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Most Glorious Apostles St. Peter and St. Paul



Among all the Apostles of Christ the most famous and known to us are St. Peter and St. Paul. Their letters, epistles and teachings are treasures for all the centuries. Their words are able to enter the hearts of those seeking God's Wisdom for they themselves partook of that "living water" and became the "fountains of water".

St. Peter, the fervent follower of Jesus Christ, for the profound confession of His Divinity: "Thou art the Christ, the Son of the Living God," was deemed worthy by the Savior to hear in answer, "Blessed art thou, Simon ... I tell thee, that thou art Peter [Petrus], and on this stone [petra] I build My Church" (Mt.16:16-18). On "this stone" [petra], is on that which thou sayest: "Thou art the Christ, the Son of the Living God" it is on this thy confession I build My Church. Wherefore the "thou art Peter": it is from the "stone" [petra] that Peter [Petrus] is, and not from Peter [Petrus] that the "stone" [petra] is, just as the Christian is from Christ, and not Christ from the Christian. Do you want to know, from what sort of "rock" [petra] the Apostle Peter [Petrus] was named? Hear the Apostle Paul: "Brethren, I do not want ye to be ignorant," says the Apostle of Christ, "how all our fathers were all under the cloud, and all passed through the sea; and all were baptized unto Moses in the cloud and in the sea; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor.10: 1-4). Here is the from whence the "Rock" is Peter.

To St. Peter Jesus Christ himself entrusted the keys to the Kingdom: "And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven." (Mt. 16:19) For this reason St. Peter very often depicted in icons with the key or keys. Sometimes he is depicted also with a scroll or book, which means that he wrote letters and that he received instructions from God.

To St. Paul our Lord had given sight to see the True Way. Paul was going to capture some Christians thinking he was doing the Will of God. After his spiritual eyes were opened he became number one Christian. His most depicted tool is the sword that symbolizes his teaching with which he overturned the wrong teachings of the Jews and errors of Christians. St. Paul is also depicted with a scroll or book.

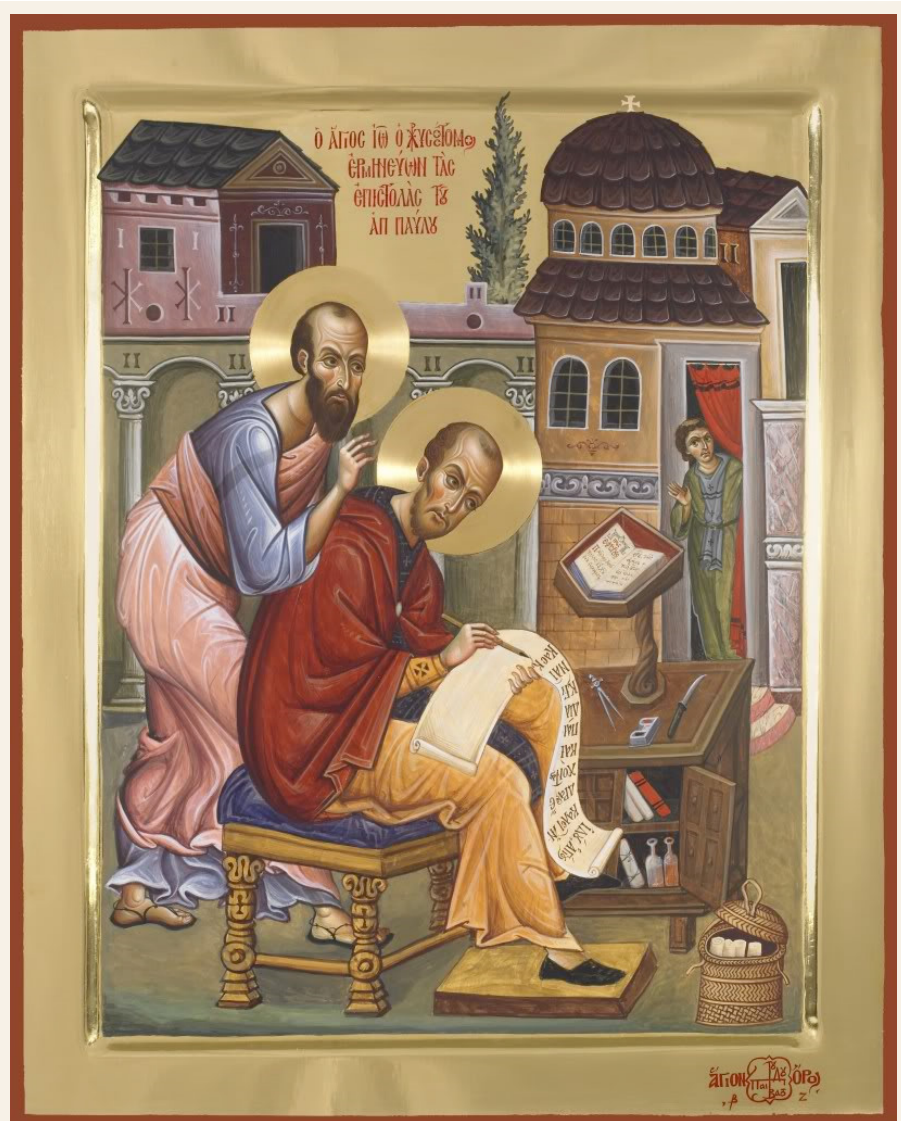
The Lord did show the Apostle Paul what things he had to suffer for His Name. He instructed him the deeds; He did not stop at the chains, the fetters, the prisons and shipwrecks; He Himself felt for him in his sufferings, He Himself guided him towards this day. On a single day the memory of the sufferings of both these Apostles is celebrated, though they suffered on separate days, but by the spirit and the closeness of their suffering they constitute one. Peter went first, and Paul followed soon after him. Formerly called Saul, and then Paul, having transformed his pride into humility. His very name (Paulus), meaning "small, little, less," demonstrates this. What is the Apostle Paul after this? Ask him, and he himself gives answer to this: "I am," says he, "the least of the Apostles... but I have labored more abundantly than all of them: yet not I, but the grace of God, which was with me" (1 Cor.15:9-10).

In this issue we provide commentaries of St. John Chrysostom on the Epistles of St. Paul that provide more insights and background to the epistles. The one in English is on the Epistle to the Galatians 1: 1-16 that talks about apostleship of St. Paul. The other in Ukrainian is on the Epistle to the Hebrews 12: 4-7 is about baring our straggles and difficulties of life and how to understand the love of God.

Commentary of St. John Chrysostom Gal. 1: 1-16

“Paul, an Apostle, (not from men, neither through man, but through Jesus Christ and God the Father, who raised Him from the dead;) and all the brethren which are with me, unto the Churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ.”

The exordium is full of a vehement and lofty spirit, and not the exordium only, but also, so to speak, the whole Epistle. For always to address one's disciples with mildness, even when they need severity is not the part of a teacher but it would be the part of a corrupter and enemy. Wherefore our Lord too, though He generally spoke gently to His disciples, here and there uses sterner language, and at one time pronounces a blessing, at another a rebuke. Thus, having said to Peter, “Blessed art thou, Simon Barjona,” (Matt. xvi. 17.) and having promised to lay the foundation of the Church upon his confession, shortly afterwards He says, “Get thee behind Me, Satan: thou art a stumbling block unto Me.” (Matt. xvi. 23.) Again, on another occasion, “Are ye also even yet without understanding?” (Matt. xv. 16.) And what awe He inspired them with appears from John's saying, that, when they beheld Him conversing with the Samaritan woman, though they reminded Him to take food, no one ventured to say, “What seekest Thou, or why speakest thou with her?” (John iv. 27.) Thus taught, and walking in the steps of his Master, Paul hath varied his discourse according to the need of his disciples, at one time using knife and cautery, at another, applying mild remedies. To the Corinthians he says, “What will ye? shall I come unto you with a rod, or in love, and in a spirit of meekness?” (1 Cor. vi. 21.) but to the Galatians, “O foolish Galatians.” (Gal. iii. 1.) And not once only, but a second time, also he has employed this reproof, and towards the conclusion he says with a reproachful allusion to them, “Let no man trouble me;” (Gal. vi. 17.) but he soothes them again with the words, “My little children, of whom I am again in travail:” (Gal. iv. 19.) and so in many other instances.



Icon of St. John Chrysostom interpreting the Epistles of St. Paul

The Greek inscription in the icon reads: “The Holy John Chrysostom interpreting the epistles of the Apostle Paul.” The verb in the Greek is which means either “translating” or “interpreting” and even “expound.” Since St. John is writing in the same language as did St. Paul, the verb means ‘interpret’ and ‘expound on’ in this context.

The proximity of St. Paul to St. John could be interpreted in various ways but all interpretations must start from this premise: While the Apostles received their Gospel directly from God, everyone else receives the Gospel from the word of the Apostle, which is to say the Holy Scripture which records the Gospel that the Apostles received and preached. That's why the inscription reads that St. John is interpreting and expounding on St. Paul's epistles. Further, St. John's fidelity to St. Paul's apostolic word -- to St. Paul's gospel -- is revealed by the close proximity of St. Paul to St. John. This fidelity is also what makes St. John's words authoritative. In fact, St. John's writings can be understood to possess apostolic authority although that authority is always derivative, that is, dependent on the primary authority which is always apostolic and thus must always reference the Holy Scripture since the scripture is the repository of the apostolic word.

Now that this Epistle breathes an indignant spirit, is obvious to every one even on the first perusal; but I must explain the cause of his anger against the disciples. Slight and unimportant it could not be, or he would not have used such vehemence. For to be exasperated by common matters is the part of the little-minded, morose, and peevish; just as it is that of the more redolent and sluggish to lose heart in weighty ones. Such a one was not Paul. What then was the offence which roused him? it was grave and momentous, one which was estranging them all from Christ, as he himself says further on, "Behold, I Paul say unto you, that if ye receive circumcision, Christ will profit you nothing;" (Gal. v. 2.) and again, "Ye who would be justified by the Law, ye are fallen away from Grace." (Gal. v. 4.) What then is this? For it must be explained more clearly. Some of the Jews who believed, being held down by the prepossessions of Judaism, and at the same time intoxicated by vain-glory, and desirous of obtaining for themselves the dignity of teachers, came to the Galatians, and taught them that the observance of circumcision, sabbaths, and new-moons, was necessary, and that Paul in abolishing these things was not to be borne. For, said they, Peter and James and John, the chiefs of the Apostles and the companions of Christ, forbade them not. Now in fact they did not forbid these things, but this was not by way of delivering positive doctrine, but in condescension to the weakness of the Jewish believers, which condescension Paul had no need of when preaching to the Gentiles; but when he was in Judæa, he employed it himself also. But these deceivers, by withholding the causes both of Paul's condescension and that of his brethren, misled the simpler ones, saying that he was not to be tolerated, for he appeared but yesterday, while Peter and his colleagues were from the first,—that he was a disciple of the Apostles, but they of Christ,—that he was single, but they were many, and pillars of the Church. They accused him too of acting a part; saying, that this very man who forbids circumcision

observes the rite elsewhere, and preaches one way to you and another way to others.

Since Paul then saw the whole Galatian people in a state of excitement, a flame kindled against their Church, and the edifice shaken and tottering to its fall, filled with the mixed feelings of just anger and despondency, (which he has expressed in the words, "I could wish to be present with you now, and to change my voice,"—Gal. iv. 20.) he writes the Epistle as an answer to these charges. This is his aim from the very commencement, for the underminers of his reputation had said, The others were disciples of Christ but this man of the "Apostles." Wherefore he begins thus, "Paul, an Apostle not from men, neither through man." For, these deceivers, as I was saying before, had said that this man was the last of all the Apostles and was taught by them, for Peter, James, and John, were both first called, and held a primacy among the disciples, and had also received their doctrines from Christ Himself; and that it was therefore fitting to obey them rather than this man; and that they forbid not circumcision nor the observance of the Law. By this and similar language and by depreciating Paul, and exalting the honor of the other Apostles, though not spoken for the sake of praising them, but of deceiving the Galatians, they induced them to adhere unseasonably to the Law. Hence the propriety of his commencement. As they disparaged his doctrine, saying it came from men, while that of Peter came from Christ, he immediately addresses himself to this point, declaring himself an apostle "not from men, neither through man." It was Ananias who baptized him, but it was not he who delivered him from the way of error and initiated him into the faith; but Christ Himself sent from on high that wondrous voice, whereby He inclosed him in his net. For Peter and his brother, and John and his brother, He called when walking by the seaside, (Matt. iv. 18.) but Paul after His ascension into heaven. (Acts. ix. 3, 4.) And just as these did not require a second call, but straightway left their nets and all that they had, and

followed Him, so this man at his first vocation pressed vigorously forward, waging, as soon as he was baptized, an implacable war with the Jews. In this respect he chiefly excelled the other Apostles, as he says, "I labored more abundantly than they all;" (1 Cor. xv. 10.) at present, however, he makes no such claim, but is content to be placed on a level with them. Indeed his great object was, not to establish any superiority for himself, but, to overthrow the foundation of their error. The not being "from men" has reference to all alike for the Gospel's root and origin is divine, but the not being "through man" is peculiar to the Apostles; for He called them not by men's agency, but by His own.

But why does he not speak of his vocation rather than his apostolate, and say, "Paul" called "not by man?" Because here lay the whole question; for they said that the office of a teacher had been committed to him by men, namely by the Apostles, whom therefore it behooved him to obey. But that it was not entrusted to him by men, Luke declares in the words, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul." (Acts xiii. 2.)

From this passage it is manifest that the power of the Son and Spirit is one, for being commissioned by the Spirit, he says that he was commissioned by Christ. This appears in another place, from his ascription of the things of God to the Spirit, in the words which he addresses to the elders at Miletus: "Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops." (Acts xx. 28.) Yet in another Epistle he says, "And God hath set some in the Church, first Apostles, secondly prophets, thirdly teachers." (1 Cor. xii. 28.) Thus he ascribes indifferently the things of the Spirit to God, and the things of God to the Spirit. Here too he stops the mouths of heretics, by the words "through Jesus Christ and God the Father;" for, inasmuch as they said this term "through" was applied to the Son as importing inferiority, see what he does. He ascribes it to the Father, thus teaching us not to prescribe

laws to the ineffable Nature, nor define the degrees of Godhead which belong to the Father and Son. For to the words "through Jesus Christ" he has added, "and God the Father;" for if at the mention of the Father alone he had introduced the phrase "through whom," they might have argued sophistically that it was peculiarly applicable to the Father, in that the acts of the Son were to be referred to Him. But he leaves no opening for this cavil, by mentioning at once both the Son and the Father, and making his language apply to both. This he does, not as referring the acts of the Son to the Father, but to show that the expression implies no distinction of Essence. Further, what can now be said by those, who have gathered a notion of inferiority from the Baptismal formula,—from our being baptized into the name of the Father, Son, and Holy Spirit? For if the Son be inferior because He is named after the Father, what will they say seeing that, in the passage before us, the Apostle beginning from Christ proceeds to mention the Father?—but let us not even utter such a blasphemy, let us not swerve from the truth in our contention with them; rather let us preserve, even if they rave ten thousand times, the due measures of reverence. Since then it would be the height of madness and impiety to argue that the Son was greater than the Father because Christ was first named, so we dare not hold that the Son is inferior to the Father, because He is placed after Him in the Baptismal formula.

"Who raised Him from the dead."

Wherefore is it, O Paul, that, wishing to bring these Judaizers to the faith, you introduce none of those great and illustrious topics which occur in your Epistle to the Philippians, as, "Who, being in the form of God, counted it not a prize to be on an equality with God," (Philip. ii. 6.) or which you afterwards declared in that to the Hebrews, "the effulgence of his glory, and the very image of His substance;" (Heb. i. 3.) or again, what in the opening of his Gospel the son of thunder sounded forth, "In the beginning

was the Word, and the Word was with God, and the Word was God;" (John i. 1..) or what Jesus Himself oftentimes declared to the Jews, "that His power and authority was equal to the Father's?" (John v. 19, 27, &c.) Do you omit all these, and make mention of the economy of His Incarnation only, bringing forward His cross and dying? "Yes," would Paul answer. For had this discourse been addressed to those who had unworthy conceptions of Christ, it would have been well to mention those things; but, inasmuch as the disturbance comes from persons who fear to incur punishment should they abandon the Law, he therefore mentions that whereby all need of the Law is excluded, I mean the benefit conferred on all through the Cross and the Resurrection. To have said that "in the beginning was the Word," and that "He was in the form of God, and made Himself equal with God," and the like, would have declared the divinity of the Word, but would have contributed nothing to the matter in hand. Whereas it was highly pertinent thereto to add, "Who raised Him from the dead," for our chiefest benefit was thus brought to remembrance, and men in general are less interested by discourses concerning the majesty of God, than by those which set forth the benefits which come to mankind. Wherefore, omitting the former topic, he discourses of the benefits which had been conferred on us.

But here the heretics insultingly exclaim, "Lo, the Father raises the Son!" For when once infected, they are wilfully deaf to all sublimer doctrines; and taking by itself and insisting on what is of a less exalted nature, and expressed in less exalted terms, either on account of the Son's humanity, or in honor of the Father, or for some other temporary purpose, they outrage, I will not say the Scripture, but themselves. I would fain ask such persons, why they say this? do they hope to prove the Son weak and powerless to raise one body?

Nay, verily, faith in Him enabled the very shadows of those who believed in Him to effect the resurrection of the dead. (Acts. v.

15.) Then believers in Him, though mortal, yet by the very shadows of their earthly bodies, and by the garments which had touched these bodies, could raise the dead, but He could not raise Himself? Is not this manifest madness, a great stretch of folly? Hast thou not heard His saying, "Destroy this Temple, and in three days I will raise it up?" (John ii. 19.) and again, "I have power to lay down my life, and I have power to take it again?" (John x. 18.) Wherefore then is the Father said to have raised Him up, as also to have done other things which the Son Himself did? It is in honor of the Father, and in compassion to the weakness of the hearers.

"And all the brethren which are with me."

Why is it that he has on no other occasion in sending an epistle added this phrase? For either he puts his own name only or that of two or three others, but here has mentioned the whole number and so has mentioned no one by name.

On what account then does he this?

They made the slanderous charge that he was singular in his preaching, and desired to introduce novelty in Christian teaching. Wishing therefore to remove their suspicion, and to show he had many to support him in his doctrine, he has associated with himself "the brethren," to show that what he wrote he wrote with their accord.

"Unto the Churches of Galatia."

Thus it appears, that the flame of error had spread over not one or two cities merely, but the whole Galatian people. Consider too the grave indignation contained in the phrase, "unto the Churches of Galatia:" he does not say, "to the beloved" or "to the sanctified," and this omission of all names of affection or respect, and this speaking of them as a society merely, without the addition "Churches of God," for it is simply "Churches of Galatia," is strongly expressive of deep concern and sorrow. Here at the outset, as well as elsewhere, he attacks their irregularities, and therefore gives them the name of "Churches," in

order to shame them, and reduce them to unity. For persons split into many parties cannot properly claim this appellation, for the name of "Church" is a name of harmony and concord.

"Grace to you and peace from God the Father, and our Lord Jesus Christ."

This he always mentions as indispensable, and in this Epistle to the Galatians especially; for since they were in danger of falling from grace he prays that they may recover it again, and since they had come to be at war with God, he beseeches God to restore them to the same peace.

"God the Father."

Here again is a plain confutation of the heretics, who say that John in the opening of his Gospel, where he says "the Word was God," used the word Θεός without the article, to imply an inferiority in the Son's Godhead; and that Paul, where he says that the Son was "in the form of God," did not mean the Father, because the word Θεός is without the article. For what can they say here, where Paul says, ἀπὸ Θεοῦ Πατρὸς, and not ἀπὸ τοῦ Θεοῦ? And it is in no indulgent mood towards them that he calls God, "Father," but by way of severe rebuke, and suggestion of the source whence they became sons, for the honor was vouchsafed to them not through the Law, but through the washing of regeneration. Thus everywhere, even in his exordium, he scatters traces of the goodness of God, and we may conceive him speaking thus: "O ye who were lately slaves, enemies and aliens, what right have ye suddenly acquired to call God your Father? it was not the Law which conferred upon you this relationship; why do ye therefore desert Him who brought you so near to God, and return to your tutor?"

But the Name of the Son, as well as that of the Father, had been sufficient to declare to them these blessings. This will appear, if we consider the Name of the Lord Jesus Christ with attention; for it is said, "thou shalt call His Name Jesus; for it is He that shall save His people from their sins;" (Matt. i. 21.) and the

appellation of "Christ" calls to mind the unction of the Spirit.

Ver. 4. "Who gave himself for our sins."

Thus it appears, that the ministry which He undertook was free and uncompelled; that He was delivered up by Himself, not by another. Let not therefore the words of John, "that the Father gave His only-begotten Son" (John iii. 16.) for us, lead you to derogate from the dignity of the Only-begotten, or to infer therefrom that He is only human. For the Father is said to have given Him, not as implying that the Son's ministry was a servile one, but to teach us that it seemed good to the Father, as Paul too has shown in the immediate context: "according to the will of our God, and Father." He says not "by the command," but "according to the will," for inasmuch as there is an unity of will in the Father and the Son, that which the Son wills, the Father wills also.

"For our sins,"¹⁵ says the Apostle; we had pierced ourselves with ten thousand evils, and had deserved the gravest punishment; and the Law not only did not deliver us, but it even condemned us, making sin more manifest, without the power to release us from it, or to stay the anger of God. But the Son of God made this impossibility possible for he remitted our sins, He restored us from enmity to the condition of friends, He freely bestowed on us numberless other blessings.

Ver. 4. "That He might deliver us out of this present evil world."

Another class of heretics seize upon these words of Paul, and pervert his testimony to an accusation of the present life. Lo, say they, he has called this present world evil, and pray tell me what does "world" [age] αἰῶν mean but time measured by days and seasons? Is then the distinction of days and the course of the sun evil? no one would assert this even if he be carried away to the extreme of unreasonableness. "But" they say, "it is not the 'time,' but the present 'life,' which he hath called evil." Now the words themselves do not in fact say this; but the heretics do not rest in the words, and frame their charge from

them, but propose to themselves a new mode of interpretation. At least therefore they must allow us to produce our interpretation, and the rather in that it is both pious and rational. We assert then that evil cannot be the cause of good, yet that the present life is productive of a thousand prizes and rewards. And so the blessed Paul himself extols it abundantly in the words, "But if to live in the flesh, if this is the fruit of my work, then what I shall choose I wont not;" (Philip. i. 22.) and then placing before himself the alternative of living upon earth, and departing and being with Christ, he decides for the former. But were this life evil, he would not have thus spoken of it, nor could any one, however strenuous his endeavor, draw it aside into the service of virtue. For no one would ever use evil for good, fornication for chastity, envy for benevolence. And so, when he says, that "the mind of the flesh is not subject to the law of God, neither indeed can it be," (Rom. viii. 7.) he means that vice, as such, cannot become virtue; and the expression, "evil world," must be understood to mean evil actions, and a depraved moral principle. Again, Christ came not to put us to death and deliver us from the present life in that sense, but to leave us in the world, and prepare us for a worthy participation of our heavenly abode. Wherefore He saith to the Father, "And these are in the world, and I come to Thee; I pray not that Thou shouldest take them from the world, but that Thou shouldest keep them from the evil," (John xvii. 11, 15.) i.e., from sin. Further, those who will not allow this, but insist that the present life is evil, should not blame those who destroy themselves; for as he who withdraws himself from evil is not blamed, but deemed worthy of a crown, so he who by a violent death, by hanging or otherwise, puts an end to his life, ought not to be condemned. Whereas God punishes such men more than murderers, and we all regard them with horror, and justly; for if it is base to destroy others, much more is it to destroy one's self. Moreover, if this life be evil, murderers would deserve a crown, as rescuing us from evil.

Besides this, they are caught by their own words, for in that they place the sun in the first, and the moon in the second rank of their deities, and worship them as the givers of many goods, their statements are contradictory. For the use of these and the other heavenly bodies, is none other than to contribute to our present life, which they say is evil, by nourishing and giving light to the bodies of men and animals and bringing plants to maturity. How is it then that the constitution of this "evil life" is so ministered to by those, who according to you are gods? Gods indeed they are not, far from it, but works of God created for our use; nor is this world evil. And if you tell me of murderers, of adulterers, of tomb-robbers, these things have nothing to do with the present life, for these offences proceed not from that life which we live in the flesh, but from a depraved will. For, if they were necessarily connected with this life, as embraced in one lot with it, no man would be free or pure from them, for no man can escape the characteristic accidents of humanity, such as, to eat and drink, to sleep and grow, to hunger and thirst, to be born and die, and the like; no man can ever become superior to these, neither sinner nor just man, king nor peasant, We all are subject to the necessity of nature. And so if vice were an essential element of this life, no one could avoid it, any more than the things just mentioned. And let me not be told that good men are rare, for natural necessity is insuperable by all, so that as long as one virtuous man shall be found, my argument will in no wise be invalidated. Miserable, wretched man! what is it thou sayest? Is this life evil, wherein we have learnt to know God, and meditate on things to come, and have become angels instead of men, and take part in the choirs of the heavenly powers? What other proof do we need of an evil and depraved mind?

"Why then," they say, "does Paul call the present life evil?" In calling the present world [age] evil, he has accommodated himself to our usage, who are wont to say, "I have had a bad day," thereby complaining not of the time itself, but of actions

or circumstances. And so Paul in complaining of evil principles of action has used these customary forms of speech; and he shows that Christ hath both delivered us from our offences, and secured us for the future. The first he has declared in the words, "Who gave Himself for our sins;" and by adding, "that He might deliver us out of this present evil world," he has pronounced our future safety. For neither of these did the Law avail, but grace was sufficient for both.

Ver. 4. "According to the will of our God and Father."

Since they were terrified by their notion that by deserting that old Law and adhering to the new, they should disobey God, who gave the Law, he corrects their error, and says, that this seemed good to the Father also: and not simply "the Father," but "our Father," which he does in order to affect them by showing that Christ has made His Father our Father.

Ver. 5. "To whom be the glory for ever and ever. Amen."

This too is new and unusual, for we never find the word, "Amen" placed at the beginning of an Epistle, but a good way on; here, however he has it in his beginning, to show that what he had already said contained a sufficient charge against the Galatians, and that his argument was complete, for a manifest offence does not require an elaborate crimination. Having spoken of the Cross, and Resurrection, of redemption from sin and security for the future, of the purpose of the Father, and the will of the Son, of grace and peace and His whole gift, he concludes with an ascription of praise.

Another reason for it is the exceeding astonishment into which he was thrown by the magnitude of the gift, the superabundance of the grace, the consideration who we were, and what God had wrought, and that at once and in a single moment of time. Unable to express this in words, he breaks out into a doxology, sending up for the whole world an eulogium, not indeed worthy of the subject, but such as was possible to him. Hence too he proceeds to use more vehement language; as

if greatly kindled by a sense of the Divine benefits, for having said, "To whom be the glory for ever and ever, Amen," he commences with a more severe reproof.

Ver. 6. "I marvel that ye are so quickly removing from Him that called you in the grace of Christ, unto a different Gospel."

Like the Jews who persecuted Christ, they imagined their observance of the Law was acceptable to the Father, and he therefore shows that in doing this they displeased not only Christ, but the Father also, for that they fell away thereby not from Christ only, but from the Father also. As the old covenant was given not by the Father only, but also by the Son, so the covenant of grace proceeded from the Father as well as the Son, and Their every act is common: "All things whatsoever the Father hath are Mine." (John xv. 16.) By saying that they had fallen off from the Father, he brings a twofold charge against them, of an apostasy, and of an immediate apostasy. The opposite extreme a late apostasy, is also blameworthy, but he who falls away at the first onset, and in the very skirmishing, displays an example of the most extreme cowardice, of which very thing he accuses them also saying: "How is this that your seducers need not even time for their designs, but the first approaches suffice for your overthrow and capture? And what excuse can ye have? If this is a crime among friends, and he who deserts old and useful associates is to be condemned, consider what punishment he is obnoxious to who revolts from God that called him." He says, "I marvel," not only by way of reproof, that after such bounty, such a remission of their sins, such overflowing kindness, they had deserted to the yoke of servitude, but also in order to show, that the opinion he had had of them was a favorable and exalted one. For, had he ranked them among ordinary and easily deceived persons, he would not have felt surprise. "But since you," he says, "are of the noble sort and have suffered, much, I do marvel." Surely this was enough to recover and lead them back to their first expressions. He alludes to it also

in the middle of the Epistle, "Did ye suffer so many things in vain? if it be indeed in vain." (Gal. iii. 4.) "Ye are removing;" he says not, "ye are removed," that is, "I will not believe or suppose that your seduction is complete;" this is the language of one about to recover them, which further on he expresses yet more clearly in the words, "I have confidence to you-ward in the Lord that ye will be none otherwise minded." (Gal. v. 10.)

"From Him that called you in the grace of Christ."

The calling is from the Father, but the cause of it is the Son. He it is who hath brought about reconciliation and bestowed it as a gift, for we were not saved by works in righteousness: or I should rather say that these blessings proceed from Both; as He says, "Mine are Thine, and Thine are Mine." (John xvii. 10.) He says not "ye are removing from the Gospel" but "from God who called you," a more frightful expression, and more likely to affect them. Their seducers did not act abruptly but gradually, and while they removed them from the faith in fact, left names unchanged. It is the policy of Satan not to set his snares in open view; had they urged them to fall away from Christ, they would have been shunned as deceivers and corrupters, but suffering them so far to continue in the faith, and putting upon their error the name of the Gospel, without fear they undermined the building employing the terms which they used as a sort of curtain to conceal the destroyers themselves. As therefore they gave the name of Gospel to this their imposture, he contends against the very name, and boldly says, "unto a different Gospel,"—

Ver. 7. "Which is not another Gospel."

And justly, for there is not another. Nevertheless the Marcionites are misled by this phrase, as diseased persons are injured even by healthy food, for they have seized upon it, and exclaim, "So Paul himself has declared there is no other Gospel." For they do not allow all the Evangelists, but one only, and him mutilated and confused according to their pleasure. Their

explanation of the words, "according to my Gospel and the preaching of Jesus Christ," (Rom. xvi. 25.) is sufficiently ridiculous; nevertheless, for the sake of those who are easily seduced, it is necessary to refute it. We assert, therefore, that, although a thousand Gospels were written, if the contents of all were the same, they would still be one, and their unity no wise infringed by the number of writers. So, on the other hand, if there were one writer only, but he were to contradict himself, the unity of the things written would be destroyed. For the oneness of a work depends not on the number of its authors, but on the agreement or contradictoriness of its contents. Whence it is clear that the four Gospels are one Gospel; for, as the four say the same thing, its oneness is preserved by the harmony of the contents, and not impaired by the difference of persons. And Paul is not now speaking of the number but of the discrepancy of the things spoken. With justice might they lay hold of this expression, if the Gospels of Matthew and Luke differed in the signification of their contents, and in their doctrinal accuracy; but as they are one and the same, let them cease being senseless and pretending to be ignorant of these things which are plain to the very children.

Ver. 7. "Only there are some that trouble you, and would pervert the Gospel of Christ."

That is to say, ye will not recognize another Gospel, so long as your mind is sane, so long as your vision remains healthy, and free from distorted and imaginary phantoms. For as the disordered eye mistakes the object presented to it, so does the mind when made turbid by the confusion of evil thoughts. Thus the madman confounds objects; but this insanity is more dangerous than a physical malady, for it works injury not in the regions of sense, but of the mind; it creates confusion not in the organ of bodily vision, but in the eye of the understanding.

"And would pervert the Gospel of Christ." They had, in fact, only introduced one or two commandments, circumcision and

the observance of days, but he says that the Gospel was subverted, in order to show that a slight adulteration vitiates the whole. For as he who but partially pares away the image on a royal coin renders the whole spurious, so he who swerves ever so little from the pure faith, soon proceeds from this to graver errors, and becomes entirely corrupted. Where then are those who charge us with being contentious in separating from heretics, and say that there is no real difference between us except what arises from our ambition? Let them hear Paul's assertion, that those who had but slightly innovated, subverted the Gospel. Not to say that the Son of God is a created Being, is a small matter. Know you not that even under the elder covenant, a man who gathered sticks on the sabbath, and transgressed a single commandment, and that not a great one, was punished with death? (Num. xv. 32, 36.) and that Uzzah, who supported the Ark when on the point of being overturned, was struck suddenly dead, because he had intruded upon an office which did not pertain to him? (2 Sam. vi. 6, 7.) Wherefore if to transgress the sabbath, and to touch the falling Ark, drew down the wrath of God so signally as to deprive the offender of even a momentary respite, shall he who corrupts unutterably awful doctrines find excuse and pardon? Assuredly not. A want of zeal in small matters is the cause of all our calamities; and because slight errors escape fitting correction, greater ones creep in. As in the body, a neglect of wounds generates fever, mortification, and death; so in the soul, slight evils overlooked open the door to graver ones. It is accounted a trivial fault that one man should neglect fasting; that another, who is established in the pure faith, dissembling on account of circumstances, should surrender his bold profession of it, neither is this anything great or dreadful; that a third should be irritated, and threaten to depart from the true faith, is excused on the plea of passion and resentment. Thus a thousand similar errors are daily introduced into the Church, and

we are become a laughing-stock to Jews and Greeks, seeing that the Church is divided into a thousand parties. But if a proper rebuke had at first been given to those who attempted slight perversions, and a deflection from the divine oracles, such a pestilence would not have been generated, nor such a storm have seized upon the Churches. You will now understand why Paul calls circumcision a subversion of the Gospel. There are many among us now, who fast on the same day as the Jews, and keep the sabbaths in the same manner; and we endure it nobly or rather ignobly and basely. And why do I speak of Jews seeing that many Gentile customs are observed by some among us; omens, auguries, presages, distinctions of days, a curious attention to the circumstances of their children's birth, and, as soon as they are born, tablets with impious inscriptions are placed upon their unhappy heads, thereby teaching them from the first to lay aside virtuous endeavors, and drawing part of them at least under the false domination of fate. But if Christ in no way profits those that are circumcised, what shall faith hereafter avail to the salvation of those who have introduced such corruptions? Although circumcision was given by God, yet Paul used every effort to abolish it, because its unseasonable observance was injurious to the Gospel. If then he was so earnest against the undue maintenance of Jewish customs, what excuse can we have for not abrogating Gentile ones? Hence our affairs are now in confusion and trouble, hence have our learners being filled with pride, reversed the order of things throwing every thing into confusion, and their discipline having been neglected by us their governors, they spurn our reproof however gentle. And yet if their superiors were even more worthless and full of numberless evils, it would not be right for the disciple to disobey. It is said of the Jewish doctors, that as they sat in Moses' seat, their disciples were bound to obey them, though their works were so evil, that the Lord forbid His disciples to imitate them. What excuse therefore is there

for those who insult and trample on men, rulers of the Church, and living, by the grace of God, holy lives? If it be unlawful for us to judge each other, much more is it to judge our teachers.

Ver. 8, 9. "But though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema."

See the Apostle's wisdom; to obviate the objection that he was prompted by vainglory to applaud his own doctrine, he includes himself also in his anathema; and as they betook themselves to authority, that of James and John, he mentions angels also saying, "Tell me not of James and John; if one of the most exalted angels of heaven corrupt the Gospel, let him be anathema." The phrase "of heaven" is purposely added, because priests are also called angels. "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger [angel] of the Lord of hosts." (Mal. ii. 7.) Lest therefore it should be thought that priests are here meant, by the term "angels," he points out the celestial intelligences by the addition, "from heaven." And he says not, if they preach a contrary Gospel, or subvert the whole of the true one, let them be anathema; but, if they even slightly vary, or incidentally disturb, my doctrine. "As we have said before, so say I now again." That his words might not seem to be spoken in anger, or with exaggeration, or with recklessness he now repeats them. Sentiments may perhaps change, when an expression has been called forth by anger, but to repeat it a second time proves that it is spoken advisedly, and was previously approved by the judgment. When Abraham was requested to send Lazarus, he replied, "They have Moses and the Prophets; let them hear them: if they hear them not, neither will they be persuaded, if one rise from the dead." (Luke xvi. 31.) And Christ introduces Abraham thus speaking, to show that He would have the Scriptures accounted more worthy of credence, even than one raised from the dead: Paul too, (and

when I say Paul, I mean Christ, who directed his mind,) prefers them before an angel come down from heaven. And justly, for the angels, though mighty, are but servants and ministers, but the Scriptures were all written and sent, not by servants, but by God the Lord of all. He says, if "any man" preach another Gospel to you than that which we have preached,—not "if this or that man:" and herein appears his prudence, and care of giving offence, for what needed there still any mention of names, when he had used such extensive terms as to embrace all, both in heaven and earth? In that he anathemized evangelists and angels, he included every dignity, and his mention of himself included every intimacy and affinity. "Tell me not," he exclaims, "that my fellow-apostles and colleagues have so spoken; I spare not myself if I preach such doctrine." And he says this not as condemning the Apostles for swerving from the message they were commissioned to deliver; far from it, (for he says, whether we or they thus preach;) but to show, that in the discussion of truth the dignity of persons is not to be considered.

Ver. 10. "For am I now persuading men: or God?" or am I seeking to please men? if I were still pleasing men, I should not be a servant of Christ."

Granting, says he, that I might deceive you by these doctrines, could I deceive God, who knows my yet unuttered thoughts, and to please whom is my unceasing endeavor? See here the Apostolical spirit, the Evangelical loftiness! So too he writes to the Corinthians, "For we are not again commending ourselves unto you, but speak as giving you occasion of glorying;" (2 Cor. v. 12.) and again, "But with me it is a very small thing that I should be judged of you, or of man's judgment." (1 Cor. iv. 3.) For since he is compelled to justify himself to his disciples, being their teacher, he submits to it; but he is grieved at it, not on account of chagrin, far from it, but on account of the instability of the minds of those led away and on account of not being fully trusted by them. Wherefore Paul

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Творіння святого Іоана Золотоустого

Бесіда 29. Євр. 12, 4-7



1. Є два види втішання, які, вочевидь, протилежні між собою, однак взаємно багато в чому доповнюють один одного. Обидва (Апостол) наводить тут. Отже, один полягає в тому, коли ми говоримо, що деякі люди багато постраждали, тоді душа робиться спокійною, бачачи багато співчасників своїх страждань. Це (Апостол) показав вище, коли сказав: «Згадайте попередні дні ваші, коли ви, будучи просвічені, витримали великий подвиг страждань» (Євр. 10, 32). Інший полягає в тому, коли ми говоримо: ти не багато постраждав, — такими словами ми підбадьорюємося, надихаємось і робимося більш готовими терпіти все. Перше заспокоює виснажену душу і подає їй перепочинок, а друге пробуджує її від лінощів та безпечності й відхиляє від гордості.

Так, щоби від наведеного свідчення в них не появилася гордість, поглянь, що (Павло) робить. «Ви, — каже, — ще не до крові стояли, проти гріха змагаючись, і забули втішання». Він не відразу висловив наступні слова, а насамперед указав їм на всіх, що трудилися «до крові», а далі зауважив, що страждання Христові є славою, і вже після цього легко перейшов (до наступного). Так він говорить і в посланні до коринф'ян: «Вас спіткала спокуса ніяка інша, тільки людська» (1 Кор. 10, 13). Тобто мала, бо саме так душа може прокинутись і

«Ви ще не до крові стояли, проти гріха змагаючись, і забули втішання, яке пропонується вам, як синам: «Сину мій, не нехтуй покаранням Господнім і не сумуй, коли Він викриває тебе, бо Господь, кого любить, того карає; б'є кожного сина, якого приймає». Якщо ви терпите кару, то Бог поводить з вами, як із синами. Бо хіба є який син, якого не карав би батько?» (Євр. 12, 4-7)

підбадьоритися, коли усвідомить, що ще не всього досягла, і переконається в цьому завдяки попереднім подіям. Значення його слів таке: ви ще не віддалися смерті, ви тільки втратили майно і славу, ви тільки зазнали вигнання. Христос пролив за вас Свою Кров, а ви і за себе не пролили її. Він навіть до смерті стояв за істину, трудився заради вас, а ви ще не наражалися на небезпеки, які загрожують смертю. «І забули втішання», тобто опустили руки, ослабли. «Не до крові, — каже, — стояли, проти гріха змагаючись». Тут він указує, що й гріх сильно нападає і так само озброєний. Слово «стояли» сказане до тих, що стоять. «І забули втішання, яке пропонується вам, як синам: «Сину мій, не нехтуй покаранням Господнім і не сумуй, коли Він викриває тебе».

Так подав втішання, вказавши на справи, тепер він ще додає втішання словами, наводячи свідчення: «Не сумуй, — каже, — коли Він викриває тебе». Отже, — це справа Божа. А чималу розраду приносить те, коли ми переконаємося, що все, що трапилося, відбувалося під дією Божою, за Його допущенням. Про це Павло говорить і в іншому місці: «Тричі благов я Господа про те, щоб він відступився від мене. Але Господь сказав мені: «Досить для тебе благодаті Моєї, бо сила Моя виявляється в немочі» (2 Кор. 12, 8-9). Отже Він Сам допускає це. «Бо Господь, кого любить, того карає; б'є кожного сина, якого приймає». Ти, каже, не можеш сказати, що є якийсь праведник,

який би не терпів скорботи, і хоча нам так здається, але іншої скорботи ми не знаємо. Отже, кожен праведник мусь пройти шляхом скорботи. І Христос сказав: «Входьте вузькими воротами, бо просторі ворота і широка дорога ведуть до погибелі, і багато хто йде ними. А вузькі ворота і тісна дорога ведуть у життя, і мало тих є, хто знаходить їх» (Мф. 7, 13-14). А коли ввійти у життя можна тільки так, а інакше неможливо, то зрозуміло, що тісним шляхом ішли всі, які ввійшли в життя.

«Якщо ви терпите кару, — каже, — то Бог поводить з вами, як із синами. Бо хіба є який син, якого не карав би батько?» Коли (Бог) карає вас, то заради виправлення, а не для катування, не для муки, не для страждань. Поглянь, як (Апостол) саме тим, через що вони вважали себе покинутими, вселяє їм упевненість, що вони не покинуті, і говорить мовби так: зазнаючи таких прикросців, ви вже думаєте, що Бог залишив і ненавидить вас? Ні, якби ви не страждали, тоді слід було би побоюватися цього, бо коли він «б'є кожного сина, якого приймає», то не битий, вочевидь, не є сином. А що, скажете, хіба злі люди не страждають? Звичайно, страждають, — як же інакше? Але він не сказав: кожний, кого б'є, є сином, — а «б'є кожного сина». Тому ти не можеш сказати: є багато і злих людей, яких б'ють, наприклад, убивці, розбійники, чародії, мародери. Вони терплять кари за власні лиходійства, їх б'ють не як синів, а карають як злочинців,

а ви — як сини. Чи бачиш, як він звідусіль подає докази: і через події, згадувані в Писанні, і через поговірки, і через власні міркування, і через приклади, що трапляються в житті? Далі вказує ще і на загальний звичай: «Коли, — каже, — залишається без покарання, для всіх загального, то ви діти незаконні, а не сини» (Євр. 12, 8).

2. Чи бачиш, що, як я і вище сказав, син не може залишатися непокараним? Як у сімействах батьки не піклуються про дітей незаконнонароджених, хоч би вони нічого не вчилися, хоч би ніколи не стали відомими, а про законних синів піклуються, щоб вони не були безпечними, так і в цьому випадку. Тому, коли не бути покараними — це властиво дітям незаконнонародженим, тоді покаранню потрібно радіти, як ознаці істинної родинності. Саме тому (Апостол) і каже: «До того ж коли ми, будучи карані плотськими батьками нашими, боялися їх, то чи не значно більше повинні покоритись Отцеві духів, щоб жити?» (Євр. 12, 9). Знову підбадьорює їх через їхні страждання, які вони терпіли. Як там говорив: «Згадайте попередні дні ваші», так і тут каже: «Бог поводить з вами, як із синами», — ви не можете сказати, що не в змозі їх переносити. Крім того, «Господь, кого любить, того карає». А коли (діти) підкоряються тілесним батькам, то як ви не будете підкорятися Отцеві Небесному?

Однак тут відмінність не тільки в цьому і не тільки в особах, але й у самих причинах і діях. Адже не з однієї і тієї ж причини карають Він і вони (Бог і земні батьки). Тому (Апостол) і додає: «Ті карали нас, як знали, на багато днів; а Цей — на користь, щоб нам мати участь у святості Його» (Євр. 12, 10). Тобто вони часто роблять це для власного задоволення і не завжди маючи на меті користь, а тут цього сказати не можна, оскільки (Бог) робить це не з якогось власного бажання, а заради вас, тільки заради вашої користі. Ті карають, щоб ви і для них були корисні, і часто даремно, а тут нічого такого не буває. Бачиш,

яке втішання відбувається і звідси? Ми особливо прив'язуємося до тих, у кому бачимо не якісь власні мотиви, щоби наказувати нам або повчати, але коли вся їхня турбота спрямована до нашу користь. Саме тоді й буває щира любов, любов справжня, коли хтось любить нас, незважаючи на те, що ми зовсім не потрібні для люблячого.

Так і (Бог) любить нас не для того, щоб отримати щось від нас, а щоб дати нам. Він карає, робить усе, використовує всі засоби, щоб ми стали здатними для отримання Його благ. «Ті, — каже (Апостол), — карали нас, як знали, на небагато днів; а Цей — на користь, щоб нам мати участь у святості Його». Що означає «у святості Його»? Тобто були чистими, щоб стали гідними Його, наскільки зможемо. Він піклується, щоб ви прийняли, і використовує всі засоби, щоб дати вам, а ви не стараєтеся, щоби прийняти. «Я сказав Господу, — говорить (Псалмоспівець), — Ти Господь мій! Блага мої Тобі не потрібні» (Пс. 15, 2). «До того ж, — каже, — коли ми, будучи карані плотськими батьками нашими, боялися їх, то чи не значно більше повинні покоритись Отцеві духів, щоб жити?» «Отцеві духів», — так говорить, маючи на увазі або дари (духовні), або молитви, або безплотні сили. Коли ми з таким (настроєм) помремо, тоді й отримаємо життя. Добре він сказав: «Ті карали нас, як знали, на небагато днів», — адже те, чого бажать люди, не завжди корисне, — «а Цей — на користь, щоб нам мати участь у святості Його».

3. Отже, покарання корисне. Отже, покарання приносить святість. І це, звичайно, так. Бо коли воно викоринює лінощі, гріховні бажання, прихильність до земних речей, коли воно зосереджує душу, коли налаштовує її зневажати все земне, — а від цього й виникає скорбота, — то хіба воно не святе, хіба воно не прихильє благодать Духа? Тож будемо постійно уявляти собі праведників і пам'ятати, чому всі вони прославилися, і всіх попередніх, Авеля і Ноя, хіба не за допомогою скорботи? Та й неможливо, щоб один праведник

не тужив серед такої безлічі нечестивих. «Ной, — говорить Писання, — був чоловіком праведним і непорочним у роді своєму; Ной ходив перед Богом» (Бут. 6, 9). Подумай: якщо тепер, маючи таку безліч мужів, і отців, і вчителів, благочестя яких ми можемо наслідувати, ми, які терпимо стільки скорбот, то як мусив страждати він, будучи один серед багатьох?

Але що говорити мені про те, що було під час дивного і надзвичайного потопу? Що говорити про Авраама, про те, що йому випало терпіти, а саме: про безперестанні його мандрування, позбавлення дружини, небезпеки, битви, спокуси? (Що говорити) про Якова, скільки бід він переніс, будучи звідусіль гнаним, який даремно трудився і виснажував себе заради інших? Немає потреби перераховувати всі його випробовування, а досить навести свідчення, яке він сам висловив у розмові з фараоном: «Днів подорожування мого сто тридцять років; малі і нещасні дні життя мого і не досягли років життя батьків моїх у днях подорожування їх» (Бут. 47, 9). Що говорити про Йосифа, Мойсея, Ісуса (Навина), Давида, Самуїла, Іллю, Даниїла та всіх пророків? Ти знайдеш, що всі вони прославилися завдяки скорботам. Скажи мені: ти хочеш прославитися за допомогою задоволень і розкоші? Але це неможливо. Чи сказати про апостолів? І вони перевершили всіх скорботами. Але що я кажу? Сам Христос те ж саме сказав: «У світі зазнаєте скорботи» (Ін. 16, 33); і ще: «Ви будете плакати і ридати, а світ зрадіє» (Ін. 16, 20). «Вузькі ворота і тісна дорога ведуть у життя, і мало тих є, хто знаходить їх» (Мф. 7, 14). Господь цього шляху сказав, що він вузький і тісний, а ти шукаєш широкого? Чи це не безглуздо? Тому ти й не досягнеш життя, що йдеш іншим шляхом, а досягнеш загибелі, бо вибрав шлях, який веде туди.

Коли хочеш, то я розкажу і покажу тобі людей, відданих розкоші? Від пізніших повернемося до найдавніших. Багач, який горить у вогні, юдеї, віддані

череву, для яких череву було богом, які в пустелі постійно шукали насолоди, — чому вони загинули? Чи не тому, що, подібно до сучасників Ноя, обрали це розкішне і розпусне життя? Так само й содомляни (загинули) через ненаситність: «У пересиченні, — сказано, — й лінощах» (Єз. 16, 49). Так сказано про содомлян. А коли пересичення хлібом спричинило стількизла, то що сказати про інші насолоди? Чи не був нестриманим Ісав? Чи не такими були ті з синів Божих, які спокусилися жінками й пішли в безодню? Чи не такими були ті, які задовольняли похоть на чоловіках? І всі царі язичницькі, вавилонські, єгипетські, хіба не важко закінчили життя? Чи не віддані вони на муки? А скажи мені: хіба не буває те ж саме й тепер? Послухай, що говорить Христос: «Ті, що носять м'який одяг, у палацах царських живуть» (Мф. 11, 8); а котрі не носять такого одягу, ті на небесах.

М'який одяг розслабляє навіть тверду душу, зніжує і руйнує. І хоч би яким міцним і сильним було тіло, яке він покриває, від такої розкоші воно швидко робиться зніженим і слабким. Скажіть мені: чому, думаєте ви, жінки такі слабкі? Невже тільки від природи? Ні, але й від способу життя, і від виховання: їх роблять такими зніжене виховання, неробство, обмивання, намащування, достаток ароматів, м'яке ложе. А щоб ти зрозумів це, то послухай, що я скажу. Серед багатьох дерев, що ростуть у пустелі і розгойдуються вітрами, візьми якусь рослину і посади на місце вологе й тінисте, і ти побачиш, як вона зробиться гіршою, ніж якою була до того, як ти взяв її. А що це правда, то свідченням є жінки, які виховуються в селах, — вони бувають набагато сильнішими за міських чоловіків і могли би подолати багато кого з них.

Аколи тіло робиться зніженим, то неодмінно разом з ним і душа



зазнає такого ж зла, бо здебільшого стан душі відповідає стану тіла. Під час хвороби ми буваємо іншими через розслаблення і знову іншими, коли здорові. Як у музичних інструментах, коли струни видають звуки м'які й слабкі, коли вони недобре натягнуті, то зменшується і краса мистецтва, яке вимушене підкорятися слабкості струн, так і в тілі: душа терпить від нього багато шкоди, багато труднощів, коли тіло потребує частого лікування, вона відчуває гірке рабство. Тому, заповідаю вам: будемо намагатися робити його міцним, а не хворобливим. І кажу я це не тільки чоловікам, але й жінкам. Навіщо ти, жінко, постійно розслабляєш своє тіло розкішшю і робиш його непридатним? Навіщо губиш його силу огрядністю? Адже огрядність спричиняє для нього слабкість, а не силу. А коли ти, залишивши це, будеш поводитися інакше, тоді з'явиться і тілесна краса за твоїм бажанням, а водночас буде сила і свіжість. А коли, навпаки, будеш наражати його на незліченні хвороби, то не буде у тебе ані здорового кольору, ані свіжості, і постійно будеш відчувати себе погано.

4. Ви знаєте, яким прекрасним буває гарний будинок, коли його осяває ясна погода, так само красиве обличчя стає ще кращим від веселого настрою, а коли (душа) у скорботі й сумна, тоді (й обличчя) стає потворнішим. Сумний вигляд походить від хвороб, розладу здоров'я, а хвороби походять від розслаблення тіла пересиченням. Тож і з цієї причини ви повинні уникати пересичення, коли вірите мені. Але є, скажете, деяке задоволення в пересиченні? Не стільки задоволення, як неприємності. Задоволення обмежується тільки горлом і язиком, а коли трапеза закінчилася або коли їжа спожита, ти стаєш подібним до того, хто не брав участі (в трапезі). І навіть набагато гіршим за нього, бо виносиш звідти важкість, розслаблення, головний біль і сонливість, що схоже на смерть, а часто і безсоння від пересичення, задишку, відрижку і тисячу разів проклинаєш свій шлунок, замість того, щоби проклинати нестриманість.

Отже, не будемо відгодовувати тіло, а послухаймо Павла, який каже: «Піклування про плоть не обертайте на похоті» (Рим. 13, 14). Хто набиває шлунок, той робить те ж саме, начебто хтось, узявши їжу, кинув її в нечистий рів або навіть не те, а набагато гірше, бо цей наповнює тільки рів без шкоди для себе, а той накликає на себе тисячу хвороб. Нас живить тільки те, що приймається в потрібній кількості й може перетравитися, а зайве не тільки не живить, а ще й шкодить.

Однак цього ніхто не помічає, спокушаючись безглуздим задоволенням і звичайною пристрастю. Ти хочеш годувати тіло? То залиши зайве, давай йому необхідне і стільки, скільки може перетравитися, не навантажуй його надто, щоб не потопити. Що приймається в потрібній кількості, те живить і приносить задоволення. Справді, ніщо не приносить такого задоволення, як

їжа, що добре перетравилася, — ніщо так не сприяє здоров'ю, ніщо так не підтримує жвавість відчуттів, ніщо так не запобігає хворобам.

Отож те, що приймається в потрібній кількості, служить і насиченню, і задоволенню, і здоров'ю, а зайве, — шкоді, неприємностям і хворобам. Пересичення спричиняє те ж саме, що робить голод, або навіть набагато гірше. Голод за короткий час виснажує і доводить людину до смерті, а пересичення, роз'їдаючи тіло і спричиняючи в ньому гниття, наражає його на тривалі хвороби, а потім важку смерть. Однак голод ми вважаємо нестерпним, а пересичення, яке шкідливіше за нього, прагнемо. Звідки в нас така хвороба? Звідки таке безглуздя? Не кажу, що потрібно виснажувати себе: потрібно приймати їжу так, щоби тіло й задоволення отримувало, істинне задоволення, і могло насичуватися, щоб воно було порядним і благонадійним, міцним

і придатним для дій душі. А коли воно переповниться їжею, яка, так би мовити, буде розривати самі замки і складові зв'язки, тоді вже не в змозі утримувати цю повнину, — поява повені все розриває і руйнує. «Піклування про плоть, — каже, — не обертайте на похоті». Добре він сказав: «на похоті», бо пересичення — це їжа для гріховних бажань. Хто пересичується, той, хоч би він був мудріший за всіх, неодмінно терпить якусь шкоду від вина і від страв, неодмінно відчуває розслаблення, неодмінно запалює в собі сильне полум'я. Звідси — розпуста, звідси — перелюбство. Голодний шлунок не може викликати плотської похоті, як і (шлунок), що задовольняється помірною їжею. Нечисті бажання народжуються в шлунку, який віддається пересиченню. Як надто волога земля і гній, зрошений (водою), який має дуже багато мокроти, народжують черв'яків, і навпаки, земля, що не має

такої вогкості, приносить щедрі плоди, оскільки не містить у собі нічого зайвого, і, будучи навіть необроблюваною, вирощує зелень, а будучи оброблюваною, приносить плоди, — саме так і ми.

Тому не будемо робити з нашої плоті непридатне (тіло) або шкідливе, а будемо пророщувати в ній добрі плоди і плодоносні рослини, будемо докладати старання, щоб вони не зів'яли від пересичення, бо й вони можуть загноїтись і замість плодів породити черв'яків. Так, природна похоть, коли ти станеш насичувати її понад міру, породжує огидні задоволення і навіть дуже огидні. Тож будемо всіляко викоринювати в собі це зло, щоб нам сподобитися обіцяних благ у Христі Ісусі, Господі нашому, з Яким Отцеві зі Святим Духом слава, держава, честь нині, і повсякчас, і на віки віків. Амінь.

*Переклад українською мовою
Протоіерея Михайла Марусяка*

Commentary of St. John Chrysostom

Gal. 1: 1-16

From p.9

now speaks, as it were, thus:—Is my account to be rendered to you? Shall I be judged by men? My account is to God, and all my acts are with a view to that inquisition, nor am I so miserably abandoned as to pervert my doctrine, seeing that I am to justify what I preach before the Lord of all.

He thus expressed himself, as much with a view of withstanding their opinions, as in self-defence; for it becomes disciples to obey, not to judge, their master. But now, says he, that the order is reversed, and ye sit as judges, know that I am but little concerned to defend myself before you; all, I do for God's sake, and in order that I may answer to Him concerning my doctrine. He who wishes to persuade men, is led to act tortuously and insincerely, and to employ deceit and falsehood, in order to engage the assent of

his hearers. But he who addresses himself to God, and desires to please Him, needs simplicity and purity of mind, for God cannot be deceived. Whence it is plain that I have thus written to you not from the love of rule, or to gain disciples, or to receive honor at your hands. My endeavor has been to please God, not man. Were it otherwise, I should still consort with the Jews,²⁵ still persecute the Church, I who have cast off my country altogether, my companions, my friends, my kindred, and all my reputation, and taken in exchange for these, persecution, enmity, strife, and daily-impending death, have given a signal proof that I speak not from love of human applause. This he says, being about to narrate his former life, and sudden conversion, and to demonstrate clearly that it was sincere. And that they might not be elevated by a notion that he did this by way of

self-vindication to them, he premises, "For do I now persuade men?" He well knew how, on a fitting occasion, to correct his disciples, in a grave and lofty tone: assuredly he had other sources whence to demonstrate the truth of his preaching,—by signs and miracles, by dangers, by prisons, by daily deaths, by hunger and thirst, by nakedness, and the like. Now however that he is speaking not of false apostles, but of the true, who had shared these very perils, he employs another method. For when his discourse was pointed towards false apostles, he institutes a comparison by bringing forward his endurance of danger, saying, "Are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft." (2 Cor. xi. 23.)

Permanent Conference Of Ukrainian Orthodox Bishops Beyond The Borders Of Ukraine 2017 Meeting



The 2017 meeting of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine (PCB) was conducted on 30 June – 2 July 2017 in Winnipeg, Manitoba, Canada at the Consistory Office and the Metropolitan Cathedral of the Holy Trinity. Participating in this year's meeting were His Eminence Metropolitan Yuriy of the UOC of Canada (All Canada and the Central Eparchy), His Eminence Metropolitan Antony of the UOC of the USA (and Eastern Eparchy) and all the Church in Diaspora, His Eminence Archbishop Daniel of the UOC of USA and Diaspora (Western Europe) and His Grace Bishop Andriy of the UOC of Canada (Eastern Eparchy). Unable to participate in the meeting were Bishop Ilarion of the UOC of Canada (Western Eparchy), due to illness and Archbishop Jeremiah of the South America Eparchy (UOC of USA).

The hierarchs in the first instance of their meetings greeted each other at the Intendance Day celebrations for their respective nations – Canada Day 150, 1 July and

USA Independence Day 241 – 4 July. Appreciation was expressed foremost to God Almighty for the blessings of the existence of our Ukrainian Orthodox Church Beyond the Borders of Ukraine and the guidance of the Holy Spirit upon all the hierarchs gathered and those who preceded them, throughout the history of the two jurisdictions represented. They expressed greetings to not only their own faithful but to the citizens of both the USA and Canada beseeching God's continued blessings upon them all. The hierarchs especially stressed that the present upward trend in the economies of both nations should benefit all the citizens of the two nations and that no one be left out of those benefits – especially those who struggle each day to sustain themselves and their families.

Both the UOC of Canada and the UOC of the USA will celebrate their centennials throughout the year of 2018. The bishops shared the plans that have already been developed and initiated in conjunction with these celebrations and extended

invitations to each other to participate in especially the main celebration of 100 years of existence in each Church. The main UOC of USA celebration will take place in July 2018 surrounding the Feast of Equal to the Apostles St. Volodymyr. The UOC of Canada main celebration will take place during a Special Sobor of the Church in Saskatoon, Saskatchewan in August 2018, the site of the foundation of the Church. All the bishops expressed the great desire to make celebrations that will draw generations of the faithful together give glory and thanksgiving to God that even throughout the more than 100 years of Tsarist and Soviet repression, suppression and oppression of our native Ukraine and her Holy Orthodox Faith, we were able to preserve the rich and long spiritual legacy and have been blessed with the ability to assist the Church reborn in Ukraine since the declaration of Ukrainian Independence in 1991.

Each of the bishops took the opportunity to share the events of current life in their respective Eparchies around the world. This part of the mostly annual meeting of the is always one of the most enjoyable and beneficial points on the agenda because the opportunity to learn what has been successful – or not – in each Eparchy can be of great benefit to the other bishops in developing their own plans for eparchial life. Of particular interest here are the lives of St. Andrew Seminary in Winnipeg, Manitoba and St. Sophia Seminary in South Bound Brook, NJ. Both seminaries, in addition to recruiting seminarians from Canada and the USA, do so from Ukraine with the hope that our clergy ranks will always be sufficient for the needs of our parish communities. Plans will be developed over the coming years for the exchange of students and professors between the schools for semesters or special short-term courses. There is much that can be learned from one another during such exchanges. Following the repose of Metropolitan Constantine – UOC in Diaspora and the retirement of Archbishop Ioan – Western Europe, Metropolitan Antony was elected as the new Metropolitan and he appointed Archbishop Daniel to replace Archbishop Ioan in caring



for the Western Europe and Great Britain Eparchies of the Church in Diaspora. They discussed the life of the Church in Diaspora and the sense of rejuvenation being experienced by the clergy and faithful.

The hierarchs further discussed with some concern, the life of the Church in Ukraine in recent years. A few years ago on the first anniversary of the Maidan in Kyiv all the bishops were present in Kyiv at the invitation of the President of Ukraine to examine the possibilities for ecclesiastical unity in the nation. Literally dozens of meetings took place at that time and since seeking such unity, but it remains an elusive goal, which can only be achieved by good will and faith amongst all the hierarchs in Ukraine. Unity cannot be “forced” by anyone upon the jurisdictions of Ukraine. The PCB members stand willing to assist in any way to keep the process alive and during their prayers Divine Liturgy on Sunday, 2 July, they prayed for the unity of the Church and the ability of all Church leaders in Ukraine to move beyond personal agendas and finally come together before the Altar of the Almighty.

Metropolitan Antony gave a moving report about his participation in the Great and Holy Council of the Orthodox Church, which took place in Crete in 2016. He was part of the delegation from the Ecumenical Patriarchate of Constantinople and the very first Ukrainian Orthodox hierarch to participate in a Great Council of the Holy Orthodox Church

in history. The PCB members had all read the documents published by the Great and Holy Council, which have been published in both English and Ukrainian. The discussion during the present meeting concerned the relationships between the various Orthodox and Autocephalous Orthodox Churches represented at the Great Council, in particular the ability of Metropolitan Antony to discuss the ecclesiastical situation in Ukraine with many of the nearly 300 hierarchs at the Great Council. In fact, Ukraine was a significant issue discussed among the hierarchs because on the first day of the Council, the Ukrainian Verkhovna Rada has passed the resolution requesting the Ecumenical Patriarch to grant Autocephaly to the Church in Ukraine. Such discussion was not part of the official agenda of the Council, but of great significance to many of its bishops-delegates.

The final event of the PCB -2017 conference was the celebration of Divine Liturgy at Holy Trinity Metropolitan Cathedral in Winnipeg, the cathedral of His Eminence Metropolitan Yuriy. In July 2016 vandals broke into the church and set a fire in the vestry causing over one million dollars in fire, smoke and water damage to the beautiful and historical structure known throughout all Winnipeg and all Canada for its imposing cupolas, which could be seen from long distances as they rose up and above all the surrounding buildings just North of the city center.

Since the fire, the faithful have not been able to worship in the Church itself. Many precious icons in the Altar area, the iconostas and all the chandeliers had to be removed and are still not restored and reinstalled. The icons on the walls of the Altar area and the Altar itself, which was not significantly damaged have been replaced and restored and the entire Church interior has been repaired and repainted. On this day, the cathedral parish family was able to return to worship in the Church. The iconostas and other items will be returned in several months, but the ability to pray in the space was a tremendous emotional and spiritual experience for the bishops and the faithful.

The service began outdoors before the cathedral with a Moleben and Small Blessing of Waters. This was followed by a procession around the Church with Metropolitan Yuriy carrying the holy relics and antimins and the other bishops blessing the church with Holy Water: the Nation of Canada, the City of Winnipeg and finally, all the faithful on each side of the Church. The procession entered the Church after the blessing of the fourth (Western) side of the Church and proceeded into the Holy Altar. The entire Church was again Chrismated with Holy Chrism and blessed with Holy Water on the newly repaired walls of the interior. The beautiful singing of the Choir in the marvelous acoustics of the Cathedral – rather than in the parish social center beneath the Church – affected every person praying that day. Archbishop Daniel and Bishop Andriy offered inspirational sermons calling the faithful to personal spiritual renewal to accompany the physical renewal of their church edifice. A luncheon followed the service in the social center and Metropolitan Antony challenged the faithful present to do all they could to ensure that the pew, both downstairs and in the balcony would be filled in one year, which would be the best way to celebrate the Centennial of the Ukrainian Orthodox Church of Canada.

The hierarchs express their deep gratitude to V. Rev. Taras Udod, Chair of the Consistory Presidium for the great hospitality provided to all the participants of the PCB – 2017.

Постійна Конференція Українських Православних Єпископів Поза Межами України Засідання 2017 р.



Засідання Постійної Конференції Українських Православних Єпископів поза межами України було проведено з 30 червня – по 2 липня 2017 р. у м. Вінніпезі, Манітоба, Канада у Консисторії та у Митрополичій Катедрі Святої Тройці. У цього річної зустрічі брали участь Високопреосвященніший Митрополит Юрій УПЦ Канади (митрополит всієї Канади та Центральної Єпархії), Високопреосвященніший Митрополит Антоній УПЦ США (митрополит Східної Єпархії) та Діаспори, Високопреосвященніший Архієпископ Даниїл УПЦ США (архієпископ Західної Єпархії) та Діаспори (Західна Європа), Преосвященніший Владика Андрій УПЦ Канади (єпископ Східної Єпархії). Не змогли взяти участь у засіданні єпископ Іларіон УПЦ Канади (єпископ Західної Єпархії) через незадовільний стан здоров'я та архієпископ Єремія з Південно-Американської Єпархії (УПЦ США).

Ієрархи в першій частині своїх зустрічей привітали один одного з нагоди Дня Незалежності в їхніх відповідних державах - День Канади 150 років, 1 липня та День Незалежності США 241 рік - 4 лип-

ня. Найперше, висловлена була вдячність Всемогутньому Богові за благословення існування нашої Української Православної Церкви за межами України та за керівництво Святого Духа над усіма зібраними ієрархами та тими, хто передував перед ними протягом усієї історії представлених юрисдикцій. Вони висловили привітання не тільки своїм вірним, але й усім громадянам США та Канади закликаючи Боже благословення на всіх. Ієрархи особливо підкресливали, що нинішня тенденція до зростання економіки обох країн повинна бути корисною для всіх громадян двох народів, і щоб ніхто не залишився поза цим благом, особливо ті, хто щодня важко працює, щоб отримати себе та свою сім'ю.

Протягом 2018 року, УПЦ Канади та УПЦ США разом святкуватимуть свій столітній ювілей. Єпископи поділилися планами, які вже є розроблені та пов'язані із святкуваннями. Особисто запросили один одного для участі у головному Святкуванні 100 років існування в кожній Церкві. Головне святкування УПЦ США відбудеться

в липні 2018 р. у день шанування рівноапостольного князя Володимира. Головне святкування УПЦ Канади відбудеться під час Спеціального Собору Церкви в Саскатуні, Саскачеван, у серпні 2018 року, у місці, де була заснована Церква. Всі єпископи висловили велике бажання проводити урочистості, які приведуть покоління вірних разом славити та подякувати Богу, що протягом 100-них царсько-радянських репресій, придушень та пригнічень нашої рідної України та її Святої Православної Віри, ми змогли зберегти багату та довголітню духовну спадщину і були благословенні та здатні допомагати новонародженій Церкві в Україні після оголошення Незалежності України в 1991 році.

Кожен з єпископів скористався можливістю поділитися подіями сучасного життя у своїх відповідних єпархіях по всьому світі. Ця частина є найголовнішим чинником щорічних зустрічей та завжди є одним з найбільш приємних і корисних пунктів у порядку денному, оскільки є можливість дізнатися, що було досягнуто чи ні у кожній єпархії, і що може бути корисним для інших єпископів при їх розбудові власних планів у єпархіальному житті. Особлива увага була надана життю Свято-Андріївської семінарії у Вінніпезі, Манітоба та Свято-Софійській семінарії у Саут Баунд-Бруці, штат Нью-Джерсі. Обидві семінарії, окрім навчаючи семінаристів з Канади та США, набирають студентів з України з надією на те, що завжди буде необхідна кількість духовенства для потреб наших парафіяльних громад. На наступні роки будуть розроблені плани для обміну студентами та викладачами між шкільними закладами на семестр або для спеціальних короткострокових курсів. Є багато чого, що можна навчитися одні в одних під час таких обмінів. Після упокоєння митрополита Костянтина та з виходом на пенсію Архієпископа Іоана, УПЦ в Діаспорі - новим митрополитом Західної Європи був обраний Митрополит Антоній, і він призначив архієпископа Даниїла замість Архієпископа Іоана правлячим архієреєм Західної Європи

та Великобританської Єпархії. Було обговорено життя Церкви в Діаспорі та відчуття відновлення зі сторони духовенства та вірних.

Ієрархи з деякою стурбованістю обговорювали, життя Церкви в Україні за останні роки. Кілька років тому на першу річницю Майдану всі єпископи відвідали Київ на запрошення Президента України для вивчення можливості церковного єднання в країні. Десятки зустрічей відбулися у той час і прагнучи до церковної єдності, але це ще залишається невилучимою метою, яку можна досягти лише доброю волею серед усіх ієрархів в Україні. Єдність не може бути «примусовою» між юрисдикціями України. Члени ПКЄ готові допомогти будь-яким способом у процесі міжцерковного діалогу. У неділю, 2 липня, під час Божественної Літургії, ієрархи молилися за єдність Церкви та можливість усіх Церквних провідників в Україні вийти за рамки особистих завдань та стати разом перед Престолом Всевишнього.

Митрополит Антоній подав зворушливий звіт, про свою участь у Великому та Святому Соборі Православної Церкви, який відбувся на Криті у 2016 році. Він був представником делегації Константинопольського Вселенського Патріархату та перший в історії український православний ієрарх, який взяв участь у Великому Соборі Святої Православної Церкви. Усі члени ПКЄ прочитали документи опубліковані після Великого та Святого Собору, які були доступні як англійською, так і українською мовами. Обговорення на нинішньому засіданні стосуються відносин між різними Православними та Автокефальними Православними Церквами, представленими на Великому Соборі, зокрема можливість Митрополита Антонія обговорити церковну ситуацію в Україні з майже 300 ієрархами Великого Собору. Фактично, Україна була одною з важливих проблем, яка обговорювалася серед ієрархів, оскільки у перший день Собору Верховна Рада України прийняла резолюцію, в якій звернулася із проханням до Вселенського Патріарха надати



Автокефалію Церкви в Україні. Це питання не було частиною офіційного порядку денного на Соборі, але мало велике значення для багатьох її єпископів-делегатів.

Остання подія конференції ПКЄ-2017 - це святкування Божественної Літургії у Митрополичій Катедрі Святої Тройці у Вінніпезі, Катедра Високопреосвященнішого Митрополита Юрія. У липні 2016 р. у церкву вдерлися вандалі та спричинили пожежу у ризниці, завдаючи шкоди на понад 1 млн. доларів. через вогонь, дим та воду. Прекрасна та історична споруда, відома у Вінніпезі та всій Канаді за її величаві купола, що можна побачити з далекої відстані над усіма навколишніми спорудами на північ від центру міста. З моменту пожежі вірні не мали змоги молитися в самій Церкві. Багато дорогоцінних ікон у вітварній частині, іконостас та багато люстр довелося забрати, які все ще не були відновлені та поставлені на місце. Ікони на стінах вітварної частини, які не були значно пошкоджені, були замінені та відновлені, а вся внутрішня частина церкви була відремонтована та перефарбована. У цей день парафіяльна громада Катедрі відновила богослуження у Церкві. Іконостас та інші предмети будуть повернуті та встановлені через кілька місяців, однак можливість молитися в цьому храмі є надзвичайно емоційним та духовним досвідом для єпископів та вірних.

Богослуження розпочалося на паперті перед Катедрою з Молитви і Малою освяченням води. За тим була сформована процесія навколо Церкви під час якої митрополит Юрій ніс святі мощі та антимінс, а інші єпископи окроплювали храм Святою Водою: Канаду, місто Вінніпег та усіх вірних з обох сторін Церкви. Процесія увійшла до Церкви після благословення четвертої (західної) сторони Церкви і зайшла до Святого Вітваря. Вся Церква знову була помазана Святим Миром і благословенна Святою Водою по нещодавно відремонтованих стінах інтер'єру. Прекрасний спів Хору в чудовій акустичній катедрі - а не в парафіяльній залі під церквою - вплинуло на кожну людину, яка прийшла помолитися в той день. Архієпископ Даниїл та Єпископ Андрій виголосили натхненні проповіді, в яких закликали вірних до особистого духовного оновлення, що супроводжується фізичним оновленням їх церковної будівлі. Після богослуження відбувся святковий обід у церковній залі, і митрополит Антоній закликав вірних, які були присутні зробити все можливе, щоб були заповнені лавки вірними, як внизу, так і на балконі, і те буде найкращий спосіб святкування Століття Української Православної Церкви Канади.

Ієрархи висловлюють свою глибоку вдячність протоієрею Тарасу Удоду, голові Президії Консисторії, за гарну гостинність, надану всім учасникам ПКЄ-2017 року.

Митрополит Антоній зустрівся з Президентом України



Все, що відбувається зараз в Україні, є в серці діаспори – Президент України на зустрічі з українською громадою

Президент Петро Порошенко розпочав свій робочий візит до США з вшанування жертв Голодомору 1932-33 років в Україні та спілкування з українською громадою.

«Більшість у світі не знали, де є Україна, не кажучи вже про Голодомор. А сьогодні не знайти в світі людини, яка б нас не любила, не поважала і не віддавала данину нашому народу», - зазначив Президент.

Глава Української держави зазначив: Україна пройшла велику відстань, незважаючи на шалені випробування і подякував українській громаді США за значні зусилля і єдність.

«Все, що відбувається зараз в Україні, є в серці діаспори. Ми це відчуваємо. І нам не потрібно звертатись за допомогою - діаспора і так робить все, що може», - сказав Президент.

Петро Порошенко зазначив, що завдяки зусиллям української громади військові, що отримали поранення в АТО, отримують у США необхідну підтримку і допомогу у лікуванні та реабілітації.

Глава держави наголосив, що спільними зусиллями, разом з українцями у всьому світі, нам вдалось не просто зупинити російську агресію, а не дати здійснитись планам Путіна щодо відновлення російської імперії. Він підкреслив, що за три роки вдалось відродити нову потужну українську армію, яка набула унікального досвіду.

Президент висловив впевненість у тому, що саме це і є гарантією незалежності України та свободи і демократії. Петро Порошенко подякував волонтерам за підтримку і допомогу українському війську.

Президент також наголосив, що війна не є приводом для того, щоб не проводити реформи. «Всі наші партнери - Сполучені Штати Америки, Європейський Союз,

Австралія, Японія, МВФ, Європейський банк реконструкції та розвитку - всі стверджують, що ми зробили більше реформ, ніж за 23 роки до цього», - зауважив він.

За словами Президента, в державі впроваджується реформа децентралізації, зроблені величезні кроки у завершенні судової реформи, запущена система державних закупівель ProZorro.

При цьому Глава держави назвав найбільшим досягненням запровадження безвізового режиму для українських громадян з Євросоюзом. «І це не просто право на перетин кордону. Це остаточне farewell російській імперії і повернення нашого народу до європейської родини», - додав він.

Петро Порошенко підкреслив, що цього також вдалось досягти завдяки спільним зусиллям і підтримці української громади за кордоном.

Source and Photos: <http://www.president.gov.ua>

Archbishop Daniel Visits All Saints Camp

Campers, Counselors and Staff were pleased to welcome Archbishop Daniel, on his annual visit to All Saints Camp on Saturday, July 9, 2017 for the conclusion of the Diocesan Church School Camp.

Over 100 campers, parents and staff assembled at our peaceful and beautiful All Saints Camp to finish the first two weeks of 2017 camping season. It was an amazing two-weeks discovering the Champions of Faith. Campers gathered daily in prayer at St. Thomas Chapel. The days that followed included interactive church school classes based on the theme, singing/music, games, crafts and various activities.

Addressing the campers, Vladyka Daniel spoke of the spiritual meaning of the Feast of Nativity of

On Sunday afternoon, July 10th, Archbishop Daniel Bishop Crosby joined in the prayerful service of Akathist to the Birth-Giver of God for the Youth of the Church, the campers of Teenage Conference.

Speaking to the group of about 50 teenagers, Archbishop Daniel reflected upon the Gospel narrative of the day, calling upon the youth of the Church to be vigilant, as the temptations of modern world often try to pull them away from the Light of Christ.

Bidding farewell to the campers, Archbishop Daniel gave a final blessing and wished the campers spiritual fun while at the Church's Prime Camp facility.

Diocesan Church School Camp is a program of the Ukrainian Orthodox Camping Ministry and the Consistory's Office of Youth & Young Adult Ministry for children between the ages of 9 and 13. Applications are always available in February of each year.



St. John the Baptist and explained the meaning of three feast days of the Church Calendar that celebrate Nativity: Nativity of our Lord and Savior Jesus Christ; Nativity of the Birth-Giver of God and Nativity of St. John the Baptist.

Later in the day, Archbishop Daniel spoke to the parents and campers on behalf of His Eminence Metropolitan Antony, relating the prayerful greetings of the Primate of the Ukrainian Orthodox Church of the USA and expressing gratitude to the staff of All Saints Camp, and especially the leaders of DCSC.



The second session of the camping ministry, Teenage Conference started on July 10th for teenagers.

The Mommy & Me/Daddy & Me session for parents and children ages 4 - 8 is still accepting applications. They may be downloaded at www.uoc youth.org.

Family Fest will take place Labor Day Weekend.

We ask that you keep the remainder of our Church's Camping programming in prayer for the rest of the summer!



Archpastoral Visit To St. Vladimir Parish Ambridge, PA

Some might think a sunny Sunday in the summer is not to be “wasted” in Church, but the parishioners of St. Vladimir in Ambridge know better. His Eminence, Archbishop Daniel made a much-appreciated Hierarchal visitation to the Parish on Sunday, July 9, the 5th Sunday after Pentecost, accompanied by seminarians Subdeacon Mykola Zomchak and Yuriy Bobko.

never hesitate to appear “foolish” in the eyes of the world for the sake of Christ and His Gospel.

In conclusion of the liturgical services, Very Rev. Fr. Michael Kochis, pastor of St. Vladimir parish, once again welcomed Vladyka Daniel to the temple and spoke of the various projects that the parish community is involved in the summer season.



Following the Divine Liturgy, the Church School hosted a Lenten luncheon which provided nourishment not just for bodies, but for souls as well. The informal fellowship afterward offered ample opportunity for parishioners and His Eminence to get to know each other better, and many conversations focused on the challenges of living a moral and Faith-based life in a “politically correct” society which is at best indifferent to, and at times even hostile to, our basic beliefs and values.

The visit was a beautiful experience for the Parish, and all left feeling inspired and energized.

In his homily, His Eminence began with the Gospel theme of the casting out of the demon from the Gadarene demoniac, and reminded us of the unseen battle that all who strive to live piously must face each day. He called us to be aware of the reality of the devil, yet at the same time pointed out that his power and influence over us is dependent upon the degree to which we allow him into our lives. Drawing on examples from his own experiences, His Eminence challenged us to live as points of light in a world often fallen into darkness, to commit those “random acts of kindness” and to



In Spirit of Brotherly Love...

Hierarchs of the UOC of the USA Attend the Celebration of the Feast of Sts Peter and Paul (According to Gregorian Calendar) at St. Nicholas Ukrainian Greek-Catholic Church in Chicago, IL, Welcoming a New Bishop for Ukrainian Catholics



Upon the invitation of His Beatitude Major Archbishop Swiatoslaw (Shewchuk) and St. Nicholas Ukrainian Greek Catholic Eparchy of Chicago, IL the hierarchs of the UOC of the USA attended the enthronement of the Fifth Hierarch of St. Nicholas Eparchy - Bishop Benedict (Aleksijchuk).

another in the hope that this love will lead to greater cooperation with and comprehension of on another.

Metropolitan Antony and Archbishop Daniel were escorted by Very Rev. Fr. Ivan Lymar (pastor of St. Volodymyr Ukrainian Orthodox Cathedral in Chicago, IL) and Very Rev.



In a spirit of ecumenical brotherly love and following the example of leaders of Orthodox and Catholic Churches: His All-Holiness Ecumenical Patriarch Bartholomew and Pope Francis, His Eminence Metropolitan Antony and Archbishop Daniel attended liturgical Services of Enthronement of a new Eparchial bishop for the Ukrainian Greek Catholic Diocese of Chicago on 28-29 June, 2017.

In their personal greetings of Bishop Benedict, both Metropolitan Antony and Archbishop Daniel shared hope that the cooperation between the parishes of the UOC of the USA and UGCC will continue to spiritually mature, especially in the areas of common spiritual interest for both Churches.

Fr. Vasyl Sendeha (pastor of Sts Peter and Paul Ukrainian Orthodox Church in Palos Park, IL).

In the afternoon hours of Thursday, June 29, 2017, Metropolitan Antony and Archbishop Daniel departed Chicago Metropolitan area for Winnipeg, Canada, where a meeting of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Boundaries of Ukraine is scheduled to take place in the headquarters of the Ukrainian Orthodox Church of Canada.

Photos: Courtesy of St. Nicholas Ukrainian Catholic Cathedral



Святкування 60-ти ліття парафіяльної родини Святої Тройці в місті Сієтл із Митрополитом Антонієм

шляху. Після молебню усі присутні мали змогу поспілкуватися із Високопреосвященішим Митрополитом за вечерею-пікніком.

Наступний день був кульмінацією візиту Високопреосвященішого Митрополита Антонія,



Минулі вихідні з 24 по 25 Червня для парафіяльної родини що у місті Сієтл були переповнені історичними подіями. Адже у ці дні парафіяльна родина святкувала 60-ту річницю та приїзд Його Високопреосвященства правлячого Архієрея Східньої Єпархії Митрополита Антонія із Архипас-торським візитом.

У суботу, 24 червня, прихожани зустріли Високопреосвященішого Митрополита Антонія на земельній ділянці, яку вони придбали під будівництво свого Православного храму, де Високопреосвященіший Митрополит очолив молебень до Спасителя Нашого Ісуса Христа, під час богослужіння у своєму повчальному слові Митрополит

Антоній закликав усіх присутніх до міцної та непохитної віри і ніколи не втрачати надії перед усіма випробуваннями, які б зустрілися на їхньому життєвому

адже у цей день вся парафіяльна родина об'єдналася у спільній молитві. На початку Божественної Літургії при вході у храм на Митрополита Антонія очікували радісні обличчя дітей, які із квітами у руках вітали його. Голова управи Людмила Романюк зустріла Владика Митрополита із короваєм та привітальним словом у якому вона просила молитов та благословення на побудову храму. Також до привітального слова приєднався ректор Єпископальної церкви, пастор Дойт Конн, де місійна парафія Св. Тройці знімає у рент каблицю для Богослужінь.

Сослужили з Митрополитом настоятель церкви св. Тройці отець Андрій





дини, ми стоїмо сьогодні перед самим Христом, знаючи, що ми всі визволені дорогоцінною Його кров'ю. Сьогодні ми з'єднані з Богом у вірі, надії та любові, з'єднані у Ньому з тими, що відійшли від нас у вірі та надії на воскресіння, і разом сьогодні, як одна Христова родина, словом і ділом прославляємо Того, що привів нас і нашу церкву з небуття до буття. Сьогоднішня Літургія яка є в центрі сьогоднішнього святкування, запрошує нас усіх прийти до Христа, як прийшли до Христа Аскольд і Дир, Блаженна княгиня Ольга, Святий рівноапостольний

Матлак, отець Володимир Зінчишин - настоятель сусідньої парафії св. Івана Хрестителя, що у місті Портланд штату Орегон та отець Василій Пасакас - настоятель парафії Різдва Пресвятої Богородиці у місті Соут Плейнфілд штат Нью-Джерсі.

Під час Божественної Літургії у Неділю третю після П'ятидесятниці, Собору Галицьких святих та Собору Одеських святих Високопреосвященший Митрополит Антоній у своїй проповіді наголосив що "святкуючи 60-ту річницю заснування цієї української православної ро-



Володимир, і всі святі та угодники Христової Православної України."

По закінченні Божественної Літургії усі присутні були запрошені до церковного залу де на них очікували смачні українські страви. Під час обіду усі присутні мали можливість прослухати історію парафії, а також концерт, який підготували діти під керівництвом Ірини Пилиповець. Після розрізання святкового торта було зроблено загальне фото з усіма присутніми на святкуванні. Тоді парафіяни мали ще одну можливість поспілкуватися з Митрополитом Антонієм, який за короткий час мав вирушати у дорогу.

The 2017 Sacred Music Retreat at St. Sophia Seminary



From 12-16 June, St. Sophia Seminary hosted a retreat on Ukrainian Orthodox chanting and choir directing. All the participants agreed that it should be the first of many; Lord willing, that will be the case!

V. Rev. Victor Wronskij (Sts. Peter and Paul, West Islip NY), Pani Matka Ivanka Wronskij (Sts. Peter and Paul, West Islip NY), Sdn. Christopher Brennan (Sts. Peter and Paul, West Islip NY), Julieanne Marra (St. John the Baptist, Johnson City, NY), Michael Komichak (Holy Ascension, Maplewood NJ), Daria Pishko (Holy Ascension, Maplewood NJ), Rdr. James McGowan (Pokrova, Allentown PA), and Rdr. Nicholas Perkins (Pokrova, Allentown PA) received personalized instruction

to match their needs and had opportunities to direct and chant with each other and the seminarians at St. Sophia's.

The days were packed with instruction. Each morning began with the Divine Liturgy, followed by a guided discussion of how the music went, what could be improved, how those improvements might be made, and to field more general questions and concerns. Classes in the mornings and afternoons covered the tone system, how to set words to the music (both setting them and on the fly), and directing. Each evening was capped with a lecture that was open to the general public (see below for links to recordings of the lectures) and evening prayers with the seminarians in the chapel. It was

a grueling schedule, but everyone was fortified by the tremendous meals that the seminary cook, Pani Maria, prepared (glory to God!).

This is one of several new programs that St. Sophia's has fielded to meet the demands of the UOC-USA. It came about because several people had voiced the concerns about how hard it is to find chanters and choir directors and still others who have (often reluctantly!) stepped forward to chant and direct had shared their frustrations.

Protodeacon Ihor Mahlay and Maestro Oleh Mahlay have offered a Sacred Music Retreat for several years at All Saints Camp; Oleh had commitments elsewhere, but Protodeacon Ihor was able to come in to St. Sophia's for the entire week. He was our instructor for music appreciation and basic directing. Fr. Siluoan Rolando (Holy Trinity, Goshen IN), a gifted musician who specialized in choral directing in seminary, has experience as a professional choir director, and who runs a website dedicated to sacred music (unmercenary.com), was able to come in for the entire week as well. He was our instructor on the history and mechanics of Ukrainian Orthodox chant and more technical aspects of directing a choir. Both of these instructors brought a real love of the material and were enthusiastic about teaching it to others. Fr. Anthony Perkins (Pokrova, Allentown PA) organized the event.

Our UOC-USA is truly blessed to have instructors and musicians who willing to sacrifice their time and energy to serve, not just for this retreat, but day in day out. May God grant them and all who serve our Church many blessed years!



Metropolitan Antony Meets With the President of Ukraine



President in the meeting with the Ukrainian community: Everything that is happening in Ukraine now is in the heart of the Diaspora

His Eminence Metropolitan Antony met with the President of Ukraine Petro Poroshenko as he started his working visit to the U.S. paying tribute to the victims of the Holodomor of 1932-1933 in Ukraine and having a conversation with the Ukrainian community.

"Most people didn't know where Ukraine is, let alone the Holodomor. And today one cannot find a person in the world who would not love us, respect us and pay tribute to our nation," the President said.

The Head of State emphasized: Ukraine has passed a great distance despite tremendous challenges. He expressed gratitude to the Ukrainian community in the U.S. for the great efforts and unity.



"Everything that is happening in Ukraine now is in the heart of the Diaspora. We feel that. And we do not have to ask for help - the Diaspora does everything it can," the President said.



Petro Poroshenko added that due to the efforts of the Ukrainian community, the military wounded in the ATO area receive necessary support and assistance in treatment and rehabilitation in the United States.

The Head of State emphasized that jointly with all Ukrainians all over the world we managed not only to stop Russian aggression, but also to prevent Putin's plans to restore the Russian empire. He stressed that a powerful Ukrainian army was restored in three years and now it has a unique experience.

The President is confident that this is a guarantee of Ukraine's independence, freedom and democracy. Petro Poroshenko thanked volunteers for supporting the Ukrainian troops.

The Head of State also noted that the war is not an excuse for delaying reforms. "All our partners - USA, EU, Australia, Japan, IMF, EBRD - confirm that we have conducted more reforms than 23 years before," he said.

According to the President, the state implements the decentralization reform, huge steps have been taken in the completion of the judicial reform, ProZorro public procurement system has been launched.

At the same time, the Head of State called the introduction of the visa-free regime for Ukrainians by the EU the greatest achievement. "It is not just the right to cross the border freely. It is the final farewell to the Russian empire and the return of our nation to the European family," he added.

Petro Poroshenko emphasized that this was achieved also due to the joint efforts and support from the Ukrainian community abroad.

Source and Photos: <http://www.president.gov.ua>



Archbishop Daniel is Honored by Kropyvnytsky Kirovohrad State Congress Speaker



the ongoing war conflict in Eastern Ukraine.

At the conclusion of the meeting, Speaker Oleksander Chervoivanenko presented Archbishop Daniel with a Certificate of Recognition and a formal State Watch for his leadership in caring for the orphans of Kirovohrad/Kropyvnytsky region. Accepting the award, Vladyka Daniel shared a reflection about the Orphanage support program of the UOC of the USA stating the acceptance of the gift is truly being done on behalf of the entire UOC of the USA and belongs to all the faithful and clergy of the Church.

Later in the week, Archbishop Daniel held a meeting with the chairperson of Social Services of Kirovohrad Region Mr. Oleksander Dogarov and a delegation of State representatives that inspected Znamyanka orphanage.

Members of 2017 Mission Team of the Ukrainian Orthodox Church of the USA: Archbishop Daniel, Pani Olga Coffey (St. Andrew UOC Cathedral, Silver Spring, MD), Subdeacons Volodymyr Yavorskyi and Mykola Zomchak (St. Sophia Seminary, South Bound Brook, NJ), Andrew Powers (Protection of the Birth-Giver of God Ukrainian Orthodox Cathedral, Southfield, MI), Ginny Ulbright (Sts. Peter and Paul UOC parish, Youngstown, OH), Juliana Leis (Sts Peter and Paul UOC parish, Carnegie, PA), Vitaliya Dokhvat (Holy Archangel Michael UOC parish, Baltimore, MD) and Very Rev. Taras Naumenko (St. Vladimir Ukrainian Orthodox Cathedral, Philadelphia, PA), Deacon Paul and Mary Ann Cherkas, Janice Meschishen, Eleanor Kogut (Holy Archangel Michael UOC parish, Woonsocket, RI.)



As the Mission Team of the Ukrainian Orthodox Church of the USA ministered at Znamyanka orphanage of Kirovohrad/Kropyvnytsky region, several delegations and inspection of Ukrainian Social Services and State Officers visited the orphanage in order to familiarize themselves with the projects of the Church and to conduct formal inspections of the children's facility.

Upon the recommendation of Tatiana Ivanivna Valko, director of Znamynka children's orphanage and upon the approval of Kirovohrad State Congress, the Speaker of the State Congress Oleksander Chervoivanenko formally received

His Eminence Archbishop Daniel. During the hour long meeting a discussion took place about the various ministerial opportunities of UOC of the USA in the orphanages in Ukraine as well as the assistance that has been provided by the Church to the families of fallen soldiers of



Archbishop Daniel is Honored by Kropyvnytsky Kirovohrad State Congress Speaker

У Знам'янському дитячому будинку-інтернаті пройшли надзвичайно щасливі дні зустрічі та цікавого, щасливого, активного, сповненого пізнанням нового, красивого оточуючого життя.

5 червня приїхала місійна група Української Православної Церкви із США, яку очолює його Преосвященство Архієпископ Владика Даниїл. Владика очолює місійні групи з 2003 року по теперішній час. Метою поїздки є створення естетичних умов утримання дітей, реабілітація та соціальна адаптація важконеповносправних дітей.

Спочатку було свято шоколаду, на якому діти самостійно розливали шоколад у формочки та виготовляли шоколадні цукерки, пригощали цукерками та солодощами всіх дітей, весела музика, пісні супроводжували всю виставу.

В цей день в гості до вихованців дитячого будинку та зустрічі з Владикою Даниїлом завітав голова Кіровоградської обласної ради Чорноіваненко Олександр Анатолійович, який подякував Владика та представників Української православної Церкви із США за надання спонсорської допомоги дитячому будинку, діти радо привітали гостя веселими піснями, віршами та обіймами. Наступного дня Владика запросив дітей до піцерії Челентано.

Пригощав дітей піцою, солодкою водою, морозивом і різними смаколиками.

8 червня голова обласної ради Чорноіваненко О.А. вручив Його Преосвященству Владиці Даниїлу цінний подарунок.

В гостях у дітей був директор Департаменту Догаров Олександр Васильович та депутати Кіровоградської обласної ради Ірина Чемерис, Людмила Скоропад та Олександр Приходько, діти радо вітали гостей.

Експерсія до магазинів АТБ, Українські ковбаси, овочевого магазину діти купували продукти самостійно вибирали все до смаку, Владика пригощав і виконував всі забаганки дітей, потім діти самостійно приготували бутерброди та пригощали всіх дітей дитячого будинку.

Експерсія до Києва... Для дітей ця подія особливо радісна. В перший день до Києво-Печерської Лаври, на другий день до зоопарку та планетарію, третій день до

Михайлівського Золотоверхого Собору, Софійського собору, Андріївської Церкви. Виховання духовності, любові до ближнього, до природи, оточуючого світу.

Кожного дня Владика Даниїл разом з місійною групою запрошував дітей та супроводжуючий персонал до кафе. Діти самостійно вибирали собі різні страви, які були їм до смаку та до вподоби. Самостійно підходили до каси.

Фінансове забезпечення експерсії здійснювала Українська Православна Церква із США, яку очолює Його Преосвященство Владика Антоній. Висловлюємо щире подяку Його Преосвященству Владиці Даниїлу, всім прихожанам Української Православної Церкви із США за багаторічну співпрацю та надання допомоги в реабілітації та соціальній адаптації важконеповносправних дітей Знам'янського дитячого будинку-інтернату. Бажаємо Божого Благословення на щастя, здоров'я та благополуччя.



Храмове свято св. Івана Хрестителя Портленд, Орігон

був постриг у читці трьох смиренних духом, ревнотних православних Лоренса Федори, Дмитра Чепишко та Роберта Свистуна. Всі троє були задіяні у співі і читанні прокимена і Апостола.

Архієрейська служба завжди проходить на молитовному і



Бог Творець, створивши світ видимий і невидимий виявляє милість Свою до всього створеного. А все Ним створене прославляє велич і святість Божу.

Особливе місце займає святкування храмового свята. Ми маємо багато назв для цього дня: день народження парафії, день освячення храму, але кожного року святкуючи, розуміємо одне, що будучи учасниками Божого промислу на нас, неперервного життя Церкви- Божого дому на землі.

Саме таке храмове свято відзначила парафія Св. Івана Хрестителя в місті Портленд штату Орегон. Це свято було для парафіян подвійним, розділити з нами цю радість завітав Його Високопреосвященство Митрополит Антоній. За церковним уставом день

починається звечора. Напередодні в суботу була відслужена вечірня, а в сам день недільний і святочний літургію очолив Митрополит Української Православної церкви в Америці і діаспорі, Високопреосвященніший Владика Антоній. Особливості цього служіння пам'ятні і тим, що перед початком літургії

торжественному піднятті. Владичі Антонію співслужили настоятель парафії протоієрей Володимир Зінчишин, о. Андрій Матлак настоятель парафії Святої Трійці у місті Сіетл та диякон Адріан Мазур.

Парафія іменується в честь Різдва Івана Хрестителя.

Останнього пророка Старого Заповіту і першого пророка Нового Заповіту, який був посланий рівняти стежки перед приходом Господа нашого Ісуса Христа. «Я голос того, хто кличе: В пустині рівняти дорогу Господню»,

Служба Божа, це немовби джерело живої води, яке ніколи не вичерпається, наповнює наші душі вірою, терпінням і любов'ю. Саме про велику любов до Бога і ближнього,

Продовження на ст. 30 >



Archbishop Daniel Consecrates the Renewed Altar at All Saints Ukrainian Orthodox Parish in Manhattan, NY

A parish building with a history of about 200 years was a place of spiritually uplifting weekend celebration of the Third Sunday After Pentecost, the feast day of St. Onufriy the Great as well as the observance of parish Feast Day of All Saints Ukrainian Orthodox Church in New York City, NY.



With the blessing of His Eminence Metropolitan Antony and upon the parish's invitation, Archbishop Daniel led the liturgical prayer services of the weekend. Noteworthy was a blessing of the newly renewed altar and refurbished floor of the sanctuary space of All Saints Parish.

Very Rev. Fr. Vitaliy Pavlykivsky, who was recently appointed as a pastor of the parish family, led a month long repair process with the help of the entire community, but



especially through the efforts of Petro Plisak, the chairperson of the board of administration and Very Rev. Fr. Mykola Andrushkiv.

His Eminence Archbishop Daniel reinstalled the relics of Holy Great-Martyr Barbara into the renewed altar and rededicated the sacred space of the parish's temple. As the hierarch entered the church, the children presented Vladyka with flowers; the representatives of the parish's Sisterhood and Board of Administration offered bread and salt; while Fr. Vitaliy, for the very first time as a pastor, greeted Vladyka at the

threshold of the temple. Welcoming the archpastor, the faithful and choir chanted prayerful hymns under the leadership of Pani Stephanie Kulyk.

Concelebrating Archbishop Daniel were Very Rev. Fr. Vitaliy Pavlykivsky, pastor of All Saints Ukrainian Orthodox parish, Very Rev. Fr. Andrei Kulyk – pastor-emeritus of the parish, Very Rev. Fr. George Bazylevsky, Rev. Fr. Ihor Melnyk and Deacon Ivan Tchopko.

In his inspirational sermon, following the Sunday's Gospel narrative, Vladyka reflected upon the notion of spiritual blindness and our constant need for "sharper" vision of our Christian vocation.

Numerous faithful approached the chalice to receive the Holy Eucharist. About 150 people approached the hierarch for a personal moment of prayer at the end of the service, while veneration the cross and receiving memorial icon cards from the archbishop.

The day continued with the celebratory luncheon in honor



of Vladyka Daniel. Children and adults, professionals and armatures shared their talents in a prayerful Holy Apostles Lenten concert, while reciting poetry and offering religiously themed songs under the masterful leadership of Veronika Plisak and Pani Alexandra Pavlykivsky.

As His Eminence prepared for departure, in the late hours of the afternoon, those that were still in attendance followed the archbishop outside for a friendly parish photo on the front steps of the church.

*Photos and text by
Seminarian Hryhorii Matviiv*

Храмове свято св. Івана Хрестителя, Портленд, Оригон

Продовження зі ст. 28



Владика Антоній і приводив приклад у своїй проповіді, повній простоти і життєвого досвіду. Адже простота і доступність пригортає людей, загострює увагу

на необхідності вибору у своєму житті. Вибрати молитву, вибрати любов до інших і є тією сіллю землі, яка ніколи не вивітриться. Наш архієрей з добротою і мудрістю

старця був, і є послідовником Того, хто стоїть і стукає, і хто йому відкриє своє серце, він буде мати з ним трапезу.

Всі парафіяни і гості мали можливість молитовної єдності, відвертості під час Служби Божої. Кожне прохання ектеній, виголошене дияконом Адріаном, було звернене до кожного присутнього, молитовний і радісний настрій був протягом всього часу проведеного з нашим митрополитом.

Після Служби Божої відбувся святковий обід. Страви хоч і пісні, але смачно приготовлені людьми, які не байдужі до життя парафії. Розмови і плани на майбутнє, всі присутні мали можливість підійти до Владики за порадою і благословінням. Спільна фотографія в цей пам'ятний день, який залишиться в наших серцях надовго.

На многії літа, Владико!

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11 Days

November 5 - 15, 2017

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His Eminence Metropolitan Antony



ITINERARY

Sunday, November 05 – Day 1

Depart USA on an overnight flight to Tel Aviv

Monday, November 06 – Day 2: Arrival Tel Aviv – Transfer to Nazareth

Upon arrival in Tel Aviv the group is met by our Orthodox tour escort who will accompany the group for the entire trip in the Holy Land. We travel to Nazareth and settle into our hotel for an overnight. Open buffet dinner at the hotel. (D)

Tuesday, November 07 – Day 3: Nazareth – Cana – Mt. Tabor

Open buffet breakfast. Our first stop is Mt. Tabor to pray at the Greek Orthodox Monastery of Transfiguration. Next we visit Cana of Galilee, including the Greek Orthodox Church, where we see two of the six jars that Jesus used in the first miracle of turning water into wine for the wedding feast. We proceed to Nazareth, visiting the Greek Orthodox Church of the Annunciation and Gabriel's Well. We visit the Nazareth Synagogue, see Mt. of Precipice and walk along Blessed Mary's route from the Orthodox Church to the Basilica of Annunciation. Dinner and overnight in Nazareth. (B, D)

Wednesday, November 08 – Day 4: Ministry on the Sea of Galilee

Open buffet breakfast. We enjoy a special experience as we sail on the peaceful waters of the Sea of Galilee. Our visit continues with a visit of the ancient Synagogue where Jesus preached. Our next visit is to the Mt of Beatitudes and the Church of the Multiplication of Fish and Loaves where we see the fabulous Byzantine Mosaic showing the five loaves and the two fish. These are the same caught in the Sea of Galilee and partaken of by Our Lord and the Holy Apostles. We enjoy a lunch of St. Peter's fish in a local restaurant. We visit St Peter's Primacy Church and the Valley of the Doves at the foot of the Arbel Cliff. Here is the ancient highway on the Via Maris leading from Mediterranean Sea to Damascus and is part of the route taken by Jesus from Nazareth to the Sea of Galilee. This is known as the Gospel Trail. Dinner and overnight in Nazareth. (B,L,D)

Thursday, November 09 – Day 5: Capernaum- Caesarea – Lod – Jerusalem

Open buffet breakfast. We start the day with a visit to the Greek Orthodox Church at Capernaum. We continue to Caesarea travelling along the Plains of Sharon. We have a guided tour that includes the Theatre, Herod's Palace, Hippodrome Port and Aqueducts. We enjoy a coffee stop in a café on the shores of the Mediterranean Sea. We also stop in Lod to see the tomb of St. George the Dragon slayer, before arriving in Jerusalem for dinner and overnight. (B,D)

Friday, November 10 – Day 6: Jerusalem – Mt Olives – Mt Zion

We ascend Mt of Olives visiting the Ascension chapel, then walk down the Palm (Willow) Sunday road stopping at the church of Mary Magdalene. We visit the Garden of Gethsemane and the Grotto of Gethsemane built at this holy place. En route to Mt Zion we pass St. Stephen Church, marking the area where the first Christian Martyr was stoned to death. Lunch is on your own, after which we visit St Peter in Gallicantu, Upper Room, King David's Tomb and Dormition Abbey. A meeting will be held with the Patriarch of Jerusalem. (TBC) Overnight in Jerusalem. (B,D)

Saturday, November 11 – Day 7: Holy Sepulcher – Wailing Wall – St Ann's Church – Monastery of the Cross

Open buffet breakfast. Today we visit the Old City including Ecce Homo, a church and convent along the path (Via Dolorosa), where Pontius Pilate presented the tortured Christ to the masses and washed his hands of him. We will see the prison where Christ our Lord was tortured and humiliated with a crown of thorns before he was forced to carry his cross along the Via Dolorosa-the Path of Suffering. We enter the Church of the Holy Sepulcher, which is so large that both the Golgotha (the site of Crucifixion) and the Holy Tomb of Christ are located here. We continue to the Pools of Bethesda and the Wailing Wall. Overnight and dinner in Jerusalem. (B,D.)

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Sunday, November 12 – Day 8: Bethany – Bethlehem – St Sabas – Shepherd Field

Open buffet breakfast. We start our visit this morning with the Greek Orthodox Church at Bethany marking the place where Jesus met the Sisters, at the entrance of the town, followed by a visit to the Greek Orthodox Church built over Lazarus tomb (TBD). We have the day in Bethlehem to visit the Church of Nativity. We visit the Shepherd Field (Orthodox Church) followed by lunch on your own. Men will visit the Monastery of St. Sabas in the desert (TBD), while women have shopping time in Bethlehem at the Kando family store and also the Palestinian Heritage Center where we see the traditional crafts made by local women. We also visit the Church of St. Nicholas near Bethlehem. Tonight we walk the Cardo to the Church of the Holy Sepulcher where we participate in the Divine Liturgy starting at 11:00PM. Dinner and overnight in Jerusalem. (B,D)

Monday, November 13, – Day 9: Jericho to include Mt of Temptation – Dead Sea – Jordan River

After a buffet breakfast we take a full day excursion to the city of Jericho, the oldest continuously inhabited city in the world. We take a cable car to the Greek Orthodox Monastery at Mt of Temptation for a visit of the Monastery – from here you will have a great view over Jericho – Dead Sea, Mt Moab and Mt Nebo in Jordan. Then we take a swim in the mineral rich waters of the Dead Sea. We stop at the Jordan River Baptismal site at Bet Arabah. Return to Jerusalem for dinner and overnight. (B,D)

Tuesday, November 14, – Day 10: Jerusalem – Ein Karem

Following breakfast we have a leisurely morning we drive to Ein Karem to see St John Ba Harim “birthplace of John the Baptist”, Mary’s Spring where Mary came to share the good news announced to her by the Archangel Gabriel with Elizabeth, her cousin, the mother of John the Baptist. Tonight we have a farewell dinner at a local restaurant in Bethlehem. Overnight in Jerusalem. (B, Special dinner)

Wednesday, November 15, Day 11: Tel Aviv- USA

This morning we depart for the airport and our flight home arriving in the afternoon. (B)

YOUR COMPREHENSIVE TOUR INCLUDES

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- Lunches
- Church donations
- Anything not mentioned above
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(We recommend \$6pp per day for guide /\$4 pp per day for driver/\$1 for dining room staff per meal, \$2.00 per person at restaurant meals + \$ 4.00 total for baggage handling)/(If group is less than 20 guests, then we recommend that gratuities for guide and driver to increase to \$7.00 per person per day for the guide and \$5.00 per person per day for the driver.

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Deposits and final payment: A deposit of \$500.00 per person by check should accompany the registration form along with your optional travel protection payment, if purchasing, and a copy of your passport picture page by August 2, 2017. Final payment is due by September 5, 2017. Please mail your payment to: Select International Tours, 85 Park Ave., Flemington, NJ 08822 Attn: Kristine Smart, 800-842-4842, kristine@select-intl.com.

Your passport must be valid at least six month after the date of the trip return. Reservations will not be processed until we have passport copies. Prices quoted are based on cash payments. Cash prices \$3,395.00 for the complete package, \$2,395.00 land only (air not included), \$595.00 single supplement (in room by yourself) Credit card payments are: \$3,565.00 for the complete package, \$2,515.00 for land only, \$625.00 single supplement.

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parture a total of \$500.00 is non-refundable. Within 60 days of departure all payments are non-refundable regardless of reason for cancellations. All cancellations must be in writing. Unused portions of the trip are not refundable. We strongly encourage you to purchase **Travel Protection**. Call or visit our website for details on the cost per person for the Group Deluxe and Cancel For Any Reason (CFAR) plans. We encourage all travelers to purchase a plan at the time of initial deposit. See attached travel protection information for details, www.selectinternationaltours.com.

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November 5 – 15, 2017 (Attn: Kristine)

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Enclosed is a check/money order in the amount of \$ _____ for my initial deposit.

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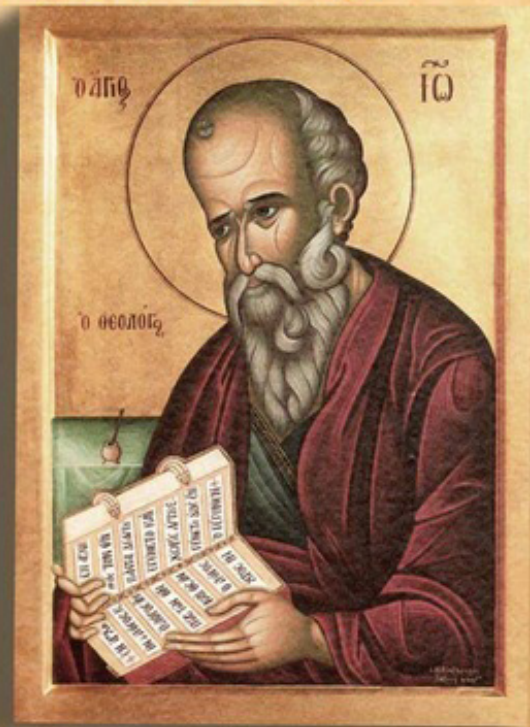
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Третій Четвер місяця

6:30-8:30 п.п.



Четвер, 18 травня 2017

о. Андрій Дамик - "Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape" (о. Андрій Дамик)

Четвер, 15 червня 2017

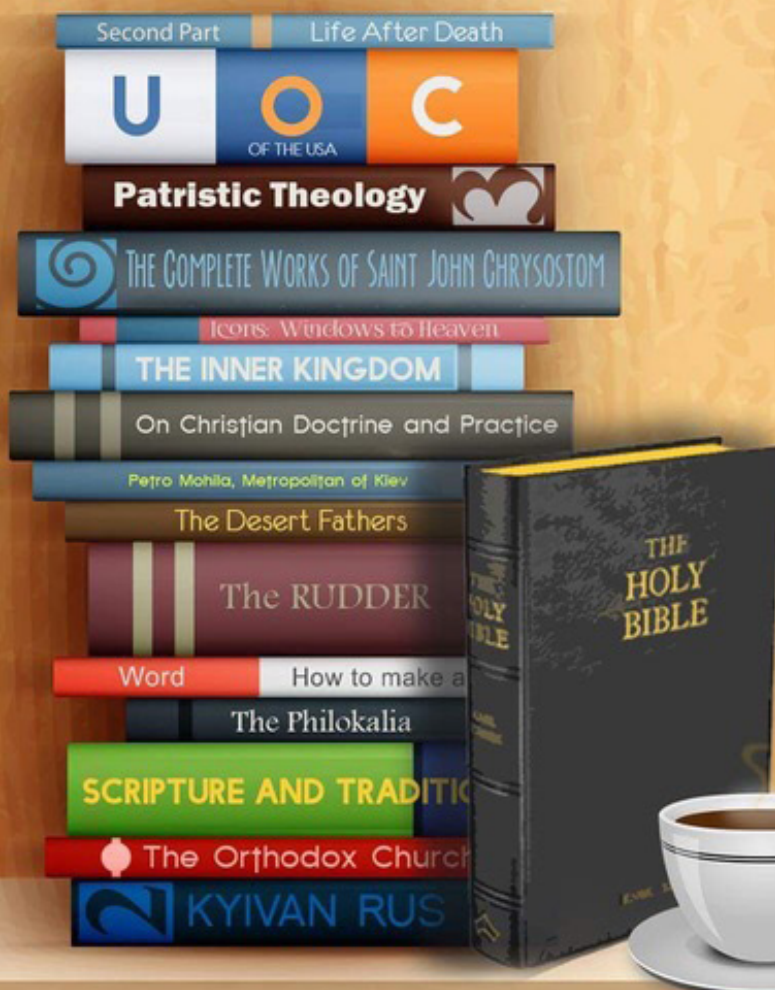
о. Тарас Науменко - "Роздумування про Божественну Літургію" (М. Гоголь)
Тема - Обговорення про Божественну Літургію

Четвер, 20 липня 2017

о. Антоній Перкінс - "Молитовник Української Православної Церкви в США"

Тема - Догматичне Богосл'я для решта нас

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Організована деканатом околиці Чикаго,
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With participation of His Eminence Archbishop Daniel,
the Ruling Hierarchy of the Western Eparchy of the UOC of the USA

За участю Високопреосвященного Архієпископа Даниїла,
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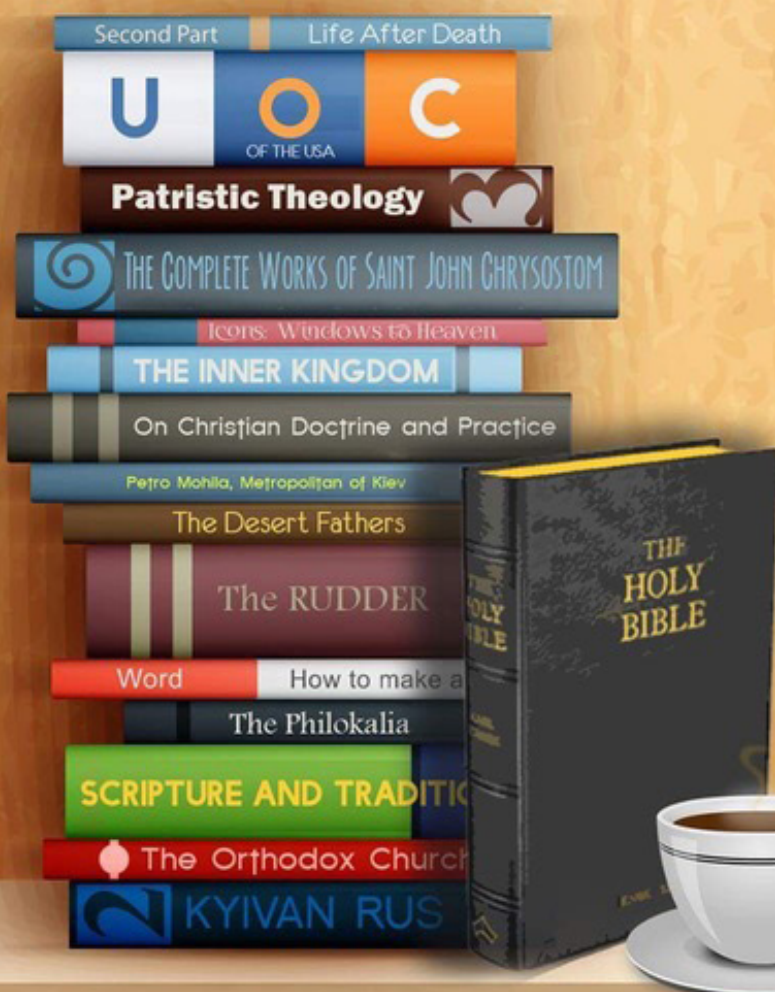
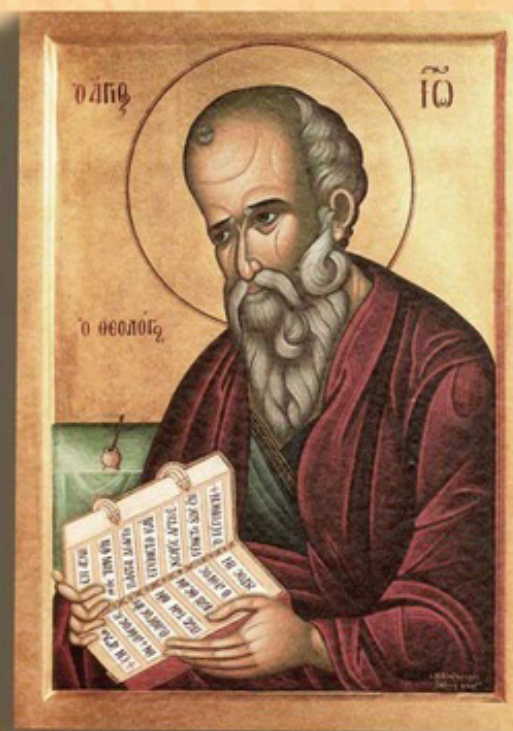


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Thursday, May 18, 2017

Fr. Andrew Damick - "Orthodoxy & Heterodoxy, Finding the way to Christ in a Complicated Religious Landscape" (Fr. Andrew Damick)

Thursday, June 15, 2017

Fr. Taras Naumenko - "Meditations on the Divine Liturgy" (N. Gogol)

Topic: Discussion on the Divine Liturgy

Thursday, July 20, 2017

Fr. Anthony Perkins - "UOC of USA Prayer Book"

Topic: Dogmatic Theology for the Rest of Us

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Free-will donations accepted

Light refreshments will be served

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The 70th Annual UOL Convention

July 26th-July 30th 2017

Crowne Plaza, Warwick, RI



Hosted by
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"Declare among the nations, His works" -Psalm 104:1

St. Michael Ukrainian Orthodox Church in Woonsocket, RI is looking forward to hosting the 70th Annual Convention of the Ukrainian Orthodox League in July. Our theme, *"Declare among the nations, His works"* (Psalm 104:1) is a call to be a witness to the beauty and wisdom present in all of God's creation. It is a call to "Be bold!" and to share His Word with everyone we meet, from the farthest reaches of the world, to the "biggest little state in the union."

Enjoy Rhode Island!

Our little state is filled with beautiful scenery, great food, and fun things to do. It is truly a testament to the beauty of God's creation.

Here are some highlights we have planned for this year's Convention:

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- Clambake by the bay in historic Jamestown
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Please visit <http://stmichaeluoc.org/uol2017> or email Janice at bridesong150@gmail.com for registration forms and more information
Facebook: 2017 UOL Convention

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June 19 -22
- Session 2 Diocesan Church School Camp
June 25 - July 8, Ages 9-13
- Session 3 Teenage Conference
July 9 - 22 Ages 13-18
- Session 4 Mommy & Me/Daddy & Me Camp I
July 31 - August 4
Ages 4-8 and Parent(s)
- Session 5 Family Fest - Labor Day Weekend
September 1- 4
All Ages!

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- Additional weekends to be announced.
- Keep updated at www.uocofusa.org or www.allsaintscamp.org

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Celebrating the Life of St Nicholas

with the children of Znamyanka Orphanage
and His Eminence Archbishop Daniel

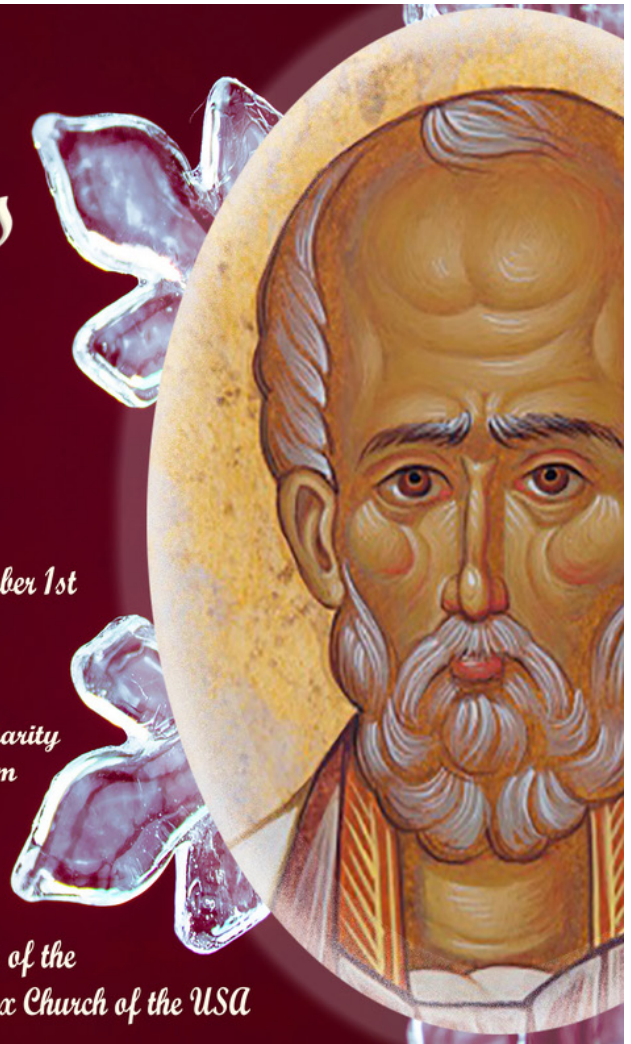
December 22- 30, 2017

Trip Cost: \$2500

Application Deadline: November 1st

Further Information:
Office of Christian Charity
at imahlay@yahoo.com

A Missionary Trip of the
Ukrainian Orthodox Church of the USA



May God grant to them many,
happy and blessed years!

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V. Rev. Benjamin Worlinsky	June 04, 1967
Rev. Ivan Synevskyy	June 05, 2010
Rev. Mark Phillips	June 15, 2002
V. Rev. Volodymyr Zinchyshyn	June 16, 1997
Protopresb. William Diakiw	June 17, 1956
V. Rev. Andrew Gall	June 26, 1988
V. Rev. Stephen Masliuk	June 29, 2002
V. Rev. Anthony Ugolnik	July 06, 1991
V. Rev. Michael Danczak	July 13, 2002
V. Rev. Yuriy Kasyanov	July 13, 2000
V. Rev. Dennis Kristof	July 17, 1982
Rev. Mykola Dilendorf	July 24, 2011
Dn. Nicholas Zachary	June 25, 2011

Holy Baptism... as of 07/17/2017



Bezbakh, Vitaliy baptized and chrismated on April 23, 2017 in St. Luke UOC Church, Warners, NY 13164. Child of Andrii Bezbakh and Tetiana Bezbakh. Sponsors: Oleh Kovalchuk and Liudmyla Peleshko. Celebrated by Fr. Mykola Andrushkiv.

Burakov, Vladyslav baptized and chrismated on April 22, 2017 in Sts. Peter and Paul UOC Church, Palos Park, IL 60464. Child of Volodymyr Burakov and Olena Valchuk. Sponsors: Vasyl Sobeshkevych and Alla Lohashchuk. Celebrated by Fr. Vasyl Sendeha.

Bychkiv, Victoria baptized and chrismated on July 31, 2017 in Holy Trinity UOC Church, Goshen, IN 46528. Child of Yuriy Bychkiv and Iryna Kulish. Sponsors: Yuriy Karenets and Oleksandra Bychkiv. Celebrated by Fr. Siloan Rolando.

Chicka, Rose Victoria baptized and chrismated on July 2, 2017 in Holy Ghost Orthodox Church Church, Slickville, PA 15684-0003. Child of Robert Stanley Chicka, Jr and Allison Kathryn Thiel. Sponsors: Adam Arthur Thiel and Janene Roberta Chicka. Celebrated by Fr. Robert Popichak.

Fedorovych, Davyd baptized and chrismated on December 24, 2016 in Sts. Peter and Paul UOC Church, Palos Park, IL 60464. Child of Taras Fedorovych and Khrystyna Bednarska. Sponsors: Volodymyr Zadovorny, Bohdan Orshak and Tetiana Hutsalyuk and Khrystyna Doskochynska. Celebrated by Fr. Vasyl Sendeha.

Gardiner, Oliver Wallen baptized and chrismated on June 3, 2017 in Sts. Peter and Paul UOC Church, Palos Park, IL 60464. Child of Nikitas Gardiner and Aileen Rak. Sponsors: Willian Benda and Alyssa Rak. Celebrated by Fr. Vasyl Sendeha.

Genyk, Paul baptized and chrismated on July 8, 2017 in Sts. Peter and Paul UOC Church, Palos Park, IL 60464. Child of Mykhaylo Genyk and Olga Mazur. Sponsors: Paul Bielecki, Craig Cox, Andriy Ostapuck, Olenka Pach, Svitlana Zavid and Svitlana Genyk. Celebrated by Fr. Vasyl Sendeha.

Gillespie, Joseph Aleksandr baptized and chrismated on June 3, 2017 in St. Andrew UOC Church, Jamaica Plain, MA 02130. Child of Joseph Gillespie and Valeriia Gillespie. Sponsors: Uriy Kalita and Natalia Manger. Celebrated by Fr. Roman Tarnavsky.

Greitsar, Julia baptized and chrismated on March 1, 2017 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Oleg Greitsar and Iryna Korol. Sponsors: Volodymyr Koro, Tetiana Dudliv, Ivan

Nesteruyk, Khrystyna Androshchuyk, Serhii Antoniuk and Olisia Antoniuk, Ivan Ursuliak and Galina Ursuliak. Celebrated by Fr. Petro Levko.

Gubanich, Gibson Victor Ford baptized and chrismated on May 13, 2017 in St. Vladimir's Ukrainian Orthodox Cathedral Church, Parma, OH 44134-2864. Child of Gary Robert Gubanich and Kathryn Marie Waschtschenko. Sponsors: Kenny Alan Laidman and Natasha Marie Waschtschenko. Celebrated by Fr. John Nakonachny.

Gunko, Anthony Valentine baptized and chrismated on November 19, 2016 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Valentine Gunko and Viktoriya Lantushenko. Sponsors: Oleg Ivanov, Ruslan Mustalir, Helen Lantushenko and Marta Mroczkowska. Celebrated by Fr. Petro Levko.

Harkness, Edward Daniel baptized and chrismated on June 18, 2017 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Gregory Medley Harkness and Inna Masheyko. Sponsors: August Moschera and Yevgenia Litvinsky. Celebrated by Fr. Petro Levko.

Kasylenko, Alex baptized and chrismated on June 4, 2017 in St. Andrew UOC Church, Los Angeles, CA 90026-3455. Child of Vadym Vasylenko and Elena Klimenko. Sponsors: Michael Lubichenko and Olexandra Tverdovskay. Celebrated by Fr. Vasyl Shtelen.

Kucher, Veronica baptized and chrismated on April 21, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Sergey Kucher and Olga Kara. Sponsors: Vladimir Tishchenko and Ganna Yusupova. Celebrated by Fr. Georgiy Tyapko.

Kurdgelashvili, Shalva David baptized and chrismated on May 20, 2017 in St. Mary Dormition UOC Church, Jones, OK 73049-0793. Child of Dr. George Kurdgelashvili and Dr. Eka Makharoblidze. Sponsors: David Kavtaradze, Nikoloz Chitaia and Natia Esiashvili. Celebrated by Archimandrite Raphael.

Losey, Maksym Christia baptized and chrismated on October 1, 2016 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Dillon John Losey and Tetyana Brus. Sponsors: Timothy Lall and Ganna Vasylenko. Celebrated by Fr. Petro Levko.

Matzek, Henry Anatole baptized and chrismated on June 16, 2017 in Holy Trinity UOC Church, Cheektowaga, NY 14227. Child of Matthew David Maazen and Bridget Nicol Petruczo. Sponsors: James Matzen Jr, Victor Zhybai and Christy Petruczok. Celebrated by Fr. Yuriy Kasyanov.

Morhun, Mia baptized and chrismated on October 23, 2016 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Mykhailo Morhun and Ilona Chetvertakova. Sponsors: Ostap Danylkiv, Nazar Yaroshuk,

Zoryana Morhun and Elena Eksuzian. Celebrated by Fr. Petro Levko.

Mysla, Ellison baptized and chrismated on March 23, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Vladyslav Mysla and Olga Marushka. Sponsors: Pavel Surmenok and Olesia Vasylieva. Celebrated by Fr. Georgiy Tyapko.

Nunez, Karolina baptized and chrismated on May 6, 2017 in Sts. Peter and Paul UOC Church, Palos Park, IL 60464. Child of Alberto Armando Nunez Jr and Krystyna Zhavoronkova. Sponsors: Arismandro Nunez and Alina Bokach. Celebrated by Fr. Vasyl Sendeha.

Ostapovych, Makar baptized and chrismated on December 17, 2017 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Ivan Ostapovych and Anastasia Beznosniuk. Sponsors: Iurii Shpilei, Volodymyr Kostaschcuk, Anastasia Bordiuzhan and Hanna Buryk. Celebrated by Fr. Petro Levko.

Scabarozi, Stella Grace baptized and chrismated on July 1, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of John Scabarozi and Sarah Swindle Scabarozi. Sponsors: Timothy Scabarozi and Nicole Scabarozi. Celebrated by Fr. Zinoviy Zharsky.

Simonian, Arsen baptized and chrismated on May 27, 2017 in St. Andrew UOC Church, Los Angeles, CA 90026-3455. Child of Artour Simonian and Nina Abramova. Sponsors: and Diana Shumanova. Celebrated by Fr. Vasyl Shtelen.

Skibiski, Benjamin baptized and chrismated on June 24, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Edward J. Skibiski Jr. and Kristen Skibiski. Sponsors: Pani Nataliya Zharsky and . Celebrated by Fr. Zinoviy Zharsky.

Skibiski, Catherine baptized and chrismated on June 24, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Edward J. Skibiski and Kristen Skibiski. Sponsors: Pani Nataliya Zharsky and . Celebrated by Fr. Zinoviy Zharsky.

Skibiski, Theodore baptized and chrismated on June 24, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Edward J. Skibiski Jr. and Kristen Skibiski. Sponsors: Pani Nataliya Zharsky and . Celebrated by Fr. Zinoviy Zharsky.

Skibiski, Catherine baptized and chrismated on in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Kenneth Kruser and Gail Finnegan. Sponsors: Pani Nataliya Zharsky and . Celebrated by Fr. Zinoviy Zharsky.

Skibiski Jr., Edward J. baptized and chrismated on June 24, 2017 in Holy Trinity UOC Church, Trenton, NJ 08610. Child of Edward Skibiski and Susan Skibiski. Sponsors: Chester Skibiski and Margaret Skibiski. Celebrated by Fr. Zinoviy Zharsky.

Stickel, Charlotte Katherine baptized and chrismated on November 13, 2016 in Holy Trinity UOC Church, Goshen, IN 46528. Child of Michael Alexander Stickel and Andrea Leigh Shearin. Sponsors: Nicholas Stickel and Olga Stickel. Celebrated by Fr. Siloan Rolando.

Sundland, Baylee Mariee baptized and chrismated on June 13, 2017 in St. Michael UOC Church, Hammond, IN 46324. Child of Raymond Thomas Sundland and Jamie Cressler. Sponsors: James Abraham and Maria Elena Abraham. Celebrated by Fr. Raymond Sundland.

Sushyk, Matthew baptized and chrismated on May 6, 2017 in St. Michael's UOC Church, San Francisco, CA 94103. Child of Volodymyr Sushyk and Nadiya Vorobyova. Sponsors: Maksym Vorobiyav and Oksana Vdovenko. Celebrated by Fr. Georgiy Tyapko.

Tarasiuk, Dennis baptized and chrismated on June 25, 2017 in St. George UOC Church, Yardville, NJ 08620-9775. Child of Oleksandr Tarasiuk and Kateryna Yushko. Sponsors: Anton Kerusenko and Milana Balcaitis. Celebrated by Fr. Petro Levko.



Robert Stanley Chicka, Jr and **Allison Kathryn Thiel** in Holy Ghost Orthodox Church Parish, Slickville, PA, on June 27, 2009, witnessed by Robert Stanley Chicka, Sr, Dana Piatek and Gregory Susa. Celebrant: Fr. Robert Popichak

Garret James Jones and **Nadezda Mamedova** in St. Mary Ukrainian Orthodox Church Parish, Jones, OK, on May 20, 2017, witnessed by Nathaniel Franklin and Christen Hickey. Celebrant: Archimandrite Raphael and Fr. Dn Nicodemus Crowe

Michael Salup and **Faith Neswick** in Sts. Peter and Paul UOC Parish, Palos Park, IL, on May 13, 2017, witnessed by Jessica Wiaduch-Alcala and Bryan Elizondo. Celebrant: Fr. Vasyl Sendeha

Nazarii Semeniuk and **Natalia Oliinyk** in Sts. Peter and Paul UOC Parish, Palos Park, IL, on May 21, 2017, witnessed by Iryna Dzhudzhuik and Nazarri Stefaniak. Celebrant: Fr. Vasyl Sendeha

Oleg Tieriekhov and **Svitlana Tierihova** in St. Volodymyr UOC Parish, New York, NY, on May 18, 2017, witnessed by Maxym Tieriekhov and Maria Muzychka. Celebrant: Fr. Volodymyr Muzychka

Yuriy Zmysly and **Aimee Pierog** in Sts. Peter and Paul UOC Parish, Palos Park, IL, on June 10, 2017, witnessed by Amber Dabrowski and Andriy Zmysly. Celebrant: Fr. Vasyl Sendeha



Baranyk, John of Johnson City, NY on May 12, 2017 at the age of 96 years, officiating clergy Fr. Ivan Synevskyy and Fr. Philip Harendza of St. John the Baptist UOC Parish, Johnson City, NY.

Barnick, Katherine of Albany, NY on May 21, 2017 at the age of 86 years, officiating clergy Fr. Vasyl Dovgan and Fr. Bohdan Kalynyuk of St. Nicholas UOC Parish, Troy, NY.

Baylar, Natalie of Troy, NY on June 10, 2017 at the age of 90 years, officiating clergy Fr. Vasyl Dovgan of St. Nicholas UOC Parish, Troy, NY.

Bedik, Nickolas of Parma, OH on May 25, 2017 at the age of 66 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir UO Cathedral Parish, Parma, OH.

Bolez, Mary of Macungie, PA on October 20, 2016 at the age of 99 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

Chomenko, Maria of South Bend, IN on December 5, 2017 at the age of 93 years, officiating clergy Fr. Siloan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Dokijenko, Michael of Goshen, IN on August 27, 2016 at the age of 86 years, officiating clergy Fr. Siloan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Gebet Mosura, Mary of Orange, CA on May 18, 2017 at the age of 96 years, officiating clergy Fr. Michael Tassos and Fr. Michael Kochis of St. Luke Antiochian OC and St Vladimir UOC Parish, Garden Grove, CA and Ambridge, PA.

Horodniak, Theodore J. of Whitestone, NY on June 13, 2017 at the age of 74 years, officiating clergy Fr. George Bazylevsky of St. Volodymyr Mission Parish, Kerhonkson, NY 12446.

Kochanowsky, Joseph of Newington, CT on June 16, 2017 at the age of 92 years, officiating clergy Fr. Adrii Pokotylo of St. Mary UOC Parish, New Britain, CT.

Kosik, Anna of Northhampton, PA on May 6, 2017 at the age of 95 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

Manek, Julia Mae of Harrah, OK on June 8, 2017 at the age of 89 years, officiating clergy Archimandrite Raphael Moore of St. Mary Dormition UOC Parish, Jones City, OK.

Melnyk, Stefan of Newington, CT on June 10, 2017 at the age of 83 years, officiating clergy Fr. Adrii Pokotylo of St.

Mary UOC Parish, New Britain, CT.

Mulato, Mary of Nanty Glo, PA on July 2, 2017 at the age of 88 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA 15943-1309.

Novachenko Jr., Peter of Osceola, IN on May 7, 2017 at the age of 65 years, officiating clergy Fr. Siloan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Onesko, John of Austintown, OH on May 19, 2017 at the age of 89 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.

Papinchak, Michael of Sewickley, PA on June 17, 2017 at the age of 95 years, officiating clergy Fr. Michael Kochis of St. Vladimir UOC Parish, Ambridge, PA.

Pavlyshyn, Emil of Cleveland, OH on June 8, 2017 at the age of 94 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir's Ukrainian Orthodox Cathedral Parish, Parma, OH.

Puntus, Kaciaryna of Syracuse, IN on August 11, 2016 at the age of 85 years, officiating clergy Fr. Siloan Rolando of Holy Trinity UOC Parish, Goshen, IN.

Rosko, Richard H. of Upper Macungie, PA on May 16, 2017 at the age of 75 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

Sedilko, Anna of Nanty Glo, PA on January 25, 2017 at the age of 91 years, officiating clergy Fr. George Hnatko of Holy Ascension Parish, Nanty Glo, PA 15943-1309.

Sereda, Anna of Parma, OH on June 13, 2017 at the age of 92 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir's Ukrainian Orthodox Cathedral Parish, Parma, OH.

Shultz, Katherine V. of Allentown, PA on October 9, 2016 at the age of 86 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

Smerek, Stella S. (Slota) of Surprise, AZ on December 2, 2016 at the age of 97 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.

Spivak, Arlene of Berkeley, CA on April 5, 2017 at the age of 81 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Sundland, Dorothy (Pani Matka) Jean of Hammond, IN on June 6, 2017 at the age of 83 years, officiating clergy Metropolitan Antony of St. Michael's UOC Parish, Hammond, IN.

Wichensan, Clarissa L. of Allentown, PA on October 6, 2016 at the age of 97 years, officiating clergy Fr. Anthony Perkins of St. Mary's UOC Parish, Allentown, PA 18102.



June – Червень

21st 1948 -	PRIEST JOHN SENCHUK
21st 1955 -	PRIEST JOHN PALEY
23rd 1973 -	PROTOPRESBYTER VOLODYMYR KLODNYTSKY
30th 1975 -	PROTOPRESBYTER PAWLO SZPIRUK
24th 1976 -	PROTOPRIEST EVHEN NOVITSKY
20th 1977 -	PROTOPRIEST WASYL BULAVKA
23rd 1981 -	PRIEST EUGENE KRYWOLAP
3rd 1982 -	PROTOPRESBYTER PETER MAJEVSKY
19th 1982 -	PRIEST ANDREW ILINSKY
21st 1987 -	PROTOPRESBYTER FRANK LAWRYK
29th 1990 -	PROTOPRESBYTER IVAN TKACZUK
30th 1995 -	PROTOPRIEST JOHN KULISH
4th 1996 -	PROTOPRIEST JOHN KULCHYCKY
20th 1997 -	PROTOPRESBYTER STEPHEN HANKAVICH
6th 2000 -	PRIEST WOLODYMYR CHUHAJ
22nd 2000 -	PROTOPRESBYTER STEPHEN HALLICK-HOLUTIAK
9th 2001 -	PROTOPRIEST IHOR MIROSHCHENKO
18th 2003 -	PROTOPRESBYTER BOHDAN ZELECHIWSKY
6th 2010 -	PROTOPRESBYTER FRANK ESTOCIN
13th 2013 -	PRIEST VLADIMIR IVANOV
23rd 2014 -	PROTOPRIEST WSEWOLOD SHEMETYLO

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

July – Липень

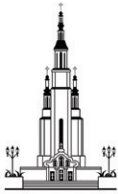
5th 1952 -	PRIEST PHILIP HALICKE
7th 1967 -	PRIEST LAWRENTIJ SKLONNYJ
6th 1973 -	PROTOPRIEST ILYA NAHIRNIAK
25th 1978 -	PROTOPRIEST JACOB KOSTECKY
28th 1978 -	PROTOPRIEST JOSEPH KRETA
17th 1979 -	PROTOPRIEST MYKOLA LITWAKIVSKYJ
16th 1980 -	PROTOPRIEST PETER KOWALCHYK
18th 1984 -	IHUMEN GREGORY REYNOLDS
30th 1985 -	PROTOPRIEST DEMETRIUS LESCHISHIN
5th 1988 -	PRIEST LEW PORENDOWSKY
23rd 1989 -	PRIEST FEDIR LEONTOVICH
2nd 1994 -	PROTOPRESBYTER ARTEMY SELEPYNA
2nd 1995 -	PRIEST EUGENE BOHUSLAWSKY
17th 1995 -	PROTOPRIEST DMYTRO TELENSON
10th 1996 -	PROTOPRIEST KONSTANTINE KALINOWSKY
22nd 2003 -	PROTOPRIEST WIACHESLAW ILCHUK

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Annual Altar Servers Retreat

10-12 August
See p. 36

Mommy&Me/Daddy&Me Camp

31 July – 4 August
All Saints Camp
See p. 39

Clergy Conference

16-18 October, 2017
Metropolia Center
South Bound Brook, NJ

Annual Altar Servers Retreat

10-12 August
Palos Park, IL
See p. 36

Holy Land Pilgrimage

5-15 November
See p. 31-34

Family Fest 2017

1-4 September
All Saints Camp

**Winter Mission Trip
to Znamyanka Orphanage**

22-30 December
See p. 40