

Українське Православне Слово

Ukrainian Orthodox Word



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His Eminence Metropolitan ANTONY

His Grace Bishop DANIEL - Consistory President

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Faith and Photography Contest



With the blessing of our Hierarchs, we are pleased to announce a new opportunity for the youth of our church to express their faith.

The Consistory Office of Youth & Young Adult Ministry wants to encourage youth and young adults to explore their creative talents and to glorify God through art, with the Annual Ukrainian Orthodox Church Faith and Photography Contest.

Part of our mission, is to provide youth and college aged young adults the opportunity to become more involved with their faith, while showcasing the talented and creative youth we have within in our Ukrainian Orthodox Churches. We want our youth to realize that having fun and utilizing creativity can be manifested in a project that shows how they correlate their life with their faith.

The Contest starts September 1. We ask that you encourage all youth and college students to participate. Deadline for entries is November 15th. Prizes will be awarded for first and second place. To broaden the experience and best utilize social media, we will be allowing individuals to view the submissions on-line and vote for their favorite! A People's Choice winner will be awarded in each category.

Questions about the contest may be made to the Office of Youth & Young Adult Ministry at uocyouth@aol.com.

In Him
Natalie Kapeluck Nixon
Director
Consistory Office of Youth & Young Adult Ministry

On the Front Cover picture is from:

2016 Second Place People's Choice

Anna Swindle: The picture I have chosen represents joy. Every time the sun is out and shining down on us we smile, bringing us and the people around us joy. As Orthodox Christians we know we may have some cold, weary days but we will also have some bright, joyous days.



Great Lent Epistle in the year of our Lord 2017

PERMANENT CONFERENCE OF UKRAINIAN ORTHODOX BISHOPS BEYOND THE BORDERS OF UKRAINE

Beloved in the Lord, Reverend Clergy! Dear Brothers and Sisters!

By the Grace of God, very recently we joyfully celebrated the Great Feast of the Incarnation of our Lord and Savior Jesus Christ who “for us men and for our salvation came down from the heavens and was incarnate of the Holy Spirit and the Virgin Mary and became man.” (The Nicene Creed).

In these days, Great Lent is already beginning and our Holy Church is preparing us for the events, the culmination of the history of humanity, in the relationship between the Creator and His creation. For God so loved the world that He gave His Only-Begotten Son to die for us in order to grant us eternal life, (John 3:16). For our sake and for our salvation, the Son of God willingly suffers and endures crucifixion and death. During this Holy 40 day period, as we approach the most important event for us all, the Holy Church calls us to adequately prepare ourselves to come near, to feel the incomprehensible love of God for us sinners, and to understand the price that was paid so that we may receive salvation and eternal life.

The Lord says “if anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matthew 16:24). The days of Great Lent are the days when, with God’s help, we should make the maximum effort, weak and sinful as we are, to carry our cross. We should try to repent more deeply, to cleanse our body and soul from sin more, to forgive others more, to pray more, to fast more, to engage in constant spiritual warfare and thus lay a good foundation for our spiritual cleansing and spiritual development so that we are adequately prepared for Passion Week and the Holy Resurrection.

As the Holy Orthodox Church teaches, the path to God is the way of carrying our cross; it is a narrow and thorny path; it is the path of continuous falls under the cross and of continuous rises again.

This is the way, after our personal Golgotha, wherein the light of Christ's Resurrection will shine on us. We must never forget the words of our Lord: "Where I am, there my servant will be also" (John 12:26).

In our days, people who truly seek God do not seek a religious corporation that is financially rich or gives easy answers to concerns about God or gathers thousands of people in stadiums who want to listen to easy messages that are pleasant to their ears about themselves and about God. They are told that God is their friend, that He loves them, that He forgives them and they don't need to do anything serious and sacrificial in their life to be "saved". They are told to take the wide gate and the broad way to God, rather than the narrow gate and difficult way as is said in the Holy Gospel (Matthew 7:13-14). But our Orthodox Church is not spiritual fast food, and the true way to God is the way of Golgotha, the way of sacrifice, the way of limitation in life. This is the way of the cross which leads through Golgotha to Resurrection. As His All Holiness Ecumenical Patriarch Bartholomew said: "The Orthodox Church is distinguished from other Christian churches in that she has preserved unadulterated the first and most ancient ecclesiastical tradition and teaching, has avoided innovation and personal interpretation of the Holy Scriptures and dogmas of faith" (Encountering the Mystery by His All Holiness Ecumenical Patriarch Bartholomew). As we say in the Sunday of Orthodoxy: "this is the Apostolic faith, this is the faith of our Fathers, this is the Orthodox faith, this faith has established the universe".

Orthodoxy is not a philosophy, not a theory, not an ideology, but a way of life that should be lived, that should be experienced, as the psalmist David says: "Taste and see that the Lord is good." (Psalm 33)

The Holy Orthodox Church has one goal: with God's mercy and blessing, and through prayer, fasting, almsgiving, love for each other, through the Holy Sacraments, especially the Holy Eucharist, that we achieve salvation. The Lord says: "Without Me you can do nothing" (John 15:5).

Let us beseech the Lord not to leave us without His great mercy and bounty and that He strengthen us spiritually and physically, especially in these days of Great Lent, so that we can adequately meet His Holy Resurrection.

We sincerely greet the pious Ukrainian nation in Ukraine and beyond the borders of Ukraine with the beginning of Great Lent and we call God's blessings upon all of you.

Your servants in our Lord Jesus Christ,

✠ **YURIJ**, Metropolitan
Ukrainian Orthodox Church of Canada

✠ **ANTONY**, Metropolitan
Ukrainian Orthodox Church of the USA
Ukrainian Orthodox Church in Diaspora

✠ **JEREMIAH**, Archbishop
Ukrainian Orthodox Eparchy of Brazil and South America

✠ **DANIEL**, Archbishop-elect
Ukrainian Orthodox Church of the USA

✠ **ILARION**, Bishop
Ukrainian Orthodox Church of Canada

✠ **ANDRIY**, Bishop
Ukrainian Orthodox Church of Canada



Великопісне Послання 2017-го року Божого

ПОСТІЙНА КОНФЕРЕНЦІЯ УКРАЇНСЬКИХ ПРАВОСЛАВНИХ ЄПИСКОПІВ ПОЗА МЕЖАМИ УКРАЇНИ

Улюблені у Господі Священнослужителі! Дорогі браття і сестри!

З ласки Божої, зовсім недавно ми радісно святкували великий празник Боготілення, коли Господь і Спаситель наш Ісус Христос « для нас, людей, і нашого ради спасіння зійшов з небес і воплотився від Духа Святого і Марії Диви і став чоловіком» (Нікео-Царгородський Символ віри).

А в сьогоднішні дні вже розпочинається Великий піст, Свята Церква приготує нас до подій, які стали кульмінацією в історії людства, в відносинах Творця з Своїм творінням, бо так Бог возлюбив всіх нас, що віддав Сина Свого Єдинородного на смерть, щоб нам дарувати життя вічне(Ів. 3: 16). Син Божий ради нас і нашого спасіння добровільно йде на страждання, йде на розп'яття, йде на смерть. В ці дні святої Чотиридесятниці Свята Церква хоче нас достойно приготувати до цих найважливіших подій для всіх нас, щоб ми наблизились, відчули і зрозуміли, яка незбагненна Божа любов до нас грішних, якою ціною нам дароване спасіння і життя вічне.

Господь говорить , що хто хоче йти за Ним , має взяти свій хрест і йти за Ним(Мт 16:24). Дні Великого Посту для всіх нас є днями, коли ми з Божою допомогою повинні докладати максимум зусиль, як немічні і грішні Божі творіння, щоб старатись як найкраще нести наш хрест, більше каятись, більше очищати душу і тіло від гріхів, більше прощати іншим, більше молитись, більше поститись, зміцнятись у безперервній духовній боротьбі і цим закласти добру основу для нашого духовного очищення та духовного вдосконалення, щоб гідно зустріти дні Страстної Седмиці і Святого Воскресіння.

Як вчить Свята Православна Церква – шлях до Бога, це шлях на якому треба нести свій хрест, це вузький і тернистий шлях, це шлях безперервних падінь під хрестом і вставань, але це

шлях за яким після нашої персональної Голгофи засяє світло Христового Воскресіння. Ми ніколи не повинні забувати Господні слова: « де Я, там слуга Мій буде» (Ів 12:26).

В наш час люди, які правдиво шукають Бога, не шукають релігійну корпорацію, яка добре фінансово забезпечена і дає легкі відповіді на складні питання про Бога і збирає тисячі людей на стадіонах, які хочуть почути приємні для їх вух слова про себе і Бога. Вони можуть їм говорити, що Бог є їх друг, Він їх любить і їм не потрібно нічого серйозного робити і нічим не жертвувати в житті, щоб спастись. Вони пропонують всім широку дорогу до Бога, чим радше вузьку і важку дорогу до Бога, як сказано в Євангелії (Мт 7:13-14). Наша Свята Православна Церква не є духовний фаст-фуд, але істинний шлях до Бога, шлях Голгофи, шлях самопожертвування, шлях самообмеження. Це шлях який є дорогою до Воскресіння через Голгофу. Як Його Всесвятість Вселенський Патріарх Варфоломій сказав: «Православна Церква відрізняється від інших християнських церков в тому, що вона зберегла незмінно першу і найдавнішу церковну традицію і вчення, уникала інновацій та особистих інтерпретацій Святого Письма і догматів віри» («Віч-на-віч із Тайною» Вселенський Патріарх Варфоломій). Як ми проголошуємо в неділю Православ'я: “ ... це є віра апостольська, це є віра святих отців , це є віра православна, ця віра утвердила вселенну”.

Православ'я не є філософією, не є теорією, не є ідеологією, але шляхом життя, яким ми повинні жити, як каже псалмопівець Давид : «Споживіть і побачите, що благий Господь» (33 псалом).

Свята Православна Церква має одну ціль, щоб ми через молитви, піст, діла милосердя і любові до ближнього, через святі таїнства Церкви, особливо Святу Євхаристію, досягнули з Божою милості і Божого благословіння спасіння. Господь говорить: “без Мене нічого не можете творити” (Ів 15:5).

То ж прохаймо Господа, щоб не залишав нас без Своїх великих милостей і щедрот і скріплював нас духовно і тілесно, особливо в ці дні Великого Посту, щоб ми гідно зустріли Його святе Воскресіння. Щиро вітаємо благочестивий український народ в Україні і поза її межами з початком Великого посту і закликаємо на всіх вас Боже благословення.

Залишаємось Ваші слуги у Господі Ісусі Христі,

✠ **ЮРІЙ**, Митрополит
Української Православної Церкви в Канаді

✠ **АНТОНІЙ**, Митрополит
Української Православної Церкви США
Української Православної Церкви в Діаспорі

✠ **ЄРЕМІЯ**, Архієпископ
Української Православної Єпархії Бразилії та Південної Америки

✠ **ДАНИІЛ**, Архієпископ-номінант
Української Православної Церкви США

✠ **ІЛАРІОН**, Єпископ
Української Православної Церкви в Канаді

✠ **АНДРІЙ**, Єпископ
Української Православної Церкви в Канаді

The Meaning Of The Use Of The Candle, The Incense And The Vigil Oil Lamp

The word candle derives from Latin *candela* – candle. In the Christian Church the candle is placed in front of the holy icons. That which is placed in front of the crucifix, in the sanctuary, is always kept lit and that is why it is so called «Sleepless» vigil lamp.

A Candle is also placed on the iconostas of the house and is lit every day according to Orthodox tradition ...

A habit that maintains the deep Christian symbolism with the Light of Christ that enlightens every man that warms up the hope, consoles and accompanies the endless hours of solitude.

The lighting of the oil-lamp carries the symbolism that is offered as a sacrifice of respect and honor to God and His saints. It also symbolizes the light of Christ that illumines every man, and also symbolizes the familiar commandment of our Lord that we Christians should be, the lights of the world.

The oil that burns in our oil-lamps, writes St. Symeon of Thessaloniki, the mercy of God that was revealed when the dove returned to Noah's Ark to signify the cessation of the flood, having in the beak an olive branch, or when Jesus, prayed at length, He watered with the sweat of His clots the olive tree, under the branches of which He knelt on the dreadful night on the Mount of Olives. Of course, we all know how infinitely superior of the material light is the internal light, a light lit by the Holy Spirit. So wrote the God-bearer Father Gregory Nazianzus: "Let us lit... the tongue".

The oil symbolizes the infinite mercy of God, but the oil-lamps also, symbolize the Church that is imparting of the Divine Mercy and lighting. They also symbolize the saints themselves that their light shone according to the word of the Lord, «let your light shine before others, that they may see your good deeds and glorify your Father in heaven.» (Mt. 5:16) There are many reasons for which the Orthodox we should lit the oil-lamp, for example:



1. In order to remind us of the need for prayer,
2. to illuminate the space and to drive-away the darkness where the evil forces are dominant
3. to remind us that Christ is the only true light and the faith in Him is light,
4. to remind us that our lives should be bright,
5. In order to remind us that as the candle requires our own hand to light thus the soul requires the hand of God, that is His Grace,
6. to remind us that our will must be burnt and be sacrificed
7. For the love of God, and many more.

Needless to say, that the vigil-oil should be an olive oil and the best possible quality. Besides, the Lord prayed in the garden of Olives and the temple with the oil-lamps is converted to a new garden and mercy (oil) and Divine Mercy, their oil reminds us of the compassion of God and their light in our lives, that should be bright and holy.

The shedding of light in the temple symbolizes the divine light of God's presence that illuminates the hearts not only of neophytes but all Christians as well. The Lord revealed this great truth about Himself in the following

words: «I am the light of world»(John 8:12). He is light not only because of His luminous teachings, but mainly due to His luminous presence. This is confirmed by the particular miraculous Transfiguration, where «His face did shine as the sun, and His raiment was white as the light.»(Matth.17:2).

In the Symbol of Faith (The Creed), the Son of God is presented as «light from light.» In the service of Vespers the hymnographer also presents the Lord as «Joyful Light.» And the Christians with the mysteries of the Church and their spiritual struggle can receive the light of the grace of the Holy Spirit and to radiate it with their lives.

In «the sermon of the mount» the Lord advising His disciples told them: «Ye are the light of the world Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. »(Matthew 5:14-16). Here it is clear that the light of Christ's disciples is the good works of their holy spiritual life. The saints, in the after-life will be like the Lord, they will become «gods by grace.» The Lord expresses this clearly with His prophetic words: « Then shall the righteous shine forth as the sun in the kingdom of their Father. »(Matt. 13:43).



The Candle

And the candle also symbolizes the Light of Christ, the flame of faith. Behind the lighting of the candle lies deeper symbolism.

Simeon of Thessalonica tells us that the candle that lights have six symbols:

1. It symbolizes the purity of our soul, because it is made from pure beeswax.

2. Also the plasticity of our soul, since it becomes easier to engrave on it anything.

3. Also the Divine Grace because the wax comes from the fragrant flowers.

4. Moreover it symbolizes divinity, which we must reach because the wax is mixed with fire and it gives it food.

5. And the light of Christ also shows, as it burns and brightens the darkness.

6. Lastly it symbolizes the love and peace that should characterize every Christian, because the candle burns down when it illuminates, but it also comforts man with its light in the darkness. Lighting a candle we must remember that we have to live in the light that we received with our baptism. That is why we call baptism

enlightenment as well. For this reason during baptism we hold candles. This light is the fire of Pentecost, the light of the Holy Spirit. And this Light is renewed within us in our souls every time we participate in the Divine Liturgy and whenever we receive Holy Communion and we pray. That is why at the end of every Divine Liturgy we chant: «We have seen the true light! We have received the heavenly Spirit! We have found the true Faith! Worshipping the undivided Trinity.

The light of the Church though, we have to say, saves better its symbolism and helps the soul to come to contrition when it is natural, as in most of our monasteries, i.e. consisting of candles and oil lamps that burn rather than artificial i.e. derived from electricity.

The candles, like the oil is an offering to God of these material goods that He gives us (Your own from Your own) and they symbolize on the one hand the candles, the supple and soft soul and the unifying power of the Holy Spirit because candles are made, so at least they should be made, from the pure wax that the bee makes, that in order to prepare the wax collects pollen from various flowers. For this reason, the candle reminds us also the diligence of the bee and the fact

that collects everything that is good and rejects everything that is filthy. The wax also brings to mind the way how the Fire i.e. the Divinity, is joined with the pliable soul and it softens her but it also illumines her and all who are in communion with her. The candle, as it burns, illuminates its surroundings.

Thus also the conscious Christian, when sacrificed for the love of God, illuminates his fellows and shows them the way of salvation.

When the believer enters the church, should light a candle in the candelabra one for the living and a candle for the deceased relatives and acquaintances. But if some from the living have particular problems, then it is good to light candles for every individual. The lighting of the candle should always be accompanied by words of prayer. For the living we will ask the mercy and the protection of God, while for the departed the divine mercy and their eternal salvation.

The pure wax produced from virgin bees symbolizes the human nature of Christ which came from the immaculate and virgin Mary. The three-candle holder of the Bishop symbolizes the Holy Trinity, while the two candle holder the two natures of Christ. The candles or the large candles that are lit at Baptism symbolize the spiritual light that the catechumen receives. The candles of the funeral, of the grave site and of the memorials symbolize the light of Christ, into which we hope for the departed to enter. The Chandelier symbolizes the triumphant Church in the heavens. The candles or the oil-lamps symbolize the saints. On major feast days at the Monasteries they circle around the Chandelier, to reveal that the saints in the heavenly places simultaneously are celebrating and dance together with the earthly Church of Christ.

The Incense

Incense is called from the ancient times the aromatic resin or gum that comes from incisions in the trunk of the tree lebanon hence incense. At home it is advisable to be offered incense regularly and always be accompanied with prayer. The spiritual symbolisms of incense are:



1. The incense above all symbolizes prayer that ascends the throne of God. «Let my prayer rise as an incense before You...» it is the momentum of soul turning upwards. And at the same time symbolizes our ardent desire for our prayer to become acceptable «as a sweet scent of spiritual fragrance.» St. John Chrysostom writes “As the incense in and of itself is good and fragrant, then it is that it reveals its fragrance, when the fire speaks. Thus it is with prayer, it is good in and of itself, but it is becomes better and more fragrant when it is done with the ardor of the soul; when the soul becomes the censer and lights a strong fire.” That is, when one is praying, it is desirable to burn incense at home.

2. It also symbolizes the fiery tongues of the Holy Pentecost when the Lord sent forth to His Disciples His Holy Spirit «like tongues of fire.» The prayer that the priest says, when blessing the incense at the oblation he says “To Thee, O Lord we offer incense as a scent of spiritual fragrance; accept it at Thy Heavenly Altar and send down upon us in return, the Grace of the Holy Spirit.” With the incense for example we ask the Lord to send us His holy spiritual grace. That is why the believers when they are censured by the Priest, slightly bow their head as a sign of acceptance of this grace. St. Simeon of Thessalonica interprets as follows the significance of incense, “it shows the grace from the heavens and freely given to the world through Jesus Christ and the fragrance of the Spirit and again ascending into heaven through Him”.

3. Fragrant incense symbolizes moreover the praise addressed to God. The burning of incense denotes the worship and the atonement. And

the pleasant feeling, created by the smell of incense in the whole space of the Holy Temple means the filling of our hearts by the divine delight, that is the fruit of our love for God. In this case every believer transforms in “fragrance of Christ.”

4. And the censer where the coals are burnt and the incense is placed on them, symbolizes the belly of the Mother of God, which held in her bowels of the Godhead bodily, that is «a consuming fire» without undergoing damage or alteration. According to St. Germanos, Patriarch of Constantinople «The censer shows the humanity of Christ, the fire the divinity and the fragrant smoke is suing the fragrance of the Holy Spirit in procession.» Elsewhere «The abdomen of the censer it is understood within us to be the sanctified womb of the Mother of God carrying the divine charcoal Christ in which dwells the fullness of the Godhead bodily. Wherefore and the fragrant scent is send upon fragranting the universe.» In simple words Saint Kosmas the Aetolian describes this symbolism, saying «The censer means the Lady, the Mother of God. As the charcoal is inside the censer and does not burn, so the Mother of God received Christ and did not get burnt, but all the more she was enlightened.

With the incense offering at the hour of prayer the uplifting of the soul is assisted toward high «let us lift up our hearts.» As the incense heated in coal is ascending upwards fragranting the environment, so the soul of the believer with strong faith must flap upward with sweet smell, detached from material concerns. The base of the censer indicates the humanity of Christ, the fire His divinity and the fragrant smoke «informs» us the leading fragrance of the Holy Spirit.

Moses obeying God constructed and placed on the stage of Martyrdom altar of incense (Ex. 30: 1-10). The method of preparation of incense was taught by the Lord Himself (Ex. 30: 34-36). The offering of incense in the Old Testament was God's command. Incense had to be offered at the beginning of the day in the morning and evening with the lighting of Light (Ex. 30: 7-8).

This good habit was introduced to the Christian worship as well. Particularly incense is offered at Vespers with the joyous light of the sunset and the chanting of the second verse of Psalm 140, where it is chanted “Let my prayer rise as incense before thee.” We ask the Lord, that our prayer may ascend to His throne, as a fragrant incense rising to heaven.

This devotional medium creates a climate of devout prayer and attracts the sanctifying grace of God. The blessing of incense at the ceremony of the offertory clearly shows the great benefit that effects the congregation from the offering of incense. Characteristically the liturgizing priest says: “To Thee, O Lord we offer incense as a scent of spiritual fragrance; accept it at Thy Heavenly Altar and send down upon us in return, the Grace of the Holy Spirit.” (i.e.: Incense we offer to Thee, O Christ Almighty God, as a sweet spiritual scent; this, having accepted to Your heavenly Altar, send back to us the grace of Your Holy Spirit). It causes a surprise that the liturgizing priest uses similar words also for the offering of the Precious Gifts of the Divine Liturgy: “That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.” (i.e.: Aiming our man befriending God, having accepted them in His holy and heavenly and spiritual altar a sweet scent, to send back to us the Divine Grace and the Gift of the Holy Spirit, let us ask).

When the priest censures the faithful, they must bow reverently expecting the blessing and grace of God. When the priest censures the icons of the saints, asks for their intercessory prayers to the Lord for the help of the Church militant members. Unfortunately many Christians when the Priest censures them, remain motionless (much like columns). And this, of course, due to ignorance! The slight bowing is a sign that we are engaged in what is taking place and a sign of elementary response of kindness to the priest who prays for our behalf!

Fr. Ioannis V.

Як ставити свічки у церкві



Хто часто до церкви не ходить і звичаїв не знає, задається питанням: як ставити свічки в церкві і взагалі, навіщо це робити? Звичай цей древній і несе в собі багато сенсу. Господь повелів Мойсеєві встановити світильник з кількістю лампад рівно сім і запалювати їх при богослужінні. Це було одне з перших повелінь. Відблиск свічки, що горить символізує божественне світло, принесений у світ Ісусом Христом, щоб розвіяти морок людського невігластва. Палаюча свічка як би символізує каяття людини і готовність служити Господу.

Багато недосвідчених парафіяни надають, мабуть, занадто велике значення ритуалів і часто запитують священика: «Як ставити свічки у церкві?» Головні правила прості і зрозумілі. Перше – її ставити треба перед іконами Господа, Його матері, або святих угодників Божих. Свічка – це добровільна мала жертва Богу, купувати і ставити її перед іконами треба з чистою душею, щирою вірою і добрими помислами. Тільки тоді Господь прийме цю жертву і почує молитву прохача. Якщо людина просто на бігу заскочить в храм і купить навіть найбільшу свічку, поставити її поспішно, без душевного звернення і трепету, не буде угодна Богові ця свічка і користі від неї ніякого.

Свічка символізує молитовне горіння і любов до Господа і святим. Тому підходити до цього дійства треба серйозно і вдумливо. Як ставити свічки в церкві? Спочатку, підійшовши до ікони і підсвічники, необхідно два рази перехреститися і поклонитися, потім запалити свічку і поставити її в спеціальний свічник. Після цього виголосити молитву, хоча б своїми словами, але щиро, від душі і знову перехреститися і вклонитися. Свічку можна ставити перед образом Спасителя, Матері Його, а також улюблених Святих, до яких звертаєшся з молитвою.

Якщо ви прийшли в храм з метою просити святих про якийсь справі, треба знати, як ставити свічки в церкві і до кого можна звертатися з цим проханням. Наприклад, якщо ви хочете помолитися за швидке одужання близької людини, це можна зробити перед іконами цілителя Пантелеймона, перед іконою Матері Спасителя «Цілителька». Якщо хочете просити про зцілення від пияцтва – треба звернутися з гарячою молитвою до Богоматері перед її іконою, званою «Невипивана чаша». Про сімейне благополуччя можна звертатися з проханням, крім Матері Божої, також до святих Самона і Авива, Ксенії Петербурзької.

Прийшовши в храм, треба згадати, як ставити свічку в церкві, щоб вона була прийнята Богом. По-перше, приходити треба якомога раніше, поки ще не почалася служба, щоб потім нікого не відволікати і не заважати іншим парафіянам. Друге – якщо треба поставити свічку за упокій чиєїсь душі, то для цього в храмі є спеціальний стіл, званий переддень. За здоров'я можна ставити в будь який свічник. Підпалювати свічку треба від іншої свічки, що горить і якщо в свічнику немає місця, то її можна покласти поряд. Свічка може ставитися не лише з проханням до святих, вона може виражати вдячність за надану допомогу в якійсь справі.

Щоб визначитися, куди ставити свічки в церкві, треба заздалегідь розуміти, з якою молитвою і до кого звертатися за допомогою. Якщо людині чекає серйозна операція, треба підійти до ікони цілителя Пантелеймона або помолитися святим Космі і Дем'яну, які за життя були лікарями безсрібниками, тобто безкоштовно лікували бідних людей. У молитві також треба попросити святих, щоб управляли руками лікаря під час операції, і помолитися за нього. Молитва повинна йти від самого серця, з вірою у зцілення, тоді Господь і святі почують її.

Якщо до початку служби встигнути не вдалося, краще спокійно вистояти службу, а потім вже купити свічки і звернутися зі своїми проханнями до святих чи Матері Божої і Господу. Головне, щоб це звернення було щирим, адже багато хто приходять просто так, а раптом допоможе? І поставивши свічку на ходу, думають, що цього достатньо.

Живучи, як заманеться, не дотримуючись заповідей, багато йдуть до церкви, коли трапиться якась біда, як би виконуючи якийсь ритуал. Бабця сказала, сходи, може допоможе, от і пішов. Або прийшов раз на рік, в свято, поставив свічку і думає, що зробив добру справу і очистився вже перед Богом. А Господь адже хоче від нас любові і смиренності, виконання своїх заповідей, тоді і молитви будуть почуті, і Господь пошле розраду, хто просить.

Forum on Modern Slavery Held at the Phanar



"Lord, free the captives. Remember those in mines, in exile, in harsh labor, and in every kind of affliction, necessity, or distress . . . For You, Lord, are the helper of the helpless, the hope of the hopeless, and the savior of the afflicted."
(From the Liturgy of St. Basil)

Under the auspices of His All-Holiness Ecumenical Patriarch Bartholomew, a Forum on Modern Slavery, co-sponsored by the Ecumenical Patriarchate and the Church of England took place in Istanbul from February 6–7, 2017. The Forum grew out of a conversation between His All-Holiness and His Grace Archbishop Justin of Canterbury during the formal Patriarchal visit to Lambeth Palace from November 2–4, 2015, which was in response to Archbishop Justin's first visit to the Phanar from January 13–14, 2014.

The aim of this gathering was to bring together distinguished scholars, practitioners, and policymakers from around the world to discuss modern slavery and emphasize the protection of human dignity and freedom as of vital importance for the Church as well as worldwide religious and human-rights communities. This priority was clearly articulated at the Holy and Great Council of the Orthodox Church in Crete (June 2016), where the Orthodox Primate and Hierarchs declared in their final Encyclical: "The Church lives not for herself. She offers herself for the whole of humanity in order to raise up and renew the world into new heavens and a new earth."

In his keynote address, His All-Holiness observed: "The Orthodox Church is often accused of neglecting the world for the sake of liturgical worship and spiritual life, turning primarily toward the Kingdom of God to come, disregarding challenges of the present. In fact, however, whatever the Church says, whatever the Church does, is done in the Name of God and for the sake of human dignity and the eternal destiny of the human being. It is impossible for the Church to close its eyes to evil, to be indifferent to the cry of the needy, oppressed and exploited. True Faith is a source of permanent struggle against the powers of inhumanity."

His All-Holiness and Archbishop Justin Welby signed a Joint Declaration, "condemning all forms of human enslavement as the most heinous of sins inasmuch as it violates the free will and the integrity of every human being created in the image of God." They also "encouraged state leaders to find appropriate and effective ways of prosecuting those involved in human trafficking, preventing all forms of modern-day slavery, and protecting its victims in our communities and promoting hope wherever people are exploited."

Finally, the Ecumenical Patriarch and the Archbishop of Canterbury established a joint taskforce on modern slavery.

Modern Slavery — A Joint Declaration



We, **Bartholomew**, Archbishop of Constantinople-New Rome and Ecumenical Patriarch, and **Justin**, Archbishop of Canterbury and Primate of All England, co-sponsored a special international Forum on Modern Slavery titled “Sins Before Our Eyes” at the Phanar from February 6-7, 2017. The Forum, originally proposed during the official visit by the Ecumenical Patriarch to Lambeth Palace in November 2015, was a high-level gathering of distinguished scholars, practitioners and policymakers from around the world, invited to discuss the contemporary problem of human exploitation. The Forum also takes place within the context of 2017: The Year of the Sanctity of Childhood, as declared by the Ecumenical Patriarchate.

For religious communities worldwide and for the global human-rights community, the protection of human dignity and fundamental human rights is of utmost importance. The role of the Church in the world is “to preach good news to the poor, to bind up the brokenhearted, to proclaim release to the captives and to set at liberty the oppressed.” (Isaiah

61.1, Luke 4.18) This was clearly articulated in the final Encyclical of the Holy and Great Council of the Orthodox Church (Crete, June 2016): “The Church lives not for herself. She offers herself for the whole of humanity in order to raise up and renew the world into a new heaven and a new earth.”

We are convinced that there is an intimate and inseparable link between preserving God’s natural creation and protecting God’s image in every human being, especially those most vulnerable to the myriad forms of human exploitation that comprise the sin of modern slavery. The same arrogance and greed are to blame for the oppression and exploitation of innocent victims – most often children and women – of human trafficking, human smuggling, prostitution, the sale of human organs, indentured labor, and the many other dimensions of modern slavery. Each and every person bears the burden and pays the price for the fact that there are more people in slavery today than at any other time in history.

In his keynote address, the Ecumenical Patriarch observed: “The Orthodox Church is often

accused of neglecting the world for the sake of liturgical worship and spiritual life, turning primarily toward the Kingdom of God to come, disregarding challenges of the present. In fact, however, whatever the Church says, whatever the Church does, is done in the Name of God and for the sake of human dignity and the eternal destiny of the human being. It is impossible for the Church to close its eyes to evil, to be indifferent to the cry of the needy, oppressed and exploited. True Faith is a source of permanent struggle against the powers of inhumanity.” In his opening address, Archbishop Welby emphasized: “Slavery is all around us, but we are too blind to see it. It is in our hands, and yet we are too insensitive to touch it. The enslaved are next to us in the streets, but we are too ignorant to walk alongside them. It must not be relegated to a footnote in history. It is still a living reality in all of our communities, as I have seen from personal experience in the United Kingdom, not because we think it is acceptable, but because our sin lies in blindness and ignorance.”

Therefore,

We **condemn** all forms of human enslavement as the most heinous of sins, inasmuch as it violates the free will and the integrity of every human being created in the image of God.

We **commend** the efforts of the international community and endorse the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children.

We **pray** that all victims of modern slavery may be liberated in order to rebuild their lives and that the perpetrators may be brought to justice.

We **repent** for not doing nearly enough swiftly enough to

Continued on p. 24 ➤

St. Sophia's Seminary Van Receives the Installation of the Official Logo



Pictured (L-R) are: Hryhorii Matviiv, Yurii Bobko, Volodymyr Yavorskyi, Dn. Ivan Tchopko, Archbishop-elect Daniel, Fr. Vasyl Pasakas, Ihor Protsak, Mykola Zomchak, Subdn. Mykhaylo Bokalo, Vasyl Hrytskiv, Tadei Surak.

With the blessing of His Eminence Archbishop-elect Daniel St. Sophia Ukrainian Orthodox Theological Seminary's 10-person van received an installation of the Seminary name and logo onto the van on February 16, 2017.

Upon the delivery of the minivan with the installed Logo, seminarians accompanied by Vladyka Daniel and Fr. Vasyl Pasakas, Assistant Dean of Students, were the first ones to examine the installation and cheerfully posed for a few photos.

The Board of Trustees, faculty and entire Seminary student body is grateful to the Ukrainian Orthodox League for the most generous donation of the minivan

(during the 2016 Annual UOL Convention, it was decided the League would fund raise to cover the cost of the van purchase) and to Affordable Zorick's Signs in Philadelphia, PA (www.affordablesignguy.com) and Mr. Zinovij Belkin for the design and installation. The logo and installation was made possible through the generous donation from Mr. Vitaliy Hrytsay and VH Service Sign Company (www.vh-service.com) in Philadelphia, PA. Mr. Hrytsay is a parishioner of St. Vladimir Ukrainian Orthodox Cathedral in Philadelphia, PA.

From now on, whenever seminarians travel to parishes of the Church or All Saints Camp, look for the logo of St. Sophia Seminary.

OCMC Mission Sunday

26 February, 2017



Beloved Faithful,

In the hymns and Scriptural readings of the Sunday of Forgiveness, our Mother Church reminds us that the Great Fast we are about to embark on is a matter of spiritual urgency that will lead us from death to life. Nowhere is this more clear than in the words of the Holy Apostle Paul read during the Divine Liturgy: Salvation is nearer to us now than when we first believed. The night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light (Romans 13:11).

The days ahead will involve struggle against those dark forces within us that separate us from God and one another: anger, greed, lust, harsh judgment, our outsized appetites for food and fortune. Over the course of the next few weeks we will be challenged repeatedly to leave behind our petty preoccupations and selfish pursuits, to prepare ourselves to encounter the Lord in the Light of His Resurrection. And in encountering him, we encounter our true selves. We become sons and daughters of the light!

The time of the Fast, properly understood, is a time of preparation for joy. And the joy of the Resurrection, genuinely experienced, compels us to share it with all of creation. It is that joy which drove the first witnesses of the Risen Lord to the far reaches of their world. And it is that genuine joy, the assurance of eternal life in loving communion with the living God, revealed to us by the Risen Lord and made possible for us by his Holy Spirit, that continues to drive men and women in our own day

to the far reaches of our world, to places where the Good News has yet to be heard.

On this final Sunday before the Great Fast, let us look ahead to the joy that awaits us at the end of our Lenten journey, and let us join together in the work of our brothers and sisters who are bringing that joy to more and more people. Remember the work of the Orthodox Christian Mission Center (OCMC), a common ministry of all Orthodox Christian jurisdictions throughout our nation, endorsed by the Assembly of Canonical Orthodox Bishops in the United States. Pray for our Orthodox missionaries and for those yet to be reached with the message of the Gospel. Consider serving as a missionary, or as part of a short-term mission team. And, remember that even if you can't go, you can participate through your financial support to help enable the great and holy work of making disciples of all nations!

In Christ,
Metropolitan SAVAS
Liaison to the Assembly

Mr. John Colis
Board President

Fr. Martin Ritsi
Executive Director

To learn more about the Orthodox Christian Mission Center or to become a Missionary of the Church, please visit the web site of OCMC at www.ocmc.org

Nashi Predky — Our Ancestors Ukrainian Genealogy Workshop

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Workers at a limestone quarry near Bellefonte, Pa., circa 1910. This scene was repeated in the many mines, mills, and railroad shops of Western Pennsylvania where many early Ukrainian immigrants found work. Photo courtesy of Justin Houser.



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- Finding and Using Ukrainian Church Records
- The Aliens Are Coming: USCIS Record Sets
- History of Lemkos, Boykos, and Hutsuls
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UOC of the USA Plants a New Mission in Sacramento, CA



With a blessing of His Eminence Archbishop-elect Daniel and following a careful and lengthy assessment process, a group of Ukrainian Orthodox Christians of Sacramento, CA Metropolitan area formed a coordinating committee with a final goal of planting a mission of the Ukrainian Orthodox Church in Sacramento, CA.

The establishment of a mission in the capitol of the State of California has been anticipated for quite some time, especially since the recent influx of immigrants from Ukraine. A group of Ukrainian Orthodox Christians was formed under the leadership of Mr. Yaroslav Drozdovsky, with about 50 adult members and 10 children, to foster spiritual and social activities in anticipation that a parish eventually would be created. Once the Consistory of the Ukrainian Orthodox Church of the USA received and studied the proposal for the establishment of the mission, Vladyka Daniel traveled several times to Sacramento, CA, where with the help of Very Rev. Fr. Vasile Sauciu, Dean of Western Deanery and Very Rev. Fr. Heorgiy

Tyapko, pastor of Holy Archangel Michael Ukrainian Orthodox parish in San Francisco, CA a concrete plan was developed for the creation of the new mission community.

Discussions and plans for choosing the location of the new church and setting a date for the new mission's first Liturgical service took place over the past several months, which concluded with a strong possibility of purchasing an existing building that could be converted for parochial usage.

Over the two-day visit to Sacramento, CA on February 13-14, 2017 Vladyka Daniel visited the proposed sight, met with the real estate officials and most importantly presented to the core group of parishioners their pastor - Very Rev. Fr. Myroslav Turchak, who immediately assumed the pastoral responsibilities of the mission with a hope of reaching out to a larger Ukrainian community of Sacramento Metropolitan area.

A group of Sacramento Ukrainian Orthodox Christians is youthful and energetic. They enjoy showing authentic hospitality towards all who

enter through the doors of their homes, places for common worship until the purchase of the property is completed. Upon the request of the community and with the blessing of His Eminence Metropolitan Antony, Vladyka Daniel dedicated the new mission as Holy Trinity Ukrainian Orthodox Mission of Sacramento, CA.

Speaking to a group of people gathered for an informal meeting with their hierarch, Vladyka Daniel stated that "...the Ukrainian Orthodox population continues to grow in Sacramento area, and it is important that we, as Church, do everything we can to serve the ever increasing number of Orthodox Christians by assisting them with the attempt to obtain a place for the faithful to grow in their spirituality, to receive the Holy Mysteries of the Church, and to build a supportive and strong community..."

In conclusion of his visit to Sacramento, CA Archbishop-elect Daniel thanked the enthusiastic young group of individuals for their dedication to the mission of the Church and desire to further the Kingdom of God among those who search for the authentic Holy Orthodox Christian Journey of Faith.

We ask the readers of our web site to remembered the newly established mission of the UOC of the USA in their prayers. If you are from the Sacramento, CA Metropolitan area and do not have a spiritual home or if you have just moved to the area and are looking for a Church, we would like to invite you to join the new mission in their worship of the One, True and Living God, glorified in the Holy Trinity: Father, Son, and Holy Spirit.

The Orthodox Church humbly, yet confidently professes to be the Church of Christ, founded on the apostolic witness to our Lord, born on the Day of Pentecost, and for 2,000 years making known to men, women, and children the path to salvation through repentance and faith in Christ.

УПЦ США Започаткувала Нову Місію в Сакраменто, штат Каліфорнія



З благословення Високопреосвященнішого Архієпископа-Номінанта Даниїла та після обережного і тривалого процесу підготовки, група вірних Української Православної Церкви, в околиці міста Сакраменто, штат Каліфорнія сформувала координаційний комітет з метою започаткувати місію Української Православної Церкви США в Сакраменто, штат Каліфорнія.

Створення місії в столиці штату Каліфорнії було передбачено досить давно, а особливо після недавнього приїзду іммігрантів з України. Група Українських Православних Християн була організована під керівництвом пана Ярослава Дроздовського, близько 50 дорослих членів та 10 дітей, для сприяння духовно-громадської діяльності в очікуванні того, що парафія в скорому буде створена. Після того, як Консисторія Української Православної Церкви США отримала та вивчила пропозицію щодо створення місії, владика Даниїл подорожував декілька разів у Сакраменто, штат Каліфорнія, де з допомогою прот. Василя Савчура, декана Західного Благочиння та протоієрея Георгія Тяпко, настоятеля храму Св. Арх. Михаїла Української Православної Церкви у Сан-Франциско, штат Каліфорнія, розробили конкретний план для створення нової місійної громади.

Обговорення та плани щодо вибору місця розташування нової церкви і встановлення дати для першого богослужіння у новій місії відбувалося протягом останніх кількох місяців, також прикладаючи великі зусилля для придбання існуючої будівлі, яка може бути перебудована для використання громадою.

Протягом дводенного візиту у Сакраменто, штат Каліфорнія 13-14 лютого 2017 року, Владика Даниїл відвідав придбане приміщення, зустрівся з офіційними представниками по нерухомості та найголовніше представив парафіянам їхнього настоятеля – протоієрея Мирослава Турчака, який відразу ж прийняв на себе пастирські обов'язки у міській парафії з надією на розбудову більшої Української громади в околиці Сакраменто.

Громада у Сакраменто Українських Православних Християн є молодю та енергійною. Вони радо приймають усіх, хто буде переступати через поріг їхнього храму, місце для загального поклоніння і навіть зараз, коли приміщення перебуває у завершальній стадії придбання. На прохання громади та з благословення Високопреосвященнішого Митрополита Антонія, Владика Даниїл назвав нову місію в честь Святої Тройці, Українська Православна Місія у Сакраменто, штат Каліфорнія.

Виступаючи перед групою людей, які зібралися на неофіційній зустрічі із своїм ієрархом, Владика Даниїл зазначив, що "... населення православних Українців продовжує зростати в околицях Сакраменто, і важливо, що ми, як Церква, робимо все можливе, щоб посприяти збільшенню кількості православних християн, допомагаючи їм в отриманні приміщення для молитви, духовного зростання та щоб бути учасниками Святих Таїнств Церкви, і створити сприятливу та сильну громаду.

На закінчення свого візиту в Сакраменто, Архієпископ-Номінант Даниїл подякував усім присутнім за їх бажання утворити місійну громаду та нести вістку про Царство Боже серед тих, хто шукає правдивого шляху у Святій Православній Вірі.

Ми просимо читачів нашого веб-сайту пам'ятати про новостворену місію УПЦ США у своїх молитвах. Якщо ви живете в околиці Сакраменто, штат Каліфорнія або ви тільки що переїхали в цю околицю і шукаєте Церкви, ми хотіли б запросити Вас приєднатися до нової місії у їхньому поклонінні Єдиному, Істинному і Животворящому Богу, прославленого у Святій Трійці: Отця, Сина і Святого Духа.

Православна Церква смиренно, але впевнено визнає, що є Церквою Христовою, заснована в апостольські часи свідченням перед Господом нашим, яка народилася в День П'ятидесятниці, і протягом 2000 років, вчить чоловіків, жінок та дітей шляху до порятунку через покаєння та віру в Христа.

St. Sophia Seminary Celebrates Seminary's Chapel Feast Day



Once again the Three Holy Hierarchs – St. Basil the Great, St. John Chrysostom and Gregory the Theologian – Chapel of St. Sophia Seminary was filled with incense and chanting of festal verses as local clergy and faithful joined the faculty and student body of the Seminary to celebrate the Chapel's Patron Feast Day. Even though the celebration of the feast day falls on Sunday, February 12, 2017, the Seminary's celebration took place on Saturday morning (February 11, 2017) in order to provide an opportunity for the gathered local clergy and faithful to participate in the common prayer service led by His Eminence Archbishop-elect Daniel.

Entering the chapel of the Three Holy hierarchs, Vladyka Daniel was greeted by Seminarian Ihor Protsak, who presented the hierarch with the traditional bread and salt asking for prayers and blessings. Inside the chapel, Archbishop-elect Daniel was greeted by V. Rev. Bazyl Zawierucha, provost of the Seminary, who asked the hierarch to pray for the vocations of the Church's Theological school but also the country in which we live and ancestral homeland Ukraine.

In addition to the words of welcome by Fr. Bazyl, fifteen other priests joined the seminarians in chanting "God Grant you Many Years, Master" as Vladyka Daniel entered the chapel and with the help of the deacons recited the Entrance Prayers. The clergy that served and

joined the feast celebration were V. Rev. Fr. Yuri Siwko, V. Rev. Fr. Theodore Mazur, V. Rev. Fr. Oleh Hucul, V. Rev. Fr. Roman Shak, V. Rev. Fr. Anthony Perkins, V. Rev. Fr. Vitaliy Pavlykivsky, V. Rev. Fr. Myroslav Turchak, Rev. Fr. Zinoviy Zharsky, Rev. Fr. Vasyl Pasakas, Rev. Fr. Vasyl Shak, Rev. Fr. Philip Harendza, V. Rev. Fr. Volodymyr Muzychka, V. Rev. Fr. Mykola Fylyk, Very Rev. Fr. Ioan Proteasa, Very Rev. Fr. Ivan Lyszuk as well as Deacon James Cairns and Deacon Ivan Tchopko.

Responding, the Bishop greeted the faculty, students, guest clergy and faithful on behalf of the Rector of St. Sophia Ukrainian Orthodox Theological Seminary His Eminence Metropolitan Antony. He expressed his gratitude to Almighty God for the blessings bestowed upon the Seminary, its seminarians and professors, who invest themselves in securing the future of the Ukrainian Orthodox Church of the USA in preparing those who will lead parish life as pastors of local parishes.

Attending the celebration were many people from the local community: workers of the Consistory and St. Andrew's Cemetery, alumni of the Seminary and instructors of the Seminary. The choir was led by the seminarians of St. Sophia Seminary. Serving in the altar and assisting Vladyka Daniel throughout the entire liturgical service were Subdeacon Mykhaylo Bokalo, Seminarians Tadei Surak and Hryhorii Matviiv.

In his sermon, Very Rev. Fr. Anthony Perkins, professor and Assistant Academic Dean of the Seminary, reflected upon the ecclesiological meaning of the Feast and presented a brief reflection on the sacred importance of the Holy Priesthood and how it is related to the lives, dedicated service and love for the Word of God by the Three Holy Hierarchs of the Church.

Addressing about 30 children of local St. Andrew Ukrainian Language and Religion School that were able to attend the Liturgical service, Vladyka Daniel spoke of the importance of the "Light of Christ" in our lives and especially in the lives of the youth of the Church, as they face new social and moral challenges of the 21st century. As always, the hierarch called upon the students to embrace the love for Sacred Texts and Tradition of the Church in the tradition of the Patron Saints, adhering to our Lord's Commandment of love. He exhorted the academic body to familiarize themselves and to study the social and moral needs of the faithful in order to provide the adequate pastoral response to the challenges of the 21st century.

The liturgical celebration concluded with the melodious chanting of "God grant many years..." to the hierarchs of the Church, the clergy and faithful, and especially to the alumni of St. Sophia Seminary – Very Rev. Fr. Oleh Hucul, who celebrated that day the 22nd anniversary of service in the Holy Priesthood of Christ. Also, those in attendance greeted three other individuals that celebrated their birthdays that day: Oleksandr Pavlykivsky, Jacob Pasakas and Olga Coffey, who served on a Board of Trustees of St. Sophia Seminary. Moreover, the community remembered in the prayers all those who are privileged to be named after the Three Holy Hierarchs, especially those in attendance.

Following the Liturgy, the participants took part in a brunch, prepared by the Seminary's chef, Mrs. Maria Morozovska.

Metropolitan Antony Met with the Ambassador of Ukraine to Australia Dr. Mykola Kulinich

Зустріч Митрополита Антонія із Послом України в Австралії Миколою Кулінічем



During the most recent visit of His Eminence Metropolitan Antony to Australia, a meeting took place between the Metropolitan of the Church and the Ambassador of Ukraine to Australia Dr. Mykola Kulinich.

During their conversation a number of vital issues in the life of Ukrainian-Australian community were raised, especially the establishment of new mission communities of the church and the ability to sustain the long existing ones, as the spiritual care of various waves of immigration is the foundation of the well being of community.

Ambassador Kulinich and Metropolitan Antony discussed the ways of cooperation between the diplomatic representation of Ukraine and the Church, especially the role of local parish communities in preservation of Ukrainian Christian and ethnic traditions, culture, and language. Moreover, a significant portion of the conversation took place around the issue of divided Ukrainian Orthodox ecclesiastical body and the need for unity among the various jurisdictions of Ukrainian Orthodox Church.

Visiting the Center of Orthodoxy in the capital of Australia – Canberra, His Eminence Metropolitan Antony

met with the Ukrainian community of Canberra and with the assistance of Very Rev. Fr. Michael Solomko, President of Consistory of Australian and New Zealand Eparchy, served a Prayer Service, in memory of the lost heroes of Ukrainian Maydan, fallen soldiers and civilians in Eastern Ukraine.

Посол України Микола Кулініч зустрівся з Високопреосвященним Митрополитом Антонієм - першоієрархом Української Православної Церкви США і Діаспори, який прибув до Канберри для відвідання парафії Св. Миколая у рамках свого душпастирського турне Австралією.

Співрозмовники обговорили взаємодію церкви і дипустанови у справі збереження та розширення української громади, співпрацю на користь України, роль церкви у збереженні української мови, культури, традицій за кордоном.

Митрополит також провів службу та поминальну літію за загиблим на Майдані та на сході України і зустрівся з українською громадою Канберри та Главою Консисторії Української Православної Церкви Австралії та Нової Зеландії о.Михайлом Соломком.

Metropolitan Antony Visits Western Australia



A warm summer day on Monday 6th February 2017 and the Ukrainian Orthodox Church of WA had a very special guest from USA - His Eminence Metropolitan Antony.

Very Rev. Michael Solomko, President of the Consistory in Australia, who travelled with His Eminence from Canberra; Very Rev. Walentyn Mowtschan and Deacon Walter Slaven (UOC), Very Rev. Fr. Wladimir Zajko (Byelorusan OC), Fr. Evan Battalis (Greek OC), Fr. Boban Vojinovic (Serbian OC), Fr. Doru Bucur (Romanian OC) assisted the Metropolitan, while Fr. Ihor Holovko of the Ukrainian Greek Catholic Church was in attendance.

In his sermon Metropolitan Antony spoke "of the great call of Christ to follow Him in living the Faith by doing the Commandments of Christ and not just memorizing them for catechetical purposes. Knowing and memorizing the Scriptures is

only one side of our Great Faith – living the precepts of the Faith – is what puts our knowledge to test; whether we are capable to being kind, compassionate, all forgiving, etc..."

Following the Liturgy, everyone adjourned to the Orthodox Church Hall for a delicious lunch prepared by the Church Women's Group. His Eminence Antony blessed the food, and the church choir sang the response. After the meal, the Parish President, Mr. Peter Mowczan welcomed His Eminence to the local parish community with a brief introduction followed by the President of the Ukrainian Association of Western Australia, Mykola Mowczan.

Mr. Mowczan spoke of the war in the Eastern provinces of Ukraine and the recent escalation in aggression in Avdiivka and Mariupol, where 9 soldiers have perished and

countless wounded. He also stated that the war has united Ukrainians and given them a single-minded unity unsurpassed in Ukraine's history. He concluded, "I truly hope that this newly found unity and belief in our nation unites all of us to stand together in our parishes; in our churches across Australia and in the Diaspora so we can be truly united in our love for Ukraine, our love for one another and the love for the Lord who protects our soldiers and our Ukraine!"

After lunch the choir and parishioners entertained Eminence Antony with some belated shedryk's and Christmas carols.

Your Eminence, we thank you for visiting us in Western Australia. You have chosen one of the best periods to be in WA and we hope you carry this warmth and sunshine with you as you commence your return journey home!

Metropolitan Antony Visits Ukrainian Orthodox Parishes in Australia



Being sixteen hours ahead of the East Coast of the United States of America, His Eminence Metropolitan Antony, fulfilling his archpastoral service, traveled to Australia in order to visit parish communities of the Ukrainian Orthodox Eparchy of Australia and New Zealand.

Upon his arrival to Sydney, Vladyka Antony was greeted by a group of 20 and some parishioners who joyfully chanted "God, Grant you Many Years, Master" at the Sydney International airport, while presenting His Eminence with the traditional gifts of Ukrainian-Australian hospitality.

During the first two days of Metropolitan's stay in Sydney Metropolitan area, His Eminence visited two parishes of the Ukrainian Orthodox Christians accompanied by Very Rev. Fr. Michael Solomko, President of the Consistory of the Eparchy and Rev. Fr. Michael Smolynets – pastor of the first two Ukrainian Orthodox parishes that Metropolitan Antony was to visit in the first few days of his arrival to Australia.

St. Athanasius Ukrainian Orthodox Church in Grenville was

the first one to greet the archpastor on Australian continent. Later in the day, His Eminence visited Protection of the Birth-Giver of God Ukrainian Orthodox Church in Homebush, New South Wales.

In both communities Vladyka was welcomed with a great sense of spiritual anticipation. The prayer services that were offered in each parish community reflected both spiritually uplifting moments and prayers of concern. First and foremost, each parish prayed for their Metropolitan, who recently celebrated his 70th birthday, Name's Day and the 4th anniversary of his enthronement as a Metropolitan of the Church. Secondly, the communities prayerfully commemorated the tragic loss of life of Ukrainian soldiers and civilians in the most recent escalation of fighting in the occupied Eastern part of Ukraine. In his remarks, Metropolitan remembered numerous heroes of Ukrainian history that sacrificed their lives in the service of their homeland. Among them he mentioned the heroes-students of the battle of Kruty, the sacrifice of the "Heavenly Hundred". As a sign of unity

between the Ukrainian community in Australia with the people of Ukraine, a photo was taken with a group of parishioners, who in such way wanted to send a message that UKRAINE is UNITED – no matter where various immigrations of Ukrainians live across the world, they are united by their Faith and ancestral heritage.

Holding a meeting with the members of the Consistory of the Eparchy, Metropolitan discussed a spiritual rejuvenation steps for each parish of the Eparchy, calling upon the stewards of Christ's Church to live out their Faith in the world of political, social and moral challenges.

Later in the day, His Eminence departed for the capital of Australia - Canberra, in order to visit the Spiritual Center of Ukrainian Orthodoxy and the parish families throughout Australia.

Additional photos and reports will be posted on the web as they become available from Australia.

Photos by Anna Bilanenko and Marichka Halaburda Czychryn

UOC of the USA Provides Emergency Aid to Ukraine



Ukrainian Orthodox Church of the USA in close cooperation with Ukraine's Charitable Organization (located in Ivano-Frankivsk, Western Ukraine) that provides care for Zaluchia Orphanage and upon the request of Mariupol House for Elderly as well for the purpose of caring for the Avdiivka (Eastern Ukraine), wounded and refugees, recently provided emergency monetary donation in the amount of about \$10,000.

Upon the approval of the Consistory of the UOC of the USA, the funds were recently delivered to Zaluchia Orphanage for the purpose of remodeling two large rooms that provide housing for about 20 children

with major mental and physical disabilities. By providing financial assistance, the old rooms were fully remodeled and repainted by the local Ivano-Frankivsk volunteers and new furniture was delivered and installed.

Moreover, the financial assistance was offered to Mariupol Elderly House for the needs of obtaining new washers and dryers. In addition, St. Andrew's Ukrainian Orthodox Society of the UOC of the USA provided additional funding for the purchase of generators to the recently destroyed residents, military families and refugees following Avdiivka bombing in Eastern Ukraine.

Also, the Church provided additional funding to a young man who grew up in Znamianka (Kropyvnytsky region) Orphanage and since lives in Kyiv. Recently he underwent serious medical treatment and is in need of additional major medical procedures.

With the blessing of Metropolitan Antony, His Eminence Archbishop-Elect Daniel delivered the financial Aid on behalf of the Church and St. Andrew's Society of the UOC of the USA, and met with the representatives of the Elderly Center of Mariupol and transferred funds to Zaluchia Orphanage Remodeling Project.

Honoring the Memory of the Lost - Memorial Service and Film Screening



The month of February commemorates the 4th anniversary of the Euromaidan events that unfolded in Kyiv, Ukraine: remembering the memory of the “Heavenly Hundred” (“Nebesna Sotnya”) and reminding us of the current aggression taking place in Eastern Ukraine.

On Saturday, February 5th, the Ukrainian American community in New Jersey remembered the events that unfolded in Ukraine just four short years ago and commemorated it with a solemn Memorial Litia with a film screening and presentation.

The Ukrainian History & Education Center of NJ, in conjunction with the Consistory of the Ukrainian Orthodox Church, held a Memorial Litia (Panakhyda) commemorating the tragic death of “Heavenly Hundred” and those who have perished during the most recent aggression with Russia. May their memory be eternal! *Vichnaya Pamyat!*

The Memorial Litia was served by His Eminence Archbishop-Elect Daniel and local clergy: Very Rev. Fr. Yurij Siwko (South Bound Brook, NJ), Rev. Zinoviy Zharsky (Trenton, NJ),

Rev. Vasyl Pasakas (South Plainfield, NJ), Rev. Vasyl Shak (South Bound Brook, NJ), and Deacon Ivan Tchopko. Responses were sung by the students of St. Sophia Ukrainian Orthodox Theological Seminary (South Bound Brook/Somerset, NJ).

The Ukrainian History & Education Center prepared an evening program consisting with the film screening of Damian Kolody’s “Freedom or Death” which was followed by a session of questions and discussion with the director. Kolody’s film footage showed the unfortunate events that unfolded in the streets of Kyiv 4 years ago, as well as documented interviews and commentary from locals who took to the streets those cold days to fight for their independence from corruption.

An exhibit of photographs taken by (at the time) His Grace Bishop Daniel and memorabilia collected during the events was available to view before and after the event. Photographs documented the horrific scenes on the streets of Kyiv. The photographs also documented the hope that exists after these horrific events unfolded and of the care and compassion shown by the

faithful here in America. Following the February events, His Grace Bishop Daniel travelled to Ukraine in order to visit the refugee centers and hospitals which were treating those injured (and relocated) as a result of the Maidan Revolution and the invasion of Russia in Eastern Ukraine. To date, just under \$50,000 in aid has been distributed to those in need in Ukraine. Donations collected here in the states, went directly into the hands of the injured, as was chronicled in the photograph exhibition.

A portion of the exhibit will still be available to view in the rotunda of the Consistory of the Ukrainian Orthodox Church off Davidson Avenue in Somerset. The Consistory is open Monday-Friday from 9 to 5 pm, closed on Federal Holidays and Orthodox (Old Calendar) Holy Days.

It is with gratitude that the Consistory thanks the Ukrainian History & Education Center for organizing the solemn and informative program and to the Sisterhood at St. Andrew’s Memorial Church which provided the refreshments for the evening.

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The Very Rev. Protopresbyter Dr. Kenneth Bachofsky (ACROD)

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➤ *Continued from p. 12*

curb the plague of modern slavery, acknowledging that our ignorance and indifference are the worst forms of tolerance and complicity. We are judged each day by what we refuse to see and fail to do for the most vulnerable among us.

We **appeal** to local and national governments to pass and implement strict laws against modern slavery, with a budget and capability to ensure organizations are held to account for modern slavery in their supply chains, while also allocating resources and services for trafficking victims, who are exposed to and endangered by such injustice.

Modern Slavery — A Joint Declaration

We **encourage** our leaders to find appropriate and effective ways of **prosecuting** those involved in human trafficking, **preventing** all forms of modern slavery, and **protecting** its victims in our communities and promoting **hope** wherever people are exploited.

We **urge** our faithful and communities – the members of the Orthodox Church and the Church of England – as well as all people of good will to become educated, raise awareness, and take action with regard to these tragedies of modern slavery, and to commit themselves to working and praying

actively towards the eradication of this scourge against humanity.

We **commit** to the establishment of a joint taskforce for modern slavery to bring forward timely recommendations as to how the Orthodox Church and the Church of England can collaborate in the battle against this cruel exploitation.

At the Phanar, February 7, 2017

✠ **Bartholomew**

Archbishop of Constantinople-New Rome
and Ecumenical Patriarch

✠ **Justin**

Archbishop of Canterbury
and Primate of All England

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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)

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- English speaking Christian guide
- Private deluxe bus
- All Entrance fees as per the itinerary
- Meet and greet at Tel Aviv airport
- Spiritual program
- Select International tours travel portfolio
- Water on the bus (2 bottles per person per day included) Additional bottles at \$1.00 per bottle to be paid on the bus.
- Whisper sets

Price does not include:

- Personal expenses
- Travel protection - optional and highly encouraged
- Medical insurance
- Beverages at meals
- Airline luggage fees
- Lunches
- Church donations
- Anything not mentioned above
- Gratuities for guide/driver and hotel staff

(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.

selectinternationaltours.com



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 months 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.

Airline, seating and special requests: The seats are assigned by the airlines. We do not reserve specific seats. You may change your seat, provide mileage program information and passenger contact information directly with the airlines once the ticket numbers are received. (approximately three weeks prior to departure). All special needs and requests due to medical or dietary restrictions must be requested in writing at least 60 days prior to departure. Business class and premium coach seats are available upon request as are add-ons from your hometown airport. **Switching from air and land to land only within 90 days from departure will be charged a \$100 service fee and any airline charges.**

Single supplement: A limited number of single rooms are available at an additional cost of **\$595.00** per person cash payment. Prices are based on two people per room. We do not guarantee room mates but will do our best to connect you with a possible share.

Land Only Option: **\$2,395.00** per person cash price. Land only services start and end at the hotels, unless you are able to meet the group at the airport, and do not include airfare.

Baggage: Each participant is permitted to check (1) suitcase weighing no more than 50 lbs., and one small carry-on bag on the plane. Airline baggage fees are not included. Please check the specific baggage fees on the airline website.

Tour Cancellation Policy: **\$350.00 non-refundable. 90-60 days before de-**

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.**

Pricing: Prices are based on a minimum of 20 passengers traveling & payment by cash or check. Prices are based on the current exchange rate of 1.20 USD to Euro and subject to recalculation. Fuel surcharge and taxes are subject to change at time of final invoicing.

Responsibility: By accepting this confirmation, you agree that the Group Leaders and Select International Tours, Inc. have no responsibility for any acts or omission of the travel suppliers in your itinerary and during your trip. We have no special knowledge regarding the financial conditions of the suppliers, unsafe travel conditions, health hazards or weather hazards at locations traveled. We are not responsible for flight delays or cancellations or any charges incurred due to unforeseen circumstances. Unused portions of the trip are non-refundable. For information about destination climate, risks and safety please consult the appropriate on line resources. For health information consult the Center for Disease Control and Prevention. You are responsible for checking passport, visa, vaccination or other entry requirements of your destinations. Itineraries are subject to change and out of our control. We are not responsible for any damaged, lost or stolen articles. We are not responsible for any sickness, injury or death during or after the trip. Travel documents will be mailed out approximately 3 weeks before departure. Please review them carefully for any errors.

Shipping & Handling: **\$15.00** per person - not included in package price will be added to each invoice. Your invoice will confirm the trip registration.

REGISTRATION/CONSENT FORM:

Holy Land Pilgrimage with His Eminence Metropolitan Antony

November 5 – 15, 2017 (Attn: Kristine)

Please complete this form and mail it to Select International Tours, along with your deposit, travel protection payment (if purchasing), and a copy of your passport picture page.

Last Name: _____ **First Name:** _____ **Middle Name:** _____

Street Address: _____

City: _____ **State:** _____ **Zip Code:** _____

Home Phone: _____ **Cell Phone:** _____

Email Address: _____ **Land only :** _____ **Need help with flights from** _____

Medical/Dietary Needs _____ *(Starts/ends at hotel, no airfare)*

Updates about your trip will be sent by email only. Please be sure that your settings allow for electronic communication originating from kristine@select-intl.com

Room: (check one) Single (1 Bed) _____ Double (1 Bed, 2 People) _____ Twin (2 Beds, 2 People) _____ Triple (3 Beds) _____

Name of Roomate(s): _____

Emergency Contact (Name and Phone): _____

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

I am purchasing travel protection: _____ Yes _____ No, I decline. Enclosed is \$ _____

Group Deluxe Plan or Cancel For Any Reason Plan Check detailed rates and policy at www.selectinternationaltours.com

Rates: Trip Cost \$3,001.00 - \$3,500.00 (194.00 Deluxe or \$291.00 with Cancel For Any Reason CFAR)

** Note: CFAR coverage is 75% of the nonrefundable trip cost. Trip cancellation must be 48 hours or more prior to scheduled departure. CFAR must be purchased at the time of plan purchase and within 14 days of your initial trip deposit. This benefit is not available to residents of NY.*

By signing below I consent to any necessary itinerary changes and price adjustments and agree with all Select International Tours & Cruises' TERMS AND CONDITIONS as outlined on this page and on the company website: www.selectinternationaltours.com. I also understand that (SITC) highly encourages the purchase of travel protection and that any fees associated with this trip cannot be waived for any reason. By declining to purchase travel protection I assume all financial losses associated with this trip which otherwise may be covered by travel protection. I also agree not to contest charges associated with the trip cost as outlined in this brochure.

Signature : _____ **Date:** _____

Not responsible for changes in group air.

Pan-Orthodox Southwest Lenten Retreat “Spiritual Growth and the Virtues”

Guest speaker
Mother Gabriella
of Holy Dormition
Orthodox Monastery



**Saturday March 11, 2017
11:00am~4:30pm**

**Sts. Peter & Paul Orthodox Church
8410 131st St
Palos Park, IL 60464**

+ Open to Teens and
Adults

+ No registration fee

+ Babysitting
available for children
at least 5 years of age
(\$10 per child)

SCHEDULE

11:00am: Session 1
with Mother Gabriella
12:00pm: Small Groups
12:30pm: Lenten Lunch
1:30pm: Quiet time/
Free time
2:00pm: Session 2 with
Mother Gabriella
3:00pm: Q&A
3:30pm: Great Vespers

Please register online at:

<https://form.jotform.com/frmousa/pan-orthodox-lenten-retreat>

Questions? Please email pjannakos@gmail.com

UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.

LIFE!

GREAT LENT 2017 GIVEAWAY
BENEFITTING



ZOE
FOR
LIFE!

A small illustration of the Virgin Mary, depicted with a halo and wearing a blue robe over a purple garment. She is holding the infant Jesus in her arms. The infant Jesus is wearing a white robe and has his arms outstretched. The scene is set against a dark background with a subtle light gradient.

SPONSORED
BY THE
UKRAINIAN
ORTHODOX CHURCH
OFFICE OF YOUTH &
YOUNG ADULT MINISTRY
AND THE JUNIOR UKRAINIAN
ORTHODOX LEAGUE OF THE U.S.A.

FOR INFORMATION ON PROGRAM &
CURRICULUM VISIT UOCYOUTH.ORG
OR CONTACT UOCYOUTH@AOL.COM

SAINT THOMAS SUNDAY

ФОТІНА ПРОВІДНА НЕДІЛЯ

Come and share in the light,
grace and Gospel of the
RISEN LORD with others!

Прийдіть розділити світло,
радість і благовість
ВОСКРЕСЛОГО ХРИСТА!

Bright Saturday: 22 April 2017

10:00 AM
Divine Liturgy
St. Andrew Memorial Church

6:00 PM
Vespers and Confessions
Seminary Chapel

Sunday: 23 April 2017

9:30 AM Eucharistic Liturgy,
celebrated by His Eminence Metropolitan
Antony, His Eminence Archbishop Daniel,
pastors of local and distant parish communities.

11:30 AM Procession to the Cemetery's Great
Memorial Cross for the celebration of a Pana-
kyda for the repose of the souls of the
departed servants of God, His Holiness Patriarch
Mstyslav, Metropolitan John, Metropolitan
Constantine, and all departed hierarchs, clergy
and faithful of our Holy Ukrainian Orthodox
Church of the U.S.A., along with the victims of
Stalin's genocidal famine of 1932-33, the victims
of the Chernobyl disaster, those who sacrificed
their lives for the freedom and independence
of Ukraine and the U.S.A., as well as our fallen
soldiers throughout the world.

May the souls of our beloved find rest among
the saints and their memory be eternal!

Activities:

Sat. & Sun. afternoons: Ukrainian Food/Crafts

Sat. & Sun. afternoons: Youth Activities

Sat. 3:00 PM: Picnic at St. Sophia Seminary

PARKING REGULATIONS AND INSTRUCTIONS
As directed by the Consistory, all parking on Memorial
Church and Cemetery grounds is strictly prohibited
on Saturday, 22 April and Sunday, 23 April. Parking is
permitted only on the Consistory grounds located at
135 Davidson Avenue, Somerset, NJ. Round trip
transportation of pilgrims to the Memorial Church
and Cemetery will be provided.

Cultural exhibits and all commerce will take place on
Saturday, 22 April 2017 from Noon to 6 PM and
Sunday, 23 April from Noon to 6 PM in the main
auditorium of the Cultural Center. Permits for sales
must be obtained from the Consistory. No business
will be transacted during the Liturgy and Panakhyda.
Any individuals conducting unauthorized sales will be
removed from the property.

The Council of Bishops of the Ukrainian Orthodox
Church of the U.S.A., the clergy and the Office of
Youth Ministry encourage children and youth of our
Holy Metropolis to enrich their lives by participating
with their parents and family members in the various
liturgical services, especially the Holy Mystery of
Confession and the Holy Eucharist during this year's
Holy Pilgrimage. Youth activities scheduled for
Sunday, 23 April 2017 will emphasize a relationship
based on our relationship to Christ.

All other Panakhyda (Memorial Services) are permit-
ted only after the conclusion of the above
Panakhyda at the Great Cross.

PLEASE NOTE: MEMORIAL SERVICES ARE NOT
PERMITTED DURING BRIGHT WEEK - MONDAY TO
FRIDAY (17-22 APRIL 2017). THESE DAYS ARE RESERVED
FOR GRAVE CLEANING AND CEMETERY PREPARATION
FOR ST. THOMAS SUNDAY.



Світла субота: 22 квітня 2017

10:00 год. ранку
Літургія в Церкві-Пам'ятнику
св. Андрія

6:00 год. вечора
Вечірня і сповідь у каплиці
семінарії

Неділя: 23 квітня 2017

9:30 год. ранку Божественна Літургія,
очолена Високопреосвященнішим
Митрополитом Антонієм та
Архієпископом Даниїлом у співслужінні
місцевого та приїжджого духовенства.

11:30 год. ранку Після Літургії відбудеться
похід до Хреста-Пам'ятника і Панахиди за
спокій душ слуг Божих: св. п. Патріарха
Мстислава, Митрополита Іоана,
Митрополита Константина та всіх спочилих
єпископів, священників і вірних УПЦеркви, а
також за спокій душ жертв Геноциду -
Голодомору 1932-33 р.р., Чорнобильської
трагедії, всіх тих, що життя своє поклали в
боротьбі за волю й незалежність України і
США, та всіх загиблих воїнів.

Нехай душі наших улюблених зі святими
спочивають, а пам'ять про них буде з роду
в рід!

Додаткові події:

Суб. і нед. після обіду: Українська кухня та
сувеніри

Суб. і нед. після обіду: Події для молоді

Суб. 3:00 год. після обіду: Пікнік при семінарії
Святої Софії

ЗАГАЛЬНІ ПРАВИЛА
Консисторія повідомляє, що паркування авт в
суботу 22 квітня та неділю 23 квітня 2017 року буде
тільки на площі Консисторії при 135 Davidson Ave,
Somerset, NJ. Для транспортування бажаючих поміж
Церквою-Пам'ятником/Цвинтарем і
Консисторією необхідно замовити спеціальні авто (Consistory vans).
Паркування авт біля Церкви-Пам'ятника і на
цвинтарі суворо заборонено!

Виставки і продаж різноманітних товарів
відбудуться в суботу і неділю
від 12 год. до 6 год. вечора в головному
залі Культурного Центру, за
попередньо отриманими від Консисторії
дозволами. Ті, хто будуть пробувати
торгувати без дозволу, будуть позбавлені
права торгівлі. Продаж товарів не дозволяється
проводити під час Св. Літургії та Панахиди.

Собор Єпископів УПЦ США, духовенство
та Владі Праці з Молодіжю закликає дітей і
молодь нашої Митрополії збагатити цього
року своє життя участю, разом з членами
своєї родини, у різних Богослужіннях,
особливо в Тайствах св. Сповіді і св. Причастя.
Молодіжні заходи, заплановані на неділю,
підкреслять стосунки базовані на
наших стосунках з Христом.

Приватні Панахиди можна служити тільки після
закінчення загальної Панахиди біля центрального
Хреста-Пам'ятника.

УВАГА! НА ПРОТЯЗІ СВІТЛОГО ТИЖНЯ ВІД
ПОНЕДІЛКА ДО П'ЯТНИЦІ ВКЛЮЧНО ВІДПРАВЛЯТИ
ПАНАХИДИ НА ЦВІНТАРІ НЕ ДОЗВОЛЕНО. ЦІ ДНІ
ЗАРЕЗЕРВОВАНО НА ВПОРЯДКУВАННЯ МОГИЛ
ДО ПРОВІДЬ.



Ukrainian Orthodox Church

Camping Programs

2017

"Champions of the Faith"

- Online registration and information available at www.uocyouth.org, uocyouth@aol.com or 412-977-2010. Follow us on Facebook for updates - UOC Office of Youth & Young Adult Ministry.
- Scholarships available for all levels of participation. Scholarship applications provided during on-line registration.
- Early Bird Registration Deadline : May 15, 2017 (St. Nicholas, TC and DCSC) - June 1, 2017 (MMDM)
- We are also looking for enthusiastic individuals (parents, youth workers, college students, those who love our youth) to serve on staff. We offer paid and volunteer positions for positions from one - five weeks. More information available at the OYM website.
- We also provide our Family Fesst program Labor Day Weekend as well as volunteer work weekends!

uocyouth@aol.com * www.uocyouth.org * 412-977-2010

St. Nicholas Program
 June 19- 22
 Youth ages 9-19 with disabilities
 and their family
 Staff ages 16 +



Mommy & Me/Daddy & Me
 July 31 - August 4
 Children ages 4-8 and parent
 Staff 14+



Teenage Conference
 July 9 - 22
 Teenagers 13-18
 Staff ages 20+



Diocesan Church School
 June 25-July 8
 Youth ages 9-13
 Staff ages 16 +



UKRAINIAN ORTHODOX CHURCH SUMMER CAMP STAFF

Be a part of the adventure...

If you are...

18 Years old (as of June 2017)

- ...an individual who enjoys working with youth, and encouraging them in the Faith
- ...able to dedicate a week or more to the UOC Camping Programs
- ...a dependable individual, with good character, looking for Summer employment
- ...willing to become a positive influence in the lives of our youth and share your gifts and talents
- ...ready to take an active role in our Faith, while having the best time of your life
- ...able to work well with others in a close environment, knowing when to lead and when to follow
- ...then join us for a rewarding adventure, that you will treasure always!

Paid and volunteer positions available June 18- August 4

Additional 3 weeks of employment available starting May 28th

Positions also available full summer employment for facility staff
commit for a week, or for the entire summer series of programs.

UOCYOUTH.ORG 412-977-2010



College Mission Trip to UKRAINE

SHOWING THE FACE
OF

Christ



June 2 - 17
2017
\$2,700

Join us in providing aid and
comfort to orphans with
disabilities in Znamyanka
and Puhachiv, Ukraine

For more information, or to register online:

WWW.UOCYOUTH.ORG

UKRAINIAN ORTHODOX CHURCH OF THE U.S.A.



Praying Our Way Together

Through Great Lent 2017

Eph. 6:17-18 “And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, being watchful to the end with all perseverance...”



Looking for something to heighten your journey through Great Lent this year?

Come join your fellow brothers and sisters in Christ of the UOC of USA as we pray and read the Psalter each day for 20 days!

What: Reading the Psalter

Where: The Comfort of Your Own Home

When: March 13, 2017– April 7, 2017 at any convenient time, 5 days per week – Monday through Friday

Why: It is the Prayer Book of the Church

Who: Any Orthodox Christian

If you would like to journey with us, please email your name, address, phone number, parish name, and parish address to Janice Meschisen at Bridesong150@gmail.com and more information will be sent to you.

Please Sign Up By March 1, 2017!

Sponsored by the Ukrainian Orthodox League

Ukrainian
Orthodox
Church
of the USA
Camping
Ministry



All Saints Camp

Staff Opportunities

Staffing positions ranging from full summer employment to weekend commitments.

Program Staff - Paid and Volunteer Positions

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

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

Facility Staff - Paid and Volunteer Positions

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

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

2017 Camping Sessions

- Session 1 St. Nicholas Program
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!

Volunteer Work Weekends

- May 27 - June 4 (Sparkle week)
- Additional weekends to be announced.
- Keep updated at www.uocofusa.org or www.allsaintscamp.org

Rent All Saints Camp for your event or retreat!

manager.allsaintscamp@gmail.com



Ukrainian Orthodox Church of the USA
Camping Ministry

For more information or to contact us:

www.uocoyouth.org/uococp

uocoyouth@aol.com

manager.allsaintscamp@gmail.com

412-977-2010





Self Reliance New York Federal Credit Union

A full service financial institution serving the Ukrainian American community since 1951.

*Where confidentiality,
professionalism,
ultimate value and service
are always a top priority.*

MAIN OFFICE:

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E-mail: INFO@SELFRELIANCENY.ORG

Conveniently located branches:

KERHONKSON :

6329 Route 209 Kerhonkson, NY 12446 Tel: 845.626.2938 Fax: 845.626.8636

UNIONDALE:

226 Uniondale Avenue Uniondale, NY 11553 Tel: 516.565.2393 Fax: 516.565.2097

ASTORIA:

32-01 31st Ave Astoria, NY 11106 Tel: 718.626.0506 Fax: 718.626.0458

LINDENHURST:

225 N. 4th Street Lindenhurst, NY 11757 Tel: 631.867.5990 Fax: 631.867.5989

www.selfreliancenyc.org

Outside NYC call toll free: 1-888-735-3735



Peace be with you all!
Lenten Retreat

*Sponsored by the Ukrainian
Orthodox League*



April 1, 2017

***Fr. Bazyl Zawierucha
and***

Fr. Anthony Perkins

*will explain the elements of the Divine Liturgy
using a video to explain the beauty of our
Divine Liturgy.*

Open to Adults and Adolescents

***St. Francis Center for Renewal
395 Bridle Path Road
Bethlehem, PA***

***Retreat registration rate \$45 (late fee \$10)
Registration includes all meals, breakfast, lunch and dinner.
For more information contact: Oleh or Natalie Bilynsky at
nsufler@aol.com call - 610-892-7315***



***Ordination
Anniversaries***

February

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

Protopresb. Taras Chubenko	February 03, 1980
Rev. Vasyl Dovgan	February 12, 2013
V. Rev. Oleh Hucul	February 12, 1995
Protopresb. Constantine (Gus) G. Christo	February 17, 1991
V. Rev. Volodymyr Muzychka	February 22, 1982
V. Rev. Rostyslav Tsapar	February 24, 2002
Joseph Hotrovich	February 29, 1948

Holy Baptism... as of 01/10/2017



Benjamin Messerly, Leonardo baptized and chrismated on January 21, 2017 in St. Vladimir Cathedral Church, Parma, OH 44134. Child of Simon P. Messerly and Anna Grinkevych. Sponsors: Nathan Matusick and Viktoria Muehlman. Celebrated by Fr. Michael Hontaruk.

Braha, Anna baptized and chrismated on October 9, 2016 in Holy Trinity Church, Trenton, NJ. Child of Ihor Braha and Liudmyla Gutsul. Sponsors: Ruslan Mustalir and Iryna Dzerhachova. Celebrated by Fr. Zinovy Zharsky.

Brown, Connor Christopher baptized and chrismated on January 14, 2017 in St. John the Baptist UOC Church, Johnson City, NY. Child of Christopher Tomas Brown and Colleen Nicole Scannell. Sponsors: Patrick William Scannell and Courtney Lee Brown. Celebrated by Fr. Ivan Synevskyy.

Dudarenko, Eva (Marie) baptized and chrismated on January 15, 2017 in St. John the Baptist Church, Portland, OR 97202. Child of Dmytro Dudarenko and Viktoriya Dudarenko (Hrynko). Sponsors: Ihor Moroz and Anna Dudarenko. Celebrated by Fr. Volodymyr Zinchyshyn.

Duzzny, Jordan Lee baptized and chrismated on February 04, 2017 in Sts. Peter and Paul Church, Youngstown, OH 44509. Child of Jeffrey Duzzny and Renee Katrinak. Sponsors: Walter Duzzny and Kathleen Duzzny. Celebrated by Fr. John W. Harvey.

Duzzny, Jacob Tyler baptized and chrismated on February 04, 2017 in Sts. Peter and Paul Church, Youngstown, OH 44509. Child of Jeffrey Duzzny and Renee Katrinak. Sponsors: Walter Duzzny and Kathleen Duzzny. Celebrated by Fr. John W. Harvey.

Klymiuk, Valeriia (Maria) baptized and chrismated on January 7, 2017 in Holy Trinity Mission Church, Seattle, WA 98122. Child of Ruslan Vyshnevskiy and Kateryna Klymiuk. Sponsors: Andrii Damick and Yana Zaychkovska. Celebrated by Fr. Andriy Matlak.

Lutsyak, Adrian Ivan baptized and chrismated on February 04, 2017 in St. Vladimir UO Cathedral Church, Parma, OH 44134. Child of Nazar Lutsyak and Nadiia Lutsyak. Sponsors: Igor Iakivyeck and Maryana Gyrsku. Celebrated by Fr. Michael Hontaruk.

Moiseev, Nicholas baptized and chrismated on November 8, 2015 in St. Volodymyr Church, New York, NY 10024. Child of Vladislav Moiseev and Nadiya Moiseev. Sponsors: Vitaliy Novik and Juliya Moiseeva. Celebrated by Fr. Volodymyr Muzychka.

Moroz, Orest baptized and chrismated on January 7, 2017 in St. John the Baptist Church, Portland, OR 97202. Child of Ihor Moroz and Diana Moroz (Bodnarska). Sponsors: Andriy Bodnarsky and Tetiana Korzum. Celebrated by Fr. Volodymyr Zinchyshyn.

Panos, Noah Theodore baptized and chrismated on June 29, 2002 in Sts. Peter and Paul Church, Palos Park, IL 60464. Child of Theodore De Manche and Dina Panos. Sponsors: Nicole Panos and Anastasia Panos. Celebrated by Fr. Vasyl Sendeha.

Weaver, Brandon Fletcher baptized and chrismated on December 03, 2016 in Holy Ghost Church, Coatesville, PA 19320. Child of Benjamin Michael and Anne Louise Steuer. Sponsors: Dennis Spondokis and Susan Steuer. Celebrated by Fr. Anthony Ugolnik.

Wlasiuk, Lidya Helen baptized and chrismated on April 18, 1982 in St. Michael's Church, San Francisco, CA 94103. Child of Semen Wlasiuk and Mary Daley. Sponsors: Nicholas Warner and Anna Wlasiuk. Celebrated by Fr. Alexis Limonczenko.

Zagrina Prado Gromadska, Maria baptized and chrismated on January 14, 2017 in Holy Trinity Church, Trenton, NJ. Child of Jorge Gonzalo Prado Reyes and Olena Gromadska. Sponsors: Vladyslav Gromadskyi and Olena Melnyk. Celebrated by Fr. Zinovy Zharsky.

Holy Matrimony...

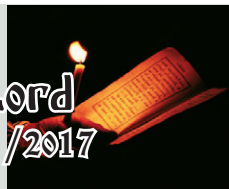
as of 02/21/2017

Ihor Braha and **Liudmyla Gutsul** in Holy Trinity Parish, Trenton, NJ, on October 9, 2016, witnessed by Ruslan Mustalir and Iryna Dzerhachova. Celebrant: Fr. Zenovy Zharsky

Mykhaiko Fyk and **Oleksandra Doskoch** in Holy Trinity Parish, Trenton, NJ, on September 23, 2016, witnessed by Nathalia Zharsky. Celebrant: Fr. Zenovy Zharsky

Valentin Todorov and **Laura Kolar** in St. Mary's UOC Parish, New Britain, CT, on January 14, 2017, witnessed by Sergey Shepotkin. Celebrant: Fr. Andrii Pokotylo

Asleep in the Lord as of 02/21/2017



Andreychuk, Mariya M. of, on November 19, 2016 at the age of 65 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Ashack, Rosemary of Whiting, IN on November 2, 2016 at the age of 78 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

B. Tychinin, Boris of Lakeville, MN on December 31, 2016 at the age of 30 years, officiating clergy Fr. Evhen Kumka of St. Michael and St. George Parish, Mineapolis, MN.

Baker Larson, Theodor of New Lenox, IL on October 30, 2016 at the age of 95 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Borachuk, Antonina of Westmont, IL on November 18, 2016 at the age of 92 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Choma, Halayna of East Haven, CT on December 9, 2016 at the age of 91 years, officiating clergy Fr. Oleksandr Yatskiv of St. Mary Protectress Parish, New Haven, CT.

J. Rozilo, Paul of Parma, OH on November 18, 2016 at the age of 19 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Jemec, Susanna of Orland Park, IL on November 1, 2016 at the age of 91 years, officiating clergy Fr. Vasyl Sendeha of Sts. Peter and Paul Parish, Palos Park, IL.

Kanazawich, Irene of Johnson City, NY on November 22, 2016 at the age of 93 years, officiating clergy Fr. Ivan Synevskyy of St. John The Baptist Parish, Johnson City, NY.

Korowaiczuk, Klaudia of Cleveland, OH on November 30, 2016 at the age of 95 years, officiating clergy Fr. John Nakonachny and Fr. Michael Hontaruk of St. Vladimir Cathedral Parish, Parma, OH.

Kostyniuk, Nadija of Chicago, IL on November 27, 2016 at the age of 91 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Maliwacki, John of Endwell, NY on November 25, 2016 at the age of 87 years, officiating clergy Fr. Ivan Synevskyy of St. John The Baptist Parish, Johnson City, NY.

Miniajlo, Victor of Pittsburgh, PA on September 6, 2016 at the age of 78 years, officiating clergy Fr. John Haluszczak of St. Vladimir UOC Parish, Pittsburgh, PA.

Niederberger, Peter John of Pittsburgh, PA on August 12, 2016 at the age of 57 years, officiating clergy Fr. John Haluszczak of St. Vladimir UOC Parish, Pittsburgh, PA.

Olenic, Paul of Butler, PA on November 29, 2016 at the age of 93 years, officiating clergy Fr. Paisius McGrath and Fr. George Hnatko of Sts. Peter and Paul Parish, Lyndora, PA.

Wasyliw, Alex of Shaumburg, IL on November 14, 2016 at the age of 78 years, officiating clergy Fr. Ivan Lymar of St. Volodymyr Cathedral Parish, Chicago, IL.

Woloschak, Michael of Liberty Twp., OH on December 15, 2016 at the age of 94 years, officiating clergy Fr. John W. Harvey of Sts. Peter and Paul Parish, Youngstown, OH.



*Please remember in your prayers...
 Проси мо за грати у Ваших молитвах...*

February – Лютий

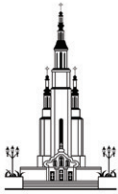
19th 1974 -	ARCHBISHOP IOV (SKAKALSKYJ)
23rd 1934 -	BISHOP JOSEPH (ZHUK)
12th 1970 -	BISHOP ALEXANDER (NOVYTSKY)
3rd 1998 -	BISHOP PAISIJ (IWASCHUK)
17th 1965 -	PROTOPRIEST ANTONY BERYK
12th 1966 -	PRIEST LEONTIJ KWARTYRIUK
16th 1986 -	PRIEST JOHN ZAZWORSKY
18th 1989 -	PROTOPRIEST DMYTRO SAWKA
2nd 1990 -	PROTOPRESBYTER ANDREW BECK
20th 1991 -	PROTOPRESBYTER MYKOLA CHERNIAWSKY
25th 1991 -	PROTOPRIEST MYRON PACHOLOK
6th 1999 -	PRIEST JAMES MILLER
13th 2006 -	MITRED PROTOPRIEST MYROSLAW HLYNSKY
26th 2013 -	PROTOPRESBYTER MICHAEL ZEMLACHENKO
28th 2015 -	PROTOPRESBYTER MICHAEL KUDANOVICH

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Palos Park, IL
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South Bound Brook, NJ
See p. 31

Lenten Retreat West

18 March, 2017
Villa Maria, PA
See p. 24

**Nashi Predky - Our Ancestors
Ukrainian Genealogy Workshop**

6 May, 2017
Carnegie, PA
NashiPredky.org

Lenten Retreat

1 April, 2017
Bethlehem, PA
See p. 37

College Mission Trip to Ukraine

2-17 June, 2017
See www.UOCYouth.org

Pascha — Пасха

16 квітня, 2017 р.
16 April, 2017

Clergy Conference

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