

УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО UKRAINIANS ORTHODOX WORD

THE OFFICIAL PUBLICATION OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA

ОФІЦІЙНЕ ВИДАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ В США



PENTECOST

DESCENT OF
THE HOLY SPIRIT



РІК LXVIII ЧИС II
ТРАВЕНЬ, 2018

VOL LXVIII ISSUE II
MAY, 2018

UKRAINIAN ORTHODOX WORD УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО



His Eminence Metropolitan ANTONY

His Grace Bishop 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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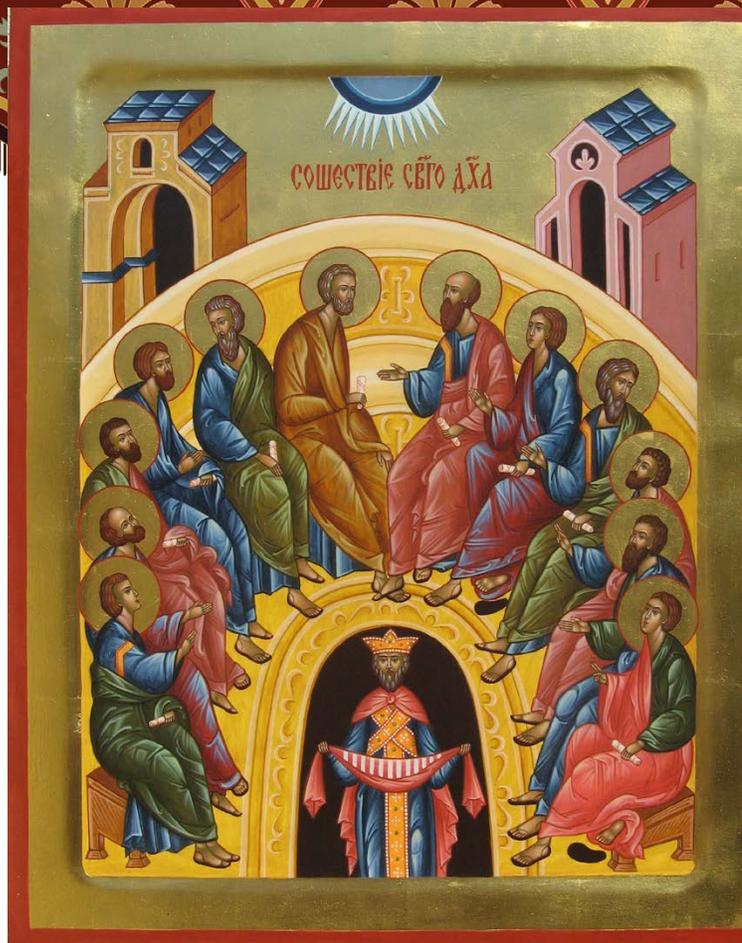
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The Ukrainian Orthodox Word
is published **bimonthly**
by the Office of Public Relations
of the Ukrainian Orthodox Church of the USA.

*All articles submitted for publication,
typed no longer than two pages double spaced,
should be mailed to the UOW on a disk or 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 include 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
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*The deadline for each issue is the 1st of the month prior to
the publication date.*

Please send address changes to:
Ukrainian Orthodox Word
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South Bound Brook, NJ 08880



PENTECOST ICON

The Pentecost Icon, what does it all mean?

The Apostles sit in a **semi-circle**, as on Mount Sion, representing the first bishops of the Church – all equal, not one ranking higher, or better than the other. Those sitting furthest are Sts. Peter and Paul, and they are depicted “larger” than the others, but, nonetheless, equal in rank to them.

Holy Spirit – at the top of the icon is a semicircular mandorla with twelve rays, with “tongues of fire” descending upon the Apostles.

The empty spot, the Teacher's Seat – At the center top of the semicircle of Apostles, is an unoccupied place, reserved for the Head of the Church - Christ.

The Apostles – sit peacefully, having received the Holy Spirit. They are no longer scared or in distress, but, have an inner grace. The four Evangelists (Matthew, Mark, Luke and John) often hold the not yet written books of the Gospel. The other Apostles hold scrolls, representing the teaching authority given them by Christ. The Apostles sit in harmony but, not conformity, each sitting slightly differently, representing the various gifts given us by the same Holy Spirit, confirming we are not meant to be copies of each other.

Cosmos – the little man in the dark “cave” at the bottom of the icon. The king (Cosmos) represents the whole world, comprised of all the nations, that had formerly been without Light, through the fall of Adam. The dark cave is the world, enveloped in sin. Cosmos holds a cloth with twelve scrolls, representing the teaching of the Apostles.



Statement of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine

To the Venerable Clergy, Clergy, Monastics and Faithful of our Holy Ukrainian Orthodox Church in Diaspora:

CHRIST IS RISEN! INDEED HE IS RISEN!

We write to you all having been informed about recent events in Ukraine surrounding the life of the Ukrainian Orthodox Church. If you have not yet heard or read anything about these events, which are filling the social websites and media in and beyond Ukraine, we hereby inform you that the President of Ukraine met in a day-long audience with His All-Holiness, the Ecumenical Patriarch of Constantinople, Bartholomew I, on Bright Monday – 9 April 2018. The result of this meeting was the beginning of the Patriarchate's long-awaited consideration of Autocephaly for the Ukrainian Orthodox Church of Ukraine.

Upon his return to Ukraine, President Poroshenko immediately began the process of rallying the hierarchs of the Ukrainian Orthodox jurisdictions in Ukraine and the Verkhovna Rada (Ukrainian Parliament). All the hierarchs of two of the three jurisdictions and the vast majority of the Rada responded to the President's emotional appeal to support the process of asking His All-Holiness Patriarch Bartholomew and the Holy Synod of Constantinople to move forward with the process of granting a Tomos of Autocephaly to the Church in Ukraine, which has for 1030 years been the canonical territory of the Patriarchate of Constantinople, since 988 when our nation was baptized and confirmed into the Holy Orthodox Faith.

Not even under 332 years of non-canonical and often tortuous subjugation to a foreign Orthodox patriarchate could the faithful of Ukraine be convinced that they did not belong to the authority of the Ecumenical Patriarchate. This is simple history, as documented by generations of Patriarchs and Synods of Constantinople, which never abandoned its canonical rights and privileges in Ukraine.

The Ecumenical Patriarchate, through releases on its own website and through the media has confirmed that the process of considering the Autocephalous status of the Church of Ukraine has begun, which will continue through the next meeting of the Holy Synod to be held in May.

President Poroshenko in all his public appearances and statements about these current events has been incredibly enthusiastic about the possibility of the Ukrainian Orthodox Church of Ukraine being granted even by the 1030th anniversary in July 2018 of the Baptism of Ukraine into the Orthodox Faith in 988 by Equal-to-the-Apostles, Great Prince Volodymyr.

The Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine has written a strong letter of support for the actions being taken by His All-Holiness and the Holy Synod of Constantinople regarding the possible granting of a Tomos of Autocephaly to the Ukrainian Church. We have assured His All-Holiness of the unceasing prayers of not only the hierarchs, but also the millions of Ukrainian Orthodox clergy and faithful in and beyond the borders of Ukraine, for him personally during this process.

We invite our faithful to join us in this prayer:

PRAYER FOR THE UNIFICATION OF THE UKRAINIAN ORTHODOX CHURCH

“O Lord our God, You can see, as the invisible and visible enemies divided the Ukrainian Orthodox Church, and with it all Ukrainian people. Help us to promote the unification of Ukrainian Orthodoxy into a single Church, putting the cornerstone of apostolic rule that orders us to know that every nation, and among them the Ukrainian people, must have its first hierarch.

O Lord, inspire our separated brethren, so that they will unite around the Throne of Kyiv into a single Church and that Christian love would prevail among all of us, because You said: “By this everyone will know that you are my disciples, if you love one another”.

Look upon us, Lord the Lover of all mankind, and do not punish us for our iniquities, voluntary and involuntary, committed in knowledge and in ignorance. Let us have a true love amongst us, forgive us our trespasses and do not remember our transgressions.

Great Merciful Master, protect and preserve Ukraine from those who encroach on its independence and wants to divide it, as you have always protect the Christian countries. Let a single Ukrainian Orthodox Church be a strong spiritual foundation for the indivisible Ukraine and the unity of our people, let its enemies be scattered and let peace, harmony and unity prevail in us.

O Lord, You said: “For without me you can do nothing.” Hear, o God, prayer of your faithful and bless the begun matter of the unity of the Orthodox in a single Church of Ukraine to lead to a successful conclusion. To His All-Holiness Patriarch Bartholomew, the Ukrainian Orthodox Hierarchs, the President, the Verkhovna Rada, and all those who work for this, send wisdom and inspiration of Your Holy Spirit, and in the good cause of the recognition of the Ukrainian Church to bring everyone to close conclusion. For Yours it is to have mercy on and save us, our God and we glorify You, Father, Son and Holy Spirit, now and ever and to the ages of ages. Amen.

With Archpastoral Blessings,

+YURIJ, Metropolitan of the Ukrainian Orthodox Church of Canada

+ANTONY, Metropolitan of the Ukrainian Orthodox Church of the USA and Diaspora

+JEREMIAH, Archbishop of the Ukrainian Orthodox Eparchies of Brasil and South America

+DANIEL, Archbishop of the Ukrainian Orthodox Church of the USA and Western Europe

+ILARION, Bishop of the Ukrainian Orthodox Church of Canada

+ANDRIY, Bishop of the Ukrainian Orthodox Church of Canada



Звернення Постійної Конференції Українських Православних Єпископів Поза Межами України

Возлюбленому Духовенству, Монашеству та Вірним Української Православної Церкви в Діаспорі:

ХРИСТОС ВОСКРЕС! ВОІСТИНУ ВОСКРЕС!

Ми звертаємось до Вас усіх беручи до уваги останні події в Україні, як стосуються життя Української Православної Церкви. Якщо Ви ще не чули або не читали про ці події, що заповнили соціальні мережі та засоби масової інформації в Україні та за її межами, цим листом ми інформуємо Вас про те, що Президент України з одноденним візитом відбув до Стамбула і зустрівся з Його Всесвятістю, Вселенським Патріархом Константинопольським Варфоломієм I, у Світлий Понеділок - 9 квітня 2018 р. Результатом цієї зустрічі став початок довгоочікуваного розгляду надання Автокефалії Українській Православній Церкві в Україні.

Після повернення в Україну, Президент Порошенко відразу розпочав процес спілкування з ієрархами Українських Православних юрисдикцій в Україні та з Верховною Радою України. Всі ієрархи двох із трьох юрисдикцій та переважна більшість Верховної Ради відреагували на емоційний заклик Президента підтримати процес звернення із проханням до Його Всесвятості Патріарха Варфоломія та Священного Синоду Константинополя щодо просування вперед процесу надання Томосу Автокефалії для Церкви в Україні, яка протягом 1030 років була канонічною територією Константинопольського Патріархату, з 988 року, коли наша нація була охрещена та прийняла Святу Православну Віру.

Навіть протягом 332 роки не канонічного, а часто заплутаного підпорядкування іншому Православному патріархату, вірних України не вдалося переконати, що вони не належать до влади Вселенського Патріархату. А це є проста історія, задокументована поколіннями Патріархів та Константинопольських Синодів, які ніколи не відмовлялися від своїх канонічних прав та привілеїв в Україні.

Вселенський Патріархат, через висвітлення у своїх соціальних мережах та через засоби масової інформації підтвердив, що розпочався процес розгляду Автокефального статусу Церкви в Україні, який буде продовжуватись і на наступному засіданні Священного Синоду, який відбудеться в травні.

Президент Порошенко у всіх своїх публічних виступах та заявах про ці поточні події був неймовірно захопленим про можливість отримання Автокефалії Українською Православною Церквою в Україні ще до святкування 1030-річчя (яке відзначатиметься в липні 2018 р.) Хрещення України в Православну Віру у 988 р., Рівноапостольним Великим Князем Володимиром.

Постійна Конференція Українських Православних Єпископів Поза Межами України написали відповідного листа про підтримку дій, проведених Його Всесвятістю та Константинопольським Священним Синодом щодо можливого надання Томосу Автокефалії Українській Православній Церкві. Ми запевнили Його Всесвятість у безустанних молитвах за нього у цьому процесі, і не тільки ієрархів, але й мільйонів українців, духовенства та вірних в Україні та поза її межами.

Запрошуємо Вас усіх приєднатися до нашого звернення цією молитвою:

МОЛИТВА ЗА ОБ'ЄДНАННЯ УКРАЇНСЬКОЇ ПРАВОСЛАВНОЇ ЦЕРКВИ

“Господи Боже наш, Ти бачиш, як невидимі й видимі вороги розділили Українську Православну Церкву, а разом з нею і увесь український народ. Допоможи нам сприяти об'єднанню українського православ'я в єдину помісну Церкву, поклавши наріжним каменем апостольське правило, яке велить нам знати, що кожен народ, а серед них і український народ, повинен мати свого першого єпископа.

Напоум, Господи, наших розділених братів, щоб вони об'єдналися навколо Престолу Київського в єдину Церкву і щоб між усіма ними панувала християнська любов, бо Ти сказав: «По тому будуть пізнавати, що ви Мої ученики, якщо будете мати любов між собою».

Зглянься на нас, Чоловіколюбний Господи, і не карай нас за наші провини вільні і не вільні, свідомі й несвідомі. Дай нам мати правдиву любов між собою, прости нам провини наші і не пам'ятай беззаконь наших.

Владико Многомилостивий, охорони й збережи Українську державу від тих, хто зазіхає на її незалежність і хоче розділити її, як Ти завжди оберігав християнські держави. Нехай єдина помісна Українська Православна Церква буде міцною духовною основою для неподільності Української держави та єдності народу нашого, нехай розвіються вороги його і нехай запанують в нас мир, злагода і єдність.

Ти, Господи, сказав: «Без мене не можете робити нічого». Вислухай, Боже, благання вірних Твоїх і благослови розпочату справу єднання православних у Помісній Церкві Українській до успішного завершення привести. Святійшому Патріарху Варфоломію, Українському Православному Єпископату, Президенту, Верховній Раді та всім, хто для цього трудиться, мудрість та натхнення Духа Твого Святого пошли, і у добрій справі визнання Церкви Української до скорого завершення всіх приведи. Бо Ти милуєш і спасаєш нас, Боже наш, і Тобі славу возсилаємо, Отцю і Сину, і Святому Духові, нині і повсякчас, і на віки віків. Амінь.”

З архиєпископським благословенням,

† ЮРІЙ, Митрополит Української Православної Церкви Канади

† АНТОНІЙ, Митрополит Української Православної Церкви США і в Діаспорі

† ЄРЕМІЯ, Архiepіскоп Української Православної Єпархії Бразилії та Південної Америки

† ДАНІІЛ, Архiepіскоп Української Православної Церкви США та Західної Європи

† ІЛАРІОН, Єпископ Української Православної Церкви Канади

† АНДРІЙ, Єпископ Української Православної Церкви Канади



32nd Anniversary of Chornobyl Nuclear Disaster

Statement of the Council of Bishops of the Ukrainian
Orthodox Church of the USA:

REMEMBERING CHORNOBYL NUCLEAR DISASTER

Beloved brethren in the Lord: CHRIST IS RISEN!

For 32 years, the catastrophe in Chornobyl remains the largest and most devastating nuclear accident in history and has rightly been described as the technological disaster of the 20th century.

Recalling and reflecting upon these sobering and saddening facts on the 32nd anniversary of the Chornobyl catastrophe, we can only lift up our hearts in prayer to the Almighty God and beg for His continued mercy and compassion as we remember those who suffered indescribable pain and loss.

We recall firstly, on this solemn anniversary, the many innocent men, women and children who perished in this tragedy and we pray for the repose of their souls. We remember in particular the brave and selfless firefighters, who, in the hours and days following the explosion, knowingly and willingly exposed themselves to mortal danger and almost certain death in order to extinguish the flames and construct and place the sarcophagus on the smoldering ruins of the reactor. Of such men Christ speaks eloquently when He declares: "Greater love has no one than this, than to lay down one's life for his friends." (Jn. 15:13) We pray that God grant them eternal rest in a place of everlasting light where there is no pain, sorrow or mourning.

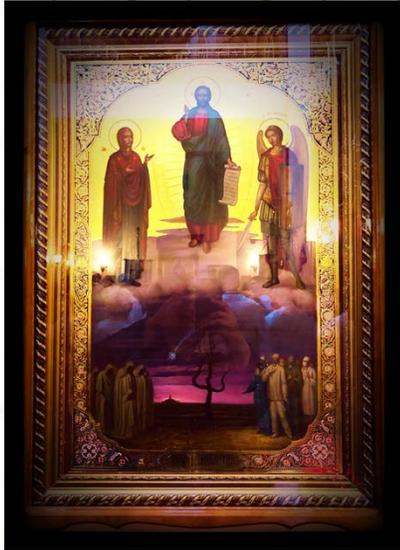
We also remember and pray for those whose health was irrevocably damaged by the radiation that was released that day, those who were taken ill and are living with sickness to this day, and for their families, and for those whose lives were cut short by premature death. We especially remember the children, most of whom who were born after the catastrophe itself, who suffer physical and psychological disabilities today because of Chornobyl. We also remember and pray for the many thousands of people who were forced, by the noxious cloud of radiation, to flee their homes and leave behind forever, everything that was familiar and loved by them: the villages, houses, fields and farms where they and generations before them were born, lived, laboured and died. May God grant all who suffer His peace, hope and consolation.

And, in a special way, we also remember and pray for our beloved ancestral homeland of Ukraine: so rich, generous and abundant, yet so often neglected, plundered, and abused over the centuries by the men who ruled over her.

With prayers in the Risen Lord,

+Antony, Metropolitan of the UOC of the USA and Diaspora

+Daniel, Archbishop of the UOC of the USA and Western Europe



Звернення Собору Єпископів
Української Православної Церкви США:

ПАМ'ЯТАЮЧИ ЧОРНОБИЛЬСЬКУ АТОМНУ КАТАСТРОФУ

Улюблені брати і сестри у Христі: ХРИСТОС ВОСКРЕС!

Протягом останніх 32-х років катастрофа в Чорнобилі залишається найгіршою і найбільш руйнівною атомною аварією в історії людства, яку ще називають технологічною катастрофою ХХ століття.

Згадуючи та роздумуючи над сумними та моторошними фактами в цю 32-гу річницю Чорнобильської катастрофи, ми повинні піднести наші серця в молитві до Всемогутнього Бога і просити у Нього постійного милосердя та милості, пам'ятаючи тих, хто зазнав невимовного болю та втрат.

В цю сумну річницю, ми пам'ятаємо про багатьох невинних чоловіків, жінок та дітей, які загинули в цій трагедії і ми молимося за упокоєння їхніх душ. Особливо, пам'ятаємо хоробрих та самовідданих пожежників, які в години та дні після вибуху свідомо та добровільно піддавалися смертельній небезпеці та майже смерті для того, щоб погасити полум'я та побудувати і розмістити саркофаг на тліючих руїнах реактора. Саме цих людей Христос має на увазі, коли він красномовно говорить: "Ніхто більшої любові немає над ту, як хто свою душу поклав би за друзів своїх" (Івана 15:13). Ми молимося, щоб Бог подав їм вічний спокій у місці світлім, де немає болю, скорботи ні зітхання.

Ми також пам'ятаємо і молимося за тих, чиє здоров'я безповоротно було пошкоджене радіоактивним випромінюванням, викинутим в той день, тих, хто захворів і живе з хворобами донині, за їхні сім'ї, і за тих, чиє життя обірвала передчасна смерть. Ми пам'ятаємо дітей, більшість з яких народилися після самої катастрофи, які сьогодні страждають від фізичних і психологічних вад через Чорнобиль. Ми також пам'ятаємо і молимося за багато тисяч людей, яких шкідлива радіаційна хмара змусила втікати з своїх будинків і назавжди залишити, все, що для них було дорогим та цінним: села, будинки, поля та ферми, де вони і покоління перед ними народилися, жили, трудилися і померли. Нехай Бог подасть усім тим, хто страждає Свій мир, надію та втіху.

Також, в особливий спосіб ми згадуємо і молимося за нашу улюблену батьківщину Україну: багату, щедру та рясну, і в той же час розкрадену, сплюндровану та вживану на протязі століть людьми, що панували над нею.

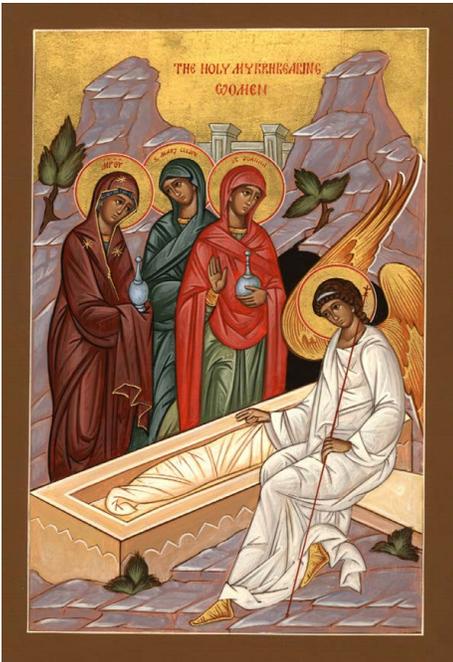
З молитвами у Воскреслому Господі нашому Ісусі Христі,

+ Антоній, Митрополит УПЦ США та в Діаспорі

+ Даниїл, Архієпископ УПЦ США та Західної Європи

PASTORAL

REFLECTIONS



Sunday of the Myrrh-Bearers

Master, their Teacher and their Friend. Their hearts were heavy and their steps labored. How could this have happened? It was only days before that they were with Him as He taught and preached. No person had ever preached as He did; no one performed the great miracles that He accomplished. Surely He was the One; the Son of God, the Messiah!

All their hopes and dreams were shattered when He was arrested, condemned to the Cross and hurriedly buried by Joseph of Arimathea and Nicodemus. They knew in their hearts that He deserved a proper burial. Early in the morning on Sunday they went and purchased the proper spices. Now they journeyed to the tomb to accomplish this task out of love for their Master, their Teacher, and their Friend.

All of a sudden, reality struck. Who was going to roll away the great stone that blocked the entrance of the tomb for them to be able to gain access? Others may have stopped at this point and either considered this to be a lost cause or at best, to return home and enlist the help of others in removing the stone. But this problem did not stop them from continuing on to the Tomb. True love has its way of overcoming any obstacle that is placed before it.

Perhaps that is our problem today. We no longer look with love towards the Son of God and understand the great sacrifice He made for each and every one of us. We no longer look to the relationship between Jesus and His Father and the great love they want to share with us. We too have many obstacles in our lives that keep us away from a closer relationship with them. We look at Holy Orthodoxy and see it only as a religion: a series of positives and negatives – laws that can be kept or circumvented – at the pleasure of its participants. These rules and regulations become a stumbling block, a great stone barrier, for us as we live our complicated daily lives.

If we look at and see Holy Orthodoxy as a mere religion we have honestly failed to understand the teachings of our Master, our Teacher and our Friend. Holy Orthodoxy is not a series of positives and negatives – it is a way of life! And this way of life is based on true love – not a warm and fuzzy feeling about Jesus, but a real commitment to the message of our Lord and Savior Jesus Christ. It was this great love that gave the Myrrh-bearers the courage to continue to the tomb even with the problem of rolling away the great stone. As a result of this love for Him, these same women were the first to hear the glorious news from the Angel of the Lord, “Do not be afraid. You are seeking Jesus of Nazareth who was crucified. He is not here. He is Risen!”

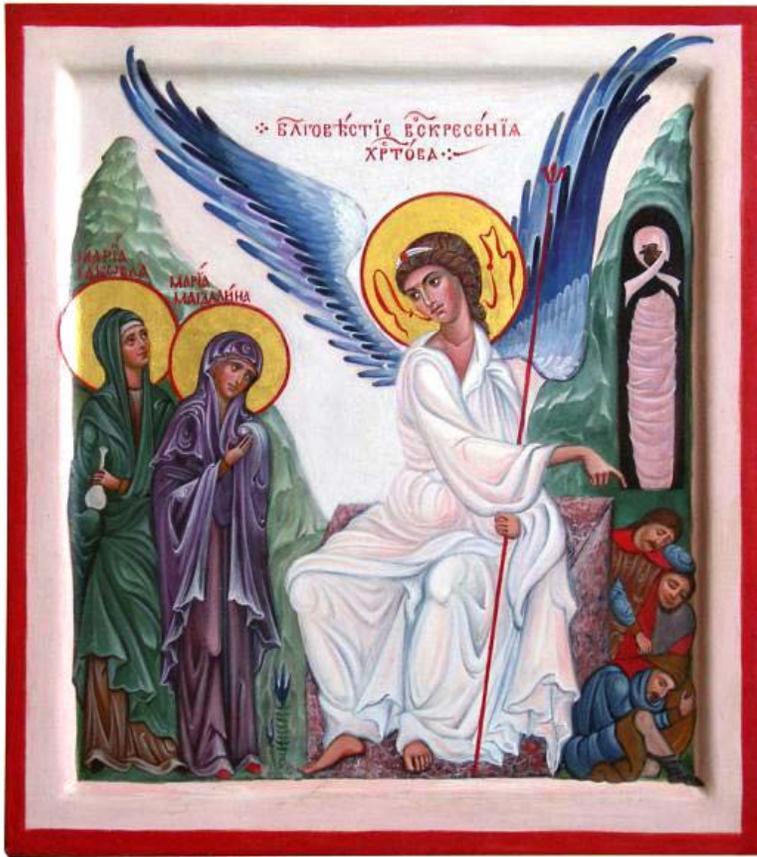
Always remember that Holy Orthodoxy is not a spectator sport. We all participate in the salvific events of our Lord. This is where we meet the Lord - our Way, our Truth and our Life. It was only a few Fridays before that you and I took the Body of our Master, our Teacher and our Friend and carried it around the Church and placed it in the Tomb. We too, early in the morning on “the first day of the week”, came to the Church to find the empty tomb and hear the beautiful words of the Angel: “Christ is Risen from the Dead, conquering Death by death, and to those in the tombs He granted life!”

We hear the words of our Lord and Savior, Jesus Christ “...the Father Himself loves you because you have loved Me and have believed that I came forth from the Father.” (John 16:27) Let us be modern day Myrrh-bearers or witnesses to the fact that Jesus is the Christ, the Son of the living God Who came into the world to redeem us. In thanksgiving for all the gifts that we have received, let us with faith and love proclaim our commitment to our Savior by living the lives of “Resurrected People” and shouting out in all confidence: “Christ is Risen” “Indeed He is Risen!”

- Fr. Stephen Hutmick

A wealthy man died, apparently without leaving a will. Consequently, according to law, the estate was to be divided among the several surviving cousins who were the next of kin. Also as prescribed by law, the deceased's household goods and other items of personal property were to be converted into cash in a public auction. During the sale, the auctioneer held up a framed photograph, but no one bid on it, including the cousins. Later, a woman approached the auctioneer and asked him if she might purchase the picture for a dollar, which was all she had. She said it was a photograph of the deceased's man only son. She went on to relate that she had been a servant in the deceased's household when the boy lost his life trying to rescue a drowning person, and that she had loved him very much. The auctioneer accepted the dollar and the woman went home and placed the photograph on a table beside her bed. It was then that she noticed a bulge in the back of the frame. She undid the backing and there, to her amazement, was the rich man's will. The instructions in the will were simple: “I give and bequeath all my possessions to the person who cares enough for my son to cherish this photograph”. In today's Gospel we hear of three women who were approaching the tomb of their

НЕДІЛЯ ЖІНОК — МИРОНОСИЦЬ



В день Великої п'ятниці, побожний чоловік з Аримафеї Йосиф, відважився приступити до Пилата та просити тіло Христове. Пилат дає дозвіл зняти його з хреста та поховати. Йосиф купив полотно, обгорнув чистою плащаницею Христове тіло, поклав його у новому гробі, що був висічений у скелі і каменем закрити вхід до нього. Марія Магдалина й Марія мати Йосифа дивилися де його покладено.

В подальшому читанні святої Євангелії ми бачимо вже не захід сонця, а його новий схід. Тут йдеться вже не про кінець тижня, яким була п'ятниця, але про новий, таємний початок нового тижня, про перший день нового створення. В цей день, перший по суботі, ті жінки, що раніше лише споглядали на місію, яку виконував Йосиф з Аримафеї, стають головними особами. Євангеліст Марко згадує про групу жінок, що ходили за Ісусом: "Були й жінки, що дивилися здалека. Між ними була Марія Магдалина, Марія, мати Якова Молодшого та Йосифа, і Соломія, що слідом за ним ходили і йому услугоували, як Він був у Галилеї".

Вони рано-вранці, купивши пахощі, спішають до гробу, в якому спочив Ісус. Мирносиці добре знають, що гроб

Ісуса охороняють воїни, що до гробу заборонено наближатися, але вони йдуть, наперекір усьому, з твердою вірою і надією, що здійснять свій намір. Вони йдуть за покаником сердець, в яких живе щира, самовіддана любов до Ісуса, а любов не знає страху, не боїться погроз, перепон — любов усе перемагає, бо де є любов, там є Бог.

Ввійшовши до гробу, побачили не триденно похованого Ісуса, але ангела у вигляді юнака, одягненого в білу одягу. Вони, звичайно, злякалися, але це вже не був страх перед смертю, бо смерть була знищена воскресінням втіленого Бога, але це був благоговійний страх перед Божою присутністю, перед тим джерелом нового, вічного життя, яке потекло могутньою рікою з Христового гробу.

За свою любов, відданість, віру і відвагу мирносиці одержують велику нагороду — першими дізнаються про Воскресіння Христа Спасителя. Від Ангела вони отримали важливе завдання свідчити іншим про Воскреслого Христа: "Йдіть, скажіть Його учням, що випередить вас у Галилеї: там Його побачите, як він сказав вам", а потім і Сам Воскреслий Христос посилає жінок-мироносиць до апостолів, щоб сповістити добру новину апостолам,

які зі страху заховалися від світу, щоб потішити їх, підняти на душі, згуртувати.

Чому апостоли, сильні і мужні чоловіки, які ходили три роки з Ісусом, бачили Його чуда, Його Преображення на горі Фавор, з якими Він ламав хліб, обтирав і цілував ноги на Тайній вечері, заховалися налякані, розгублені і зневірені? Бо вони не змогли людським чоловічим розумом осягнути величчї тієї безмежної любові Божої, що привела Ісуса на Голгофу, не зрозуміли цінни Христової жертви. А жінки прийняли науку Сина Божого чистим серцем. Щирим серцем полюбили Ісуса, вірили Йому до кінця. І те, що Воскреслий Ісус являється вперше не апостолам, а мирносицям-жінкам, що найперше послає їх сповістити світові велику радість, свідчить про те, що цим Ісус Христос піднімає жінку (на той час пригноблену і безправну) і ставить її врівень з чоловіком.

Жінки-мироносиці символізують кожного християнина чи християнку, і, дивлячись на їхню любов до Бога і вірність, подумаймо, чи ми кожної неділі йдемо до Святого Храму, чи кожен з нас несе у своєму серці "пахучі олійки", тобто, що ми приносимо кожної неділі чи свята Христові? Тільки наше "пахуче миро" — щирі молитви, покору, смиренність, чистоту серця, любов до ближнього, до брата, сестри, чоловіка, дружини, дітей, повагу до сусідів, чи навпаки — замість цих "пахощів" ми, ідучи до Христового Храму, несемо гнів, злобу, непростення, гордість, зверхність, обмову, нечистоту, пияцтво, нерозкаяність у своїх гріхах? Тому просімо у Воскреслого Господа нашого Ісуса Христа благодаті Святого Духа, щоб просвітив наш розум, очистив серце, допоміг побачити себе в євангельських повчаннях і прикладах і через пережиття Євангелія змінити наше життя на гідне і християнське. А жінки-мироносиці нехай допоможуть нам усім прийти до Воскреслого Христа, побачити Його у нашому житті і вже ніколи не залипати Його науки.

Жінка, в першу чергу — мати. Все починається з матері, все людство народжене матір'ю, і Син Божий прийшов на землю від земної жінки, що стала для нас усіх Матір'ю Небесною. А добра християнська мати — це Ангел-Хоронитель духовності, берегиня сімейного тепла, миру і любові, а також релігійних і національних традицій

нашого українського народу. Мама має бути першою вчителькою молитви. Від вас, матерів, у великій мірі залежить, якими виростуть наші діти, отже, яким буде майбутнє нашої Церкви і нашого народу.

Нехай у ваших серцях горить вогонь любові до Бога і ближнього. Нехай в рідинах наших перебуває живий Воскреслий Ісус, а через ваші серця поширюється Царство Боже всюди: де ви ходите, працюєте, живете. Тоді буде вам заслужена подяка від дітей і ближніх тут на землі, а від Господа – нагорода у вічності. Амінь.

Fr. Evhen Kumka



THE HEALING OF THE PARALYTIC

Today's Gospel is the usual reading for the 'Third Sunday After Pascha'. This is the third in a series of six Sundays between the feast days of Pascha and Pentecost, which help to form the fifty-day period between the Resurrection of Christ and the coming of the Holy Spirit.

It should be noted that the oldest Greek manuscripts of the New Testament do not include verse 4 of today's reading, about the angel stirring the water – which would cause healing to occur. The earliest dated appearance of verse 4 is around 200 A.D. This would indicate that it was added some time after the original Gospel of St. John was accepted as part of the New Testament. Probably, it was added as an attempt to offer additional explanation about the understanding of the original text.

Today's Gospel reading begins a series of six chapters in the Gospel of St. John which relate to disputes over the words and deeds of Jesus, and growing disagreements over issues of faith and unbelief.

We might notice that after the healing, when the Jewish legal authorities confronted the paralytic about carrying his bed on the Sabbath day, the paralytic did not know 'who' it was that had healed him. Apparently Jesus could no longer be seen among the crowds of people in that place. Thus Jesus could have remained an 'unknown' benefactor of this paralytic, free from accusation by the

Jewish legal authorities. But instead, Jesus 'finds' the paralytic a second time, and the paralytic learns that it was Jesus who made him well.

We might ask, "What was so important that Jesus felt he should find this paralytic a second time and thereby reveal his identity to him?" or was this second meeting a result of pure circumstance, with no particular intent on the part of Jesus?

From the Gospel reading we learn that Jesus told him: "See, you have been made well. Sin no more, lest a worse thing come upon you." (v. 14) This healing should have given the former paralytic faith in Jesus Christ and should have resulted in him living a righteous life. Instead, this man reported the identity of Jesus to the Jewish legal authorities, even though it seems he would have known that it would create greater difficulties for Jesus with the 'authorities' in the future. Perhaps the paralytic thought that the authorities might be converted to faith in Christ as a result of his witness to them. Perhaps Jesus intended for the paralytic to report His name to the authorities. One obvious motivation for Jesus would have been to give this paralytic an opportunity for faith and eternal life -- to be renewed not only physically but also spiritually. Most likely, he was simply willing to pay the price of notoriety, because his 'act of healing' was not yet complete. Thus we see that there are multiple possible

motivations. Let us also remember that after other healings, Jesus would specifically tell those who were healed to "tell no one", and yet those who were healed, who ought to be grateful enough to obey the command of Jesus, would immediately go and do otherwise. (Mk. 7:36)

The greatest sin here is the failure to believe in Jesus.

When Jesus began his public miracles, beginning with turning the water into wine at the Wedding in Cana, it represented his stepping out onto the public stage, and into confrontation with the Jewish authorities.

During his public ministry Jesus gave many justifications for his actions on the Sabbath day, in response to his accusers:

- A. the example of working as the Father works (Jn. 5:17-47)
- B. the example of David and the showbread (Mt. 12:3-4) (Mk. 2:25-26)
- C. the example of priests in the temple (Mt. 12:5)
- D. the example of a sheep falling into a pit (Mt. 12:11-13)
- E. the example of doing good and healing (Mk. 3:1-6)
- F. the example of leading an animal to water (Lk. 13:15-16)

G. the example of circumcision (Jn. 7:22-24)

But it appears that his accusers had hearts of stone and ears that could not hear, and each new appeal or miracle only increased their hostility and hatred toward him. The most serious issue or point of disagreement appeared to be Jesus's claim to equality with God, which cannot be accepted, except through the grace of God by faith.

Fr. Walter Hvoistik



ПРО РОЗСЛАБЛЕНОГО

Сьогодні уже приходиться четвертий тиждень після Світла Христового Воскресіння, якого всі християни чекали з великим нетерпінням, в якому кожний із нас відчуває велику радість і має надію на майбуття і життя вічне. Ми вдячні Всевишньому Богу за Його благословіння і безмежну любов до нас. Господь, який дає нам життя і все, що ми просимо у нього, вимагає від нас відкрити наші серця у любові до ближнього, у покайнанні, і додержанні Його заповідей.

Спаситель звертаючись до сціленого розслабленого: “Ось, ти одужав; не гріши більше, щоб з тобою не трапилося чого гіршого” (Ін. 5,14). Це свідчить про те, що тяжка хвороба, яка скувала його на 38 років, була покаранням Божим за гріхи. Євангеліє не говорить які гріхи мав розслаблений і тим дає зрозуміти, що подібна біда може прийти до кожної людини за будь-які гріхи. Гріх - це отрута, яка руйнує наше тіло, - іноді повільно, або надзвичайно швидко. Про це свідчать Святе Письмо, історія і щоденний досвід кожної людини. “Багато хвороб у грішника” (Пс. 31,10) говорить пророк Давид. А в іншому псалмі: “Немає спокою в костях моїх від лиця гріхів моїх” (Пс. 37,4). За наші гріхи походять усі наші нещастя.

Найвищі радощі та насолоди обіцяє нам гріх. “Зійду на небо і вище зірок небесних поставлю престіл свій і буду подібним до Всевишнього”, - мріяв колись найвищий ангел Денниці. “Будете як боги”, - нашіптував диявол першим людям у Раю. А вони, послушавши - диявола, замість того, щоб стати богами, втратили

вічне блаженство. Каїн говорив сам собі: “Тоді я тільки буду спокійним, коли не буду бачити брата мого”; і підняв руку на Авеля і вбив його. З того часу Каїн не мав спокою ні на хвилину ні вдень, ні вночі. Він стогнав і тремтів упродовж усього свого життя. Він боявся всіх людей і страшився власної тіні. Євангельський багач говорив сам собі: “Зруйную мої житниці і збудую більші, і скажу душі моїй: їж, пий, веселись”. Господь сказав йому: “Безумний, у цю ніч візьмуть душу твою. Кому все це залишиться?” Кажуть, що гроші є бог, за них можна купити все. Хіба все можна купити за гроші? За гроші можна купити багато чого, але не можна купити душевного спокою і щастя. Дехто мріє: зберу якомога більше багатства, тоді всі люди будуть служити мені і я буду насолоджуватися свободою, бо все буде мені підвладним. І дійсно, немало на землі людей, що збрали багато грошей; але замість того, щоб стати вільними, зробилися рабами свого багатства. Народна мудрість говорить: немає забагато грошей і влади, якщо людина має достаток - хоче більше, якщо має владу - хоче мати її вічно.

Часто люди, які говорять неправду один одному й хочуть, звичайно, щоб їм довіряли; а закінчується їхня неправда тим, що їм не вірять навіть тоді, коли вони говорять правду. Гордий хоче стати над всіма, а закінчується його марнославство і гордість тим, що ця людина усі зневажають і осуджують. Навуходоносор зробився безумним від гордості. А Амана, про якого розповідає Біблія, повісили на тій шибениці, яку він

готував для Мардохея. Сирійські вельможі загинули у рові для левів, у який кинули пророка Даниїла. Господь говорить, що хто взяв меч, від меча і загине. Ті люди, які привласнюють чуже, втрачають і своє. Премудрий Соломон говорить: “Хто копає яму для ближнього, той впаде в неї” (Притч. 26, 27). Хто чим грішить, тим і карається.

Дуже прикро усвідомлювати, що наслідки гріха переходять до нащадків у наступні покоління. Гріхи батьків переходять на дітей і онуків, так що вони народжуються зі схильністю до пороків своїх батьків, а іноді прямо з їхніми хворобами.

Господь говорить через пророка Осію: “Як ти забув закон Бога твого, так Я забуду дітей твоїх” (Ос. 4,6). Які страшні слова промовляє Господь до грішників: “Я Господь твій, що карає дітей за провини батьків аж до третього і четвертого роду”.

Дорогі браття і сестри! Треба боятися гріха більш за все на світі. В будь-якому місці Бог присутній не тільки Своєю милістю і любов'ю, але і правосуддям. Будемо пам'ятати Слово Боже, що тільки рід праведних благословляється, і нащадки їхні будуть жити на землі. А беззаконні люди будуть знищені з землі (Пс. 36, 20, 28-29). Господь наш Ісус Христос є милосердним і довготерпеливим завжди чекає нашого навернення і ми маємо пам'ятати, що немає гріха не прощеного, а є тільки гріх не розкаяний.

- отець Петро Левко



STEWARDSHIP: *Taking Spring Inventory*



Any good business manager knows that the inventory process is a necessary element of prudent management - assessing what's on hand, what needs to be ordered, and what may need to be eliminated. As our national Church, the Ukrainian Orthodox Church of the USA, prepares to celebrate our 100th Anniversary later this year, we'll obviously examine our past and recall the many blessings God has bestowed upon us, reviewing our history and the important events and sacrifices of the people, clergy and laity alike, that have brought us to this time. The purpose of the UOC Strategic Planning process is to look to the future - to determine what types of Church structures, ministries, facilities, programs and people will be necessary to achieve our vision for what may lie ahead.

But what about now - today - in this moment?

What is here, in our hands and hearts, that we must be good stewards of now? The only true way to be faithful to our spiritual heritage is to be a good steward today of what we have received in these first years of our existence.

So - how can this attitude shift toward 'stewardship-in-the-moment' benefit us in our search for God's will in all of this? As with all crossroads, two extremes for our approach to the next hundred years are possible. As Orthodoxy teaches us moderation in all things, perhaps an understanding of these extremes will help.

One extreme will move us into action based solely on the past - you know, when the 'good ole days' were the best days, and

where it is not necessary to figure out how to move forward from there to where the Church 'lives' today. This thought process may be more familiar in other contexts, such as the passing of a loved one. Living in the past, being profoundly fixed in that other time, leading to despondency and an attitude of hopelessness and powerlessness - 'We were great then, and we're OK now. Things are fine as they are; when it's time, we'll just shut the doors....'

The opposite is also possible; we can live in an idealistic future, where our dreaming is based on a mistaken sense of what the Church is supposed to be about. In this scenario, action based on comparison to others is always a trap; bigger and newer might not always be better. This view can also lead to restlessness and a sense of hopelessness - we suspect that (another jurisdiction, the Catholics, Protestants - fill in the blank) are bigger, better, more in tune with reality - and that in order to compete, we must follow their lead. This thinking can lead to tragic results - as many indebted churches with expanded buildings, burned-out people, and empty pews bear witness.

So what about the Present? Who are we now, and how do we determine the wise course for our future?

The UOC of USA exists as a divine communion between God and His people - manifested on individual, parish, deanery, eparchial, national/Metropolia, and even international (Ecumenical Patriarchate) levels. Where are we (Parish, Metropolia,

UOL, and Camp) now? What gifts has God given that we are called to steward well - now? An effective inventory of Church life in this 100th year, at each level, would be illuminating to the entire Church.

Taking Inventory - No Easy Task

Perhaps there was a time when you did a big spring cleaning at your home - or perhaps cleaned out the home of a relative's estate. One of your discoveries might have been a long-lost treasure; maybe you smiled as you were reminded of past events by old photo or booklet. While this trip down memory lane can be reassuring and beneficial, it's likely that many of us, attempting to do such an inventory, would find it a daunting process simply because of all the clutter. We are mystified at the perceived importance of the same things that may have had meaning to us (or someone!) in the past. Our process becomes one of examination, appreciation and discernment. If we are wise, we take the time - keeping that which is valuable and truly meaningful. Too often the opposite is a temptation - and we hold on to too much of the past, trying to support it, rather than facing its limited meaning for us TODAY. In some cases, being really honest about things will show us that an old item can be re-purposed and can become not only functional, but beautiful and even essential to what we're trying to do - in the same way that an old lamp can be repaired and artistically enhanced, to provide essential light while preserving the memories contained within it. A Parish Inventory - Challenging Work
How might this inventory look, at

the various levels mentioned earlier? Let's start with a parish inventory.

What if my parish did an inventory - a heart-felt, God-honest look at where we stand as a community? A few questions to consider: What's happening in our parish - Good things? Bad things? Nothing? Are we thriving or floundering? Do our facilities serve us or do we service them? Is our worship and spiritual life dynamic, energizing, beautiful, pleasing to God and inspiring to others - or marginal or worse? Do we mirror the communities that Christ envisioned - loving and serving one another? Or are we experiencing division, apathy or even strife? How does our present point to our future?

Discouraged? If we ask these as preliminary questions, the whole process might be quite the depressing exercise! But remembering our quest for moderation, there's a different, life-giving way to do this inventory. In this approach, we use true stewardship focus - by looking around to see how God has gifted us - great and small. We begin by looking in the eyes of every human being in the circle of our parish - to see them as divine gifts to us - to be celebrated and encouraged (old/young, male/female). Our facilities, while perhaps having issues, are sacred spaces where God has consecrated countless people unto their very salvation, through the Sacramental Mysteries. The 'glow' as a spiritual after-effect still lingers in our parishes just as the incense lingers in the church long after services have concluded. This is true even if there has been a decline in attendance or material wealth. The ministries of the parish, beginning with those of our priests and clergy - even if unable to provide full services for whatever reason - sanctify and can inspire us on our path to Christ. When done in a spirit

of thanksgiving, this inventory bears fruit - and the spiritual fruit of thanksgiving is at the heart of our parish Christian life. Just like that old lamp, we may see that, today, there are things in our parish that can be cleaned and polished, and maybe re-purposed, to bring beauty and light to us and to the world.

Furthermore, God is giving (not has given, nor will give) us opportunities to love and serve each other in His name. Every parish is a real, living community - large and small alike - that is blessed to gather in the name of the Lord Jesus every Sunday. We are a people who know each other and exercise care, often in simple ways like offering a cup of coffee and sharing a story at coffee hour, making a pop-in visit to a nursing home, or offering a heart-felt hug to a grieving family member at a funeral. Opportunities to meet and serve Jesus abound as He is present everywhere in our parishes - even those in declining communities. These opportunities come to life through those who need us - and through whom God empowers us to serve in His name. Sending a couple of cans of food, ladling a bowl of soup at a local soup kitchen - the Fathers of the Church remind us that as we serve the poor, we are working out our salvation!

Our parish inventory in the present will point out some flaws and shortcomings and some may be serious. These can discourage us or even lead to thoughts of throwing in the towel. Or, they lead to a 'get-real with Jesus' moment for our communities. If we step forward in faith and make this bold, yet humble, prayer to God, "Lord, this is Your Church and we really need this - what is Your will and what do we need to do to fulfill our prayer, "Thy will be done on our little corner of the earth as it is in heaven?" To make

such a prayer is daunting - being honest before God will require us to be honest with each other. And the biggest challenge will be - 'What kind of sacrifice might it require of me?' And therein, as in the Scriptures, lies the call to change and renewal. This is the spiritual inventory of the parish - and her people.

Personal Inventory - Great Lent's Great Opportunity

Our individual inventory is a key focus of Great Lent. It should be our annual 'spring cleaning' - assessing every dimension of our lives - attitudes, relationships, work, possessions, and ways of relating to the Church, in the light of Christ. The quality of our Lenten preparation will manifest itself in the spirit of the Celebration - Holy Pascha. But a parish inventory can also help us with this personal inventory - helping us to see where God has blessed me, and calls me to serve Him and others through the life of my parish.

The simultaneous occurrence of our UOC's 100th Anniversary and the ongoing Strategic Planning process is not a coincidence. Our celebration of this momentous time in the life of our Church can also be our opportunity for a deep spiritual inventory and self-assessment. As we search for God's presence now in our midst as a Metropolis, as a parish, and as faithful Christians, our prayer is that we might affirm and celebrate what God has been doing in the past, what He is now doing in our midst, and how we might anticipate our future moments to come - as He alone wills.

*Fr. Robert Holet
Consistory Office of Stewardship*



***"All the earth is the Lord's, and all it contains,
the world and those who dwell in it."***

(Psalm 24:1)



PARISH LIFE

PASCHA AT ST. VOLODYMYR UKRAINIAN ORTHODOX CATHEDRAL IN CHICAGO, IL



On Saturday night the 7th and Sunday the 8th of April, divine services for the great Feast of Christ's Resurrection were served in St. Volodymyr Ukrainian Orthodox Cathedral (Chicago, IL), led by the cathedral's spiritual father, His Eminence Archbishop Daniel of the Western Eparchy of the Ukrainian Orthodox Church of the USA. He was co-served by Very Rev. Fr. Ivan Lymar (pastor), Rev. Fr. John Charest and Protodeacon Andriy Fronchak. Seminarians of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook, NJ) subdeacons Mykola Zomchak, Ivan Venhryn, Myroslav Mykytuyk and Yaroslav Bilohan assisted the archbishop. The Paschal sermon of the Holy Hierarch John Chrysostom at the end of Matins was read aloud by Vladyka Daniel.

The liturgical services began in total darkness, as Archbishop Daniel chanted the announcement of Resurrection and carried out the flame from the tomb of the Savior, which was brought from Jerusalem to St. Volodymyr's Ukrainian Orthodox Cathedral in Chicago, IL!

This year, more than 600 men, women and children were welcomed to the cathedral's temple during the Pascha Midnight service. The Boyan choir under the direction of

Volodymyr Popowych led the chanting of the entire liturgical cycle of the services, thus spiritually uplifting those in attendance. Faithful from all over the Chicago Metropolitan area arrived to the cathedral in order to share the joy of Pascha with people of various age groups and immigrations to the United States of America. Chanting the Gospel narrative at the Liturgy, the Word of God was proclaimed in 18 languages, thus offering a bit of Christ's presence to the representatives of Ukrainian, Serbian, Belorussyn, German, Polish, Hungarian, Romanian, Moldovan, Lebanese, Greek, Arab and other ethnic communities.

The Western Eparchy's main church – Saint Volodymyr Cathedral – was festally adorned; in the center of the church, the icon of Christ's Resurrection was decorated with bright white orchids and white chrysanthemums. A large number of pilgrims prayed at the Paschal Divine Liturgy, and numerous individuals communed of Christ's Holy Mysteries.

Upon completion of the Liturgy, a blessing service of Pascha; baskets took place around the cathedral. The services prayerfully started at 11:30 and concluded at about 4am, with people exchanging the kiss of peace and greeting each other, on the cold streets of

Chicago, by a heart-warming exclamation: CHRIST IS RISEN!

On Sunday afternoon, April 8, Vespers was served, during which Vladyka Daniel preached again and offered a prayerful greeting from His Eminence Metropolitan Antony, Primate of the Ukrainian Orthodox Church of the USA.

Rejoice...for Christ is Risen...and all is well with the world.





Воскресіння Христове! Празників Празник і Торжество із торжеств! Немає серед нас того, хто не радів би в світлу пасхальну ніч, у кого не стало б світліше на душі, коли він чує слова: «Христос воскрес із мертвих». В кожному куточку Землі, від Австралії і Нової Зеландії до Європи і Америки славлять Чудо із чудес - Воскресіння Христа. В нашому кафедральному соборі святого князя Володимира у Чикаго розпочалося святкування опівночі Світлою утреною ...

Царські врата і завіса закриті, а ми чуємо в вівтарі спів: «Воскресіння Твоє, Христе Спасе ...» Його розпочинає наш архипастир високопреосвященіший архиепископ Даниїл, його повторюють священники, семінаристи а відтак народ. Чому співається цей гімн? Тому що першими про те, що воскрес Христос, дізналися Ангели, небо дізналося раніше землі. Символізуючи це, ми відкриваємо церковну завісу, але царські врата все ще закриті. Потім вони відкриваються, і владика Даниїл роздає людям пасхальний вогонь, щоб він обігрів душу і тіло кожного хто прийшов у цю світлу ніч єднання Неба і землі. Починається урочиста процесія із запаленими свічками. Цей хресний хід знаменує ходу апостолів і мироносців в пасхальну ніч, в той ранній ранок Воскресіння від Єрусалиму до гробу Христа Спасителя.

Ось хресний хід зупинився у дверей храму, двері закриті, але предстоятель осіняє їх тричі хрестом і трісвічником. Служба починається поза храмом, в опівнічній темряві, співом: «Христос Воскрес із мертвих ...» Це означає оновлення світу від темряви гріха, очищення благодаттю, а відвалений камінь - відкриття дверей до Церкви - вхід в благодатне Царство Христа, відкрите Його стражданнями

і Воскресінням. З радістю і співом пасхального гімну входимо в храм. Царські врата відкриті! Христос Воскрес!

Чому таке Торжество, чому всюди радість і відчуття присутності Христа! Тому що ми радіємо нашому Господу, Його Перемозі над смертю!

Перемога Христова є єдина перемога, якій можуть радіти всі людські істоти від первозданного і до останнього. Будь-яка інша перемога на землі розділяла і розділяє людей. Коли один цар земний здобує перемогу над іншим царем, один з них радіє, а інший сумує. Коли людина переможе свого сусіда, то під одною стріхою - пісня, а під другою - плач. У Господа - не так!

Воскресінням Своїм Господь переміг двох найліютіших ворогів людського життя і людської гідності: смерть і гріх.

Хто-небудь запитас: «Як же кажуть, що воскреслий Господь переміг смерть, адже люди все ще вмирають?» Всякий, що входить в це життя через материнську утробу, виходить з цього життя через смерть і гріб. Таке правило. Але тільки для нас, вмираючих у Христі, смерть є вже не темна безодня, а народження в нове життя і повернення в Отчий Дім. Гріб для нас вже не вічна тьма, а лише ворота, у яких очікують нас світлі ангели Божі. Для всіх сповнених любов'ю до прекрасного і чоловіколюбного Господа гріб став просто останньою перепорою, переступивши яку, вони виявляться в присутності Божій, - і перешкодою, тонкою як павутина. Тому славний апостол Павло вигукує: для мене життя - Христос, і смерть - придбання (Фал.1: 21).

Далі хтось запитас: «Як же кажуть, що

воскреслий Господь переміг гріх, адже люди все ще грішать?» Воістину Господь переміг гріх. Він переміг його Своїм безгрішним зачаттям і різдвом; і переміг його Своїм чистим і безгрішним життям на землі; і переміг його, як Праведник, страждаючи на Хресті; і нарешті, увінчав всі ті перемоги Своїм славним воскресінням. Він став лікарством, вірним і непогрішним Лікарством від гріха. Заражений гріхом може вилікуватися тільки Христом. Той хто не хоче грішити, може здійснити це бажання своє тільки за допомогою Христовою. Коли люди знайшли ліки від віспи, вони говорили: «Ми перемогли цю хворобу!» Подібно ж говорили і знайшовши ліки від хвороби горла, зубного болю, подагри та інших недуг: «Ми ці хвороби здолали! Ми ці хвороби перемогли!» Отже, знайти ліки від якоїсь хвороби означає перемогти хворобу цю. Христос є незрівнянний і найбільший Лікар в історії людства, бо Він дав людям ліки від хвороби всіх хвороб, тобто від гріха, з якого народжуються всі інші хвороби і всі інші страждання людські, і душевні, і тілесні. Ці ліки - Він Сам, воскреслий і живий Господь. Він є єдиним і тільки одним надійним засобом від гріха. Якщо люди і понині грішать і гинуть у гріхах, це не означає, ніби Христос не переміг гріха; а означає тільки те, що дані люди не вживають єдиного Лікарства від своєї смертельної хвороби; значить, Христос, як Лікарство, ще недостатньо їм відомий; або, якщо і відомий, вони все-таки з яких-небудь причин не беруть Його. Але історія свідчить тисячами тисяч голосів: прийми Христа в душу свою і станеш здоровим. Знаючи неміч нашого єства, Господь наш Ісус Христос звелів вірним приймати Його як їжу і пиття під видимим виглядом хліба і вина. Це зробив Чоловіколюбець з безмірної любові до людей, аби тільки



полегшити їм доступ до живиносних ліків від гріха і від тіння гріховного. Хто тіло Моє споживає та кров Мою п'є, той в Мені перебуває, і Я в ньому. Як Живий Отець послав Мене, і Я живу Отцем, так і той, хто Мене споживає, житиме Мною (Ін.6: 56-57).

Хто не зрадіє такій перемозі Господа Ісуса Христа? Це Він переміг не заради Себе, але заради нас. Його перемога не зробила Його ні більшим, ні більш живим, ні більш багатим; але зробила такими нас. Його перемога - НЕ себелюбство, а любов, не присвоєння загарбленого, а дар. Земні переможці виривають перемогу; Христос - єдиний, Хто перемогу віддає. Жоден земний переможець, цар або воєвода, не бажає, щоб його перемогу відокремлювали від нього і приписували іншому; тільки воскреслий Господь обома руками простягає Свою перемогу кожному з нас і не гнівається, але радіє, коли Його перемога робить нас переможцями, тобто більш великими, живими і багатими, ніж ми є.

Важливо на пасхальній службі вслуховуватися в слова пасхального канона на утрені, адже це він описує славу перемогу Христа над смертю і гріхом.

Після огласительного слова святителя Іоанна Золотоустого, наш Владика розпочав Великодне цілування або, як ще називають, христосування. Воно полягає в тому, що парафіяни вітають один одного з Воскресінням Христа взаємним братським поцілунком, тобто «Христосуються». Храм наповнюється радісним гулом голосів: «Христос Воскрес!» - «Воістину Воскрес!». Всі парафіяни дуже полюбили цей звичай, бо це дуже зближує людей: всі разом радіють

Великому Дню і разом з тим виявляють любов до своїх ближніх. Адже, за словами святого апостола Іоанна Богослова (1 Ін. 4:16), «Бог є любов»!

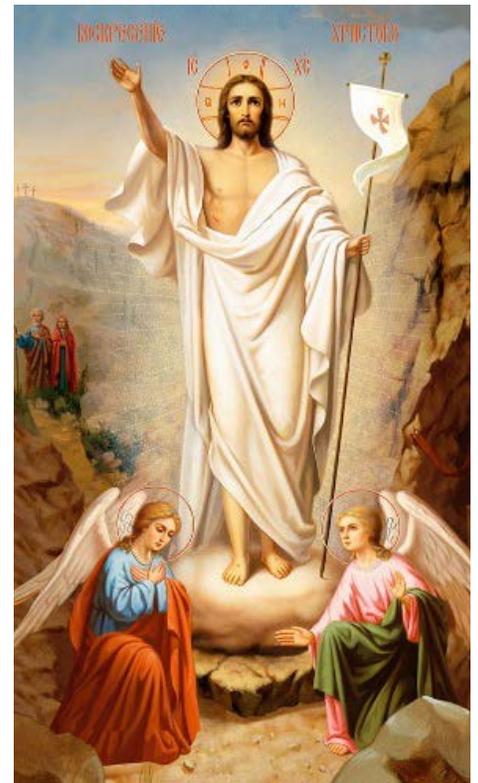
Незабаром почалася Божественна Літургія, яка пройшла швидко, на одному диханні.

Слідом почалося освячення пасок та інших пасхальних яств.

Велика подяка всім хто вклав свою працю і час у підготовку Пасхальної служби.

Тим, для кого церква ще не є домом, хотілося б побажати, щоб вони самі відчули і побачили, як прекрасне, добре, дивне світло життя в Христовій Церкві, скільки в ній закладено радісного майбутнього для кожної людини.

Христос воскрес! Воістину воскрес!





BRIGHT MONDAY: ARCHBISHOP DANIEL VISITS PALOS PARK, IL

On the Second day of Pascha, April 9, 2018, His Eminence Archbishop Daniel, Ruling Hierarch of the Western Eparchy and the President of the Consistory of the UOC of the USA, graced the parish of Sts. Peter and Paul in Palos Park, IL with his humble visit.

God's beautiful nature had a little surprise for the second week of April. The bright morning sun shone its rays over the snow covered grass, bushes and trees, making Palos Park look like a beautiful winter wonderland. The snowy white brightness of the church grounds accentuated the true meaning of the second day of Pascha, also known as Bright/Clean Monday.

Early in the morning, the white minivan of St. Sophia Ukrainian Orthodox Theological Seminary, making its way back to New Jersey after over a thousand-mile journey of Archpastoral parish visitations in the state of Pennsylvania, Ohio and Illinois, pulled in front of the Church.

His Eminence Archbishop Daniel, accompanied by four seminarians Subdeacons Mykola Zomchak and Ivan Venhryn, as well as seminarians Yaroslav Bilohan and Myroslav Mykytyuk, entered the temple to serve yet another Liturgy, celebrating Bright Monday of Pascha. At the altar, His Eminence was joined by Very Rev. Fr. Vasyl Sendeha, pastor of Sts. Peter and Paul, V. Rev. Fr. Howard Sloan of the Chicago Deanery and V. Rev. Raymond Sundland, pastor of Holy Archangel Michael Ukrainian Orthodox Pro-Cathedral (Hammond, IN). Assisted by numerous subdeacons and altar servers, His Eminence led the Divine Liturgy.

The choir's joyful singing directed by Subdeacon George Cepynsky carried on the celebration. The Gospel was read from John 1: 18-28. Then the time came for

the archbishop's sermon, and as he spoke, complete silence filled the pews. Even the anxious kids quieted down. Everyone was carefully listening as their spiritual shepherd preached about the reality of this world. His words were real. He spoke about life, real life. With inspirational words of encouragement, His Eminence Archbishop Daniel was exhorting us to ponder upon the true value of human life and the virtue of love. He was exhorting us to incorporate Christ's words in to our lives. The virtue of true love ought to be practiced with great diligence among each other if we want to have peace and tranquility in our community, if we want to overcome all the tribulations in our relationships and in our lives.

In his sermon, Archbishop Daniel reflected on the mission of a parish in this modern secular world. His Eminence encouraged the faithful to live their Faith on a daily basis, confronting the false morality of the world with the acts of love and kindness that are based on the commandments of our Lord. He reminded them that they must see every other human being in the world through the eyes of God. When He looks at us He has proven to us the depth of love He has for us - to the point that He was willing to send His Only-Begotten Son - our Lord and Savior Jesus Christ to us. The faithful of the parish must BE CHRIST-like to all who need His presence, His truth, and His Love.

The Eucharistic canon served by His Eminence is a very humbling experience. The prayers over the prepared Gifts weren't just said by His Eminence, they were prayed with sincerity of his heart. The parishioners of Sts. Peter and Paul were honored to receive the Holy Gifts from the hand of His Eminence.

The celebration then continued at the parish hall, where a lunch was prepared to honor

the Second Day of Pascha. The sun was getting ready to go for a rest behind the trees of the forest preserve as the parishioners and guests, wearied from all the excitement and joy, were leaving for their homes. It was truly a great day. The team of the seminarians along with His Eminence continued their Paschal journey by getting in to the van, and continuing to their next stop - the celebration of the Third Day of Pascha at St. Michael Ukrainian Orthodox Pro-Cathedral Parish in Hammond, IN.

Photos by Seminarian Yaroslav Bilohan





BRIGHT TUESDAY: ARCHBISHOP DANIEL VISITS HAMMOND, IN

“Christ is risen! Indeed, He is Risen!” - was once again the Paschal theme of the Liturgy of Bright and Holy Tuesday, as St. Michael Ukrainian Orthodox Pro-Cathedral in Hammond, IN was blessed with the presence of the Ruling Hierarch of the Western Eparchy of the UOC of the USA - His Eminence Archbishop Daniel. It was a glorious day and a moving Divine Liturgy in giving praise to our Lord and God for the Gift of His Son, our Lord Jesus Christ and His Holy Resurrection with our archbishop, celebrating clergy, and the faithful!

The theme of Bright Tuesday’s Gospel is in the renewal of our allegiance to and a closer walk with our Lord and Savior, the Risen Lord Jesus Christ. Like the Apostles described in today’s Gospel Reading, on the journey to Emmaus, they met and unknowingly walked with the Lord until they realized how their faith was renewed stating “did not our hearts burn within us while He (Jesus) opened the scriptures to us?” We once again relived the events of the Day of the Lord’s Holy Resurrection and, likewise, our hearts burn once again within us as we heard

the Good News and we worshipped the Holy Resurrection of our Lord and Savior. His eminence built upon this theme in part of his message to the gathered faithful: that we must each willingly choose to follow the Lord, walk with the Lord and build our faith in the Lord as we hear and read the Good News.

Then in faith and love of our Lord we once again broke the bread of the Eucharist, like the Apostles with Him, that Resurrection Day and partook of Him, our Living Savior. We, all walked away from this day, renewed, with joy, a “burning love” for our Risen Savior and the peace of the Lord in our hearts. We look forward to serving with His Eminence in the near future.

Sharing the altar with us today were Very Rev. Vasyl Sendeha, four seminarians - subdeacons Mykola Zomchak and Ivan Venhryn, as well as seminarians Yaroslav Bilohan and Myrosalv Mykytuyk, and altar servers Nick Ronsen & Peter Katic the faithful ringing out in joyful song in praise of our Lord and Savior on His Holy Resurrection.





ARCHBISHOP DANIEL VISITS ST. ANTHONY OF THE DESERT MISSION

Las Cruces, NM: St. Anthony of the Desert Mission Celebrates the 10th Anniversary, While Planning the New Year of Ministry in the Risen Lord

His Eminence Archbishop DANIEL arrived in Las Cruces, NM on Friday April 20th, accompanied by seminarian of St. Sophia Ukrainian Orthodox Theological Seminary Subdeacon Yuri Bobko.

On Saturday morning April 21st, members of St. Anthony of the Desert Mission engaged in an informal conversation with His Eminence over coffee and scones. Twelve people attended for a wide-ranging conversation about spiritual growth, issues of mobility in our society, the environment, and the difficulties involved in living the Christian life today.

On Saturday afternoon, His Eminence was involved in individual conversations with members of the parish who are interested in pursuing ordination, seminary education, and iconography. His Eminence also had a personal audience with the newest member of the parish, Karis Nina Funk, who was Chrismated at Pascha. Fr. Gabriel showed Subdeacon Yuri around the area during those private conversations.

St. Anthony of the Desert Mission has had a rich history of service in the first decade of its existence. Three readers, three subdeacons, and two deacons have served the parish along with Fr. Gabriel. Two of the readers and two of the subdeacons have moved elsewhere, and our beloved Deacon David Mascarenas reposed in December

2015. Throughout the years, however, since early after the mission began, we have always had additional liturgical assistance. One of those subdeacons is now Fr. Theophan Mackey of St. Job of Pochaiv, our UOC mission parish in Los Alamos NM. We anticipate more entrants into the pastoral ministry in the near future.

On Saturday evening, Fr. Gabriel and Deacon Ted Brinegar served Great Vespers, at the conclusion of which His Eminence spoke on the significance of women in the Church, in connection with the commemoration of the Holy Myrrhbearers, and on the Chornobyl Icon of Christ, which was brought to the Mission by Archbishop Daniel in anticipation of the 31st anniversary of the nuclear disaster.

Following Vespers, the forty people in attendance gathered for a typical New Mexican dinner catered by a local restaurant.

On Sunday morning the 22nd, following the 9th hour, His Eminence was greeted formally by Fr. Gabriel and Reader Blake Davenport, who also serves as chairman of the parish council. Reader Blake offered words of welcome and presented Archbishop Daniel with a festive bread baked by Anne Calcote, a new member of the parish. Fr. Gabriel also presented His Eminence with a copy of the late Deacon David's book, *The Diaconate in Christ*, which Fr. Gabriel led to publication after Deacon David reposed.

His Eminence then tonsured Parish member and seminarian Joseph Clint Kifolo as reader and subdeacon. Though he lives

momentarily in Arizona, he and his wife Marilyn will move back to Las Cruces this summer as he resumes work as Executive Chef of the dining facilities at New Mexico State University.

Vladyka Daniel served the Divine Liturgy with assistance from Fr. Gabriel and Deacon Ted Brinegar, the two subdeacons and altar server Charles Davenport. Forty-eight people were in attendance to hear Vladyka's sermon. He stressed that sometimes tradition is followed without understanding the background of struggle and martyrdom that underlies much of our Tradition. Courage is needed to live the faithful life in Christ, such as was shown by the Holy Myrrhbearers and by the twenty-one young Libyan martyrs of only a few years ago. In our day we need to have courage even to claim our heritage at Christmas and Pascha. Vladyka stressed that we must not be closet Christians! We must come out and stand for Christ in the beauty of holiness, as did the Holy Myrrhbearers.

At the conclusion of the service Vladyka gave credit to the choir, under the leadership of Justin Harper. The choir has grown over the last few years from two stalwart singers – Pani Susan and Elizabeth Davies – to eight or nine members every Sunday.

The festive potluck followed the Divine Liturgy. Many homemade breads, cakes, cookies and cheesecake accompanied the salads, vegetables, and meat dishes.

At the conclusion of the visit on Sunday evening, Vladyka met with the parish council

and spouses over dinner served at the home of Blake and Louiza Davenport and their four children. During this meeting a number of important council issues were discussed with input and advice from His Eminence.

St Anthony of the Desert mission has grown, despite mobility in and out of the parish, to sixty members, of whom over a quarter are children. Thirty-six people, mostly adults, have been baptized and/or chrismated over the decade of the parish's life. There are ten cradle Orthodox members, but the parish is mostly made up of converts. The parish is full of joy and energy in the Spirit and reaches out in a number of ways to the community of Las Cruces. Fr. Gabriel has recently begun ministering at the State Prison in the area, teaching Greek to prisoners who want to learn how to read the New Testament in the original language.



Text by Fr. Gabriel Rochelle

Photos by Subdeacon Yuri Bobko





INCREASE IN FAITH - INCREASE IN LOVE - CHARLOTTESVILLE, VA

With the Paschal season now coming to full bloom after a downright cold and rainy (and even snowy) beginning, the Saturday of Thomas week (April 21st) served as fitting moment for the faithful of St. Nicholas parish in Charlottesville to welcome our spiritual father and leader, His Eminence, Metropolitan Antony, to the community for the festivities surrounding the parish's celebration of its 20th Anniversary. His Eminence was accompanied by, and capably served by Deacon Volodymyr Jaworskyj, Subdeacon Mykola Zomchak and Seminararian Oleh Kravchenko of St. Sophia Seminary.

Also travelling a distance for the celebration were V. Rev. Stephen and Panimatka Elizabeth Hutnick (Sts. Peter and Paul Parish, Wilmington, DE; Holy Trinity, Whaleyville, MD and St Nicholas, Dover, DE). The arrival of numerous other guests who returned to St. Nicholas for the event, including Reader James Burkeen, from Wilmington NC who was received into Orthodoxy at St. Nicholas and later ordained a reader by Met. Antony, brought great joy and cause for remembrance and former student-members and leaders from local colleges.

As in the Gospel accounts of Thomas Sunday, the presence of Christ was manifest to us in the presence of our Chief Shepherd, Met. Antony – although while he didn't enter through closed doors, when the doors did open he was welcomed with the traditional Ukrainian greeting of bread and salt by Parish Board Chair, Mr. Jacob Ritter and by Miss Katrina Hamilton, who presented him with a lovely bouquet of flowers. V.Rev. Robert Holet, extended the handcross to the Metropolitan in welcome as well, and the celebration would begin formally with the

vesting of the Hierarch in the nave.

Ordination to the Subdiaconate – Mr. David Murphy

However, before beginning the Hierarchical Liturgy, there were several important matters to be addressed. First, parish member, Mr. B. David Murphy, who has been a student at St. Sophia Seminary for two years, was ushered forth to receive the tonsure and ordination as a Reader. His Eminence exhorted David to immerse himself in the word of God in his own life, and practice the readings prior to proclaiming them in church, that the Word might richly speak to the hearts of the faithful.

Then, His Eminence, assisted by the subdeacons present, proceeded to vest David and ordain him to serve in the holy altar as a subdeacon. In doing so, he called him to be ever-faithful in his ministry to Christ, in all humility.

Blessing of the Dome Iconography

There was one more task to be completed. Over the past four years, the parish had planned and constructed an interior dome of the church, to serve as a starting point for the implementation of a full iconographic schema for the church space. The dome was built in 2017 and in December, iconographer Michael Kapeluck began the execution of the iconography for the dome with the painting of the eight panels holding sixteen icons of the prophets. The prophets are arranged in groups of four, thematically, by the prophecies on their scrolls: including those on the East side, proclaiming the Glory of Christ as Lord of all Creation. The North panels announce the saving coming of Christ in His Incarnation, while

the messages of the prophets on the South panels told of the Cross and Resurrection of the Lord. The West panels remind us that as Lord, Christ will come again in glory to judge the living and the dead. The prophets speak to the themes of the saving work of Christ that we profess in summary in the Nicene Creed.

The central icon, however, is the icon of Christ the Pantocrator – the Lord Almighty, exquisitely painted on the 10 ft. hemispheric dome. It's size and breadth is captivating, and it was fitting the His Eminence would be the one to offer the consecratory prayers of this image – of Christ as the one Who presides over all of creation and all of us. While Mr. Kapeluck was unable to join us in person for the celebration, he was with us in our prayers of thanksgiving and will continue to be so as the icon speaks to the hearts of those who pray before it.

Hierarchical Liturgy

The Divine Liturgy was celebrated with joy – the responses being led by Pani Dobrodyka Christine Holet, leading the congregational singing along with the chanters of the parish. Parish members Subdeacon (Dr.) James Guba and Vladimir Gavrilovic served in the holy altar as well. The newly ordained Reader/Subdeacon David Murphy capably chanted the Epistle. After the Gospel reading, Metropolitan Antony invited the children to kiss the Gospel book and dismissed them. But then he paused and spontaneously called the children back up front and proceeded to ask them what the book he was holding was. Without hesitation, Shamus Hamilton proclaimed, beating the other children to the response, that it was the 'Gospel Book' (!), to the delight of all and the relief of his parents



and the pastor. Metropolitan Antony then encouraged all the parents and the children to take the word of God to heart, to read it at home and make it a firm foundation of their lives. His Eminence continued his homily, including a reminder for us to recall the sacrifices of those who have gone before us that enable us to live our life in the Church,

With prayers and intercessions for the parish and the Church, the Liturgy culminated in the Consecration and Distribution of Holy Communion – received piously by most of the eighty or so faithful who had gathered for the event. Before the dismissal, the Metropolitan again paused the proceedings to call forth Karl and Karen Bowman, to receive a special hramota in acknowledgement as founding members of the parish present from the very first liturgy held in the Holiday Inn hotel on June 27, 1998. Another acknowledgement was made of the long-term, outstanding witness and service of Richard and Vonnie Zubyk, who were, unfortunately, unable to attend the events due to illness.

Anniversary Luncheon at the Greencroft Club

After the Liturgy and the requisite photograph, everyone proceeded on the gorgeous spring afternoon for a splendid luncheon at the nearby Greencroft Club. Following the cutting of the anniversary cake, a short program was held. Jacob Ritter took a few moments to thank everyone for their support of the parish and in making preparations for the event.

Fr. Robert took to the podium, for some remarks and reflections for the day. He spoke in acknowledgement and thanks of the personal love and ministry that Metropolitan

Antony had extended to the parish from its very founding – noting his numerous visits to the parish and that seemingly, every time he showed up, something wonderful happened soon thereafter – including major events like our property purchase, the parish Master Plan, and the Dome project. Fr. Robert then acknowledged the loving support of Pani Christine in her service of the parish community in powerful ways, as well as to him in his personal ministry. The parish lovingly acknowledged her as well.

Taking up a bit on the theme that Metropolitan had noted, how St. Nicholas parish was ‘unique’ Fr. Robert spoke about how the parish has ministered to many people, but often for just a short time – unlike so many of our established parishes who have had the same families living and serving in their midst for generations. Due to the highly mobile lifestyle of young families who come to the Charlottesville area, many stay for only a couple of years, then move on to new destinations. Yet, in the course of those short stays, the parish has been deeply touched by so many faithful people coming from a variety of backgrounds.

Fr. Robert spoke of several of them, beginning with one of the early parishioners, Dorian, who came into contact with the parish at the first liturgy in 1998 while facing accusation for a serious crime, (which he did not commit). He was received into Orthodoxy while incarcerated, and to this day prays deeply for the parish and its needs, while serving a sentence in the Virginia prison system. Fr. Robert mentioned with fondness, the arrival of Douglas Anthony Perkins, and Paisius McGrath who would eventually be ordained as priests in our Church – Fr. Anthony now serving at St. Mary Parish in Allentown (and in other roles in our national

Church), and Fr. Paisius at Sts. Peter and Paul in Lyndora, Pa. Fr. Robert recounted the ministry of the late Mrs. Charita Stavrou, the mother of a former parishioner, Irene Lohkamp, who in the spirit of St. Tabitha (Acts 9) lovingly sewed vestments for our parish, and who, in her seventies as a widow, dedicated herself as a full-time missionary with OCMC in Africa. The stories of her work are the stuff of legend there. The supportive ministry of Fr. Peter Gillquist to the parish was recalled in its early days, and in particular, Fr. Peter’s extraordinary speech proclaiming Christ in the ‘pinnacle of secularism’ in the area – the Dome Room of Thomas Jefferson’s Rotunda at UVA - as a spiritual ‘statement’ to the world. In these, and many other examples, God has blessed the parish community with extraordinary people of faith who have given witness to what Christian life is all about. But, indeed, every person who has come through the church doors has brought something rich and distinctive to St. Nicholas parish, which we cherish always.

In Closing, Metropolitan Antony then again affirmed the parish as he spoke about the importance of being willing to dream and work to make the dream a reality – using the example of what has taken place in the parish as an example of how dreams can come to fruition, and the work that it takes to make it so. And with his final blessing to wind down the events of the day, so many people remarked of how they were touched by the openness and warmth of His Eminence - in his formal remarks, as well as the casual interactions that so enriched so many.

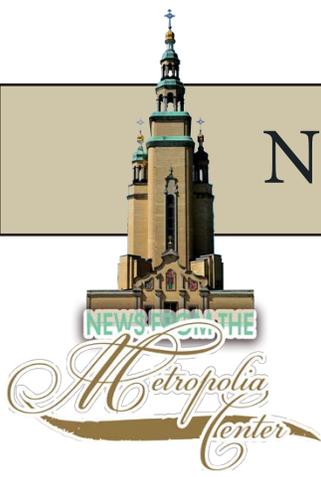
Time did not allow a full opportunity to tell all of the stories behind the Timeline made by the parish youth, or the revolving set of pictures on the computer screen that ‘told



the tale' of the growth of the parish from its infancy. But in the spirit of that growth, as part of the parish's 20th Anniversary celebrations, there will be a special effort made to prayerfully consider and study the long term facility needs of the parish, and a sincere effort to reduce or eliminate the parish debt – hopefully by the 25th Anniversary celebration.

Before his departure, His Eminence could not resist one more opportunity to gather with some of the children present at the event for one last picture in the midst of the lovely grounds of Greencroft and while pictures such as this will help us to remember the joy and blessings of the day, the spiritual awareness of the presence of Christ the Good Shepherd in the midst of His people, will remain in the hearts of the faithful for years to come.





NEWS FROM THE CONSISTORY

ARCHBISHOP DANIEL ORDAINS DEACON VOLODYMYR YAVORSKYI TO THE HOLY PRIESTHOOD

On Saturday, 5th of May, 2018 - the feast of Venerable Vitaliy of Alexandria, His Eminence Archbishop Daniel, eparchial hierarch of the Western Eparchy of the Ukrainian Orthodox Church of the USA, presided over a Hierarchical Liturgy (at St. Volodymyr Ukrainian Orthodox Cathedral in New York City) that included the ordination of fourth-year M.Div. student of St. Sophia Ukrainian Orthodox Theological Seminary - Deacon Volodymyr Yavorskyi to the Holy Priesthood.

A common image of Christ throughout Christianity is that of the “Good Shepherd.” Christ compared Himself to a shepherd and stated that, “I know my sheep and my sheep know me.” As Orthodox Christians, we believe that the bishop of a diocese acts as a shepherd for the people. This is symbolized by the bishop’s crozier (a staff that resembles a shepherd’s staff). On May 5th, the faithful of St. Volodymyr Ukrainian Orthodox Cathedral in New York City, were able to witness the shepherding actions of one of their bishops – Archbishop Daniel.

Many priests joined numerous faithful as the archbishop ordained the 24-year old deacon to the Holy Priesthood of the Church.

Despite his role as ordaining bishop, Archbishop Daniel made it clear in his homily that it was not he who was accomplishing the ordination. “No man, no human person can make priests,” he said, “the Grace of God, the Holy Spirit — and He alone — can make you priests.”

Archbishop Daniel also pointed out that the deacon who was about to become a priest was not without his weaknesses and shortcomings, “but through the laying on of hands, all his weaknesses will be dedicated to the priesthood.” Vladyka mentioned to Deacon Volodymyr that he was about to be sent on a mission, as “minister of the



new evangelization” and “servant of God’s people for the forgiveness of sins.” “Who of us doesn’t need to hear, day after day, an assurance of God’s mercy?” the archbishop asked.

Addressing the congregation, Vladyka said, “This is a great day of joy for all of us in the Ukrainian Orthodox Church of the USA. This new priest is a blessing from God and a gift to our Church. His service will be vital to our Church because of the gifts and talents he brings to the ministry, as well as his ability to assist in serving the growing number of Orthodox Christians of Ukrainian descent in major Metropolitan areas of our great country.”

Following the Great Entrance, Deacon Volodymyr Yavorskyi was brought forth to the Altar of the Lord, to receive the Grace of the Holy Spirit, through the laying on of hands of His Eminence Archbishop Daniel, thus ordaining the deacon in to the Priesthood. The moment of solemn prayerful silence of the cathedral temple was interrupted by the profound words of a prayer, exclaimed by Vladyka Daniel: “The Divine Grace, which always heals that which is infirm and completes that which is lacking, ordains the most devout Deacon Volodymyr to the office of Priest. Let us, therefore, pray for him, that the grace of the All-Holy Spirit may come upon him.”

Then, the words of various prayers and the joyful exclamation of AXIOS-WORTHY revealed to the faithful the newly ordained priest Volodymyr, who joined by his spouse Ginny, his Father-in-Law Howard, as well as his parents and relatives from Ukraine via Live Facebook Feed, offered gratitude to the Lord for the Grace received through the prayers of his bishop.

In his address to the newly ordained priest and on behalf of His Eminence Metropolitan Antony, Archbishop Daniel stated, “...on this day of your priestly ordination, my dear spiritual son, our prayer for you is this: that filled with the Holy Spirit, you will carry out the ministry of Christ, the Priest, with constant joy and with genuine love, attending not to your own concerns but to those of Jesus Christ as you preach His Gospel, shepherd His people and celebrate the Mysteries, especially absolving and teaching in His name.”

At the end of the Liturgy, the archbishop expressed gratitude for those who played a role in nurturing the vocation of the new priest: parents, relatives, Metropolitan Antony, faculty of St. Sophia Seminary, classmates, clergy and faithful of the Church.

Following the conclusion of Liturgy, the faithful of the cathedral parish family

gathered together at the parish hall for a beautifully prepared luncheon.

The day's festivities ended with the words of Very Rev. Fr. Volodymyr Muzychka, the pastor of the cathedral parish community, thanking the archpastor for celebration of the most Holy Mystery of Eucharist, the guests for coming to celebrate with the parishioners, and all the guests and parishioners for their attendance and prayers.

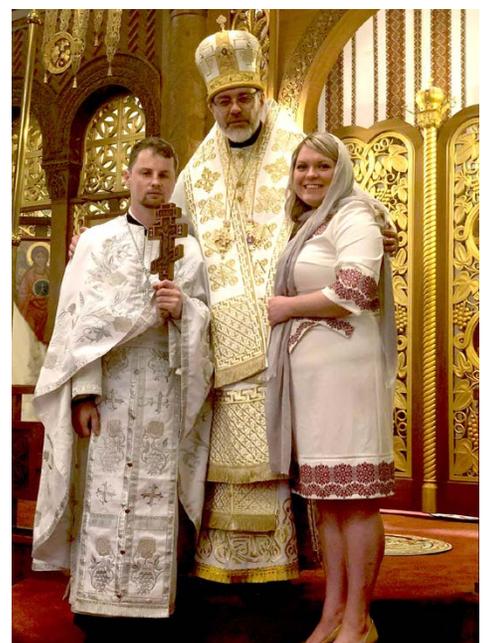
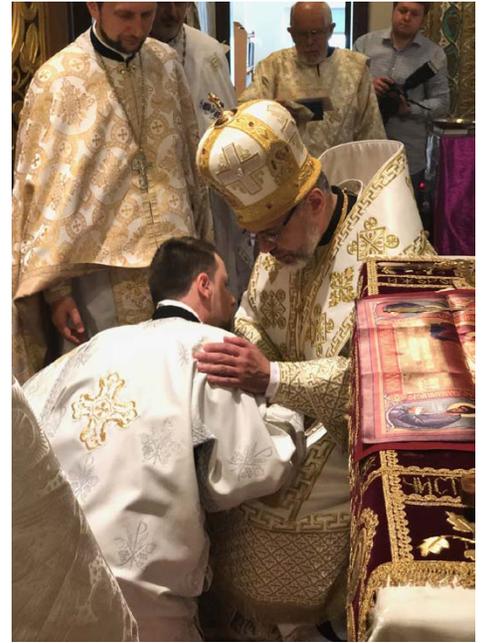
Speaking on behalf of the student body of St. Sophia Seminary, Subdeacon Yuri Bobko greeted his classmate, the newly-ordained priest Volodymyr while receiving his blessing, after which all the seminarians

approached and asked for his blessing.

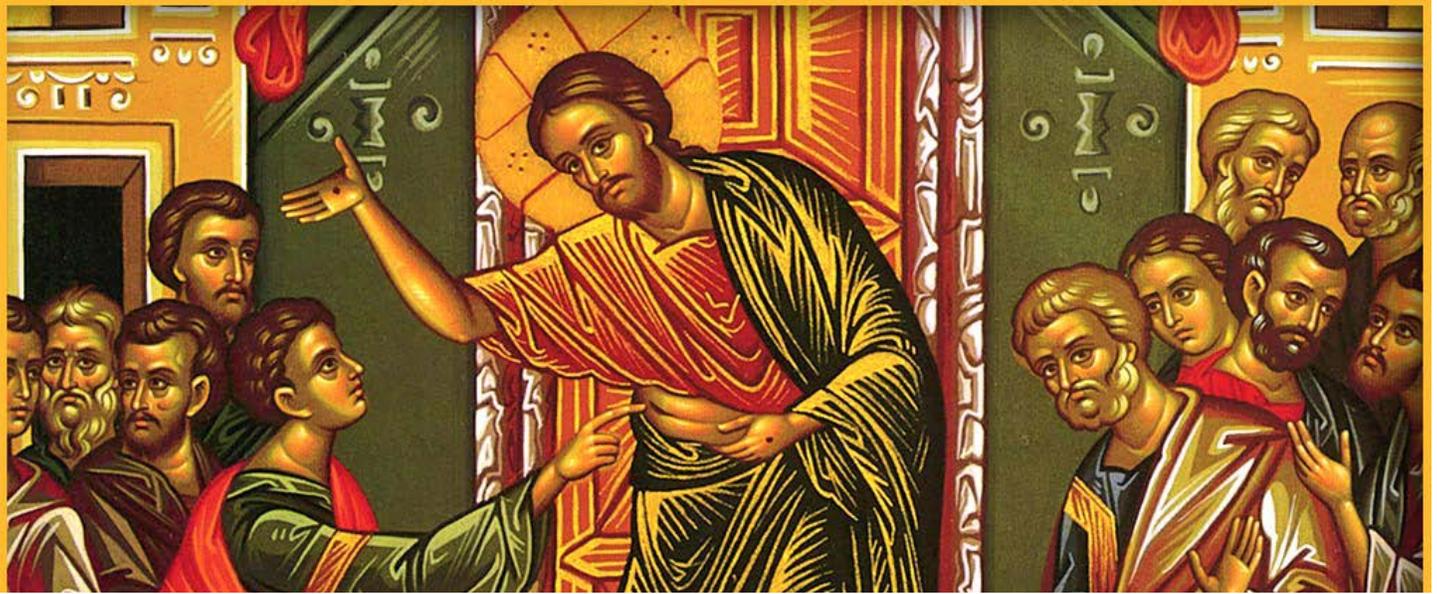
In conclusion, Fr. Volodymyr Yavorskyi offered his gratitude to those in attendance, especially to the hierarchs of the Church, his wife and parents, seminarians, and all the guests. He concluded his remarks with the prayerful offering of himself in the life of Christ's Church, stating that the day of his ordination - "is a new birthday for me..."

The parishioners were then able to spend some time speaking with the newly-ordained priest Volodymyr while receiving his blessing in the Name of Christ.

AXIOS! AXIOS! AXIOS!



ANNUAL ST. THOMAS SUNDAY WEEKEND PILGRIMAGE



As the sun rose over the Metropolia Center of the Ukrainian Orthodox Church of the USA on Saturday April 14th, the faithful began to arrive for the St. Thomas Weekend events, which began with a Divine Liturgy celebrated by His Eminence Archbishop Daniel in the St. Andrew Ukrainian Orthodox Memorial Church in South Bound Brook, NJ.

The morning sun peeked in through the upper windows of the church, illuminating the halos of the saints depicted on the icons, and bringing them to life, while casting its warm rays over the faithful as they joined His Eminence in proclaiming the good news of Christ's Resurrection.

As always, after the Gospel Reading, Archbishop Daniel's sermon left everyone speechless. In fact, when he concluded speaking, and returned to the Altar to continue the Liturgy, you could have heard a pin drop. His Eminence spoke of the day's Scripture Reading from the Gospel according to John, Chapter 3, where the Forerunner reiterates his joy at the fact that people are starting to go to Christ to be baptized, instead of to him. St. John stated that it was Christ's time to "increase" and his time to "decrease". With this Vladyka Daniel reminded us how important it is for us to carry on our legacy passed on from the relatives and loved ones whom we had all gathered in South Bound Brook this weekend to honor and pray for. Our ancestors fought and died to preserve and pass along our Faith, and as their influence

on the world "decreases" with their passing, ours "increases", as they pass the baton to us to continue the race. It is now up to us to preach the Faith, and not only to do so by reading and quoting Scripture from the Bible, but, in preaching the Bible through our acts of mercy and kindness.

With the service concluded, re-energized and filled with new commitment, the faithful exited the church, pausing on the steps to chitchat with friends who had driven in from various locations to participate in the weekend events.

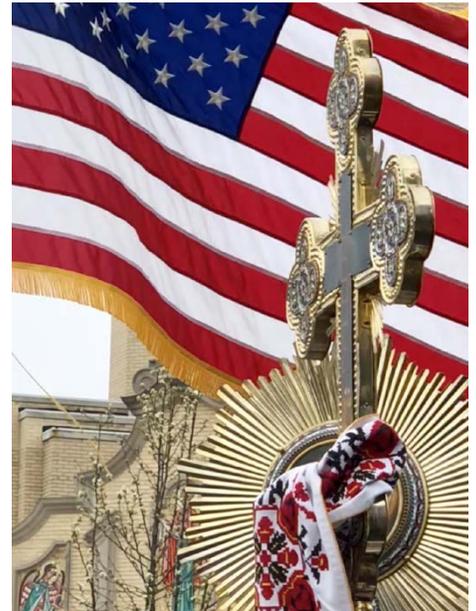
His Eminence Archbishop Daniel, almost glowing as his white vestments reflected the sunshine, joined the faithful outdoors and walked through the cemetery stopping at various gravesites to pray and pronounce the good news of the Risen Lord, sprinkling them with Holy Water. All through the cemetery could be heard "Christ is Risen!" in English, Ukrainian, Romanian, Polish, and Portuguese. From every corner came the words proclaiming the Resurrection. The living sharing in the joy of salvation with the departed...

As the sun beat down, the children ran among the gravestones playing hide-and-seek, while the elderly perched on benches seeking respite from the hot sun under blossoming magnolias and fruit trees, reminiscing and sharing stories about their friends and family members who were buried at the cemetery.

Once the gravesites were blessed, wary

travelers sat and wiled away the hours enjoying the company of friends over a tasty meal at the Pokrova Sisterhood Hall. While some remained in the hall, eating and telling stories, others walked over the bridge to the Ukrainian Cultural Center to check out the many vendors which were selling a wide variety of wares. The St. Sophia Seminary bookstore had many items for sale including religious items, seminary polo shirts and books. Other vendors were selling gold and silver medallions, earrings and necklaces, as well as embroidered shirts, scarves, and T-shirts; while still others sold pysanky, paintings, and various Ukrainian traditional ornamentation. Here too, was found food for the hungry with a variety of scrumptious





items to pick from including varenyky, halushky, and kovbasa.

The festivities continued in to the late afternoon, with the entire Metropolia Center abuzz with activity. As the mini-bus shuttled visitors from the various parking locations to the cemetery and back, groups of people pitched tents and enjoyed time with their families in the sunshine, playing games, sharing stories, and simply enjoying time together.

As the afternoon wound down, everyone headed to the St. Sophia Seminary where they were treated to a barbeque of hot dogs and hamburgers with all the fixings. Free-will donations were being accepted for the Ukrainian Orthodox League and their worthwhile projects. As the final burgers were served, and the sun began to wane in the west, the faithful climbed the steps to the St. Sophia Seminary to participate in the Vespers service taking place in the Three Holy Hierarchs Seminary Chapel. As the faithful awaited the commencement of the service,

they quietly whispered, prayed or simply sat in silence, absorbing the holiness present in the chapel. Everyone rose to their feet as His Eminence Metropolitan Antony and His Eminence Archbishop Daniel entered, venerated the icon and proceeded in to the Altar. As the service began the seminarians were accompanied in singing the responses and hymns by the laypeople gathered around them. The atmosphere was other-worldly, as the incense twirled in the air, caught on the breeze from the open door, flowing around the faithful like a living entity.

All too soon Vespers concluded and the faithful quietly departed the chapel either returning to their homes, or hotels with raised spirits, anticipating Sunday's St. Thomas Sunday celebration.

As much as Saturday was sunny and hot, Sunday began rainy and cold. However, the strong winds and drizzle did not stop the faithful from arriving early and filling the St. Andrew Memorial Church beyond

capacity. Awaiting the hierarchs's arrival, the faithful crowded the Narthex, children holding roses, Pani Lesia Siwko holding the traditional bread and salt with which to greet the bishops, and Very Rev. Yuriy Siwko, parish pastor, awaited with a cross and holy water. As the final confessions were being heard in the corner, the bells began to joyously toll, announcing the arrival of the much awaited hierarchs.

The anticipation grew as young and old squeezed forward to get a glimpse of His Eminence Metropolitan Antony, His Eminence Archbishop Jeremiah of the Ukrainian Orthodox Eparchy of South America (Brazil, Paraguay, Argentina), and His Eminence Archbishop Daniel. As the hierarchs entered and were greeted, even more faithful ascended the steps and squeezed in to the already overflowing church.

While Metropolitan Antony was humbly being vested in the center of the Nave, the



deacons read the prayers of vesting, as the choir, under the leadership of Dr. Michael Andre, enhanced the already poignant moment with, “Thy soul shall rejoice in the Lord, for He hath clothed thee in the garment of salvation...”

As all three hierarchs stood in the center of the Nave, flanked on both sides by the ranks of the clergy, standing in before countless faithful who jostled for position behind them, one could not help but equate the scene to Generals, flanked by their Lieutenants, leading their soldiers in to battle, and to final victory and salvation.

Before commencing the Divine Liturgy, the hierarchs blessed the newly installed icons in the church. The main addition was the Pochaiv icon of the Mother of God, which is suspended in front of the Iconosts, and can be lowered for veneration. As the choir sang and the hierarchs prayed, the icon was slowly lowered, the movement itself being surreal, as if the Mother of God, where herself descending from the heavens to stand before the faithful who were beseeching her to intercede for them before her Son. Many eyes began to shine with tears, and sniffles could be heard throughout the Nave, as the faithful stood mesmerized.

In addition to the Pochaiv icon, there were two additional new icons, one being the “Savior of Chornobyl” and the icon of Venerable Fathers of the Monastery of Kyiv Caves. Taking turns blessing the various icons, the hierarchs also blessed the two new banners hanging on either side of the Solea, one of the Pokrova of the Mother of God, in honor of the parish sisterhood, and the other depicting St. Andrew, patron saint of the parish.

With the hierarchs having blessed the new

icons, the deacon proclaimed “It is time to begin the service to the Lord,” and with the Metropolitan’s blessing the Divine Liturgy began. The service ebbed and flowed, the voices of the choir spinning around those gathered, echoing off the tall walls and descending to join the voices of the faithful who were singing in the Nave below.

Having listened to the day’s Scripture Reading from the Gospel according to St. John, everyone heard how St. Thomas had doubted that the other Disciples had in fact seen the Risen Lord, and stated that he would not believe until he placed his hands in the wounds inflicted upon Christ during His crucifixion.

His Eminence Archbishop Daniel expanded on the reading during his sermon stating that we have a tendency to focus on St. Thomas and his doubts, but, we need to instead focus on the wounds and scars on Christ’s body. Vladyka stated that those wounds still exist today, and new ones are constantly being created by nobody else other than us. New wounds are created when we kill other humans by starting wars, undergoing abortions, killing our neighbors by lack of compassion or assistance, by cruel words, lack of empathy and an overflow of pride and self-righteousness. His Eminence implored us to change our ways, to nurture life, to help others, to put aside our ego and pride, and to work at sacrificing in order to help someone else. He asked that we not be afraid to do or say the right thing. We need not look at St. Thomas, but, at ourselves, and stop our own doubts, for if we continue to act the way we are, it shows a profound lack of faith and belief in the Lord and His teachings. It shows our doubt in the Lord’s existence and sovereignty. With these words His Eminence quietly turned and walked back in to the Altar, once again leaving his

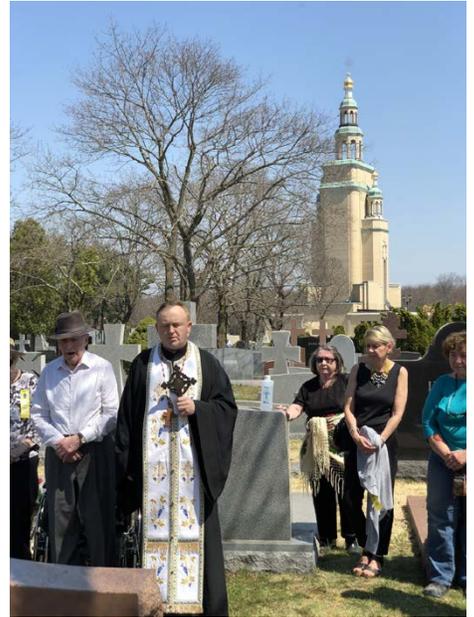
flock speechless in the wake of his sermon. Everyone knew that to a certain degree they were all guilty of his accusations, and therefore were left to ponder just how deeply they had wounded the Lord.

Traditionally, after the conclusion of the Liturgy the hierarchs would lead a procession of the faithful through the cemetery, however, due to the inclement weather the Panakhyda was served inside the church. Feeling a gust of cold wind, the faithful turned to see the doors open and a contingency of Ukrainian-American veterans enter carrying flags representing various branches of the Service. As they lined up on either side of the Nave, the hierarchs emerged to join them and pray for the souls of the departed faithful of the Church. The army of God and the army of Man joined forces to remember those who had fallen in battle, those who had sacrificed in life, and all those Orthodox Christians who had fallen asleep in the Lord.

At the conclusion, once again the Pochaiv icon was lowered so that everyone had the opportunity to venerate the icon. Young and old shuffled forward, humbled at this chance to present their love, respect and petitions before the Mother of God. One by one each came forth with respect and awe, until everyone had their chance. Slowly the church emptied as the faithful departed to find their way to the gravesites of their loved ones, and share with them the good news of Christ’s Resurrection.

Those who remained followed the hierarchs down to the Holy Resurrection Mausoleum to participate in the service at the tomb of Patriarch Mstyslav. In the enclosed space once again the incense from the censor swirled around and illuminated by the lights in the tomb took those gathered beyond the realm of the living.







Climbing the steps back out in to the open, the hierarchs, led by the veterans, flags snapping wildly in the wind, possessed to the National Ukrainian-American Veterans Memorial monument situated in front of the church. At the conclusion of the panakhyda His Eminence Archbishop Daniel – himself a veteran, along with a senior veteran, placed a wreath before the memorial.

With services concluded the faithful spread through the Metropolia Center. Some went to the sisterhood hall for lunch, others

went to the cultural center, while yet others remained in the church to say their private prayers before the icons.

Sweet endings for the pilgrimage were to be had at the Seminary, as they hosted an “Ice Cream Social”. Young and younger gathered to enjoy a bowl of ice-cream with a variety of sprinkles. As they delighted in the tasty treat, everyone enjoyed each other’s’ company. All too soon, the ice cream was gone, and it was time to leave. With hugs and kisses, and promises to stay in touch, friends parted ways, going home with new and fond memories

of the celebration. As the cars drove away, people rolled their windows down to wave goodbye to those remaining behind. The words “Christ is Risen!” was carried on the wind throughout the Consistory grounds and echoed throughout – from the cemetery to the Cultural Center, from the Consistory to the Sisterhood Hall...and on the wind, if you listened carefully, you could hear “Indeed He is Risen!”

Photos by Seminarian Yaroslav Biloban and Elizabeth Symonenko



“The help of God is always ready and near, but only given to those who seek and work.”

- St. Theophan the Recluse

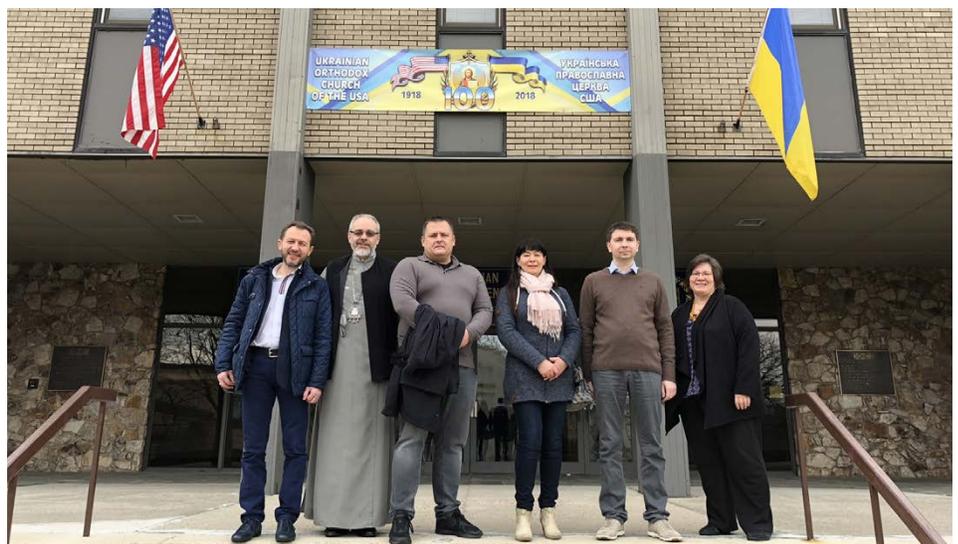


MAYOR OF THE CITY OF DNIPRO VISITS THE METROPOLIA CENTER

On April 12-13, 2018 His Eminence Archbishop Daniel, along with members of the Consistory of the UOC of the USA and representatives of the Ukrainian History and Education Center of NJ eagerly awaited to greet the guests that arrived from Ukraine: Mr. Borys Filatov, the Mayor of Dnipro (formerly Dnipropetrovsk), along with his entourage which included Oleksandr Sanzhara, Secretary to Dnipro City Council; Natalia Chernyshova, Head of Economic Development and Investments, Department of Dnipro City Council; and Volodymyr Panchenko, Deputy Chairman of the Permanent Commission on Industry, Entrepreneurship and Trade of Dnipro City Council and the Director of Municipal Company “Dnipro Development Agency” of Dnipro City Council.

The Mayor of Dnipro—Mr. Borys Filatov, was in the U.S. on a State visit, and had requested to begin his journey at the Metropolia Center of the Ukrainian Orthodox Church of the USA. Honoring his request, and with the blessing of His Eminence Metropolitan Antony, Archbishop Daniel gladly took time to show the honored guests around the Consistory, sharing with them interesting historical facts about the Church and the faithful in the diaspora.

The formal visit began on Thursday evening with the informal welcome of the delegation at St. Sophia Ukrainian Orthodox Theological Seminary. The student body



of the Seminary welcomed the visitors to the Seminary and treated everyone to an informal dinner. Vladyka Daniel assisted by Rev. Fr. Vasyl Pasakas, Mrs. Natalia Honcharenko, Director of the Ukrainian history and Education Center of NJ, Dr. Michael Andrej, Archivist of the UOC of the USA and the HEC and Pani-Matka Oksana Pasakas, Librarian of St. Sophia Seminary Library joined the student body in extending formal welcome to the guests of the Spiritual Center-Metropolia of the Ukrainian Orthodox Church of the USA.

On Friday morning, Archbishop Daniel, assisted by Mrs. Natalia Honcharenko, Rev. Fr. Vasyl Shakh and Ms. Elizabeth Symonenko, Secretary of the Consistory, led a tour of the entire Metropolia Center, which

began in the Ukrainian Cultural Center, the lecture facility, Archives of the UOC of the USA, etc. Leaving the Cultural Center, the group walked across the field, and over the bridge, to view the St. Andrew Ukrainian Orthodox Memorial Church. Before going in, everyone walked to the street to admire statue of Holy Equal-to-the-Apostles Great Princess Olha, and then stopped at the National Ukrainian American Veteran’s Memorial, where everyone was amazed to see a hawk sitting atop the flag pole, watching them from above.

His Eminence next led the delegation inside the Memorial Church where he showed them various icons, explaining their history and symbolism. Climbing up to the choir loft the delegation was able to



admire the mosaic of Christ, which towers over the sanctuary. Vladyka explained that the church was constructed as a memorial for the victims of Ukrainian Genocidal Holodomor, which is why it is called the “Memorial” church. Having prayed in the little side chapel, everyone walked back out in to the sunshine, stopping for a moment to admire the monument to Archbishop Vasyl Lypkivsky.

Mr. Filatov paused to lay flowers at the monument to the millions of women and children victims of the Holodomor, before continuing to the Holy Resurrection Mausoleum, and to the crypt of Patriarch Mstyslav. The mausoleum was a cool relief to the heat of the outdoors, and everyone relaxed as Vladyka Daniel shared more history with the guests.

Having toured the mausoleum, everyone followed Archbishop Daniel as he led them

around various points of interest – the Fisher Family plot, as well as, burial spots of some of the previous hierarchs of the Church, graves of numerous Ukrainian soldiers and heroes, and several dignitaries’ final resting spots. Have prayed and laid flowers at the cemetery, the delegation wound its way back over the bridge to the Consistory Building, where they spent some quality time in the St. Sophia Seminary Library, and the Museum Exhibit on the “Metropolitans of the Church”. At this point the tour was joined by His Eminence Metropolitan Antony who eagerly greeted the group and showed them around the museum display.

At the Library, one of the visitors, Volodymyr Panchenko, gifted the Library a copy of his book on “Theory and Practice of Ukrainian Economic Nationalism.” Before moving on, everyone stopped to sign the guest book in the museum exhibit before exploring the rest of the Consistory Building. Having viewed

the main office space, everyone settled down in the luxurious conference room to enjoy a homemade lunch of traditional Ukrainian fare. His Eminence Metropolitan Antony started off the lunch with a prayer, and then offered everyone an egg off a single plate, which is a Ukrainian tradition promoting unity and understanding.

The laughter echoed through the open window, as the light-hearted banter ensued. However, all too soon the party broke up, as the delegation still had many places to visit. Thanking His Eminence for the gift of books, calendars and other materials, everyone exchanged contact information and promised to stay in touch, in order to help Ukraine rebuild, re-energize and re-establish herself in the world. With final goodbyes, the entourage drove off, confident in the continued prayers of the UOC of the USA on behalf of the Ukrainian nation and her people.





GETTING TO KNOW THE SAINTS

SAINT GEORGE

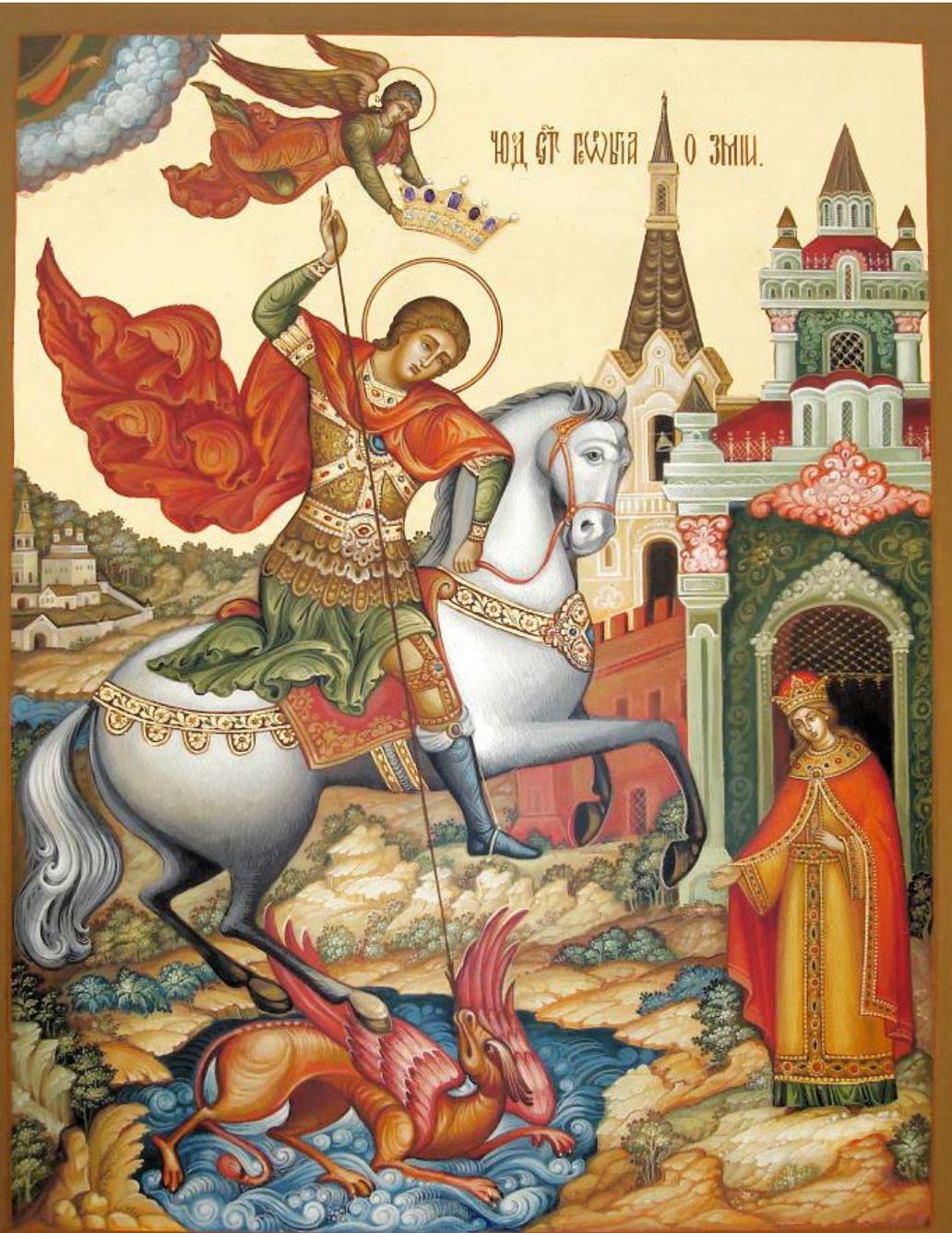
St. George was born to a Christian family in the late 3rd century. When George was still a young child, his father, who served in the army, was martyred for Christ. His widowed mother, who was originally from Lydda, Palestine, returned there to raise her son, providing him with a respectable education and raising him in piety.

Soon after reaching the age of maturity, George followed in his father's footsteps and joined the Roman army. His aptitude, charisma and bravery helped him quickly rise through the ranks. By his late twenties he had gained the title of Tribune, and was stationed in Nicomedia, as a personal guard attached to the Roman Emperor Diocletian (reign 284-305).

In 303 AD, Diocletian issued an edict authorizing the systemic persecution and execution of Christians across the empire. It is believed that George was ordered to take part in this persecution, at which time he distributed all his wealth to the poor, freed his servants, and appeared before the Senate confessing Christ. The emperor tried to convince George to renounce Christ and offer sacrifice to the pagan idols, but, he refused to be swayed in his belief of the one true God.

The enraged emperor had him thrown in prison and tortured. When after the torture, he still refused to renounce Christ, Diocletian had him tied to a wheel and raked over sharp spikes. After crying out once, George became silent and those watching believed him to be dead. However, an angel appeared and restored him to good health. Witnessing this, many of the pagan onlookers believed in Christ. Two Christians in secret, Saints Anatolius and Protoleon openly confessed Christ at this moment, and without trial were immediately beheaded on the order of the emperor. Empress Alexandra, Diocletian's wife witnessing all, secretly believed in Christ now.

The infuriated emperor continued torturing and tormenting Saint George, even giving him poison to drink, to no avail. Diocletian employed the services of his sorcerers to explain the occurrences, and demanded to know by what type of magic George had



survived all the torments. The saint replied that it is not magic, but, he is saved by Christ alone. When Diocletian asked what sort of things this Jesus has done, George replied that he healed the sick, gave sight to the blind, cast out demons and raised the dead. Hearing this the emperor tempted George by asking him to raise someone from the dead to prove the power of his God. He had the saint taken down to the graveyard, where George asked the Lord to make Himself known for the salvation of those present, at which the earth shook, a grave opened, and the person emerged alive. The sorcerer Athanasius, seeing this fell to his knees and begged forgiveness for acts done in ignorance, confessing his newfound belief in Christ. The emperor had him, and the newly resurrected man beheaded, and once again had George thrown in prison, where the saint converted many more pagans to Christianity.

On his final day, George was taken to the temple in another attempt to have him offer sacrifice to the idols. The saint approached one of the statues, made the sign of the Cross and addressed it as if it were alive,

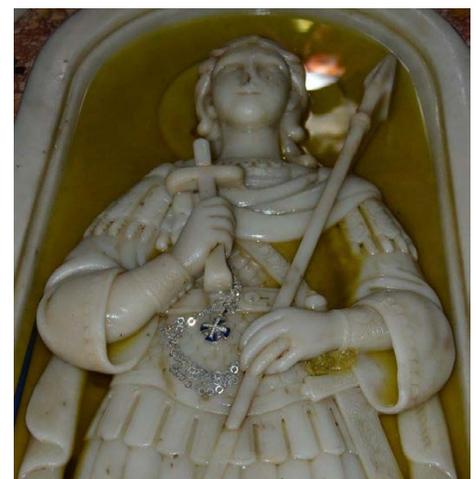
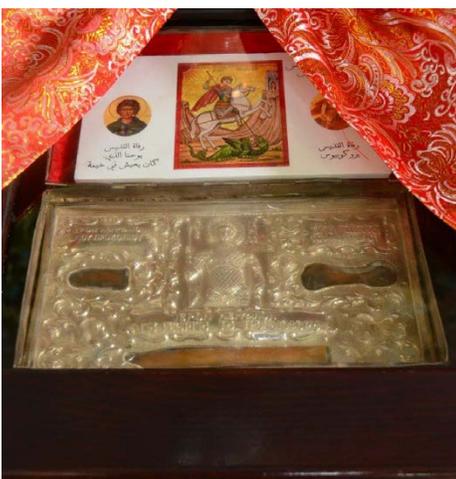
“Are you the one who wants to receive from me the sacrifice befitting God?” The demon inhabiting the idol cried out, “I am not a god and none of those like me is a god, either. The only God is He Whom you preach. We are fallen angels, and we deceive people because we are jealous.” Saint George cried out, “How dare you remain here, when I, the servant of the true God, have entered?” Then noises and wailing were heard from the idols, and they fell to the ground and were shattered. At this the emperor scheduled the execution of Saint George. As he approached his end, the Empress Alexandra made her way through the crowd and confessed Christ, accepting martyrdom with the saint on May 6 (April 23), 303. George’s body was then returned to Lydda for burial, where the saint continued to be the source of numerous miracles.

Icons of the saint often show him riding a white steed and slaying a dragon. This imagery stems from the legend which started in a village near today’s Beirut. The town’s only supply of water was a nearby lake. Unfortunately, a dragon had nested near that lake making it impossible to gather water, as

the dragon would devour any human coming near it. Having consulted their pagan idols, the villagers started a system of distracting the dragon long enough to sneak in and collect water. This would be accomplished by offering the beast a daily human sacrifice picked by drawing lots. Eventually, the unfortunate “winner” of the lottery was the princess. The girl wept bitterly, awaiting her death.

Unexpectedly for her, Saint George rode up on his horse, carrying a spear. When he realized what was happening, he made the sign of the Cross and engaged the dragon, invoking the Holy Trinity. Having speared the dragon, he had the young maiden tie him up with her sash and lead him through the town to show the townspeople that the beast had been conquered. The citizens were frightened when they saw the dragon, but, Saint George assured them that with faith in Christ they had nothing to fear. Before their eyes he slayed the beast, which was burned to ashes outside the city walls. That day over twenty-five thousand souls abandoned paganism and were baptized in the Name of the Father, and the Son, and the Holy Spirit.

Images of the relics of St. George from the Church of St. George in Lydda, Palestine taken during the Ukrainian Orthodox Church of the USA, Pilgrimage to the Holy Land, 2016



KNEELING PRAYERS AT VESPERS OF PENTECOST

On Pentecost, in the Vesper service following Divine Liturgy, Orthodox Christians kneel for the first time after Pascha. Led by the priest they pray the following "kneeling prayers" with great reverence:

Prayer 1

O pure and blameless Lord, Who art without beginning, invisible and incomprehensible, unchangeable, immeasurable, and unbounded, Who art without evil and alone immortal, who dwellest in the unapproachable light, Maker of heaven and earth and the seas and all that was created therein, Who grantest to all their petitions before asking, to Thee we pray and of Thee we ask, O philanthropic Master, the Father of our Lord and God and Savior Jesus Christ, Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and of the ever-virgin Mary, the noble Theotokos; Who first didst teach by word, and then gave testimony in deed while bearing the saving Passion, teaching us Thine unworthy, sinful, and miserable servants, to offer Thee our supplications with bent head and knee, for our sins and human ignorance.

Wherefore, O most merciful and philanthropic Lord, hear us on whatever day we call upon Thee, and especially on this day of Pentecost, whereon, after our Lord Jesus Christ had ascended into heaven and sat on Thy right hand, O God and Father, He sent down the Holy Spirit to his Disciples, the holy Apostles, Who alighted on each of them and filled them all with His inexhaustible and divine grace; and they did speak in strange tongues, prophesying Thy great deeds. Hear us who beseech Thee, and remember us, wretched and condemned. Deliver us from the (sinful) captivity of our souls by Thy loving intercession. Accept us, who kneel down before Thee and cry out: we have sinned. From birth, from the womb of our mother – we are Thine, O Lord – Thou art our God. But as our life passes in vanity, we have therefore been stripped of thine aid, and have become silent. Yet do we trust in Thy compassion and cry unto Thee. Remember not the sins of our youth and ignorance; cleanse us of our secret sins. Reject us not in our old age, and forsake us not when our strength fails. Before we return to the earth, prepare us to return to Thee. Measure our lawlessness with a measure of Thy generosity, and erect against our many transgressions a bottomless abyss of these generousities.

Look down from the height of Thy holiness upon Thy people who stand and await from Thee abundant mercy. Visit us with Thy goodness and deliver us from the force of Satan and preserve our life with Thy holy

and solemn laws. Commit Thy people unto a faithful guardian angel. Gather us all unto Thy kingdom. Forgive those who put their trust in Thee, relinquish us and them from sin. Purify us by the operation of Thy Holy Spirit and remove from us the wiles of the adversary.

Blessed art Thou, Lord, Almighty Master, who illuminest the day with the light of the sun and the night with the glow of the moon, Who hast made us worthy to pass the course of the day and draw near to the onset of the night; hear our petitions and those of all Thy people. Forgive us all our sins, both voluntary and involuntary, and accept our evening supplications and send down the multitude of Thy mercies and compassions upon Thy people. Protect us with Thy holy angels. Arm us with the weapons of Thy truth. Envelop us with Thy righteousness. Preserve us by Thy power, and deliver us from every oppression and from every conspiracy of the cunning one. Grant us that this evening and the approaching night and all the days of our life may be perfect, holy, peaceful, sinless, without doubt and vain imaginings, by the intercessions of the holy Theotokos and all the saints who have done Thy will from the beginning of time.

Prayer 2

O Lord Jesus Christ our God, Who residest with us in this life, and Who gavest mankind the world, and in Thine inalienable rule dost give to the true the gift of the Holy Spirit, this blessing Thou hast sent down more fully to Thy pupils and Apostles and dispensed into their mouths the fire of tongues, so that through them all mankind would receive knowledge of God and be enlightened by the light of the Spirit, being emancipated from seduction as from darkness and by their supernatural action learning to believe in the Son of God and to praise Him with the Father and the Holy Spirit as one Godhead, Power and Authority.

Wherefore, O Splendor of the Father, the Likeness of his Essence, His immutable and unchangeable Nature, Thou art the fountain of salvation and grace. Open my lips, sinner that I am, and teach me how and for what I should pray; for Thou dost know the multitude of my sins, but Thine unbounded compassion doth overcome the enormity thereof. Behold, I come and stand before Thee in fear and dismay, casting my soul's despair into the depth of Thy mercy. Ordain my life, O Thou Who rulest the whole creation with ineffable wisdom. O tranquil Haven to those who are caught in the rages of winter, make known to me the way in which I should walk. Grant to my thoughts the spirit of Thy wisdom, and bestow upon

my ignorance the spirit of Thy understanding. Overshadow mine acts with the spirit of Thy fear; a just spirit renew Thou within me, and by Thy Sovereign Spirit strengthen Thou mine unstable mind, that I may be worthy each day to do Thy commandments, being guided by Thy righteous Spirit into that which is profitable, ever mindful of Thy glorified (second) Coming, when we shall all be obliged to give an answer for our deeds. Let me not be led astray by the corrupting pleasures of this world, but strengthen me to delight in the treasures to come. For Thou, O Master, didst say, "Whatever ye ask in My Name ye shall receive" from God the Father co-eternal with Thee.

Therefore, I a sinner, implore Thy goodness on the day of the descent of Thy Holy Spirit. Grant Thou my request for salvation: yea, good Lord, Who grantest all riches and benevolence; for Thou art He, the merciful and pitying, Who givest us more than we ask, Who hast become a Partaker with us in the flesh without sin. Thou art He Who, for his love for mankind, dost have compassion for those who bend the knee to Thee, having become an offering for our sins.

Grant, Lord, Thy compassion to Thy people, and incline Thine ear to us from Thy Holy heaven; sanctify us by the saving might of Thy right hand. Cover us with the shelter of Thy wings and turn not away from the product of Thy hands. Against Thee only do we sin, yet Thee only do we serve. We know not how to bow to a strange god, nor how to reach out to a different god. Pardon our iniquities, O Master, and accepting our requests on bended knee, extend to us all a helping hand, and accept the prayers of all as fragrant incense acceptable to Thy most righteous Kingdom.

Lord, Lord, Thou Who hast delivered us from every arrow (obstacle) that comes by day, save us from everything that walketh in darkness, and accept the lifting up of our hands as an evening offering. Consider us worthy to pass the night blamelessly and experience no evil. Deliver us from Satan. Free us from all confusion and fear. Grant our souls rapture, and our thoughts concern over our accountability at Thy just and terrible judgment. Transfix our flesh with Thy fear, and mitigate our members who are on earth, that in the tranquillity of sleep we may be enlightened by the meditation of Thy precepts. Drive from us every evil fancy and lasciviousness. Elevate us during our prayers, strengthened in faith and enriched by Thy commandments.

Prayer 3

O Christ our God, the ever-flowing Spring, life-giving, illuminating, creative Power, co-eternal with the Father, Who didst divinely achieve the deed of saving mankind, and didst tear apart the indestructible bonds of death, break asunder the bolts of Hades, and tread down the multitude of evil spirits, offering Thyself as a blameless Sacrifice and offering us Thy pure, spotless and sinless body: Who, by this fearsome, inscrutable divine service didst grant us life everlasting, O Thou Who didst descend into Hades, and demolish the eternal bars, revealing an ascent to those who were in the lower abode; Who with the lure of divine wisdom didst entice the dragon, the head of subtle evil and with Thy boundless power bound him in abysmal hell, in inextinguishable fire, and extreme darkness.

O Great Wisdom of the despairing! Overcomer of misfortunes – eminent helper, Who came and lit the way for those who sit in darkness and in the shadow of death; Thou art the Lord of everlasting glory, the beloved Son of the Most High Father, eternal Light of eternal Light, Thou Sun of truth! Hear Thou us who beseech thee, and lay to rest the souls of Thy servants, of those who have died heretofore, and those of our fathers and brothers and other kinsmen in flesh and all others through faith, for whom we now celebrate this memorial; for Thou hast power over all, and in Thy hands Thou holdest all the boundaries of the earth.

O Almighty Master, God of our fathers, Lord of mercy and Creator of all the races of men, the living and the dead, and of all nature, animate and inanimate, Who appeared and resided here on earth and again departed into the other world, Who settest the years for the living and appointest the time for the dead, Who bringest down to Hades and raisest to bliss; who bindest with weakness and loosest with power; Who arranges the present as it meet and Who directest the future towards usefulness, Who consolest with the hope of resurrection those who feel the sting of death 3/4 Thou art the Master of all, our God and our Savior, O Hope of all the boundaries of the earth and of those who are away on the seas, O Thou who on this last and great day of salvation, the day of the Feast of Pentecost, hast revealed to us the mystery of the Holy Trinity, consubstantial and co-eternal, indivisible and immiscible, Who didst send down the Holy and life-giving Spirit in the form of tongues of fire on His holy Apostles, revealing them as proclaimers of our godfearing faith, making of them true confessors and preachers of the word of God, Who makest us worthy that our propitiatory prayers, of this all-perfect day of salvation, be acceptable for those who are imprisoned in Hades, and Who grantest those imprisoned therein a great hope in receiving

from Thee consolation and relief of their confining grief.

Hear us, disconsolate and wretched, who beseech Thee, and give rest unto the souls who have formerly departed, and make them to repose in a resplendent place, a place of verdure and coolness, where there are no ills nor sorrow nor sighs. And array their souls in the tabernacles of the righteous, and make them worthy of peace and repose; for it is not the dead who praise Thee, O Lord, nor do those who are in Hades venture to offer unto Thee confession, but we, the living, do bless Thee and supplicate Thee, O Lord, and offer unto Thee prayers of purification and sacrifices for their souls' sake.

O great eternal God, holy and loving toward mankind, Who dost make us worthy to stand at this hour before Thine unapproachable glory, praising and glorifying Thy wonders, forgive us, unworthy sinners, and grant us grace that from a humble and contrite heart we may offer Thee the thrice-holy glorification and gratitude for Thy great gifts which Thou didst grant and dost still steadfastly grant unto us. Remember, Lord, our weakness and destroy us not in our iniquities; but in accordance with our humility show unto us Thy great mercy, that being delivered from the darkness of sin, we may walk in the day of truth, equipped with the armor of light, and freed from all the evil attacks of the wicked one, glorifying Thee in all things, O only true God and Lover of mankind.

For in truth, O Master and Creator of all, Thine is the great and original Mystery; the temporary death of Thy creatures, and their restoration thereafter unto eternal repose. In all things we acknowledge Thy favor, at our entrance into this world and at our going out therefrom, O Thou Who by Thy unfailing promises didst hold out to us the hope of everlasting life, resurrection, and incorruptible life, which shall be ours to enjoy at Thy Second Coming; for Thou, Lord Christ, art the fountain of our resurrection, the mankind-loving and incorruptible judge of the deceased and those worthy of reward. Thou hast assumed, with utmost condescension, our flesh and blood, and through Thine undying love for us, didst not dismiss Thy suffering, willingly submitting to torture; so that, having been tempted, Thou, as promised, became the helper to those who are tempted, elevating us to Thy dispassion.

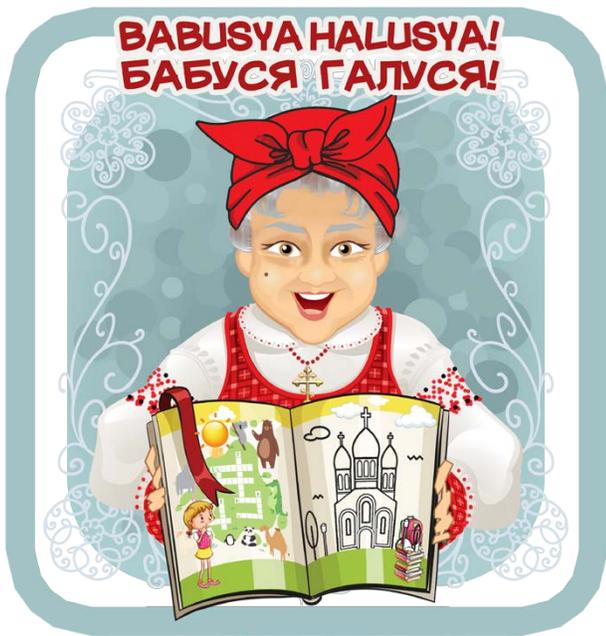
Wherefore, O Master, accept our prayers and supplications, and grant repose to our fathers, mothers, brothers, sisters, children, blood relatives, and kinsfolk, and all those who have gone to their final rest with the hope of resurrection and life everlasting. Inscribe their names in the Book of Life; in the bosoms of Abraham, Isaac and Jacob; in the land of the

living, the Kingdom of Heaven, in the paradise of delight, leading all into Thy Holy dwelling places by Thy radiant angels, and raise their bodies on the day that Thou hast appointed, according to Thine unfailing Holy promises; for there is no death, O Lord, to Thy departing servants who cast off their bodies and come unto Thee, O God, but a transition from sorrowful things to pleasant and benign, to repose and joy. And if they have sinned (in any respect) against Thee, forgive them, and be Thou compassionate unto them and us; for there is none without stain before Thee, even though his life be but a day, save Thou alone, Jesus Christ our God, Who didst appear on earth without sin, and because of Thee we all trust to attain mercy and the remission of sins.

Therefore, O God, through Thy grace and love of mankind, weaken, remit and forgive our sins and theirs; overlook both our voluntary and involuntary offenses, which we have committed either willfully or through ignorance, openly or in secret whether by word, deed, or thought and all our wrathful dealings which we have committed during our lifetime. As for those who have preceded us, grant them emancipation and repose. To those of us who are here, bless us, and give us and all Thy people a blessed and peaceful end to life. At Thy fearsome and dreadful coming open to us Thy fathomless love of mankind, making us worthy of Thy Kingdom.

O Thou most exalted God, Who alone dost possess immortality, Who dwellest in the unapproachable light, Who in wisdom didst bring into being all creation, who didst separate between the light and the darkness, setting the sun to rule the day, and the moon and stars to rule the night, Who on this day didst vouchsafe us sinners as worthy through confession to present ourselves before Thy countenance and to offer to Thee our evening prayers.

O philanthropic God, set our prayers like incense before Thee, and receive them as a sweet fragrance. Grant that this evening and the approaching night may be peaceful and serene for us. Clothe us with the armor of light, and deliver us from nightly fears and from everything that walketh in darkness. Vouchsafe that the slumber which Thou didst grant us for rest from our weakness be also free from every satanic vision. Yea, O Master, Who providest good things for all, grant that in our lodgings, amid the night, we may with fervor recall Thy most Holy Name. Grant that being enlightened by the teachings of Thy commandments, we in spiritual joy would rise up to glorify Thy goodness, offering for Thy compassion petitions and supplications for our sins and those of all people, for which Thou, through the intercession of the Holy Theotokos, visitest upon us with mercy! Amen.



Kid's Corner

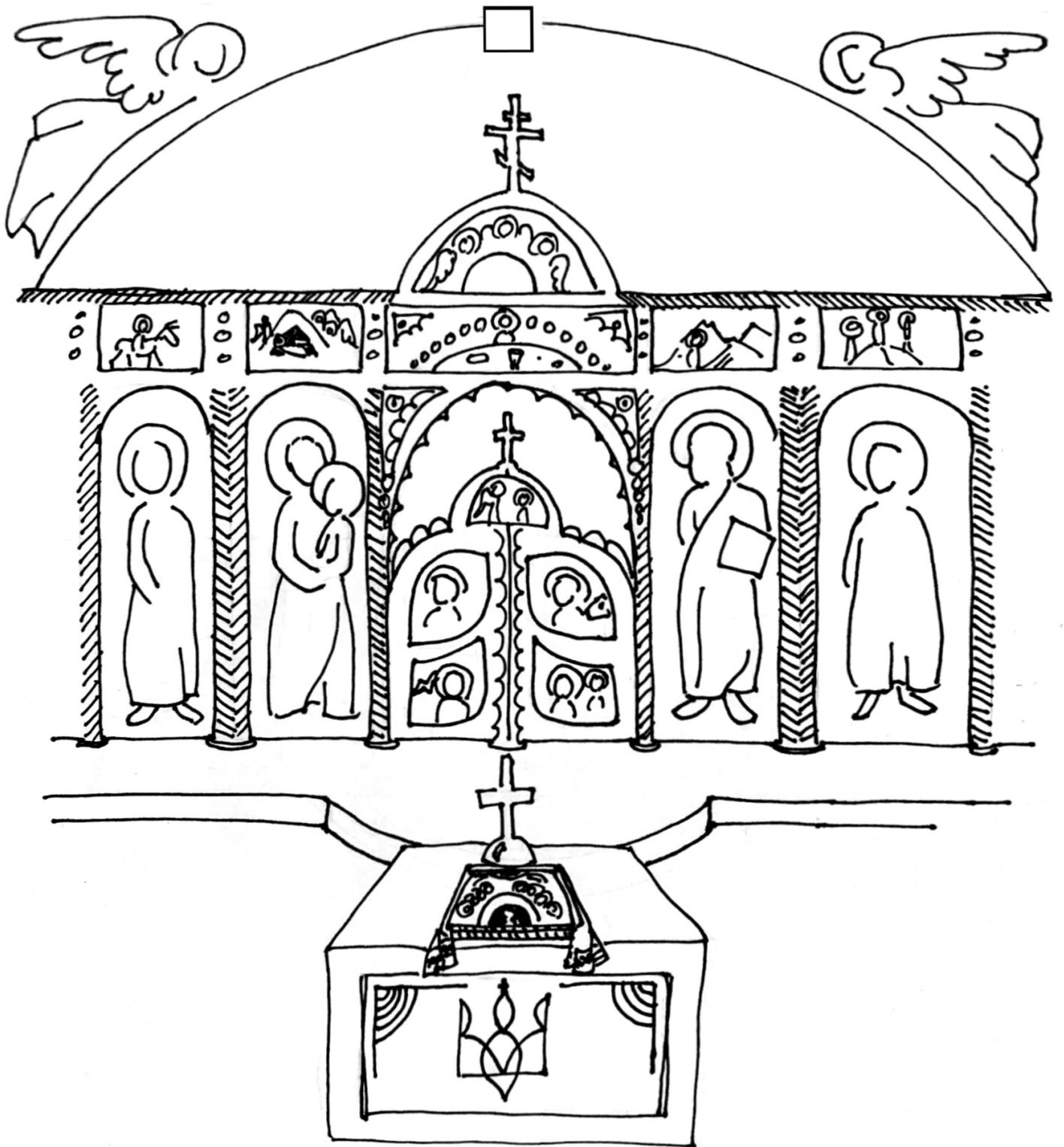
During **pentecost** we celebrate the descent of the Holy Spirit upon the Apostles.

We bring flowers and greenery to church with us to celebrate.

The greenery symbolizes the Holy Spirit, the Giver of Life, for on Earth the color green represents life.

“He who trusts in his riches will wither, but the righteous will flourish like a green leaf.” (Proverbs 11:28)

The green branches, herbs and flowers scattered inside the church, represent the invisible wind of the Holy Spirit blowing in.



Decorate the church with greenery for Pentecost

Unscramble the words to discover the hidden word below.

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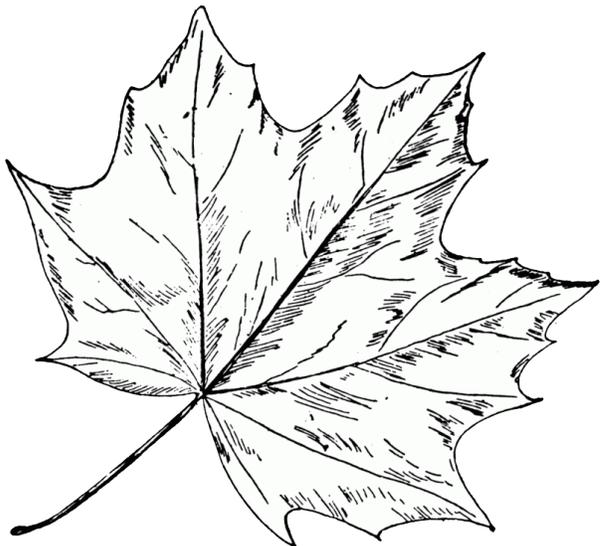
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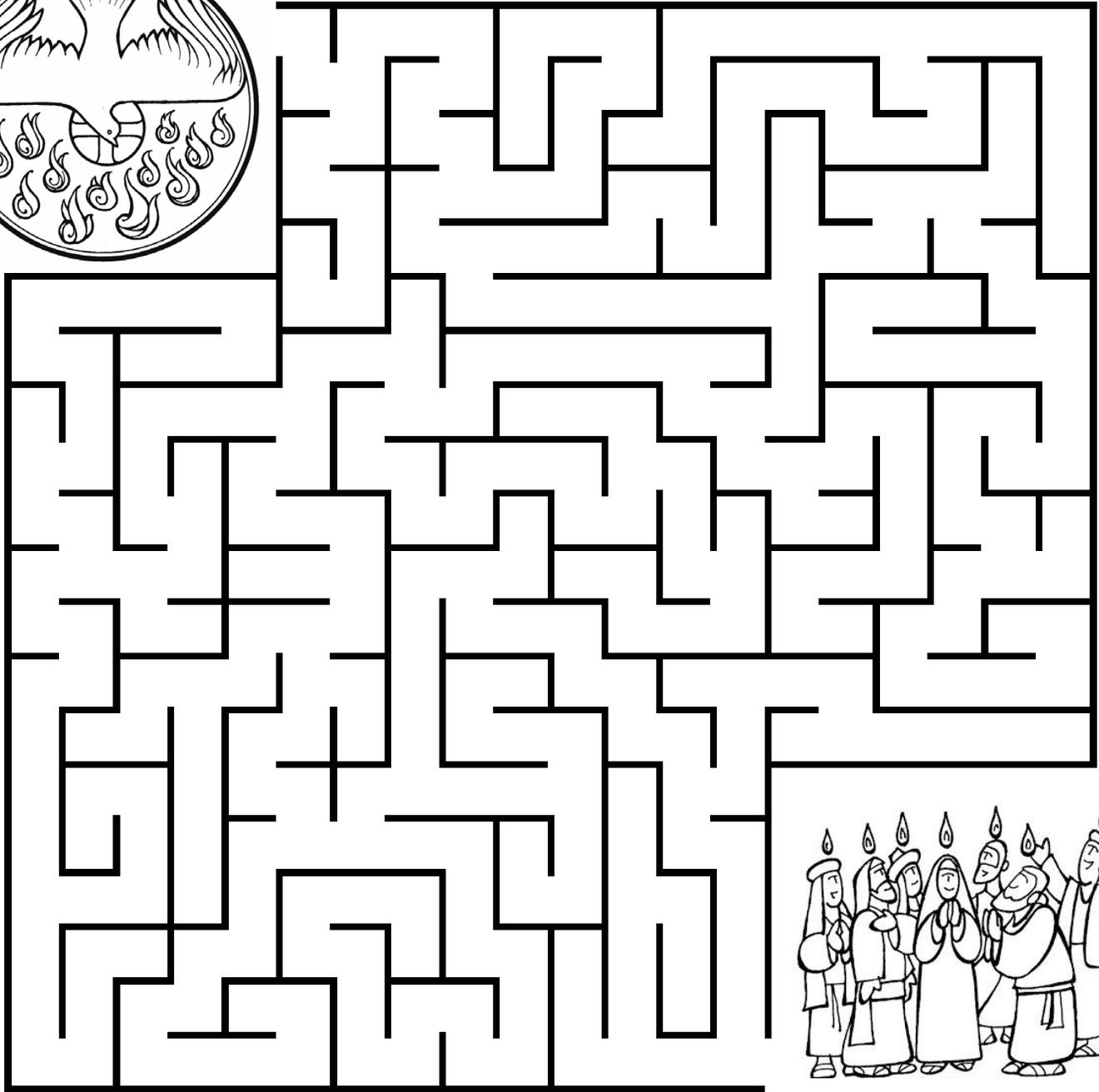
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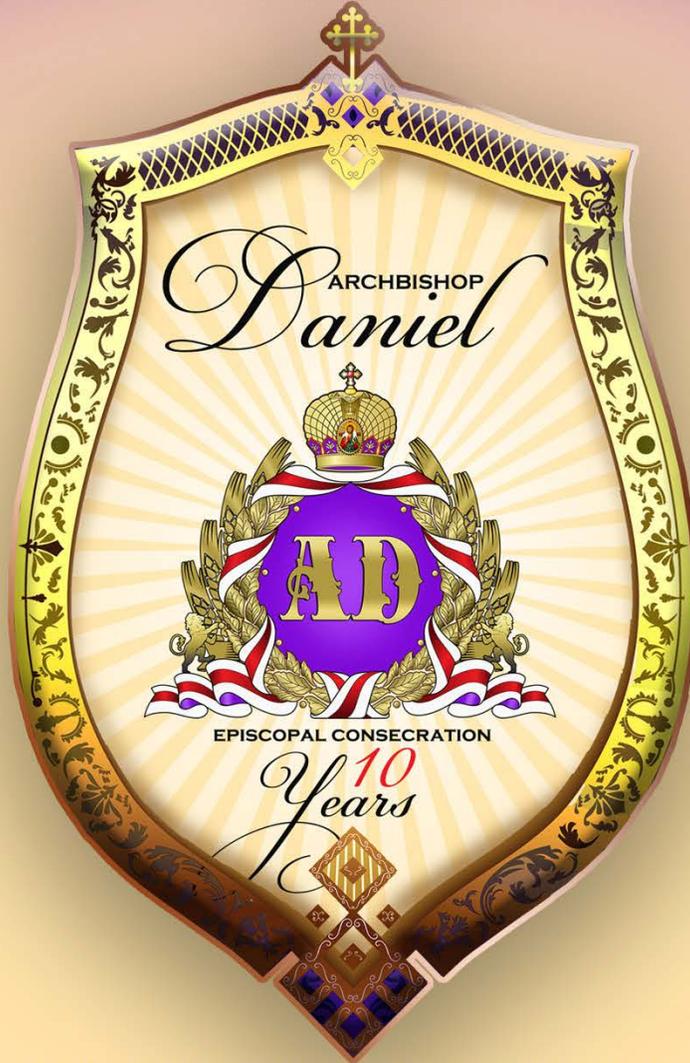
FIND THE 8 DIFFERENCES



see if you can find the easiest path from the HOLY SPIRIT to the APOSTLES



HIS EMINENCE METROPOLITAN ANTONY,
THE COUNCIL OF THE METROPOLIA AND THE CONSISTORY
SINCERELY INVITE YOU TO A JOY FILLED CELEBRATION
OF THE 10TH ANNIVERSARY OF EPISCOPAL CONSECRATION
FOR HIS EMINENCE



DIVINE LITURGY WILL BE CELEBRATED ON

12 May, 2018

AT 10:00 A.M. IN ST. ANDREW THE FIRST-CALLED APOSTLE MEMORIAL CHURCH
METROPOLIA CENTER SOUTH BOUND BROOK, NJ

A LUNCHEON TO HONOR THE ARCHBISHOP WILL FOLLOW DIVINE LITURGY IN THE POKROVA
SISTERHOOD COMMUNITY SOCIAL CENTER

SEATING IN THE SOCIAL CENTER IS LIMITED TO 120 PEOPLE, THEREFORE, IF YOU PLAN
TO ATTEND, YOU MUST RSVP BY 28 APRIL TO FR. VASYL PASAKAS

EMAIL; FR.V.PASAKAS@UOCUSA.NET
PHONE: 908 - 400 - 7099

EIS POLLA ETI DESPOTA!
MANY YEARS MASTER!



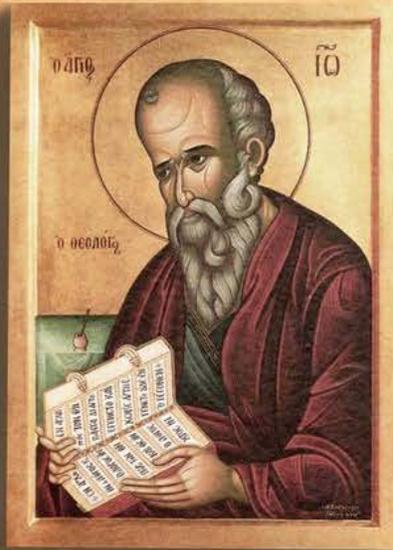
St. Sophia LIBRARY BOOK CLUB

A place to meet and discuss various Orthodox books and topics

Thursday

May 24, 2018

6:30-8:30 PM

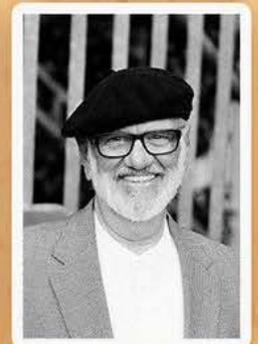
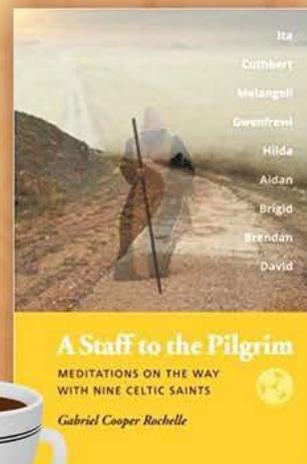
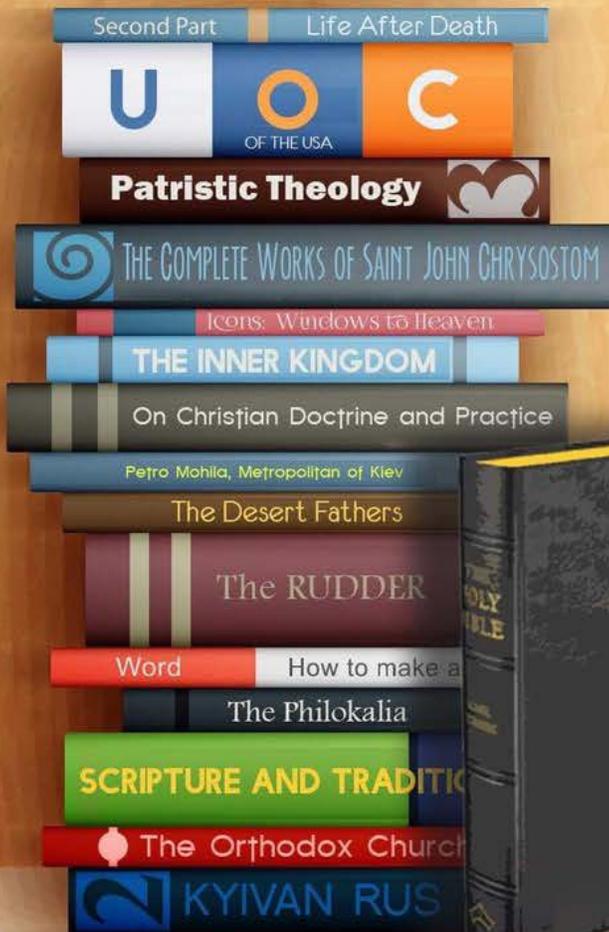


Fr. Gabriel Rochelle will be presenting his book "A Staff to the Pilgrim: Meditations on the Way with Nine Celtic Saints" (2016)

A Staff to the Pilgrim is a treasure trove of Celtic Christian spirituality. In it, we meet nine Celtic saints (five women, four men) who embody the spiritual themes of simplicity, silence, solitude, a sense of place and of mission, spirit, supplication, spiritual friendship, and sanctity.

PLEASE NOTE: The Book Club will be taking the Summer off. We will see you again in the Autumn!

For more information, and to RSVP call 732-356-0090, ext. 120



Free-will donations accepted
Light refreshments will be served

+ Мстислав

МИТРОПОЛИТ І ПАТРІАРХ

25-ТА РІЧНИЦЯ З ДНЯ УПОКОЄННЯ ПАТРІАРХА МСТИСЛАВА

МОЛИТОВНІ ПОМИНАННЯ

2 ЧЕРВНЯ, 2018

ПАМ'ЯТНА ВИСТАВКА
В МАВЗОЛЕЇ ІЗ
11 РАНКУ ПО 3 ДНЯ

11 РАНКУ - ПАНАХИДА У КРИПТІ МАВЗОЛЕЮ ВОСКРЕСІННЯ
ЦЕРКВИ-ПАМ'ЯТНИКА СВ. АНДРІЯ

12 ДНЯ - ДОПОВІДЬ ТА ОБІД - В ЗАЛІ ПОКРОВА ПРЕСВЯТОЇ БОГОРОДИЦІ

280 MAIN STREET
SOUTH BOUND BROOK, NJ 08880

ДОПОВІДІ

МИТРОПОЛИТА АНТОНІЯ
ДР. ОЛЕКСАНДРА САГАНА
ТА ДР. АНДРІЯ СМІРНОВА

MEMORIAL EXHIBIT
ON VIEW AT THE CRYPT:
11AM - 3 PM

MSTYSLAV

METROPOLITAN AND PATRIARCH

THE 25TH ANNIVERSARY OF REPOSE OF
PATRIARCH MYSTYSLAV WILL BE OBSERVED ON

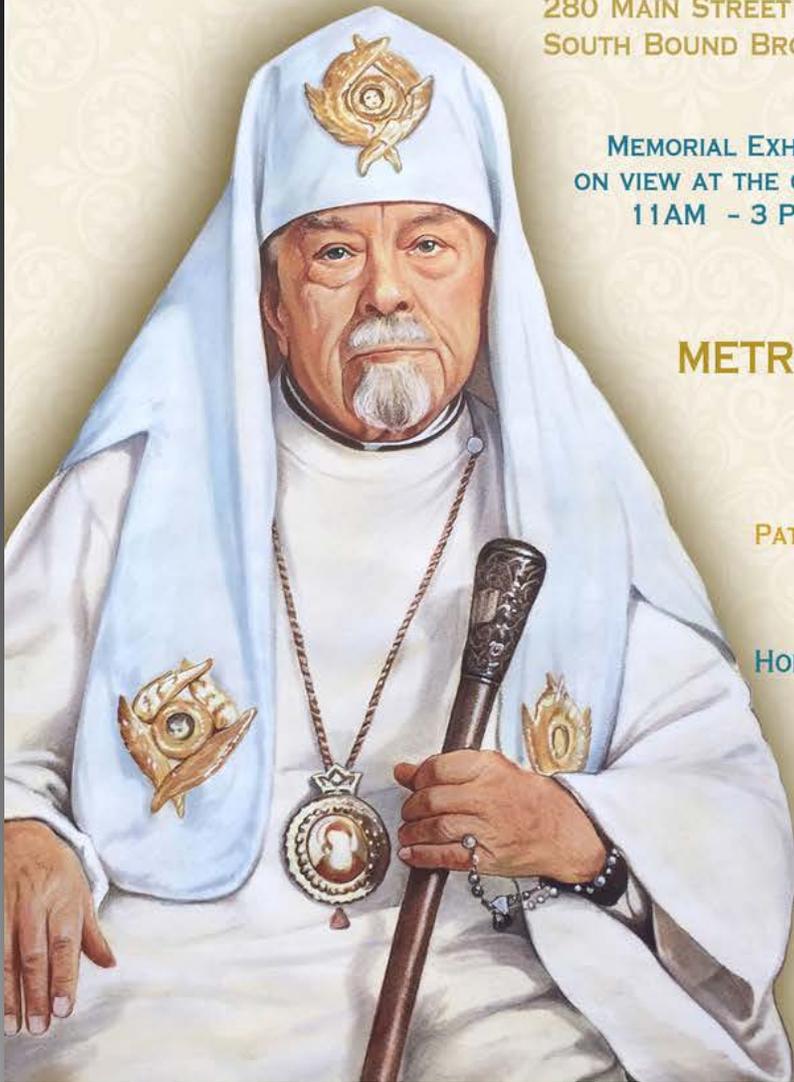
JUNE 2, 2018

11 AM - MEMORIAL SERVICE AT THE
HOLY RESURRECTION MAUSOLEUM CRYPT OF
ST. ANDREW MEMORIAL CHURCH

NOON - MEMORIAL PRESENTATION
& LUNCHEON POKROVA UKRAINIAN
ORTHODOX SOCIAL HALL

280 MAIN STREET
SOUTH BOUND BROOK, NJ 08880

PRESENTATIONS BY
METROPOLITAN ANTONY
DR. OLEKSANDR SAGAN
DR. ANDRII SMYRNOV



CELEBRATING THE CENTENNIAL OF THE UKRAINIAN ORTHODOX CHURCH OF THE USA



All children deserve to have some **SUMMER CAMPING FUN**

Thanks to your generosity the handicapped orphans in Ukraine can experience a bit of fun this summer at a camp for disabled children

FUN - FRIENDSHIP - GOOD MEMORIES

As a **THANK YOU** for your \$100 donation you will receive a linen napkin embroidered by the orphans

ALL DONATIONS ARE WELCOME!

Please send checks made out to the UOCofUSA to:

UOCofUSA Orphan Summer Camp

P.O. Box 495;

South Bound Brook, NJ 08880

With questions phone: 732-356-0090



UKRAINIAN ORTHODOX CHURCH OF THE USA CAMPING PROGRAMS

2018



JOIN US FOR AN ADVENTURE OF A LIFETIME!

St. Nicholas Program - May 26
Diocesan Church School Camp - June 24 - July 7
Teenage Conference - July 8 - 21
Mommy & Me/Daddy & Me - July 30 - August 3

STAFF OPPORTUNITIES

Staffing positions ranging from full summer employment to weekend commitments.

Program Staff - Paid & Volunteer Positions

- Cabin Counselors
- Media Coordinator
- Events Coordinator
- Special Interest Programming
- Weekend Support Staff
- Program Staff

For information on Program Staff positions contact the Office of Youth & Young Adult Ministry at uocyouth@aol.com or 412-977-2010

Facility Staff - Paid & Volunteer Positions

- Property Maintenance
- Cook/Kitchen Staff
- Lifeguard
- Special Project Volunteers
- Work Weekend Volunteers

For information on Facility Staff positions contact ASC Manager at manager.allsaintscamp@gmail.com



Ukrainian Orthodox Church of the USA
Camping Ministry

For more information or to contact us:

www.uocyouth.org/uoccp

uocyouth@aol.com

manager.allsaintscamp@gmail.com

412-977-2010

YOUNG ADULT PILGRIMAGE TO UKRAINE

SEPTEMBER
22 -30,
2018

VISIT HOLY SIGHTS OF UKRAINE

To commemorate the Centennial of the Ukrainian Orthodox Church of the USA, the Consistory Office of Youth & Young Adult Ministry is hosting a pilgrimage to the homeland of our ancestors. The pilgrimage will visit the Holy Sites of:

Lviv: Dormition Church, St. Paraskevia Church, Trinity Cathedral

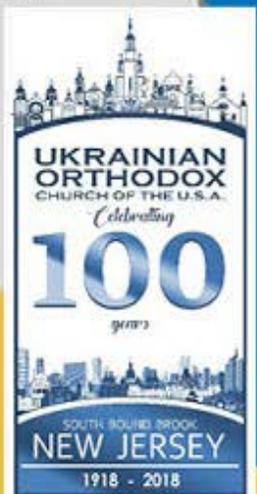
*Kyiv: Percheska Lavra, St. Michael's, Vydubychi Monastery,
St. Sophia Cathedral*

Day Trips: Pochaiv Monastery, Trinity Monastery

The trip cost is \$2300 and includes: airfare to Ukraine, hotel, in-country transportation, most meals, and entry fees.

Registrations received after June 1st may incur additional cost to cover airfare increases.

The trip is offered to all young adults!



UKRAINIAN ORTHODOX CHURCH OF THE USA
УКРАЇНСЬКА ПРАВОСЛАВНА ЦЕРКВА США

Centennial Celebration
100
Ювілейне Святкування

CENTENNIAL EXHIBIT OPENING · ВІДКРИТТЯ ЮВІЛЕЙНОЇ ВИСТАВКИ

Ukrainian Orthodoxy in the New Land: 100 Years in the United States of America
Українське Православ'я в Новій Землі: 100 Років в Сполучених Штатах Америки

July-26-Липня

7 PM (година вечора)

CENTENNIAL CONCERT · ЮВІЛЕЙНИЙ КОНЦЕРТ

Ukrainian Cultural Center

July-27-Липня

7 PM (година вечора)

DIVINE LITURGY · БОЖЕСТВЕННА ЛІТУРГІЯ

St. Andrew Memorial Church

July-28-Липня

10 AM (година ранку)

CENTENNIAL BANQUET · ЮВІЛЕЙНИЙ БЕНКЕТ

Ukrainian Cultural Center

July-28-Липня

1:30 PM (пополудні)



FOR ADDITIONAL INFORMATION CALL: 732-356-0090

UKRAINIAN ORTHODOX CHURCH OF THE USA

JULY 27 ЛИПНЯ

Centennial

CONCERT

ЮВІЛЕЙНИЙ
КОНЦЕРТ

FEATURING
ЗА УЧАСТЮ

UKRAINIAN CHORUS DUMKA, NEW YORK
УКРАЇНСЬКИЙ ХОР ДУМКА, НЬЮ ЙОРК

WOMEN'S BANDURA ENSEMBLE OF NORTH AMERICA
АНСАМБЛЬ БАНДУРИСТОК ПІВНІЧНОЇ АМЕРИКИ

KYIV - UKRAINIAN DANCE ENSEMBLE
УКРАЇНСЬКИЙ ТАНЦЮВАЛЬНИЙ АНСАМБЛЬ - КИЇВ

7 PM - 7 ГОДИНА ВЕЧОРА

TICKETS: \$25, CHILDREN UNDER 10 FREE
КВИТКИ - \$25; ДІТИ ДО 10 РОКІВ - БЕЗКОШТОВНО

RESERVATIONS AND CREDIT CARD PAYMENTS:
ДЛЯ БРОНЮВАННЯ КВИТКІВ ТА ОПЛАТИ КРЕДИТНИМИ КАРТКАМИ,
(732) 356-0090

Ukrainian Cultural Center - Український Культурний Центр
135 Davidson Ave. - Somerset, NJ 08873

100 Years

UKRAINIAN ORTHODOX CHURCH OF THE USA

HISTORICAL COMMEMORATIVE BOOK

PARISH LISTINGS

DEADLINE: PLEASE RETURN FORM IN THE ENCLOSED ENVELOPE BY MAY 25, 2018

INCLUDE YOUR PARISH IN THIS HISTORICAL COMMEMORATIVE BOOK

Provide NO MORE than 120 words explaining the history of your parish. Submit payment of \$300 along with your text, and two photos to be included in the Commemorative Booklet.

Your text:

Sample page:

	<div style="text-align: center;"> <p><small>NAME OF PARISH ADDRESS YEAR OF FOUNDING</small></p> </div> <div style="display: flex; justify-content: space-around;">   </div> <p><small>Very Reverend Priest's Name</small></p> <p><small>Saint Michael's had its beginning in 1900, when our Carpatho-Rusyn its its founders immigrated to the Chicago area from the Austro-Hungarian its its Empire. In 1914, a church building was purchased and then renovated its its at 2417 North Campbell Avenue in Chicago.</small></p> <p><small>In 1958, our parish integrated into the Carpatho-Rusyn Orthodox its its Diocese, headquartered in Johnstown, Pennsylvania. When we began its its to outgrow our original property, plans for relocating were initiated. its its In 1965, a new church cornerstone was blessed at our current location its its of 7313 Waukegan Road in Niles followed by the building of our its its its beautiful church and rectory. This year we celebrate our 100th anniversary it as a worshipping family with our priest Very Reverend Protobishop its its Dean Samuel Sherry</small></p>
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PAYMENT/CONTACT INFORMATION

Please Type or Print:

(Full payment of \$300 must accompany form)

Name: _____

Email Address: _____ Phone: (____) _____

Address: _____

City, State, Zip: _____

Parish: _____

Please indicate payment by: Check Money Order Online



Checks/Money Orders Payable to: **UOCofUSA**
Mail FORM and CHECK/MONEY ORDER to:
 CENTENNIAL COMMITTEE - UOCofUSA
 PO BOX 495
 SOUTH BOUND BROOK, NJ 08800

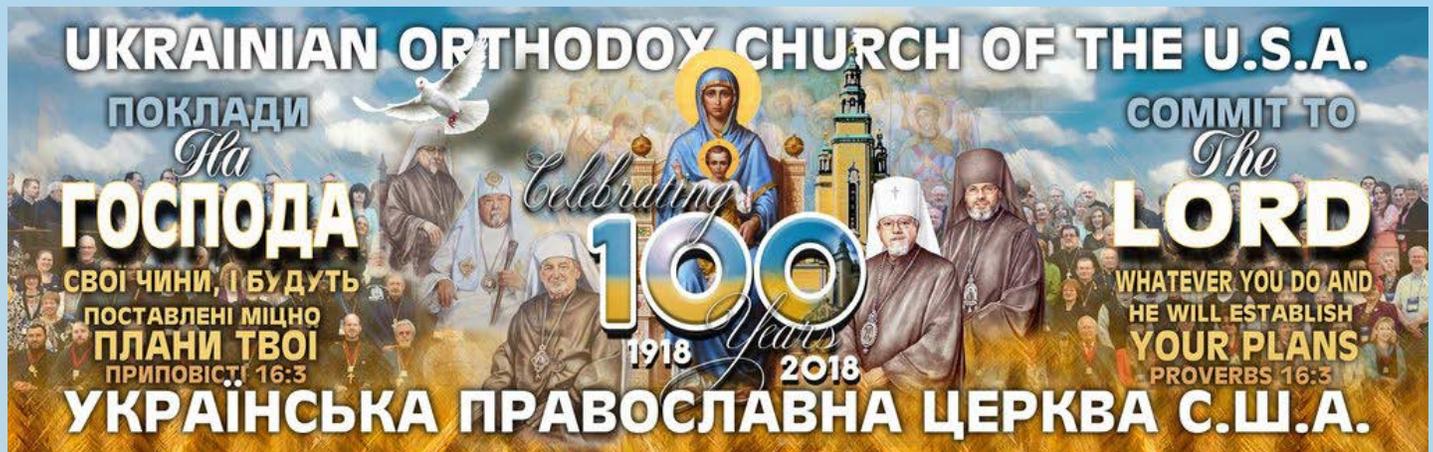
Online Payments:

<https://www.uocofusa.org/100>

For further information: (732) 356-0090 - consistory@uocofusa.org

COMMEMORATIVE BOOK SUBMISSION DEADLINE: MAY 25, 2018

PLEASE JOIN US FOR THE EVENT OF THE YEAR



In order to make hotel reservations for the upcoming Centennial Celebration of the Ukrainian Orthodox Church of the USA and the National Spiritual Center in South Bound Brook/Somerset, NJ, please visit the web site of FairBridge Hotel & Conference Center (Somerset, NJ), which is the official hotel of the Centennial celebration.

You can make a reservation Online, or by calling the 1-800-348-1586 or the Hotel Directly at 732-356-1700.

When making a reservation, mention Ukrainian Orthodox Church of USA.

The room block code to mention is: UOCUSA



The FairBridge Hotel & Conference Center Welcomes All Guests Attending the Centennial Celebration (UOCUSA Event) of the Ukrainian Orthodox Church of the USA. We would like to offer you Discounted Rate of \$94 (plus tax) per night.



Boyd, Alorah Kristyne baptized and chrismated on March 31, 2018 in St. John the Baptist UOC Church, Sharon, PA 16146. Child of Jonathan D Boyd and April Lynne Mogor. Sponsors: Jeffrey Baker and Crista Backo. Celebrated by Fr. Andrew Gall.

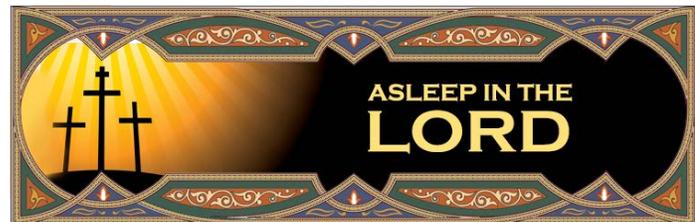
Candiotti, Cynthia A baptized and chrismated on in St. John the Baptist UOC Church, Sharon, PA 16146. Child of James Ceintafanti and Nancy Ann Huish. Sponsors: Anthony Michael Liscio Jr and Mary Iane Liscio. Celebrated by Fr. Andrew Gall.

Ganychenko, Sophia baptized and chrismated on February 13, 2018 in St. Michael's Ukrainian Orthodox Church Church, San Francisco, CA 94103. Child of Iurii Ganychenko and Mariia Nevgad. Sponsors: Artem Koshkalda and Nataliya Novitskaya. Celebrated by Fr. Georgiy Tyapko.

Koroliuk, Alexandra baptized and chrismated on March 3, 2018 in St. Michael's Ukrainian Orthodox Church Church, San Francisco, CA 94103. Child of Vadym Koroliuk and Maryna Samoilenko. Sponsors: Edgar Tsissar and Marina Pichshulina. Celebrated by Fr. Georgiy Tyapko.

Pytel, Bogdana Sofia baptized and chrismated on February 3, 2018 in St. Michael's Ukrainian Orthodox Church Church, San Francisco, CA 94103. Child of Mykola Pytel and Neonila Svitana. Sponsors: Evgen Loshatetskiy and Olesya Meresiy. Celebrated by Fr. Gerogiy Tyapko.

Sendeha, Amelia Grace baptized and chrismated on February 17, 2018 in Sts. Peter & Paul UOC Church, Palos Park, IL 60464. Child of V. Rev. Vasyl Sendeha and PM Olenka Sendeha. Sponsors: Serghei Bureico, Julius Machnikowski, Iryna Tsikhun and Juliia Garmatii. Celebrated by Archbishop Daniel.



Gerent Jr., Willian of New Britain, CT on April 21, 2018 at the age of 72 years, officiating clergy Fr. Andrii Pokotylo of St. Mary's Ukrainian Orthodox Church Parish, New Britain, CT 06051.

Heretz, Alexander of New Hartford, NY on April 18, 2018 at the age of 94 years, officiating clergy Fr. Ivan Semko of St. Mary's Ukrainian Orthodox Church Parish, Herkimer, NY 13350.

Kalnitsky, Frances K of Brooklyn Heights, OH on April 16, 2018 at the age of 98 years, officiating clergy Fr. John Nakonachny, Fr. Michael Hontaruk of St. Vladimir Ukrainian Orthodox Cathedral Parish, Parma, OH 44134.

Moch, Bohdan of New Britain, CT on April 17, 2018 at the age of 72 years, officiating clergy Fr. Andrii Pokotylo of St. Mary's Ukrainian Orthodox Church Parish, New Britain, CT 06051.

Thornton, Anna of Herkimer, NY on April 25, 2018 at the age of 95 years, officiating clergy Fr. Ivan Semko of St. Mary's Ukrainian Orthodox Church Parish, Herkimer, NY 13350.



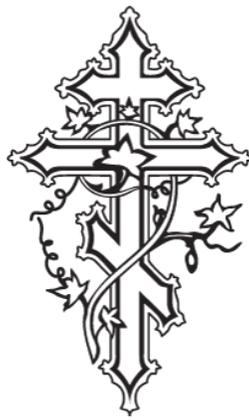
May God grant to them many happy and blessed years!

His Eminence Archbishop Daniel
consecrated on May 10, 2008

His Eminence Archbishop Daniel
ordained on May 12, 2001

V. Rev. Timothy Tomson	May 03, 1992
Rev. Volodymyr Yavorskyi	May 05, 2018
V. Rev. Wolodymyr Wronskij	May 06, 1990
Rev. Mark Swindle	May 07, 2011
V. Rev. John Haluszczyk	May 09, 1992
V. Rev. Wolodymyr Paszko	May 10, 1980
V. Rev. Michael Hontaruk	May 11, 2003
Protopresb. Alexis Limonczenko	May 17, 1955
V. Rev. Petro Levko	May 19, 1991
Protopresb. Myron Oryhon	May 20, 1979
V. Rev. Stephen Hutnick	May 20, 1984
V. Rev. Robert Holet	May 24, 1981
Rev. Theophan Mackey	May 29, 2014
V. Rev. Igor Krekhovetsky	May 31, 1994





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

Metropolitan Ioan (Teodorovich) – 3 May 1971

Metropolitan Constantine (Buggan) – 21 May 2012

Archbishop Orest (Ivaniuk) – April 14 1981

APRIL - KBITEHЬ

5th 1955 - PRIEST JOSEPH BODNAR
27th 1963 - PROTOPRIEST JEVHEN MYLASHKEVYCH
26th 1967 - MITRED PROTOPRIEST MYKOLA LASZCZUK
29th 1967 - MITRED PROTOPRIEST KONSTANTYN DANYLENKO
4th 1979 - PROTOPRIEST ZINOVIJ KOWALCHUK
18th 1983 - PROTODEACON NICHOLAS POLISZCZUK
20th 1986 - PROTOPRIEST PAVLO BAHNIVSKYJ
6th 1988 - PRIEST LEW OSTROWSKYJ
4th 1997 - PROTOPRESBYTER SEMEN HAYUK
18th 2000 - PRIEST LEONID HOFFMAN
12th 2007 - MITRED PROTOPRIEST EUGENE MESCHISEN
25th 2011 - PROTOPRIEST MICHAEL STRAPKO
29th 2014 - DEACON DENNIS LAPUSHANSKY

MAY - TPABEHЬ

15th 1972 - PROTOPRIEST VASYL KUSHIL
16th 1976 - PROTOPRESBYTER ANDREW DWORAKIWSKYJ
16th 1977 - PROTOPRESBYTER PAUL DARMOC
10th 1978 - PROTOPRESBYTER PAVLO FALKO
21st 1981 - DEACON PAVLO PUSHKARENKO
9th 1984 - PROTOPRESBYTER VITALYJ KOWALENKO
13th 1985 - PROTOPRESBYTER FEDIR BILECKY
11th 1991 - MITRED PROTOPRIEST MYKOLA HALETA
30th 1991 - PROTOPRIEST EVHEN NARUSHEVYCH
14th 1995 - PROTOPRIEST DMYTRO SENETA
14th 2004 - PROTOPRIEST DMYTRO MAMCHUR



УКРАЇНСЬКЕ ПРАВОСЛАВНЕ СЛОВО
UKRAINIAN ORTHODOX WORD
P.O. Box 495
South Bound Brook, NJ 08880

CALENDAR OF EVENTS

Get involved in the life of your Church!

The success of all Church sponsored events depends upon your active participation!

CENTENNIAL CELEBRATION OF THE UOC OF USA

July 28
Metropolia Center
South Bound Brook, NJ

His Eminence Archbishop Daniel's 10th Anniversary of Ordination Celebration

May 12
St. Andrew Memorial Church
South Bound Brook, NJ

ST. NICHOLAS CAMPING PROGRAM

May 26
All Saints Camp
Emlenton, PA

MOMMY & ME/DADDY & ME CAMPING PROGRAM

July 30 - August 3
All Saints Camp
Emlenton, PA

DIOCESAN CHURCH SCHOOL CAMP

June 24 - July 7
All Saints Camp
Emlenton, PA

UKRAINIAN ORTHODOX LEAGUE 71ST ANNUAL CONVENTION

July 25 - 29
South Bound Brook, NJ

TEENAGE CONFERENCE CAMPING PROGRAM

July 8 - 21
All Saints Camp
Emlenton, PA

YOUNG ADULT PILGRIMAGE TO UKRAINE

September 22 - 30