

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIANS ORTHODOX WORD

ОФІСІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



THE HOLY
TRANSFIGURATION

OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

ПРЕОБРАЖЕННЯ

ГОСПОДА БОГА І СПАСА НАШОГО ІСУСА ХРИСТА



UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

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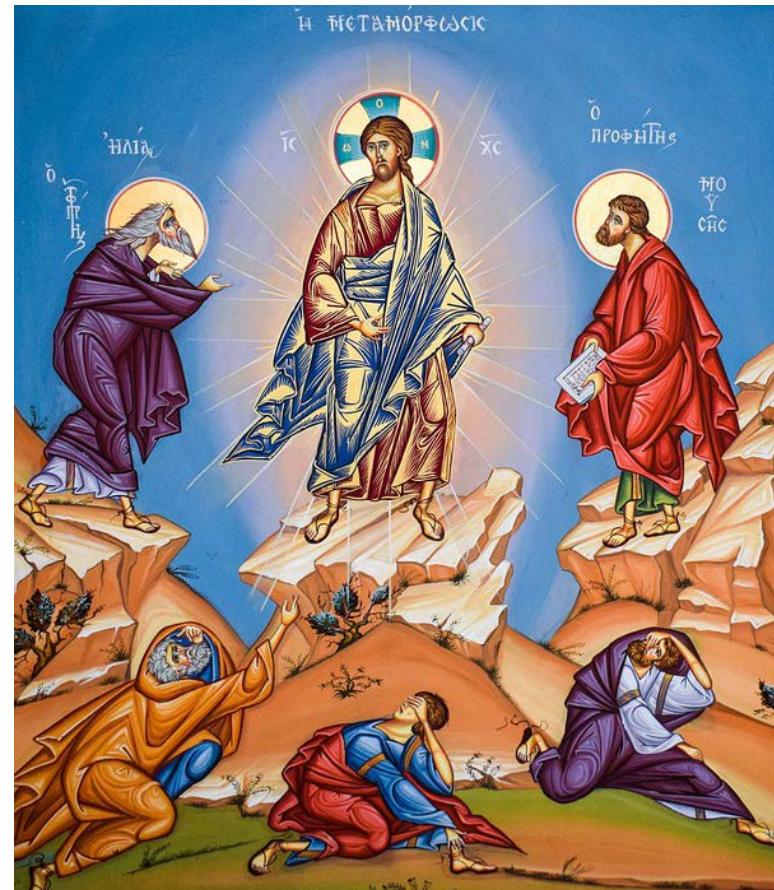
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ТРОПАР СВЯТА

Преобразився Ти на горі, Христе Боже, показавши
ученикам Твоїм славу Твою, скільки їм можна було.
Нехай засяє і нам, грішним, світло Твоє споконвічне.
Молитвами Богородиці, Світлодавче, слава Тобі.

TROPARION OF THE TRANSFIGURATION OF OUR LORD

You were transfigured on the mountain, O Christ God,
revealing Your glory to Your disciples as far as they
could bear it. Let Your everlasting Light also shine upon
us sinners, through the prayers of the Mother-of-God. O
Giver of Light, glory to You!

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ICON OF THE TRANSFIGURATION EXPLAINED

The Icon of transfiguration depicts the event of Christ taking the Divine form before the Apostles Peter, James and John on a mountain which is identified as Mount Tabor according to Christian tradition. This event is found in three of the four gospels: St Matthew 17:1–9, St Mark 9:2–8, and St Luke 9:28–36. This icon has many details that help us understand the deeper, hidden meanings of the Transfiguration event.

1. THE TRINITY

In Orthodox theology, the Transfiguration is not only a feast in honor of Christ, but a feast of the Holy Trinity, for all three Persons of the Trinity are present at that moment:

God the Father speaks from heaven: “This is my Son, the Beloved; with him I am well pleased; listen to him” (Matthew 17: 5).

God the Son is transfigured.

God the Holy Spirit is present in the form of a cloud.

In this sense, the Transfiguration is also considered the “Small Epiphany” – the “Great Epiphany” being the Baptism of Christ, when the Holy Trinity appears in a similar pattern).

2. THE CENTRAL FIGURE—JESUS CHRIST

The image of the Lord Jesus Christ is depicted in the middle of the icon. In most transfiguration icons, the right hand of Christ is lifted up as the sign of blessing and His left hand contains a scroll that signifies, He is the Word of God in the flesh.

The perfect circle of light around Christ represents His divine glory and transforming light. The halo around the head of Christ has an “O” written which means “I Am”. This refers to the name of God revealed to Moses in Exodus 3:14, showing that Jesus Christ is the divine Son of God.

3. PROPHET ELIJAH AND MOSES

On the two mountain peaks to the left and right of Christ stand Prophet Elijah and Moses. The Gospels mentioned only one mountain, but the icon shows separate peaks to remind us that both Moses and Elijah had encountered God on Mount Sinai and Mount Horeb during their earthly lives. Now, during this event, they have yet another encounter with God incarnate on Mount Tabor.

While Elijah represents the prophets, Moses is depicted as holding the stone tablets containing the Ten

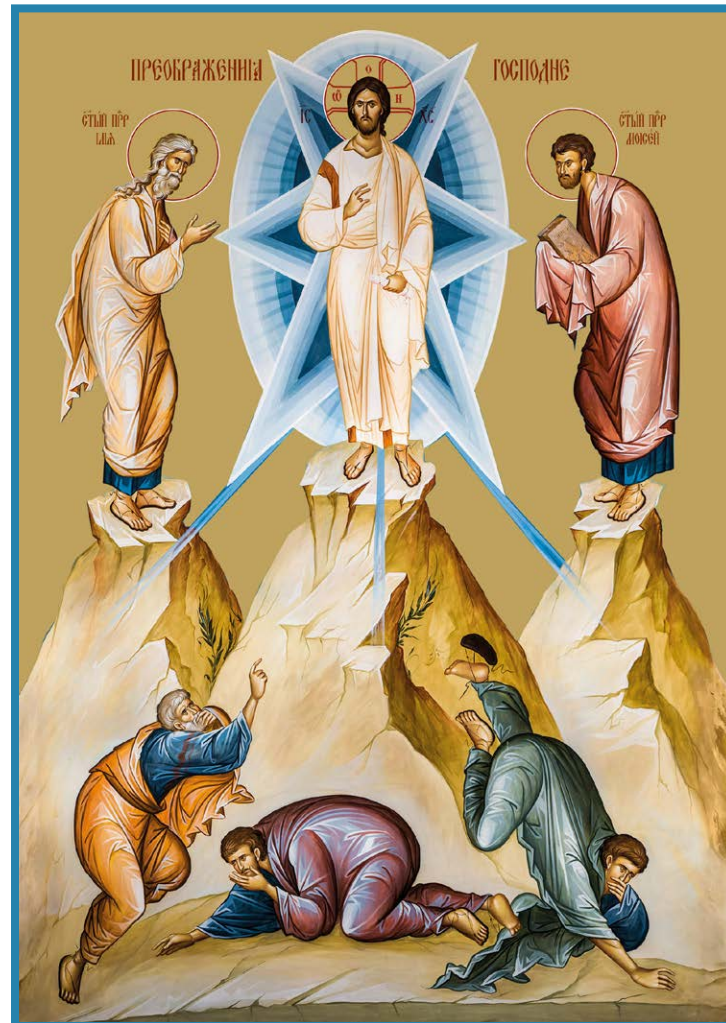
Commandments which represent the Law. Thus, Moses and Elijah bowing down to Christ signifies that Jesus Christ is the fulfillment of the Law and the Prophets, the complete revelation of God.

Moses and Elijah also represent the dead and the living. Elijah represents the living as he was taken up by a chariot of fire and Moses on the other side tasted death.

4. THE THREE APOSTLES

The Apostles Peter, James, and John are depicted below Christ, showing their response towards the transfiguration of Christ. They are terrified and seen to be in a fallen posture as recorded in the Gospel of St Matthew.

James has fallen over with his hands over his eyes and John in the center as fallen prostrate and Peter with his right hand rose expressing the desire to build the three booths. The garments of the apostles are in disorder to represent the impact on them due to the overwhelming sight.



WHY WE OBSERVE THE FEAST OF THE TRANSFIGURATION

The Transfiguration event foretells the glory of the Lord Jesus Christ as God the Son, and His Ascension into heaven. The Feast of the Transfiguration commemorates this event and celebrates the revelation of the eternal glory of the Second Person of the Trinity, which was normally veiled during Christ's life on earth.

There are two main things that the Feast reminds the faithful of.

ONE: It reminds us to anticipate the glory of heaven, where we shall see God face to face. Through grace, we already share in the divine promise of eternal life. But we will be changed one day, like Christ was, from glory to glory, into what God intended us to be.

As a matter of fact, this process of sanctifying transformation (sainthood) has already begun in us from the time we received the Holy Spirit, and we continue to change more and more each day into the nature of the Lord Jesus Christ through the Spirit's work in us. This is what we refer to as Theosis.

St. Paul tells us about this future glory in Romans 8:18–21.

“I consider that our present sufferings are not worth comparing with the glory that will be revealed in us. The creation waits in eager expectation for the sons of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the One who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.”

TWO: The journey to glory is through the valley of suffering. The Transfiguration event tells us that the Christ would be glorified only after He took the path of the cross. This is emphasized in Lord Jesus' prayer in St John 17:4–5.

“I have brought you glory on earth by finishing the work you gave me to do. And now, Father, glorify me in your presence with the glory I had with you before the world began.”

We as Christians remember that we shall be glorified with Him only if we first suffer with Him. In other words, there is no glory without the cross.

This is why the Church Fathers passed on many traditions related to prayer, penitence and fasting on to us, like the seasons of lent. This is to remind us that in order to climb spiritual heights, we will always need to ascend from our normal lifestyles to spend time in prayer in order to commune with God.





«Яблука затьмарили нам Спасителя»

ОСВЯЧЕННЯ ПЛОДІВ: ТРАДИЦІЯ ЧИ ЗАБОБОНИ?

Приносити до храму плоди, найчастіше яблука, на освячення 19 серпня - добра традиція!

У цей день храм завжди повний народу. Всі йдуть з кошиками і пакетами, повними найрізноманітніших фруктів. І тому в народі свято Преображення Господнього, що відзначається в цей день, називають часом "яблучним Спасом"...

Нагадаємо, що Спас означає Спаситель, тобто, якщо говорити буквально, ця народна назва свята звучить як «яблучний Спаситель». Звучить дуже вільно по відношенню до церковного календаря, та й навряд чи відображає суть самої традиції освячення плодів.

На жаль, люди, які користуються цим найменуванням, навіть не підозрюють, що називають так велике свято, мимоволі засмучуючи Самого Спасителя, називаючи його «яблучним». Насправді свято присвячене Преображенню Господню і лише малою своєю частиною пов'язане з освяченням плодів, причому не тільки яблук. Але, на жаль, в даному випадку в побуті, як це не сумно, яблука затьмарили Спасителя ...

З чого все почалося? Звернемося до історії Старого Завіту. Ще в книзі Вихід є згадка про те, що необхідно приносити в храм в дар Богу

початок овочів, тобто перші плоди, не всі, а тільки перші. Зверніть увагу - ПРИНОСИТИ в храм, а не забирати з храму. Так у чому ж справа? Невже ми щось неправильно розуміємо?

Сам сенс приношення плодів в храм полягав в тому, щоб ці плоди там і залишити, пожертвувати їх Богу. Така жертва виховує в людині правильне розуміння будови цього світу. Адже ми віддаємо Богу не те, що і так Йому належить, але те, що виросло завдяки також і нашим зусиллям. Ми показуємо таким чином Творцю своє смирення, просимо прийняти від нас малі жертви від наших праць, і через це мале приношення освятити і благословити весь інший урожай, весь наш рік, і благословити наступний сезон, скажімо, польових робіт.

Це вчить нас правильно розставляти пріоритети в житті. Так, щоб матеріальні блага не брали верх над духовними цінностями, тлінне - над вічним.

Таке неправильне розуміння свята призвело до виникнення незрозумілих традицій: не їсти жодних плодів до 19 серпня, освячені плоди їсти тільки натщесерце, і багато інших складностей - а все через нерозуміння того, а навіщо все це потрібно?

Перше, що треба зрозуміти, - це те, що освячення плодів потрібно не плодам, а людям.

Друге. Освячуючи плоди, ми освячуємо не маленький пакет або кошик, який принесли в храм, а плід своєї праці або свої запаси.

Третє. Краще було б кошик яблук залишити в храмі на знак подяки Богові за Його щедроти. Але, якщо дуже хочеться, можна, звичайно, принести додому якусь кількість плодів, освячених у храмі. Залишилося одне питання. Причому тут Преображення Господа? Це велике свято стало жертвою народного невірного трактування освячення плодів випадково.

Справа в тому, що наша Церква живе за грецькою традицією, так як саме з Греції ми при Хрещенні Русі перейняли богослужбовий статут. У цій країні плоди дозрівають ближче до свята Преображення, тому там і повелося освячувати плоди саме в цей день. Але разом з тим в Требнику чітко написано,

що, по-перше, молитва відбувається не над плодами, а над тими, хто їх вирощує і приносить, а по-друге, що освячувати їх треба в тому місці, де вони ростуть, особливо це відноситься до винограду.

Таким чином, можна зробити висновки: 19 серпня треба прийти в храм помолитися Спасителю в день Його Преображення, Причаститися і по можливості принести в жертву Богу фрукти або овочі в будь-якій кількості, щоб через це мале приношення всі наші фізичні та матеріальні труди отримали освячення. І, звичайно, **ніколи надалі не називати свято Преображення Господня "яблучним Спасом"!**

-Ігумен Саватій Собко



“Apples overshadow our Savior”

SANCTIFICATION OF FRUITS: TRADITION OR SUPERSTITION?

Bringing fruits, most often apples, to church for blessing on the Transfiguration, August 19 is a good tradition!

On this day, the church is always full of people. Everyone comes with baskets and bags full of various fruits and vegetables. And that is why among the people the Feast Day of the Transfiguration of the Lord, is sometimes called “Yabluchnyj Spas”... “Spas” means Savior, that is, if we speak literally, this popular name of the feast sounds like “apple Savior”. It does not fit in with the reverence of the Church calendar, and it hardly reflects the essence of the Tradition of the blessing of fruits.

Unfortunately, people who use this name do not realize the affront they cause in doing so, for they are unwittingly grieving the Savior Himself by relating His blessing and Him to an “apple”. In fact, the holiday is dedicated to the Transfiguration of the Lord and only a small part of it is connected with the consecration of harvested produce, not only apples. But, unfortunately, in this case, in everyday life, how sad it is, that apples overshadow the Savior ...

Where did it all start? Let’s turn to the history of the Old Testament. Even in the book of Exodus, there is a mention that it is necessary to bring to the temple as a gift to God the first fruits and vegetables from the harvest - the first fruits, not all, but only the first. Pay attention - BRING to the temple, not take from the temple. So, what’s the matter? Are we misunderstanding something?

The very meaning of offering fruits to the temple was to leave these fruits there, to sacrifice them to God. Such a sacrifice educates a person in a correct understanding of the structure of this world. After all, we give to God not what already belongs to Him, but that which has grown thanks to our efforts as well. In this way, we show the Creator our humility, we ask Him to accept from us small sacrifices from our works, and through this small offering to sanctify and bless the whole harvest, our whole year, and bless the next season of our efforts in the fields and elsewhere. Offering and leaving our fruits with God, teaches us to set priorities in life correctly. So that material goods

do not prevail over spiritual values, the perishable over the eternal.

Such a misunderstanding of the holiday led to the emergence of incomprehensible traditions which are nothing more than superstitions in direct opposition to the teachings of the Church, such as not to eat any fruits until August 19, to eat blessed fruits only on an empty stomach, and many other regulations - and all because of a misunderstanding of why we ask God’s blessings upon the fruit.

The first thing to understand is that the blessing of fruits is not needed by the fruits but is needed and done for the people.

Second, by blessing fruits, we consecrate not a small bag or basket that we brought to church, but the fruit of our labors.

The third, is that it would be better to leave a basket of apples in the church as a sign of gratitude to God for His bounties. But, if you really want, you can, of course, bring home some fruits blessed on this day, and share with not only family and friends, but find someone who is hungry and feed them.

One question remains. What about the Transfiguration of the Lord? This great holiday became a victim of popular misinterpretation of the consecration of fruits by accident.

The fact is that our Church lives according to the Greek Tradition, since it was from Greece that we adopted the liturgical charter at the Baptism of Kyivan-Rus. In this country, fruits ripen closer to the Feast of the Transfiguration, which is why it is customary to consecrate fruits on this day. But at the same time, it is clearly written in Trebnik (Book of Needs) that, firstly, the prayer is not over the fruits, but over those who grow them and bring them, and secondly, that they should be consecrated in the place where they grow, especially this refers to grapes.

Thus, we can draw the following conclusions: on August 19, we should come to church firstly to pray to the Savior on the day of His Transfiguration, to receive Holy Communion and, if possible, to offer fruits or vegetables as a sacrifice to God in any quantity, so that through this small offering all our physical and material labors will be sanctified . And, of course, **never again call the feast of the Transfiguration of the Lord “the apple Savior”!**





THE TRADITION OF BLESSING FRUIT ON THE TRANSFIGURATION

Orthodox Christians bring everything before God for his blessing. We have our homes blessed, our livestock blessed, our automobiles blessed, and especially the first fruits of our harvest. The Tradition of blessing fruits on the Transfiguration serves as a beautiful reminder of the harmonious relationship between God, humanity, and the created world. It encourages believers to recognize God's presence and providence in all aspects of life, from the cultivation of the land to the spiritual nourishment received through the Sacraments. This Tradition reflects the Orthodox understanding of creation's sanctification and the continual process of transfiguration toward God's eternal glory.

On the Holy Feast-Day of Transfiguration (Metamorphosis), which falls on August 19th, our cherished Orthodox Christian Tradition calls for the faithful to gather in celebration, bring the first and best fruits and vegetables to be blessed on this day. Among these offerings, grapes hold a special significance as they relate to the Eucharist and are found in each basket getting blessed.

The act of blessing fruits and vegetables on this sacred day holds a profound beauty and symbolism within our Holy Church. It serves as a testament to the ultimate transfiguration of all creation through the Grace of Christ, our Savior. This practice embodies the notion of the eventual blossoming and fruition of all things, as they are transformed and glorified within the realm of God's eternal Kingdom of Life.

This custom is rooted in early Christian traditions, when on the 16th of August, the farmers would gather the first fruits of their late summer harvest, such as grapes and figs, as an expression of gratitude to God. These offerings were then presented to the Church to receive God's blessing, and then shared with the faithful present during the Divine Liturgy as a blessing to them. These initial fruits, known as the "beginnings," signified the commencement of the harvest season.

Constantine VII, in a text dating back to the 7th century, provides a vivid description of this Tradition. The Emperor would gather these "beginnings" in Chalcedon, an area abundant with vines, and await the arrival of the Patriarch of Constantinople on the

Holy Day of Christ's Transfiguration. It was during this occasion that the fruits would be blessed, and the Patriarch himself would personally distribute the blessed grapes to the faithful. It is a practice deeply rooted in our Faith and signifies the abundant goodness and generosity of God's providence.

Saint John Chrysostom, a revered theologian, and Father of the Church, eloquently expressed the profound truth that the farmer receives the fruits of the earth not solely due to his labor and toil, but primarily through the benevolence of God, "Who grows this fruit, because neither is it he that plants anything, neither he that waters, but God that gives the increase".

The custom of bringing grapes to the church is profoundly linked to the Holy Mystery of the Eucharist. In the prayer for the blessing of grapes, the priest beseeches the Lord to bless this new fruit of the vine, which reached its full ripeness due to the gracious provision of favorable weather conditions, rain, and tranquility. The prayer further emphasizes that consuming this fruit brings joy and imparts the honor of offering it to God.

During the earliest centuries of Christianity, the faithful would bring to church the first fruits and crops of the new harvest, including bread, wine, olive oil, incense, wax, and honey. Of these offerings only bread, wine, incense, olive oil, and wax would be consecrated and taken to the altar, while the remaining provisions would

be utilized for the welfare of the clergy and the less fortunate, whom the Church compassionately cared for. These offerings embodied gratitude to God for His abundant blessings while simultaneously serving the needs of both God's servants and those in need.

This timeless tradition remains alive and vibrant today, with the consecration of bread, wine, eggs, milk, and other foods blessed in church and shared with the needy and enjoyed at home on Pascha. The consecration of flowers and branches occurs on Palm Sunday, Pentecost, the Exaltation of the Holy Cross, and Sundays during the week of the Veneration of the Cross. Furthermore, offerings such as grains with raisins and honey are employed in services for the departed and commemorative feasts. Prospora is presented to the church for the proskomedia, celebrated by the priest prior to the Divine Liturgy during which the bread and wine are prepared for the Eucharist. The prospora not used for the Eucharist is blessed and handed out to the faithful as antidoron (instead of the Gifts) at the conclusion of the Divine Liturgy.

Let us all earnestly seek to learn, comprehend, and embrace the rich tapestry of Orthodox Christian Traditions, treasuring them as sacred legacies to be preserved and practiced. In doing so, we honor the heritage passed down to us and participate in the spiritual Traditions that connect us with generations of believers who have upheld these practices throughout the ages.





ПРЕОБРАЖЕННЯ ГОСПОДНЄ

19 серпня є днем святкування Преображення Господнього в Православній Церкві. Це свято також знане як Яблучний Спас. У цей день прийнято освячувати різноманітні фрукти та овочі, зокрема яблука та виноград.

Свято Преображення Господнього існувало вже в IV ст., про що свідчать повчання і слова Єфрема Сіріна й Івана Золотоустого. Мати Костантина Великого, свята рівноапостольна Єлена, побудувала на горі Фавор храм на честь Преображення, зруйнований у XII ст. Салах-ад-діном. Піснеспіви на честь свята були написані Іоанном Дамаскином і Космою Маюмським (VIII ст.). Від VI ст. це свято урочисто святкується у Східній Церкві під назвою «Господнього Преображення».

Ця традиція має глибокі духовні засади і символіку. Преображення Господнє вказує на те, як Ісус Христос виявив свою божественну суть і славу перед обранцями Петром, Яковом та Іваном на горі Таворі. Це свято позначається як момент звільнення від земних обмежень та перехід до духовної сфери.

Обряд освячення фруктів і овочів, зокрема яблук і винограду, на Преображення має глибокий символічний зміст. Яблука, наприклад, можуть символізувати душі вірних, що чекають на перетворення та освячення, подібно до того, як фрукти проходять процес зростання та дозрівання. Виноград може вказувати на Євхаристію, де хліб та вино стають Тілом та Кров'ю Христа для духовного живлення віруючих.

Цей обряд також нагадує вірних про важливість подяки Богові за всі дари та плоди землі. Освячення фруктів та овочів вбачається як підтвердження Божої гідності та благословіння, яке відображається у врожаї та плодах природи.

Преображення Господнє і святкування Яблучного Спасу відзначають нерозривний зв'язок між духовною та матеріальною сферами життя, нагадуючи вірним про те, що Божя Благодать трансформує й освячує усе створення.

Today we celebrate the Feast of the Transfiguration of the Lord.

THE LESSON OF THE TRANSFIGURATION IS THAT WE NEED TO ALLOW OUR LORD TO BRING US TO THE MOUNTAIN, TO PRAY WITH HIM, TO SEEK HIS FACE. EVERY DAY. WE NEED TO ALWAYS BE LOOKING FOR OPPORTUNITIES TO BE CLOSE TO CHRIST JESUS IN PRAYER!

When we pray, we are opening our hearts to God. When we reflect on the Gospels, we begin to see Jesus Christ alive and working in our lives. Prayer opens us to the truth about our lives, the reality that heaven is the destination for our journey. - Archbishop Daniel



Сьогодні ми святкуємо Преображення Господнє!
ДУХОВНИЙ УРОК ПРЕОБРАЖЕННЯ ПОЛЯГАЄ В ТОМУ, ЩО МИ ПОВИННІ ДОЗВОЛИТИ ГОСПОДУ ПРИВЕСТИ НАС НА ГОРУ, МОЛИТИСЯ З НИМ, ШУКАТИ ЙОГО ОБЛИЧЧЯ. КОЖЕН ДЕНЬ. ТРЕБА ЗАВЖДИ ШУКАТИ НАГОД БУТИ БЛИЗЬКИМИ ДО ХРИСТА ІСУСА В МОЛИТВІ!

Коли ми молимося, ми відкриваємо свої серця Богові. Коли ми розмірковуємо над Євангеліями, ми починаємо бачити Ісуса Христа живим і діючим у нашому житті. Молитва відкриває нам правду про наше життя, реальність того, що небеса є пунктом призначення нашої подорожі.

- Архієпископ Даниїл



UKRAINIAN ORTHODOX CHURCH OF THE USA
 УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

THE BEAUTY OF GOD'S CREATION LEADS US CLOSER TO HIM
Let's Introduce You to the Amazing Animal World of the Spiritual Center - Metropolia of the Ukrainian Orthodox Church of the USA

"Since all creatures that God has made are quite beautiful, I say that we need to see in each and every being the perfection of beauty." St. Gregory, Bishop of Nyssa (335-394)

There are many things in this world that can point our hearts to God, but one of the most effective means of leading a person to God is through the beauty of His creation. Not only does the beauty of the natural world lead us to God, it also establishes peace in our soul and encourages us to act with love and kindness.

This is why it is beneficial to surround ourselves with natural beauty and to seek out those breath-taking places that God has created. Furthermore, the recognition of this beauty will also create in us a desire to protect creation, doing all that we can to be a good steward of the environment.

God has given us a beautiful world to be in, and it is up to us to protect it for years to come so that others may grow deeper in their relationship with the Creator. *-Archbishop Daniel*

Photos: Maksym Zhuravchik



КРАСА БОЖОГО ТВОРІННЯ ЗБЛИЖУЄ НАС ДО БОГА
ЗНАЙОМТЕСЬ: неймовірний тваринний світ Митрополії УПЦ США

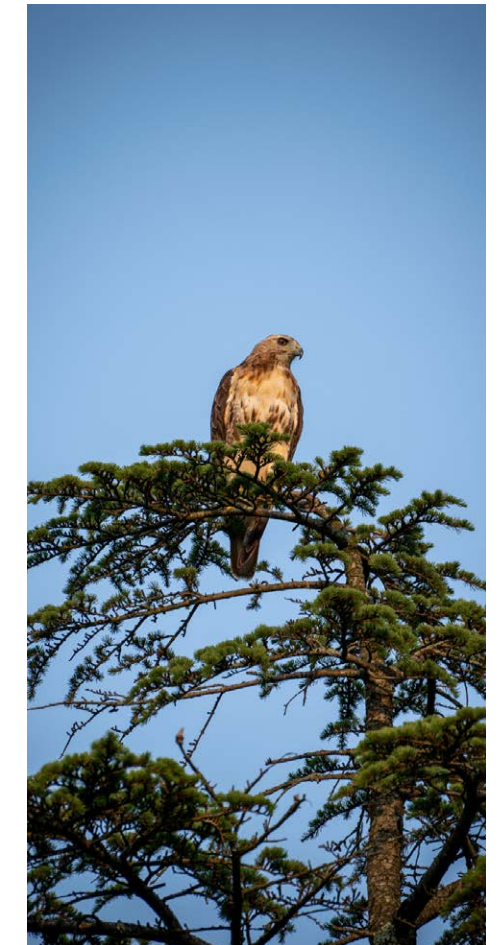
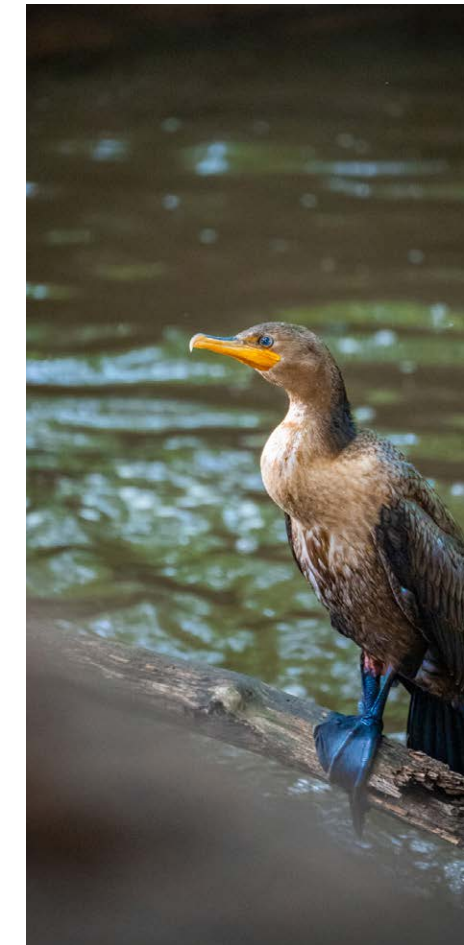
«Оскільки все створене Богом є неймовірним, - ми повинні вбачати в кожному створінні досконалість Божественної краси». Св. Григорій, єпископ Нісський (335-394)

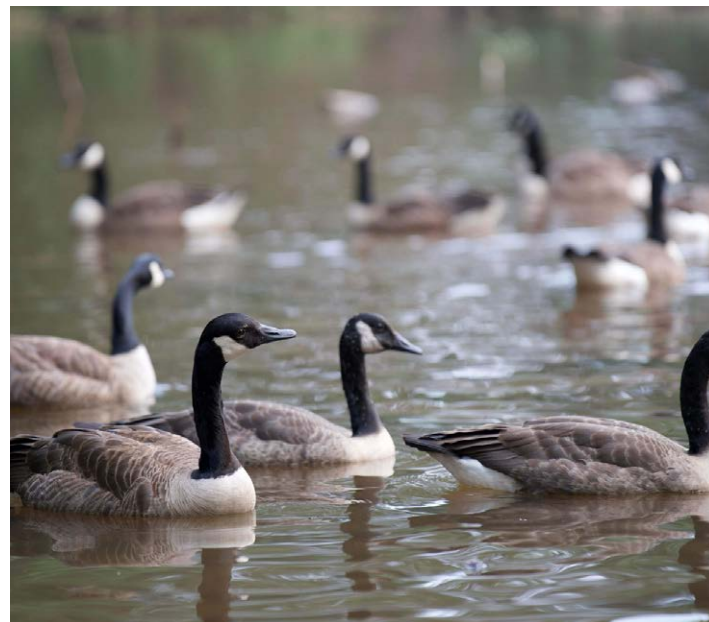
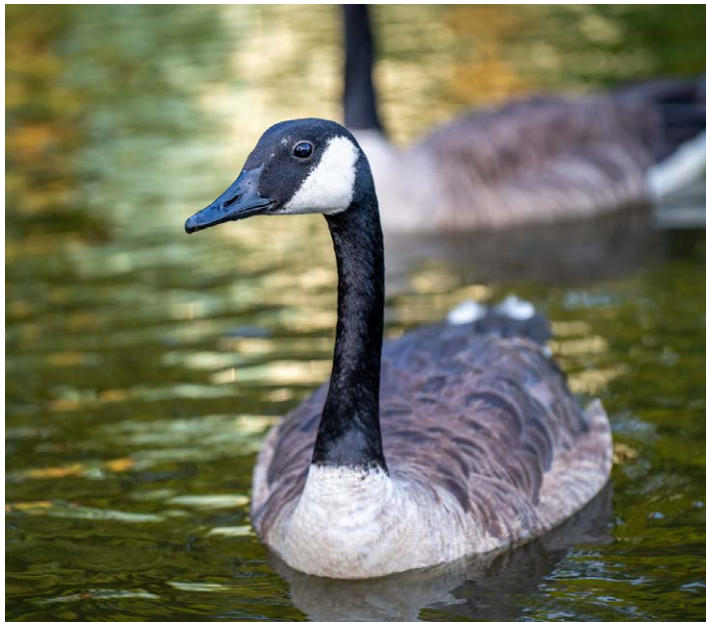
У цьому світі є багато речей, які можуть спрямувати наші серця на Бога, але один із найефективніших засобів привести людину до Бога — це через красу його творіння. Краса природного світу не лише веде нас до Бога, вона також встановлює мир у нашій душі та заохочує діяти добродібно.

Ось чому корисно оточувати себе природною красою та шукати захоплюючі місця, які створив Бог. Крім того, визнання цієї краси також породить у нас бажання захищати створіння, роблячи все можливе, щоб бути добрим опікуном довкілля.

Бог дав нам прекрасний світ, у якому ми маємо бути, і від нас залежить захист його майбутнього для того, щоб інші могли глибше розвивати свої стосунки з Творцем. *-Архієпископ Даниїл*

Світлина: іподиякон Максим Журавчик





**STS. PETER AND PAUL
UKRAINIAN ORTHODOX PARISH**
in Millville, NJ Prayerfully Celebrated Patronal Feast Day

**УКРАЇНСЬКА ПРАВОСЛАВНА ПАРАФІЯ
СВ. ПЕТРА І ПАВЛА**
в Милвилі, Н. Дж. молитовно відзначила храмове свято

“Влада є дар від Бога, який має бути використаний з мудрістю, любов’ю та справедливістю для блага всіх людей, з відповідальним використанням та служінням іншим.” Архієпископ Даниїл

Архієрей Церкви має покладену на себе відповідальність святих Апостолів за пастирську турботу для своїх прихожан. Відвідування парафій дозволяє Архієрею знати вірних християн Церкви особисто, розуміти їх потреби та проблеми, і надавати необхідну духовну та моральну підтримку.

Сьогодні 16 липня 2023 року, у 6-ту неділю після П’ятидесятниці, предстоятель УПЦ США, Високопреосвященніший Митрополит Антоній у співслужінні Високопреосвященнішого Архієпископа Даниїла, молитовно відзначили пам’ять св. ап. Петра і Павла, у м. Милвилі, Н. Дж., настоятелем якої є протоієрей Орест Пугальський.

Незважаючи на несприятливі погодні умови, задовго до приїзду наших ієрархів УПЦ США, вже чекали численні віряни, які бажали отримати благословення від владик. Це свідчить про їхнє глибоке прагнення зустрітися зі своїми духовними лідерами та отримати їх благословення.

На Божественній Літургії Архієреєм співслужили о. Орест Пугальський (настоятель парафії), прот. Тарас Науменко (парафія св. Володимира м. Філадельфія), о. Віталій Павликівський (парафія Всіх Українських Святих, м. Нью Йорк), прот. Мілорат Орлич (парафія св. Миколая Чудотворця,

м. Філадельфія, Сербська Православна Церква США), протоієрей Василь Криштомполь (парафія Архистратига Михаїла, м. Балтимор), о. Микола Мороз, диякон Андріан Мазур та диякон Павло Висоцький.

Під час богослужіння лунали молитовні прохання за воїнів, які захищають Україну, за владу і наш народ та за спокій душ усіх полеглих оборонців Батьківщини й мирних жителів. Окрім того, Архіпастир возніс особливу молитву до Господа в час, коли Батьківщина в небезпеці.

Молитва за воїнів є вираженням вдячності за їхню мужність і жертвність, а також проханням до Бога про їхню безпеку, міцність та велике благословення. Це свідчить про турботу Церкви та вірян про добробут і захист тих, хто стоїть на передовій захисту нашої Батьківщини України.



На проповіді Архієпископ Даниїл розповів про роль влади та важливість прийняття Божої волі. "... якби Бог повністю керував нами, лишивши без уваги нашу вільну волю, то ми втратили б свободу. Божа мудрість полягає в тому, що Він дає нам можливість використовувати наш розум і вільну волю, щоб приймати розумні рішення та покликання, в тому числі і вірити в Нього. Свобода і віра нерозривно пов'язані між собою. Без свободи неможлива справжня і глибока віра. Це означає, що Господь поважає наш власний вибір і дає нам можливість обрати, включаючи можливість не вірити в Нього. Віра, яка народжується зі свободи волі, є дорогоцінним даром, який надає нам можливість зблизитися з Богом і досліджувати Його світло."

Також, Владика підкреслив, - "Суть нашої волі полягає в тому, що ми можемо вибрати, прийняти або відкинути Бога. Це показує, що Бог бажає, щоб ми вільно вибирали Його, а не були примушеними до цього. Він шанує наші рішення і дає нам можливість бути партнерами в духовному житті, рості та пізнанні."

Така свобода вибору відкриває шлях для глибшого розуміння і прийняття Божої волі. Вона дає нам можливість досліджувати, пізнавати і зростати у духовному житті. Це заклик до нас усіх - бути свідомими, використовувати нашу вільну волю з мудрістю і розумінням, приймати Божу волю і прагнути до спільності з Ним.

Отже, будьмо мудрими у використанні нашої вільної волі, приймаючи Божу волю і вибираючи віру в Нього. Нехай наші рішення будуть зроблені з розумінням і відповідальністю. Нехай наша свобода буде джерелом нашого духовного зростання і спільноти з Богом."

Після Божественної Літургії, з вітальним словом звернувся Високопреосвященніший Митрополит Антоній, який висловив свою вдячність та високу оцінку жертвовного служіння настоятеля о. Ореста та всіх парафіян. Владика зазначив вагомий внесок покликання наставника служити та підтримувати громаду в їхньому духовному рості, що має значущий вплив на життя парафіян та сприяє зміцненню духовної спільноти.

Спільна трапеза після Літургії була не лише фізичним харчуванням, але й часом спілкування, дружби та зближення. Вона символізувала духовну благодать, яку ми отримуємо через Євхаристію. Це був час подяки Богу за дар життя і любові, яка об'єднує нас у християнській вірі.



Важливо пам'ятати, що підтримка духовної атмосфери громади та дружніх відносин вимагає зусиль і зобов'язань з боку кожного учасника парафії. Надаваймо допомогу тим, хто потребує, і підтримуймо один одного в труднощах. Будьмо чутливими до потреб ближніх та діймо в дусі християнської любові. Спільність і єдність можуть бути збережені, якщо ми продовжуємо працювати над цим разом і прагнемо жити відповідно до вчення Христа.

Автор: іподиякон Роман Марчишак

Photos by Subdeacon Maksym Zhuravchuk





While most of us cannot travel to Ukraine in this present time (due to the ongoing military aggression of Russia against the peaceful nation of Ukraine) to experience the rich religious and cultural traditions of Ukrainian people, the Cincinnati, OH Ukrainian-Americans brought the celebration of Ukrainian spirit and culture to the local community.

Archbishop Daniel, accompanied by the seminarians of St. Sophia Ukrainian Orthodox Theological Seminary subdeacon Maksym Zhuravchyk and subdeacon Andrii Akulenko, arrived the city of Cincinnati, located on the Ohio river, to lead the Ukrainian Orthodox community in prayer, as they work tirelessly to prepare for a festival, proceeds from which are set to equip one of Kherson's hospitals with basic diagnostic tools.

The Kherson region used to be a flourishing center in southern Ukraine. During the Russian invasion it was robbed and ravaged by Russian military. After its liberation by Ukrainian forces in November 2022, it became evident that most of the valuable equipment was either destroyed or stolen from many hospitals. Efforts by the Ukrainian government and volunteer forces to restore the region faced a major hurdle after the entire area flooded because of the destruction of the Kakhovka Power Plant by its occupiers on June 6, 2023. This act of terrorism left the region without vital infrastructure and medical equipment. Kherson is still one of the most shelled cities of Ukraine and is in dire need of basic medical life support.



Early in the morning of Saturday, August 5, 2023, His Eminence Archbishop Daniel personally led the celebration of the Eucharistic Divine liturgy, thus enabling volunteers, workers, and parishioners of the local Ukrainian Orthodox mission to pray for the success of their efforts and the peace and stability of Ukraine.

In the middle of the temple space of the local Fleming United Church of Christ, where the Ukrainian community temporarily prayed and used the surrounding space for activities, the icon of the Mother of God of Pochaiv was placed, thus celebrating a memory of the deliverance of the Dormition Lavra Monastery from a Turkish siege on July 20-23, 1675.

Vladyka Daniel brought the icon for veneration of the local community from the Three Holy Hierarchs Seminary chapel in the Metropolia Center of the Ukrainian Orthodox Church of the USA in South Bound Brook, NJ. In his remarks, the archbishop related the miraculous narrative of deliverance of the monastics and people from the foreign siege and invasion by the enemy.

“During the war with the Turks in the summer of 1675, Tartar regiments invaded Pochaiv, surrounding the monastery on three sides. The weak monastery walls and its stone buildings did not offer much defense against a siege. Abbot Joseph (Dobromirsky) urged the monks and laypeople to pray to their heavenly intercessors: the Most Holy Theotokos and St. Job of Pochaiv.

The monks and the laypeople prayed fervently, prostrating themselves before the wonderworking icon of the Mother of God and the reliquary with the relics of St. Job. At sunrise on the morning of July 23, as the Tatars were planning an assault on the monastery, the abbot ordered that an Akathist to the Theotokos be sung. At the opening words, “O Queen of the Heavenly Hosts,” the Most Holy Theotokos suddenly appeared over the church, in “an unfurled gleaming-white omophorion,” with angels holding unsheathed swords. St. Job stood beside the Mother of God, bowing to Her and beseeching Her to defend the monastery.

Becoming terrified at the sight of the holy army, the Tatars shot arrows at the Most Holy Theotokos and St. Job. However, the arrows fell backwards and wounded those who shot them. In panic and without looking, the enemy trampled upon and killed each other. The defenders of the monastery pursued them



and took many prisoners. Afterwards, some of the prisoners accepted Christianity and remained at the monastery.”

Vladyka Daniel offered intercessory prayers in front of the icon for the nation of Ukraine, as people in present time relieve the horrific moments of war and destruction perpetrated by the invaders.

Moreover, another sacred icon was offered for veneration. Sunday, August 6, 2023, is a day of prayerful commemoration of the Holy Martyr Christina of Tyre (300), who was recently selected by the youth of the UOC of the USA as one of the patron saints of the young generation of Ukrainian Orthodox Christians in the United States of America.

Once again, Archbishop Daniel offered a short reflection on the life of the saint, stating: “The Martyr Christina lived during the Third Century. She was born into a rich family, and her father was governor of Tyre. By the age of 11 she was very beautiful, and many wanted to marry her. Christina’s father, however, envisioned that his daughter should become a pagan priestess. To this end he placed her in a special dwelling where he had set up many gold and silver idols, and he commanded his daughter to burn incense before them.

In her solitude, Christina began to wonder who had created the beautiful world. From her room she was delighted by the stars of the heavens and constantly thought about the Creator of all the world. She was convinced that the voiceless and lifeless idols in her room could not create anything, since they themselves were created by human hands. She began to pray to the One God, hoping that he would reveal himself to her. Her soul blazed with love for the Unknown God, and she intensified her prayer all the more, and combined it with fasting.

Christina was visited by an angel, who instructed her in the true faith in Christ, the Savior of the world. The angel called her a bride of Christ and told her about her future suffering. St. Christina smashed all the idols standing in her room and threw them out the window. Christina’s father came to visit her, and he asked where all the idols had disappeared. Her father was displeased and put her in prison with orders to torture St. Christina until she renounced her faith in Christ.

An angel of God appeared each night, healing her wounds and strengthening her with food. Her

father, seeing her unharmed, gave orders to drown her in the sea. An angel sustained her while the stone sank down, and Christina miraculously came out of the water and reappeared before her father. In terror, the torturer thought this to be sorcery and he decided to execute her in the morning. He summoned St. Christina and tried to persuade her to renounce Christ, but seeing her unyielding firmness, he subjected her to cruel tortures. St. Christina was in prison for a long time and a lot of people came to visit her. She converted close to 300 people while she was there.

A new governor arrived and resumed her torture. After various torments, he gave orders to throw her into a red-hot furnace and lock her in it. After five days they opened the furnace and found the martyr alive and unharmed. Seeing this miracle take place, many believed in Christ the Savior, and the torturers executed St. Christina with a sword.

Numerous faithful approached the chalice and received the Holy Eucharist, thus partaking in the Divine Banquet of Christ the Savior.

The day continued with a joyful celebration of Ukrainian heritage. During the formal opening of the festival, Serhiy Kharchyk - the chairperson of the event stated: “The moment we’ve all been eagerly waiting for has finally come! The Ukrainian community of Cincinnati excited to welcome each and every one of you to our annual festival!

Prepare to be enchanted by a spectacular display of love and dedication as our countless volunteers have poured their hearts into meticulously preparing a feast that will tantalize your taste buds and leave you craving for more. From savory delights to mouthwatering treats, our food embodies the very essence of Ukrainian culinary artistry.

But this festival is not just about the food; it’s a gateway to a vibrant world of Ukrainian culture that will captivate your senses. Immerse yourself in a whirlwind of colors, sounds, and traditions that have been lovingly preserved and nurtured through generations. Let the beats of traditional music and the grace of folk dances transport you to a realm of joy and celebration.

Today is more than just a gathering; it’s a powerful statement of resilience and unity. We are fiercely protecting our precious heritage from the relentless storm of an unjust war waged against Ukraine. Our culture stands strong with its own unique traditions, foods, language, and unmistakable identity.

None of this would be possible without your unwavering support! As we unite in celebration, we extend our heartfelt gratitude to each one of you for standing with us, embracing our culture, and becoming a part of our extended family.

So, let’s paint the day with vibrancy, joy, and camaraderie. Come one, come all, and let the Ukrainian spirit infuse your soul. Get ready for an unforgettable experience that will leave you inspired and enriched!”

Vladyka Daniel formally opened the festival with a prayer for Ukraine, especially for the children of Ukrainian nation, who have been injured, killed, or forcefully removed by the perpetrators of peace.

Participants had many diverse activities to choose from. Whether enjoying live Ukrainian music and dancing, shopping at the cultural stands, taking the kids on rides and carnival games, guided tours of the Church itself, or just relaxing while feasting on Ukrainian varynyky, pampushky and meat grilled meats, or home-made pastries or other desserts, a good time was had by all, yet constantly reminded by the reality of the war in Ukraine.

Volunteer parishioners of the local community worked weeks in advance to collect donations, organize food preparations, and countless individuals worked the kitchen, food stands, ticket booths, and security to ensure all went smoothly. Credit goes to all the volunteers who pulled together to raise money for their cause, while creating a memorable event for the entire community.

Photos by Subdeacon Maksym Zhuravchyk





Archbishop Daniel Visits Los Alamos Orthodox Parish Community:
 "It is amazing to know that Christ Jesus touches our hearts. This is where everything starts, this is when we truly begin to live."

Архієпископ Даниїл відвідав Українську Православну громаду Лос Аламос, Нова Мексика: «Почуття духовного піднесення відчувається у момент усвідомлення наскільки Христос торкається наших сердець.»



The faithful community of Saint Job of Pochaiv Orthodox Church in Los Alamos, NM, rejoiced as they welcomed His Eminence Archbishop Daniel for his highly anticipated annual Archpastoral Visit this past weekend. The visit, which took place from July 21-23, was a joyous occasion filled with heartfelt prayer, spiritual enrichment, and a deep sense of unity.

During his stay, His Eminence Archbishop Daniel, the esteemed spiritual leader of the Western Eparchy, led a series of inspiring events that brought joy to the congregation and left a lasting impact on all in attendance. The visit commenced with a warm and traditional reception, where parishioners, clergy, and community members came together to extend their heartfelt greetings to the Archbishop and offer him bread and salt.

Throughout the weekend, the itinerary included several divine liturgies, prayer services, and intimate gatherings where His Eminence engaged in discussions with parishioners and shared his profound insights on matters of faith, community, and personal growth. The Archbishop's messages were filled with compassion and wisdom, resonating deeply with those in attendance and reaffirming the enduring values of the Orthodox faith.

Father Theophan, the priest of Saint Job of Pochaiv Orthodox Church, expressed his gratitude for the uplifting visit, stating, "We are truly blessed to have had His Eminence Archbishop Daniel with us this weekend. His presence has brought us renewed



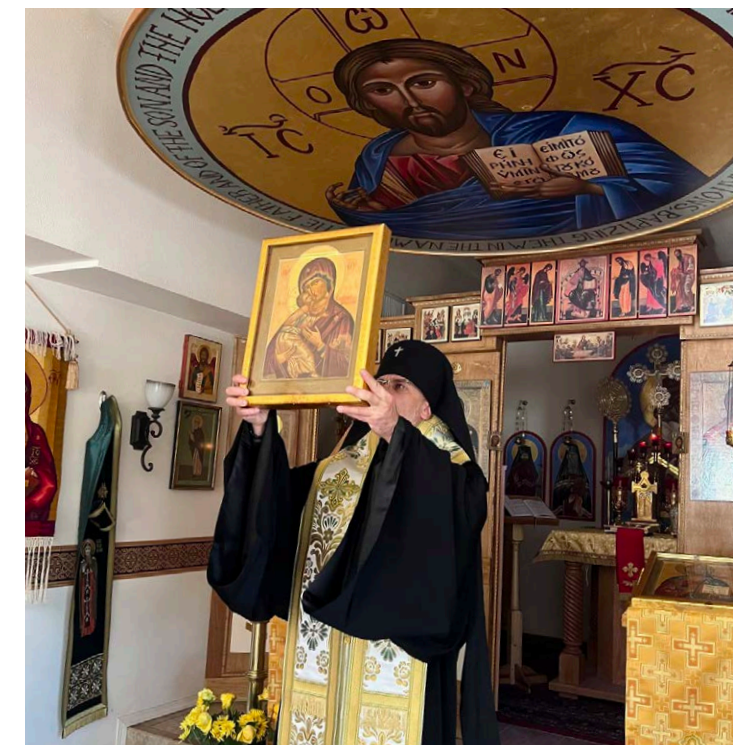
spiritual strength and encouragement to continue living our faith in service to others. The love and support shown by our parishioners and the wider community have made this a truly memorable experience."

The Archpastoral Visit included an evening at the Summer Concert Series at Ashley Pond with the mobile chapel of the church which provided a unique opportunity for locals to interact with Archbishop Daniel, seeking his blessings and guidance. Through these personal exchanges, many individuals found solace and inspiration in the Archbishop's words, leaving the visit with a renewed commitment to their faith and community. The mobile chapel of Saint Job is a regular fixture at the Friday night concerts. Last year, during the whole series, over 500 people visited the chapel during the concerts.

The annual visit of Archbishop Daniel to Saint Job of Pochaiv Orthodox Church has become a cherished tradition that unites the congregation and fosters a deep sense of spiritual family among the faithful. The community looks forward to continuing this tradition in the years to come and building upon the spiritual foundation strengthened during this year's visit.

Saint Job of Pochaiv Orthodox Church in Los Alamos, NM, remains committed to living and sharing the Gospel of Jesus Christ, offering a welcoming space for all seeking spiritual nourishment, healing, and wholeness.

Photos by Subdeacons Yaroslav Bilohan and Andrii Akulenko





Those who know a little bit about my interest in stewardship also know that it largely came from the context of serving in a mission parish that a lot of the basic ideas of stewardship came alive to me in that ministry assignment.

One may believe that 'starting a mission' is a good idea, or cool, or maybe even God's will. But the 'stewardship' of that effort requires a whole lot of resources! Where do the resources come from? This is the essence of Orthodox Christian stewardship really, believing that '**Christ is in our Midst**' and He is and will be providing for us in wonderful ways to further *His* mission. (Lk.12:27ff)

I'll use the two narratives of the miraculous catch of fish found in the Gospels (Lk. 5, Jn. 21) as examples of how this works.

GOD IS WORKING AND WE DON'T KNOW IT

In both of the accounts in Holy Scripture of the miraculous catch of fish, the *futility* of the apostles' is immediately evident. Their efforts to catch fish using their considerable personal skills and equipment, honed through years of practice and experience, nevertheless come up woefully empty. It would seem that the lesson of Christ-God in these stories is less about fish and more about how God Himself works. He is planning things out and working things out. But those to be called 'apostles' have NO clue about what is going to happen let alone why. They will discover both from Christ in the midst of what they are doing in their daily lives.

This is a norm of Christianity – when we say '*Christ is in our midst*' we really mean it, and He is working His divine purposes – and we often have no idea what He's up to. He will reveal it in *His* time, perhaps after we have toiled hard, and felt the icy chill of desperation deep within us that our best efforts, creative genius, or profound sweat and effort, have produced nothing. The 'reveal' of what God is up to is completely up to Him as to the time, manner, place and people. In the case of the fishermen in Luke's Gospel it would be the guys who were fisherman who would be challenged in this way – to work and to not lose sight of the goal which can only be fulfilled by Christ in *His* time.

With this pattern set, Jesus would call his followers 'fishers of men'. The catch would depend upon the hard work of his followers but ultimately depends upon the Lord's grace, timing and place. On their own, the apostles can accomplish nothing. If fishing all night on a boat and catching nothing is hard, then those who work the spiritual mission of Christ in the world also learn very quickly that this is a work which must be carried out with no clear promise outright of a tangible 'catch' today, or tomorrow or next week. To predict it to be so or worse, to succumb to the temptation to make something happen *will thwart God's agenda* by inserting our own. But the steward of the mission of fishing for souls must continue and believe that God is with us, and the He is working even if he doesn't know any of the specifics. But goal is to make everything Ready – relying on God to provide the 'increase'. (1Cor.3:6)

OBEDIENCE

In both of the Miraculous Catch narratives, the miracle only happens when something *changes*. In St. John's narrative, it is when the voice of Christ is heard and there is a response to that voice in obedience. "*Cast your net onto the other side of the boat*", He commands. The apostles hear the command, and have to undo some of their own work to allow Christ's direction to be carried out.ⁱⁱ When they are obedient, the miracle happens. The fish appear and are easily caught in those nets, and with that equipment, by the skilled and hardworking fisherman. But the catalyst for the miracle was the Word of God which manifests His presence. Christ was in *their* midst and everything changed!

Stewardship of the Mission is stewardship of the Word of God, not just as a book, but as His very Presence. It is amazing really, that Christ chooses us Orthodox Christians to work this way, by allowing us, to somehow make Him present and manifest to people, including people who do not know or follow Him. It is amazing that we, as priests and the people of God when celebrating the Liturgy that we call upon the name of the Lord and He visits us – in the Holy Eucharist as the Holy Spirit changes the Bread and Wine into His Body and Blood and truly, '*Christ is in our Midst*.'ⁱⁱⁱ

So, the apostolic Church then is comprised of the people who are sent to *work* in very practical ways to do enable the mission of Christ to become present in the world. They do their work and He does what He alone can do. The human work is graced by the Divine energy of God, accomplishing what He wills, in the manner that He wills it. As with the apostles and their fishing, they must do their grunt work and slave away with hope that they will be 'successful' which for fishermen meant not going home hungry that night. But what changes when the fishermen become apostles at Pentecost, is that they are driven by obedience to Christ and His Mission, the salvation of souls. Their sole desire is what He desires, as St. Paul put it, that, "*All be saved and come to the knowledge of the truth.*" (1Tim.2:4)

A mission parish, as I have come to experience it, has this salvation of souls as its sole purpose, from the beginning. It is a work set forth in Faith **to bring the Gospel of Jesus Christ to people that they be saved – though a personal encounter with Christ leading to conversion spiritually and sustained mystically by His presence through sacraments and participation in the spiritual way of life in the**

Church outlined in the Scriptures. This is the Church's stewardship of not only the Gospel, but of the very grace of Christ, which is present in the moment, bringing people to salvation.

The stewardship of the Mission of the Church is all about Work. Under this umbrella of 'sacred work', a multitude of tasks requiring a multitude of people and a multitude of skills are needed. While a mission may begin with only one or two people and a vision, it must be open to the ways that God will bring in people with very different backgrounds and skillsets so that they all can be participants in this work of carrying out His mission. Some times I've found myself praying to the Lord to bring the people with the specific gifts that we may need to carry out the mission but don't seem to be present at the moment.

And what is this 'work' comprised of? Let me mention a few obvious essentials common to stewardship of every Church endeavor – mission parish or established parish.

Communications – are 'everything' in missions. The work of transmission of the Word of God to His people is what missions do. This takes many forms of course, in person, in print or even electronically and in media.^{iv} Communications bring people together and bring understanding. Some of the most valuable people in the church are those who compile the 'message' of the Church and bring it to the world and that's not always the priest. The words of parishioners to their friends, family, coworkers and those they serve are the 'word of God' to lead them to Christ in specific interpersonal encounters through friendship and caring ministry. When communication efforts are weak, the mission is lacking something serious.

Worship – The word 'liturgy' literally means, in Greek, the 'Work of the People'. Our worship in the manner that Christ set forth, is the most sacred of all of our duties as a priestly people of God, but our greatest privilege as well, to approach the Throne of Grace. (Heb. 4:16) I marvel at how some of the most profound experiences of faith for me have been in small parishes or startup missions. Perhaps in such, Christ blesses us with an extraordinary awareness of what is *always* happening in our liturgies.

Sacred Space – So, God meets us when we gather to worship Him in the Liturgy as Orthodox Christians and this has to take place somewhere. The 'sacred space' of a mission might be someone's living room or as in the case of St. Nicholas mission, a hotel room later upgraded to the basement of a closed real estate business. No matter – God is not limited by the seeming unworthiness of our not-so-sacred worship spaces.^v But He does desire us to worship in Spirit and Truth, and will lead a mission community to

establish a sacred space that He will consecrate to His glory through the ministry of the bishop. That sacred space also needs to accommodate a key element of the Christian experience from the very beginning – fellowship. For many converts, and long-time Faithful as well, the social time after Liturgy is a spiritual highlight of the week, one that requires dedicated space, servants of Christ and organization to do it well.

Dedicated Ministers – To establish a mission it takes people. A person is required who is not only called, but sent to do this work. St. Paul puts it this way,

“But how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? 15 And how will anyone go and tell them without being sent? That is why the Scriptures say, “How beautiful are the feet of messengers who bring good news!” (Rom.10:14f)

I hope to say more about the calling of men to mission service in a future essay in this series. But it also requires more than just a mission-minded lay person or priest. It requires at least ‘two or three’ gathered in His name. (Mt. 18:20) Even if it’s just the priest and his wife, Jesus has sufficient quorum to be present! But a Christian mission really isn’t about minimums, but rather that the multitude come to experience not only what Christ has to offer them, but *what they can offer to Christ* in the spirit of Christian service. Many Christians never experience the importance of stewardship because they are never invited, or dare I say commanded, to serve the Lord, which is the essence of what His stewards do!

Stewardship of Souls – Perhaps the most important stewardship calling of the mission is to offer an embrace every soul who comes through the doors of the Church, and endeavor to not only lead them to

Christ, but build them up in every way in their personal life, by attempting to help meet their many needs. This is perhaps the greatest, most demanding resource needed for mission work – the effort and skills to do the ‘people work’. It involves listening, encouraging, accepting, forgiving, leading, teaching, correcting every person with nothing less than the love and grace of Christ. For a single person, including the priest, it is overwhelming, which is why the entire community needs to see its interpersonal relationships as foundational to the Church’s mission. It’s also a recipe for flameout, if not approached with wisdom and spiritual support.

THE ESSENCE OF THE MISSION

These are just a few of the essential dimensions of how a mission emerges. It seemingly comes, ‘from nothing’. ‘Ex nihilo’ is an ancient theological term that describes our Orthodox belief of how God created the heavens and the earth, the entire cosmos, out of nothing. Yet what we discover in mission parishes is that it’s even more than that. The mission emerges from the Presence of God Himself. What we see, hear and touch in the Liturgy or in Christian fellowship come from things that have been brought together in a unity, a great coming together of God’s creation which means people and stuff, whether it be the walls of a rented mission space, the incense lit during the service, or the souls who are wrapped in that atmosphere. Everyone who participates in a mission, in the Church, is invited to encounter divine grace, as creation is sanctified and souls are saved, purified, and draw near to God.

This returns us to the theme of the beginning of this essay – that God is at work in ways unknown to us, but that He is calling us to serve His mission. This requires only that we begin to do the work of stewarding the resources He has provided and will provide for His divine purpose, the salvation of souls. And He will invite us all as fishermen to jump into the boat to go along for the ride to be His co-workers and stewards of His Mission. Ω

ⁱ One powerful spiritual practice transmitted to us which is unique to Orthodoxy is in the repetition of key sayings, such as ‘Christ is in our midst.’ And then repeating it in response, ‘He is and shall be.’ These words of faith are repeated in personal encounters daily but convey this underlying truth that has sustained previous generations in the Church despite sometimes unimaginable hardships, grief or loss. How many desperate, but faithful Ukrainian Orthodox would sing the words, ‘*Chami Boh*’ (God is with us) as a Christmas tradition which conveyed this truth, ‘Christ is among us’ trusting that He was, He is, and shall be.

ⁱⁱ I think many who serve in a variety of ministries in the Church will recognize this pattern too. There have to be a couple of ‘false starts’ before things come together by the grace of God.

ⁱⁱⁱ Just before the Creed during the Liturgy, when clergy concelebrate, they exchange a kiss and share these words with each other in faith. It’s almost like the ‘faith trigger’ beginning the Eucharistic prayers. Much, much more could be said about this liturgical moment.

^{iv} The Ukrainian Orthodox Word is one such mode of communication. How many people, over the years, have experienced the Grace of Christ’s saving work through the pages of this publication? Can we see and appreciate the power of Christ to use something like this for even greater effect?

^v I could say much about this from experiences in the past. If you’re interested, just ask.



UOC of the USA Delivers Humanitarian Aid of the Most Basic Need for Survival to Kherson - WATER

УПЦ США доставила до Херсона гуманітарну допомогу першої необхідності для виживання - ВОДУ

Water is much more than just a basic human need. It is an essential, irreplaceable element to ensuring the continuance of life. Water is intrinsically linked to fundamental human rights such as the right to life, to food and to health. Access to safe water is a basic human right.

Water is God’s creation and is a critical resource for the survival of humanity. As a product of Creation, water is destined for all human beings, their communities, and the rest of creation. God intended the Earth and all it contains for the use of all, so that all created things would be shared fairly by humankind under the guidance of justice tempered by charity.

Human beings, and the communities in which they live, cannot do without water since it corresponds to their primary needs and constitutes a basic condition of their existence. All depend upon the fate of water. Access to safe water and sanitation is indispensable for the life and full development of all human beings and communities in the world.

However, this basic need for the sacred source of water has been violated by the actions of the Russian Federation as they continue to attack the infrastructure of Ukraine, destroying water reservoirs and creating unconscionable conditions for the hundreds of towns and villages making it impossible for them to have access to potable water.

Having received the latest request of His Beatitude Metropolitan Epiphany of the Orthodox Church

in Ukraine for the need of clean water, the Ukrainian Orthodox Church of the USA put out an appeal to the faithful of the Church for their contributions and sponsorship for the essential element of our physical survival - clean water.

Thanks to the diligent efforts and cooperation of His Eminence Archbishop Daniel with the clergy of the Orthodox Church in Ukraine, a full container of bottled water was procured for delivery to the Kherson region, resulting in 20 tons of clean water for the local communities.

The destruction of the Kakhovka Dam caused extensive flooding along the lower Dnipro River in the Kherson Oblast displacing over 15,000 people. The devastating flood waters from one of the world’s largest reservoirs, which was vital for irrigating farmland considered the breadbasket of Europe, is a disaster of global magnitude, putting food supplies for millions at risk and threatening fragile ecosystems for decades.

It is through this generosity, this provision of clean drinking water, that the Church and her faithful not only save the bodies of those who thirst, but satiate their souls, through their love and concern for them. This fresh water will nourish their bodies and will prevent fatal diseases which are spread without access to clean water such as cholera, typhoid, and hepatitis. The hundreds upon thousands of bottles of water, prayed over and blessed by the clergy of the OCU, will be a salve to troubled souls, offering them renewed hope and the assurance that they are not

forgotten, and they are not alone, but are loved by others, loved by the Church, and loved by God.

Please consider donating to the Ukrainian Humanitarian Relief Fund of the UOC of the USA, and offer your support for those who struggle to gain access to clean water.

Remember, the shortage of water is truly a right to life issue! The human family must be served, not exploited. The primary objective of all humanitarian efforts must be the well-being of people - men, women, children, families, communities - who live in the affected areas of Ukraine and suffer most from the needless destruction and need urgent assistance to save their very lives.

УПЦ США ДОСТАВИЛА У ХЕРСОН ГУМАНІТАРНУ ДОПОМОГУ ПЕРШОЇ НЕОБХІДНОСТІ ДЛЯ ВИЖИВАННЯ - ВОДУ

Вода є набагато більшим, ніж просто основною потребою людини. Це важливий та незамінний елемент для забезпечення продовження життя. Вода нерозривно пов'язана з основними правами людини, такими як: право на життя, право на їжу, право на здоров'я. Доступ до безпечної води є основним правом людини.

Вода є Божим творінням і є найважливішим ресурсом для виживання людства. Як продукт Творіння, вода призначена для всіх людей, їхніх спільнот та усього творіння. Бог задумав Землю та все, що на ній є, для справедливого використання всіма, хто живуть на цій Землі.

Люди та спільноти, в яких вони живуть, не можуть обходитися без води, оскільки вона відповідає їхнім першочерговим потребам і є основною умовою їх існування. Усе залежить від того, якою є ситуація з водою. Доступ до безпечної води та відповідних санітарних умов є необхідним для життя та повноцінного розвитку всіх людей і спільнот у світі.

Однак ця базова потреба у воді була порушена діями Російської Федерації, яка продовжує атакувати інфраструктуру України, знищуючи водосховища та створюючи безсовісні умови для сотень міст і сіл, роблячи доступ до питної води неможливим.



Отримавши останнє прохання від Митрополита Православної Церкви в Україні Блаженнішого Епіфанія про потребу в чистій воді, Українська Православна Церква США звернулася до вірних Церкви з проханням пожертвувати та проспонсорувати такий важливий елемент для нашого фізичного виживання – чисту воду.

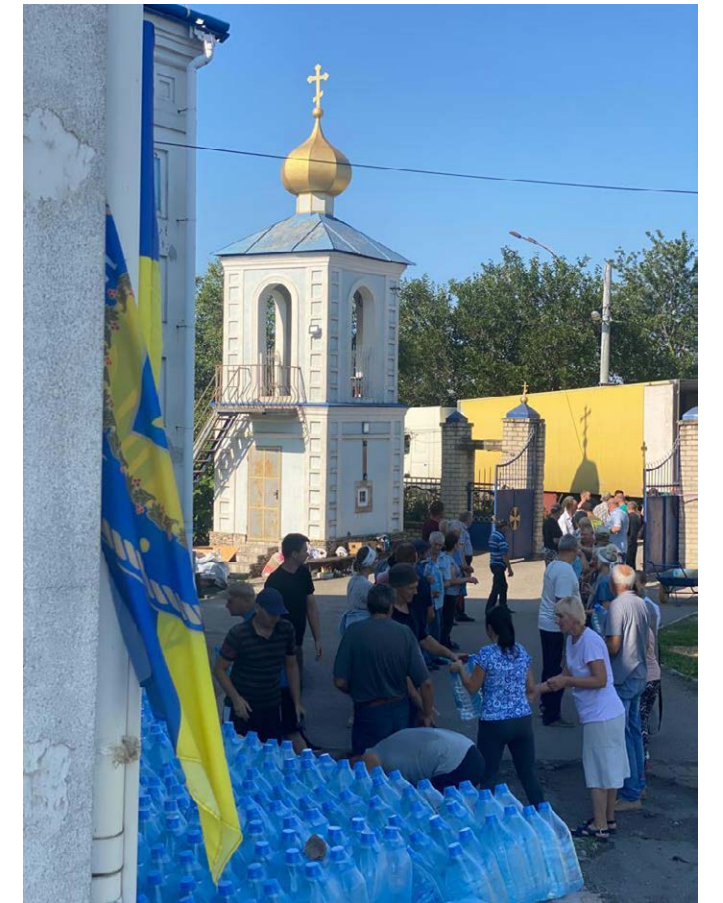
Завдяки старанням та співпраці Високопреосвященнішого Архієпископа Даниїла з духовенством Православної Церкви в Україні було закуплено цілий контейнер води у бутлях для доставки в Херсонську область, у результаті чого місцеві громади отримали 20 тонн чистої води.

Руйнування Каховської дамби спричинило масштабні повені вздовж нижньої течії Дніпра в Херсонській області, що призвело до переміщення понад 15 тисяч осіб. Руйнівні повені з одного з найбільших у світі водосховищ, котрий зрошував сільськогосподарські угіддя у країні, корта вважається житницею Європи, – є катастрофою глобального масштабу, яка ставить під загрозу запаси продовольства для мільйонів, і загрожуватиме екосистемам ще протягом десятиліть.

Саме завдяки цій щедрості, забезпечуючи чистою питною водою Церква та її вірні не лише рятують тіла спраглих, але й насичують їхні душі своєю любов'ю та турботою про них. Ця прісна вода буде жити їхні тіла та запобігатиме смертельним захворюванням, таким як: холера, черевний тиф і гепатит, які поширюються без доступу до чистої води. Сотні й тисячі пляшок води, над якими моляться та освячує духовенство ПЦУ, стануть порятунком для збентежених душ, даруючи їм нову надію та впевненість, що вони не є забуті, і вони не є самотні, а навпаки – їх люблять інші люди, їх любить Церква, і їх любить Бог.

Будь ласка, зробіть пожертву на Український Фонд Гуманітарної Допомоги УПЦ США та підтримайте тих, хто бореться за доступ до чистої води.

Пам'ятайте, дефіцит води – справді проблема права на життя! Людству потрібно служити, а не експлуатувати його. Основною метою всіх гуманітарних зусиль має бути благополуччя людей – чоловіків, жінок, дітей, сімей, громад – які живуть у постраждалих районах України та найбільше страждають від страшних руйнувань, і потребують термінової допомоги, щоб врятувати своє життя.





As we enter the month of August, families around the world start preparing their children for the start of the upcoming school year. New clothing is purchased along with bookbags, school supplies, and alarm clocks to ensure the youngsters get up, get dressed, have breakfast, and make it on the school bus on time.

In Ukraine, the children wake to the alarm of sirens warning them of missile attacks. Breakfast is not even mentioned as the children's stomachs growl from hunger. Instead of new clothing, they wear the same clothes they have worn for the past many days and weeks. Food is scarce and everyone's thoughts focus on daily survival.

As Ukraine continues to get pommelled by the Russian Federation, the innocent civilians are suffering an unimaginable and unforeseen hardship. Already living in fear, jumping at the slightest sound, hiding in cellars and bombed-out buildings, they now have the added burden of finding clean water for drinking, cooking, and bathing.

Medical issues remain untreated as the roads have become virtually impassible due to all the missile strikes. Medicines, hygiene products, and food items are difficult to acquire. Children are not finicky eaters turning up their noses at mealtime. Instead, they greedily devour what little food is provided for them.

With the blessing of His Eminence Metropolitan Antony, Prime Hierarch of the Ukrainian Orthodox Church of the USA and the Diaspora, His Eminence



Archbishop Daniel, Ruling Hierarch of the Western Eparchy of the UOC of the USA, and Consistory President, has actively been sending aid to Ukraine thanks to the generous donations of the faithful of the Church. Working through Protopresbyter Kostyantyn Kuznyetsov of the Orthodox Church in Ukraine, the UOC of the USA has been able to send supplies and support Ukraine during these trying times.

Airstrikes have destroyed numerous cities and villages forcing the survivors with nothing more than clothes on their backs to walk long distances to find shelter and assistance in neighboring cities. It is to these cities, over bombed, pockmarked roads with cracked pavement, that assistance is delivered to those in need. Regardless of the air raid sirens and the danger to their own safety, Father Kostyantyn, along with his wife, Natalia, travel to the war-torn areas to reach those who are in the worst need of standard supplies of food and hygiene products.

Unloading their vehicle, they immediately set to filling bags with the essentials of life including canned and non-perishable food items, hygiene products, diapers and baby products, pain killers, bandages, etc. Having heard of their arrival, the elderly with canes and walkers slowly amble towards the gathering. Infants cry as their mothers cradle them in their arms while trying to keep their older children quiet as they carefully and timidly make their way forward. People shuffle towards the gathering wearing their old worn-out shoes, and the clothing that has been on their backs through the pouring rain and the sweltering sun.

In addition to food, the women with children are given a supply of diapers, and candy for their youngsters. A bit of joy in these scary times for the innocent youth. Medicines are provided, pasta, rice, and canned meats. Socks, soap, shampoo, and toothpaste which once seemed so unimportant, are gratefully accepted, and bring unprecedented joy.

Before departing the people gather and are led in prayer by Fr. Kostyantyn. They crossed themselves and bowed their heads beseeching the Lord to grant peace to Ukraine, to safeguard the defenders of freedom, to protect the warriors as they work at protecting the country and civilians, to grant all those gathered good health, and the strength and fortitude they will need to survive the war and rebuild their nation. Having prayed for peace, Fr. Kostyantyn blessed the food items, and the people who had gathered before him, asking the Lord's Grace upon them all.

With the prayer concluded people began to leave for their own shelters. However, Fr. Kostyantyn and his wife were not yet done. They collected some of the supplies and getting back in their car drove around the destroyed villages, stopping at demolished homes, searching out the elderly and those too weak to venture out in search of safety. Delivering food and medicine to them, he assured them that they are not forgotten but are loved and prayed for.

Please consider being a hero to the suffering people of Ukraine by donating the UOC of the USA Ukrainian Humanitarian Relief Fund.



LET US PRAYERFULLY HONOR
THE LIVES OF THE FALLEN HEROES OF UKRAINE
AS WE MARK THE 32ND ANNIVERSARY OF
UKRAINE'S INDEPENDENCE

У 32 РІЧНИЦЮ
НЕЗАЛЕЖНОСТІ УКРАЇНИ
МИ МОЛИТОВНО ВШАНОВУЄМО ПАМ'ЯТЬ
ПОЛЕГЛИХ ГЕРОЇВ УКРАЇНИ

27 AUGUST/СЕРПНЯ, 2023

10am - Divine Liturgy and Blessing of Memorial Banners
10 ранку - Літургія та відкриття пам'ятних меморіалів

St. Andrew Ukrainian Orthodox Memorial Church
Українська Православна церква
пам'ятник св. Андрія Первозванного

South Bound Brook, NJ
Савт Бавнд Брук, Н. Дж.



INGREDIENTS

Cake:

- 1 ½ cups all-purpose flour
- ¼ cup white sugar
- 2 teaspoons baking powder
- ¼ teaspoon salt
- ½ cup unsalted butter, cut into pieces
- ½ cup cream
- 1 large egg, beaten
- 4 large apples - peeled, cored, and thinly sliced

Streusel Topping:

- ½ cup brown sugar
- 2 tablespoons flour
- 2 teaspoons ground cinnamon
- 2 tablespoons cold unsalted butter, cut into pieces

DIRECTIONS

Preheat the oven to 375 degrees F (190 degrees C). Lightly butter an 8-inch square baking dish.

Make the cake: Sift flour, sugar, baking powder, and salt into a mixing bowl. Cut in butter with 2 knives or a pastry blender until mixture is crumbly.

Whisk cream and egg together in a small bowl; add to flour mixture and gently mix until a soft dough forms. Press into the prepared baking dish. Layer apples over top in neat rows, overlapping slightly.

Make the streusel topping: Whisk brown sugar, flour, and cinnamon together in a small bowl. Cut in butter until mixture is crumbly. Sprinkle topping over apples.

Bake in the preheated oven until apples have softened and topping is golden brown, about 25 minutes.



TRANSFIGURATION OF OUR LORD

Jesus took Peter and James and John up a high mountain. And there, he was transfigured before them: His face shone like the sun, and His clothes became dazzling white. The prophets Moses and Elijah appeared, talking with Jesus.

Then Peter said, "Lord, it is good for us to be here; if You wish, I will make three tents, one for You, one for Moses, and one for Elijah."

A bright cloud came over them, and from the cloud a voice said, "This is my Son, the Beloved; with him I am well pleased; listen to Him!"

The disciples fell to the ground, overcome by fear. But Jesus came and touched them, saying, "Get up and do not be afraid."

And when they looked up, they saw no one except Jesus.

We bring fruits (apples, grapes, veggies, etc.) honey, and flowers to be blessed in church this day as gratitude to God for the abundance of the harvest.

ПРЕОБРАЖЕННЯ ГОСПОДНЄ

Ісус узяв Петра, Якова та Івана на високу гору. І там Він преобразився перед ними: обличчя Його засяяло як сонце, а одяг став сліпучо-білим. З'явилися пророки Мойсей та Ілля, які розмовляли з Ісусом. Тоді Петро сказав: Господи, добре нам тут бути; якщо хочеш, я зроблю три намети: один для Тебе, один для Мойсея і один для Іллі».

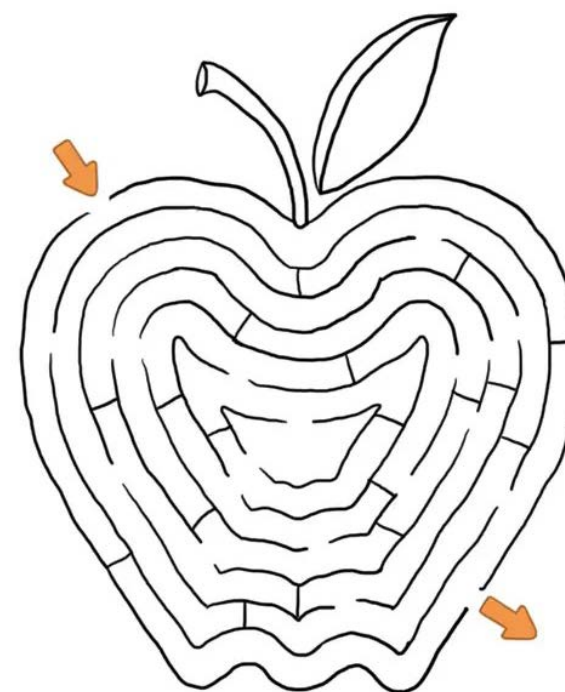
Ясна хмара нависла над ними, і з хмари почувся голос: «Це Син Мій Улюблений, що Його Я вподобав. Його слухайтеся!»

Учні впали на землю, охоплені страхом. Але Ісус підійшов, доторкнувся до них і сказав: «Вставайте і не бійтеся».

І піднявши очі, вони не побачили нікого, крім Ісуса.

Ми приносимо фрукти (яблука, виноград, овочі та ін.), мед, і квіти, щоб освятити їх у церкві в цей день на подяку Богу за рясний урожай.

TRANSFIGURATION



Who stands to the left of Christ? Хто стоїть ліворуч від Христа?

Who stands to the right of Christ? Хто стоїть праворуч від Христа?

Who are the 3 men at the bottom? Хто троє чоловіків внизу?

Why are they scared? Чому вони налякані?

What did they hear? Що вони почули?

What do we bring to church on this day and why? Що ми приносимо до церкви в цей день і чому?



Bondar, Maxym baptized and chrismated on July 23, 2023 in Holy Trinity Church, Cheektowaga, NY. Child of Roman Bondar and Anastasia Murenets. Sponsors: Daniel Reichent and Kristina Snitsar. Celebrated by V. Rev. Yuriy Kasyanov.

Clodfelter, Jack Timothy baptized and chrismated on July 9, 2023 in St. Mary Cathedral Church, Allentown, PA. Child of Alexis James Clodfelter and Delaney O'Sheaz Clodfelter. Sponsors: Dcn. Jordan Kingery and Vanessa Kingery. Celebrated by Rev. Richard Jendras.

Costa, Daria Valentina baptized and chrismated on July 30, 2023 in Assumption of the Virgin Mary Parish Church, Northampton, PA. Child of Joseph David Costa and Eugeniia Berdysheva. Sponsors: Patrick John Kroll and Natalie Katherine Elizabeth Hyczko. Celebrated by Rev. Oleg Kravchenko.

Farro, Eliana Lee baptized and chrismated on July 9, 2023 in St. Vladimir Cathedral Church, Parma, OH. Child of Jason Paul Farro and Oksana Kozlovskaya. Sponsors: Ross William Farro and Kateryna Simic. Celebrated by V. Rev. Michael Hontaruk.

Heren, Andrew baptized and chrismated on March 4, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Alexander Orest Heren and Donna Marie Luciw. Sponsors: Victor Onufrey and . Celebrated by Rev. John Charest.

Krutko, Sophie baptized and chrismated on July 29, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Konstantin Krutko and Svitlana Minkovska. Sponsors: Denis Trubitsky and Inga Say. Celebrated by Rev. Vasyl Shak.

McClain, Anna baptized and chrismated on July 15, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Sean McClain and Natalya Tyala. Sponsors: Talan Woodward and Luba Studd. Celebrated by Rev. John Charest.

Medvediev, David Nicholas baptized and chrismated on June 25, 2023 in St. Mary Protectress Church, Spring Valley, CA. Child of Gennadij Medvediev and Veronika Mudra. Sponsors: and Daria Tatiievskia. Celebrated by V. Rev. Myron Mykhaylyuk.

Palmer, Theodore Kirill baptized and chrismated on June 4, 2023 in St. Michael Church, San Francisco, CA. Child of Kirill Choulga and Diann Jean Hostetler. Sponsors: Givi Inadze and Helena Choulga. Celebrated by V. Rev. Georgiy Tyapko.

Prokhorov, Matvii Sergii baptized and chrismated on June 11, 2023 in St. Michael Church, San Francisco, CA. Child of Sergii Prokhorov and Iryna Oleksiyovets. Sponsors: Anthony S. Olsen and Olga Zaychukova. Celebrated by V. Rev. Georgiy Tyapko.

Romanyuk, Olivia baptized and chrismated on July 8, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Maksim Romanyuk and Daryna Romanyuk. Sponsors: Ion Danu and Natalia Suprovych. Celebrated by V. Rev. Myroslav Turchak.

Ronan, Shawn P. (Michael) baptized and chrismated on July 8, 2023

in Sts. Peter & Paul Church, Millville, NJ. Child of Shawn P. Ronan Sr. and Michelle (Blair) Ronan. Sponsors: Christopher Roth and Vera Roth. Celebrated by V. Rev. Paul Emmick.

Tutkevych, David Michael baptized and chrismated on July 30, 2023 in St. Vladimir Cathedral Church, Parma, OH. Child of Vadym Tutkevych and Victoria Dobronos. Sponsors: Michael Dobronos and Victoria Dobronos. Celebrated by V. Rev. Michael Hontaruk.

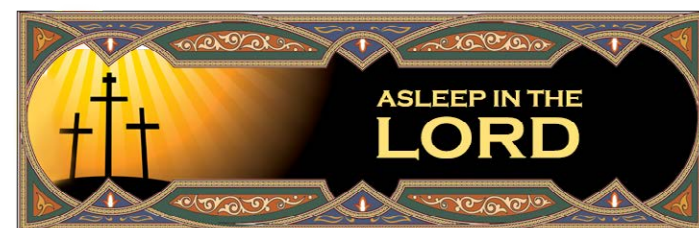
Yarosh, Nicholas baptized and chrismated on June 25, 2023 in Sts. Peter & Paul Church, Youngstown, OH. Child of and Roberta Yarosh. Sponsors: Steve Serednesky and Stephanina Woloschak Rimedio. Celebrated by Rev. Mykola Zomchak.



David T. Bouchard and Melissa K. Bouchard in St. Mary's Parish, New Britain, CT on May 27, 2023, witnessed by Michael Platosz and Donna Caruso. Celebrant: V. Rev. Andrii Pokotylo.

Richard Gard and Anna Weber in St. Michael Parish, Pittsburgh, PA on July 22, 2023, witnessed by Michael Weber and Rory Gard. Celebrant: Rev. Mark Swindle.

Oleksandr Seleznev and Alvina Kormysh in Holy Ghost Parish, Coatesville, PA on July 29, 2023, witnessed by Maryana Marusyak. Celebrant: Rev. Mykola Dilendorf.



Cherpak, Elizabeth (Kotyk) of Southington, CT on June 25, 2023 at the age of 95 years, officiating clergy V. Rev. Andrii Pokotylo of St. Mary's Parish, New Britain, CT 06051.

Hamer, Matthew J. of Hialeah, FL on August 1, 2023 at the age of 39 years, officiating clergy Rev. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.

Konopiv, Nicholas of Fridley, MN on July 5, 2023 at the age of 89 years, officiating clergy V. Rev. Peter Siwko of St. Michael's & George's Parish, Minneapolis, MN 55413.

Tober, Barbara D. of Coatesville, PA on July 23, 2023 at the age of 86 years, officiating clergy Rev. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.

Waleski, Arcilla J. of Pittsburgh, PA on April 9, 2023 at the age of 94 years, officiating clergy Rev. John Charest of Sts. Peter & Paul Parish, Garnegie, PA 15106.





AUGUST

- V. Rev. Vitaliy Pavlykivskiy 8/4/2002
- V. Rev. Steve Repa 8/7/1983
- V. Rev. Mykola Fylyk 8/11/1991
- V. Rev. Petro Siwko 8/17/1987
- Rev. Andrei Kulyk 8/17/1997
- V. Rev. Paul Emmick 8/18/2019
- V. Rev. Ivan Lymar 8/25/2001
- V. Rev. Evhen Kumka 8/28/1990



MEMORY ETERNAL!

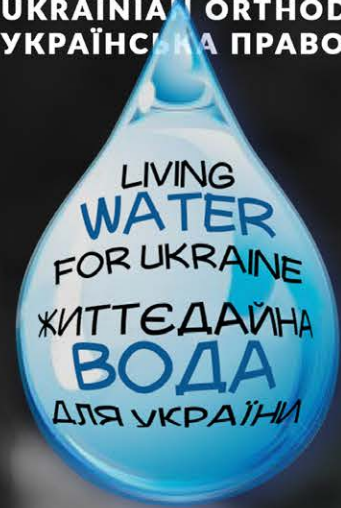
ВІЧНА ПАМ'ЯТЬ!

AUGUST

- 7th 1959 - PROTOPRIEST PETRO BILON
- 24th 1963 - PROTOPRESBYTER VOLODYMYR BUKATA
- 26th 1965 - PROTOPRIEST OLEXANDER JEWUSHENKO
- 3rd 1968 - PRIEST PETRO WYSZNEWSKYJ
- 25th 1968 - PROTOPRIEST NICHOLAS CHARISHCHAK
- 5th 1973 - PROTOPRIEST PETER STELMACH
- 5th 1974 - PROTOPRIEST HRYHORIY CHOMYCKYJ
- 25th 1975 - PROTOPRIEST SEMEN IWASZCZENKO
- 1st 1976 - PRIEST JOHN STEPHEN PETRAKANYN
- 4th 1979 - HIEROMONK JUVENALIY POPIW
- 21st 1979 - PROTOPRIEST PETER MELECH
- 13th 1980 - DEACON MYKOLA CHALY
- 27th 1980 - PRIEST MYKOLA WARENYK
- 1981 - PROTOPRIEST WASYL UMANEC
- 22nd 1985 - PRIEST NICHOLAS MALUZYNSKY
- 3rd 1986 - PRIEST JOSEPH SIMKO
- 28th 1991 - PRIEST MYCHAJLO MYCHAJLUK
- 2nd 2010 - PROTOPRIEST PETER NATISHAN
- 28th 2011 - PROTOPRESBYTER NICHOLAS METULYNSKY
- 25th 2012 - PROTOPRESBYTER PETER HOTROVICH



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



CLEANLINESS
requires
WATER

Для
ЧИСТОТИ
потрібна
ВОДА



Please help us provide clean drinking water to those who are suffering from dehydration.

Будь ласка, допоможіть нам забезпечити чистою питною водою тих, хто страждає.

\$1

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www.allsaintscamp.org



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Будь ласка, дайте нам знати, куди надіслати вашого іграшкового Українського Кролика

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UKRAINIAN ORTHODOX CHURCH OF THE USA

AUGUST CELEBRATIONS У СЕРПНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



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HOLY GLORIOUS PROPHET ELIAS (ELIJAH)
ПРОРОКА ІЛЛІ

4
**HOLY EQUAL-TO-THE-APOSTLES
MARY MAGDALEN**
РІВНОАПОСТОЛЬНОЇ МАРІЇ МАГДАЛИНИ

5
POCHAIV ICON OF THE MOTHER OF GOD
ПОЧАЇВСЬКОЇ ІКОНИ БОЖОЇ МАТЕРІ

6
**HOLY MARTYRS AND PASSION-BEARERS
BORYS AND HLIB OF RUS**
МЧ. БЛГВВ. КНЯЗІВ БОРИСА І ГЛІБА

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MOTHER OF THE MOST HOLY THEOTOKOS**
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БОГОРОДИЦІ

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БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ



UKRAINIAN ORTHODOX CHURCH OF THE USA

SEPTEMBER CELEBRATIONS У ВЕРЕСНІ СВЯТКУЄМО

УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



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СОФІЇ



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 and Savior Jesus Christ**

August 19

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June 22-24	St. Nicholas Program
June 25-July 1	Diocesan Church School
July 2-15	Teenage Conference
July 23-27	Mommy/Daddy & Me
August 13-19	Sacred Arts Week
August 20-26	Clergy Family Retreat
August 26-30	ASC for Adults
September 1-4	Family Fest

Dormition

August 28

HOLY LAND PILGRIMAGE

December 1 - 10

Church New Year

September 14

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**Exaltation of the
 Precious and Life-giving Cross**

September 27

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