

Christ is Risen!
Христос Воскрес!

Українське Православне Слово Ukrainian Orthodox Word

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His Beatitude Constantine, *Metropolitan*

His Eminence Archbishop Antony,
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Christ is Risen!

As I write this short article I am conscious of the fact that I am writing this on one side of Pascha Sunday, while you will be reading this on the other side of Resurrection Sunday. This is a fact I cannot ignore. There is a practical problem about this, if you read something which seems out of date, the human inclination is to think it irrelevant and not read on. Authors must always be aware of publication dates and try to write something which will still sound relevant and interesting even when it is being read at a later date. This need to write for the perspective of the reader crops up over and over again in daily life whenever anyone writes anything for later publication. It's not an unusual problem, but it takes on a special relevance when the intervening event is Pascha (Easter) Sunday.

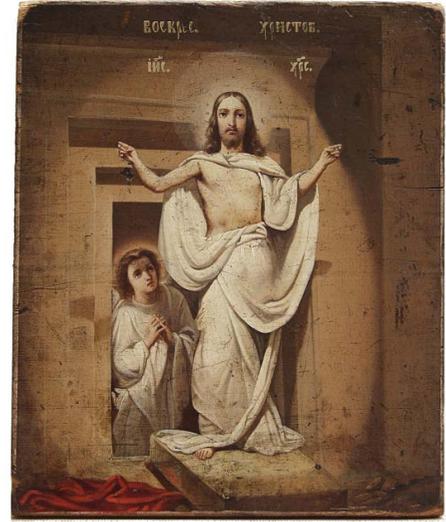
The Christians claim that nothing can ever be the same again after the first Easter Sunday. The Disciples of Jesus Christ thought they had lost a friend and master and teacher in the cruelest of ways possible. They thought His death was entirely unnecessary and avoidable. Many of them had given up everything to follow this amazing man, and now that He was finally crucified, dead and buried, they felt they had nothing left. The desolation which the death of our Lord brought to their lives is easily felt as you read the end of the Gospel narratives in the Bible. The events of Holy Friday turn their world upside down.

But then on Pascha-Easter Sunday, their world gets turned over yet again in an even more radical way! The Disciples discover that the tomb in which the body of Christ Jesus was buried is empty. And some of the Disciples begin to report that they have seen Jesus alive again! And gradually the truth dawns on them all that the most amazing thing has happened. Jesus Christ has risen from the dead! Now they frantically re-tell to one another all the stories and teaching which they had heard from their Lord and Master. They discover in the teaching of our Savior that He was constantly instructing them about His coming death, and about His resurrection and eternal glory. Before Easter they could not understand it, they were deaf and blind to the meaning of Christ's teaching. Now, however, those same words come alive with meaning which was hidden to them before. Not only words seemed to have different meanings. Now their lives become transformed by new purpose, new power, new understanding, new ways of living and hoping.

Christians share in the Resurrection message of Jesus Christ. You and I are the 2008 Disciples of Christ. Just like the first Disciples we must live this Pascha event. We ought to be living transformed, upside-down lives full of hope and energy just like those first Disciples. The annual celebration of Pascha serves to remind us of the impact the Resurrection ought to have on our lives.

Christ is Risen!

(On the cover - St. George Church in Yardville, NJ.
На обкладинці - церква святого Юрія Переможця у Ярдвилі, Н. Дж.)



ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПІСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

ПАСХА – ВОСКРЕСІННЯ ГОСПОДА НАШОГО – 2008 р.Б.

*Всечесному духовенству всіх санів та побожним мирянам
Української Православної Церкви поза межами України і в Україні:
Нехай Мир Воскреслого Господа перебуває з усіма вами!*

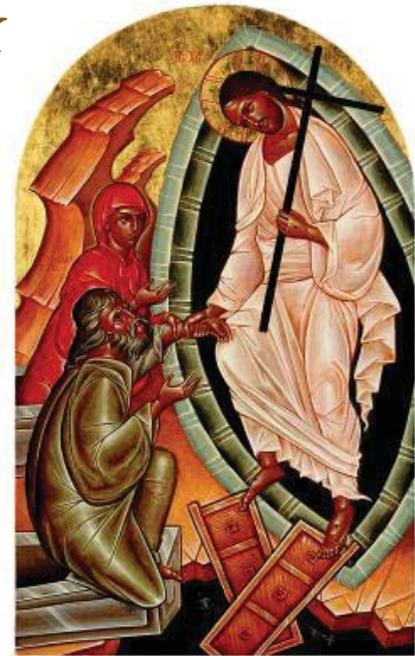
ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

За минулі місяці всі ми пройшли двома духовними прощани: Перша привела нас до стайні-печери, з якої випромінювала Любов Божа через Новонароджене Дитячко – Христа, Любов, яка і далі наповнює нас і керує нами у нашому житті. Друга проща привела нас до іншої печери – цим разом до спорожнілого гробу, з якого випромінює Світло Воскреслого Христа. Слова "Вам народилось Дитя..." перенесли нас до духовного Вифлеєму. "Христос воскрес із мертвих, смертю смерть подолав..." Відкриває нам ворота Небесного Царства.

В останній розмові, записаній у Євангелії від Луки, Господь говорить своїм ученикам про Його Розп'яття та Воскресіння. Він відкриває їм глибоке розуміння цих подій, каже їм, що внаслідок Його Розп'яття і Воскресіння, вони отримують з висоти особливу силу. Вони будуть уповноважені йти у світ і змінити його. Вони будуть уповноважені бути Його свідками в Юдеї та Самарії та в усіх кінцях світу. У Євангелії від Івана, як ми чули під час Страстей у четвер увечорі, Господь обіцяє нам, що туди, куди Він іде тепер, і ми зможемо колись послідувати та що ми будемо одно з Богом і одно одні з одними. "Бо живу Я, і жить будете ви. Того дня пізнаєте ви, що в Своїм Я Отці, а ви в Мені і Я в вас" (Ів.14:19-20).

Воскресіння – Пасха – Сина Божого уможливила нам об'єднатися з Богом – Господь наш Ісус Христос на протязі всього часу Свого земного служіння пояснював нам це і був прикладом цього. ПАСХА уможливлює нам знати, що Бог любить нас і, що у відповідь на Його Любов, ми зодягнені в силу. Таку саму силу, яка тримала Його під час Розп'яття і Воскресіння, тепер можемо мати і ми. Але, на жаль, більшість з нас уже втягнені у гоніння за владою. Ми хочемо мати економічну владу; владу бути власниками речей; мати силу успіху, так, як успіх міряється нашими людськими поняттями; спроможність виглядати добре в очах інших; могли задовольняти усі наші бажання- без огляду на те, чи їх моральні наслідки будуть позитивні чи негативні; спроможність сказати: " Я досягнув свою ціль!" Погоня за такою силою стала на перше місце у нашому суспільстві, та і в майже всіх суспільствах світу. Однак, в глибині душі, ми знаємо, що в цьому щось не так, що ми самі себе обдурюємо.

Бог закликає нас до життя. Він пропонує нам силу жити, як довершені люди. Але Він не може до нас добратись, і ми не можемо об'єднатися з Ним, якщо ми заганяємо шлях до милості неморальними бажаннями і неправдивими божествами. Все, що ми досягаємо, все, що ми маємо і все, що ми бажаємо набути - все це мертве, безцінне і безвартісне, якщо ми не готові піддати його під Боже Управління. Розходиться про пріоритет: "Найперше шукай Царства Божого", Бога, Який кличе нас увійти у Світло Воскресіння. Господь пропонує нам силу розділити це Світло, бути Його свідками і тут, дома, і на всіх кінцях світу. Нехай нам ніколи не скажуть



того, що Господь сказав самозосередженим фарисеям: "...Добре пророкував був про вас, лицемірів, Ісая, як написано: "Оці люди устами шанують мене, серце ж їхнє далеко від Мене. Та однак, надаремне шанують мене..." (Мк.7:6-7).

Цього Великодня 2008 року існує справжня потреба , щоб ми повернулися до нашого українського православного християнського коріння, до життя, яке ми оспівуємо в молитвах, яке ми перевірили у світлі євангельського життя і євангелізували себе самих перед тим, ніж сподіватися євангелізувати інших. Бути православним українцем – це значить бути послухним Христові, бути здисциплінованим і відповідальним членом громади, а не членом світської релігії, що слухається лише своїх власних забаганок. Бути православним українцем – значить ставити Христа на перше місце у нашому житті і в наших вчинках, жити повністю охрещеним життям, так, як це робили наші пращури по Вірі. Якщо ми не живемо тим, за що ми молимося, то ми не прославляємо Бога, ані себе самих, ні нашу спадщину, надзвичайну спадщину, яка зберегла Святе Православ'я від загибелі у найкритичніших хвилинах історії.

Нехай же Воскреслий Христос , Який подає нам мир, відкриє словами Євангелія наші серця і серця наших братів і сестер в Україні, які розділяють з нами "один Хліб і одну Чашу", знаходячи єдність у причасті Святого Духа. Нехай наш Воскреслий Господь буде прославлений нашими словами і ділами.

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

У постійній Любові Воскреслого Господа,

- + **Константин**, Митрополит Української Православної Церкви в США і Діяспорі,
- + **Іван**, Митрополит Української Православної Церкви Канади,
- + **Антоній**, Архієпископ Української Православної Церкви в США,
- + **Іоан**, Архієпископ Української Православної Церкви в Діяспорі, Єпархія на Австралію й Новозеландію,
- + **Юрій**, Архієпископ Української Православної Церкви Канади,
- + **Єремія**, Єпископ Єпархії Української Православної Церкви на Південну Америку (УПЦ в США)
- + **Андрій**, Єпископ Української Православної Церкви в Діяспорі, Єпархія Західної Європи.

Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

To the venerable clergy of all ranks and the devout laity of the Ukrainian Orthodox Church beyond the borders of and within Ukraine. May the Peace of the Risen Lord be with you all!

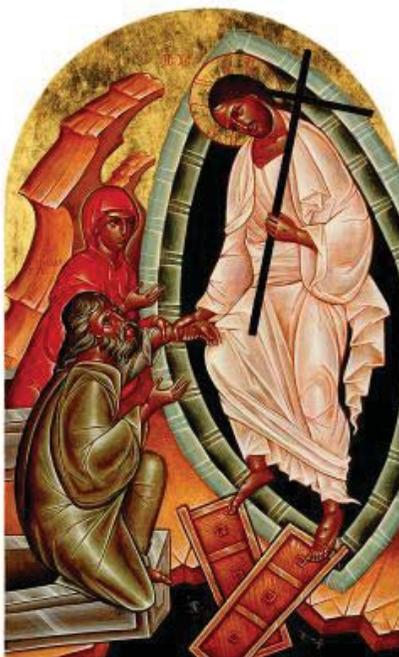
Christ is Risen! Indeed He is Risen!

During the past months we have all undertaken two forty day spiritual pilgrimages. The first led us to a shelter for animals – a cave – from which emanated the Love of God in the Newborn Christ Child, a Love, which continues to fill and guide each of our lives. The second pilgrimage brought us to another cave – this time an empty tomb – from which emanates the Light of our Risen Lord. “Unto you a child is born...” carried us to a spiritual Bethlehem. “Christ is Risen from the dead, trampling down death by death...” opens for us the gates to God’s Heavenly Kingdom.

In the last conversations recorded in Luke’s Gospel, our Lord talks to the disciples about His Crucifixion and His Resurrection. He opens up for them a deep understanding of these events. He tells them that as a result of His Crucifixion and Resurrection, they will be clothed with power from on high. They will be empowered to go out into the world and change the world. They will be empowered to be His witnesses in Judea and Samaria and to the ends of the earth. In the Gospel of John, as we heard on Holy Thursday evening during the Passion Gospels, our Lord promises us that where He goes now, we will follow later and that we will be one with God and one with each other. “Because I live, you will live also. At that day you will know that I am in my Father, and you in Me and I in you.” (John 14:19-20)

The Resurrection – PASCHA – of the Son of God has made it possible for us to enter into the union with God that our Lord Jesus Christ spent His whole earthly ministry explaining and modeling for us. PASCHA makes it possible for us to know that God loves us and that, in our response to God’s Love, we are clothed with power. The same power that carried Him through the Crucifixion and through the Resurrection is available to us now. Most of us already are caught up in the quest for power. We want economic power; the power to possess things; the power to succeed – as success is measured in our human terms; the power to look good in the eyes of others; the power to satisfy our every desire – without regard to the positive or negative morality of those desires; the power to say, “I’ve got it made.” The quest for this kind of power has emerged as the number one priority in our society and almost every society throughout the world. Deep within us, however, we know that there is something wrong about this; that we are deluding ourselves.

God is calling us to life. God is offering us the power to live as complete persons. But He cannot get through to us



PASCHA – 2008
THE RESURRECTION OF OUR LORD

and we cannot be one with Him if we clog up the channels of Grace with immoral desires and false deities. All we achieve, all we possess, all the things of this world we seek to attain are lifeless and of no value and of no importance - if we are unwilling to place them under God’s Rule. It is a matter of priorities: “seek first the Kingdom of God”, Who is calling us into the Light of the Resurrection. God is offering us the Power to share the Light, to be His witnesses here at home and to the ends of the earth. May it never be said to us, that which our Lord says to these Pharisees who were so turned in on themselves: “Well did Isaiah prophesy of you hypocrites, as it is written – ‘This people honors Me with their lips, but their heart is far from Me; in vain do they worship Me’” (Mark. 7:6-7).

There is a real necessity for us on this PASCHA 2008 to return to our Ukrainian Orthodox Christian roots, to living that which we vocalize in prayer, to examine our lives in the Light of the Gospel of Life and to evangelize ourselves first before we can ever hope to evangelize others. To be Ukrainian Orthodox is to be obedient to Christ, to be disciplined and responsible members of the community – not members of a secular religion or obedient to our personal desires. To be Ukrainian Orthodox is to put Christ first in our lives and actions, to live our baptismal reality to the fullest as did millions of our forefathers in the Faith. If we fail to live what we pray, we most certainly do not glorify God, nor honor ourselves or our heritage, which is a profound heritage that literally preserved Holy Orthodoxy at the most critical moments of its history.

May the risen Christ, Who imparts to us His peace, open all our hearts to His Good News and those of our brethren in Ukraine, who partake with us of “one Bread and one Cup” finding unity in the fellowship of the Holy Spirit. May our risen Lord be praised and glorified by our words and deeds.

Christ is Risen! Indeed He is Risen!

In the abiding Love of our Risen Lord,

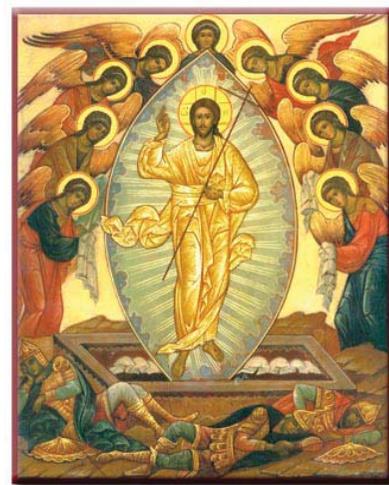
- + **Constantine**, Metropolitan – Ukrainian Orthodox Church of the USA and in Diaspora
- + **John**, Metropolitan – Ukrainian Orthodox Church of Canada
- + **Antony**, Archbishop – Ukrainian Orthodox Church of the USA
 - + **Ioan**, Archbishop – Ukrainian Orthodox Church in Diaspora, Eparchy of Australia/New Zealand
- + **Yurij**, Archbishop – Ukrainian Orthodox Church of Canada
- + **Jeremiah**, Bishop – Ukrainian Orthodox Church, Eparchy in South America (UOC of USA)
- + **Andriy**, Bishop – Ukrainian Orthodox Church in Diaspora, Eparchy of Western Europe

St. Thomas Sunday

Неділя св. Фоми

The Council of Bishops and Consistory of the Ukrainian Orthodox Church of the USA cordially invite all Christ-loving clergy and faithful, in particular our youth of all ages to participate in this year's SAINT THOMAS SUNDAY PILGRIMAGE.

Єпископат та Консисторія Української Православної Церкви в США запрошують всіх Христорлюбивих священослужителів і вірних, зокрема нашу молодь, взяти активну участь в ПРОЩІ ПРОВІДНОЇ (ФОМИНОЇ) НЕДІЛІ 2008 року.



Come, and share in the light, grace and Gospel of the risen Lord with others!

Bright Saturday: 3 May, 2008

- 9:30 AM** Divine Liturgy in Saint Andrew Memorial Church
- 3:00 PM** "Come and See" Workshop at St. Sophia Seminary (*Sponsored by UOL*)
- 6:00 PM** Vespers and Confessions in Saint Andrew Memorial Church

Sunday: 4 May, 2008

9:30 AM Greeting of the Hierarchs and Eucharistic Liturgy. Main celebrant: Metropolitan Constantine. Concelebrants: Archbishop Antony, visiting hierarchs and pastors of local parish communities followed by:

11:45 AM A procession to the Cemetery's Great Memorial Cross for the celebration of a Panakhyda for the repose of the souls of the departed servants of God, His Holiness Patriarch Mstyslav, His Beatitude Metropolitan John, Archbishop Vsevolod, and all departed hierarchs, clergy and faithful of our Holy Ukrainian Orthodox Church of USA, along with the victims of Stalin's genocidal famine of 1932-33, the victims of the Chornobyl disaster, those who sacrificed their lives for the freedom and independence of Ukraine and the USA and the victims of the 11th September 2001 terroristic attack upon America.

May the souls of our beloved find rest and their memory be eternal!

Youth Activities (*Ukrainian Cultural Center*):

3:00 PM Meet our Father Bishops during an Ice Cream Social (*all ages*).

Прийдіть розділити світло, радість і благовість ВОСКРЕСЛОГО ХРИСТА!

Світла субота: 3 травня 2008 року

- 9:30 год. ранку** Літургія в церкві-пам'ятнику св. Андрія.
- 3:00 год. дня** "Прийди і подивись" - семінар в семінарії св. Софії. (*Організований УПЛігою*).
- 6:00 год. вечора** Вечірня і сповідь в церкві-пам'ятнику.

Неділя: 4 травня 2008 року

9:30 год. ранку Зустріч архиєреїв. Божественна Літургія, очолена Митрополитом Константином, Владикою Антонієм, ієрархами-гостями у співслужінні місцевого та приїжджого духовенства.

11:45 год. ранку Після Літургії відбудеться похід до центрального хреста-пам'ятника і Панахида за спокій душ слуг Божих: св. п. Патріярха Мстислава, Митрополита Іоана, Архієпископа Всеволода та всіх спочилих єпископів, священників і вірних УПЦеркви, а також за спокій душ жертв геноцидного голоду 1932-33 р.р., Чорнобильської трагедії; всіх тих, що життя своє поклали в боротьбі за волю й незалежність України і США, за жертви терористичного нападу на США 11 вересня 2001 р.

Нехай душі наших улюблених зі святими спочивають, а пам'ять про них буде з роду в рід!

Події для молоді (*Український культурний центр*)

3:00 год. попол. Зустріч з нашими отцями Владиками за морозивом (*вік учасників не визначено*).

A View of Our World

by
Dobrodiyka
Barbara Kristof

This was one of those difficult years when there was five weeks between the two celebrations of Pascha. Sure, candy and treats were half off, but that really did not contribute to helping us maintain the proper spiritual preparation. In fact, it had the opposite affect because we had to think and plan so far ahead of our needs, while still in a penitential frame of mind.

The five week gap is always especially difficult for school age children. The few other students around them who may mark Lent and Easter are finished with it, while Orthodox children are left explaining to classmates for weeks. "Our Pascha is celebrated after the first full moon, after the vernal equinox, after Passover." I have it memorized. Young kids do not understand it, nor do many adults actually, but it is important to be able to explain to others.

Nevertheless, school activities still presented conflicts. Winter is long and schools purposely avoid scheduling many activities until after spring break, which in our district is usually Bright Week of the other Easter. Our separated Holy Week always seem like the prime week for delayed school activities. For example, this year my son has state band contest on Good Friday. Homework and school projects always seem to be abundant during such a disparate Holy Week, too, making even more demands on what little free time exists. While friends and neighbors are outside enjoying the nice weather and longer days, we have an increase in church services and lengthy food preparations.

Although it is definitely more of a challenge, I believe years such as these can make us stronger and more resolute. It is important to be an example and hold firm in our preparation and celebration. It is only through the proper preparation that our Pascha celebration can be fully lived, and it is only through our example that our children and friends understand the true significance of this Feast in our lives. It may mean making concessions here and there, but it does not mean conceding everything just to fit in.

We have always given our children the choice of not attending school on Good Friday and Bright Monday. If they are home on Good Friday, I have always been sure to incorporate at least two hours of reading the Passion story into

the day. As they got older, they had the option of watching "The Passion of the Christ" as an alternative. Naturally, attending church is a given, as are the services for the rest of that weekend, whether home from school on Good Friday or not.

Pascha Sunday is especially meaningful and beautiful. I make sure each of my children has his or her own food basket to bring to church. This started as soon as they were born. When they were babies, I would include a jar of carrot baby food and a bottle of juice. As they grew, I

added not only the traditional foods, but even a little candy, like a chocolate

cross. They each had an embroidered cover, which are now theirs as adults. (They

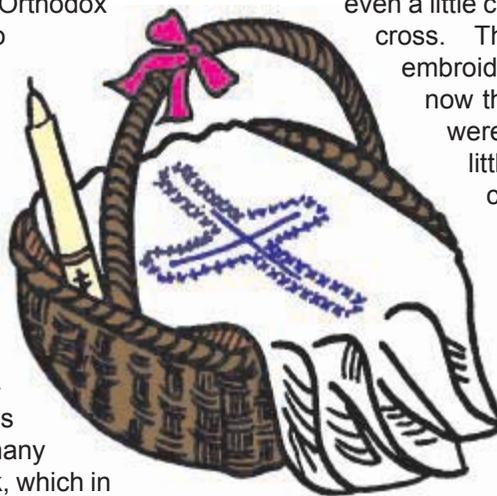
were folded in half for the little basket size.) The

car ride home is always special because they nibble at (actually, devour) their food, giving them the privilege of being the first ones to break the fast ahead of their parents. To them, Pascha is not just the service

where our church is full for a change. It is the culminating celebration after many weeks of serious preparation.

The reason we suggest staying home from school on Bright Monday is naturally so church services could again be attended, but also as a way to demonstrate that Pascha is not just a single, solitary day. We have made it an annual tradition to go to breakfast as a family after services on Monday, too. It is a special brunch because it is our first meal out without the limitations of fasting. We might also go bowling, see a movie, or do anything different that can express the joy in our hearts. (Of course, the older we get, the more the diet change and longer services affect us so that all we ever really want to do is just get home and take a nap!)

Five weeks between the two celebrations of Pascha certainly presented its challenges. However, it also gave us the opportunity to set an example. We were seen during the Lenten period altering our lives in preparation, and now we demonstrate how magnificently we can celebrate that "Christ is Risen!" Most importantly, we have planted the seed for generations to come, and we have to continue cultivating it throughout the year, and throughout their lives.



Д-р. С. С.

ЯК УКРАЇНЦІ НА БУКОВИНІ ОБХОДЯТЬ ВЕЛИКДЕНЬ

На всіх українських землях в своєрідний спосіб український народ зустрічає й обходить Великдень, спомин Воскресіння Христового. Святкує його велично й радісно, з піднесеним почуттям і надією на загальне воскресіння.

Чудо Воскресіння Христового є підставою всього християнства, бо, як каже Св.Ап.Павел: "Коли ж бо Христос не воскрес, то проповідь наша даремна, даремна також віра наша" (1 Кор.15:14). Христос дійсно – воістину воскрес! Своїм воскресінням Він вказав людям на їхню майбутність. Людина не вмирає повною смертю, безслідно, а переходить по тілесній смерті в інше життя, повне райської блаженности, коли жила по християнськи і Воскресіння Христове стрічала з чистим серцем. Тому й така радість переймає й наповнює віруючих людей, коли загомонить милозвучно, як ніщо в світі, зворушуюча пісня "Христос Воскрес!"

До того Великого Дня приготівляються побожні християни сорокоденним постом, говіють, сповідаються і причащаються Св. Христових Таїн, стараючись у цьому часі провадити богоугодне життя. Люди зрікаються в цьому часі різних життєвих приємностей, придержуючись давніх звичаїв, перейнятих від своїх побожних предків.

У Великий Четвер ввечері спішать до Божого Дому на "Страсті" й уважно слухають 12 Страсних Євангелій, при одночасному звуку дзвонів, що тоді останній раз їх чути. Прийшовши додому, вся родина спільно спокійно й побожно вечеряє, згадуючи "Тайну Вечерю" Христа з Апостолами перед Його стражданнями. Багато є таких, головним чином між старшими людьми, що від цього часу аж до ранку Воскресної неділі - до Свяченого, не п'ють і не їдять.

В Страсну П'ятницю пополудні, при звуках "клепала" тричі обходять церкву з Плащаницею. Потім ставиться Плащаницю – Гріб Господній серед "жіночника" для поклону.

Ще перед винесенням Плащаниці, жінки вдома пишуть і красять писанки, а молодь старається роздобути на Великдень бодай нову вишивану сорочку і "писаний киптар".

Від четверга – п'ятниці звечора і вночі палять вогні - "діда", згадуючи сторожу біля Господнього Гробу й вогонь, біля якого грівся Св. Ап. Петро й тричі відрікся Христа.

В суботу ввечері йде багато людей до церкви, де читають "діяння" при Гробі Господнім, й залишаються там аж до хвили Воскресіння Христового.

Йдучи на Воскресне Богослужіння вмиваються в воді, в якій пливає писанка, чи галунка вірячи, що вони передають воді чарівні властивості й охороняють людей від злих, неприхильних "домашньому огнищові" духів. Опівночі несуть



худ. В. Залуцький

Плащаницю з процесією тричі навкруги церкви, співаючи під звуки клепала: "Воскресення Твоє, Христе Спасе..." Після обходу третьої ряз, зупиняються біля західних дверей церкви й починається чин Воскресної Утрени.

По Воскресній Службі Божій виходить священик на чолі процесії на церковне подвір'я, де навкруги Дому Божого вже вставилися люди з кошиками, наповненими до освячення всяким добром: пасками, пасочками, перепічками, лупленими яйцями, писанками, сиром, маслом, топкою соли, ковбасою, солониною, хрінном, стрівковатим молодим часником, ладаном і восковими свічками і т.п. Серед моря світла священик посвячує ці Божі дари обкаджуючи і кроп'ячи їх Свяченою Водою, при звуках дзвонів і співу "Христос Воскрес..." При цьому священик вітає кожну родину словами "Христос Воскрес!" Йому відповідають "Воістину Воскрес!"

По освяченні пасок, священик поздоровляє народ з празником Воскресіння Христового й усі спішно розходяться по домах. За хвилю вже нікого не стрінеться на вулиці; всі сидять біля столів і споживають свячене в родинному оточенні.

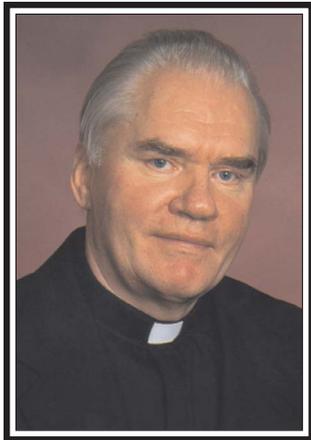
Потім є багато таких, що стараються бути першими на дзвіниці й задзвонити, даючи тим початок безперестанному, тридневному концертів великодніх дзвонів.

Пополудні люди поспішають на Велику Вечірню, на якій слухають Євангелію на різних мовах і мируються.

Молодь обдаровує одне одного писанками, якими вона "цокається" і заводить на церковному подвір'ю хороводи, співаючи старі пісні Веснянок-Гаївок. Співалася подекуди й пісня: "Іде, іде Зельман, іде, іде Зельманова, ідуть, ідуть Зельманові діти..." Ця пісня передалася на Буковину від втікачів з Галичини

й Правобережжя, де в давнину польські дідичі й шляхта запродували ключі православних церков жидам-орендарям, на яких мусів ждати народ під церквою, щоб вони її відкрили для Пасхального Воскресного Богослуження. (Закінчення на ст. 8)

Memory Eternal!



V. Rev. Mitred John Mironko, assistant pastor of St. Vladimir Cathedral in Parma, OH fell asleep in the Lord on Thursday morning, March 13, 2008.

Born in Poland in 1944, he was a graduate of the Orthodox Theological Seminary in Warsaw.

In 1966 he was ordained to the diaconate and subsequently

in 1968 to the priesthood by then Bishop Basil of Wroclaw and Szczecin, later Metropolitan of Warsaw and All Poland. 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.

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 Ukrainian Orthodox Church of the USA in 1989 and was appointed rector 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.

Since 2001, he has been the assistant pastor of St. Vladimir Cathedral in Parma.

He is survived by his wife, Pani Matka Maria, their son, Fr. Arkadi (wife Nella), and daughter Joanna, as well as two brothers and four sisters living in Poland and abroad.

The Funeral Service for a Priest was celebrated by His Beatitude, Metropolitan Constantine with His Eminence, Archbishop Antony on Friday evening, March 14 and Saturday, March 15 in St. Vladimir Cathedral, where V. Rev. John Nakonachny is pastor.

Many clergy of the UOC of the USA and other Orthodox jurisdictions concelebrated at the services, which were attended

by many parishioners, guests and friends.

His Grace, Bishop Robert Moskal of the neighboring Eparchy of Saint Josaphat in Parma also attended. Many other Ukrainian Catholic clergy and nuns from the area parishes also attended.

Responses for the services were sung by the Cathedral Choir under the direction of Markian Komichak.

A Lenten lunch was served in the parish hall.

The conclusion of the Priestly Funeral Rite and interment took place at St. Andrew Cemetery in South Bound Brook, NJ on Monday, March 17.

The family asks that Fr. John be remembered with contributions to the St. Vladimir Cathedral Memorial Fund.

May the mitred priestly servant, John, have a blessed repose and a memory which is eternal!

(Закінчення із ст. 7)

ЯК УКРАЇНЦІ НА БУКОВИНІ ОБХОДЯТЬ ВЕЛИКДЕНЬ

Не можна тут не згадати писанки, яка від найдавніших часів входить в круг великодніх звичаїв українського народу. Походження писанки стародавнє, - ще з передхристиянських часів. Проф. О. Потебня тієї думки, що вона була запозичена нами з Ірану. Є історичні згадки про писанки також в Єгипті. Це й не диво. Людство вірило, що яйце – це зародень життя. Воно символізує добро, радість, щастя, любов, прихилення добрих сил до людини й захист її перед злими. Ще до народження Христа писанка мала велике значення в віруваннях наших предків і тепер ще бабусі-писанчарки при писанні її проказують магічні слова.

Існують також писанки у вигляді крашанок, капанок, галунок і т.п. Побіч писанок, що писані з загальносонячними магічними орнаментами, ніжними візерунками, Володимирівським тризубом, чотирираменною свастикою, хрестом, голубом, з рослинною вегетаційною орнаментикою, як "сосонки", "смеречки" й "гілля", улюблені є крашанки кольору червоного, який означає радість, життя й любов, жовтого кольору, який означає сонце, місяць і зорі та блакитного кольору, який означає небо й здоров'я.

Найкращі писанки писалися на Буковині між гуцулами в Карпатах, які з незрівняним мистецтвом і подивугідною красою розписували їх.

В Світлий Понеділок освячувався на Службі Божій так зв. Артос, який потім крихтами розбирали господарі додому, називаючи його "аркуш", для відігнання злих сил і на поміч в господарстві. Того ж дня відбувалося й Водосвяття на дворі біля церкви й свяченою водою окроплювався храм і народ при співі "Христос Воскрес..." і "Господи, оружжя на диявола ...хрест дав Ти нам..."

Свячена вода відіграє велике значення між нашим християнським народом. Йорданську свячену воду й воду кожного водосвяття зберігають по хатах, нею окроплюється земля при посвяченні поля кожного року, і т.д.

Вкінці треба ще тут згадати про так зв. "Рахманський Великдень", який обходять головним чином гуцули на Буковині, в середу на половині П'ятидесятниці. Йдуть вони на ріку Черемош, беруть шкаралупу з свяченої писанки і після певного ритуалу кидають її з містичними приспіваними в ріку, співаючи: "Плинь, плинь...писаночко...аж до моря (океану) і дай вістку праведним Рахманам, що у нас був Великдень – Воскресіння Христове"

Назву "Рахмани" дехто виводить від індійських Браманив, що й не диво, бо ми є індоевропейського походження.

Багато дечого ще можна було б навести про старі звичаї буковинських українців на Великдень, але не дозволяють на те рямці невеликої статті. Подалося тут загально те, про що пригадалося на чужині, з часів, коли жилося серед нашого побожного українського народу на Буковині.

Tradition: The Pascha Vigil by V. Rev. Dennis Kristof

The Paschal Vigil that is currently used in the Orthodox Church only became fixed in the life of the Church in the 15th Century. The original vigil was the Vespers with the Divine Liturgy of St. Basil the Great that is now celebrated on Great and Holy Saturday morning. This service was the ancient Baptismal Liturgy of the Church. The catechumens who had been undergoing the final stages of preparation for Holy Baptism were Baptized and Chrismated in the baptistry outside of the temple while the Vespers vigil was being chanted in the cathedral. Naturally, the large number of people that this would involve in a large city made it an extremely lengthy service. Indeed, there are still 15 Old Testament Readings prescribed for these vespers!

Thus, the vespers service and christenings would start at sunset, the usual starting time for the vespers service, and continue until all were baptized, chrismated and dressed in white baptismal robes ready to enter the cathedral bearing candles. The Divine Liturgy of St. Basil the Great would begin when they would enter the cathedral while chanting the hymn taken from St. Paul's Epistle to the Galatians, "As many as have been baptized into Christ, have put on Christ! Alleluia! (3:27)" This was followed by the Prokeimenon taken from Psalm 65 which is same psalm now used for the First Paschal Antiphon: "Make a joyful noise to the Lord, all the earth; sing forth the glory of His Name; make His praise glorious". The Apostolic Reading from St. Paul's Epistle to the Romans (6:3-11), is still the reading chanted at Baptisms.

This is followed by something is totally unique to this liturgy: Alleluia is not chanted between the Apostolic and Gospel Readings. Instead, a verse from Psalm 81 is chanted: "Arise, O God, judge the earth! For You will have an inheritance in all the nations." At this time the altar coverings and vestments were changed from dark to white in anticipation of the Resurrectional Gospel account according to St. Matthew being chanted (Matthew 28:1-20). The final five verses of this account are still chanted at the Baptismal service. Thus, both the newly illumined and altar coverings were vested in white. Part of the reason that the week following Pascha began being called Bright Week was because of the change from dark to white at this Paschal vigil.

As Christianity spread beyond the large cities, the structure of the catechumenate, the fixed period of preparation for Holy Baptism, fell into disuse. Baptisms began spreading to other major feasts like Pentecost, the

Divine Manifestation and the Nativity, and then eventually to any day of the year. Once the baptisms, which were the cornerstone of this vigil, became removed from it, there was pressure from the monastic community to introduce the vigil which had developed in the monasteries. The ancient vigil was moved to an earlier time to accommodate the Midnight Office and Matins of the monasteries. The result is that altar coverings and vestments change from dark to white, and the Resurrection Gospel account is chanted, while the shroud (*plashchenitsya*), is still in the tomb! In many Mediterranean Orthodox countries, the shroud is also removed from the tomb either at or prior to this liturgy.

This is why the pious custom of visiting parishes and venerating the shroud is strictly a Slavic custom.



The Paschal Troparion

Christ Is Risen from the dead, trampling down Death by death, and upon those in the tombs bestowing Life!

What would our Paschal celebrations be without this beloved and familiar hymn being chanted continually during the paschal season? It is assumed that this must be an exceedingly ancient and universal custom. Strangely enough, there is no evidence that it is even one-thousand years old. Neither this hymn nor the Paschal greeting, Christ is Risen, is mentioned in the early Church. Great Fathers of the Church, like Basil the Great, Gregory the Theologian, and John the Golden-Mouth, never mentioned them

in their many writings and sermons about the Paschal celebrations of their days. The first mention of it is in the Tenth Century when the troparion was indicated as a refrain for the Third Antiphon chanted at the Paschal Divine Liturgy. Presumably, it was introduced as a refrain in the Matins vigil shortly after that and has now become the most popular and well known hymn associated with this feast.

An additional refrain chanted at the end of the third repetition of this troparion in Slavic Orthodox Churches is: *And to us He has granted Life Eternal, let us venerate His Third-Day Resurrection!* This addition was made to emphasize that Christ's Resurrection has not only graced those who were in their tombs, but also all the living, and all future inhabitants of this universe. He trampled upon Death, stamping it out and manifesting Himself as Almighty God. Death was embittered and humiliated when it tried to embrace the Creator-of-Life. Adam and Eve, representing all of humanity in the icon for the feast, are lifted out of their tombs along with all the saints and the righteous of the Old Covenant!

Stewardship of the Earth

“Hurt not the earth, neither the sea, nor the trees.” (Rev. 7:3)

by Dr. Gayle Woloschak

The word “ecology” is derived from the Greek words “oikos” which means household and “logos” which means knowledge or study. Ecology, then, is the study of our household, the earth. The ecological movement has become the focus of studies relating to the misuse of natural resources, disturbing natural systems, atmospheric disturbances, global warming, pollution of air, soil and waters, loss of species and environments, and so much more. The US makes up 5% of the world’s population yet produces 25% of the carbon emissions and consumes 25% of the natural resources. What is our Orthodox attitude toward the environment?

St. John of Damascus, in his defense of the use of icons in the Church, wrote “I shall not cease from reverencing matter, by means of which my salvation has been achieved...” (On the Holy Images 1.16). Christ became matter, chemicals and water, made up of the same materials we share with the earth around us. By becoming matter, Christ made matter holy. On the feast of Theophany or Jordan we bless water in an act of turning back to God what is His. The water God has given us we make sacred by blessing it, taking it to our homes, drinking it, and so much more. This blessing of what is God’s is repeated in the Liturgy when we say “Thine own of Thine own we offer unto Thee”. Nothing is ours, all is God’s, and we reverence Him by taking what He has given and giving it back to Him. We do not say “I offer” but rather “we offer” because we are not acting alone but in communion with all of humanity. When we offer, we ourselves are part of what we offer. We stand before God not just as ourselves but as part of nature, not above nature but along side it. We are offerers rather than rulers.

St. Symeon the New Theologian is one of the “doctors” or “theologians” of the Church. He taught that our natural

surroundings and creation cannot be excluded and isolated from a person’s life, and that nature plays a role in a person’s spiritual struggle. He viewed humanity as God’s representatives in the world who are to have a right attitude toward the world and use the world in accordance with nature. A right attitude toward God means having a right behavior toward the world that must be reinstated since the fallenness of the world leaves behind a wrong attitude toward it.

If we look at God’s commands to humans in Genesis, God placed humans in the world to have “dominion” (not domination). At God’s command, Adam named all of the animals. What does this mean, to name the animals? When we name things, we take responsibility for them. In some Orthodox communities, the godparents are charged with naming the godchild because they are to take responsibility for him or her. We name our pets because we are responsible for them. When Adam named all the various creatures on earth, he represented all of humanity, accepting in our name responsibility for all life on earth. This duty has elements of protection, tender love, and nurturing that takes place throughout a lifetime rather than just on Earth Day or on selected cleanup days. Like being a godparent, this responsibility does not end with a service or a nominal token each year.

His Holiness the Ecumenical Patriarch Bartholomew has become known as the “Green Patriarch” for his commitment to environmental concerns. He has said: “To commit a crime against the natural world is a sin. For humans to cause species to become extinct and to destroy the biological diversity of God’s creation...for humans to degrade the integrity of Earth by causing changes in its climate, by stripping the Earth of its natural forests, or destroying its wetlands...for humans to injure other humans with disease...for humans to contaminate the Earth’s waters, its land, its air, and its life, with poisonous substances ...these are sins.” Similarly, the National Council of Churches has issued a call to repentance: “We have listened to a false gospel that we continue to live out in our daily habits - a gospel that proclaims that God cares for the salvation of humans only and that our human calling is to exploit Earth for our

own ends alone. This false gospel still finds its proud preachers and continues to capture its adherents among emboldened political leaders and policy makers.” We are called to repent of the sins we have committed against nature and each other, and to adopt caring attitude with courage and joy calling all to dedicate themselves to a mission of restoration and renewal of the environment.

A list of guiding norms to help us in developing right attitudes toward humanity and nature include:

- **Justice:** Creating right relationships with others throughout the world, having respect for life beyond our country and our culture
- **Sustainability:** Living within the bounds of planetary capacities indefinitely, and not living beyond the means of the earth for now with no concern as to what will occur in the future
- **Bioresponsibility:** Extending the concept of justice to include all other life forms as beloved creatures of God, including other species as part of our responsibility
- **Humility:** Recognizing, as an antidote to arrogance, the limits of human knowledge and technological ingenuity
- **Generosity:** Sharing Earth’s riches to promote and defend the common good and not just limiting our generosity to those in our own country and with shared economic interests
- **Frugality:** Restraining economic production and consumption for the sake of eco-justice
- **Solidarity:** Acknowledging that we are increasingly bound together as a global community in which we bear responsibility for one another’s well-being
- **Compassion:** Sharing the joys and sufferings of all Earth’s members and making them our own

The Bishops of the Standing Conference of Canonical Orthodox Bishops of the Americas (SCOBA) issued a statement on Global Climate Change: A Moral and Spiritual Challenge reprinted in the Calendar of the Ukrainian Orthodox Church of the USA in 2008 (pp. 222-227). This document describes the current ecological problems as a challenge to our generation and calls upon the faithful to perform in “whatever ways may be necessary to meet the divine command that we care for the earth as the Lord’s.”

All Saints Camp

in Emlenton, PA

Although we have four distinct programs for our youth, families and faithful of the Ukrainian Orthodox Church (Diocesan Church School Camp, Teenage Conference, Mommy & Me/Daddy & Me, and Family Fest), it is important to note that each program builds upon the next to help create a complete understanding of the Church from infancy to adulthood. Each acts as a stepping stone to the next, thereby providing the full journey to becoming an active member in Christ's Church.

Not only do we serve those who attend as campers, but taking on the role of staff member or counselor for these encampments can be just as rewarding to those involved by renewing our faith and bringing us closer to Christ through service to His Holy Church. We are all given gifts to offer back to Him, and our camping programs are a unique and special way to accomplish this.

Please enjoy the articles about our individual programs. Below is the information for each encampment:

Diocesan Church School Camp

June 21 to July 5

Spiritual Father: Fr. Zinovy Zharsky 607-797-1584
Director: Natalie Kapeluck Nixon 412-488-9664
or uocuyouth@aol.com

Teenage Conference

July 6 - 19

Spiritual Father: V. Rev. Fr. John Harvey 330-799-3830
or jwharvey@post.cz
Director: Charissa Martin 718-858-7545 or
charissasheptak@googlemail.com

Mommy & Me/Daddy & Me

August 4 - 8

Spiritual Father: Fr. Taras Naumenko 708-361-5165
or otaras@sspeterandpauluoc.net
Director: Rebecca Babilya 724-872-7229
or babilya@msn.com

Family Fest Labor Day Weekend

Spiritual Father: Fr. John Haluszczak 412-322-8496
or frjh@comcast.net

Хоч ми маємо чотири окремі програми для нашої молоді і вірних (Табір прицерковних шкіл, Конференція підлітків, Мама і я/Тато і я та Свято родини), важливим є пам'ятати, що кожна програма побудована на попередній, щоб в учасників створити докладне розуміння Церкви від дитинства до дорослого віку. Кожна з цих програм діє як перехідний ступінь до слідуєчої програми, утворюючи цим повну підготовку до активного членства у Церкві.

Ми служимо не лише тим хто бере участь у таборах, але й тим, хто бере на себе роль члена складу провідників чи дорадника на цих таборуваннях, що є не менш задовольняючим для тих, хто бажає відновити свою Віру і зблизити себе до Христа служінням Його святий Церкві. Ми всі обдаровані здібностями, щоб віддавати їх Йому, а наші таборіві програми є для цього унікальним, особливим способом.

Просимо прочитати докладніше про наші окремі програми.

Табір прицерковних шкіл

21 червня – 5 липня

Духовний опікун: о.Зіновій Жарський
607-797-1584

Директор: Наталка Капелюх-Ніксон 412-488-9664
або uocuyouth@aol.com

Конференція підлітків

від 6 до 19 липня

Духовний опікун: прот. Іван Гарвей 330-799-3830
або jwharvey@post.cz

Директор: Хариса Мартін 718-858-7545 або
charissasheptak@googlemail.com

Мама і я/Тато і я

від 4 до 8 серпня

Духовний опікун: прот. Тарас Науменко
708-361 5165 або otaras@sspeterandpauluoc.net

Директор: Ребека Бабілля 724-872-7229 або
babilya@msn.com

Свято родини

Вікенд Labor Day

Духовний опікун: о. Іван Галушак 412-322-8496
або frjh@comcast.net



Табір Прицерковних Шкіл

На протязі останніх 31 рік "Табір прицерковних шкіл" старається служити дітям нашої Церкви у віці 9 до 13 років. Він забезпечує їх міцною і збалансованою програмою, як жити по вірі щоденним діянням, втішатися дружбою, сприяти творчості, вивчати нашу українську спадщину та ставати найкращими православними християнами, якими ми можемо бути.

Цей табір дає дітям безпечне, плакаюче оточення. Ми доходимо до нашої мети через наступне:

1. Таборовикам дозволено поклонятися Господеві тим, що вони беруть активну участь у Божественних відправах як доглядачі каплиці, прислужники, читці та співці. Діти учаться церковних напівів, підносять до Господа найкращі молитви, що ви їх коли чули. Крім того, таборовики пізнають інші відправи окрім Божественної літургії, такі як молебні, акафісти, панахиди тощо.

2. Таборовики беруть участь у викладах про нашу віру, громаду, життя і мистецтво. Вони щодня слухають лекції на тему цьогорічного гасла табору. Тоді вони можуть вибирати обізнавальні класи свого особливого зацікавлення такі, як куховарення, українські мова/танці/мистецтво, літургійні співи, природа, ручні роботи та іконографія. Кожний з них також працює над якимось мистецьким проєктом, який потім забере додому.

3. На таборі процвітає товаришування при плаванні, ватрах, вечерах ігор, спорту, певних запрограмованих товариських діяльностях, як напр. 4-го липня та вечір гри в кулі (bowling).

4. Таборова програма піклування допомагає таборовикам зрозуміти їхнє зобов'язання щодо їх ближнього. Щороку проводиться подорож до місцевого дому для пристарілих, щоб розважити його мешканців своїм умінням (гри, співу, танців) та погомоніти з ними. Керівництво табору також вибирає якусь добродійну ціль, про яку таборовики вчать і якій допомагають даруючи речі, ремісницькі вироби та

картки-малюнки. В минулому такими установами були: Фонд допомоги дітям Чорнобиля; Ліга малих бейзболістів - Україні та Східна православна фундація.

5. Служба "Табору всіх святих": Ми усвідомлюємо, що важливим є, щоб таборовики розвинули своє почуття власництва і відповідальності щодо "Табору всіх святих" та ставали добрими опікунами Божого творіння. На протязі минулих років ми створили Стежину молитви понад річкою, кутки молитви в кабінах, годувальники для пташок та працювали над прикрашенням посілості.

Табір прицерковних шкіл 2008 р. : 21 червня до 6 липня

Цього року розроблятимемо тему "Спочатку було...(Буття)" – Як знаходити Ісуса Христа в Старому Заповіті. Сподіваємося відбутися наші щодворічні відвідини Святого Преображенського монастиря у Елвуд Сіті, як головний пункт "Дня дитини". На другий день нашого таборування припадає особлива подія – посвячення каплиці "Всіх святих". Як провід, так і учасники табору відзначать 75-у річницю Голодомору в Україні. І одні, і другі братимуть повну участь у програмі дня.

Однак, на Таборі прицерковних шкіл діти не проводять весь час на лекціях чи церковних відправах. Товариська сторінка програми включає щороку багато тих самих приємних розваг: спорту, плавання та інші відпочинкові діяльності. Діти, що вже побували на цьому таборі скажуть вам, як весело їм було коли гралися "в числа" чи у "людський футбол". Виходячи із приголомшуючої позитивної реакції таборовиків, ми сподіваємося, що Компанія пожежників-добровольців з Емлентону нас цього року знов відвідає. Пожежники заїхали своєю машиною, тягнучи спасальний човен, аж на футбольну площу, де дітям продемонстровано силу шлангів, а потім дозволено вилазити і сидіти на пожежній машині, а також докладно оглядати машинерію.

DCSC Is the Place to Be!

Diocesan Church School Camp has striven to serve the children of our church between the ages of 9 and 13 for the last thirty-one years. DCSC provides a strong and balanced program of living the faith through daily action, enjoying fellowship, promoting creativity, hands on learning about our Ukrainian heritage and creating the best Orthodox Christian that we can become.

DCSC provides a secure, safe and nurturing environment for the children. We accomplish the goals of this encampment through the following:

1. Allowing the campers to worship our Lord through actively living/participating in the Divine Services by being Chapel Caretakers, readers, chanters, altar servers, and choir singers. The children learn the music to be sung during services, lifting up to God some of the most beautiful prayer you will ever hear. The campers also experience different services in addition to Divine Liturgy such as Molebens, Akathists and Memorial Services.
2. Providing our campers with interactive/hands-on classes about our faith, community, life and the arts. Each day the campers participate in church school classes developed upon the yearly theme. They are then given the opportunity to chose amongst various special interest classes such as cooking, Ukrainian language/dancing/arts, liturgical singing, nature, arts and crafts and iconography. The campers also complete an art project that they take home with them.
3. Fellowship abounds at DCSC with swimming, campfires, game nights, sports, themed social activities such as the 4th of July Celebration and bowling night.
4. The DCSC Cares program helps our campers understand their responsibility to their fellow man. Each year they make a trip to the local elderly center to perform for and visit with the residents. We also choose a charity for the campers to learn about and aid through donations of goods, crafts and cards. Past charities include: Children of Chernobyl Relief and Development Fund,

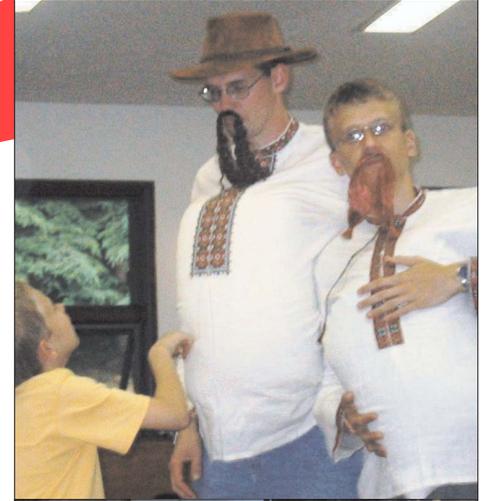
Little League Baseball for Ukraine and the Eastern Orthodox Foundation.

5. ASC Service – we realize it is important for the campers to develop a sense of ownership and responsibility for All Saints Camp and to be good caretakers of God's creation. In past year's we have created the Prayer River Walk, Cabin Prayer Shrines, ASC Bird Feeders and annual grounds beautification.

DCSC 2008: June 21 to July 6

This year we will be developing "In the Beginning...(Genesis)" – *Finding Jesus Christ in the Old Testament*. We hope to make our bi-annual visit to the Holy Transfiguration Monastery in Ellwood City for their children's day event. The extra special occasion of the consecration of the All Saints Camp Chapel falls on the second day of our encampment. The campers and staff will take time to commemorate the 75th anniversary of the Artificial Famine in Ukraine. The campers and staff will participate fully in the day's events.

However, at DCSC children don't spend all of their time in classes or in church services. The social aspect of the program encompasses many of the same fun filled activities each year, which include: sports, swimming and other recreational activities. The children who have attended the encampment can tell you how much fun they had playing "the numbers" game as well as "human foosball. Based upon the campers overwhelming positive response, we hope to have the Emlenton Volunteer Fire Department give us a return visit. The fire fighters drove the fire engine, with a river rescue boat in tow, onto the football field, where the children were given a demonstration of the power of the water hoses, were able to climb onto and sit in the fire engine and rescue boat, and were given the opportunity to look through the heat sensor used to locate any "hot spots" that may be missed by the naked eye in a real, emergency situation.





What Makes It Fun For Teens?

Why should you join us this summer at the Teenage Conference?

Teenage Conference is a great place to meet other Ukrainian Orthodox teens from across the US. For fifty years TC has provided active youth program mixing sports, dances, campfires, hiking, Ukrainian culture and good food all the while learning something about our Holy Orthodox Faith and Ukrainian History each year!

Fifty years ago the Teenage Conference began as a weekend sporting and social event that brought together Ukrainian youth from across the country and has grown into a two-week camping experience with a diverse sporting, cultural, and social programs along with religious education and services.

It is noteworthy that the original

founder of the program, Mr. Wasyl Pysh, still actively supports TC today!

There is something special about TC and many feel that they are a part of an “exclusive social group” since others never find out about our encampment, but there is so much more to TC than a summer hangout place for teens. The fundamental belief behind every part of our program is respect for each other and love of our Faith.

Each season we approach Ukrainian culture from a different angle. In the past we have completed beaded and glass icons, learned to make decorations for wedding bread, crafted wooden crosses, baked poppy seed rolls, sung Ukrainian songs and designed pysankas. In addition to this, we have always had embroidery

projects available to complete. This year, we will again test our palates and learn to cook some of our traditional recipes like varenyky.

The first week will end with the Ukrainian Night Performances where each camper can demonstrate his or her dancing talent in a small show for one another with the evening ending with a Zabava!

Throughout the rest of the time, there are two other fun dances as evening events: Wear all white for our “Light!” dance and bring your coolest outfits to jump back to the beginning years of TC at our 50’s Sock-Hop! The rest of the evenings we’ll have campfires, games, musical performances and skits. It’s a lot of fun to make friends at camp and get to spend so much time with them!

Teenage Conference

Чому вам треба бути цього літа з нами на таборі “Конференція підлітків?” Бо це чудова нагода зустрітися з православними підлітками-українцями з усіх кінців Сполучених Штатів. На протязі останніх 50 років цей табір постачав для активної молоді програму, що складається зі спорту, танців, ватер, прогулянок, вивчення української культури і смачних страв, ознайомлючись при тому кожного року з деякими прикметами нашої святої Православної Віри та історії України.

П’ятдесят років тому відбулася перша така “конференція”, задумана як “вікенд” спорту і товариських зустрічей української православної молоді з усієї країни. Згодом вона переробилася на щорічний двотижневий табір з різними спортами, культурними і

товариськими програмами разом з релігійною освітою і відправами.

Варто зазначити, що засновник цієї програми, пан Василь Пиш, до сьогодні її активно підтримує.

Табір “Конференція підлітків” має в собі щось особливого. Деяким з учасників здається, що вони члени якоїсь “вишуканої товариської групи”, бо ж сторонні про цей табір не знають. Але він представляє собою далеко більше, ніж місце де збираються підлітки. Основними складниками кожної частини цієї програми є пошана один до одного та любов до нашої Віри.

Кожного року ми підходимо до української культури з іншого боку: в минулому ми робили ікони з намиста та зі скла, вчилися, як робити прикраси на коровай, робили дерев’яні хрести, пекли пампушки з маком, співали

українських пісень та писали писанки. Крім того ми завжди мали в резерві вишивальні проекти. Цього року ми випробуватимемо наш смак і вміння робити вареники.

На закінчення першого тижня табору відбудеться Вечір українського представлення, де кожний учасник табору зможе показати свій танцювальний талант. Вечір закінчиться забавою.

Крім цього будуть іще дві веселі вечірні програми з танцями. Зодягніться у все біле на наш “Світлий” танцювальний вечір, а на другий – поверніться до часу заснування цього табору і вдягніться, по можливості, як підлітки вдягалися у 50-і роки. Після танцю буде ватра, ігри, музичні виступи і скетчі. Побачите, як цікаво зблизитися з новими друзями і проводити з ними довший час!



We have a great, competitive sporting program known as the "Ukie Olympics" as well as afternoon sessions of free-sports that include: swimming, tennis, basketball, ultimate Frisbee, soccer and more! Our sports let the individual excel and support his or her team with their strengths, so no one is left out of the fun. We even have rewards for the top three teams, individual places and team spirit!

For our second commemoration of the Ukrainian Artificial Famine, we will prepare kolyvo and hold a Parastas for the victims of this genocide symbolically noting that they did not have even one kernel of the wheat that we offer.

In addition to the great programs for fun and culture, Teenage Confer-

ence also offers a place of spiritual reflection and religious education for teens. We are dedicated to instilling the youth that service to the church should be a special part of his or her life. We offer a place where they can feel comfortable asking questions and learning about their Faith. Daily we hold discussion groups that provide an atmosphere for spiritual discoveries of our faith gently led by our Spiritual Director, Fr. John Harvey. Under this year's theme In the Beginning: the Light of Christ Illumines All, we will have daily workshops that touch upon the Old Testament as it relates to Christ, uncovering His lineage from Abraham to Joachim, discovering the prototypes and prophecies of Christ in the OT and seeing when these ideas are used in the Church services today.

Over the first weekend, we are hopeful that many, who attended TC in the past, will visit us again from July 11-13, 2008, for the 50th Reunion Celebration. There will be a special commemoration of our fifty years at the Hill of the Crosses, a serene, natural monument of crosses begun to commemorate all those who have come to All Saints Camp.

If you are interested in attending for the first time, or returning for the Homecoming Weekend, contact Charissa Martin at charissa sheptak@googlemail.com or by phone at 718/858-7545. You can also download applications from the website by searching for the youth programs at www.uocofusa.org.

See you there!

Конференція Підлітків

Маємо також цікаву програму змагань, що зветься "Юкі Олімпіада" (Ukie Olympics) до якої входять такі спорти, як плавання, теніс, кошиківка, футбол та інші. Наша спортова програма дозволяє окремим учасникам "показатися" та підтримати свою дружину своєю силою так що ніхто не чутиметься поза змаганнями. Маємо навіть нагороди для трьох найкращих дружин, за індивідуальні здобутки та за підтримку дружин!

На вже другому з черги відзначенні річниці штучного Голодомору ми матимемо коливо і відслужено буде парастас за спокій душ жертв Голодомору, символічно зазначаючи, що голодаючі не мали навіть зеренця пшениці (колива), яке ми пропонуємо присутнім.

Крім цих чудових розвагових і культурних програм, "Конференція

підлітків" також є для учасників місцем духовних роздумувань та релігійної освіти. Ми перейняли ідеєю прищиплення молоді почуття, що Церква має бути особливою частиною її життя. Тут, на таборі, вони можуть невимушено ставити питання та вивчати свою Віру. Щоденно проводяться дискусії, що творять атмосферу духовних винаходів щодо нашої віри. Ними вміло керує духовний опікун табору – о. Іван Гарвей. Під цьогорічним гаслом "Спочатку було...Світло Христове освічує всіх" вестимуться щоденні семінари, що торкатимуться Старого Заповіту щодо Христа, відкриття Його родоводу від Авраама до Йоахима; віднайдення прототипів і пророцтв про Христа в Старому Заповіті та використання цих ідей у сьогоднішніх церковних відправах.

Першого "вікенду" (кінця тижня) відбудеться з'їзд всіх колишніх і сучасних учасників "Конференції молоді" з нагоди 50-річчя табору, в якому, сподіваємось, візьмуть участь і цьогорічні таборовики. Відзначення відбудеться на Горбі христів (Hill of the Crosses), що є скромним, природним пам'ятником усім, хто будь-коли відвідував "Табір всіх святих".

Якщо ви зацікавлені взяти участь, чи то вперше, чи повертаючись "додому", просимо скontaktуватися з Харисою Мартін по charissasheptak@googlemail.com або по телефону ч. (718) 858-7545.

Аплікацію також можна отримати з "вебсайту", віднайшовши на www.uocofusa.org молодіжні програми.

До побачення на таборі!

Що їх цікавить?

A HISTORY of ALL SAINTS UKRAINIAN ORTHODOX CHURCH CAMP

The idea for the Ukrainian Orthodox Church Camp goes back 50 years when the Western Pennsylvania Region Ukrainian Orthodox League instituted a weekend retreat for the Juniors. This was later to become a week long "Teenage Conference" at the YMCA's Camp Kon-O-Kwee on the outskirts of Zelienople, Pennsylvania. The conference was held in late August of each year attracting Junior League members from parishes as far away as Los Angeles, CA to the West and New Britain CT to the East.

In the early years many of the camp counselors were parents of campers which gave the conference a true family flavor. The camp's popularity increased steadily until a top attendance of 160 was reached. Beautiful and lasting friendships are formed by Juniors from parishes throughout the metropolia and the benefits of these conferences are many and enduring. The roster of counselors that are former campers attests to this fact.

The Western Pennsylvania Region established a campground's fund and in 1976 and determined that only in our own camp could we achieve our aims for the youth of the Church. A comprehensive search revealed that an existing YMCA camp, approximately 80 miles north of Pittsburgh, was for sale. The Western PA Region determined that this camp was, indeed, suitable for our needs, economically feasible, and desirable. Plans were completed for the acquisition of the grounds, which included 95 acres along the Allegheny River, with 15 log-type buildings.

The Pittsburgh Deanery, heeding the plan of the Western PA Region, convened a meeting of pastors, parish officers and UOL chapters to discuss the proposal. The decision was reached that with the help of parishioners, the purchase price of \$120,000 was a possibility. Appeals were made to His Beatitude, Metropolitan Mystyslav, for his blessing to conduct a fund drive. In September, 1977 the Ukrainian Orthodox League at its 30th annual convention in Pittsburgh, PA pledged to raise \$25,000 in one year toward the purchase of the camp. The UOL exceeded its pledge, raising more than \$37,000 from chapters, parishes, sisterhoods and League members.

In October 1977, the camp project was approved by the Sobor of the Ukrainian Orthodox Church held in Philadelphia, PA. The Metropolitan Council approved the purchase and mortgage application. The Ukrainian National Aid Association then granted an

\$80,000 mortgage, and after long legal deliberations, the purchase was finalized on April 20, 1978.

The dedication and blessing of the camp was held on Sunday, June 25, 1978 by His Grace, Archbishop Constantine, who proclaimed that because that day was All Saints Day, hereafter the camp would be known as All Saints Camp.

Activities at the camp over the years have included Teenage Conference (now two weeks long), the Diocesan Church School Camp, the Mommy and Me/Daddy and Me Camp, Altar Boy retreats, young adult retreats, Ukrainian Bandurist workshop, parish retreats, UOL basketball tournaments, Lenten retreats, Family Fun Fest, and many, many work weekends. All Saints Camp also hosts other encampments sponsored by organizations not affiliated with the Ukrainian Orthodox Church.

When His Beatitude, Metropolitan Mystyslav, visited the camp in 1981, he expressed his joy in the acquisition of this much needed facility for the youth of our Church. To show their appreciation and support of All Saints Camp, the Junior UOL solicited funds to purchase a cross to be placed on the camp grounds. The dedication of the cross was held on Sunday, September 8, 1981, with more than 100 faithful in attendance.

In the early days of All Saints Camp much of the grounds and area around the camp were over grown and in need of care. Initially, there were many trees that needed to be removed from around the cabins, and all of the areas at the camp. One of the first major projects undertaken by the All Saints Camp Committee, was the replacement of all of the roofs on every cabin at the camp, due to the unusual wear that they suffered from the years of neglect when the camp was unoccupied.

In 1981, area was cleared for a large year-round facility that was to become the Millennium Cultural Center. 90% of the building was constructed by volunteers working primarily on weekends. Three years later the building was complete.

Another exciting project completed around this same time was the expansion of the camp's athletic facilities, with the addition of two tennis courts, two basketball courts, a swimming pool, and two sand volleyball courts. It would be hard for today's campers to imagine swimming in the Allegheny River, but that is what the campers did in the early days of All Saints Camp. Today the beautiful swimming



ІСТОРІЯ УКРАЇНСЬКОГО ПРАВОСЛАВНОГО ТАБОРУ ВСІХ СВЯТИХ

Ідея Українського православного церковного табору зродилася 50 років тому, коли Українська Православна Ліга Зах. Пенсильванії влаштувала для членів її Молодшого відділу кінцем одного з тижнів трьохденне усамітнення. Пізніше це перетворилося у “Конференцію підлітків”, що тривала тиждень і відбувалася на таборі YMCA Kop-O-Kwee (Конокве) на окраїні м.Зелієнополіу, в Пенсильванії. “Конференція” відбувалася щоліта в серпні і її учасниками були члени Молодшого відділу УПЛіги з парафій Лос Анджелес, Каліфорнія на заході до Н’ю Брітен на сході.

В тих початкових роках дорадниками табору були часто батьки учасників, а це надавало йому справжнього родинного характеру. Популярність табору зростала, і число учасників дійшло, врешті, до 160. Тут зароджувалися між молоддю з різних парафій Митрополії пекрасні, довготривалі дружби, а позитивні наслідки – незлічимі. Доказом служить список пізніших дорадників, що були раніше таборовиками.

Західно-Пенсильванійський Район (УПЦ) заснував для таборування окремих фонд, а в 1976 р. рішив, що досягнути ціль щодо виховання прицерковної молоді можна буде лише маючи власний табір. Після обширного шукання виявилось, що й справді YMCA продавала один із своїх таборових учасків, що знаходився біля 80 миль на північ від Піттсбургу. Табір, що включав 95 акрів землі повздож річки Алегені і мав 15 будівель, справді відповідав нашим вимогам, і ціна була можлива.

В зв’язку з цим Піттсбурзький деканат скликав збори настоятелів сусідніх парафій, їхніх управ та управ місцевих відділів УПЛіги, щоб обговорити пропозицію. Рішено, що з допомогою парафіян, ціна табору - \$120,000 не була неможливою. Звернулись то Блаженнішого Митрополита Мистислава за благословенням проводити збірку. На своїй 30-ій Конвенції, що відбулася в Піттсбургу, ПА, УПЛіга зобов’язалася зібрати за рік 25 тисяч доларів для купівлі табору. Ліга цю суму навіть перевищила, зібравши від своїх відділів та членів, парафій та сестрицтв понад \$37,000.

В жовтні 1977 р. Собор УПЦеркви в США, що відбувався у Філадельфії, ПА, затвердив цей проєкт. Рада Митрополії теж одобрила цю купівлю і аплікацію на позику (мортгедж). Союз “Українська Народна Поміч” надав позику на \$ 80,000, і після

затяжних легальних процедур, купівлю довершено 20 квітня 1978 р.

В неділю 15 червня 1978 р. Високопреосвященніший Архієпископ Константин довершив чин посв’ячення посілості і заявив, що тому, що цей день є Днем Всіх Святих, табір відтепер носитиме назву “Табір всіх святих”.

До діяльностей, що відбувалися на таборі в наступних роках слід зарахувати Конференцію підлітків (яка тепер є двотижневою), Табір прицерковних шкіл, табір “Мама і я/Тато і я”, усамітнення вівтарних прислужників, усамітнення молодих дорослих, табори юних українських бандуристів, парафіяльні усамітнення, баскетбольні турнаменти УПЛіги, великопосні усамітнення, Свято родии та багато, багато “вікендів”. Табір всіх святих також приймає таборовиків організацій, не пов’язаних з УПЦерквою.

Відвідуючи цей табір у 1981 р., Блаженніший Митрополит Мстислав висловив радість із придбання цього майна, так потрібного і корисного для молоді нашої Церкви. Щоб показати своє задоволення і підтримку Табору всіх святих, Молодший відділ УПЛіги зібрав гроші на здвигення на терені табору хреста. Його посвячено 8 вересня 1981 р. в присутності понад сотні віруючих.

При надбанні, багато місць на терені табору були зарослі і потребували очищення, деякі дерева навкруги кабін і деінде треба було зрізати і прийняти. Одним із найбільших початкових проєктів була заміна дахів на всіх кабінах, бо за час, коли табір не вживано, вони дуже понижилися.

У 1981 р. вичищено площу під будинок, що мав стати Культурним Центром Тисячоліття. 90 відсотків будинку було споруджено добровольцями, що працювали здебільшого під час вікендів. Через три роки – будинок закінчено.

У той же час розширено засоби спортивних занять: додано дві тенісові площадки, два “поля” для кошиківки (баскетболу), басейн і дві площі для відбиванки (“волейболу”), висипані піском. Нинішнім таборовикам тяжко й уваяти собі, як би то було – купатися в річці Алегені, бо тепер чудовий басейн є для багатьх однією з атракцій нашого табору.

У 1992 р. Таборова комісія побудувала на місці існуючого підвищення оподалік



A HISTORY *(continued)*



throughout the camp as we have the opportunity.

Also, in 2002, we began planning in earnest for the construction of a chapel at All Saints Camp. This was a long time dream of many volunteers and supporters of All Saints Camp, and had been discussed by the All Saints Camp Committee since its inception.

In 2004, a new cabin was built by a crew of young volunteers. This cabin now houses the camp office, as well as the Camp Manager's residence.

In March 2005, the groundbreaking ceremony for the Chapel at All Saints Camp was held during the Lenten retreat of the Ukrainian Orthodox League.

In 2006 and 2007 Chapel construction continued. A committee was set up to acquire the appointments for interior of the Chapel. The iconography for the Chapel was commissioned. We are looking forward to the consecration of the Chapel on June 22, 2008, All Saints Sunday and the 30th Anniversary of All Saints Camp. The consecration of the Chapel will be a truly fitting way to celebrate 30 wonderful years at All Saints Camp. What better way to thank Almighty God for the many, many blessings he has bestowed upon us in the past thirty years, than to add a church in His Vineyard!

Plans for the Future!

There have been many, many improvements to the facilities and structures at All Saints Camp. It is now time to go back and revisit a lot of the projects that were completed in the early days. The 25-year guarantee on the roof shingles that were installed in 1979 has long run out. We are certainly glad that we have gotten the extra wear out of them, but they need to be replaced soon.

We will need to go into all of the hot water cabins and replace/repair fixtures and update the bath rooms in these cabins. We also plan to replace mattresses and beds in these cabins as needed. The shower/ sink facilities in both the girls and boys wash houses will need to be replaced soon. Also, we plan to tar and chip the road in the near future.

Over the past 30 years many volunteers have come to All Saints Camp with only the hope that they would be able to make a difference in some small way with the time that they had to give. Some had much more time to give than others. All shared the same goal: to make All Saints Camp a place where the youth of our Church can spend time with one another and grow stronger in the Holy Orthodox faith. The All Saints Camp Committee thanks deeply every last person that has ever come to the camp to volunteer their time, donated money to projects, made food for our anniversary celebrations, collected Campbell's labels, purchased Booster Club Calendar, and prayed for the continued growth and well being of the All Saints Camp and its Committee. Your names, and good deeds are known to God.

by Elizabeth Mitchell and Bohdan Hryshchyshyn
(reprinted from the 1983 All Saints Camp Anniversary commemorative book)



pool is one of the favorite features of the camp for many visitors.

In 1992, the Camp Committee constructed an open air pavilion across from the Dining Hall and removed the wooden platform that existed in that location. Now lectures, church school classes, evening events, and the like could be held outside rain or shine. This is especially helpful in hot weather. The addition of the pavilion was a great enhancement to the camp.

In 1996, a drainage system for the road from the boys cabins, girls cabins, and ultimately down to the current campfire area and across the road was installed. This was one of the most important projects that the Camp Committee has ever completed for the infrastructure of the camp. In 1998, the dining hall front porch was removed, raised and reformed to make a level entrance into the facility. A six-foot walkway from the road to the porch was added the next year. New foundations were placed under cabins 1-4.

In 1999, the road was tarred and chipped from the upper gate to the Millennium building, and down to the lower gate. In 2000, the wood floor in the dining hall was refinished. Lights were installed on the sports courts for night time use. In 2001, a sidewalk in front of the Millennium Building was completed. Fluorescent fixtures were installed in the dining hall.

In 2002, two new cabins were built to accommodate the camp expansion. New bunk beds were built for the cabins and we continue to replace the bunk beds



їдальні, відкритий павільйон. Тепер лекції, класи прицерковних шкіл, вечірні події і тому подібне могли відбуватися надворі чи в погоду, чи в непогоду. Це є особливо вигідно під час горячі.

Споруда цього павільйону стала надзвичайною оздобою табору.

У 1996 р. прокладено каналізацію з кабін для хлопців, кабін для дівчат, а згодом і з місця, де відбувалася "ватра". Це було одним із найважливіших проєктів виконаних Табровою комісією.

У 1998 р. знесено ганок повздовж їдальні. Його перероблено так, що він тепер на тому самому рівні що й їдальня. Наступного року прокладено від дороги до їдальні хідник шириною 6 фітів. Також покладено новий фундамент під кабінами чч.1-4.

У 1999 р. дорогу від верхньої брами до будинку Тисячоліття і до нижньої брами обрито смолою і посипано камінчиками.

У 2000 р. відновлено підлогу в їдальні і встановлено світла на спортивних площах.

У 2001 р. викінчено хідник перед домом Тисячоліття, а в їдальні встановлено неонові світла.

У 2002 р. збудовано дві додаткові кабіни, для потреб зростаючого табору. У кабінах, коли була можливість, вбудували нові поверхові ліжка.

У цьому ж році розпочалися поважні плани щодо побудови на "Таборі всіх Святих" каплиці. Це було давньою мрією багатьох добровільних працівників та приятелів табору і від самого початку було на порядку деннім усіх засідань таборової комісії.

У 2004 р. гурток молодих добровольців побудував нову кабінку, в якій тепер знаходиться таборова канцелярія, а водночас і помешкання управителя табору.

У березні 2005р. посвячено землю під каплицю у час, коли на таборі проходило великопосне відокремлення УПЛіги.

Побудова каплиці продовжувалася у 2006 і 2007 роках. Створено комісію для визначення внутрішнього устаткування каплиці. Замовлено ікони. Тепер ми очікуємо посвячення каплиці, що призначене на 22 червня 2008 р. в Неділю Всіх Святих, 30-ту річницю існування табору. Посвячення каплиці буде справді чудовим відзначенням, святкуванням 30-ох прекрасних років табору! Бо ж як краще подякувати Господеві за Його щедре благословення, зіслане на нас за останніх 30 років, ніж доданням ще одного храму до Його виноградника!

Елізабет Мітчелл і Богдан Грицишин
(З Пропам'ятної книги 1983 р.)



Плани на майбутнє

За час існування табору, в ньому зроблено багато, багато удосконалень. Настає пора, оглянути й перевірити всі проєкти раннього періоду. Гварантія дана у 1979 р. на 25 років на тоді поставлені дахи, уже не дійсна. Певно, що ми раді, що дахи ще не протікають, але їх треба буде в скоромому часі замінити.

Треба буде перевірити, направити або змінити частини у кабінах з гарячою водою та змодернізувати лазнички в цих кабінах. І в дівочих, і в хлоп'ячих умивальнях треба буде скоро змінити устаткування. Також планується в недалекому майбутньому залиття смолою і обсипання камінчиками дороги.

За останніх 30 років до табору голосились добровільні робітники, єдиною надією яких було чимось допомогти за той короткий час, що вони його мали. Дехто мав більше часу, ніж інші. Але у всіх була одна мета: Зробити "Табір всіх святих" місцем, де молодь нашої Церкви може спільно проводити час і зростати у святій Православній Вірі.

Таборова комісія складає глибоку подяку всім, хто коли не-будь добровільно працював у таборі, складав пожертви на проєкти, приготував страви на наші святкування, збирав наліпки "Campbell", купував календарі Клубу підтримки, чи молився за подальший успіх і добробут "Табору всіх святих" та його Комісії. Ваші імена і добрі діла відомі Господеві.





Таборова Програма Для Дітей У Віці 4-8 Років

“Мама і я/Тато і я” – це таборова програма, створена в основному для дітей у віці 4 – 8 років і їхніх батьків. Це вік, в якому родини будують підставу православного мислення, встановлюють звички молитовного життя та знайомлять дітей з багатством Української Православної Церкви. Згадана таборова програма кладе основу для того, щоб і дітей, і батьків заохотити повертатись сюди з довірою чи то як учасники таборів чи, пізніше, як дорадники наших інших таборів на “Таборі всіх святих”.

Ця програма погружає кожного її учасника по-іншому, у таборове життя, що не дорівнює ніякому іншому. Кожного року тема даного табору переплітається в освітніх лекціях для батьків і для дітей, у проєктах ручних робіт, кінчаючи дотепними скетчами біля ватри. Нашою ціллю є створити атмосферу, що відкрила б серця учасників, щоб Свяий Дух міг зайти в них і обняти їх знанням нашої Православної Віри.

Учасники прибувають сюди з цілої Америки і з різних юрисдикцій. Ми починали всього з декількома родинами, але за сім років успіху це число збільшилося до 18 родин та понад 70 учасників. Збираємося послужити членам нашої Церкви, що цього справді потребують. Між ними батьки, що повертаються до Церкви зі своїми малятами та бажають пізнавати віру і зростати в ній, родини з малими дітками, що зустрічаються з викликами світського життя і відчувають потребу відійти на час від нього і піддатися Господній любові, бути піднесеними правдою і освіжити душі своїх родин, щоб могли і далі йти прямою, хоч вузькою стежкою, Ми також маємо родини, які молодими бували на наших літніх таборах, а тепер бажають цього і своїм дітям.

Наші працівники, покликані

Господом для служби родинам-учасникам, безутомно працюють, щоб допомогти родинам у різних діяльностях. Старші опікуни та т.зв. “Старші брати і сестри” допомагають родинам з малими дітьми пристосуватися до побуту в таборі, далеко від дому та родинам, для яких таборування є “новинкою”.

От що деякі з учасників кажуть про свій побут:

“Я покидаю табір з почуттям прийняття поставленого мені виклику і з відчуттям сили зустріти віч-на-віч свої обов’язки як мати та залишатись стійкою наперекір усяким труднощам. Табір “Мама і я/Тато і я” мене збагатив у духовному, фізичному і суспільному розумінні”.

Цього року ми готовимо несподіванку для наших учасників і працівників: Темою програми, поданою Відділом Служби молоді буде гасло “Спочатку було...” а ми ще додали “Як постала наша Церква...”

Учасники отримують паспорт, з яким будуть подорожувати до давніх часів “Старого Заповіту” де зустрічатимуть визначних Пророків. Довідаємося, що наша Церква – є, нібито, містичною аркою даною нам через Патріархів Старого Заповіту, що дало підставу деяким нашим сьгоднішнім структурам, обрядам і традиціям. Від арки Ноя, до арки угоди – Десяти Заповідей і нашої скінні - утроби Матері Божої, як арки несучої Христа, до П’ятидесятниці і містичної арки, весло нашої Православної віри керує нашим човном, щоб ми приплили до Раю і отримали спасіння. Пливів же з нами цього літа через Старий Заповіт. “Спочатку було ... як постала наша Церква”.

Ця таборова програма є одним із самоцвітів нашої праці для Служби молоді, але нам потрібно, щоб ви підтримували ці наші зусилля своєю щедрою фінансовою допомогою, щоб ми могли продовжувати це таборування ще багато років.

MMDM is a camping program of foundation. It is for families of very young children ages 4-8 and their parents. The foundation years of families building an Orthodox mindset, establishing habits of prayer life, and learning of the richness of our Ukrainian Orthodox Church. It is a foundation in that by experiencing this camping program at All Saints Camp, children and families are confident and desire to return as campers or counselors at our other encampments. And, it is a foundation our UOC has set before all jurisdictions creating a unique encampment such as MMDM.

The program itself immerses the individuals, each uniquely, into an Orthodox camping experience like none other. The theme each year is woven throughout the week in educational classes for parents and children, craft projects, scavenger hunt clues to skits at the campfire and everything in between. We strive to create an atmosphere that opens the hearts of the participants for the Holy Spirit to enter and embrace the souls with love and knowledge of our Orthodox Faith.

We are reaching families from across the continent and across jurisdictions. From the beginning of MMDM and just a few families to the success of year 7 with 18 families and over 70 participants we are on a path of successfully serving a much needed target group of our church. We serve parents returning to the Church with their young children wanting to know and grow in the faith and families with young children facing the challenges of the secular world needing to step away from the world and be embraced by the love of God, nurtured in the Truth and refresh their families souls to continue the straight and narrow path. We serve families of whom the parents enjoyed our UOC camping experience as youth and now are introducing their children to the ASC experience together.

Our staff, called by our Lord to serve these attending families, volun-

teers tirelessly to help families through the weeks activities. Our Senior staff and our Big Brothers and Sisters help the families adjust to being away from home with small children and they help families adjust who are new to the All Saints Camping experience.

Some quotes from our campers reviews:

"I have left camp feeling challenged and empowered to face my work as a parent and to stay the course despite the difficulties. I so much appreciate all you have done to make this a highlight of my sons' summer."

MMDM was spiritually, physically and socially enriching."

This year we have an adventure in store for our participants and staff. We will be learning with the theme set by Youth Ministry, "In the beginning..." and adding our own MMDM twist to it of "... how our Church came to be." Participants will receive a passport in which they will travel through ancient times of the Old Testament meeting the Prophets in their lands designated throughout ASC. We will learn how our Church, the Mystical Ark, came to us through Divine guidance to the Patriarchs of the Old Testament, giving us the basis for some of our physical structures, services, and traditions we have today. From the ark made by Noah to the ark of the covenant, the Ten Commandments, and our tabernacle, to the womb of the Mother of God as the ark carrying Christ, to Pentecost and the Mystical Ark, our Orthodox Church guiding us with the Rudder to sail into Paradise and attain salvation. Sail with us this summer through the Old Testament. "In the beginning... how our Orthodox Church came to be."

This program is one of the gems of our youth ministry camping programs and we truly need you to support the Lord's work in this endeavor of our UOC. Through prayers and financial support we hope you can work with us to continue this encampment for many more years to come.



Mommy & Me/Daddy & Me

MMDM



Schedule of Events

Saturday June 21, 2008 starting at 1 p.m.

- Campers of Diocesan Church Camp registration
- Seminar on Icons and the Chapel Iconography
- Seminar on Sacred Music
- Moleben before the Pochaiv Icon for the benefactors of the Camp and Chapel
- Dinner in the Pavilion
- Vespers and Litia for deceased volunteers and benefactors
- Seminar on the Symbolism of the Consecration
- Rehearsal of the youth choir and bandura camp choir

Sunday June 22, 2008

- Service of Consecration of the Chapel and Altar
- Hierarchical Divine Liturgy
- Dinner
- Concert given by the Kobzari Ensemble of the Ukrainian Bandurist Chorus and the Kyiv Ukrainian Dance Ensemble

A Weekend of Celebration...

Please make your plans to join the faithful of the Church in celebrating the 30th anniversary and the blessing of the chapel at All Saints Camp in Emlenton, PA. For your information, the following hotels and motels are in close proximity to the Camp.

At the exit to Emlenton PA (at exit #42):

Emlenton Motor Inn
724-867-2314

West of All Saints Camp - 20 to 30 minute drive:

Comfort Inn in Grove City
724-748-1005

Comfort Inn in Barkeyville
814-786-7901

Best Western in Grove City
724-748-5836

Microtel near Grove City
724-748-9920

East of All Saints Camp - all are a 30 minute drive (at exit #62 off 1-80):

Super 8 Motel in Clanon, PA 16214
Phone: 1-800-800-8000
Email: clarionsuper8@mail.usachoice.net

Hampton Inn in Clarion
Phone: 814-226-4444 www.hamptoninn.com

Comfort Inn in Clarion
Phone: 800-772-0662 www.choicehotels.com

Microtel Inn & Suites in Clarion
Phone: 800-771-7171 www.microtelinn.com

The Clarion House Bed and Breakfast
Phone: 1-800-416-3297

Bus Chartered for Celebration

The Maplewood, NJ UOL Chapter has committed to chartering a bus to attend the All Saints Camp Chapel Consecration.

The bus will leave Holy Ascension Church early on Saturday, June 21 in order to arrive for the Saturday afternoon programs at the camp. The bus will depart the camp for Maplewood after the Sunday dinner.

Accommodations have been reserved at the Quality Inn in Clarion, PA at \$60 per person. A reservation deposit of \$30 per person is required by April 15, with the remainder due by June 8.

For further information, please contact Daria Pishko Komichak at 973-635-8124.

UOL Fund Furnishing the Chapel at All Saints Camp



Furnishings Still Available for Sponsorship

The Ukrainian Orthodox League has been conducting the final phase of fund raising for the Chapel at All Saints Camp since the conclusion of the 18th Regular Sobor of the Ukrainian Orthodox Church of the USA in October.

A list of necessary furnishings for the chapel was presented to the Sobor body and many gracious and generous parishes and individuals have either made outright donations or pledged sponsorship of some of the items on the list.

However, there are still many items available for sponsorship, either by individuals or organizations.

Items needed range in cost from about \$850 to \$45. An example of ongoing needs are:

Multiple Donors are Requested for a Year's Supply of:

Item #051B Incense	\$ 70
Item #052B Charcoal Briquettes	\$ 45
Item #053B Candles (1000)	\$190

If you are interested in becoming a sponsor, or for more specific and updated information about the items still needed, please contact Pani Matka Mary Anne Nakonachny at (440) 885-1509 or via e-mail at nackos3201@aol.com.

Ukrainian kethodox League

Young Adult Memorial Day Weekend Retreat

May 23-26, 2008



All Saints Camp
Emlenton, PA

All high school seniors to age 39 are invited to attend!

For more information contact:

Michael Nakonachny
(440) 503-3151 nako@nakostyle.com

This weekend is guaranteed to be spiritually uplifting, relaxing and tons of fun!

Registration is only \$35.00

FAMILY FUN FEST



From the founding of All Saints Camp in 1978 until 1985, the Labor Day weekend at All Saints Camp was truly one of labor. Many young adults would gather and spend the weekend helping put the camp to sleep for the winter. As the camp became more established, the need to get together for a work weekend eased.

In 1985, the Western PA Region of the UOL was looking for a way to involve families in the camping program. Fr William Diakiw, Karen Sheptak and Oxsana Byczkalo furthered the idea of an unstructured weekend of fun and fellowship, and Family Fest was born. Oxsana along with Helen Cimoch directed these weekends until 1995. On Saturdays Fr. John Harvey led prayer and provided spiritual reflection. With new director Marianne Carmack in 1995, and the support of Bishop Paisii of blessed memory, the character of the encampment grew in new directions. Vespers and Divine Liturgy on Sunday morning were added to the schedule and local parishioners would make day trips for liturgy and stay for the day. A Sunday Brunch was added, as well as the ever popular Fr. John Haluszczak's canoe trips down the Allegheny River. At the same time the number of younger people began to increase. (All campers under the age of 18 must be accompanied by their parents or approved chaperone since there are no counselors on staff for this encampment). In 2003, Debra Burgan was appointed director and served in this capacity until late in 2006 when she fell asleep in the Lord, Adding her touch to the program, Pani Matka Marianne Nakonachny stepped in last year to keep this well attended encampment on track.

In its current format Family Fest is a family oriented weekend that provides a relaxing four days in the fellowship of Orthodox Christians. The

combination of the campgrounds hidden in the hills of the Allegheny National Forest Area, prayerful services and wide range of activities meet the needs of all participants. Despite the name "Family Fest," individuals are welcome. We are all brothers and

sisters in Christ!

While there is a structured program, participants are free to follow their own schedule throughout the weekend. Friday evening is "welcome and registration" time. After dinner the evening is spent renewing acquaintances, making new friends, playing games, participating in evening prayers and enjoying the quiet of the campgrounds. Saturday activities include morning prayers, swimming, reading books, and chatting with friends. Vespers precede the annual pig roast (some area parishioners come just for this delicious event). The campfire is a great chance to sing songs, roast marshmallows, and keep warm. Fr. John Haluszczak, Fr. John Nakonachny and Fr. Deacon Ihor Mahlay have served Divine Liturgy on Sunday for several years in the pavilion. This year will be the first time we gather to celebrate in the new chapel. After liturgy we pose for an annual Family Fest photo and dine on a huge buffet. Following lunch campers canoe on the Allegheny River to Emlenton or swim, nap, fish and chat (there's a lot of chatting throughout the weekend). Some who have long distances to travel begin heading home Sunday evening while others stay for one more campfire and leave Monday morning.

Other annual events include games such as the Name Game, Numbers Game and the newly instated giant kickball game. New activities are always being added to the schedule. There are also spiritual presentations and informal Q & A sessions with the attending clergy.

If you would like more information about this weekend please contact Rev Fr. John Haluszczak at frjh@comcast.net or Pani Matka Mary Anne Nakonachny at (440) 885-1509.

We hope to see you August 29 – September 1, 2008!



Axios! Axios! Axios!



On Sunday, December 9, Subdeacon James Stickel was ordained to the Holy Diaconate by Metro-

politan Constantine at St. Volodymyr Cathedral in Chicago, IL.

Holy Trinity Parish in Goshen, IN brought a busload of faithful to Chicago to witness this exciting event of one of their lifelong members.

Deacon James has served at the altar of Holy Trinity for 25 years as an altar boy, reader, and subdeacon.

Deacon James earned his bachelor's degree from

Indiana University, followed by a master's degree from Purdue University. He then went on to receive his Doctor of Optometry from Indiana University. He practices as an eye doctor in Goshen and specializes in ocular diseases and contact lenses.

Deacon James and his wife, Jade, are parents of a son, Elias James, who was born three weeks after the ordination. Fr. Deacon will serve at Holy Trinity Parish.

Monks May Have the Secret to Good Health

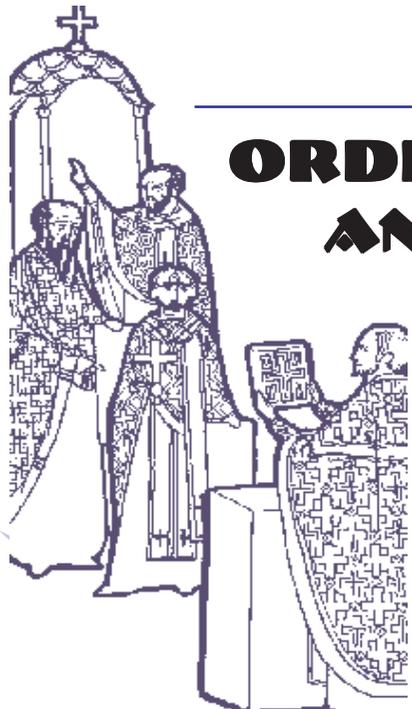
Dietary and lifestyle habits of monks on Mount Athos, northern Greece, have facilitated healthy living and lower cancer rates, according to the results of a survey made public on December 3, 2007.

Regular consumption of olive oil in cooking, along with fish and seasonal fruit and vegetables are among the factors keeping the incidence of prostate cancer below international averages, according to data presented by urologist Haralambos Aidonopoulos.

"It is not just the Mediterranean diet that helps but generally a diet consisting of old, traditional standards," said Aidonopoulos.

The study examined hundreds of monks from Mount Athos since 1994 and found that the incidence of prostate cancer was 4.5 times lower than international levels. In the last 13 years, there have been 11 reported cases of prostate cancer among monks.

Other positive factors were proper sleep patterns and the lack of air pollution, according to the research.



ORDINATION ANNIVERSARIES

APRIL

Rev. Fr. Zenoviy Zharskiy

April 11, 1998

V. Rev. Vasyl Shtelen

April 12, 1978

V. Rev. Bazyl Zawierucha

April 12, 1981

V. Rev. Jakiw Norton

April 24, 1977

Deacon Mikhail Sawarynski

April 25, 2004

V. Rev. Fr. Todor Mazur

April 27, 1992

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

Pan-Orthodox Youth Lock-In in Youngstown



SS. Peter and Paul Parish in Youngstown hosted their 17th annual youth lock-in, with the theme of "Choices". This year for the first time, and through the efforts of Fr. John Harvey, pastor, and the Eastern Orthodox Clergy Association of Mahoning Valley, it was made a pan-Orthodox event. Not only was there a great turn out from the Antiochian, Greek, and Romanian churches, but also from our own diocese. Youth came from Parma, Pittsburgh, Carnegie, Sharon, and even as far as Chicago!

The only cost to participants was a one dollar fee for bowling, as well as a canned good or a book for donation to the local rescue mission. Each teenager in return received a custom designed t-shirt from the parish's own Las Vegas designer, Erica Mark, who graciously designed and donated about 90 of them.

The evening started with the "Wing Ding Pizza Thing" dinner, so entitled by Mrs. Anna Anderson, Kathy Aden and Sue Perankovich who prepared the pizza, wings and salad

meal. After dinner everyone participated in "get to know you" games, which included the famous numbers game.

Fr. Tobias was the first speaker to address choices in our lives. He was followed by Mr. Dick who is better known in Ukraine as Santa Claus. He spoke about how everything in our lives is a choice and how those choices we make affect our lives for better or for worse. Fr. John Harvey ended the evening with a talk about the prodigal son's choice. All three of the speakers were very enlightening and very enjoyable. It was an honor to have such truly great speakers at the lock-in this year.

After the presentations it was time to go cosmic bowling. Chips, cookies, brownies, fruit, juices and water, all awaited the hungry juniors when they returned.

Before the morning activities started everyone participated in the Evening Prayers Service conducted by Fr. John Harvey. Morning activities then included basketball, ping-pong, foosball, soccer and a variety of other games.

There was also an optional craft in which one chose making a necklace, a bracelet or a key chain. The phrase that was formed out of beads on any of the items was "ICXC NIKA," which means Jesus Christ conquers all. Breakfast was served and good-byes were exchanged.

This lock-in was only made possible because of the contributions of the clergy, guest speakers, chaperones, young adults, UOL members and teenagers who attended. The senior UOL and Youth Ministry also financially donated towards defraying the cost.

Yvonne Mark and Cathy Battisti started this event in Youngstown 17 years ago and it has grown larger every year since.

Alexander Popichak Earns Chi-Rho Religious Award

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

Alexander earned his award over a rigorous two-year schedule while a Webelos Scout in Pack 831



Fr. Robert with Alexander.

in his hometown of Carnegie, PA. The requirements involved extensive knowledge of the Orthodox Church, its history, the structure of the church and building, feast and fast periods, prayers, and a service project for his parish.

While recognized in his Cub Pack, the award is presented to the scout in the

parish church—a reminder that the award is a church award that is recognized by the Boy Scouts of America.

Alexander is presently a Webelos 2 Scout in Pack 831. His brother Matthew is a Bear Cub and has earned the Saint George Award. His dad, Father Bob, is the Webelos 2 Assistant Den Leader and Religious Award Coordinator for the Pack and the Frontier District.

St. Vladimir Cathedral Parish Welcomes Visitors on Prodigal Son Sunday



Prodigal Son Sunday is traditionally known as “Bring a Friend to Church Day” in parishes across the United States. On February 24, St. Vladimir’s Junior Ukrainian Orthodox League Chapter of Parma, OH invited friends to attend Divine Liturgy and learn more about the Orthodox

faith. Also joining our Junior UOL guests were members of the Orthodox Christian Fellowship chapters of the Greater Cleveland area. During the past three years, four OCF chapters have been formed at Cleveland Colleges and Universities: Case Western Reserve University, Baldwin Wallace College, Cleveland State University and John Carroll University. These college students have been visiting different Orthodox Churches and throughout the semester learning how we are all together a part of the One Holy Orthodox Church.

Upon their arrival the guests were greeted in the vestibule by ushers who provided them with welcome buttons and escorted them to the pews reserved for our guests. The guests were greeted in church by V. Rev. John Nakonachny, pastor. Following the Divine Liturgy all the guests congregated in the parish cultural center where they enjoyed a delicious breakfast and heard a presentation on the orphanages in Ukraine.

This is the fifth year that St. Vladimir Cathedral has celebrated “Bring a Friend to Church Day.” We pray that the event will continue to be a success for many years to come.

Pittsburgh Deanery Celebrates Forgiveness Sunday

Cheesefare Sunday in the Pittsburgh Deanery is traditionally concluded with the celebration of Forgiveness Sunday Vespers and the Rite of Forgiveness. Each year the clergy and faithful of the deanery assemble in a parish, on a rotating basis, to begin the climb up the ladder of St. John Climacus towards Holy Week. By beginning the journey together, each has a companion to offer assistance when needed - a hand to help when the pilgrim stumbles on one of the potholes of life.

This year, SS. Peter and Paul Parish in Lyndora hosted the assembly of clergy and laity to begin Great Lent. Participating clergy were His Beatitude, Metropolitan Constantine, V. Rev. Protopresbyter George Hnatko, Dean, V. Rev. Protopresbyter William Diakiw, V. Rev. Fr. Steve Repa, V. Rev. Fr. John Haluszczak, V. Rev. Fr. Michael Kochis, Eparchial Chancellor, Rev. Fr. Paisius McGrath, host pastor, Rev. Fr. Robert Popichak, deanery secretary, and Rev. Fr. Deacon Dennis Lapushansky.

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

The Vespers service showed the change into Great Lent by the vesting of the altar and sanctuary into Lenten

purple and the change from major tones to more solemn minor Lenten tones.

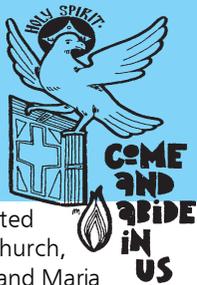
After inspiring words from Fr. George Hnatko, His Beatitude emotionally asked each of the clergy and all of those in the body of the Church, the corporate Body of Christ, and those of the Royal Priesthood, to have mercy and compassion on each and every person with whom they come into contact, and to forgive any transgression, sin, or offense, real or perceived, so that the Fast may begin with peace and love.

After singing “Having Suffered...” and a trio of great prostrations, the clergy and laity assembled in the parish hall to partake of a wonderful assortment of Lenten delicacies prepared by the parish. Fellowship and love were the order of the day - starting the journey to Pascha with no ill will or contention, only the reflection of the Light of Jesus Christ filling all who came together.

While Great Lent is normally associated with abstinence and fasting, the joy of those who gathered in Lyndora showed that this renewal of friendship and the realization that the trip is not taken alone are more than enough to start this six week period with love, understanding, and compassion for fellow travelers. The Holy Spirit is there every step of the way.

Holy Baptism...

As of 03/15/2008



Arnautov, Nikita baptized and chrismated on October 27, 2008, in St. Andrew Church, Bloomingdale, IL child of Andriy Arnautov and Maria Uzunova. Sponsors: Vadym Popogaev and Olga Fedotova. Celebrated by Fr. Bohdan Kalynyuk.

Davtian, Thomas Timon baptized and chrismated on January 12, 2008, in Holy Trinity Church, Trenton, NJ child of Sargis Davtian and Lioubov Kulman. Sponsors: Roman Feduniak and Liliya Lyamar. Celebrated by Fr. Ivan Lyamar.

Dyaruk, Dimitriy baptized and chrismated on January 20, 2008, in St. Andrew Church, Bloomingdale, IL child of Rostyslav Dyaruk and Nataliya Tereshkina. Sponsors: Igor Stasevych and Olgda Andrejeva. Celebrated by Fr. Bohdan Kalynyuk.

Eagle, Lilya Bohdana baptized and chrismated on October 19, 2007, in St. Andrew Cathedral Church, Silver Spring, MD child of Erick Eagle and Natalka Shatkovska. Sponsors: Severyn Kovalyshyn and Kateryna Tychkovska. Celebrated by Fr. Volodymyr Steliac.

Epple, Kendall Allison baptized and chrismated on February 16, 2008, in St. Nicholas Church, Lakewood, OH child of Erik Epple and Tonia Buchanan. Sponsors: Ken Burt and Paulette Soksa, Jill Popelka. Celebrated by Fr. Dennis Kristof.

Epple, Brett Allen baptized and chrismated on February 16, 2008, in St. Nicholas Church, Lakewood, OH child of Erik Epple and Tonia Buchanan. Sponsors: Ken Burt and Paulette Soksa, Jill Popelka. Celebrated by Fr. Dennis Kristof.

Grinyuk, Denis Volodymyr baptized and chrismated on October 14, 2007, in St. Andrew Church, Bloomingdale, IL child of Yuriy Grinyuk and Svitlana Girnyak. Sponsors: Volodymyr Gavrylko and Anastasia Quimby. Celebrated by Fr. Bohdan Kalynyuk.

Heba, Dennis Ivan baptized and chrismated on August 11, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Alexander Heba and Elizabeth Popova. Sponsors: Rimvydas Baliunkoris and Olga Zhadar. Celebrated by Fr. John Lyszyk.

Hedquist, Jennifer M. baptized and chrismated on April 21, 2007, in St. Andrew Church, Cumming, GA child of Timothy Hedquist and Christine L. Walker. Sponsors: Artem Gusselnikov and Yelena Hedquist. Celebrated by Fr. Bohdan Marusak.

Hedquist, Timothy baptized and chrismated on April 21, 2007, in St. Andrew Church, Cumming, GA child of Gilbert M. Hedquist and Margurite C. Murray. Sponsors: Wladimir Samoylov and . Celebrated by Fr. Bohdan Marusak.

Hedquist, Eric Anders baptized and chrismated on April 21, 2007, in St. Andrew Church, Cumming, GA child of Timothy Hedquist and Christine L. Walker. Sponsors: Anna Gusselnikova and . Celebrated by Fr. Bohdan Marusak.

Hedquist, Gregory Alexander baptized and chrismated on April 21, 2007, in St. Andrew Church, Cumming, GA child of Timothy Hedquist and Yelena Nechesova. Sponsors: Vladimir Samoylov and Natalia Bogaachova. Celebrated by Fr. Bohdan Marusak.

Hiesinger, Larysa baptized and chrismated on December 29, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Peter Osadcjie and Lidija Osadcjie. Sponsors: Peter Chachovsky and Oksana Flormiola. Celebrated by Fr. John Lyszyk.

Hiesinger, Dimitri baptized and chrismated on December 29, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Zoran Gujic and Larysa Miesineer. Sponsors: Peter Chachovsky and Oksana Harmida. Celebrated by Fr. John Lyszyk.

Hospodarskyy, Valeria Anna baptized and chrismated on October 28, 2007, in St. Andrew Church, Bloomingdale, IL child of Borys Hospodarskyy and Luba Mostetska. Sponsors: Oleg Drobit and Tetyana Vityk. Celebrated by Fr. Bohdan Kalynyuk.

Hospodarskyy, Roman Michael baptized and chrismated on December 19, 2005, in St. Andrew Church, Bloomingdale, IL child of Borys Hospodarskyy and Luba Mostetska. Sponsors: Bohdan Borak and Natalia Hordychuk. Celebrated by Fr. Bohdan Kalynyuk.

Hudz, Dimitri baptized and chrismated on December 23, 2007, in St. Andrew Church, Bloomingdale, IL child of Vitaliy Hudz and Nataliya Martynuyk. Sponsors: Ruslan Bobko and Mariya Ivaskiv. Celebrated by Fr. Bohdan Kalynyuk.

Kline, Carol Lee Ludwig chrismated on February 3, 2008 in St. Vladimir Church, Ambridge, PA child of and . Sponsors: and . Celebrated by Fr. Michael Kochis.

Klochova, Vera baptized and chrismated on February 3, 2008, in Holy Trinity Church, Trenton, NJ child of Sergey Klochdov and Katsiaryna Nahaitsava. Sponsors: Nahaitsav Gennadiy and Pronina Elena. Celebrated by Fr. Ivan Lyamar.

Konchakovska, Veronica baptized and chrismated on December 29, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Sergey Konchakovskiy and Kateryna Ratushnyuk. Sponsors: Georgiy Mkhaidze and Vkiatoria Kozak. Celebrated by Fr. John Lyszyk.

Kovtyk, Nazar baptized and chrismated on February 16, 2008, in St. Mary Protectress Church, New Haven, CT child of Yuriy Kovtyk and Alina Tarabuzan. Sponsors: Oleksandr Rasevych and Venera Kormilina. Celebrated by Fr. Rostyslav Tsapar.

Kuznetsova, Sofia baptized and chrismated on September 30, 2007, in St. Andrew Church, Bloomingdale, IL child of Yevgeniy Kuznetsov and Victoria Kanyuk. Sponsors: Volodymyr Sovtysik, Olexander Pavlovskiy and Iryna Lazarovych, Lyudmyla Prannychuk. Celebrated by Fr. Bohdan Kalynyuk.

Lanie, Mark baptized and chrismated on February 9, 2008, in St. Andrew Church, Bloomingdale, IL child of and . Sponsors: and . Celebrated by Fr. Bohdan Kalynyuk.

Lazeration, Nathan James baptized and chrismated on February 24, 2008, in St. John Church, Dixonville, PA child of James Michael Lazeration and Rebecca Lyn Lazeration. Sponsors: Kelly Doyle and Bonnie Bowersox. Celebrated by Fr. George Hnatko.

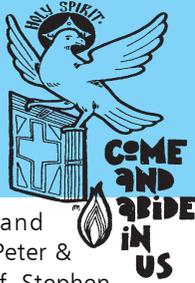
Lenyk, Boden Thomas baptized and chrismated on January 20, 2008, in Sts. Peter & Paul Church, Lyndora, PA child of Erik Michael Lenyk and Rachel Marie Lenyk. Sponsors: Stephen Sheptak and William C. DiCuccio. Celebrated by Fr. Paisius McGrath.

Malesh, Alexandr Nazariy baptized and chrismated on December 16, 2007, in St. Andrew Church, Bloomingdale, IL child of Andriy Malesh and Olena Slipets. Sponsors: Volodymyr Pavlyshyn and Oksana Huda. Celebrated by Fr. Bohdan Kalynyuk.

Marinich, Michael Andrei baptized and chrismated on February 24, 2008, in Nativity of Blessed Virgin Church, So Plainfield, NJ child of Andrei Oleg Marinich and Kathleen Lyons. Sponsors: Lucien Fornanoco and Suzanne Lyons. Celebrated by Fr. Raymond Sundland.

Holy Baptism...

As of 03/15/2008



Medved, Stephen Paul baptized and chrismated on February 10, 2008, in Sts. Peter & Paul Church, Youngstown, OH child of Stephen Medved and Heather Kravec. Sponsors: Jason Medved and Brandie Medved. Celebrated by Fr. John W. Harvey.

Milinchuk, Kristina Kateryna baptized and chrismated on January 27, 2008, in St. Andrew Church, Bloomingdale, IL child of Oleh Milinchuk and Olesya Kucher. Sponsors: Volodymyr Holub and Iryna Kurant. Celebrated by Fr. Bohdan Kalynyuk.

Miller, Nicholas Alexandr baptized and chrismated on November 10, 2007, in St. Andrew Church, Bloomingdale, IL child of William Albert Miller and Larissa Prociuk. Sponsors: Victor Prociuk and Natalia Potochniak. Celebrated by Fr. Bohdan Kalynyuk.

Pesavent, Travis Jack baptized and chrismated on October 28, 2007, in St. Andrew Church, Bloomingdale, IL child of Wayne Conrad Pesavent and Olga Vidlyvana. Sponsors: William Wayne Vogel, Ivanka Kowalshyn and Amanda Louise Higgins, Randy Patula. Celebrated by Fr. Bohdan Kalynyuk.

Pogribnichenko, Aidan Vitale baptized and chrismated on February 9, 2008, in Holy Mother of God Church, Dover, FL child of Anthony Pogribnichenko and Darla Lynn Young. Sponsors: Leo Strobantis and Laura Carlson. Celebrated by Fr. Harry Linsinbigler.

Pryakhin, Veronica baptized and chrismated on December 16, 2007, in St. Andrew Church, Bloomingdale, IL child of Maxim Pryhlin and Natalya Vaygilevych. Sponsors: Oleksiy Levchenko and Kseniya Solomka. Celebrated by Fr. Bohdan Kalynyuk.

Rehn, James Peter Anton baptized and chrismated on June 24, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Peter S. Rehn and Antonina V. Netsyuk. Sponsors: David Lisowski and Erika Butkova, Jenifer LaTorre. Celebrated by Fr. John Lyszyk.

Roznatyuk, Evelina baptized and chrismated on November 18, 2007, in St. Andrew Church, Bloomingdale, IL child of Andriy Roznatyuk and Olha Voyuchuk. Sponsors: Yuriy Drozdovskyy, Bohdan Yakubovych and Vitalina Korbutyak, Natalia Yakubovych. Celebrated by Fr. Bohdan Kalynyuk.

Scabarozi, Noah James baptized and chrismated on February 9, 2008, in Holy Trinity Church, Trenton, NJ child of Joseph Scabarozi and Nicole Byler. Sponsors: John Scabarozi and Lisa Wenzel. Celebrated by Fr. Ivan Lyman.

Truskalo, Evan Michael baptized and chrismated on June 24, 2007, in St. Volodymyr Cathedral Church, New York, NY child of Stephen C. Henriques and Irene V. Truskalo. Sponsors: Walter V. Truskalo and Elizabeth P. Truskalo, Lillian A. Truskalo. Celebrated by Fr. John Lyszyk.

Михайло Герець

ЮВІЛЕЙ КРАЙОВОГО ВОЛИНСЬКОГО БРАТСТВА

В цьому році виповнилось 390 років від заснування Луцького Хрестовоздвиженського братства, яке в роки переслідування православ'я на Волині стало на захист віри батьків. Його правонаступник – Волинське Крайове Братство, готуючись до відзначення цього ювілею, одночасно відзначає не менш важливу подію, - 380-ий ювілей появи в Луцьку першої друкованої книжки.

Книжка ця – “Лямент” авторства ієродиякона Давида Андреєвича, була друкована в друкарні братства в 1628 році. Це була перша “кирилична” книжка, яка поклала початок книгодрукуванню в Луцьку. Одинокий у світі примірник цього видання зберігається тепер у Львівському Національному музеї.

Волинське Крайове братство, яке очолене Андрієм Боднарчуком, народнім депутатом Верховної Ради першого скликання, для збереження історичної пам'ятки рішило перевидати цю книжку з паралельним перекладом тексту на українську мову, довершеним Валерієм Шевчуком та з науковими розвідками вчених. Книга має вийти на кошти небайдужих людей в Україні і діаспорі.

Якщо б Ви, а зокрема, - якщо Ви є виходець з Волині, - бажали долучитись до цієї боговгодної справи, - відновлення пам'ятки друкарства на Волині, - просимо зложити Вашу звільнену від податків пожертву через Товариство св. Андрія, висилаючи чек на адресу:

**St. Andrew's Society, Inc., 1023 Yorkshire Drive,
Los Altos, CA, із зазначенням на чекові “Lament”.**

Імена всіх жертводавців будуть вміщені в цій книзі. А тим, хто зложить пожертву \$25.00 або більше, Волинське Братство обіцяє вручити іменний примірник.

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*Дякуємо за Вашу підтримку!
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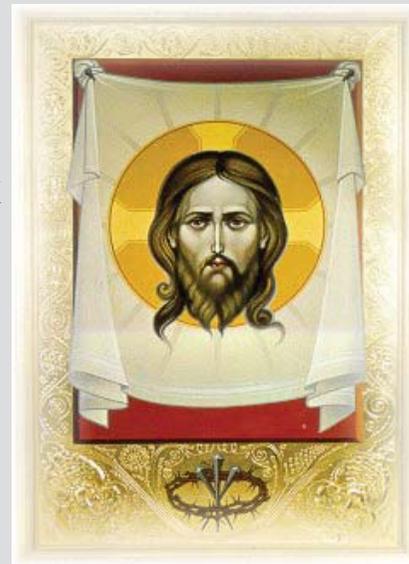
**UOW
PO Box 495
South Bound Brook, NJ 08880**

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

APRIL - КВІТЕНЬ

5th 1955 - REV. JOSEPH BODNAR
27th 1963 - PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 - MITRED PROTOPRIEST MYKOLA LASZCZUK
29th 1967 - MITRAT KONSTANTYN DANYLENKO
4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK
1983 - PROTODEACON NICHOLAS POLISZCZUK
20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ
6th 1988 - REV. LEW OSTROWSKYJ
4th 1997 - PROTOPRESBYTER SEMEN HAYUK
18th 2000 - REV. LEONID HOFFMAN
12th 2007 - MITRED PROTOPRIEST EUGENE MESCHISEN

Вічна пам'ять! Мемору Етерна!



Asleep in the Lord...

As of 03/15/2008

Bachinski, John of Troy, NY, on February 17, 2008, at age of 87, funeral February 22, 2008, officiating clergy Fr. Paul Szewczuk of St. Nicholas Parish, Troy, NY.

Bury, Mary P. of Hartville, OH, on February 9, 2008, at age of 87, funeral February 13, 2008, officiating clergy Fr. John W. Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Bushak, Lida of Parma, OH, on February 8, 2008, at age of 79, funeral February 11, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Bykovetz, Jr., Dmytro of Melrose Park, PA, on February 4, 2008, at age of 72, funeral February 9, 2008, officiating clergy Fr. Frank Estocin of St. Vladimir Cathedral Parish, Philadelphia, PA.

Cataffa, Mary of E Rochester, PA, on January 29, 2008, at age of 85, funeral February 2, 2008, officiating clergy Fr. John W. Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Chudyk, Daniel of Allentown, PA, on February 4, 2008, at age of 84, funeral February 7, 2008, officiating clergy Fr. Myron Oryhon of Protection of Holy Theotokos Parish, Allentown, PA.

Cieply, Joseph of Monessen, PA, on February 6, 2008, at age of 81, funeral February 11, 2008, officiating clergy Fr. Roman Yatskiv of St. Nicholas Parish, Monessen, PA.

Czuczman, Julia of Philadelphia, PA, on December 28, 2008, at age of 90, funeral January 3, 2008, officiating clergy Fr. Frank Estocin of Parish, Philadelphia, PA.

Didun, Petro of Greenfield, WI, on Feb 7, 2008, at age of 92, funeral February 11, 2008, officiating clergy Fr. Walter Hvostik of Protection of St. Mary Parish, Milwaukee, WI.

Goga, Anna of Lower Burrell, PA, on February 4, 2008, at age of 83, funeral February 6, 2008, officiating clergy Fr. Paisius McGrath of Holy Virgin Parish, Arnold, PA.

Howryla, Julia of Hampstead, NC, on January 29, 2008, at age of 79, funeral February 6, 2008, officiating clergy Fr. Paisius McGrath of Sts. Peter & Paul Parish, Lyndora, PA.

Hrynzow, Warwara of Camillus, NY, on January 12, 2008, at age of 97, funeral January 16, 2008, officiating clergy Fr. Wasyl Sendeha of St. Luk Parish, Warners, NY.

Kawulich, Mary M. of Mabelton, GA, on January 7, 2008, at age of 84, funeral January 11, 2008, officiating clergy Fr. Paisius McGrath of Sts Peter & Paul Parish, Lyndora, PA.

Litwinow, Eugenia of Winchester, MA, on January 2, 2008, at age of 89, funeral January 5, 2008, officiating clergy Fr. Roman Tarnovsky of St. Andrew Parish, Boston, MA.

Loughner, Helen of Arnold, PA, on February 15, 2008, at age of 81, funeral February 18, 2008, officiating clergy Fr. Paisius McGrath of Holy Virgin Parish, Arnold, PA.

Lozynsky, Michael of Boston, MA, on December 16, 2007, at age of 86, funeral December 19, 2007, officiating clergy Fr. Roman Tarnovsky of St. Andrew Parish, Boston, MA.

Mikolenko, Andrej of Rochester, NY, on December 13, 2007, at age of 82, funeral Decembesr 17, 2007, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

Mohyla, Natalia of Mt. Laurel, NJ, on December 26, 2007, at age of 83, funeral December 29, 2007, officiating clergy Fr. Wolodymyr Khanas of St. Mary Protectress Parish, Philadelphia, PA.

Mordenko, Tamara of Greece, NY, on Decembser 27, 2007, at age of 75, funeral December 31, 2007, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

Riabokobyla, Kyrylo of Rochester, NY, on December 17, 2007, at age of 96, funeral December 21, 2007, officiating clergy Fr. Igor Krekhovetsky of St. Mary Protectress Parish, Rochester, NY.

Senediak, Helene of Boardman, OH, on February 5, 2008, at age of 73, funeral February 9, 2008, officiating clergy Fr. John W. Harvey of Sts. Peter & Paul Parish, Youngstown, OH.

Terec, Ivan of Seven Hills, OH, on February 7, 2008, at age of 88, funeral February 11, 2008, officiating clergy Fr. John Nakonachny of St. Vladimir Cathedral Parish, Parma, OH.

Vitushinsky, Stella of Northampton, PA, on February 15, 2008, at age of 86, funeral February 19, 2008, officiating clergy Fr. Bazyl Zawierucha of Assumption Parish, Northampton, PA.

Parish

FOCUS

St. George Church
Yardville, NJ

Our Cover...

By Wasyl Dereka (Abbreviated)

Pastor: Fr. Petro Levko

St. George Ukrainian Orthodox Church was founded and incorporated in May 1954 in the Capital City Trenton, New Jersey.

In 1947 the first Ukrainian Immigrants came to the United States from the post WWII refugee camps (Displaced persons) of Germany, Austria and Italy. Most of the Orthodox Faith refugees came from the heartland of Ukraine, Kyiv, Poltava, and Kharkiv also known as the eastern side of Dnipro. These immigrants survived the most terrible Soviet dominated years of our century. Ten million were starved in 1933 "HOLODOMOR", millions were deported to the Gulags of Siberia and over eight million were killed during WWII German occupation and battles on Ukrainian territory.

After the War ended in 1945 over two million Ukrainians in the DP camps in Germany were deported to the Soviet-dominated Ukraine, where most of them faced enslavement to the Gulags of Siberia or death. Only 250 thousand survived the war and the deportation. Resettlement of the Ukrainian refugees took time for countries to commit to accepting refugees. Between 1947 and 1953 the vast majority found new lands around the world. The new immigration moved to Canada, United States, Australia, France, Belgium, Latin America, Brazil, Argentina and Venezuela even to North African countries. Due to very strong industry which needed workers from Europe. Many settled in the northeast of the United States. Large numbers settled in the Tri-State area of New York, Pennsylvania and New Jersey.

In 1950 Archbishop Mstyslav was the head of the Consistory in South Bound Brook. In 1954 Archbishop Mstyslav consecrated our St. George Ukrainian Autocephalous Orthodox Church with Rev. Eugene Miliachkevich and Rev. Mykola Liashtuk. The parish was located at 333 Center St. Trenton, New Jersey.

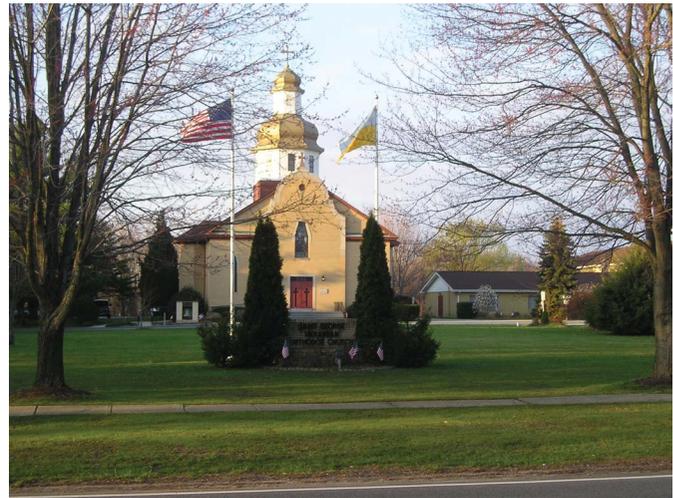
Extensive repairs and remodeling were made to the church and hall. It kept the parishioners very busy, productive and in harmony.

St. Olga's Sisterhood was organized into a very profitable and dedicated team. The women made and sold thousands of dozens of varenyky that permitted us to complete all repairs and pay the mortgage.

During this period, over 50 children attended the Ukrainian Saturday school.

For the next 15 years St. George Ukrainian Church prospered and grew to more than 300 families. In the early 1960 the church experienced growth when many new Ukrainian families emigrated from South America, mostly Brazil, Argentina and Venezuela.

In 1972 the Church Uprava, member with Rev. Kulshinsky Philemon and Rev. Mykola Haleta voted to buy 12.5 acres in the nearby Township of Hamilton, Yardville New Jersey. We started a long process of building our complex under the leadership of Iwan Paraka and Iwan Fatenko.



In 1973 we built a 7,500 sq/ft reception hall, modern kitchen, six room school and a two second story apartments where Rev. Mykola Haleta lived and served as our priest for 20 years until his death in 1991. For five years we celebrated Sunday Liturgy in the school or the Hall.

In 1974 we started building our beautiful new Church, one dome Baroque style. The church structure was built with the assistance of all of our parishioners that took time from their families and sacrificed thousands of hours of labor for our Church. The Iconostas was made from oak and decorated with gold leaf. The entire inside of the church was decorated with beautiful icons and two large crystal chandeliers imported from a Monastery in Greece. In 1978 the Metropolitan Mstyslav, head of the consistory in South Bound Brook consecrated the Iconostas and our new church.

St Olga Sisterhood worked very hard and sold over \$ 300, 000.00 worth of varenyky that helped pay for the construction cost. Also a donation of \$ 2,000.00 was assessed for each family to pay the mortgage. The entire cost of the complex was one million dollars. In 1980 a rectory was built to house the priest and his family.

As our children grew-up, activities were based totally around the church. These were the happiest years of our parish.

In 1991 Rev. Iwan Fatenko assumed duties of pastor in our church until his retirement in 2001. Since December 2001 Very Rev. Petro Levko has assumed duties and responsibilities of priest until the present time. This year our church will be celebrating its 54th Anniversary. The membership of our church has declined since our founding members are rapidly passing away. However, the descendants of the founding members keep our church active and rely on the 4th wave of immigrants from Ukraine to continue our religious faith and preserve our culture.

We are very proud that we had 5 ordained priests from our small parish. Our St. George's Ukrainian Orthodox Church continues to serve our metropolitan area in divine liturgies, baptisms, marriages and memorial services. We pray that it continues for generations to come.

Priests that have served our church since 1954:

Fr. Eugene Miliachkevitch
Fr. Mykola Liaschuk
Fr. Fedir Boretskyy
Fr. Jury Kracevetch
Fr. Pavlo Falko
Fr. Philimon Kulchinskiy
Fr. Serhij Neprel
Fr. Mykola Haleta
Fr. Iwan Fatenko
Fr. Petro Levko

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!

St. Thomas Sunday Pilgrimage

3-4 May, 2008
Metropolia Center
South Bound Brook, NJ

Bishop-Elect Daniel's Consecration

9-10 May, 2008
St. Vladimir Cathedral
Parma, OH

College Mission Trip to Ukrainian Orphanages

28 May - 15 June, 2008
Sponsored by the Consistory Offices of Youth and
Young Adult Ministry and Christian Charity

90th Parish Anniversary

8 June, 2008
Holy Ascension Parish
Maplewood, NJ

All Saints Camp Chapel Blessing

21-22 June, 2008
All Saints Camp
Emlenton, PA

Church School Camp

21 June - 5 July, 2008
All Saints Camp - Ages 9-13
Emlenton, PA

Teenage Conference

6-19 July, 2008
All Saints Camp - Ages 13-18
Emlenton, PA

Jr/Sr Ukrainian Orthodox League Conventions

July 30 - August 3, 2008
Hosted by St. John the Baptist UOL Chapters
Johnson City, NY

Mommy/Daddy and Me Camp

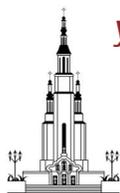
4-8 August, 2008
All Saints Camp - Ages 4-8 + (Parents)
Emlenton, PA

High School Mission Trip to Toronto

10-17 August, 2008
Sponsored by the Consistory Offices of Youth
and Young Adult Ministry

UUOS Ukrainian Fall Festival

26 October, 2008
Ukrainian Cultural Center
South Bound Brook, NJ



Українське Православне Слово
Ukrainian Orthodox Word

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