лише за попередньою домовленістю.  
Контактуватися з Наталією Гончаренко по телефону ч.(732) 356-0090, # 17;  
ФАКС ч. (732) 356-5556; Електронна пошта- Email: [StAndrewCemetery@verizon.net](mailto:StAndrewCemetery@verizon.net)*

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

## МАУ-ТРАВЕНЬ

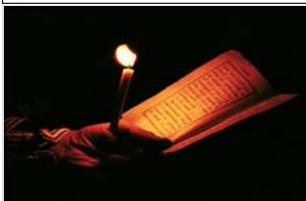
15th 1972 -	PROTOPRIEST VASYL KUSHIL
16th 1976 -	PROTOPRESBYTER ANDREW DWORAKIWSKYJ
10th 1978 -	PROTOPRESBYTER PAVLO FALKO
1981 -	REV. DEACON PAVLO PUSHKARENKO
9th 1984 -	PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 -	PROTOPRESBYTER FEDIR BILECKY
11th 1991 -	PROTOPRIEST MYKOLA HALETA
30th 1991 -	PROTOPRIEST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



**Вічна пам'ять!  
Меморі ґтерна!**

## ЈUNE - ЧЕРВЕНЬ

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



### Asleep in the Lord...

*As of 5/1/2009*

**Radick, Agnes Mitrovics** of Loraine, OH on April 4, 2009, at age of 85, funeral April 10, 2009, officiating clergy Fr. Dennis Kristof of St. Mary Parish, Lorain, OH.

**Simon, Sophie** of Pittsburgh, PA on April 17, 2009, at age of 92, funeral May 20, 2009, officiating clergy Fr. John Haluszcak of St. Vladimir Parish, Pittsburgh, PA.

**Stephenson, Lillian** of Aukstintown, OH on March 31, 2009, at age of 75, funeral April 4, 2009, officiating clergy Fr. John Harvey of St. Peter & Paul Parish, Youngstown, OH.

**Theodoropolos, William** of Binghamton, NY on March 19, 2009, at age of 43, funeral March 23, 2009, officiating clergy Fr. Zinovi Zharsky of St. John the Baptist Parish, Johnson City, NY.

**Turchyk, George** of Rocky River, OH on April 2, 2009, at age of 93, funeral April 7, 2009, officiating clergy Fr. Dennis Kristof of St. Nicholas Parish, Lakewood, OH.

**VanKirk, Frederick Warrenk** of Rochester, PA on March 19, 2009, at age of 95, funeral March 26, 2009, officiating clergy Fr. Michael Kochis of St. Vladimir Parish, Ambridge, PA.

**Weres, Eugenia** of Napa, CA on April 7, 2009, at age of 97, funeral April 11, 2009, officiating clergy Fr. Alexis Limonczenko of St. Michael Parish, San Francisco, CA.

**Вічна пам'ять!  
Меморі ґтерна!**



*Parish*

**F O C U S**

**St.. John the Baptist Church**  
*Portland, OR*

*Our Cover...*

*Pastor - Fr. Ivan Petrouchtchak*

In 1952, when the city of Portland and surrounding areas experienced an increase in population of Ukrainian descent, our Ukrainian Orthodox Parish was established. Ukrainians came from various walks of life and diverse origins. Some were born in the United States, others in Canada, and even South America; some were "old" immigrants, and others were "new" immigrants. Yet, they were drawn together by the desire to have their own church and a spiritual father, so that they could practice their Holy Orthodox Faith.

The founding of the parish was initiated by Hryhory Pryhar, a native of Bukovyna. He, along with other faithful Ukrainians, petitioned the Consistory of the Ukrainian Orthodox Church of the USA to send a priest. In response, Rev. Fr. Ivan Honchariv was assigned to serve the needs the parish. On December 14, 1952 at the Greek Orthodox Church of the Holy Trinity he served the first Divine Liturgy. Later, through 1958, our services were held at the Antiochian Orthodox Church of St. George. In addition to Portland, Fr. Ivan traveled to serve regular mission services in Seattle, WA and Springfield, OR. Metropolitan Ioan (Theodorovich), the Primate of our Ukrainian Orthodox Church of the USA, made his first hierarchal visitation in December of 1957.

St. Ol'ha Sisterhood was organized by the women of the parish shortly after its foundation and has worked for nearly 60 years solely for the benefit of the parish. Lively interest in the life of the parish led to the publication of a newsletter - "Ridna Tserkva". It was edited and published by Dr. Symon Nechai, with technical assistance provided by Volodymyr Pavelko. Our parish children were enrolled in the school of religion, Ukrainian language and culture, which was organized by interested parishioners, and taught by Dr. Nechai.

In early 1958 at the parish general meeting it was decided to place the parish under the patronage St. John the Baptist and on May 14, 1958, St. John the Baptist Ukrainian Orthodox Church of Portland was incorporated in the State of Oregon. Our first church building was purchased in the summer of that same year and we began worship in our own spiritual home. From the end of 1958 to 1962 our parish was served by Rev. Fr. Stepan Pozychailo. In March of 1963, we purchased our present church building (a former

Evangelical church, built in 1927) along with the rectory in S. E. Portland. At that time Rev. Fr. Vasyl Hrynko was assigned to serve our parish. An inspiring event during this time was the visit of Bishop Oleksander, our Church's newest Bishop.

Parishioners worked together on remodeling and conversion of the building into an Orthodox church. An iconostas was constructed by our own hands; icons for the iconostas and a cross for the rooftop were installed. This work was coordinated by Volodymyr Pavelko and Ivan Zhukovsky. At the end of 1970, when Rev. Vasyl Hrynko left our parish, it was served by visiting clergy from the West Coast Deanery – Rev. Frs. George Shumakov, Lev Porendovsky, and Alexis Limonczenko, Mykola Holovchenko. In 1974 parish was encouraged by the visit of Bishop (now Metropolitan) Constantine. Later, Rev. Frs. Hryhory Lysko, Michael Sokyryka, Ivan Semko and Roman Trotskyj were assigned to serve our parish. His Eminence Archbishop Antony, before and after becoming President of the Consistory, visited and served in our parish in the 1990's on several occasions, during some very difficult times, and greatly assisted us, both spiritually and administratively, in resolving some of our problems.

In 2005, Rev. Fr. Ivan Petrouchtchak, who was already traveling from Canada to serve in the Seattle mission once a month, moved to Portland and with the blessing of the Consistory and Archbishop Vsevolod, was assigned to our parish. He began a complete revival of parish life.

Our parish has gained momentum with new and dedicated members joining our family and existing members rededicating themselves to their Church. This renewed spirit and faithfulness in the parish family is evidenced by greater attendance of church services, generosity and hard work. For example, in order to finance badly needed repairs to an aging (80+ years) church building, Fr. Ivan with the help of Panimatka Myroslava and many parishioners organized varenyky sales and have developed a large customer base from all over Portland.

Numerous new items have been donated or acquired for the Altar – a new tabernacle, several sets of priest and altar server vestments – just to name a few. Extensive repairs have been made to the church building with new electrical, plumbing and heating systems installed and the parish social center and kitchen have been completely remodeled. The renovations were supervised by Ivan Stanko, with many parishioners donating funds and assisting him. In April, 2009 our parishioners were again greatly encouraged and spiritually uplifted by the visit of His Grace, Daniel, new ruling bishop of the Western Eparchy, on Palm Sunday.

Our parishioners greatly appreciate the efforts and work of the founders of St. John parish family for the example they set for us through their years of dedication and devotion to God and our Holy Ukrainian Orthodox Church. From them we have received a great spiritual legacy in our parish property and in our mission as Ukrainian Orthodox Christians – to save souls. We will continue in that example for our own children and grandchildren. We pray for repose of our founders and benefactors and for their eternal memory in God's Heavenly Kingdom.

# UKRAINIAN ORTHODOX CHURCH OF THE USA

## OFFICE OF PUBLIC RELATIONS

### CALENDAR OF EVENTS

*Get involved in the life of your Church!*

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

#### **Young Adults Memorial Day**

22-25 May, 2009  
All Saints Camp  
Emlenton, PA

#### **College Mission Trip to Ukrainian Orphanages**

29 July - 16 August, 2009  
Sponsored by the Consistory Offices of Youth and  
Young Adult Ministry and Christian Charity

#### **Church School Camp**

21 June - 3 July, 2009  
All Saints Camp - Ages 9-13  
Emlenton, PA

#### **Teenage Conference**

5-18 July, 2009  
All Saints Camp - Ages 13-18  
Emlenton, PA

#### **High School Mission Trip**

8-16 August, 2009  
Sponsored by the Consistory Offices of Youth  
and Young Adult Ministry

#### **Annual Ukrainian Food and Fun Festival**

22-25 July, 2009  
Hosted by St. Mary Ukrainian Orthodox Church  
McKees Rocks, PA

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

3 October, 2009  
Holy Ghost Church  
Coatesville, PA

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

10 October, 2009  
St. Mary Cathedral  
Allentown, PA

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

3-7 August, 2009  
All Saints Camp - Ages 4-8 + (*Parents*)  
Emlenton, PA

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

17-18 October, 2009  
Sts. Peter and Paul Church  
Palos Park, IL

#### **85th Parish Anniversary**

17-18 October, 2009  
St. Vladimir Cathedral  
Parma, OH

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

22-26 July, 2009  
Hosted by  
Sts. Peter and Paul UOL Chapters  
Youngstown, OH

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

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



*Українське Православне Слово*  
*Ukrainian Orthodox Word*

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