

# УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIAN ORTHODOX WORD



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



VOL LXXIII ISSUE IV  
SEPTEMBER 2023

РІК LXXIII ЧИС IV  
ВЕРЕСЕНЬ 2023



## UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО

His Eminence Metropolitan ANTONY

His Eminence  
Archbishop DANIEL - Consistory President

Founded in Ukrainian  
as "Українське Православне Слово" in 1950

Founded in English  
as "Ukrainian Orthodox Word" in 1952

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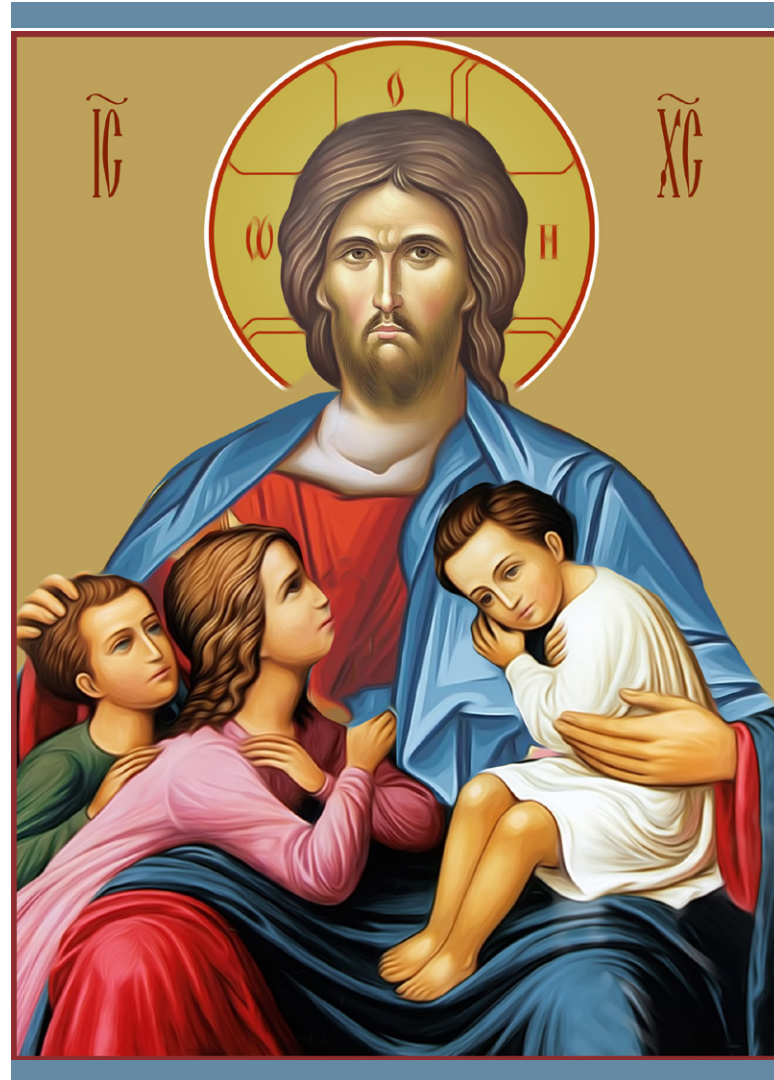
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The Ukrainian Orthodox Word  
is published monthly  
by the Office of Public Relations  
of the Ukrainian Orthodox Church of the USA.

All articles submitted for publication,  
typed no longer than two pages double spaced,  
should be e-mailed as an attachment to the Editor-in-Chief.  
Photos become the property of the UOW and are not returned.  
Comments, opinions and articles are welcomed but must in-  
clude the author's full name and address. Articles are published  
at the discretion of the Editorial Staff, which reserves the right  
to edit, and may not necessarily reflect the views of the Editori-  
al Board and/or the UOC of USA.

The deadline for each issue is the 1st of the month prior to the  
publication date.

Please send address changes to:  
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PO Box 495  
South Bound Brook, NJ 08880



### МОЛИТВА ЗА ПІДЛІТКА, ЯКИЙ ПОГАННО НАВЧАЄТЬСЯ

Господи Ісусе Христе, Боже наш, Ти, що благодаттю Всесвятого Духа (Який у вигляді вогняних язиків зійшов) істинно вселився у серця дванадцяти апостолів, та відкрив їхні вуста і почав говорити іншими мовами: Сам, Господи Ісусе, Христе Боже наш, пошли того Твого Святого Духа на цих отроків (імена) і насади у вухах їх сердець святі заповіді, які Твоя пречиста рука законодавцю Мойсею накреслила на скрижалях, нині й повсякчас, і на віки віків. Амінь.

### PRAYER FOR CHILDREN WHO HAVE DIFFICULTY LEARNING

O, Lord Jesus Christ our God, You, Who by the Grace of the All-Holy Spirit (who descended in the form of tongues of fire) truly entered the hearts of the twelve apostles, and opened their mouths allowing them to speak in other languages: You, Lord Jesus Christ, our God, send the Holy Spirit on these children (names) and implant in their hearts the holy Commandments that Your pure Hand gave to the Moses on the tablets, now and forever, and ever. Amen.

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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."*

+ St. Anthony the Great

Join the clergy and youth of the Church  
for the dedication of the icon of the  
*Patron Saints*  
of the Youth of the UOC of the USA and distribution  
to the parish communities of the Church

Запрошуємо Вас приєднатися до молитовного  
освячення та розповсюдження ікони  
*Покровителів Молоді*  
УПЦ США парафіям Церкви

17 October - 17 жовтня  
2023







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 Vatrich 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.

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 Vatrich. 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 would be 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, as He loves them, and as He showed them by washing their feet. He wants them to follow His example and love each other.

So St. Paul later hears of the arguments taking place in the Church of Rome. There is discord and upheaval, so he writes a letter to the Romans to make peace

amongst themselves and to cease the disputes. St. Paul needs someone to carry this most important letter to Rome. He asks St. Phoebe, a noble woman who was a benefactress and served the Apostles and directs her to take this letter and restore peace in Rome. St. Phoebe is made a deaconess, the first deaconess in the Church, and her first duty was to deliver this letter. St. Paul trusted her with this great responsibility to get this letter and restore peace.

Jesus spoke about love to His Disciples, St. Paul instructs St. Phoebe to deliver his instructions to Rome, telling 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 witnessed by the way we live 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 orarion 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 untying 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 Vatrach 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 Izhyk.

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 kneeled before Archbishop Daniel, who sitting at the Northwest corner of the Altar table 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 diaconate 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 our 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! Господи помилуй!" 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!"

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 as he 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 Diaconate of the Church.

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!

Archbishop Daniel concluded the service by expressing the warmest greetings from His Eminence Metropolitan Antony who was not able to attend the ordination because he had to present at the consecration of a new bishop at for the Greek Orthodox Archdiocese of America. However, he had asked that his warmest greetings be shared with the newly ordained deacon, and everyone present in person and over the live broadcast, and that they all be assured of his continued prayers.

His Eminence took a moment to turn to the seminarians who had so beautifully chanted the responses during the day's Divine Liturgy and wished them a successful academic year, and warmly welcomed the new students to the seminary. He then turned and greeted everyone and thanked them for joining today's service. He asked that everyone remember to keep the newly ordained deacon in their prayers. As final photos were taken, everyone began to sing Monhaya Lita.

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 Zhuravchyk*







## 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 regularly. Many of us might think that is the extent of our parental responsibility for raising up a child close to God, but is it?

While it's a good start, the Fathers of the Church say that it's not enough. They say that the spiritual well-being of our children should take priority over their material needs, their secular education and their

preparation for worldly success, as St. John Chrysostom explains: “We are so concerned with our children's schooling [and worldly success]; if only we were equally zealous in bringing them up in the discipline and instruction of the Lord... This, then, is our task: to educate both ourselves and our children in godliness; otherwise what answer will we have before Christ's judgment-seat?” (St. John Chrysostom, *On Marriage and Family Life*, SVS Press, 1986, p.67, 71).

A recurring theme in the writings of the Fathers is that the upbringing of our children in godliness is the most important task of parents, a 24/7 job. It is a responsibility with eternal implications which requires our utmost personal discipline, vigilance, effort, and dependence on God's grace.

### THE EXAMPLE OF THE PARENTS

During a pilgrimage to the Monastery of Saint Arsenios the Cappadocian my wife and I went on when we lived in Greece for a year, we sat down to speak with Father Theoklytos, a very gentle, humble and surprisingly humorous elder of the monastery.

Although we did not yet have children at the time, my wife asked the elder how we could be good parents if, God willing, we were to have children one day. The Elder paused, then looked up at us with his gentle and

disarming gaze and said, “To raise good children, you need to love each other.” We will never forget the simplicity and conviction with which he answered a question we thought would require a complicated answer.

The Elder's simple response reinforced a foundational teaching of the Church regarding child rearing: If husband and wife truly love each other, as the Fathers of the Church teach, then the children will have an ideal model of how to love God and their fellow man.

Saint John Chrysostom, in a more general sense, speaks about the centrality of the parents' example for molding multiple facets of the child's development: “For generally the children acquire the character of their parents, are formed in the mold of their parents' temperament, love the same things their parents love, talk in the same fashion, and work for the same ends” (St. John Chrysostom, *On Marriage and Family Life*, SVS Press, 1986, p. 64).

In addition to the good example of parents, the Fathers speak about the active intervention of parents required to direct and mold the will of the child.

### MOLDING THE WILL OF THE CHILD

What most of us will discover when we view our child-rearing methods through an Orthodox Patristic perspective is that we are faced with the risk of allowing the child to develop a powerful self-will. A strong self-will, which develops very early in life in the absence of proper parental direction, renders spiritual growth much more difficult.

What does this mean? It means that later in life it will be very challenging—in some instances impossible—to get the self-willed child to voluntarily be attentive during church services, to fast, to respect parental authority, and to grow in the image and likeness of Christ as a kind, gentle and forgiving child of God.

The words of St. Theophan the Recluse impress upon us the importance of molding the will of a child: “The will of the parents should be imprinted upon each step – of course in a general way. Without this, the behavior of the child can easily become corrupted.” (St. Theophan the Recluse, *Raising Them Right*, Conciliar Press, 1989, p. 34).

Without getting angry when the child tests his limits and 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 early 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 to 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.

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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 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 faithfully to fulfill their last wills, so far as they are not contrary to divine law, divine or civil.

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 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 whole and in healthiness that is both holy and divine... He [the child] desires everything, because he is unable to distinguish between good and evil, and he is ready to do everything he desires. ...The easiest means for confining the child’s will within its proper bounds lay in regulating children to do nothing without permission... They should be persuaded by their own experience and that of others that to fulfill their own desires without asking is dangerous; they should be put in such a frame of mind that they even fear their own will...one should not obey oneself in everything...

While getting the child accustomed to not doing things according to his own will, one must also train him to do that, which is good. For this, let the parents themselves furnish a splendid example...At first one must order them [the children] to do good works, and then guide them into doing them themselves. The most ordinary good deeds in this regard are: almsgiving, compassion, mercifulness, yielding to others, and patience. It is not hard to train them to do these things. Opportunities for them occur every minute; one has only to use them. ...The most effective means for the education of true taste in the heart is a Church-centered life, in which all children in their upbringing must be kept without fail...

Let parents, in accordance with their best understanding, give orders in such a way that children are not forced to be transgressors of their will (cf. Eph. 6.4); and if they have already become such, they should be disposed as much as possible to repentance...[and teach them] to rise up immediately after a fall.

This is the rule: begin with the child’s very first breath; begin everything at once, and not just one thing; do this all unceasingly, evenly, by degrees, without jumps, with patience and expectation, observing a wise gradualness, taking note of progressions and making use of them, not considering anything to be unimportant in such a matter.” (St. Theophan the Recluse, 19th c.: The Path to Salvation)

As St. John Chrysostom says: ‘In the case of men it is a mark of goodness to punish, and of cruelty not to punish.’ But he is not speaking of cruel punishment, but punishment that is correcting out of love. It should never be used as a means to expel anger vented on the children that has built up from other

things. Punishment should never be used on a child because they irritate the parent, but only should be chastised when they do something wrong that needs corrected. Just as God loves and disciplines you as your heavenly parent through giving us our crosses and “roadbumps” in life, so you love and discipline your children as parents here on earth. This you do that they may attain to their full potential and live good, righteous, and productive lives. You must not be neglectful in attentiveness toward the activities of the child so that you might guide them.

Conversely, the parent also must be very careful to avoid the other extreme. They must be careful not to be overly intrusive into the child’s ‘personal space,’ nor overbearing with regard to your demands from the child. For when a parent intrusively questions the child too much on every little thing, the child will soon learn to lie so that he does not disappoint or look bad, and then he will learn to transgress habitually because he is silently encouraged to cover it up with a lie habitually. Likewise, if you are too overbearing, the child will transgress and ‘rebel.’ These things, then, the God-loving parent should be careful to avoid at all costs. Give your children options-- not to do either a good or an evil thing--but rather an option to choose between several good things. This is what our heavenly Father does with us, and so this is what we should do with our children.

It is also very crucial that we take care of our children and make sure that they know that they are loved. We must not be “distant” with them emotionally nor neglectful of sharing God’s love with them through us: “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

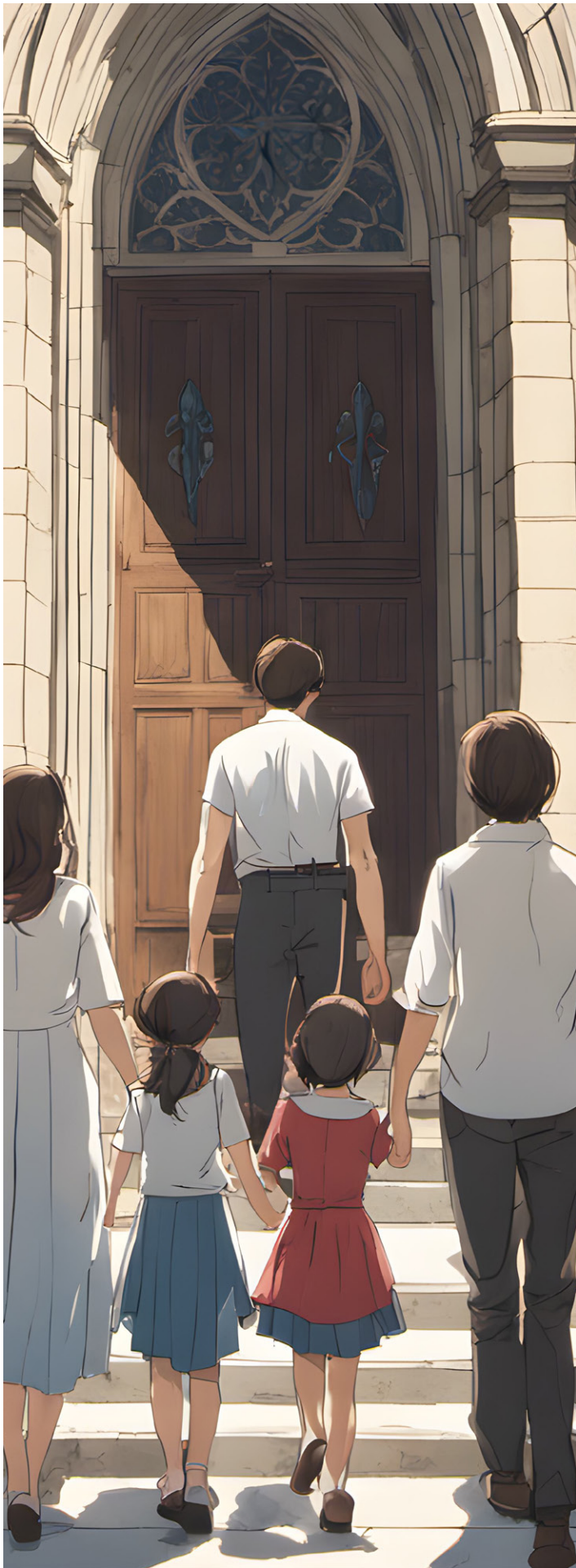


others, which conveys the mercy from on high” (Triads 2.3.20). This, of course, refers to the fact that when you present a kind glance and a gentle smile upon your face toward others who are in desperate need of hope, you are radiating the kindness of God and declaring his good and great existence without saying a word. And how much moreso 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 Linsinbigler  
Director, Office of Religious Education  
UOC of the USA



# WHAT HARVARD DISCOVERED ABOUT KIDS AND CHURCH

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.

## MAKE IT A PRIORITY! IT’S WORTH IT!

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, basket ball 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 НАВЧАННЯМ**

Милосердний Господи, пошли нам милість Духа Твого Святого, що подає нам розум і зміцнює духовні сили наші, щоб ми, уважно переймаючи науку, вирости Тобі, Творцеві нашому, на славу, батькам нашим на втіху, Церкві й Україні на користь.

### **PRAYER BEFORE CLASS**

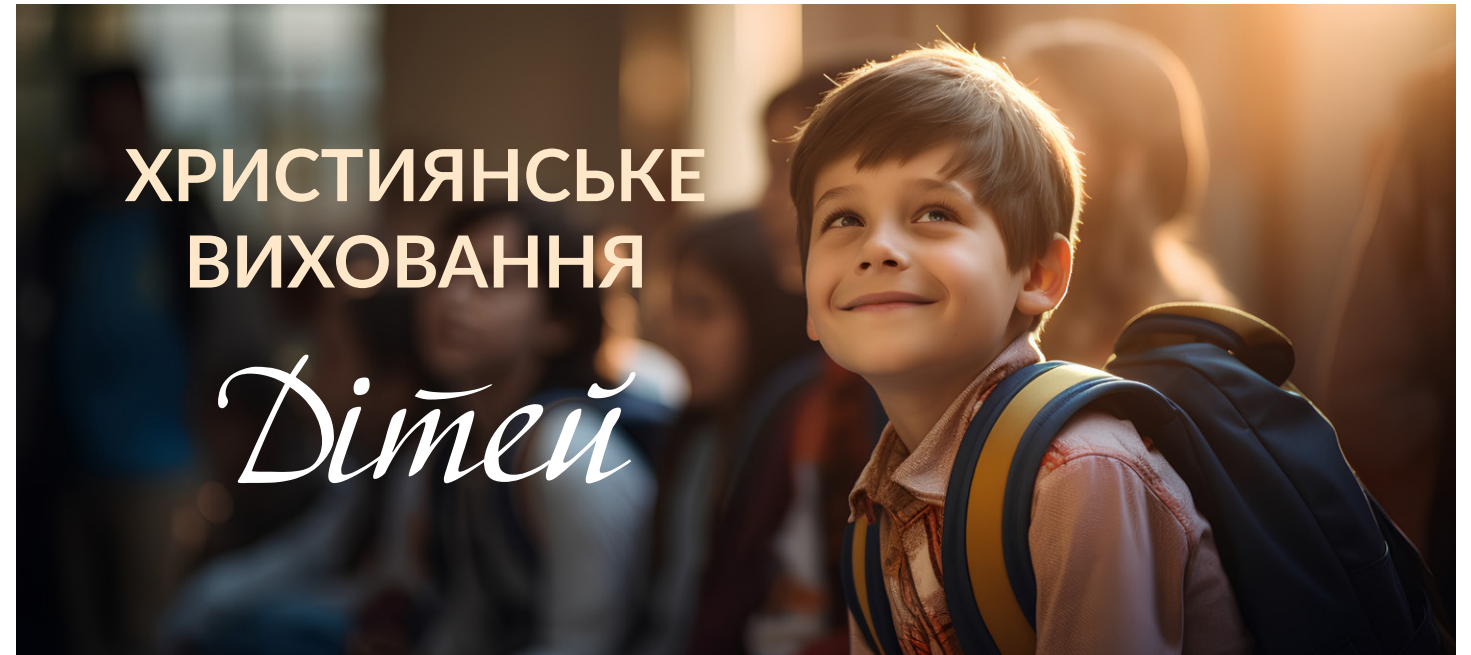
Merciful Lord, send us the Grace of Your Holy Spirit, who gives us wisdom and strengthens our spiritual powers, so that we, intently contemplating our lessons, grow to Your, Our Creator's, glory, to the joy of our parents, and to the benefit of the Church and Ukraine.

### **МОЛИТВА ПІСЛЯ НАВЧАННЯ**

Дякуємо Тобі, Боже, Творцеві нашому, що Ти сподобив нас милості Твоєї вислухати навчання. Благослови наших 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.



## **ХРИСТИЯНСЬКЕ 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.<sup>1</sup> Батьки отримали від Господа Бога, в Таїнстві Вінчання, право продовжувати людський рід. Бог сказав в раю до Адама і Єви: “Множьтесь 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 впасовування й вростання водно буває критичним, а часом таким тяжким, що молоде подружжя, замість витворення свого специфічного подружнього характеру, – розвалюється. Добре, коли обидва партнери завершують цю кризу вростання в здоровий організм родини. Таке подружжя і така родина щасливі; такий родинний організм – унікальний, він небувалий і неповторний. Коли він витримує всі випробування вростання водно, – він духово здоровий, діти такої родини бувають емоційно й духово задоволені, здорові. На такій родинній базі будується й Домашня Церква, про яку говорив Апостол Павло (Филимона 2).

Дім і організм родини мають виняткове значення в розвитку людини. Тут, у родині вирішається розвиток особистої повноти, або особистих невдач та браків; тут розвивається й удосконалюється характер одиниці і весь комплекс її життя, а втім соціального, економічного та психологічного відношення до інших людей. Це – розвиток

затяжний, розвиток рідко-коли плавний; він частіше довгий і трудний, також критичний і майже в кожній родині – унікальний. У кожній бо родині виробляється своєрідний порядок життя й реакція на зовнішній світ, за що відповідає родина, а втім батько і матір, а найчастіше таки мати.

Вплив матері на розвиток дитини позначається найбільше; нервовий і духовий баланс дитини найперше від неї залежний. То звідси починається розвиток майбутнього типу дорослої людини. Треба знати, що людина народжується тільки з потенційним даром особистості, а саму свою специфічну особистість, – свій характер і свою вдачу виробляє під впливом батька-матері та решти членів родини. І дуже добре буває там, де всі потреби – природна спрага і голод серця дитини бувають задоволені відношенням батька і матері та всієї родини. Наука доказує, що там, де дитячі потреби – такі, як потреба любові, потреба признання, заохоти, а переважно родинної безпеки, – коли ті потреби бувають задоволені, тоді людина розвивається нормально і пізніше стає здоровим індивідом, здоровою людиною душевно і тілесно.

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. Висловившись простіше, можна сказати, що спокійно-небесна атмосфера дому вирощує людину-ангела, а пекельна атмосфера дому вирощує тип нещасної людини.



Родинний організм затаює в собі неймовірні сили; вони не завжди помітні, і не завжди зрозумілі самим членам родини, але їхній вплив на всіх членів родини великий: часом благородний, а не раз фатальний.

Любов між батьком і матір'ю має дуже благородний вплив на дітей; діти таких батьків почуваються безпечні, духово задоволені й, звичайно, забезпечені потребами емоцій, – любові. Це сприяє розвитку їхнього духового, а то й фізичного здоров'я. Там, де між батьком і матір'ю царить пекло – там діти загрожені, позбавлені потреб любові, вони перебувають у постійному напруженні й страху, бо вони непевні щодо елементарного родинного захисту й добробуту.

Але ось саме такий стан – розвал родини, осиротиння дітей – це пошесть двадцятого століття. Вона починає проявлятися в умовому, неврозному й психічному хворінні дітей, в ненормальній поведінці молоді, в різних бунтах, а також у спробах, замість утраченого родинного захисту, творити різні товариства та групи. Так вироджується тип модерної людини – тип людини сироти.

Є певні передумови для християнських родин бо без них ні здорового родинного організму ні поняття про Домашню Церкву не може бути. Ось ці передумови:

1. Подружнє життя повинне бути любовне й приємне, як для батьків, так і для їхніх дітей.
2. В батьків повинна бути любов і довір'я до дітей, і діти повинні бути свідомі того.
3. Батьки повинні підтримувати своїх дітей, розбудовувати їхню самовпевненість, заохочувати їх, а ніколи не упосліджувати, чи зневажати. Такі самі взаємовідносини повинні бути і між дітьми: дружні, братні.
4. Батьки мусять розуміти емоційний голод усіх своїх дітей і відповідно задовольнювати його. Фаворитизму в них по відношенні до дітей не може бути.

Поставлена ось такі основи, родина буде солідна, і ввесь родинний організм – здоровий; там буде згода в сім'ї, і мир, і тишина; там буде здоровий і всіма членами шанований устав родинного життя; там вся родина буде мати час на працю, на розвагу, на релігійне життя і на відпочинок; там батьки і діти, як родинний організм, – будуть щасливі. Ніхто з такого дому втікати не буде: ні батьки, ні діти,

бо їх буде в'язати блаженна родинна атмосфера, родинна любов, родинне щастя. В такій родині всі члени сім'ї знають, що вони бажані й люблені; вони свідомі і того, що кожне з них у родині – корисне й потрібне.

Так, отже, там де згода в сім'ї, де мир і тишина – там і родинне щастя, і така родина, – як один організм, – живе життям нормальним, а втім життям повним – духовним, релігійним. У такій родині Бог пробуває, – каже наша народна пісня; виробляється любов до Бога і до ближнього свого; там виробляється пошана і любов до своїх родинних, народних 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 бути батьки, щоби виховували своїх дітей в християнському дусі, приступаємо до нашої теми, християнське виховання дітей, в застосованні до життя наших умов.

Життя йде, безперервно міняючись. Ці зміни викликаються розвитком науки, техніки й іншими причинами. У людей старших віком – батьків уже утворилися певні погляди, певні звички. Зміни життя не так-то швидко сприймаються ними і тому вони де в чому відстають від життя. Молодь же зразу сприймає нове, бо у молоді тільки починають утворюватися свої погляди, свої звички. Молодь взагалі все сприймає швидше, ніж старші. Це є характерна риса молодости. Молодість має і інші, притаманні лише їй, особливості. Молодь в більшості має більшу освіту ніж батьки і то освіту сучасну. В наслідок – у дітей, у молоді утворюються погляди і звички часом трохи, а часом і багато відмінні, ніж у батьків і так постають суперечності між батьками і дітьми, повстає проблема “батьки і діти”. Для тих, хто емігрував з України дорослими, ця проблема ще більше поглиблюється, бо для них змінилися ще і умови життя і середовище, серед якого доводиться їм жити.

Батьки хочуть, щоб їх діти так думали і так жили, як їм кажуть батьки. Тут батьки не ураховують того, що умови, в яких виховувалися вони, більше чи менше є інші, ніж умови, в яких виховуються їх діти. І тому діти, молодь не можуть бути точнісінько такі, як батьки. Молодь учиться в англійській школі і перебуває в різнонаціональному і різновірному середовищі, яке має великий вплив на утворення світогляду. Ізолювати дітей від цього середовища

абсолютно не можна, це був би абсурд. До цього ще: радіо, телевізія, інтернет, преса й ін. унеможливають ізоляцію.

Головна увага батьків повинна бути звернена на інше. Діти, молодь сриймає від середовища не лише добре, а й погане. І від того цього поганого батьки мусять уберегти своїх дітей. Це не легка справа. Самі батьки, лише своїми силами, не спроможні зробити це. Тут на допомогу батькам повинно прийти все українське суспільство, яке також повинно бути зацікавлене в правильному вихованні дітей і молоді, цих майбутніх членів нашої Церкви і українського суспільства, щоб зберегти їх для себе, а на розгубити їх.

Найголовніша увага у вихованні мусить бути звернена на те, щоб діти, молодь зрозуміли, що український народ стоїть нарівні з іншими культурними народами – що українці вносять дуже багато цінного з культури українського народу в загальну скарбницю канадського життя. Потрібно виховати у дітей любов до свого, українського. Потрібно дітям, молоді роз'яснювати, що вони будуть сильні лише тоді, коли не відірвуться від свого кореня – від рідного народу. Правильне розв'язання проблем у вихованні дітей – це правдиво християнське культурне життя українського суспільства, що була б запорукою збереження і згуртування наших дітей, нашої молоді навколо українського громадського життя.

### Обов'язки батьків

Святе Письмо навчає батьків, як треба виховувати своїх дітей. Батьки повинні їх любити (Тит. 2:4). Але це не значить, що треба потакувати всім забаганкам дітей. Діти мусять бути вихованими так, щоб знали вони, що немало є “не можна”. Інакше діти не будуть відповідно підготовані до життя і в житті їм буде дуже важко, бо вони зіткнуться в багатьох випадках з тим, що “не можна”. Батьки зобов'язані клопотатися дітьми: годувати і одягати їх, забезпечити всім потрібним для науки і ін. (Матв. 7:9-11, 2 Кор. 12:14, 1 Тим. 5:8).

Батьки можуть і карати дітей, лише кара мусить бути така, щоб вона виправляла дитину, а не озлобляла її. Потрібно, щоб дитина почувала і знала, що батько карає її справедливо. Ніколи не треба поспішати з карами, бо можна добитися того, що дитина не буде говорити правди, щоб уникнути кари, а цим буде духовно поступово відходити від батьків. Св. Апостол Павло навчає: “Батьки – не дратуйте дітей

своїх, а виховуйте їх в освіті і остереженні Божому” (Єф. 6:4). “Батьки, – не роздражнюйте дітей своїх, щоб на душі не впали вони” (Кол. 3:21).

У дитини бувають свої думки, свої дитячі “таємниці”. І дитина хоче поділитися ними з кимсь. Нехай це буде мама і тато. Вислуховуйте спокійно, зацікавлюйтеся, щоб дитина це бачила, що мама і тато її слухають, а тоді треба розумно порадити дитині. Дітей треба систематично виховувати так, щоби вони бачили в мамі і татові найближчих друзів, радників. І коли діти стануть виростати, і думки і “таємниці” їх приймуть вже більш серйозний характер, вони звернуться за порадою до мами, і до тата. І мама і тато убережуть дітей від поганого, особливо в переходових для дітей роках 12-16.

Коли діти підростають більшими, у них починає утворюватися свій світогляд. Цей момент дуже важливий. Батьки чують явно неправильні, а навіть дикі думки. Не висміюйте дітей, бо цим ви відштовхнете їх від себе. Будьте спокійні, доводьте дітям, що вони помиляються, але обов'язково шануйте їх думки. Не буде цього – наші діти відійдуть від нас; вони будуть шукати когось, хто не буде сміятися з їх думок, а ми духовно втратимо дітей. Може і фізично вони і будуть жити при нас, але духовно стануть чужі для нас.

Середовище відіграє величезну роль у вихованні дітей. Дома в хатах батьків повинен бути порядок, охайність. Це мимоволі впливає на дітей і непомітно виховує у них теж порядок і охайність.

Привчайте дітей до праці. Виховуйте в них почуття слухняності і правдомовності. Не вимагаймо від дітей ніколи непосильного для них. Діти є різні. Що по силах одним, то не по силах другим. Батьки повинні знати своїх дітей, знати їх сили.

Привчайте дітей з самих малих років молитися, ходити до церкви, любити свою рідну Церкву, і привчайте їх до жертвенности, бо жертвенність – це виховання у дітей почуття потреби служіння іншим людям. Хай ця жертва буде маленька, але обов'язково вона повинна бути.

Тут треба звернути увагу на одне дуже негативне явище в нашому суспільстві. Батьки вдома при дітях часто засуджують і лають вчителів, громадських діячів, священиків. Хіба батьки не розуміють, що цим вони вбивають у дітей пошану до вчителя, священика, церковного



проводу, громадського діяча або взагалі до старших? Як наслідок, діти перестають слухатися вчителів, 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 підготували дітей до цього. Пізніше діти можуть і до батьків поставитися 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 довголітньо ти жив на землі” (2 Мойсея 20:12). Святе Письмо навчає дітей:

1. Слухати своїх батьків. Св. Аростол 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).

Буває не раз, що батьки є нечесні, жорстокі, ненависники людей. Що тоді робити дітям – чи вони повинні слухати таких батьків? Ні, таких батьків діти не повинні слухати. Коли батько навчає дитину неправді і в загалі поганому, то слухати його в цьому не треба. З життя св. Великомучениці Варвари ми знаємо, що вона любила свого батька. Але коли перед нею повстало питання: кого

слухати – отця земного чи Отця Небесного, вона без вагання вибрала послух Отцю Небесному.

### **Обов'язки Церкви, школи і української громади**

Підсумовуючи нашу тему треба іще сказати і про обов'язок Церкви, школи і громадських організацій супротив дітей і молоді у їх вихованню.

Церква завждви навчала і навчає дітей лише доброму: бути слухняними, правдомовними, добре вчитися, зо всіма дружно жити. Церква може зробити тим більше, чим частіше буде зустрічатися з дітьми: на Богослуженнях, в школі, на відповідних імпрезах і ін. Без допомоги батьків Церква не може багато зробити. Батьки повинні завжди приводити дітей на Богослуження. Ісус Христос сказав: “Пустіть дітей іти до Мене і не бороніть їм” (Марк 10:14).

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 також багато дати дітям, бо діти дуже мало часу проводять в українських школах. Батьки повинні слідкувати, щоб їх діти регулярно відвідували школу і систематично виконували всі шкільні завдання. Дуже добре було б привчити дитину, щоб вона щодня хоч би 25 хвилин приділяла навчанню українознавства.

Всі громадські організації, незалежно від характеру їх праці, повинні також взяти участь у вихованні дітей. Діти – це майбутні члени наших громад. Тому суспільство мусить цікавитися – чи діти виховуються в належному релігійно-національному дусі? Громади мусять приділяти більше уваги і самим дітям. Діти є дуже чуткі. Коли вони побачать піклування про них з боку громади, то будуть тягнутися до громади, будуть почувати себе маленькими членами.

Дитина не зразу відходить від батьків, а поступово. Пам'ятаймо що не раз і дрібниці відіграють велику роль у вихованні дітей. Будьмо у всьому зразком для своїх дітей. Тоді побачимо, що наші діти вшанують турботу і працю своїх батьків і навернуться до своєї рідної Церкви і згуртуються навколо українського середовища.

о. Юрій Гнатів



# **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

Optional: Chopped tomatoes, shredded lettuce, sliced pickles and sliced red onion

## **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.

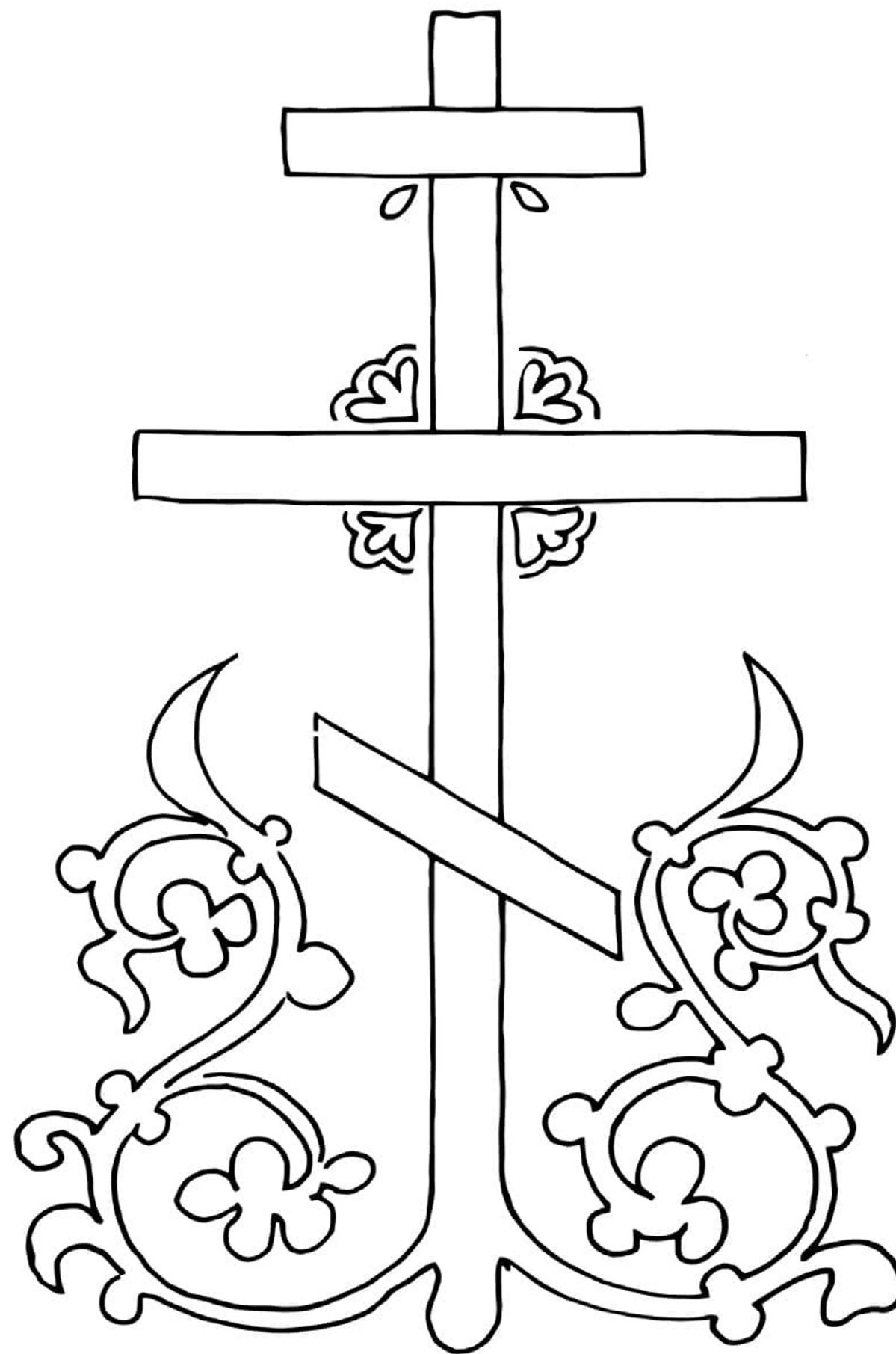
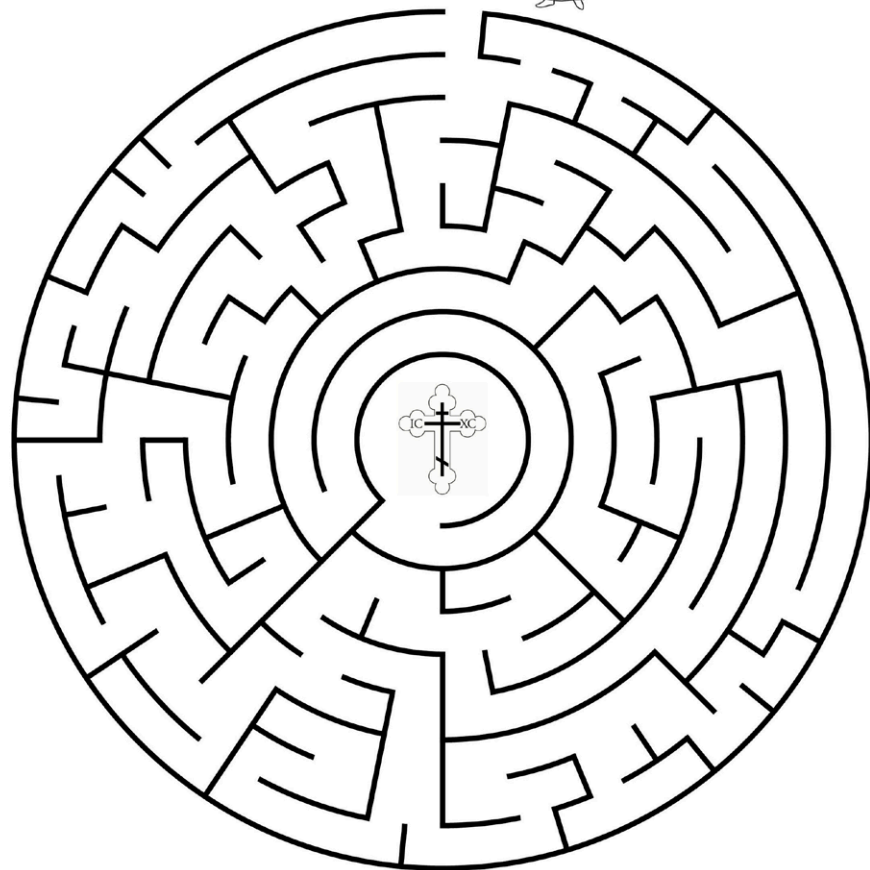




## ELEVATION OF THE CROSS

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.

Help St. Helen find the Cross of Christ.







Azniashvili, Nicholas baptized and chrismated on August 13, 2023 in Holy Trinity Cathedral Church, New York, NY. Child of Mykhaylo Azniashvili and Vitaliya Lyatova. Sponsors: Dmitrii Tsyurulnik and Viktoriya Lyatova. Celebrated by V. Rev. Todor Mazur.

Chernoknyzhnyy, Mariia baptized and chrismated on August 12, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Alex Chernoknyzhnyy and Nataliia Diadiusha. Sponsors: Artem Kozlov and Aleksandra Petriv. Celebrated by Protopresb. Yuriy Siwko.

Croatto, Mila Ciana Lydia baptized and chrismated on June 10, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Michael Hugo Croatto and Kataryna Ashapatowa. Sponsors: Christopher Fuschetto and Kristina Savtchouk. Celebrated by Protopresb. Yuriy Siwko.

Dougan, Charlotte Marie baptized and chrismated on August 19, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Sean John Dougan and Zoryana Chopyak. Sponsors: Robert Apgar and Lisa Desai. Celebrated by Protopresb. Yuriy Siwko.

Dunda, Luka (Mark) baptized and chrismated on June 11, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vladyslav Dunda and Valeriia Batakova. Sponsors: Vladyslav Sofienko and Anna Shevchenko. Celebrated by Protopresb. Yuriy Siwko.

Grynenko, David baptized and chrismated on August 19, 2023 in St. Vladimir Cathedral Church, Philadelphia, PA. Child of Maksym Grynenko and Viktoriia Narodova. Sponsors: Dmytro Opolskyi / Anastasia Hrynenko and Yevgenii Kiparenko / Rita Usov. Celebrated by V. Rev. Taras Naumenko / Rev. Ivan Tchopko.

Gurin, Solomia baptized and chrismated on May 5, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Yaroslav Gurin and Olena Rogalnikova. Sponsors: Serhiy Mykhalchenko and Mariya Rozov. Celebrated by Protopresb. Yuriy Siwko.

Heren, Maria baptized and chrismated on August 17, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Alexander Orest Heren and Donna Marie Luciw. Celebrated by Rev. John Charest.

Heren, Christine baptized and chrismated on August 17, 2023 in Sts. Peter & Paul Church, Carnegie, PA. Child of Alexander Orest Heren and Donna Marie Luciw. Celebrated by Rev. John Charest.

Khondoka, Viktoriya baptized and chrismated on August 27, 2023 in Holy Trinity Mission Church, Sacramento, CA. Child of Oleksandr Khondoka and Liudmyla Bachynska. Sponsors: and Oksana Soid. Celebrated by V. Rev. Myroslav Turchak.

Koganov, Beatrice Sara baptized and chrismated on May 21, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Alex Volodimir Koganov and Olga Koganov/Zalivadna. Sponsors: Roman Parobchak and Ludmila Zalivadna. Celebrated by Protopresb. Yuriy Siwko.

Makohin, Anna baptized and chrismated on July 9, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Volodymyr Makohin and Uliana Kinchylo. Sponsors: Orest Yaropud and Yulya Kinchylo. Celebrated by Protopresb. Yuriy Siwko.

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

Montenegro Hucul, Emmelia baptized and chrismated on May 28, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Ernesto Antonio Montenegro Bazan and Elizabeth Hucul. Sponsors: Marco Antonio Montenegro Bazan and Aleksandra Hucul Hila. Celebrated by Protopresb. Yuriy Siwko.

Opolska, Yeva baptized and chrismated on August 19, 2023 in St. Vladimir Cathedral Church, Philadelphia, PA. Child of Dmytro Opolskyi and Alona Opolska. Sponsors: Maksym Grymenko and Natalia Sklyarenko. Celebrated by V. Rev. Taras Naumenko / Rev. Ivan Tchopko.

Provkina, Maria Uliana baptized and chrismated on May 7, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Vladyslav Proukin and Valeriia Kuchynska. Sponsors: Oleh Kozhushko and Sofiia Pouvkina. Celebrated by Protopresb. Yuriy Siwko.

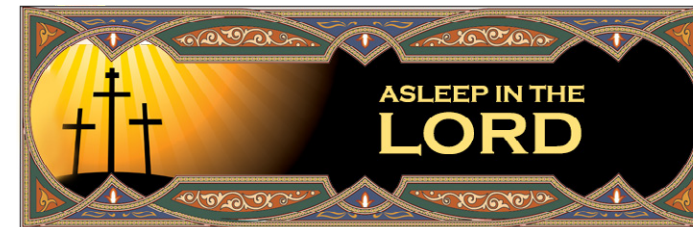
Senedak, Jocelyn Nicole baptized and chrismated on August 13, 2023 in St. Vladimir Cathedral Church, Parma, OH. Child of Marc Edward Senedak and Kelsey Allen. Sponsors: Jason Senedak and Lisa Harasimchuk. Celebrated by Protopresb. John Nakonachny.

Veksler, Michael baptized and chrismated on July 2, 2023 in St. Andrew Church, Atlanta, GA. Child of Aleksey Veksler and Irina Veksler. Sponsors: Vitalii Kalynchuk and Sofiia Gnatiuk. Celebrated by Rev. Bohdan Maruszczak.

Yurchenko, Roman Patrick baptized and chrismated on May 27, 2023 in St. Andrew Memorial Church Church, S. Bound Brook, NJ. Child of Roman Yurchenko and Glynn. Sponsors: Vasili Partash and Olga Zhyhalova. Celebrated by Protopresb. Yuriy Siwko.



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



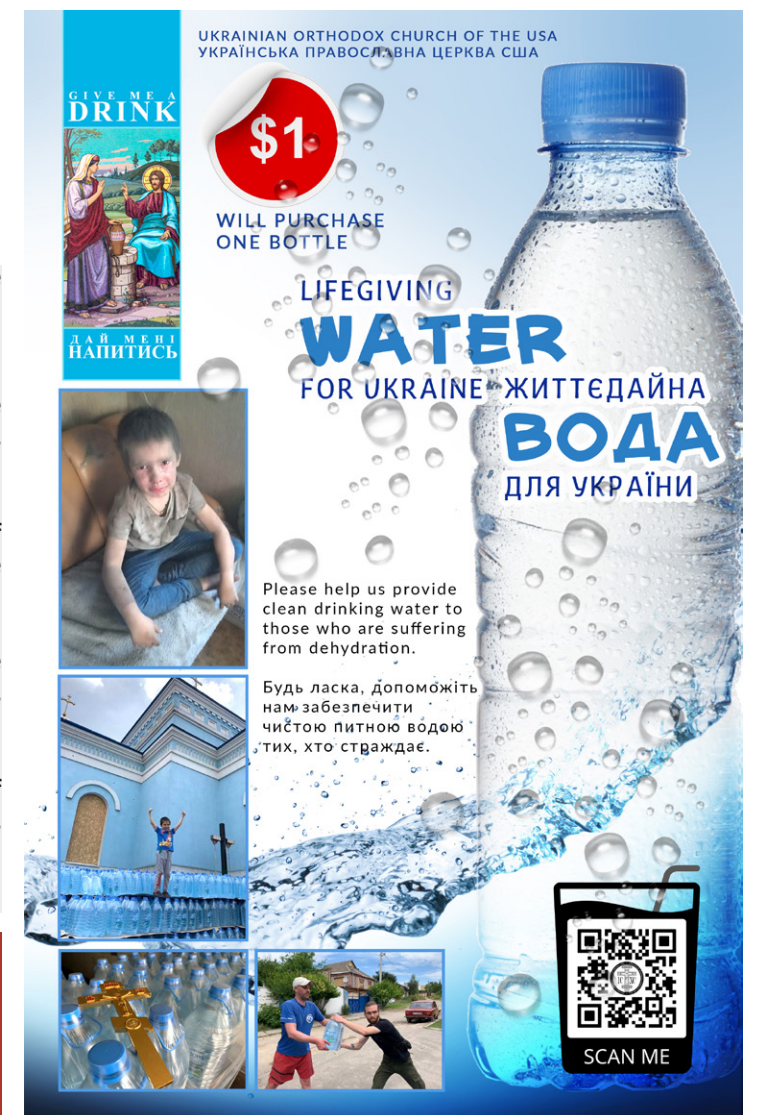
Gladky Nikitin, Mary of North Port, FL on 8/05/2023 at the age of 93 years, officiating clergy V. Rev. John Nakonachny and V. Rev. Michael Hontaruk of St. Vladimir UO Cathedral, Parma, OH 44134.

McPherson, Emily of Central Square, NY on 7/5/2023 at the age of 88 years, officiating clergy Rev. Ivan Semko of St. Mary Parish, Herkimer, NY.

Tymchenko, Peter of Onondaga, NY on 7/31/2023 at the age of 81 years, officiating clergy V. Rev. Mykola Andrushkiv of St. Luke Parish, Warners, NY.

Wereszczak, Catherine of Herkimer, NY on 05/12/2023 at the age of 104 years, officiating clergy Rev. Ivan Semko of St. Mary Parish, Herkimer, NY.

Zuk, Stephanie of Herkimer, NY on 02/04/2023 at the age of 75 years, officiating clergy Rev. Ivan Semko of St. Mary Parish, Herkimer, NY.







# ORDINATIONS

## SEPTEMBER

<b>Rev. Father James Cairns II</b>	<b>9/9/2017</b>
<b>Rev. Ihor Protsak</b>	<b>9/18/2021</b>
<b>Rev. Christopher Whatley</b>	<b>9/21/2020</b>
<b>V. Rev. Yuriy Siwko</b>	<b>9/23/1982</b>
<b>Ihumen John Henry</b>	<b>9/23/1990</b>
<b>V. Rev. Ivan Petrouchtchak</b>	<b>9/24/1995</b>
<b>V. Rev. Roman Tarnavsky</b>	<b>9/27/1978</b>
<b>Dn. Evan (Clifford) O'Neil</b>	<b>9/16/2017</b>
<b>Dn. Volodymyr Pichkurov</b>	<b>9/26/2021</b>



MEMORY ETERNAL!

ВІЧНА ПАМ'ЯТЬ!

## SEPTEMBER

21st 1953 -	PROTOPRIEST LEON KUSHNIR
3rd 1954 -	PROTOPRIEST MYCHAJLO KASHUBA
27th 1960 -	PRIEST TIMOTHY MACAR
24th 1966 -	PRIEST MYKOLA RYBACHUK
30th 1969 -	PROTOPRIEST WOLODYMYR LEWYTZKYJ
23rd 1971 -	PROTOPRIEST ANANIJ MIROSHCHENKO
23rd 1972 -	PRIEST MICHAEL KRAWCZUK
12th 1974 -	PROTOPRIEST DAMIAN OLGIN
18th 1974 -	PROTOPRIEST ANTONY STANGRY
21st 1983 -	PROTODEACON MICHAEL OLHOVY
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



GIVE ME A  
**DRINK**



ДАЙ МЕНІ  
НАПИТИСЬ

UKRAINIAN ORTHODOX CHURCH OF THE USA  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



LIVING  
**WATER**  
FOR UKRAINE  
ЖИТТЄДАЙНА  
**ВОДА**  
ДЛЯ УКРАЇНИ

**CLEANLINESS**  
requires  
**WATER**

Для  
**ЧИСТОТИ**  
потрібна  
**ВОДА**



**\$1**

WILL PURCHASE  
ONE BOTTLE

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.



SCAN ME





**UKRAINIAN RABBIT**  
*Hero*

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









Дорогі Всечесні Отці та  
Працівники з Молоддю

Слава Ісусу Христу!

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

Божественна Літургія є найважливішою подією нашого християнського життя. На кожній Літургії ми живимось Словом Божим у Посланні та Євангелії, а також Словом Божим – Ісусом – у Святому Причасті. Ми покликані брати участь у Літургії в усі недільні та великі свята.

Важливо скеровувати нашу молодь до активної участі в Літургії. Надання можливості «бути» частиною літургії допоможе їм поглибити розуміння та відносини з Богом особливо через таїнство Святого Причастя. Завдяки цьогорічній темі ми надамо вам інструменти та ресурси на цю тему.

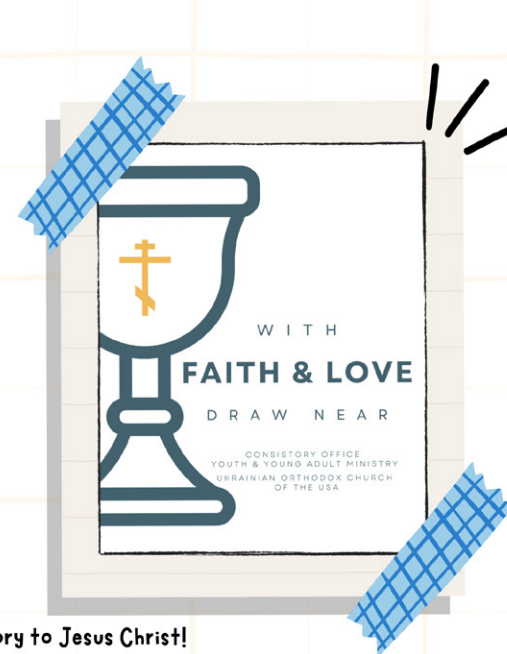
Кожного року ми просимо наші парафії використовувати ці теми у своєму молодіжному служінні. Як саме це відбудеться на вашій парафії – залежить від ваших конкретних потреб і можливостей. Ми надаємо вам наступне для використання протягом цього навчального року!

1. Рекомендований навчальний план для церковних шкіл і молодіжних груп.
2. Щомісячний акцент парафії на тому, щоб глибше заглибитися в Божественну Літургію.
3. Статті та інформація в серіях журналу UOCYouth! (Молодь УПЦ)
4. Відеосерія 'Living the Liturgy' («Життя Літургією») — ці відео покажуть, як наша молодь живе Літургією, священнослужителі представляють літургійні речі тощо.

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

У Ньому.

  
Наталя Капелюх Ніксон



Dear Reverend Clergy &  
Youth Workers

Glory to Jesus Christ!

We are very excited to be announcing 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 Epistle and Gospel as well as by God's Word – Jesus – in Holy Communion. We are called to participate in the Liturgy on all Sundays and Great Feast days.

Guiding 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 focuses to delve deeper into the Divine Liturgy
3. Articles and information in the UOC Youth! magazine series
4. Video series – Living the Liturgy – these video 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





UKRAINIAN ORTHODOX CHURCH OF THE USA  
**SEPTEMBER CELEBRATIONS**  
**У ВЕРЕСНІ СВЯТКУЄМО**  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



**11**  
**THE BEHEADING OF THE GLORIOUS  
PROPHET, FORERUNNER, AND BAPTIST JOHN**  
УСІКНОВЕННЯ ГЛАВИ ПРОРОКА, ПРЕДТЕЧІ І  
ХРЕСТИТЕЛЯ ГОСПОДНЬОГО ІОАНА

**14**  
**CHURCH NEW YEAR**  
ПОЧАТОК ІНДИКТУ - ЦЕРКОВНЕ НОВОЛІТТЯ

**18**  
**HOLY PROPHET ZACHARIAS AND RIGHTEOUS  
ELIZABETH, PARENTS OF ST. JOHN THE  
FORERUNNER**  
ПРОП. ЗАХАРІ І ПРАВ. ЄЛИЗАВЕТИ, БАТЬКІВ  
СВ. ІОАНА ПРЕДТЕЧІ

**19**  
**COMMEMORATION OF THE MIRACLE OF THE  
ARCHANGEL MICHAEL AT COLOSSAE**  
СПОГАД ДИВА АРХИСТРАТИГА МИХАЇЛА, В  
ХОНАХ (КОЛОСАХ)

**21**  
**THE NATIVITY OF OUR MOST HOLY LADY THE  
THEOTOKOS AND EVER-VIRGIN MARY**  
РІЗДВО ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ  
БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ

**22**  
**HOLY AND RIGHTEOUS ANCESTORS OF GOD  
JOACHIM AND ANNA**  
ПРАВЕДНИХ БОГООТЦІВ ІОАКИМА ТА АННИ

**27**  
**THE UNIVERSAL EXALTATION OF THE PRECIOUS  
AND LIFE-GIVING CROSS**  
ВОЗДВИЖЕННЯ ЧЕСНОГО І  
ЖИВОТВОРЯЩОГО ХРЕСТА ГОСПОДНЬОГО

**30**  
**MARTYRS SOPHIA AND HER THREE  
DAUGHTERS: FAITH (VERA), HOPE (NADIA), AND  
LOVE (LYUBOV)**  
МУЧЕНИЦЬ ВІРИ, НАДІЇ, ЛЮБОВІ І МАТЕРІ ІХ  
СОФІЇ



UKRAINIAN ORTHODOX CHURCH OF THE USA  
**OCTOBER CELEBRATIONS**  
**У ЖОВТНІ СВЯТКУЄМО**  
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США



**6**  
**THE CONCEPTION OF THE HONORABLE,  
GLORIOUS PROPHET, FORERUNNER AND  
BAPTIST JOHN**  
ЗАЧАТТЯ ЧЕСНОГО, СЛАВНОГО ПРОРОКА,  
ПЕРЕДВІСНИКА І ХРЕСТИТЕЛЯ  
ГОСПОДНЬОГО ІОАНА

**9**  
**REPOSE OF THE HOLY APOSTLE AND  
EVANGELIST JOHN THE THEOLOGIAN**  
ПРЕСТАВЛЕННЯ СВ. АПОСТОЛА І  
ЄВАНГЕЛИСТА ІОАНА БОГОСЛОВА

**11**  
**SYNAXIS OF THE VENERABLE FATHERS OF  
THE KYIV CAVES MONASTERY (NEAR CAVES)**  
СОБОР ПРЕПОДОБНИХ ОТЦІВ  
КИЄВО-ПЕЧЕРСЬКИХ (В БЛИЖНІХ ПЕЧЕРАХ)

**13**  
**ST. MICHAEL - FIRST METROPOLITAN OF KYIV**  
СВЯТИТЕЛЯ МИХАЇЛА - ПЕРШОГО  
МИТРОПОЛИТА КИЇВСЬКОГО

**14**  
**THE PROTECTION OF OUR MOST HOLY LADY  
THE THEOTOKOS AND EVER-VIRGIN MARY**  
ПОКРОВ ПРЕСВЯТОЇ ВЛАДИЧИЦІ НАШОЇ  
БОГОРОДИЦІ І ВСЕДІВИ МАРІЇ

**19**  
**HOLY AND GLORIOUS APOSTLE THOMAS**  
АПОСТОЛА ФОМИ

**22**  
**HOLY APOSTLE JAMES, SON OF ALPHEUS**  
АП. ЯКОВА АЛФЕЄВА  
**COMMEMORATION OF THE HOLY FATHERS OF  
THE SEVENTH ECUMENICAL COUNCIL**  
ПАМ'ЯТЬ СВЯТИХ ОТЦІВ СЬОМОГО  
ВСЕЛЕНСЬКОГО СОБОРУ

**28**  
**DEMETRIOS MEMORIAL SATURDAY**  
ДИМИТРІВСЬКА ПОМИНАЛЬНА СУБОТА

**31**  
**HOLY APOSTLE AND EVANGELIST LUKE**  
АПОСТОЛА І ЄВАНГЕЛИСТА ЛУКИ







**УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО**  
**UKRAINIAN ORTHODOX WORD**

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

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uocofusa



## CALENDAR OF EVENTS

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**

**Demetrios Memorial Saturday**

**October 28**

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

**October 17**

**HOLY LAND PILGRIMAGE**

**December 1 - 10**

**Apostle Thomas**

**October 19**

**UOCofUSA**  
**uocofusa.org**

**Apostle James**

**October 22**

**Mailing address: PO Box 495  
South Bound Brook, NJ 08880**

**Shipping address: 135 Davidson Ave.  
Somerset, NJ 08873**

**Tel: (732) 356-0090**