THE HOLY TRANSFIGURATION
OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST

ПРЕОБРАЖЕНИЯ
ГОСПОДА БОГА И СПАСА НАШЕГО ИСУСА ХРИСТА

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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 seem 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.

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.
Яблучний Спас
Do not permit apples to overshadow the Savior!

"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, навіть не викликаючи ніяких негативних емоцій. І тому в народі свято Преображення Господнього, що відзначається в цей день, називають часом "яблучним Спасом"...

Сам сенс приношення плодів в храм полягав в тому, щоб ці плоди там і залишити, пожертвувати їх Богу. Така жертва виковує в людині правильне розуміння будови цього світу. Адже ми віддаємо Богу не те, що йому належить, але те, що вирости від наших зусиль. 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 з їстистю, і багато інших складностей - а все через нерозуміння того, а навіть все це потребує первинних, а без цих не можливо прийняти яблука.

Третє. Краще було б купити яблука залишити в храмі на знак подяки Богові за його щедроти. Але, якщо дуже хочеться, можна, звичайно, принести їх до крамниці, вони будуть розміщені у храмі. Залишилось лише питання: Причиноут Преображення Господня? Це велике свято стало жертвою народного невірного трактування освячення плодів після приношення.

Справа в тому, що наша Церква живе за грецькою традицією, так як саме з Греції ми при Просвітиті Руси перейняли богослужбовий статут. У цей день і вони освячили плоди ближче до свята Преображення, тому там і появляється освячення плоди само в цей день. Але разом з тим в Требнику чітко написано, що, по-перше, молитва відбувається не над плодами, а над тім, 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. Причиноутся 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 задум не назвати 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 afront 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 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. He 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, 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. Phosporpha is presented to the church for the prosomedia, celebrated by the priest prior to the Divine Liturgy during which the bread and wine are prepared for the Eucharist. The phosporpha 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.
ПРЕОБРАЖЕНИЯ ГОСПОДНЄ

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

Оряд 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 дарі 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 Божа Благодать трансформує й освячує все створення.
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 Zhuravchyk

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 спрямовувати 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 доброчесно.

Ось чому корисно оточувати себе природою красою та шукати захоплюючі місця, які створив Бог. Крім того, визнання цієї краси також породить у нас бажання захищати творіння, 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

Світлини: іподиякон Максим Журавчyk
“Влада є дар від Бога, який має бути використаний з мудростю, любов'ю та справедливістю для блага всіх людей, з відповідальним використанням та служінням іншим.” Архієпископ Даниїл

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. Милвил, 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. М. Акабовський (парафія св. Миколая Чудотворця, м. Філадельфія), Сербська Православна Церква США), протоієрей Василь Криштомоль (парафія Архистратига Михайлі, м. Баалтимор), о. Микола Мороз, диякон Андріан Мазур та диякон Павло Височий.

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, Архієпископ ієрархії особливою молитвою до Господа в час, коли Батьківщина в небезпец.

Молитва за воїнів є вираженням вдячності за їхню мужність і жертвеність, а також проханням до Бога про їхню безпеку, міцність та велике благословення. Це свідчить про турботу Церкви та вірян про добробут та 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 починати в тому числі вірити в Нього. Свобода і віра нерозривно пов'язані між собою. Без свободи неможлива справжня і глубока 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 дорогоцінний даром, який надає нам можливість зближатися з Богом.

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 рісті.

Така свобода вибору відкриває шлях для глибшого розуміння і прийняття Божої волі. Це дає нам можливість досліджувати, зрозуміти і зростати у духовному житті. Це здійснити наші сили - бути свідомими, використовувати нашу вільну волю з мудрістю і розумінням, приймати Божу волю і прагнути до спільноти 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 відповідальностю. Нехай наша свобода буде джерелом нашого духовного зростання і спільноти з Ним."

Після Божественної Літургії, з вітальним словом звернувся Високопреосвященніший Митрополит Антоній, який висловив своє відчуття і високу оцінку жертвою служення настоятеля о. Ореста та всіх парафіян. Владика зазначив вагомий внесок покликання наставника служити та підтримувати громаду в її духовному рості, що має значущий вплив на життя парафії 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 було час подяки Богу за дар життя і любові, яка об'єднає 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. Надзвичайно допомогу ўмі, кого потребує, і підтримуємо один одного в труднощях. Будьмо чутливими до потреб ближніх та діймо в душе християнської любові. Спільність і єдність можуть бути збережені, якщо ми продовжуватимемо працювати над цим разом і прагнемо жити відповідно до вчення Христа.

Автор: іподиякон Роман Марчишак
Photos by Subdeacon Maksym Zhuravchyk
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 Tartars 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 Tartars 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 created the beautiful world. From her room she was nurtured through generations. Let the beats of traditional music and the grace of folk dances transport you to a realm of joy and celebration.

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 varenyky, 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
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 idea, or cool, or maybe even God's will. But the stewardship also know that it largely came from the those who know a little bit about my interest in their daily lives.

Christ in our Midst

I'll use the two narratives of the miraculous catch of fish found in the Gospels (Lk. 5.1-11) 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, never 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 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 get-go. It is a work set forth in the words of Christ 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 might begin with only one person, 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. 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 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 are aware of what is happening in our liturgies.
embrace every soul who comes through the doors of the Church. The mission emerges from the very beginning - celebration, 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 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 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 those who 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 comes 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 drawn 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.  

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 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 Epiphaniy 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 provided 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 Dniipro 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 більшою, 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 призначенa для всіх людей, їхніх спільних та усього творення. Бог задумав Землю та все, що на ній є, для справедливого використання всім, хто живуть на цій Землі.

Люди та спільноти, в яких вони живуть, не можуть обходиться 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 повної життєвої діяльності всіх людей і спільнот у світі.

Для забезпечення потреби у воді була порушена діяльність Російської Федерації, яка продовжує атакувати інфраструктуру України, знищує водосховища та створює безпосередній небезпеці для тих, хто живе на цій території.

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 пожертвути та проспонсорувати такий важливий елемент для нашого фізичного виживання – чисту воду.

Завдяки старанням та співпраці високопреосвящених 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 повні 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, породили катастрофу глобального масштабу, яка ставить під загрозу запаси продовольства для мільйонів, і загрожує екосистемами ще протягом десятиліть.

Саме завдяки цій щедрості, забезпечуючи чистою питною водою воїни, які живуть в зоні руйнівних повеней, але мають доступ до своєї своєї свійської водої, Церква та її вірні не лише рятують тіла, але й насичують їх душі своєю любов’ю та турботою про них.

Українська Православна Церква США та ПЦУ, поруч з духовенством Православної Церкви в Україні булі молитися і підтримувати тих, хто потерпає від завдалого бедственного експлуатування водних ресурсів, хоча водна прісна вода буде живити їх тіла та запобігувати смертельним хворобам.

Будь ласка, зробіть пожертву на Український Фонд Гуманітарної Допомоги УПЦ США та підтримуйте тих, хто потерпає від доступу до чистої води.

Пам’ятайте, дефіцит води – справді проблема права на життя! Людству потрібно слухати, а не експлуатувати його. Основною метою всіх гуманітарних зусиль має бути розвиток людей – чоловіків, жінок, дітей, сімей, громад – які живуть у постраждалих районах України та найбільше страждають від страшних руйнів, і потребують термінової допомоги, щоб врятувати свої 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 pummeled 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.
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
- ⅓ 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. Layer apples over top in neat rows, overlapping slightly.

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.


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


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. Mykola Dilendorf of St. Michael’s & George’s Parish, Minneapolis, MN 55413.

Tober, Barbara D. of Coatesville, PA on July 23, 2023 at the age of 94 years, officiating clergy Rev. Nicholas Dilendorf of Holy Ghost Parish, Coatesville, PA 19320.
ORDINATIONS

AUGUST

V. Rev. Steve Repa 8/7/1983
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

AUGUST

7th 1959 - PROTOPRIEST PETRO BILON
24th 1963 - PROTOPRESBYTER VOLODYMYR BUKATA
26th 1965 - PROTOPRIEST OLEXANDER JEWTUSHENKO
3rd 1968 - PRIEST PETRO WYSZNEWSKYJ
25th 1968 - PROTOPRIEST NICHOLAS CHARISHCHAK
5th 1973 - PROTOPRIEST PETER STELMACH
5th 1974 - PROTOPRIEST HRYHORIJ CHOMYCKYJ
25th 1975 - PROTOPRIEST SEMEN IWASZCZENKO
1st 1976 - PRIEST JOHN STEPHEN PETRAKANYN
4th 1979 - HIEROMONK JUVENALIJ POPIW
21st 1979 - PROTOPRIEST PETER MELECH
13th 1980 - DEACON MYKOLA CHALY
27th 1980 - PRIEST MYKOLA WARENKY
1981 - PROTOPRIEST WASYL UMANEC
22nd 1985 - PRIEST NICHOLAS MALUZYSKY
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
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 WILL PURCHASE ONE BOTTLE

www.allsaintscamp.org

Join us for a weekend of faith, fun and relaxation.
Bring your whole family, just a few or just you!
Contact josh@allsaintscamp.org for more information.
The Youth Ministry Certification Course offered by the St. Sophia Ukrainian Orthodox Theological Seminary is a two-semester program presenting individuals with the opportunity to strengthen their work in youth ministry through the following four courses (two per semester):

- Basic Orthodox Theology for Youth Workers
- Youth Ministry: Fundamentals of Approach and Theology
- Youth Ministry Practicum
- Contemporary Social Issues and Teenagers

Deadline for enrollment in the certification course is

September 5
2023

For further information regarding registration, tuition, or details, contact: Natalie Kapeluck Nixon at uocyouth@aol.com

For further information about the program or instructors visit: uocyouth.org/youthministrycertificationcourse

This is a Distance Learning course. Internet and the ability for video conferencing is required.
CALENDAR OF EVENTS
Get involved in the life of your Church!
The success of all Church sponsored events depends upon your active participation!

Transfiguration of our Lord and Savior Jesus Christ
August 19

Dormition
August 28

Church New Year
September 14

Exaltation of the Precious and Life-giving Cross
September 27

ALL SAINTS CAMP
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

HOLY LAND PILGRIMAGE
December 1 - 10

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