UKRAINIAN ORTHODOX WORD
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His Eminence Metropolitan ANTONY

His Eminence
Archbishop DANIEL - Consistory President

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"Men are often called intelligent wrongly. Intelligent men are not those who are erudite in the sayings and books of the wise men of old, but those who have an intelligent soul and can discriminate between good and evil. They avoid what is sinful and harms the soul; and with deep gratitude to God they resolutely adhere by dint of practice to what is good and benefits the soul. These men alone should truly be called intelligent."

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+ St. Anthony the Great
On September 16th, as the Orthodox Church celebrates Deaconess Phoebe, the faithful of the Ukrainian Orthodox Church of the USA gathered in the Three Holy Hierarchs Chapel of the Saint Sophia Ukrainian Orthodox Seminary to celebrate the opening of the new seminary academic year, as well as to ordain one of their own into the Deaconate of the Church.

The tiny chapel began to fill as the seminarians gathered in the corner preparing to chant directed by Subdeacon Roman Marchyshak, and local clergy emerged from the altar in their golden vestments. As the seminarians chanted the Hours, the faithful crowded around the periphery of the chapel, having venerated the holy icons, lit candles, and raised prayers to the Lord. As 10 a.m. approached, Subdeacon Andriy Akulenko, holding a korovaj (round bread) and Seminarian Bohdan Bodnar, holding flowers, moved up towards the entrance of the chapel to greet their hierarch. Ukrainians offer bread and salt (хліб-сіль) to guests as a sign of deep respect, hospitality, unity, and goodwill.

His Eminence Archbishop Daniel, entered the narthex, crossed himself and with a warm smile approached the awaiting seminarians who greeted him, thanking him for celebrating this day with them, and for always keeping them in their prayers, as he is in theirs. Archbishop Daniel accepted the flowers, along with the bread with salt, thanking the young men for their warm welcome and assuring them of his ongoing prayers for them and all the students of the Seminary. As they stepped aside, Fr. Ivan Tchopko, Assistant Dean of Students, approached offering a blessing cross and expressing his own gratitude to His Eminence. Picking up the Cross, His Eminence blessed everyone and offered the Cross for the clergy to venerate, and then proceeded to center of the chapel as the Divine Liturgy began. Having venerated the icons on the tetrapod of St. Phoebe, the St. Sophia icon (Holy Wisdom) and the Three Holy Hierarchs (St. John Chrysostom, St. Gregory the Theologian, and St. Basil the Great), he momentarily entered the Sanctuary to bow before the Altar table before returning to stand among the faithful in the center of the nave.

As the Liturgy continued Subdeacon Andrii Vatrych served the Archbishop by holding the Archieratikon (Chinovnik), a bishop’s Liturgical book, for him to read. The clergy entered the altar leaving His Eminence standing in the nave, surrounded by the faithful, with the subdeacon at his side. A subdeacon’s distinct responsibility is to serve the bishop during the liturgy for the washing of hands, holding the liturgy book, the staff, and dikiri and trikiri candles.

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At the Little Entrance the clergy emerged from the altar, surrounding the Archbishop and with his blessing, as everyone raised their voices singing, “O Come, let us worship and bow down to Christ Himself, our King and God.” The service continued with the reading of the Epistle in Ukrainian by Seminarian Marian Meleshko and in English by subdeacon Andrii Vatrych. The Gospel from Matthew 24:1-13 was then read in Ukrainian by Deacon Pavlo Vysotskyi and in English by Deacon Adrian Mazur.
as Christ spoke to His Disciples about what to expect towards the “end of the age”. The Lord warned them not to be deceived for many will come supposedly in His Name, there will be wars, nations will rise up against each other, there will be famines, pestilence and earthquakes. These will signal the beginning of sorrows, and many will be hated and killed for His name’s sake. False prophets will arise, and many will be deceived, but he who endures to the end shall be saved.

Archbishop Daniel delivered a moving sermon, referencing the letter of St. Paul to Timothy where he discusses the Office of Deacons, explaining that deacons must be dignified, not two-faced. Also, their wives must be temperate and faithful in every respect. The deacon must be good managers of their households and a good guide to their children.

A few days before Pascha the Lord was walking towards Jerusalem. The roads were sandy and rocky. The road from Bethany to Jerusalem was difficult and as the hours went by, they were all getting tired. Their discussions revolved around who among them would be greater in the Kingdom of God. It was a heated discussion reviewing who first, who would be least, eventually arriving in Jerusalem to partake of the Mystical Supper, the First Eucharist. However, the Disciples were so preoccupied with their own greatness that they forgot the meaning of why they had gathered around Jesus.

In ancient Judaic tradition, a slave would be called forth as a guest entered, and the slaves would wash their feet. Having traveled along the dirty and dusty roads, the feet of the travelers were caked in mud, as the dust crept in through their sandals.

Christ looks at His Disciples and before the dinner commences, He took a towel and basin of water, dropped to His knees, and washed their feet, one by one, and having washed them, carefully dried them, kissed them, and then moved on to the next. The Lord ensured that they were all refreshed, as he performed the duties of a slave.

As they humbly take their places around the table to enjoy their dinner, the Lord tells them that He wants them to love each other. Everything we do, we should do with love and out of love for one another. If we do not love, there is no point in saying we believe in God, in fasting, in praying, for if we have no love, all these are meaningless. The service of not only hierarchs, clergy, deacons, seminarians, but the service of every single person must begin with love – love of God, and love towards others.

Judas was full of love. He was faithful for Jesus for three years. He followed him, collected funds, helped the poor. He loved Jesus, but, over those three years his love shifted away from Jesus to the position which he held. What crucified Jesus was not the Jews or the Romans, but a confused sense of love. Every time we betray our Christian teachings, every time we behave against the teachings of Christ, we crucify Him, with our mistaken conception of love. When we get full of pride and anger, we crucify the Lord.

His Eminence continued by stating that in every school, be it a seminary or even an elementary school, we teach that we must love. We teach children to be kind, to share, and to give of themselves. As we grow older our concept of love shifts. Why do we allow our childlike concept of love to a distorted and misguided sense of love. Why have we taken the most holy aspect of humanity, love, into something dark and harmful?

In the Seminary, the young men are taught and prepared to enter the School of Life, as they will be assigned one day as clergy to parishes. They will need to be able to love. Love their parishioners, but also love the dirty homeless man on the street corner. They will love their families, but also they will need to love their parish family, many of who will disagree with them, or behave badly. They will need to live their lives in pastoral love to all. The calling of a human being is to love.

The Lord called specific men, women, people, to teach love and preach love. The Elders of the Church were taught to preach and explain the teachings of God. The deacon was not to preach or teach, but to serve the Word of God. He is to teach it through practical application. St. John Chrysostom stated that the best sermon is not the one that is preached with words, but the one that is perceived by the heart and lived in our lives, by the Word of God, with directing our words, actions, and thoughts. That is the best sermon.

Turning to Subdeacon Andrii, His Eminence stated that in a few short minutes he will cease being a subdeacon of the Church, as he is ordained into the Holy Deaconate. The oration will be untied and his wings will open to allow him to take flight, like the angels. He will be able to serve Liturgically around the Holy Table, in the Chapel, to the people, but then he will have to serve with unconditional love. If he is unable to live in love, to offer himself unconditionally to every single person in the life of the Church, then uniting the omophorion will be pointless. Vladyka stated that he met this young man five years before in Ukraine who came to be interviewed for entrance to the Seminary. A few years later, he announced he was engaged and wished to marry. Today, he is joined by his wife, by his fellow students, by the professors of the Seminary, by the clergy of the Church, by his family who are watching the live broadcast, all being witnesses as he offers himself to the Church. The most important thing anyone can give him are their prayers. Therefore, His Eminence asked that everyone present pray for him and for his ministry. With this final request, Archbishop Daniel returned to the altar and the service continued.

At the conclusion of the Anaphora, with Christ physically present upon the altar Table, Subdeacon Andrii Vatrych received the blessing of from his hierarch and stepped out of the altar and went to stand at the back of the chapel. Standing beside him were Subdeacon Mykola Stefanyk and Subdeacon Yurii Izyhky.

Within moments, from the altar was heard, “Command!” At the directive Subdeacon fell onto his knees and bowed towards the altar. Rising to his feet, the two new subdeacons grasped him by his elbows and led him forward. Again, was heard, “Command!”, and the young man once again fell to his knees and bowed in the middle of the Nave. Rising up he was led forward to the Royal Gates, “Command, Holy Master, the one who presents himself before you!” echoed through the chapel, and the subdeacon entered through the Holy Gates, escorted by two deacons and knelt before Archbishop Daniel, who sitting at the Northwest corner of the altar took a moment to give him counsel and bless him.
Placing his own hands atop the candidate’s head, Archbishop Daniel read the Prayer of Ordination.

Further, the archbishop prayed: “O God our Savior, by your immortal voice You established the office of the deaconate through Your Apostles and showed forth the First martyr Stephen whom You elected first to fulfill the work of a deacon. It is written in your holy Gospel, “whoever would be first among you, let him be your servant.” Lord of all fill this, Your servant, whom you have consented to enter the ministry of a deacon with the totality of faith, love, power, and sanctification by the descent of Your Holy and life-giving Spirit. For not through the laying on of my hands, but by the divine visitation of your rich mercies grace is bestowed upon your worthy ones; that he, liberated from every sin, may stand blameless by You in the awesome Day of Judgment and receive the true reward of Your promise. For You are God, and to You we ascribe glory, together with the Father and the Holy Spirit, now and always, and to the ages of ages.”

As the Archbishop was praying, and the Holy Spirit was acting, all the people present, clergy and laity, raised their voices and repeatedly sang, “Lord have mercy!” adding their fervent prayers to those of His Eminence.

As the prayers were completed, newly ordained Deacon Andrii slowly rose to his feet and stepped to the side. Archbishop Daniel took each piece of the new deacon’s vestments, blessed them, and presented them to the people, before placing them on the newly ordained Deacon.

First was the orarion, which is the deacon’s stole that is draped over his left shoulder allowing him to raise the front portion with his right hand, like a raised angel’s wing, while reading the litanies, and performing other tasks. As His Eminence stepped forward and raised the orarion before the people, he exclaimed “Axios!” and the people replied, “Axios! Worthy! Гідний!” adding their fervent prayers to those of His Eminence.

Next Vladyka presented the cuffs, which remind the deacon that he serves by the power and Grace of God, not on his own merit, and are a symbol of the bonds that tied the Savior’s hands during His Passion. The cuffs were followed by a ripida/church fan. The ceremonial fan is used during processions, and always stands by the Holy Table. This fan depicts the six-winged Seraphim, and was presented to the Deacon because he now, like the Seraphim, serves as an angel at the Altar of God. Next, the Archbishop presented the censer, followed by the Service Book, from which the Deacon will read the prayers during the services.

The final object His Eminence presented the people was the newly ordained Deacon of the Church.

Taking Deacon Andrii by the hand, Archbishop Daniel led him forward to present him to the people, as they exclaimed, Axios! Axios! Axios! The newly ordained deacon to exchange a hug with his wife before returning to the altar. Deacon Andrii was handed the Ripida/Church Fan in his right hand, and then took up his position beside the altar table and slowly waved the fan over the Body and Blood of Christ. Archbishop Daniel fell to his knees, along with all the clergy in the altar as they prayed the Lord’s Prayer. The entire time Deacon Andrii slowly, humbly, and with respect waved the fan over the altar table, just like an angel.

As the Royal Gates closed, one could hear, “Holy Things are for the Holy!” Having regularly partaken of the Eucharist, this was nonetheless the first time the young deacon would participate in the Communion of the Clergy. The faithful, who stood, eagerly anticipating their turn to partake, wondered how the young man must be feeling. Deacon Andrii must be going through a myriad of emotions at the honor of standing before God at the Altar Table.

As the Royal Gates swung open, Deacon Andrii emerged holding the Chalice containing the Body and Blood of Christ. At the conclusion of the Communion Prayer, Archbishop Daniel took the Chalice from the deacon, and proceeded to commune all the people who had been so patiently waiting.

With the conclusion of Divine Liturgy, the Dismissal Prayer having been read, Archbishop Daniel, with newly ordained Deacon Andrii standing beside him on the ambo, read the certificate, the Notice of Ordination. As everyone sang Axios! Axios! Axios! His Eminence turned to the young man and stated that it has been a blessing to see him grown up and enter the Deaconate.

Embracing his hierarch, Deacon Andrii turned to him and thanked him along with Metropolitan Antony for their mentorship and support. He explained how much he appreciated their prayers, their advice, and the efforts they each had made on his behalf, to teach him, shape him, and prepare him for the priesthood. There were no words to express his gratitude to them both. With these words he presented Archbishop Daniel with a bouquet of white roses. Having accepted the gift, His Eminence in turn greeted the new deacon, and his wife, explaining that they both are on the same journey, and will work together to spread the Word of God, after which the deacon himself greeted and thanked his family and loved ones for their continued prayers and support.

Fr. Ivan Tchopko stepped out and announced that on behalf of St. Andrew’s Orthodox Society and the Lewytskyi Scholarship Fund, and Luba Lewytska herself, he presented Archbishop Daniel with a check for $30,000 in support of the Seminary and future seminarians. Accepting the check His Eminence stated that the St. Andrew Orthodox Society, through the Lewytskyi Fund annually supports the seminary. Years ago they would send funds to Ukraine to support Seminary students studying there. However, now that the students are brought to the USA, and study at the St. Sophia Seminary, the funds are now deposited locally to support the education of future priests of the Ukrainian Orthodox Church of USA. He thanked Mrs. Luba Lewytskyi and Protodeacon Ihor Mahlay, President of the St. Andrew’s Society, for their generosity and support of the Seminary.

The Seminarians of the St. Sophia Seminary approached the ambo where stood their newly ordained fellow student. They warmly greeted him, wishing him all the best on his journey, and asked that Lord strengthen him and guide him as he serves Christ. With warm hugs for all, the seminarians joined by the faithful began to sing Mnohaya Lita, Many Years!

May the Lord bless newly ordained Deacon Andrii with many years of health and happiness as he serves in the Lord’s Vineyard. Axios! Worthy! Гідний!

Photos by Subdeacon Maksym Zhiravchyk
RAISING ORTHODOX CHILDREN

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

If someone told you that you would have no problems with your children if you raised them a certain way, would you be interested in learning more? Who wouldn’t? For parents, the upbringing of children is the most important and sacred duty in life. And if we carry out that duty according to the teachings of the Church Fathers, God will help us to raise up Christian children who will be a joy to behold.

OUR NUMBER ONE PRIORITY TO OUR CHILDREN: RAISING THEM CLOSE TO GOD

Of course, as Orthodox Christian parents, we all want to raise children who will grow to become good, responsible and faithful Orthodox Christians. That is why most of us have our children baptized, bring them to church on Sundays, take them to Sunday School, and have them receive holy communion during church services, to fast, to respect parental boundaries around the child’s self-will. A strong self-will, which develops very early in life, can do much good for the child’s soul by setting clear boundaries around the child’s self-will, without putting excessive pressure on the child, parents can do much good for the child’s soul by setting clear and pronounced boundaries around the child’s self-will. Of course, the parents need to consistently maintain and remind the child of those boundaries in a loving and gentle way.

By molding and directing the will of a child, especially at the stages of development, the parent is teaching the child that he is not the center of the world. Only as such will a child learn later in life to do the will of God (to obey His commandments) and to put the needs of others before his own.

OUR ULTIMATE PURPOSE

The successful upbringing of children is in no way disconnected from our ultimate purpose as Orthodox Christians, which is the process of deification, or to become like God – to become saints! It may sound like a lofty and unrealistic goal, but it is nevertheless our ultimate purpose, and if we at least orient ourselves towards that goal, we’ll be on the right track towards becoming the parents God wants us to be.

The Orthodox Way according to the Church Fathers is a difficult path which requires continuous effort, prayer, self-sacrifice and repentance. Christ Himself said that “The gate is narrow and the way is hard, that leads to life, and those who find it are few” (Matt. 7:13). Being a good parent and raising virtuous, loving Christian children is also hard, especially in today’s world.

In order to make our job as parents a little easier, we can begin by repenting, orienting our lives towards Christ, and making ourselves a little more Christ-like. As a contemporary elder of the Church, Elder Porphyrios, says, “Become saints and you will have no problems with your children” (Wounded By Love, p. 198).

Prioritizing our children’s spiritual well-being over their worldly success, offering them a Christ-like example of love and harmony within the home, molding the child’s self-will, and striving continuously to become like Christ – to become saints: This is a brief glimpse into raising our children according the teachings of the Fathers and Holy Elders of the Church. It is a difficult path, but it is the surest way we have of raising children who will grow to love God and their fellow man, and who will be a joy for all of us to behold.

Fr. Hector Fioglanis is the Assistant Priest at Annunciation Greek Orthodox Church in Lancaster, Pennsylvania.
Every Christian knows the famous commandment: “Honor your Father and your Mother” (Holy Scripture: Ex. 20, Deut. 5). Indeed, it is called “the first commandment with a promise”, since it stipulates “that your days may be long upon the earth.”

This entails that we are careful to observe the following:

1. To behave respectfully toward them
2. To obey them
3. To support and comfort them in sickness and in old age
4. To pray for the salvation of their souls both during their lives and after their death; and

Indeed, we are to reinforce these values with our own children. We are not to neglect the duty to our parents even for supposed religious reasons, since this commandment is part of our faith: “If, under any pretense of piety, any children should forsake their parents, particularly believers, and shall withhold proper reverence from their parents, or plea that they honor piety more than them, let them be anathema” (Holy Canons: Canon 16 Gangra).

Conversely, we are not to neglect our children even for religious reasons, for there is no reason of faith to corrupt the little ones by either excess or neglect: “If anyone forsakes his own children and fails to nurture them and rear them in becoming piety as much as he possibly can, but shall neglect them, [even] under pretense of asceticism, let him be anathema” (Canon 15 of Gangra).

There is no excuse for not properly nurturing and disciplining one’s own children so that they might be brought up toward piety, not even a supposedly “holy” excuse. In fact, this duty toward the 2 rearing of children is so important that, with regard to rearing them up with the reverence of God and discipline “those Christian parents who truly love their children should not spare anything, even their own parents’ hearts, in order to furnish this good thing for their children” (St. Theophan the Recluse, 19th c.: The Path to Salvation).

Listen to the following words of St. Theophan on the rearing of children: “Let parents, when they talk, call things always by their proper names...Let parents talk with their children and explain [things] to them either directly or, best of all, by means of stories...Further, one must never give children books with corrupt concepts [nor allow them to watch TV programs, listen to radio programs, or play video games that have corrupt concepts]; in this way their minds will be kept pure and their rearing done in accordance with faith” (St. Theophan the Recluse, 19th c.: The Path to Salvation).

As St. John Chrysostom says: “In the case of men it is required on the part of the parents that in their gaze towards the child there should be not only love, which is natural, but also the faith that in their arms there is something more than a mere child. There must be hope on the part of the parents that He Who gave them this treasure on their time as a vessel of grace might furnish them also with sufficient means to preserve the child. Finally, there should be ceaseless prayer performed in the spirit, aroused by hope and in accordance with faith” (St. Theophan the Recluse, 19th c.: The Path to Salvation).

All parents should recognize that “every child that comes forth from the womb is holy unto the Lord.” All children are spiritual treasures, and they should be able to see you glancing into their eyes and seeing that they are the splendid work of the Creator. As St. Gregory Palamas says: “It is necessary for our eyes to acquire a gentle glance that is attractive to...
others, which conveys the mercy from on high” (Triads 2.3.20). This, of course, refers to the fact that when you present a kind glance and a gentle smile upon your face toward others who are in desperate need of hope, you are radiating the kindness of God and declaring his good and great existence without saying a word. And how much more to a small child, who cannot speak words, nor can they read them, but can recognize kindness and gentleness, and who leaps with joy and laughter when it beholds its heavenly Father demonstrating His lovingkindness towards mankind through you.

It is important that we put the highest priority on children’s moral and spiritual life and upbringing and that we not ask them to sin in any way. Indeed, the child is only bound to obey the parent when there is no conflict with the law of God, for “we must obey God rather than man.” St. John Chrysostom writes: “He means that we should obey [our parents/elders] only in those things which do not hinder godliness” (Matt. Hom. 35). In fact, the Lord offers words of comfort to all who are forsaken by their parents: “For though my father and mother have forsaken me, yet the Lord has taken me unto Himself” (Ps. 26.10 LXX).

If your parents have abandoned you, turn to your heavenly Father, who promises you: “I will never leave you, nor forsake you.” But woe to the parent who fails to shine God’s love upon the child or leads them astray through either neglect or through twisted teaching or encouragement toward evil: The Lord instructs us clearly on this matter: “Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea” (St. Matthew, 18.6). Rather, be careful, from this very moment to bring your children up “in the nurture and admonition of the Lord” (Eph. 6.4), that they might find salvation, and you might find it as well, in this holy calling and ministry that we call parenthood. God keep you always, and may you keep your children always in Him.

Fr. Harry Linsimbabler
Director, Office of Religious Education
UOC of the USA

There are many challenges parents face at different stages of their children’s development when it comes to getting them to attend church. Let’s take a closer look at these challenges:

Infants: Infants require a lot of care and gear, making it challenging to attend church services. Parents often have to pack diapers, bottles, baby food, and other essentials. This can be physically demanding and logistically challenging, especially for families with multiple young children.

Toddlers: Separation anxiety is a common issue for toddlers. Leaving them in Sunday School or a children’s area can be emotionally difficult for both parents and children. Parents may worry about their child’s comfort and well-being, and children may experience anxiety about being separated from their parents.

Elementary-Age Kids: As children get older, they may become involved in sports and extracurricular activities that can conflict with church events. However, parents must continue to make the best choices for their children, and those involve regular church attendance.

Pre-Teens and Teens: Adolescents often develop a stronger sense of autonomy and independence. They may question or challenge their parents’ expectations regarding church involvement. It can be challenging for parents to strike a balance between encouraging religious participation and respecting their child’s growing independence. However, just as they have nourished their bodies, the parents must continue to lovingly nourish their souls. The best way to encourage your teenager to go to church is to go to church yourself.

WHAT HARVARD DISCOVERED ABOUT KIDS AND CHURCH

Recently, Christianity Today magazine published a summary of findings about children’s health from researchers at Harvard’s (yes, that Harvard) T. H. Chan School of Public Health (an unbiased survey). The researchers led by Tyler VanderWeele “…examined a large swath of data, collected over more than a decade, which tracked the development of 12,000 children into their young adulthood. The longitudinal study surveyed
social, physical, and mental health trends across the group—like substance abuse, anxiety/depression, community engagement, and sexual activity.”

The team was curious about how schooling choices and religious service attendance correlated to health outcomes. Here’s what they found:

In comparing key health indicators, the researchers found little difference between the long-term well-being of adolescents who attended public school and those who went to private school. (All of the kids who participated were between the ages of 9-14 when the study began.)

So parents you can breathe a little sigh of relief there. But what about religious service attendance? How much does that matter?

“What we found was that religious service attendance makes a bigger difference than religious schooling,” [VanderWeele] said. “Religious service attendance has beneficial effects across the different school types and has stronger effects than religious schooling.”

In other words, the kids who grew up attending church regularly rated far higher in overall well-being as young adults than those who went to a religious school but did not go to religious services during their formative years.

Did you catch that? If you take two kids — one who attends church once a week regularly and another who goes to a religious school five days a week but attends church only sporadically — it is the regular church attendee who fares better. The researchers concluded that “...religious service attendance in youth was clearly the more dominant force in shaping health and well-being, at least as this pertains to the data and experiences 20 years ago.”

Here’s the bottom line from the Christianity Today summary:

Furthermore, “regular service attendance helps shield children from the ‘big three’ dangers of adolescence: depression, substance abuse, and premature sexual activity,” VanderWeele writes in his latest article for Christianity Today. “People who attended church as children are also more likely to grow up happy, to be forgiving, to have a sense of mission and purpose, and to volunteer.”

“So regardless of school type,” VanderWeele says, “it’s beneficial to go to religious services, both as an adolescent and as an adult.”

These findings highlight the beauty and wisdom of God’s design for His Church. Parents bring their children to church to be baptized. Sadly, those children are not seen again until it is time for them to get married.

By not bringing their children to church, parents are doing them a great disservice. Nothing is more important for our youth than an upbringing that brings them close to God and eternal salvation. This is more important than sleeping in, basketball practice, a golf game, or watching cartoons.

Both home and church are vital to human health and flourishing. This is why it is so important to live an active church life, participate in services, attend parish events, and come to church as a family regularly.

While it is vital to teach our children to pray Morning and Evening Prayers, and to pray together as a family, what the Harvard analysis shows is clear. It is not enough to simply be faithful in worship at home if we want our children to truly flourish. It also requires being faithful in a worshiping community; a local church.

SEE YOU IN CHURCH!
МОЛИТВА ПЕРЕД НАВЧАНЯМ
Милосердний Господи, пошли нам милості Духа Твого Святого, що подає нам розум і змінює духовні сили наші, щоб ми, уважно переймаючи науку, вирості Тобі, Творцю нашому, на славу, батькам нашим на втіху, Церкві й Україні на користь.

PRAYER BEFORE CLASS
Merciful Lord, send us the Grace of Your Holy Spirit, who gives us wisdom and strengthens our spiritual powers, so that we, intently contemplating our lessons, grow to Your, Our Creator’s, glory, to the joy of our parents, and to the benefit of the Church and Ukraine.

МОЛИТВА ПІСЛЯ НАВЧАНЯ
Дякуємо Тобі, Боже, Творцю нашому, що Ти сподобив нас милості Твоєї вислухати навчання. Благослови нашіх начальників, батьків та вчителів, що ведуть нас до пізнання добра, і пошли нам розум та силу продовжувати навчання наше. Амінь.

PRAYER AT THE CONCLUSION OF CLASS
We thank You, God, our Creator, that through Your Grace we have attended our lessons. Bless administrators, our parents, and our teachers, who guide us in the knowledge of goodness, and give us the wisdom and the strength to continue our education. Amen.

ХРИСТИАНСЬКЕ ВИХОВАННЯ

Дітей

Чоловік і жінка – будівничі Домашньої Церкви
Перше, як говорити про християнське виховання дітей треба обов’язково дещо сказати про батьків – якими вони повинні бути. Батьки отримали від Господа Бога, в Таїнстві Вінчання, право продовжувати людський рід. Бог сказав в раю до Адама і Єви: “Множтеся і наповняйте землю” (Бут. 1:28).

Чоловік і жінка йдуть в подружжя з традиціями двох родин: молодий несе з собою один психологічний багаж, молода – другий. Через те, незважаючи на сильне сходження в емоціях любові, їхнє даліше власовування й вростання водно буває критичним, а часом таким тяжким, що молоде подружжя, замість витворення свого специфічного подружнього характеру, – розпадається. Добре, коли обидва партнери завершують цю кризу вросання в здоровий організм родини. Таке подружжя й така родина щаслива; такий родинний організм – унікальний, інебудується і неповторний. Коли він витримує всі випробування вросання водно, – він духовно здоровий, діти такої родини бувають емоційно й духовно задоволені, здорові. На таких родинних базах будується й Домашня Церква, про яку говорив Апостол Павло (Филимон 2).

Дім і організм родини мають виняткове значення в розвитку людини. Тут, у родині вирішується розвиток особистої повноти, або особистих невдач та браків; тут розвивається характер одиниці і ввесь комплекс її життя, а втім соціального, економічного та психологічного відношення до інших людей. Це – розвиток зв'язковий, розвиток рідко-колишнього; він часом довгий і трудний, також критичний і майже в кожній родині – унікальний. У кожній родині виробляється своєрідний порядок життя й реакція на зовнішній світ, за що відповідає родина, а втім батько і мати, а найчастіше таки мати.

Вплив матері на розвиток дитини позначається найбільше: нервовий і духовний баланс дитини найперше від неї залежить. То звідси починається розвиток найбільшого типу здорової людини. Треба знати, що людина народжується тільки з потенційним даром особистості, а саму свою індивідуальність, – свій характер і свою вдачу виробляє під впливом батька-матері та решти членів родини. Іноді вони відповідають за це, і іноді навіть не дотримуються навпаки. Якщо відчування родини не збалансовані, то це навіть може призвести до створення неправильної обставини до багатьох інших потреб, в т: потреби любові, потреби призначення, заслухи, а переїмовування дітей – більше за все, в т: потреби серця, або потреби відповідної особистості, – всі ці потреби відновлюються в різних формах.

Далі, у дуже великій мірі здоровий розвиток дитини залежить від емоційного стану цілого організму родини, а найперше емоційного здоров’я батька і матері. Ніщо так легко не передається від батьків на дітей, як стан їхнього емоційного балансу – такого, як любовненависть, спокій-тривога, взаємна підтримка, чи безнастанні нарікання й сварка. Висловивши простіше, можна сказати, що спокій-небесна атмосфера дому вирощує людину-ангела, а пекельна атмосфера дому вирощує тип нещасної людини.
Родинний організм затає в собі неймовірні сили; діти, як родинний організм, – будуть щасливі. Ніхто на релігійне життя і на відпочинок; там батьки і всіма членами шанований устав родинного життя; Поставлена на ось такі основи, родина буде солідна, ці передумови: бо без них ні здорового родинного організму ні сироти.

Так, отже, там де згода в сім'ї, де мир і тиша – там і родинне щастя, а також родина, як один організм, – живе життям нормальним, а з тим живим, живим – духовним, релігійним. У такій родині Бог пробується, – каже наша народна пісня; виробляється любов до Бога і до близького свого; там виробляється пошана і любов до своїх родичів, родинних та релігійних традицій; там виробляється національний характер людини, народна й патріотична любов.

Батьки і діти – створення етичної і духовної основи
Після загальних передумов, якими повинні були батьки, щоби виховувати своїх дітей в християнському дусі, приступаємо до нашої теми, християнське виховання дітей, в застосувані до життя наших умов.

Дитя яке, безперервно міньовується увага, зміни викликається нами, технічні й іншими причинами. У людей старших віком – батьків уже вироблені свій погляд, певні звички. Змінити життя не так-що швидко сприймаються ними і тому вони де в чому відстує від життя. Молодь же розуміє своєго, але любить своїх батьків, що його люблять.

У дітей, молодь сприймається ними, бо вони бачать батьків, як свій батько і мати, вони вибачають їх і не здивовуються. Це зміни впливає на дітей, вони вибачають свої помилки.

Але ось саме такий стан – розвал родини, оголосити, що ж воно, повстаеть від гніву, бо вони не вплинули на дітей ніякого родинного впливу, але їхній вплив на всіх своїх дітей і відповідно задовольнив мати.

Батьки вони, повинні бути любовними, але їхній вплив на всіх своїх дітей. Батьки мають бути любовними, але їхній вплив на всіх своїх дітей. Батьки повинні бути любовними, але їхній вплив на всіх своїх дітей.

Святе Письмо навчає батьків, як треба виховувати своїх дітей. Батьки повинні бути любовними, але їхній вплив на всіх своїх дітей. Батьки повинні бути любовними, але їхній вплив на всіх своїх дітей.

Обов'язки батьків

1. Подружжя життя повинне бути любовним і приємним, як для батьків, так і для їхніх дітей.

2. В батьків повинна бути любов і довіра до дітей.

3. Батьки повинні підтримувати своїх дітей, розбудовувати їх самоосвіту, зосереджувати або сприяти якісній, або не усвідомленій, і щоб не вплинули на дітей, інші сили. У освітив, – каже наша народна пісня; виробляється любов до Бога і до близького свого; там виробляється пошана і любов до своїх родичів, родинних та релігійних традицій; там виробляється національний характер людини, народна й патріотична любов.

4. Це сприяє розвитку їхнього духовного, а то й фізичного здоров'я. Там, де між батьком і матір'ю царить пекло – там діти загрожені, позбавлені фізичного здоров'я. Там, де між батьком і матір'ю царить пекло – там діти загрожені, позбавлені фізичного здоров'я.
проводу, громадського діяча або взагалі до старших? Як наслідок, діти перестають слухатися вчительів, священиків, дорослих, а так знижується успішність в науці, у дітей утворюється непошана не лише до священика, а і до того, що він робить, до Богослужень, до віри. Батьки тоді починають карати дітей, хоч карати треба батьків, що може несвідомо, але це самі ж батьки підготовили дітей до цього. Пізніше діти можуть і до батьків поставитись з недовір'ям.

А ще гірше буває, коли батьки, лаючи вдома вчителів, священиків і ін., при зустрічах з ними бувають дуже ввічливими. І тоді діти бачать лицемірство батьків. Чи буде пошана до такого батька? Чи буде довір'я до таких батьків?

Очевидно, що ні. Батьки повинні обов'язково давати приклад дітям у всьому: в молитві, в праці, в науці, в учащуванні до Церкви, в співжитті з ближніми.

**Обов’язки дітей**

Божа заповідь говорить: "Шануй батька свого і матір свою, щоб добре тобі було і щоб довголітнє ти жив на землі" (2 Мойсея 20:12). Святе Письмо навчає дітей:

1. Слухати своїх батьків. Св. Арестол Павло пише: "Діти, – будьте слухняні у всьому батькам, бо це Господеві приємне" (Кол. 3:20).

2. Бути уважними до повчання батьків своїх. "Сину мій! Хорони заповідь батька твого і не відкидай повчання матері своєї" (Притч. 6:20).

3. Піклуватися про своїх батьків (1 Самуїла 22:3-4).

4. Шанувати старших (1 Петр. 5:5, 3 Мойсея 19:32).

Значення школи у формуванні світогляду дитини дуже велике. Школи при українських інституціях виховують дітей головно в національному дусі, без сумніву, не забуваючи про релігійне виховання. Сама школа без допомоги батьків не може такаго багато діяти, бо діти дуже мало часу проводять в українських школах. Батьки повинні слідкувати, щоб їх діти регулярно відвідували школу і систематично виконували всі уроки. Діти дуже було б привчити дитину, щоб її щодня що хоч би 25 хвилин приділяла навчанню релігіозності.

Всі громадські організації, залежно від ролі їх праці, повинні також взяти участь у вихованні дітей. Діти – це майбутні члени наших громад, тому суспільство має цікавитись – чи діти виконують в школі навчання, чи їх діти відвідують церковні водосхідні.

Дитина не зразу відходить від батьків, а поступово. Пам’ятайте, що не раз і дрібниці відіграють велику роль у вихованні дітей. Будьте відповідальними батьками і насолоджуйтеся своєю працею. Неважливо, які були несправедливості і обставини, що перебудували вашу дитину, кожен батько має працювати в цьому національному кераміці. Увага! Батьки повинні бути цілісними, насолоджуватись своєю дитиною і триматись за ідеї своєї нації. Насолоджуйтеся своїми дітьми.

**Обов’язки Церкви, школи і української громади**

Підсумовуючи нашу тему треба іще сказати і про обов’язки Церкви, школи і громадських організацій супротив дітей і молоді у їх вихованні.

Церква завжди навчала і навчає дітей лише доброму: бути слухняніми, правдомовними, добре вчитися, віддаватися цілісним усвідомленням. Церква може зробити багато більше, коли більше бачить дітей і молоді, коли більше добре реагує на їх потреби.

Церква завжди навчала і навчає дітей лише доброму: бути слухняніми, правдомовними, добре вчитися, віддаватися цілісним усвідомленням...

**ONE-POT BACON CHEESEBURGER PASTA**

**INGREDIENTS**

- 8 bacon strips, chopped
- 2 pounds ground beef
- 1/2 large red onion, chopped
- 12 ounces uncooked spiral pasta
- 4 cups chicken broth
- 2 cans (15 ounces each) crushed tomatoes
- 1 can (8 ounces) tomato sauce
- 1 cup water
- 1/4 cup ketchup
- 3 tablespoons prepared mustard
- 2 tablespoons Worcestershire sauce
- 1/4 teaspoon salt
- 1/4 teaspoon pepper
- 2 cups shredded cheddar cheese, divided
- 1/3 cup chopped dill pickle

**DIRECTIONS**

1. In a 6-quart stockpot, cook bacon over medium heat, stirring occasionally, until crisp, 6-8 minutes. Remove with a slotted spoon; drain on paper towels. Discard drippings.

2. In the same pot, cook ground beef and onion over medium heat until meat is no longer pink, 6-8 minutes; crumble meat; drain. Add the next 10 ingredients; bring to a boil. Reduce heat; simmer, covered, until pasta is al dente, stirring occasionally, about 10 minutes.

3. Stir in 1 cup cheese, pickle and bacon; cook and stir until cheese is melted. Serve with remaining cheese and, if desired, tomatoes, lettuce, pickles and red onions.
ELEVATION OF THE CROSS

After searching for a long time, St. Helen, the mother of Emperor Saint Constantine the Great, found the True Cross of our Lord. Uncovering three crosses, they recognized the Cross of Christ by the living fragrant plant growing around it - Basil. Confirming which of the three was the True Cross through miracles performed through it of healing a sick woman, and giving life to a dead man, the Cross was carried into Jerusalem by Patriarch Macarius, and elevated high so everyone could see it.

Everyone could see how great the Power of the Lord is through His Cross.

We always wear a Cross around our neck, and we make the sign of the Cross on ourselves and on things around us, to call down God’s blessings. The Lord protects us from harm through the Power of His Cross.

McKenzie Nesterko, Julia baptized and chrismated on May 27, 2023 in St. Andrew Memorial Church, S. Bound Brook, NJ. Child of Sergiy Oleksandrivych Nesterko and Eleanor McKenzie Morse. Sponsors: Jeffrey Morse and Halyyna Nesterko. Celebrated by Protopresb. Yuriy Siwko.


Roman Marchyshak and Maria Brudniak in St. Andrew Memorial Church, South Bound Brook, NJ on February 12, 2023, witnessed by Maksym Zhoravchyk and Victoria Ruda. Celebrant: His Eminence Archbishop Daniel.
ORDINATIONS

SEPTEMBER

Rev. Father James Cairns II  9/9/2017
Rev. Ihor Protsak    9/18/2021
Rev. Christopher Whatley  9/21/2020
V. Rev. Ivan Petrouchchak  9/24/1995
V. Rev. Roman Tarnavsky  9/27/1978
Dn. Evan (Clifford) O’Neil  9/16/2017
Dn. Volodymyr Pichkurov  9/26/2021

SEPTEMBER

21st 1953 - PROTOPRIEST LEON KUSHNIR
3rd 1954 - PROTOPRIEST MYCHAŁO KASHUBA
27th 1960 - PRIEST TIMOTHY MACAR
24th 1966 - PRIEST MYKOLA RYBACHUK
30th 1969 - PROTOPRIEST WOŁODYMIR LEWYTZKYJ
23rd 1971 - PROTOPRIEST ANANJ MIROSHCHENKO
23rd 1972 - PRIEST MICHAEL KRAWCZUK
12th 1974 - PROTOPRIEST DAMIAN OLGIN
18th 1974 - PROTOPRIEST ANTONY STANGRY
21st 1983 - PROTODEACON MICHAEL OLOHOVY
2nd 1984 - PROTOPRESBYTER MICHAEL YAROSH
14th 1986 - PROTOPRIEST ANDRIJ KIST
24th 1988 - PRIEST IHOR ZBOTANIW
10th 1990 - ARCHIMANDRITE ADAM BURHA
27th 1991 - PROTOPRESBYTER NICHOLAS FEDOROVICH
29th 2008 - PROTOPRIEST JOHN KRESTIUK
11th 2018 - PROTOPRIEST JOHN HARVEY
CLEANLINESS requires WATER

Для ЧИСТОТИ потрібна ВОДА

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

WILL PURCHASE ONE BOTTLE

$1

SCAN ME

Ukrainian Orthodox Church of the USA
Українська Православна Церква США

Ukrainian Rabbit

Would you consider helping Ukrainian children in the time of War?

Sponsor a hand-made toy and help a child in Ukraine - $300

Please let us know where to mail your Ukrainian Rabbit Hero

Make your donation and order via the website

Маєте бажання допомогти українським дітям в час війни?

Зробіть пожертву в розмірі $300 та отримайте іграшку ручної роботи – тим же допомагаючи дитині в Україні!

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

Зробіть пожертву та замовлення в режимі інтернету
Слава Ісусу Христу!

Ми дуже раді оголошити тему 2023/2024 Відділу Праці з Молоддю «З Вірою і Любов'ю приступіть».

Божественна Літургія є найважливішою частиною нашого християнського життя. На кожній Літургії ми живемо і віруємо у своїх Божих посланників та священиків. Без Слова Божого і Ісуса, ця Літургія не може відбуватися. Ми покликані брати участь у Літургії і в усіх необхідних та важливих вірувань.

Важливо завжди зазнавати нашу молодь до активної участі в Літургії. Надання можливості бути частиною Літургії допоможе їм поглибити розуміння та відносини з Богом особисто через таємницю Святого Причесті. Завдяки цьому відкритій темі, ми надаємо вам інструменти та ресурси для цього.

Кожного року ми просимо наші парохи використовувати ці теми у своєму молодіжному служінні. Як саме це відбувається на вашій парохи, залежить від ваших конкретних потреб і можливостей. Ми надаємо вам наступне для використання протягом цього наукового року:

1. Рекомендований навчальний план для церковних школ і молодіжних груп
2. Інформаційний матеріал на цю тему, щоб ви могли заглибитись в Божественну Літургію
3. Статті та інформація у серійному виданні (OCR-інтернет-молодіжний університет)
4. Відеосерія «Звігні вірування» («Життя Літургією») — це відео покаже, як наша молодь живе Літургією. Священик і служителі показують, як вони роблять речі за церквою.

Будь ласка, зв'язатись з нами якщо у вас виникають будь-які запитання чи потреби.

У Ньому,

Наталя Капелюк Ніксон

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**Dear Reverend Clergy & Youth Workers**

Glory to Jesus Christ!

We are very excited to announce the 2023/2024 Theme for the Office of Youth & Young Adult Ministry, with Faith & Love Draw Near.

The Divine Liturgy is the most important event in our Christian life. At every Liturgy, we are fed by God’s Word in the Gospel and as well as by God’s Word — Jesus — in Holy Communion. We are called to participate in the Liturgy on all Sundays and Great Feasts.

Giving our youth in developing an active participation in the Liturgy is vital. Providing opportunities to be a part of the Liturgy will help them in deepening their understanding and relationship with God, most especially through the sacrament of Holy Communion. Through this year’s theme, we will provide you with tools and resources on the theme.

Each year, we ask our parishes to utilize the theme in their youth ministry. How this happens for your parish is up to your particular needs and ability. We are providing you with the following to develop your use of the theme for the coming year:

1. Suggested Curriculum for Church School and Youth Groups
2. Monthly parish focus groups to delve deeper into the Divine Liturgy
3. Articles and information in the UOC youth magazine series
4. Video series — Living the Liturgy — these videos will show our youth living the Liturgy, clergy presenting liturgical items and more.

Please contact us with any questions or needs you may have.

In Him,

Natalie Kapeluck Nixon
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Get involved in the life of your Church!
The success of all Church sponsored events depends upon your active participation!

Protection of the Most Holy Birth-Giver of God (Pokrova)
August 14

Dedication of Patron Saints Icon of the Youth of the UOC of the USA at St. Andrew Memorial Church
October 17

Apostle Thomas
October 19

Apostle James
October 22

Demetrios Memorial Saturday
October 28

HOLY LAND PILGRIMAGE
December 1 - 10

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